

**AN EXPLORATION INTO THE VERBAL AND NON-VERBAL SOCIAL USE OF
THE SEPEDI LANGUAGE IN THE PEDI CULTURE**

by

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DECLARATION

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Abstract

Background: People of the Pedi culture place great value on their culture and maintaining their cultural ways. They specifically place great value and take pride in adhering to their culture in the manner in which they communicate verbally and non-verbally. Little is however documented about the ways in which verbal and non-verbal language is used socially, and the rules that govern social use of language especially across generations and genders in the Pedi culture.

Methodology: This research study aimed to explore how verbal and non-verbal social communication is used in the home context by Pedi families. A qualitative research design was employed, underpinned by the principles of direct participant observations and semi-structured interviews. A total number of 22 participants from seven families were the sample size, and non-probability purposive sampling was utilised. The obtained data were analysed through thematic analysis.

Results: The results showed how Pedi people engage in social communication in a variety of social contexts, and when practicing their beliefs, utilising norms dictated by their culture. The themes that emerged included respect as a form of communication in the Pedi culture, as well as how verbal language is used when initiating topics, providing input, and during conflict resolution. Pragmatics does exist in the Pedi culture, as they have cultural rules that govern their social execution of verbal and non-verbal communication, however, it is not termed pragmatics.

Conclusion: The findings of this study contribute to the understanding of how verbal and non-verbal language is used in the Pedi culture, and are concerned with igniting further interest into how language is used verbally and non-verbally in other African cultures found within the South African context.

Implications and recommendations: There is clear necessity for SLPs to develop a thorough understanding of how verbal and non-verbal language is used in African cultures, so as to apply this knowledge when providing services. The body of knowledge about pragmatics, particularly, what pragmatics is defined as in African languages is lacking. Research in this area is thus needed.

Key words: Pedi, culture, pragmatics, verbal language, non-verbal language, speech language pathologists.

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List of acronyms and abbreviations

AbaCo	Assessment Battery for Communication
ASHA	American Speech Language Hearing Association
ATM	Automated Teller Machine
CASL	Comprehensive Assessment of Spoken Language
CC-A	Communication Checklist-Adult
CCC-2	Children's Communication Checklist-2
EAPLT	Egyptian Arabic Pragmatic Language Test
SLP	Speech-language pathology
SLPs	Speech-language pathologists
TOPL	Test of Pragmatic Language
TOPL-2	Test of Pragmatic Language-2
TPS	Test of Pragmatic Skills
TV	Television
USA	United States of America

Table 1*Terms and definitions*

Term	Definition
Apartheid	A South African policy, instituted by white South Africans in 1948, that treated people of the black race unfairly (Mpofu-Walsh, 2021).
Culture	A system that influences how a particular cohort people should conduct themselves (Alaboudi, 2020). It is tightly intertwined with language (Alaboudi, 2020).
Deixis	Words utilised in interactions to indicate person, place, and time (Abdullah, 2015; Dylgjeri & Kazazi, 2013; Ekoru & Gunn, 2021).
Grice's maxims of conversation	These refer to quality, quantity, relation, and manner in conversation. Interlocutors ought to do their best to make their contributions to a conversation as truthful (quality), informative (quantity), relevant (relation), and lucid (manner) as possible (Grice, 1975; Hossain, 2021).
Head of the house	This refers to the father, or the grandfather in the Pedi culture (Lebaka, 2014; Lebaka, 2021; Makgabo, 2021).
Honorifics	The use of language in a respectful manner (Abdulhusain et al., 2024).
Implicature	Inference of tacit information by a hearer during interactions (Igwedibia, 2018).
Native Sepedi speaker	A person born in the Pedi culture and grows up speaking Sepedi, thus making Sepedi their first language (Rakgogo & Mandende, 2022; Rakgogo & Van Huyssteen, 2019).
Older generation, old generation, older person/people, elder, and adult	These terms were used synonymously in this dissertation, to refer to participants of this research study who are grandfathers (family one, four), grandmothers (family one, three, four, five, six), mothers (family two, five, seven), caregiver (family three), husband (family four), wife (family four), and aunt (family seven), plus generally in the Pedi culture. These terms refer to the positions of family members in the family and not their ages.
Pedi	This refers to the culture of native Sepedi speakers.

Presupposition	Relevant assumptions made by the speaker based on the context in which the speaker relays information (Egoro & Gunn, 2021; Potts, 2015).
Skip-generation family	A family that comprises of two generations represented by either grandparents or parents' siblings, and grandchildren or nephews and nieces in the absence of the parents (General Household Survey, 2023; Link et al., 2023).
Snuff	Tobacco in the form of powder, taken via the nostrils or via the mouth (Khan et al., 2024).
Speech acts	Utterances that simultaneously relay information verbally or non-verbally, and carry out a specific function (Siritman & Meilantina, 2020; Tomasello, 2023).
Speech-Language Pathologist	An expert in the field of speech-language pathology concerned with the evaluation, diagnosis, and treatment of speech, language, and swallowing pathologies (ASHA, n.d.).
Three generation family	A family that is represented by the presence of grandparents (first generation), parents or the parents' siblings (second generation), and children (third generation) (Herlin et al., 2019).
Tswana	The refers to the culture of native Setswana speakers.
Ubuntu	Ubuntu is an African ethical framework concerned with consideration for others (Foya et al., 2024; Kathard & Pillay, 2013; Phasha et al., 2020), moral behaviour (Sachikonye & Ramlogan, 2024), and characteristics of humanity (Mugumbate & Chereni, 2019).
Younger generation, young generation, young person/people, younger person/people, and children	These terms were used synonymously in this dissertation, to refer to participants of this research study who are daughters (family two, five), sons (family two, seven), nephew (family seven), grandchildren (family one, three, four, five, six), and siblings (family two, six, seven), plus generally in the Pedi culture. These terms refer to the positions of family members in the family and not their ages.

List of Sepedi proverbs referred to in the data

Sepedi proverbs aim to educate and instil respect in individuals, among other things (Malatji & Phokwane, 2023; Qassim & Dishar, 2024). Sepedi proverbs that were utilised and explained to me by the participants are thus provided below for reference and comprehension purposes.

Lesogana le le sa eteng le nyala kgaetšedi

A male that never goes out to visit will marry his sister.

Madume ga a fele

Greetings are endless.

Makhura a ngwana ke go rongwa

Children must respectfully take the responsibility of being sent to do errands by older people, as that will result in them being blessed (Mamaleka & Makgopa, 2021).

Ditaba di tšwa mahlong

News comes from the eyes.

Bana ba motho ba ngwathelana hlogo ya tšie

People should share the little that they have with others. Sharing is caring regardless of how little you have.

CHAPTER ONE: BACKGROUND AND RATIONALE

Chapter one is concerned with the foundational aspect of this research study, and thus highlights its background and rationale.

1.1 Background

People of the Pedi culture place great value on their culture and maintaining their cultural ways (Lebaka, 2021; Mogoboya & Mphela, 2019). They specifically place great value and take pride in adhering to their culture in the manner in which they communicate verbally and non-verbally (Mphasha et al., 2021). Their Sepedi language use conveys their cultural ways of living (Mphasha et al., 2021). Little is however documented about the ways in which verbal and non-verbal language is used socially, and the rules that govern social use of language especially across generations and genders in the Pedi culture. The social use of language in various contexts, and the cultural influences thereof is known as pragmatics (Feruza, 2024; Khodeir et al., 2017; Kohnert et al., 2020). Cultural norms and beliefs have an impact on both verbal and non-verbal modes of communication (Kohnert et al., 2020; Moloko-Phiri et al., 2022). As human beings we engage in intergenerational interactions, in a variety of social contexts, utilising norms dictated by our culture (Masoga et al., 2021) and the cultures of the new languages we learn (Mphasha et al., 2021). Pragmatic skills are thus vital as almost every person uses language daily for communication.

Diversity allows language users from distinct linguistic and cultural backgrounds to communicate in a variety of ways, and in a variety of contexts (Rongyu, 2024). Essentially, we live in diverse social contexts, and we embrace multiple languages as well as multiple cultures in our interactions (Heugh, 2019). Context is essential in deducing meaning from verbal or non-verbal communication (Ekoro & Gunn, 2021). Language use and context are thus inextricably linked (Ekoro & Gunn, 2021). Simply put, pragmatics and context are inextricably connected (Ekoro & Gunn, 2021). It is important to note that context does not only allude to physical settings like homes, but also to the linguistic context which describes the unique ways that languages are used in different cultures, covering domains such as differences in grammatical structure and differences in the performance of speech acts (Ekoro & Gunn, 2021).

Pragmatics examines speech acts in relation to social contexts and cultures (Siritman & Meilantina, 2020). Given that it examines the pragmatic function of utterances, the speech act

theory (SAT), which is synonymously known as the pragmatic act theory or theory of pragrameme (Ekoru & Gunn, 2021) is an important topic in pragmatics (Ekanjume-Ilongo et al., 2020; Rongyu, 2024). The SAT is based on the conviction that language is not just employed for delivering information (Feruza, 2024; Khaya, 2024), but also for performing actions (Ekoru & Gunn, 2021; Feruza, 2024). One can use language to perform actions such as requesting, greeting, and commenting. According to Lewiński (2021), speech acts provide a full explanation of the functions of our language use. The social behaviours and norms that underpin communication are covered by the SAT (Ekoru & Gunn, 2021; Nephawe & Lambani, 2021). It entails the relationship between "meaning and action with language" (Salleh & Yusof, 2021, p. 78). The theory takes into account the listener's reaction to the speaker's communicative intents (Ekoru & Gunn, 2021; Zhabotynska & Slyvka, 2020). The SAT is crucial for studying how verbal and non-verbal language is used for communication (Khaya, 2024). Siritman and Meilantina (2020) expressed that communication is futile without speech acts. This study aimed to apply the SAT in the exploration of Sepedi language use, and is discussed extensively in chapter 3.

Pragmatics does exist in the Pedi culture, as there are rules governing social language use in the Pedi culture, which make up the components that are evaluated during a pragmatics evaluation, however, it is not termed pragmatics as in the western culture. Also, the rules governing verbal and non-verbal social language use in the Pedi culture may be different from the rules that are used in western cultures. Evaluating pragmatic language skills is imperative in speech-language pathology (SLP). South African speech-language pathologists (SLPs) are faced with evaluating the presence of pragmatic language impairments (Jordaan & Ngwanduli, 2020). However, conducting this evaluation in a way that does not properly consider the cultural rules of the language of the individual being evaluated, could result in the identification of a non-existent pragmatic deficit (Zimmermann, 2016), which would then result in erroneous intervention and poor compliance to home programmes (Barailo, 2019; Kelly et al., 2019). While there are excellent pragmatics evaluation tools, such as the Test of Pragmatic Language-2 (TOPL-2), they might not be appropriate for use with the South African population because they are standardised by western norms. In addition to misdiagnoses, SLPs may experience communication difficulties as a result of not being privy to the different cultural norms of the clients that they serve (Moloko-Phiri et al., 2022). SLPs work with clients from cultures other than their own, who employ verbal and non-verbal language in culturally unique ways (Moloko-Phiri et al., 2022). Consequently, a pragmatics evaluation and intervention should

take cultural and contextual factors into consideration when interpreting language use (i.e., how, why, where, and to who pragmatic skills should be executed in a specific manner) (Ekoro & Gunn, 2021; Feruza, 2024).

Cultural norms are established by culture and offer standards for appropriate verbal and non-verbal language expressions in different social settings (Matsumoto & Hwang, 2016; Moloko-Phiri et al., 2022). Language expressions, both verbal and non-verbal (Moloko-Phiri et al., 2022; Nenungwi, 2015), are interpreted differently in different African cultures. Examples of how African clients may use language differently as to what is expected by a pragmatics evaluation instrument, and different to the ethnicity of the SLP that would be providing them with services include, how they interact with people that are younger or older than them, as well as those with genders different to theirs (Moloko-Phiri et al., 2022). Nenungwi (2015) stated that, in the Tshivenda culture, it is considered disrespectful for younger people to look an adult in the eyes when they are conversing with them. According to Mncwango (2009) and Vorster et al. (2022), it is also required of Pedi children to avoid eye contact as a show of respect for their elders. Similarly, Moloko-Phiri et al. (2022) highlighted that, in the Nguni cultures, it is considered disrespectful for a woman to look a man in the eyes. Also, older male Xhosa clients may anticipate being referred to as *tata* [father] rather than by their names as a form of reverence (Moloko-Phiri et al., 2022). In the Sotho and Tswana cultures, elders are also addressed using titles such as *rra* [Mr/father] or *mme* [Mrs/mother], rather than their names (Akindele, 2008; Mudau et al., 2024; Ngoasheng, 2006). It is considered impolite and disrespectful to not use these titles (Mudau et al., 2024). In this instance, SLPs should understand the non-verbal and verbal modes of communication that are displayed and may be expected by their African clients (Moloko-Phiri et al., 2022), and not flag them as a disorder as per the criteria of a westernised evaluation tool, when in actual fact it is a difference (Salins et al., 2023; Zimmermann, 2016). A framework that is concerned with the cultural norms of Africans is Ubuntu (Breems, 2016; Gade, 2011; Mungwini, 2019). The Ubuntu theory focuses on how Africans see themselves, communicate, relate to one another, their surroundings, and their spiritual beings, as well as how people from other cultures should communicate with them (Mugumbate & Chereni, 2019). Ubuntu is expressed in the cultural norms that govern how African people should live (Mungwini, 2019), including their use of language (Gauché, 2017). In addition to the SAT, the Ubuntu framework was utilised as a guide to discuss Sepedi language use in the Pedi culture, and is explained thoroughly in chapter 3.

As an SLP and a researcher who laments the lack of knowledge and resources appropriate to the South African context and its African cultures, I find it imperative to partake in research that will improve SLPs understanding of language use in African cultures, starting by exploring the social use of verbal and non-verbal language in the Pedi culture. The growing importance of pragmatics in the clinical setting necessitates the understanding of culturally specific pragmatics, as well as the creation of tools that are suited for the South African context, for the assessment and treatment of people who have pragmatic language deficits (Cummings, 2021).

Similar to Rakgogo and Zungu (2022), it is crucial to note that the language is referred to as "Sepedi" in this dissertation, rather than "Sesotho sa Leboa" or "Northern Sotho". Sepedi is the language name that is recognized as the language of people of the Pedi culture by the Republic of South Africa's current Constitution (Act No. 108 of 1996; Mbatha et al., 2021).

1.2 Researcher positionality

I chose to focus on the Pedi culture because I am Pedi, and as such, this research was conducted from an emic perspective (Verbuyst, 2024). The research context was not precisely from the area in which I grew up in. It was in the same zone, but in a different section. I was aware that the area is densely populated by native Sepedi speakers, but I had never been in contact with them. I was born in a Pedi family (i.e., both of my parents are culturally Pedi), and we dominantly communicate with each other in Sepedi in our home. I lived with my maternal grandmother in the village as a toddler, and she contributed a great deal with regards to my upbringing and teaching me respectful Pedi ways of interacting with other people, especially people that are older than me. My family dynamics are not strict when it comes to complying to the Pedi honorific communicational ways, but I was taught to comply and communicate with my relatives and all non-family members respectfully in accordance with our culture.

I went to a Pedi kindergarten, and I started attending English medium schools from preschool until high school (i.e., Laerskool Potgietersrus and Waterberg High School). From my second grade to my matric year, I took Sepedi as my home language subject, with English and Afrikaans as my first and second additional languages respectively. My mother taught and helped me with all of my Sepedi academic tasks. I excelled as a Sepedi learner, recognized as the top learner from both my primary and high school, as well as the top learner across the entire circuit of schools in our jurisdiction upon receiving my matric results.

I pursued my undergraduate studies in speech-language pathology and audiology at Sefako Makgatho Health Sciences University, where the majority of our clientele at our clinical blocks

were Setswana speakers; a language which is to some extent similar to Sepedi. It was therefore not difficult for me to understand, communicate, and adapt instruments in the clients' home language. Before going to university, I did not understand why and how speech, language, and swallowing disorders came about. I had friends who stuttered in primary school, and my grandmother once suffered a stroke which affected her speech and language abilities. It was only when I got to university that I then understood the anatomy and physiology behind those disorders.

I went on to do my community service and post community service at Mokopane Hospital which caters for a large number of Sepedi native speakers, before embarking on my master's journey at the University of the Witwatersrand. My decision to leave practice and fully immerse myself into academia was fuelled by my eagerness to learn about and understand the cultural ways of Africans in South Africa, starting with my culture, and how the knowledge that I gain can contribute to a better provision of SLP services to African clients, hence this research project.

1.3 Rationale for the study

The concept of pragmatics and its cultural considerations in the SLP field is highly significant. There is however a paucity of research in pragmatics in African cultures, particularly in the Pedi culture. Little is thus known about the Pedi cultural forms of verbal and non-verbal language expressions (Moloko-Phiri et al., 2022). Even though English is only spoken by 8.7% of South Africans at home (Census, 2022b), the majority of pragmatic language evaluations and therapeutic programmes for African clients are conducted in English (Dada et al., 2017; Kathard & Pillay, 2013; Tönsing et al., 2018). English and African languages like Sepedi differ in structure, function, and interpretation from a cultural perspective (Alaboudi, 2020; Nephawe & Lambani, 2021). Given the lack of a thorough understanding about how verbal and non-verbal language is employed in the Pedi culture, as well as the paucity of reliable and validated resources in SLP, to offer equitable services to all of South Africa's culturally diverse citizens (Bornman & Louw, 2021; Mdlalo et al., 2019; Mothapo et al., 2021), the purpose of this research was to explore how verbal and non-verbal social communication is used in the home context by Pedi families.

The field of SLP places a high value on cultural considerations, acceptance, and awareness of the various ways that clients from diverse cultural backgrounds use verbal and non-verbal language (Bakić-Mirić et al., 2018; Jennings et al., 2018; Moloko-Phiri et al., 2022). It is

especially important for SLPs to know the cultural ways in which their clients use language in their families, as intervention extends into the home context (Bakić-Mirić et al., 2018). According to Makgabo et al. (2021), the family plays a crucial role in the upbringing and development of children as it imparts moral, ethical, and cultural values, while also forging their identity. Also, the family serves as the context for nurturing by establishing and imparting social cultural rules and norms (Makgabo et al., 2021; Mokhutso, 2022a; Mokhutso, 2022b), hence this study explored language use within a familial context. To support this exploration, a review of literature was conducted and theoretical frameworks were presented. The literature review includes the South African context and Sepedi language statistics, Pedi culture, and local social cultural norms pertaining to language use. This is followed by the origin and definition of pragmatics, nature and identification of pragmatic language impairments, evaluation of pragmatics in SLP, and management of pragmatics in SLP.

1.4 Chapter summary

Chapter one provided the background and rationale for the study, as well as my positionality as a researcher. It went on to highlight the aspects that will be covered in the next chapter.

CHAPTER TWO: LITERATURE REVIEW

Chapter two explores literature relevant to the verbal and non-verbal social use of language. As already mentioned, the literature review includes the South African context and Sepedi language statistics, Pedi culture, and local social cultural norms pertaining to language use. This is followed by the origin and definition of pragmatics, nature and identification of pragmatic language impairments, evaluation of pragmatics in SLP, and management of pragmatics in SLP.

2.1 South African context and Sepedi language statistics

With 12 official languages, South Africa is a country with several cultures (Bornman & Louw, 2021; Census, 2022b; Makgabo & Quintero, 2024; Mdlalo et al., 2019). These languages make the cultures distinct from each other (Misachi, 2018). siSwati, isiZulu, Sepedi, isiXhosa, Xitsonga, Sesotho, isiNdebele, Tshivenda, and Setswana speakers are typically of the black ethnicity, while Afrikaans and English speakers typically represent the white ethnicity (Phasha et al., 2020). About 5.9 million South Africans are believed to be native Sepedi speakers (Worldometer, 2020). Sepedi ranks as the fourth most commonly spoken native language in South Africa (Census, 2022b). Pedi people typically reside in the provinces of Limpopo, Mpumalanga, and Gauteng (Posel & Zeller, 2016), but majority of them are inhabitants of the Limpopo province (Census, 2022b). Despite them being the dominant inhabitants of Limpopo (Lebaka, 2017), and their language ranking fourth in the country (Census, 2022b), little is known about the Pedi cultural norms that influence Sepedi language use. It is for these reasons that the Pedi language and culture was the focal point for this research study.

2.2 Pedi culture

The Pedi people originated in Limpopo (Rakgogo & Zungu, 2022). Pedi people are native Sepedi speakers and are referred to as Bapedi (Rakgogo & Zungu, 2022). Most of the Pedi people can also speak South African English as an additional language (Turco & Zerbian, 2021). Bapedi have placed considerable importance on culture, and despite the changing times, they have consistently been able to preserve their cultural ways (Lebaka, 2021). They are strongly committed to defending and complying with their culture's norms (Lebaka, 2021; Mogoboya & Mphela, 2019).

The Pedi people are distinguished from other cultures by their clothes, music, work, art, religion, dancing, traditional values, habits, language, and rules (Idang, 2015; Lebaka, 2021;

Makgabo, 2021). Their family ties are strengthened as a result of their traditional values being passed down from generation to generation (Lebaka, 2019; Makgabo, 2021). Younger generations are taught cultural norms, they watch, imitate, and take in the behaviours of older family members (Makgabo, 2021; Mphasha et al., 2021). These norms include knowing how and when to speak to their different family members, and to the people in their community (Makgabo, 2021; Mphasha et al., 2021).

Despite their lineage of leadership (i.e., leaders of townships, leaders of tribes, and ultimately the *kgoši* [meaning the king], leadership in the Pedi culture will always start in the family, where the father is the head (Lebaka, 2014; Lebaka, 2021; Makgabo, 2021). The structure of families is governed by culture (Matjila & Wilson, 2021). Moreover, families serve as the context where cultural norms are imparted (Makgabo et al., 2021; Mokhutso, 2022a; Mokhutso, 2022b). Almost 14% of South African families are three generation families, while 4.2% are skip-generation families (General Household Survey, 2023). In African cultures, family extends to the community at large (Etta et al., 2016; Mokhutso, 2022b). The family as well as the community thus collaboratively take on the responsibility of rearing children in a way that is appropriate for their culture (Mokhutso, 2022a; Mokhutso, 2022b; Mphasha et al., 2021).

Schatz (2007) found that grandmothers in South African villages typically looked after four to five grandchildren. It is a common practice in the Pedi culture for children to stay with their grandparents (Mokhutso, 2022a; Mokhutso, 2022b). According to Mubarok (2023), this arrangement is valued because it allows grandparents to pass down cultural norms to children while their parents are at work. African grandparents are of utmost importance (Dolbin-Macnab et al., 2016; Waterhouse & Bennett, 2023), especially when it comes to caring for and passing down cultural norms to the second and third generations (Penn et al., 2010; Penn & Watermeyer, 2014; Tsamaase et al., 2020). Some grandparents even stay with one of their children in their homes with their families. In that way, grandparents and parents share in the duties of raising the children (Mokhutso, 2022a; Mokhutso, 2022b).

2.3 Local social cultural norms pertaining to language use

Humans communicate primarily through language, with each language having its own standard cultural norms that members from different communities use to communicate (Mphasha et al., 2021). Some of the frequently used non-verbal expressions used by Bapedi are bowing, kneeling, and handshaking (Mphasha et al., 2021). The meanings and applications of these

non-expressions may vary from those of other cultures (Mphasha et al., 2021). As a result, the conventions around the use of verbal and non-verbal language in families and communities vary depending on the culture. Some African cultures consider a child's silence to be a sign of deference (American Speech Language Hearing Association [ASHA], n.da.), especially in the presence of adults (Bagwasi, 2012). For example, in the Tswana culture, children are not allowed to speak during family mealtimes (Mmangaka-Bagwasi, 2012). They must also be silent when their fathers talk to them. Talking back to their fathers, correcting them, or arguing their point is considered disrespectful (Mmangaka-Bagwasi, 2012). The Pedi family structure is similar to the Tswana family structure in that wives and children are required to show their inferior status by remaining silent when their husbands and fathers speak to them (Mmangaka-Bagwasi, 2012). The expectation of silence among women and children was also highlighted by Saville-Troike (1985). The aforementioned practices are not exclusive to the Tswana culture. In addition to being expected to be silent during family mealtimes, Finnish children are also prohibited from interacting with an elder if the interaction is not initiated by the elder (Lehtonen & Sajavaara, 1985). The Ashanti people of Ghana prohibit their children from talking while eating, because doing that will apparently kill their fathers (Saville-Troike, 1985).

Tswana wives and husbands provide different answers when asked about the wellbeing of their children (Bagwasi, 2012). As asked, the wife will simply mention the wellbeing of her children, whereas the husband will mention the wellbeing of both his children and wife (Bagwasi, 2012). This is due to the cultural notion that a wife is also the husband's child, but that a husband is not viewed as the wife's child (Bagwasi, 2012). Greetings are typically relayed using both verbal means and non-verbal gestures in some African cultures to show respect (Moloko-Phiri et al., 2022), and to emphasize the performed speech act (Mphasha et al., 2021). Taking off hats, clapping, bowing, kneeling, bending, and handshakes are examples of the employed non-verbal gestures during greetings (Bagwasi, 2012; Moloko-Phiri et al., 2022). Women greet others by bending their knee in several African cultures (Moloko-Phiri et al., 2022). Similar to keeping quiet, this act of bending the knee by Tswana women as a sign of veneration for men, denotes their lower status as it shortens their stature (Bagwasi, 2012; Moloko-Phiri et al., 2022). Greetings in the Tshivenda culture also involve kneeling, as well as putting hands together in a humble manner (Nenungwi, 2015).

In the Tswana culture, when greeting someone older than themselves, children must clap their hands (Bagwasi, 2012). The elder will accept the greeting and kiss their hands (Bagwasi, 2012). Additionally, they must use the plural form when performing these greetings (i.e., one person

is referred to as if they are two or more people) (Bagwasi, 2012). Even though it is grammatically incorrect, this is nonetheless regarded as respectful (Bagwasi, 2012). In some African cultures, children must always initiate greetings in all interactions with people who are older than them, whether they know them or not (Bagwasi, 2012; Moloko-Phiri et al., 2022). Similar findings have been made by Emery (2000), who found that in the Omani Arabic culture, children must start the greetings in their interactions with older people. As another demonstration of respect for the elderly, younger generations in the Tswana culture are expected to accept items given to them with both hands while verbally expressing gratitude (Tsamaase et al., 2020).

Some of these actions could be seen as being socially inappropriate in other contexts and cultures (ASHA, n.da.). Contrary to African contexts, as already highlighted in section 1.1, in western contexts, like in the United States of America (USA), maintaining direct eye contact during a conversation is desired as it is seen as a sign of trustworthiness (Aleksandrovna, 2021; Bonaccio et al., 2016; Elhadji, 2017). According to Al-Qaderi et al. (2017) and Bonaccio et al. (2016), people in western cultures view indirect eye contact as being unfriendly and disrespectful. Germans regard the presence of eye contact while conversing as an indication of genuine engagement and sincerity, as opposed to unreliability (Aleksandrovna, 2021). In France, direct eye contact has an intimate meaning, while indirect eye contact implies looking down at your communication partner (Aleksandrovna, 2021).

Greetings are an integral part of communication and they are performed differently by African and western cultural groups (Aleksandrovna, 2021). People in western cultures typically greet each other through handshakes (Aleksandrovna, 2021). They also give each other kisses on their cheeks or hugs (Aleksandrovna, 2021; Al-Qaderi et al., 2017). It is customary to give three face kisses during a greetings exchange in Switzerland and France (Al-Qaderi et al., 2017). Furthermore, according to Aleksandrovna (2021), the majority of Americans do not interpret pointing at someone negatively. They typically use their index finger to point at someone (Al-Qaderi et al., 2017). In contrast, native Americans consider this pointing gesture to be very disrespectful (Aleksandrovna, 2021). In many African parts of the world, it is also frowned upon (Al-Qaderi et al., 2017).

Given these and other disparities, a lack of understanding pertaining to how language is used by clients from different African cultures runs the risk of endangering both the effectiveness of SLP services, and the morality of requiring families to use methods that are not in line with

their own culture (Aleksandrovna, 2021; Health Professions Council of South Africa [HPCSA], 2019; Pascoe & Norman, 2011). In order to provide culturally congruent pragmatics evaluations and interventions for African clients, SLPs must be aware of their different cultural executions of language use (HPCSA, 2019; Moloko-Phiri et al., 2022).

2.4 Origin and definition of pragmatics

Pragmatics originated in language philosophy (Huang, 2014; Huang, 2017). Its philosophical origins can be traced back to the 1930s work of philosophers Charles Pierce, Rudolf Carnap, and Charles Morris (Huang, 2014; Huang, 2017). It is a progressing field of contemporary linguistics generally defined as, *the study of purposeful social language use in various social settings* (Feruzi, 2024; Huang, 2014; Khodeir et al., 2017). Pragmatics studies the link between the context of usage and language, as well as the cultural interpretations thereof (Feruzi, 2024; Küçükbezirci, 2013; Radhiya & Martawijaya, 2020). Egoro and Gunn (2021) and Leech (2016) defined pragmatics as the study of how utterances have meanings in contexts. It is the set of guidelines that people adhere to while using language in conversation and social contexts, and it links the speaker's word choice and response structure to what is occurring in the situation's context (ASHA, n.db.; Egoro & Gunn, 2021).

According to ASHA (n.db.), Muhammed (2022), and Ukoha et al. (2023), pragmatics is a branch of social communication with a wide range of social-linguistic and sociocultural abilities that include both non-verbal and verbal communication. Non-verbal communication is the use of body language, gestures, facial expressions, and eye contact during conversation (ASHA, n.db.; Moloko-Phiri et al., 2022; Tomasello, 2023). Verbal communication is concerned with Grice's maxims of conversation, topic maintenance, narrative skills, speech acts (e.g., responses, requests, and comments), social reciprocity (e.g., turn taking), communication repair and breakdown, deictic forms (words associated with place, person, or time), communicative intentions, presuppositions, and social discourse (Alduais et al., 2022a; ASHA, n.db.; Tomasello, 2023).

Two recognized conceptions within the philosophy of language and linguistics, notably, the Anglo-American and the European Continental conceptions, define pragmatics in a complex manner (Alduais et al., 2022a; Huang, 2014; Huang, 2017). According to the Anglo-American component view, the systematic study of meaning that results from or depends on language use is known as pragmatics (Alduais et al., 2022a; Huang, 2014; Huang, 2017). Deixis, implicature, speech acts, and presupposition are its core areas of investigation (Huang, 2014; Huang, 2017;

Ukoha et al., 2023). The component view holds the notion that pragmatics ought to be a central part of theoretical linguistics on the same wavelength as morphology, phonetics, syntax, semantics, and phonology (Alduais et al., 2022a; Huang, 2014; Huang, 2017).

Language form (phonology, phonetics, morphology, and syntax), language content (semantics), and language use (pragmatics) are in essence how communication sequentially occurs. Language form provides input to language content, which in turn provides input to language use (Archer et al., 2024; Huang, 2014). The European Continental perspective view highlights that every component of language behaviour should be viewed from a functional perspective by virtue of pragmatics (Alduais et al., 2022a; Huang, 2014; Huang, 2017). Its definition of pragmatics is broad, thus providing a more expansive conception of pragmatics (Huang, 2014; Huang 2017). Inconsistent with the perspective view, the component view defines the field of pragmatics in a sound way (Alduais et al., 2022a; Huang, 2014; Huang 2017).

The body of knowledge about African Americans' pragmatic language is lacking (Hyter et al., 2015). Gaps of this kind are also seen in African languages like Sepedi, and in non-western contexts like Caribbean countries (Harricharan et al., 2011). According to Ameka and Terkourafi (2019) and Harricharan et al. (2011), pragmatic language skills are implicitly treated as culturally neutral, drawing heavily on theories and models based on observations of communicative practices in western contexts. However, it is frequently difficult to apply these communicative practices to non-western contexts (Harricharan et al., 2011). Consequently, there are several challenges that health communication practitioners face when putting western-based communication models into practice with clients from non-western cultures (Harricharan et al., 2011). As noted by Ameka and Terkourafi (2019), pragmatics ought to take into consideration the differences in language use patterns between contexts that are non-western and western.

Because Africans may display verbal and non-verbal pragmatic language behaviours that are culturally dissimilar from those of western cultures, SLPs should be especially knowledgeable about pragmatics in African languages (Bliss & McCabe, 2008; Cummings, 2021; Mdlalo et al., 2019; Salins et al., 2023). The social communication skills of Africans may be viewed in a negative light and SLP services may be impacted by the unclear notion of pragmatics in African languages (Hyter et al., 2015). African communities provide a different perspective of culturally important patterns of verbal and non-verbal language use than what has fuelled

mainstream theories, that pragmatics as a discipline cannot continue to overlook (Ameka & Terkourafi, 2019). No matter where language usage patterns are found geographically, pragmatics should be a more inclusive field that respects and reflects them (Ameka & Terkourafi, 2019).

2.5 Nature and identification of pragmatic language impairments

A pragmatic language impairment is defined by Montemurro et al. (2019) as having challenges with using language for effective communication in social contexts, as opposed to language form. According to Alduais et al. (2022b), it is possible to consider pragmatic language impairments as a sign of other clinical illnesses or as independent clinical illnesses. Pragmatic deficits are associated with numerous neurological conditions such as traumatic brain injury, right and left hemisphere damage, degenerative disorders like Alzheimer's disease, unilateral stroke, and aphasia (Douglas, 2017). Additionally, children with neurodevelopmental disorders like autism and attention deficit hyperactivity disorder are also at risk for pragmatic deficits (Cardillo et al., 2021; Carruthers et al., 2022; Reindal et al., 2021). Native speakers of Sepedi can only be identified as having a pragmatic impairment if they exhibit difficulties in their native language. If their difficulties are demonstrated in their additional language (predominately the language of SLP instruments), and not in their native language, then it is a pragmatic difference (Salins et al., 2023), and should therefore be tackled as such during intervention. A pragmatics evaluation must be able to account for cultural differences (such as silence and indirect eye contact to demonstrate respect), and linguistic differences (such as grammatical and syntactic differences) (Jodache et al., 2019; Salins et al., 2023). Case history taking should include questions of language preference, cultural background, and the community's perspectives of language development (Salins et al., 2023). A pragmatics evaluation instrument must be able to discriminate between a pragmatic impairment and a pragmatic difference (Hoffmann et al., 2013; Salins et al., 2023; Zimmermann, 2016). Similar to individuals with a developmental language disorder (Balboa-Castells et al., 2024; Kohnert et al., 2020), bilingual individuals with a pragmatic impairment will demonstrate difficulties in both their first language and their second language (Salins et al., 2023; Zimmermann, 2016). Individuals who demonstrate culturally appropriate pragmatic abilities during SLP evaluation sessions, should not be inaccurately diagnosed with pragmatic impairments for not performing well according to western norms.

SLPs may misdiagnose, under diagnose, or over diagnose pragmatic language impairments due to the lack of suitable formal evaluation instruments and informal evaluation methods for African, English as a second language speakers (McLeod et. al, 2017; Mdlalo et al., 2019). According to Zimmermann (2016), reducing the frequency of these misdiagnoses, under, and over diagnoses will require a rise in diversity and cultural competency. Evaluation results will not be accurate and intervention might be ineffective if evaluation is erroneous and fails to account for the possibility of cultural bias and cultural differences (Helou et al., 2022; Jodache et al., 2019; Salins et al., 2023). A culturally informed evaluation of a native Sepedi speaker will assist SLPs in the differential diagnosis of a pragmatic impairment and a pragmatic difference, and in turn, utilisation of culturally appropriate pragmatic norms during intervention and home programmes. SLPs who are not well-versed in the language and culture of their clients may find the evaluation process difficult (HPCSA, 2019; Jodache et al., 2019). But SLPs can only utilise what they are privy to, hence such research endeavours. Culturally, linguistically, and contextually responsive SLP practice is actively striving to comprehend pragmatic norms particular to the people served (ASHA, n.da.; HPCSA, 2019). An SLP evaluation should be practical, attentive to the vast range of social norms that are accepted within and across communities and cultures, and entail the cooperative efforts of families (ASHA, n.db.; HPCSA, 2019; Salins et al., 2023).

2.6 Evaluation of pragmatics in speech-language pathology

Evaluating pragmatic language abilities is a necessary component of any speech-language evaluation. Standardised formal instruments utilised by SLPs when evaluating pragmatics include the Communication Checklist-Adult (CC-A) (Whitehouse & Bishop, 2009), the Children's Communication Checklist—2 (CCC-2) (Bishop, 2006), the Test of Pragmatic Language (TOPL) (Phelps-Terasaki & Phelps-Gunn, 1992), the TOPL-2 (Phelps-Terasaki & Phelps-Gunn, 2007), the Comprehensive Assessment of Spoken Language (CASL) (Carrow-Woolfolk, 1999), the Assessment Battery for Communication (AbaCo) (Sacco et al., 2008), and the Test of Pragmatic Skills (TPS) (Shulman, 1985). These instruments were standardised in the USA, except for the CC-A and the AbaCo which were standardised in the United Kingdom and Europe respectively. A summary of these instruments is provided in Table 2.

Table 2*Formal pragmatics evaluation instruments*

Name of instrument	Description	Normative ages
CC-A	This is a checklist that evaluates adults' pragmatic abilities (Whitehouse & Bishop, 2009).	From 17 years
CCC -2	It is a checklist for parents and caregivers (Bishop, 2003; Bishop, 2006). It makes it easier for SLPs to get a picture of children's pragmatic skills in their naturalistic environment as it is completed by their families (Bishop, 1998; Bishop, 2003; Bishop, 2006).	4-16 years
TOPL	It evaluates pragmatics within six subtests (i.e., topic, purpose, audience, physical setting, inferential thinking, and visual-gestural cues) (Phelps- Terasaki & Phelps-Gunn, 1992). According to Wilkinson (1995), the TOPL is a brilliant, well rounded pragmatics evaluation instrument.	5 -13 years
TOPL-2	It is the successor of the TOPL with seven subtests: pragmatic evaluation, abstractions, topic, physical setting, audience, visual-gestural clues, and purpose (Phelps- Terasaki & Phelps-Gunn, 2007).	43-item variant 8-18 years 17-item variant 6 and 7 years
AbaCo	The AbaCo, which is especially suitable for patients with brain lesions, thoroughly assesses pragmatic skills within five scales (i.e., conversational, context, paralinguistic, extra linguistic, and linguistic) (Hilviu et al., 2022; Sacco et al., 2008).	16-75 years
CASL	The CASL has 14 subtests (Carrow-Woolfolk, 1999). Four of the subtests (i.e., idiomatic language, non-literal language, inference, and pragmatic judgment) specifically focus on pragmatics (Carrow-Woolfolk, 1999).	3-21 years
TPS	The TPS encourages speech acts like requesting, informing, greeting, and replying (Shulman, 1985).	3-8 years

The Arabic culture has also contributed to the field of pragmatics, through the development of pragmatics evaluation instruments that are appropriate for their culture. While Khodeir et al. (2017) standardised a comprehensive Egyptian Arabic Pragmatic Language Test (EAPLT) that can be utilised to evaluate the pragmatic language of native Egyptian Arabic speaking children, Alduais et al. (2012) developed an Arabic version of the TOPL-2. There is also a Brazilian version of the TOPL-2, and according to de Carvalho et al. (2015), nearly half of its items are equivalent to those in the American version. Malaysians' contribution to the SLP field include the standardization of the Malay Preschool Language Assessment Tool (Razak et al., 2018) and the Multilingual English–Mandarin–Malay Phonological Test (Lim, 2018), with normative data drawn from the local population of Malaysia (Chu et al., 2019). Lim and Lee (2017) adapted the bilingual English–Mandarin New Reynell Developmental Language instrument, as they discovered that participants in their study frequently mixed Mandarin and English vocabulary. The emergence of local language and speech assessments in the aforementioned contexts and cultures is a promising sign of progress for the SLP profession (Chu et al., 2019).

It is likely that the evaluation materials mentioned are not suitable for the South African setting, either in terms of language or culture (Jodache et al., 2019; Pascoe & McLeod, 2016). A lack of evaluation instruments persists (Bornman & Louw, 2021) despite the creation and the standardization of certain language evaluation instruments for certain South African languages (e.g., Buitendag et al., 1998; Mphahlele, 2006). Vorster et al. (2022) translated and culturally adapted the Modified Checklist for Autism in Toddlers, Revised with Follow-Up into Sepedi. As evidenced by the English version of the Modified Checklist for Autism in Toddlers, Revised with Follow-Up (Vorster et al., 2022), and the Mullen Scales of Early Learning's conversion to South African English, modifications for South African English are also required (Bornman et al., 2018). However, the standardization of the items will be impacted if formal English assessment tasks are modified to make them more culturally relevant (Jodache et al., 2019).

Pragmatics can also be evaluated informally during conversational discourse or narratives (La Valle et al., 2020; Siritman & Meilantina, 2020). Engaging in conversational discourse necessitates applying a socially contextualized language's rules (Siritman & Meilantina, 2020). These conversational exchanges, which call for a variety of discourse functions, can include turn-taking, subject initiation, topic maintenance, and topic elaboration (Carruthers et al., 2022). The aforementioned, as well as any of the earlier listed verbal and non-verbal pragmatic skills (section 2.4), are problematic for people who have pragmatic impairments (Carruthers et al., 2022). It is crucial to precisely diagnose a pragmatic impairment so as to accurately address

these problematic areas during intervention (Hoffmann et al., 2013; Zimmermann, 2016). SLPs, however, can only accurately diagnose a pragmatic impairment depending on the utilised pragmatics language evaluation tool, the culture in which the language tool is standardised, and the client's culture with its norms pertaining to language use.

2.7 Management of pragmatics in speech-language pathology

Management and intervention refer to the speech and language therapy that clients who have been diagnosed with speech and language impairments or differences undergo. Therapy should be in line with the evaluation results, hence the importance of accurate diagnoses (Shipley & McAfee, 2023). The foundation upon which an intervention should be based is a thorough evaluation (Shipley & McAfee, 2023). Intervention should also be suited for the culture, in addition to evaluation (Bornman & Louw, 2021; Khoza-Shangase & Mophosho, 2018). It should carefully consider the cultural norms of the clients, and how those norms affect their language use. Also, given that intervention is an ongoing process that extends into the homes of clients by way of home programme activities, it must support a culturally safe, family-centred approach that aligns with their cultural beliefs and values (Salins et al., 2023). For example, with regards to silence that is expected from children during family mealtimes in some African cultures (section 2.3), home programmes that target pragmatics activities around mealtimes would not be successful since they would be in opposition with their cultural norms. A non-functional intervention that lacks relevance to the client and hinders their ability to participate normally in their daily life activities is deemed ineffective (Kohnert et al., 2020). Interventions must be devised in a collaborative manner with the family, taking into account the family's needs and expectations, as well as the client's and the family's cultural background and traditions (Salins et al., 2023). This ensures that the interventions are culturally compatible (HPCSA, 2019; Salins et al., 2023).

The therapeutic strategies and instruments employed, as well as the degree to which clients and their families decide to adhere to them, are influenced by their cultural norms (McLeod et al., 2017). According to Grandpierre et al. (2018), SLPs have noted cultural hurdles related to the application of specific intervention methods, such as child play, which is a widely utilized intervention method that encourages children to utilize expressive language. That is because western cultural values and customs are frequently promoted in language interventions for African families (Cycyk & Iglesias, 2015; Jodache et al., 2019; Pascoe & McLeod, 2016). The Hanen It Takes Two to Talk Program by Pepper & Weitzman (2004) for instance, employs

techniques including providing children with verbal justifications and fostering child-directed interactions. The common western principles of child independence and parity with adults are reflected in these strategies (Cycyk & Iglesias, 2015). Asking families from African cultural backgrounds, to use these techniques, could be seen as undermining those cultures' beliefs that teaching is best conducted through child observation, child compliance over autonomy, and adult guidance (Calzada et al., 2017; Cycyk & Iglesias, 2015; Lindsey, 2018; Tsela et al., 2023). Mdlalo et al. (2019) highlighted that SLPs' working methods may not be suitable for different African cultures as they were established in and for western cultures. SLPs need to know, understand, and respect African families' cultural norms (Salins et al., 2023).

ASHA views having culturally competent SLPs as an essential need, so that they can satisfy the needs of the people they serve (Guiberson & Vigil, 2021). Engaging with clients from different ethnicities poses as a challenge for SLPs (Barailo, 2019; Wright et al., 2013). In comparison to receiving care from SLPs who come from a different ethnicity, clients who identify with SLPs from similar ethnic backgrounds have better outcomes (Crawford et al., 2017; Glazer et al., 2014; Sadiki, 2020). Taking the initiative as SLPs, despite differences in ethnicity, to consider appropriate verbal and non-verbal rules governing Sepedi language use in pragmatic language intervention sessions with native Sepedi speaking clients and their families, can go a long way in contributing to better outcomes (Barailo, 2019). Therapy should consider the impact of culture on performance, and in turn, foster effective communication between SLPs, clients, and their families for better outcomes (Crawford et al., 2017; Kohnert et al., 2020).

2.8 Chapter summary

The literature review sheds light on the importance of understanding how different languages are used in communication, and the cultural norms observed during the language use, both verbally and non-verbally. Little is known about the African cultural norms that influence language use, specifically, little is known about the Pedi cultural norms that influence Sepedi language use. It is a difficult task for SLPs to provide services across all 12 languages and cultures that are represented in South Africa (Bornman & Louw, 2021; Makgabo & Quintero, 2024). They also find it difficult to provide linguistically and culturally congruent evaluations, interventions, and home programme activities for their African clients due to not knowing how they culturally use language. SLPs lack of a thorough understanding of how their African clients culturally use language contributes to ineffective communication. In addition, the lack

of standardised, culturally appropriate language evaluation and intervention resources within the SLP discipline is another factor that adds onto the difficulties that SLPs experience. Effective communication between families and SLPs is a pre-requisite for successful evaluation and intervention sessions (Crawford et al., 2017). It is especially important because SLP services extend into the familial home context. It is therefore important for SLPs to be aware of how language is used by the different genders and generations represented in the families of the clients that they serve. The delivery of high-quality, culturally and linguistically tailored services to individuals in need of SLP services depends on the application of evidence-based practice. In order to help SLPs distinguish between actual language impairments and language differences, research within language use is essential.

CHAPTER THREE: THEORETICAL FRAMEWORK

Chapter three presents the theoretical frameworks that underpinned this research study. This study applied two theoretical frameworks, namely the speech act theory and Ubuntu, in order to make sense of the findings.

3.1 Theoretical framework: Speech act theory (SAT)

The SAT provides a pragmatics framework for analysing intentional actions performed through the use of language (Feruza, 2024). John Langshaw Austin debuted it in 1962. His theory is concerned with how people use language in everyday situations, variations in language use, as well as the contextual variables (Austin, 1962; Rongyu, 2024). Austin focused on raising awareness about appropriate language use and he successfully resolved a few philosophical language conundrums (Austin, 1962; Rongyu, 2024). The SAT separates constatives from performatives (Anyanwu & Abana, 2020; Ekor & Gunn, 2021; Rongyu, 2024). With the ability to be evaluated as true or untrue, constatives define states or convey facts (Austin, 1962; Ekor & Gunn, 2021; Rongyu, 2024). Conversely, performatives carry out actions rather than defining them (Austin, 1962; Ekor & Gunn, 2021; Rongyu, 2024). Austin mainly concentrated on performatives, or utterances meant to accomplish rather than to convey a point (Austin, 1962; Rongyu, 2024). Examples of performative verbs which highlight the spoken action include, list, forgive, and request (Rongyu, 2024). However, it eventually dawned on him that some constatives did more than just define or convey; some also carried out actions (Austin, 1962; Rongyu, 2024).

He continued by adding the locutionary, illocutionary, and perlocutionary acts to his theory (Agwuocha, 2021; Feruza, 2024). According to Anyanwu & Abana (2020), Feruza (2024), and Tomasello (2023), the basic actions that result in a meaningful language utterance with a certain grammatical structure are known as locutionary speech acts. They entail the expression of meaningful utterances (Feruza, 2024). The practical force that underlies a speech is known as an illocutionary act (Anyanwu & Abana, 2020). It serves as a representation of the speaker's intent (Feruza, 2024; Tomasello, 2023). It is the purposeful or inferred motivation behind the statement, like a greeting or request (Feruza, 2024). Illocutionary speech acts are considered the core of pragmatics (Wijana, 2021) and are the essence of the SAT (Hofmann et al., 2023). The impact that speech has on the listener is referred to as a perlocutionary speech act (Anyanwu & Abana, 2020; Feruza, 2024; Tomasello, 2023). It is the listener's response that the speaker's words generate (Anyanwu & Abana, 2020; Feruza, 2024; Tomasello, 2023). The ramifications or outcomes of speech acts are the focus of the perlocutionary act (Feruza, 2024). According to this distinction, humans engage in locutionary, illocutionary, and perlocutionary speech acts all at once when they speak (Austin, 1962; Rongyu, 2024).

Austin's presentation of his SAT seemingly does not include the non-verbal means of communication. Mohr et al. (2023) assert that, non-verbal cues like gestures cannot be analysed using the SAT; however, Lyons (1988) has already challenged this notion. He emphasized that speech acts relate to non-verbal communication, not just the use of verbal language (Lyons, 1988). In the Austinian understanding, greeting someone with a manual hand gesture (e.g., a wave) counts as performing a certain speech act non-verbally (Lyons, 1988). Nephawe and Lambani (2021) similarly emphasized that speech acts are not just restricted to written or verbal communication, since non-verbal ways can also be used to communicate. Although verbal language accomplishes a lot in communication, non-verbal language can also communicate meaning and intention (Nephawe & Lambani, 2021). As can be observed, the SAT investigates how language is employed not only for expression but also for functional purposes (Qassim & Dishar, 2024), thereby utilizing language to actively shape social reality (Feruza, 2024). The expansion of the SAT by John Searle (Searle, 1969) is discussed hereafter.

3.1.1 Expansion of the speech act theory

Austin's pupil, Searle (1969) broadened the SAT by categorizing illocutionary acts into five different kinds of speech acts (Egoro & Gunn, 2021; Rongyu, 2024). His elaboration provides crucial hints on the types of illocutionary acts and their characterization (Hofmann et al., 2023).

Also, the greatest impact has come from Searle's classification of speech acts (Rongyu, 2024). Declaratives, commissives, assertives, expressives, and directives are the five illocutionary speech acts (Eze, 2020; Hofmann et al., 2023; Rongyu, 2024).

Declaratives employ speech to effect change, which is why they alter the status quo (Eze, 2020; Rongyu, 2024). These declarations are meant to indicate and establish something, like scheduling meetings (Hofmann et al., 2023), or declaring someone innocent (Eze, 2020). Declaratives are frequently used by the speaker to evaluate the actions of the person listening (Eze, 2020). According to Eze (2020) and Rongyu (2024), commissives bind the speaker to take specific actions going forward. These future actions may be agreements, assurances, or pledges (Hofmann et al., 2023), thus binding the speaker to a plan of action (Eze, 2020). States or truths are described via assertives (Rongyu, 2024). These assertions, depending on one's perspective, may or may not accurately reflect the status of the world (Eze, 2020). Hofmann et al. (2023) provided descriptions, or the use of derogatory language as examples of assertives. Expressives are used to communicate the opinions and emotions of the speaker (Eze, 2020; Rongyu, 2024). They are employed to convey the speaker's true feelings (Eze, 2020). Expressions of regret, felicitations, sympathy, and so on are examples of expressives (Hofmann et al., 2023). Directives request action from the listener (Rongyu, 2024). These acts obligate someone else to behave in a way that satisfies the propositional demands of the speaker (Eze, 2020). They are employed to provide commands, urging the person listening to carry out a particular task (Eze, 2020). In addition to demands, orders and recommendations are some examples of directives (Hofmann et al., 2023).

3.1.2 Application of the speech act theory in research

The SAT has been researched in various academic disciplines and contexts. These include, pragmatics (e.g., Mohr et al., 2023), African studies (e.g., Agwuocha, 2021), and theology (e.g., Liroy, 2023). Anyanwu & Abana (2020) used the SAT to analyse the speeches of three African presidents: President Ramaphosa (current president of South Africa), president Buhari (former president of Nigeria), and president Akufo-Addo (current president of Ghana). According to Anyanwu and Abana's (2020) results, the speakers employed locutionary, illocutionary, and perlocutionary acts while addressing their constituents about measures to combat the corona virus. Acts such as these were presented to demonstrate commands, appeals to the audience, assurances, requests, and testimonies (Anyanwu & Abana, 2020). Every speaker employed language in order to accomplish a specific outcome (Anyanwu & Abana, 2020). Their delivery of the speech acts demonstrated their uniqueness and the distinctive ways in which they used

language in their different cultures (Abana & Anyanwu, 2020). Nelson Mandela's inaugural speech was also examined by Eze (2020) utilizing the SAT. In terms of how he welcomed, valued, and expressed thankfulness, it was noted that Nelson Mandela's use of illocutionary speech actions in his speech was influenced by his cultural background (Eze, 2020; Kohnert et al., 2020).

Reclassifying and classifying of illocutionary acts is supported by certain studies. Khaya (2024) suggested that, denial ought to be categorized as a directive rather than an assertive illocutionary act. The suggested change in classifying denial as a directive opens up new directions for future linguistic pragmatics research, and represents a step towards a more thorough and accurate depiction of speech acts (Khaya, 2024). Hofmann et al. (2023) provided additional insight into the way in which delusional statements can be categorized as both expressives and directives. Consequently, this demonstrates the need for a more thorough re-evaluation of speech act classifications, highlighting the necessity of flexibility in comprehending the various roles that language plays in communication (Khaya, 2024).

Agwuocha (2021) argued that the use of hate speech, which is an illocutionary act from a SAT perspective, leads to perlocutionary actions, which are typically harmful to people's ability to live in harmony in Nigeria. According to Hofmann et al. (2023), attacks, which in this case are represented by the use of hate speech, are classified as illocutionary assertive acts, hence they lead to the performance of perlocutionary actions.

Various studies of the SAT in South Africa have been conducted in the field of Theology (e.g., Cho, 2017; Cho & Forster, 2017; Liroy, 2023). By using a SAT approach, Cho & Forster (2017) found that the existence of the kingdom can be understood as God's divine action, which does not relate to a propositional theme in the text, but rather to God's speech acts as they are shown in the biblical text. Biblical ethics are being applied in these speech acts, which aim to provoke a perlocutionary reaction in Christians' lives (Cho & Forster, 2017). According to Cho and Forster (2017), this comprises of the meaning conveyed through speech (locutionary act), the impact of speech (illocutionary act), and the anticipated reaction following speech (perlocutionary act). Simply put, the kingdom sayings are speech acts that believers undertake and that result in specific reactions or outcomes in their lives (Cho & Forster, 2017).

Speech acts are also reflected in names, especially the naming of children. Studies in Lesotho (Ekanjume-Ilongo et al., 2020) and Nigeria (Rafiu & Osho, 2021) demonstrate this. These kinds of studies demonstrate that parents use their children's names to communicate to them, to

God or ancestors, and to the general public their thoughts, obligations, experiences, and expectations. Different speech acts are used in this naming process, including the illocutionary act and its five subtypes of declaratives, commissives, assertives, expressives, and directives, as well as the locutionary act, and perlocutionary act (Ekanjume-Ilongo et al., 2020). In 2020, Ekanjume-Ilongo and colleagues made progress in the comparison of Basotho names and speech acts. The study's goal was derived from the belief expressed by Perianova (2015) that names ought to be viewed as components of discourse systems, frameworks, and be interpreted through the application of various pragmatic implicatures. All speech acts must be taken into consideration in doing this (Ekanjume-Ilongo et al., 2020).

One of the nations where people who speak English as a second language struggle to use English illocutionary speech acts correctly is South Africa. According to Nephawe and Lambani (2021), Tshivenda people struggle with the use of declaratives and directives in English because of the linguistic and cultural divide between them and English first language speakers. Speech acts can be studied not only in geographical locations but also in a variety of settings, such as lecture halls (Siritman & Meilantina, 2020), movies (Rongyu, 2024), and in virtual worlds (Loke & Golding, 2016). According to a study that was conducted in 2020 at an Indonesian university by Siritman & Meilantina, the most common illocutionary speech act in English lecture rooms is the directive one, which is followed by the assertive one. It should be noted that this was an English Education Study Program. The instructor's primary method of interaction with students was through the use of the illocutionary speech act of directive, hence these findings (Siritman & Meilantina, 2020). Compared to other speech act classes, the directive illocutionary speech act is thought to have a greater social standing in interactions (Siritman & Meilantina, 2020).

From a pragmatic standpoint, Rongyu (2024) examined the dialogue between the characters in the film *Frozen* by using the SAT. It was discovered that the conversations that the characters of the movie had tended to be dominated by directive and assertive illocutionary speech acts (Rongyu, 2024). The SAT analysis makes the film easier to comprehend, and makes it possible for the animated characters' linguistic traits to be more effectively conveyed (Rongyu, 2024). Loke and Golding (2016) demonstrated how avatars' non-verbal gestures in the virtual world can serve as performatives and sufficiently correlate to activities in the real world. In an online environment, one can click a mouse to accomplish desired acts, including raising their hands (Loke & Golding, 2016). Their study confirms the claims made by Lyons (1988) and Nephawe and Lambani (2021), that speech acts can be performed through non-

verbal communication, albeit taking place in a virtual environment. Since it is evident that the SAT accurately depicts the dynamics of communication (Khaya, 2024), this research chose the SAT as its theoretical framework. The SAT was applied in this research study by identifying and discussing the locutionary, illocutionary, and perlocutionary speech acts that exist in the social language use of Pedi families according to the results, both verbally and non-verbally. Also, specific illocutionary speech acts were identified.

3.2 Theoretical framework: Ubuntu

Ubuntu is an African ethical framework concerned with consideration for others (Foya et al., 2024; Kathard & Pillay, 2013; Phasha et al., 2020), moral behaviour (Sachikonye & Ramlogan, 2024), and characteristics of humanity (Mugumbate & Chereni, 2019). It supports peace and reciprocal behaviour in communities, in addition to assisting people in differentiating between what is right and wrong for their society (Foya et al., 2024; Sachikonye & Ramlogan, 2024). The ideology of Ubuntu originated in Sub-Saharan Africa (Mugumbate & Chereni, 2019). Moral theorists constructed this ideology which integrates a vast range of moral beliefs and behaviours shared by many black Africans over a sizable portion of sub-Saharan Africa (Ewuoso & Hall, 2019; Metz, 2013; Mokhutso, 2022b). Southern Africans mostly use Ubuntu as a normative ethical framework (Breems, 2016; Gade, 2011), and have dedicated their compliance to it (Gauché, 2017). The worldviews of native black people of Sub-Saharan Africa are represented by Ubuntu, and are passed down from generation to generation through the use of language, observation, creative work, and knowledge (Mugumbate & Chereni, 2019). Metz (2009) clarified that, calling the Ubuntu idea African does not necessarily mean that all sub-Saharan communities have adopted or are aware of it.

Ubuntu is a value that South African culture promotes (Dube et al., 2016; Makgabo et al., 2021). It is expressed by the Sepedi proverb "*motho ke motho ka batho*" (Makgabo et al., 2021) which can be properly translated as, "I am because we are" or "a person is a person through other persons" (Attoe, 2022; Gauché, 2017; Mugumbate & Chereni, 2019; Pillay et al., 2023). Theoretically, this indicates that each individual is shaped by their societal group (Makgabo et al., 2021). This cultural approach promotes cooperation in the pursuit of each member of the community's personal growth and development (Makgabo et al., 2021).

African communities and families raise their children with the help of the Ubuntu ideology (Kathard & Pillay, 2013; Mokhutso, 2022b; Mugumbate & Chereni, 2019). According to Mangena (2012) and Mokhutso (2022b), Ubuntu does not separate an individual from their

family in terms of their behaviour and character. How individuals carry themselves is a reflection of all their family members' behaviour (Mangena, 2012). It is even considered a reflection of how the entire community behaves in addition to the family (Mangena, 2012). This notion is supported by the saying: "It takes a village to raise a child" (Mangena, 2012; Mugumbate & Chereni, 2019; Mokhutso, 2022b). It is the community's duty to foster and nurture children born into that specific community (Mokhutso, 2022b). A community is stronger when its members work together, a concept that Ubuntu endorses (Gauché, 2017).

3.2.1 Integrated framework of Ubuntu

An integrated framework of Ubuntu was designed by Mugumbate and Chereni (2019), as a synopsis of what Ubuntu embodies. The framework comprises of five levels: the individual, family, community, environment, and spiritual level (Mugumbate & Chereni, 2019). In essence, the framework explains that an individual is a member of a bigger group called a family, a family is a component of a larger community, and the community is found within an environment that is a part of a larger spiritual world (Mugumbate & Chereni, 2019).

At the individual level, children are supposed to get training, mentorship, and skill acquisition (Mugumbate & Chereni, 2019). Talking, walking, and doing tasks are examples of the skills acquired (Mugumbate & Chereni, 2019). After acquiring skills and reaching a certain age, children move into adulthood and are recognized as such, however, they may continue to identify as children depending on the generation that they represent in their families (Mugumbate & Chereni, 2019). Every stage of a child's growth is greatly influenced by the family, including all relatives (Mugumbate & Chereni, 2019). This influence is highly valued in Ubuntu (Mugumbate & Chereni, 2019). A child is a member of the family and is connected to them by identification, rules, and blood (Mugumbate & Chereni, 2019). Mugumbate and Chereni (2019) state that, a great deal of education, socialization, and mentoring occurs in the familial context in order to uphold Ubuntu values. According to Maphalala (2017), the ideals that their children will learn from westernised school systems tend to worry African parents.

The community level is made up of individuals and families (Mugumbate & Chereni, 2019). Given that children are members of the community, it plays a crucial role in their education, protection, socialization, and identity-building to uphold Ubuntu values (Mtetwa & Muchacha, 2017; Mugumbate & Chereni, 2019). Environmental sustainability is important to Ubuntu (Seehawer, 2018). Communities exist within environments that provide them with fundamental necessities such as food and shelter (Mugumbate & Chereni, 2019). To strike a

balance between present and future requirements, Africans utilize Ubuntu to protect the environment (Mugumbate & Chereni, 2019). Mugumbate and Chereni (2019) assert that, the environment is a legacy from the ancestors and it needs to be preserved for future generations. An individual is a part of a larger spiritual entity that includes ancestors and God, which is responsible for the provision of guidance and consolation (Malone & Dadswell, 2018; Mugumbate & Chereni, 2019). Ubuntu values spirituality because it is important to Africans (Seehawer, 2018). Ubuntu integrates the spiritual and natural realms (Ewuoso & Hall, 2019).

Mugumbate and Chereni (2019) suggested that this framework can be employed for various purposes such as reviewing programmes, reviewing intervention methods, assessment of children's needs, encouragement of cooperation and involvement, and creation of protocols for research and ethics. When Mugumbate and Chereni (2019) designed it, they investigated the various roles that individual, families, communities, environments, and spirits play in the growth and development of children in Zimbabwe.

3.2.2 Application of the Ubuntu theory in research

It could be argued that standardized western theories and viewpoints do not align with the goals and objectives of African communities (Mugumbate & Chereni, 2019). Boboyi (2024) investigated how social work practice in a South African school setting may incorporate the Ubuntu concept. As to Boboyi's (2024) results, implementing methods inspired by Ubuntu can yield significant advantages such as heightened academic achievement and the creation of a welcoming and inclusive community. This shows that including the Ubuntu philosophy, which is based on the ideas of interconnectivity, compassion, and community, has the capacity to significantly improve social work practice in educational settings (Boboyi, 2024; Kathard & Pillay, 2013). Such improvement is regarded as transformative, and its foundation and continuity relies on the incorporation of local culture (Boboyi, 2024; Bukusi, 2024; Ngubane & Makua, 2021).

Ngubane and Makua (2021) argued that the majority of African pupils in South African classrooms find educational techniques incongruent to their culture because they are still based on western ideologies. Consequently, they suggested that educational practices be transformed via the Ubuntu pedagogy, which offers African educational institutions an alternative pedagogical strategy derived from the African ideology of Ubuntu (Ngubane & Makua, 2021). The concept of Ubuntu may be an essential teaching tool in a variety of educational contexts

when it is accepted with the respect and the understanding that it merits (Ngubane & Makua, 2021).

Similarly, Mthimkhulu (2024) argued that because of the ideals it upholds, the integration of Ubuntu into pedagogy holds greater benefits for African classrooms (i.e., it can foster respect, teamwork, communalism, and an appreciation of African knowledge systems in the classroom). As such, it can be instrumental to the relationships that exist amongst learners and teachers in the classroom (Mthimkhulu, 2024). For example, if the teacher treats learners with humanity, it is probable that the learners will follow suit, thus creating an environment that is suitable for teaching and learning (Mthimkhulu, 2024). Research by Hlatshwayo et al. (2020) and Letseka (2013) revealed that African students do not understand and are inaccurately informed about their culture due to the absence of African philosophies in the curriculum. They emphasized the need for education systems to include African concepts like Ubuntu, which have influenced Africans for generations (Hlatshwayo et al., 2020 & Letseka, 2013).

In addition to Ubuntu being researched in educational settings and practices, it has been researched in African business (Bukusi, 2024), leadership (Sachikonye & Ramlogan, 2024), and theology (Mokhutso, 2022b). Bukusi (2024) stated that Ubuntu is a cultural factor that permeates African businesses and adherence to it will increase the contextual acceptance of the businesses. According to research by Sachikonye and Ramlogan (2024), if embraced, Ubuntu can help with the application of responsible leadership in African contexts. Ubuntu can probably serve as a helpful preventative tool against the various difficulties associated with raising children in African countries if it is embraced according to research by Mokhutso (2022b). Ubuntu is ideal for raising children in African environments (Mugumbate & Chereni 2019).

According to Behrens (2015), Ewuoso (2018), and Marston (2015), Ubuntu has been suggested as a helpful substitute for ethical frameworks in the clinical setting in order to add theoretical diversity. Due to a lack of written literature, underutilization, or preference for western methods, African knowledge systems are frequently disregarded (Mugumbate & Chereni, 2019). In addition to SLP courses offered by educational institutions, SLP services should embrace the Ubuntu perspective (Khoza-Shangase & Mophosho, 2021). Ubuntu is a cultural component that supports language comprehension and language use within a community, building identity in the process (Gauché, 2017).

According to Jayes et al. (2024) and Kathard & Pillay (2013), SLPs must adopt a population-based, contextually sensitive attitude if they are to provide significant SLP support in African communities. Ubuntu assists in bridging African and western concepts to reverse the marginalization of African systems (Sachikonye & Ramlogan, 2024). Western concepts like pragmatics can thus take Ubuntu into account (Phasha et al., 2020). Therefore, for these reasons, and similar to Mugumbate and Chereni (2019), Ubuntu, specifically the integrated framework of Ubuntu, was used as an additional theoretical framework in this research study to discuss the use of the Sepedi language in the Pedi culture, and the implications thereof for the discipline of SLP. Because individuals make up families and families are part of communities with belief systems in place, the findings were discussed at the individual, family, community, and spiritual levels of the integrated framework of Ubuntu.

3.3 Chapter summary

This chapter makes it clear that the SAT has become well-known for its ability to analyse language use by characterizing the speech acts used in communication. However, literature on how the SAT has been used to explore language use within the Pedi culture, could not be found. Moreover, Ubuntu was highlighted as an important framework to consider with regards to the cultural norms that govern the way in which people from African cultures live. This research study therefore aimed to explore the verbal and non-verbal use of the Sepedi language in the Pedi culture from the perspective of Pedi families, by employing the SAT and Ubuntu frameworks.

CHAPTER FOUR: METHODOLOGY

Chapter four presents the methodology of this research. An exploratory, descriptive, inductive, and deductive qualitative research design was employed for this research. The data were collected through a 3-day cycle of observations followed by individual semi-structured interviews as described in detail below.

4.1 Research question

How is verbal and non-verbal social communication used in the home context by Pedi families located in Mahwelereng, in the Limpopo province of South Africa?

4.2 Research Aim and Objectives

4.2.1 Research aim

To explore how verbal and non-verbal social communication is used in the home context by Pedi families located in Mahwelereng, in the Limpopo province of South Africa.

4.2.2 Objectives:

- a) To observe the non-verbal and verbal social use of the Sepedi language by Pedi families in the home context.
- b) To explore the ways in which eye contact, facial expressions, and gestures are used by Pedi families.
- c) To explore the ways in which commenting, requesting, greeting, and responding are executed by Pedi families.
- d) To explore the ways in which topic initiation and turn-taking are executed by Pedi families.
- e) To explore the ways in which the social use of the Sepedi language is influenced by age and gender in Pedi families.

4.3 Research design

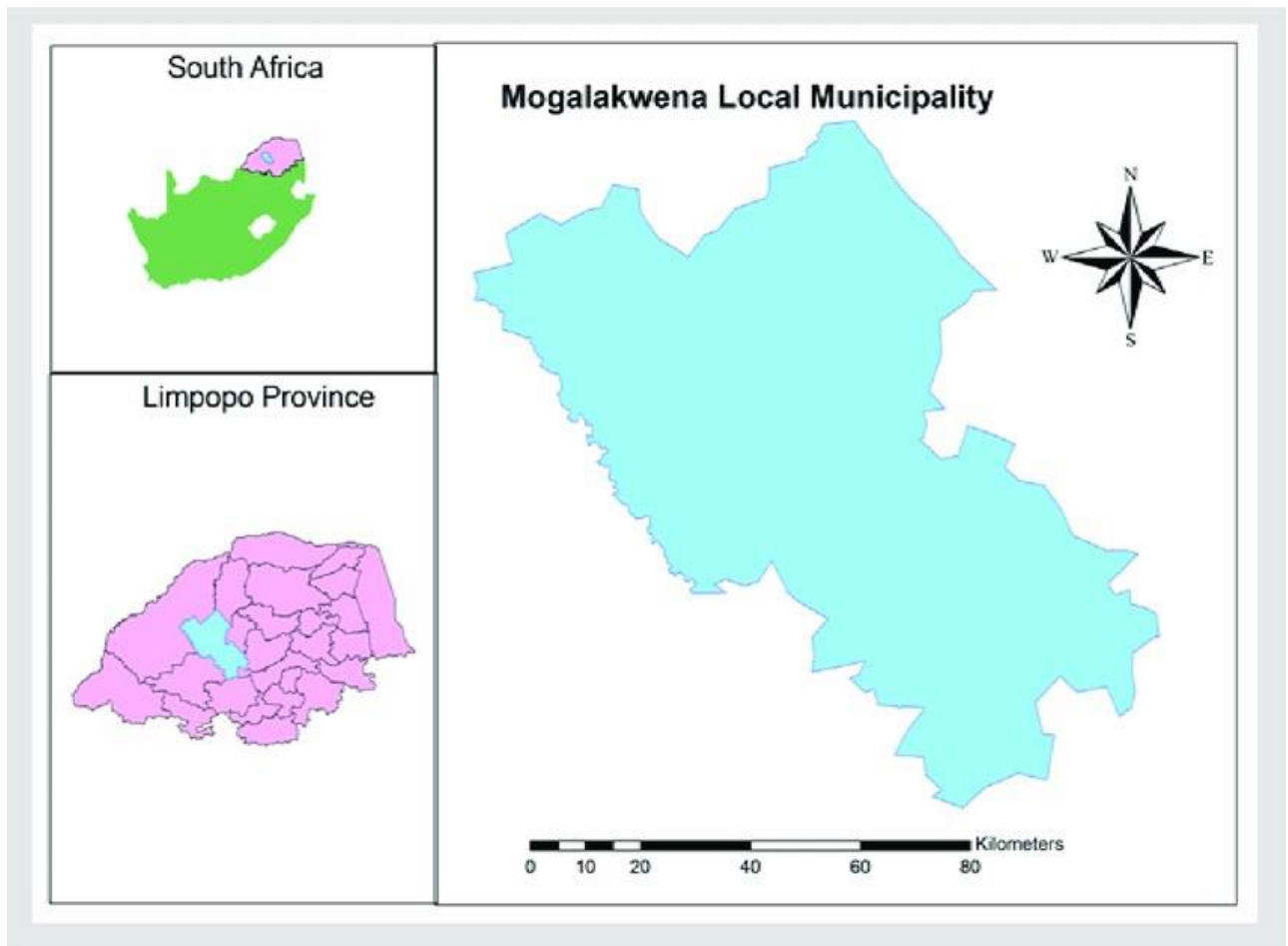
An exploratory, descriptive, inductive, and deductive qualitative research design was employed for this research, underpinned by the principles of direct participant observations and

qualitative semi-structured interviews. Observations took an inductive approach while semi-structured interviews took a deductive approach. Qualitative research explores and provides an in-depth understanding of real-world problems (Tenny et al., 2017). Inductive and deductive qualitative research designs are frequently more adaptable, enabling a change in strategy based on what is discovered throughout the research process (Azungah, 2018). The structure of how the observations and semi-structured interviews were conducted was suggested by the community members. This data collection structure as well as the changes that were recommended during the pilot study were implemented.

4.4 Research context and methods of data collection

4.4.1 Research context

The research was conducted at Mahwelereng Zone 1, in the Mogalakwena Municipality, located in the Limpopo province of South Africa (refer to figure 1). Mahwelereng is a township that was founded in 1964 on the Makalakalakop ranch (Census, 2022a; Mogalakwena Local Municipality, 2022/23-2026/27). A township is a South African town with rows of identical homes, that is detached from white residential areas and business activities (Philip, 2014). In the 1960 era of apartheid, white government officials were in charge of these towns, which lacked infrastructure and amenities like power supply, sanitary facilities, paved roads, and water (Philip, 2014). A number of laws and policies pertaining to urban development were also consolidated during that period, including the requirements that townships must meet in order to be developed, such as being sufficiently remote from white towns and bordering an African township to reduce the amount of land available to Africans (Philip, 2014). The Sepedi name for mohwelere, also called the red bush tree in English, is Mahwelereng (Census, 2022a; Raper, 2004). Mahwelereng consists of several zones and sections, under the leadership of ward councillors and a mayor. It has a total population of 41 072 people with 10 874 households (Census, 2022a). Ninety-nine point four percent of the population is made up by black Africans, while 0.6% is shared by the coloured, Indian/Asian and white ethnicities (Census, 2022a). Native Sepedi speakers constitute 75.7% of the population (Census, 2022a), thus making the Pedi culture the culture of dominance in Mahwelereng.

Figure 1*Map depicting Mogalakwena*

(Municipality https://www.researchgate.net/figure/Study-area-Mogalakwena-Municipality_fig1_311455602).

4.4.2 Methods of data collection

Data were collected through direct participant observations and semi-structured interviews. The observations and interviews were conducted using a self-developed observation guideline and an interview schedule that were created based on the work of Khodeir et al. (2017) (see appendices A and B). The pragmatic language skills and the pragmatic language functions subtests of the EAPLT (Khodeir et al., 2017) were applied when compiling the observation guideline and the interview schedule as per the research objectives. Moreover, similar to the Arabic culture, the language skills and language functions represented in these subtests are relevant as they exist in the social utilisation of the Sepedi language in the Pedi culture. Field notes were taken during the observations while an audio recorder (Huawei P30 lite) was utilised to record the interviews.

4.5 Sampling methods and sample size

4.5.1 Sampling methods

Non-probability purposive sampling was utilised in this research. Non-probability sampling techniques adopt a strategy in which the sample is chosen based on the researcher's judgment rather than through random selection (Elfil & Negida, 2017). Using this tactic, specific contexts and people are chosen intentionally looking at the research's aim and the in-depth understanding that will be gained (Crossman 2017; Maxwell, 2008; Phahlamohlaka, 2017). Pedi families from Mahwelereng Zone 1 were thus intentionally selected as the sample for this research. The families were approached for potential participation through an information session gathering that was arranged with the assistance of the ward councillor. This information session was held at one of the local schools, and potential participants were invited through a community announcer, who went around the community announcing and inviting community members to attend the research information session by utilising a portable megaphone. In totality, 20 residents were in attendance. The gathering was dominated by adults and youth, who were sent on behalf of their families. After presenting the research study, addressing questions and concerns, and accepting suggestions, the potential participants gave me their numbers with their names so that after a 7-day period, I could call to check if their families had decided to partake or not. Some of them relayed that they would personally call or text me, should they reach their decision before the 7-day period. Three families contacted me before the end of the 7-day period, and the family that contacted me first from the three families was then my pilot study. The rest of the potential participants were contacted after the 7-day period, and five of their families relayed a willingness to participate. These five families, plus two of the other three families that personally contacted me first were thus the participants of the main research. The participants' residential addresses were obtained after they relayed their willingness to participate.

4.5.2 Sample size

Bernard (2013) recommends 10-20 participants for studies that aim to delve into a specific culture. The exact sample size for this research was thus seven Pedi families, which in totality equated to 22 participants spread among the seven families.

4.6 Participants

The participants were Pedi families comprising a minimum of three family members, spanning different genders and generations from Mahwelereng, in the Limpopo province of South Africa. Table 3 provides a description of the participants. The description includes the number of family members, the positions that they hold within the family, their genders, ages, their status in terms of employment or education level, the main location where observations were conducted in their home, as well as the location where the individual semi-structured interviews were conducted in their home (i.e., inside or outside their house). There is a specification for family members who hold multiple positions in the family, in relation to their family members. Moreover, the location of the interviews and pseudonyms are only written next to the family member that participated in the semi-structured interviews. The participants were assigned pseudonyms by myself, which were used in the verbatim quotes that I selected as examples. The pseudonyms drew inspiration from the common names that people of the Pedi culture utilise when they refer to each other. I picked this up during the information session gathering. Calling each other by these names is considered as one of the highest levels of respect in their culture. These names are referred to as *maina a direto*, which literally means, praise names (Maahlamela, 2017). The residents that attended the information session gathering were kind enough to provide me with some of the common examples of these praise names when I requested them to. These included *Pheladi*, *Mahlako*, and *Phogola* to name a few. Female participants were assigned common praise names for females, while males were assigned common praise names for males in the Pedi culture as their pseudonyms. All family members from the seven families participated in the observations, hence the location is not specified per participant as with the interview locations. It should be noted that, of the 10 participants that partook in the semi-structured interviews, only two of them were males, and the rest were females. Also, only eight of the participants that partook in the observations were males, while 14 were females. The results are thus dominantly from the perspective of Pedi females.

Table 3*Participants demographics*

	Number of family members	Position of family members	Pseudonyms	Genders	Ages	Education or employment status	Main locale of observations	Locale of interviews
Family one	Three	Grandfather		Male	66	Pensioner	Outside	
		Grandmother	Mogošadi	Female	63	Pensioner		Inside
		Grandson	Mokone	Male	19	Matriculated (Gap year)		Inside
Family two	Four	Mother	Mologadi	Female	69	Pensioner	Outside	Inside
		Daughter/Sister	Hunadi	Female	43	Unemployed		Inside
		Son/Brother		Male	35	Unemployed		
		Son/Brother		Male	28	Unemployed		
Family three	Three	Grandmother		Female	77	Pensioner	Outside	
		Grandmother's caregiver	Noko	Female	41	Employed by family		Inside
		Grandson		Male	5	Kindergarten		
Family four	Three	Grandfather/Husband	Mphele	Male	50	Employed	Inside	Inside
		Grandmother/Wife	Mosebo	Female	48	Employed		Inside
		Granddaughter		Female	14	High school (Grade 8)		
Family five	Three	Grandmother/Mother		Female	62	Pensioner	Inside	
		Mother/Daughter	Mosebjadi	Female	37	Employed		Inside
		Granddaughter/Daughter		Female	6	Preschool		
Family six	Three	Grandmother	Monene	Female	52	Employed	Inside	Inside
		Grandson		Male	13	Primary school (Grade 7)		
		Granddaughter		Female	15	High school (Grade 9)		
Family seven	Three	Older sister/Aunt		Female	43	Employed	Outside	
		Younger sister/Mother	Mokgadi	Female	38	Unemployed		Inside
		Son of the younger sister/Nephew		Male	10	Primary school (Grade 4)		

4.7 Selection criteria

4.7.1 Inclusion criteria

- ❖ Pedi families with at least three family members who were willing to partake in the research.

4.7.2 Exclusion criteria

- ❖ Families that were not of the Pedi culture.
- ❖ Pedi families with at least three family members who were not willing to partake in the research.
- ❖ Pedi families with family members diagnosed with communicative and pragmatic impairments.

As a speech-language pathologist, I acknowledged that there might be members of the Mahwelereng community with diagnosed communicative and pragmatic language impairments, hence I asked all of the participants if they have been diagnosed with any communication impairments, before commencing with data collection. None of the family members from the families that participated indicated that they had been diagnosed with communication impairments. Families with family members diagnosed with any communication impairments were going to be excluded from this research study to avoid drawing incorrect conclusions about the social use of the Sepedi language in the Pedi culture (i.e., concluding that it is a Pedi cultural norm, when in fact, the family member is being communicated to in that way due to their condition).

4.8 Procedures

4.8.1 Data collection

Data collection is a process that is followed to gather the information that is required when conducting research (Bless et al., 2013).

The following procedure was followed during data collection:

4.8.1.1 Direct participant observations

- ❖ The families were observed in their homes while interacting, with a special focus on how they use verbal and non-verbal language in their interactions.

- ❖ To maintain the naturalistic factor and to avoid causing discomfort during observations, I engaged with the participants as a casual visitor (i.e., an active overt direct participant as an observer).
- ❖ The visits lasted for 4 hours each day, over the course of 3 days.
- ❖ There were two observation sessions per day, a morning session and an afternoon session, with two different families.
- ❖ The morning session from 9 am to 1 pm was for families that did not have work or school commitments (i.e., families with family members that have retired, are unemployed, or are taking a gap year). The afternoon session from 2 pm to 6 pm was for families that had work or school commitments and were only available in the afternoon.
- ❖ The aforementioned applied for weekdays. On Saturdays, I switched the sessions (i.e., I conducted observations with families that had work or school commitments in the morning as it was a weekend, and they were available). Observations with families that did not have work or school commitments were thus in the afternoon. No data collection took place on Sundays.
- ❖ This structure of the observations, as well as the times, were suggested by the community members who attended the information session.
- ❖ I had the observation guideline with me and I took field notes (Appendix AA).
- ❖ Informed consent and assent were obtained from participants prior to the commencement of the observations.
- ❖ All participants (n=22) partook in the observations.

4.8.1.2 Semi-structured interviews

- ❖ Willing family members (18 years and older) were interviewed on how non-verbal and verbal social communication is used in the Pedi culture, specifically in the home context. The individual semi-structured interviews were conducted with 10 (n=10) of the participants.
- ❖ After the 3-day cycle of observations was completed with the two different families, the 4th day, with the exception of Sunday, was allocated for the semi-structured interviews, with participants from the two families. After completing the semi-structured interviews, the cycle started again with the next two families until all seven families were seen.

- ❖ Similar to the observations, the interviews also had a morning session (9am-1pm) and an afternoon session (2pm-6pm). The participants decided when they would like to have their interviews. They would opt to alternate their sessions (i.e., participants whose observation sessions were mostly afternoon sessions would opt to have their interviews in the morning and vice versa, depending on which day of the week it was).
- ❖ The interviews were arranged based on the availability of the participants and were not conducted on the same day as the observations. They took place after the 3-day cycle observations (i.e., on the 4th day).
- ❖ The allocated time for the interviews was 25 minutes to an hour.
- ❖ The interviews were audio recorded with a Huawei P30 lite for transcription and later analysis. There was therefore no need to take verbatim notes.
- ❖ The interviews took place inside one of the rooms of the participants' homes. The rooms were quiet and confidential. I am the only one who was able to match the participants' identities to the audio recordings.
- ❖ Informed consent was obtained from participants prior to the commencement of the interviews.
- ❖ I conducted the interviews in Sepedi and transcribed them in Sepedi (Appendix AB). I analysed the data in Sepedi, then translated content included in this dissertation into English. The content was not translated word for word, however, the translations convey the meaning that was intended by the participants (Harmon, 2019). I ensured that translations were accurate through member checking.
- ❖ The flow of the interview was flexible and allowed for a more conversational type of interview (Fontana & Frey, 2000; Kothari, 2004).
- ❖ I practiced active listening and flexibility in how I asked questions during the interviews (Arthur & Nazroo, 2003; Fontana & Frey, 2000).
- ❖ The interviews were not interrogative in nature (Carmen, 2016).

4.9 Data analysis

Data analysis involves methodically and meticulously analysing research data. A fundamental tenet of qualitative research is that data collection and data analysis should run concurrently (Moser & Korstjens, 2018). As a result, you can select how to test your emerging conclusions and how to gradually focus your observations and interviews (Moser & Korstjens, 2018). Concurrent with data collection, a thematic analysis of the data collected during

observations and interviews was conducted, utilising both inductive and deductive measures (Clarke & Braun, 2017; Proudfoot, 2023). Thematic analysis assists researchers to find, evaluate, and condense data into themes (Braun & Clarke, 2019; Braun & Clarke, 2021). Table 4 highlights the stages of thematic analysis that were used in this research.

Table 4

Stages of thematic analysis

PHASE	DESCRIPTION OF THE PROCESS
1. Familiarization with the gathered data.	Data transcription, intensive data reading, and jotting down of notes about the data.
2. Creation of codes.	Inductive approach- Codes were created based on the data that was obtained during the observations (Byrne, 2022; Proudfoot, 2023). Deductive approach- Because the interviews were conducted after the observations, and I had gained some insight on Sepedi language use in the Pedi culture, my insight and the existing codes that were created inductively were utilised to deductively code the data that was obtained during the interviews (Byrne, 2022; Proudfoot, 2023).
3. Identification of themes.	Categorizing both inductive and deductive codes into potential themes, and assembling all data pertinent to each potential theme.
4. Themes review.	Determining how the themes relate to 1) the coded extracts and 2) the complete data set.
5. Explanation and naming of themes.	Ongoing revision of the themes' specifics as well as the overall narrative that the analysis tells. Naming and creating precise definitions for each theme.
6. Creating the report.	Vivid compelling excerpts were selected as examples. The final analysis of the chosen excerpts was done, the connection of the analysis to the research topic, research question, and literature was established and written up in this dissertation.

(Braun & Clarke, 2021).

Familiarization with the gathered data.

I transcribed the data in Sepedi verbatim. The transcriptions were written by hand in a notebook and I numbered each line of the interview. I excluded the intonation of speech from the transcriptions (Hammersley, 2010), and removed “eh”, “mhm”, “ah”, and repetitive words and phrases if they disturbed the flow. I actively read the transcribed data three times, highlighted it, and made notes.

Creation of codes

I inductively and deductively coded the data. The observational data were the basis of the inductive codes which were then utilised to deductively code the data obtained through the semi-structured interviews. I coded what I perceived was appropriate for the research question and objectives. I wrote the code and highlighted the data text that goes with the specific code. After creation of the first code, I continued reading the data until I found pieces of data that were appropriated for the code, if not, I created a second code that was a fit for that piece of information, and continued in that fashion until the data were all coded and the data pieces appropriate to each code were grouped together (Braun & Clarke, 2021).

Identification of themes

I categorised the codes into main themes and sub-themes, and then I grouped data relevant to the specific theme together. I read the coded data, found commonalities, then categorised the codes into themes. I also had miscellaneous themes (Braun & Clarke, 2012) which included information that do not fit into the research objectives but is however part of the Pedi culture. My proposal reader highlighted, verbatim, “the importance of taking careful cognizance of cultural considerations, such as respect for elders, hierarchy and gender roles, celebrations and rituals, as well as conflict resolution and harmony, that play a key role in African cultures during verbal and non-verbal communication”, hence the miscellaneous themes, to ensure that important information was not missed.

Theme reviews.

I repeated stage two and stage three of thematic analysis, which assisted me in revising how the themes correlate with the coded extracts. I also read the data again for the last time to determine if the themes correlate to the overall data set. The final themes were thus named and explained. Table 8 in chapter five depicts the main themes, and sub-themes that were derived

from thematic analysis. The main themes emerged inductively mainly from the observational data, while the sub-themes emerged deductively from the semi-structured interviews. Refer to Appendix AC for an example of how the codes, sub-themes, and main themes were identified. I analysed the selected verbatim quotes and established the relationship between the analysis and the research topic, research question, research objectives, and literature (Braun & Clarke, 2019; Braun & Clarke, 2021). The selected verbatim quotes were in Sepedi, and I translated them into English. The translations kept the participants' intended meanings (Harmon, 2019) as reviewed by them during member checking.

4.10 Pilot study

A pilot study is a minor study carried out before the main study to assess whether the technique, systematic analysis, and sampling are appropriate and sufficient (Bless et al., 2013). Creating a grasp of the concepts and theories held by the people you are investigating is one specific application that pilot studies have in qualitative research (Maxwell, 2008).

The pilot study was conducted as follows:

- ❖ Observations were conducted with a family of three comprising of a grandmother, a mother, and a granddaughter, all aged 18 years and above. The semi-structured interviews were only conducted with the mother and the grandmother as they were willing. The observations and semi-structured interviews were conducted at the family's home. Based on the suggestions obtained during the information session gathering, I saw it fit for the pilot family to have a combination of morning and afternoon sessions, and this suggestion was accepted by the attendees. Ultimately it was in the family's hands to decide how they would like to structure the 3-day observation sessions (i.e., have two morning sessions and one afternoon session, or vice versa). They decided to have two afternoon sessions, and one morning session over the course of the 3 days. The semi-structured interviews took place the day after completion of the observations, on an afternoon, as requested by the participants. Informed consent was obtained from all the family members before commencement of the observations and semi-structured interviews.
- ❖ Feedback provided by the participants of the pilot study was utilised to modify the conduction of both methods of data collection. The recommended and in turn implemented changes for the observations and semi-structured interviews are depicted in Table 5 and Table 6 respectively. All of their pointers and suggested completion

times were accepted and were implemented to achieve this research's aim and objectives.

Table 5

Recommended and implemented changes for observations

Factor	Recommended and implemented changes
Time	4 hours a day is adequate, not more or less. This was amended on all participant information sheets.
Jotting down of field notes	I was advised to not constantly write. I should be strategic with the way I take notes. It should not feel like an assessment. I therefore came up with a key system which made it easier to take notes as it shortened sentence length (Appendix A).
Engagement with participants	They felt that I only loosened up on the second and third day of observations. I was therefore advised to not be scared to interact with the participants from the first day, as I was welcomed in their home. I was therefore an active overt direct participant as an observer from the first to the last day of observations when collecting data for the main research.

Table 6

Recommended and implemented changes for semi-structured interviews

Factor	Recommended and implemented changes
Time	The two semi-structured interviews averaged at 25 minutes. The suggested minimum time was therefore 25 minutes, and the maximum was kept at an hour. This was amended on all participant information sheets.
Language	I should not try too hard to say everything in Sepedi when asking questions. I can insert some English words and mix the languages. They will let me know if they do not comprehend, then I can proceed to describe what I am trying to say.
Words/proverbs/metaphors meanings	I should not be scared to ask them to explain meanings of words, proverbs, idioms, or metaphors. They felt that most of the time I waited for them to ask if I understood what they had just said or not. I therefore asked if I did not comprehend any meanings of words, proverbs, idioms, or metaphors during the main research.

- ❖ All data were reviewed by the family before data analysis to correct any misunderstandings. This gave me a chance to ask them about what I did not understand and correct spelling of words. After analysis, interpretations, and conclusions, I shared a draft report of the gathered data with the family and solicited their feedback with regards to the accuracy and veracity of the data (Rose & Johnson, 2020). They were satisfied with the data.
- ❖ I submitted a pilot study write-up to my supervisors, they marked it, then gave me the go ahead to proceed with the data collection for the main research.

4.11 Trustworthiness and rigour

In qualitative research, trustworthiness is defined as the systematic rigour of the research design, the researcher's credibility, the plausibility of the findings, and the application of the research methodologies (Justice et al., 2016; Lincoln & Guba, 1985). It is the perception of a research project's overall quality (Rose & Johnson, 2020).

Trustworthiness and rigour were enhanced in the following ways:

4.11.1 Dependability: Reliability is related to the concept of dependability, which describes the stability of the results through time and over similar circumstances (Polit & Beck, 2017; Tobin & Begley, 2004). Reliability refers to the soundness of the research, especially with respect to the suitable methods selected, how those methods were implemented, and the potential biases during implementation (Noble & Smith, 2015; Rose & Johnson, 2020). The procedures that were used during this research were thoroughly documented to ensure dependability, allowing future repetition of the study (Shenton, 2004). Moreover, conducting the observations over the course of 3 days, for 4 hours on each day ensured dependability and reliability.

4.11.2 Confirmability: This entails making certain that the findings accurately represent the beliefs and experiences of the participants and not the researcher's viewpoints or biases (Denscombe, 2010; Polit & Beck, 2017; Shenton, 2004; Tobin & Begley, 2004). Audio recordings, and in turn, transcription of the data as said exactly by the participants ensured an accurate representation of their viewpoints. Transcripts and recordings were examined for potential errors (Gibbs, 2007). By explaining how conclusions and interpretations were arrived at and demonstrating that the results were drawn directly from the data, I showed confirmability. Rich quotes from the participants that represent each emerging theme were used

to demonstrate this (Cope, 2014). The themes that emerged from the investigation were precisely specified to ensure that their meanings were consistent (Miles et al., 2020; Saldaña, 2016). Also, this dissertation acknowledged all beliefs that guided project decisions and the methodology (Shenton, 2004).

4.11.3 Credibility: Credibility is concerned with the accuracy of the data or the participants' perspectives, as well as the researcher's interpretation and depiction of it (Polit & Beck, 2017). Credibility was enhanced through member checking. All data were reviewed by the participants before data analysis to correct any misunderstandings. After analysis, interpretations, and conclusions, I shared a draft report of the gathered data with the participants and solicited their feedback with regards to the accuracy and veracity of the data (Rose & Johnson, 2020). The participants were satisfied with the data. There are "opportunities for researchers to test their findings, interpretations, and explanations within the culture they are studying" (Davis & Lachlan, 2017, p. 179) during member checking. I also enhanced credibility through data triangulation, as this research's data were collected through two methods of data collection, which provided a deeper insight into the Pedi culture (Cohen et al., 2018; Kennedy; 2009). The participants will receive a written copy of the results upon request. During the analysis process, I provided feedback to my supervisors. When reporting a qualitative study, the researcher should show engagement, observational techniques, and audit trails to promote credibility (Cope, 2014).

4.11.4 Transferability: Transferability refers to how much the research findings can be applied to different settings, people, times, and outcomes, and is associated with the external validity of the study (Johnson & Christensen, 2014). Validity is the process of assessing the accuracy of results from the perspective of the participants, the researcher, and/or the research's end users (Creswell & Miller, 2000; Lincoln et al., 2013). It is the accuracy with which the results mirror the data (Noble & Smith, 2015). Although the project's findings were context-specific, I ensured external validity by conducting the study in a real-world setting and by selecting a representative sample from the Mahwelereng community (Leedy et al., 2019). The reader, not the researcher, often evaluates transferability (Carmen, 2016). By explaining the participants' context, behaviour, and experiences such that the reader can understand, I helped the reader make an informed decision about transferability (Cope, 2014).

4.12 Researcher reflexivity

Examining oneself as a researcher and the research relationship is the process of reflexivity (Creswell & Clark, 2018). Bias is typically believed to be any factor, brought on by the researcher, that causes a distortion in a study's findings (Maxwell, 2008; Polit & Beck, 2014). According to Creswell (2009), the researcher is crucial to data collection and should disclose any bias at the commencement of the study. The fact that I am from the same culture as the participants poses as bias. Therefore, for this reason, forms of bias that might have affected this research and how they were avoided are highlighted below:

4.12.1 Interviewer bias: A researcher may have bias towards participants in the manner that they relate with them, coming from the same culture as them, and against participants' information as well as the findings by recording them incorrectly (Carmen, 2016). I audio recorded the interviews to prevent this. During interviews, I refrained from asking leading questions. In qualitative research, where interviewers go to great lengths to build trusting relationships with their interviewees in order to delve deeply into the subject, bias is a particularly crucial issue (Creswell & Poth, 2016).

4.12.2 Reflectivity: This is the process of critically reflecting on one's biases and preferences as a researcher, as well as on the researcher's relationship with participants, and how that relationship influences the participant's response to the methods of data collection (Carmen, 2016). One technique to address the unintentional introduction of bias in qualitative research is through reflection using a reflective journal (Finlay, 2002). I kept a reflective journal in which I recorded every detail of how I might have impacted the outcomes of the observations and interviews. Reflecting on our subjectivities throughout the research endeavour, from design to dissemination, is the continuing process of reflexivity (Rose & Johnson, 2020).

4.12.3 Respondent bias: This type of bias may occur as a result of uncooperative or unresponsive respondents who purposefully provide misleading information to interviewers (Elston, 2021; Holbrook et al., 2003). By seeking out participants who are enthusiastic and willing to cooperate, I prevented this. Interview sessions were also kept brief, semi-formal, and engaging.

4.12.4 Observer bias: Observer bias results when researchers record inaccurate data compared to what they actually observed (Mahtani et al., 2018). A structured observation guideline and data triangulation were utilised to minimize this bias.

4.13 Ethical considerations

Protecting human subjects in research by adhering to the correct ethical principles is essential (Ajuwon, 2020; Orb et al., 2001). Ethical principles as highlighted in Arifin (2018) were adhered to as follows:

4.13.1 Ethical approval and access to participants

To receive ethical clearance, permission to conduct the research was sought by simultaneously submitting an ethics application to the University of the Witwatersrand Research and Ethics Committee Non-Medical (Appendix W) and by submitting a research proposal to the Faculty of Humanities (Appendices X and Y). Permission was also sought from the ward councillor (Appendix Z).

4.13.2 Voluntary participation, informed consent, and assent

Participants in research studies must be sufficiently educated about the research, understand the material, and possess the freedom of choice to choose whether to participate or not (Polit & Beck, 2014). As already highlighted, the potential participants were sought through an information session gathering. Only after a full description of how the research would be conducted were participants' consent and assent to participate obtained (Arifin, 2018). The families were given an opportunity to address any concerns, ask questions, and provide suggestions on how they felt would make this research a success, and what would be comfortable for them. It was conveyed to them that their involvement is voluntary, and it would not in any way affect them negatively if they decline to take part or withdraw from the research while it is still in progress. To further explain the study, participant information sheets were made available to them. A week was given to the prospective participants to read the information sheet and determine whether or not they want to participate in the research. Before the observations and interviews, all participants were requested to provide informed verbal assent, informed written assent, and informed written consent indicating their agreement to participate in the research.

As stipulated in the University of the Witwatersrand's ethical guidelines for applicants, for participants below the age of seven, an illustrative participant information sheet of how observations would be conducted was used to explain the research to them and verbal assent was obtained from them (Appendices C and D). An illustrative participant information sheet was designed for participants aged 7 to 11 years (Appendices E and F), and verbal assent was also obtained from them. A simplified participant information sheet was made available for participants aged 12 to 17 years (Appendices G and H), and informed written assent was obtained from them (Appendices I and J). The three aforementioned potential participant groups also had a separate consent form that was signed by their elders, in addition to their obtained assent (Appendices K and L). The adult participants had their own participant information sheets (Appendices M, N, O, and P), as well as consent forms for both observations and semi-structured interviews (Appendices Q, R, S, and T). Participants' signatures were verified before the observations and interviews commenced. Potential participants were made fully aware of their right to withdraw from the research at any time, even after providing informed written consent or assent. Also, consent to audio record the interviews was obtained from them. All documents had English and Sepedi versions. Sepedi was used to translate and explain their contents to ensure participants' comprehension.

4.13.3 Anonymity and confidentiality

The anonymity and confidentiality of the participants were preserved by not revealing their names and identity in the data collection, analysis, and reporting of the study findings. Privacy and confidentiality were managed carefully during interview sessions, data analysis, and dissemination of the findings.

4.13.4 Dissemination of the findings

The participants were informed that the data from the observations and interviews would be reported using their true ages. The findings of the research were reported and disseminated through my dissertation and written feedback to the research participants upon request.

4.13.5 Data protection

To prevent the potential of recordings being heard by others, data transcription was done in my private space while utilising earphones. Devices with encryption and password protection were used to store the data. Passwords only known by myself were used to protect the data saved on

the laptop (HP 250 G6) and audio recorder (Huawei P30 lite). Any written consent, assent, hard copies of the data, or document containing the participants' personal information were stored in a safe cabinet, in a locked room with restricted access. The University of the Witwatersrand's policies will be followed in destroying this personal data. Both digital and written data from this research will be stored for 5 years on a password protected computer. The audio recordings, however, were discarded once they were no longer required. The participants were informed about the supervisors' access to the data, and their consent and assent were sought in this regard.

4.13.6 Non-maleficence

No participant was harmed during this research endeavour. Conduction of this low risk research study did not expose participants to any harm, other than what they were normally exposed to in their daily lives. Also, this study was conducted according to the guidance that was obtained from the community members at the information session.

4.13.7 Respect

As a demonstration of respect, each participant was addressed formally and given the same treatment. They were treated with respect from the moment they were approached for possible participation, during, and after. Participants, especially those older than me were communicated to in the plural form as a sign of respect (Bagwasi, 2012). I also observed how the younger generations in the families respectfully interacted with their elders, and I imitated them.

4.14 Chapter summary

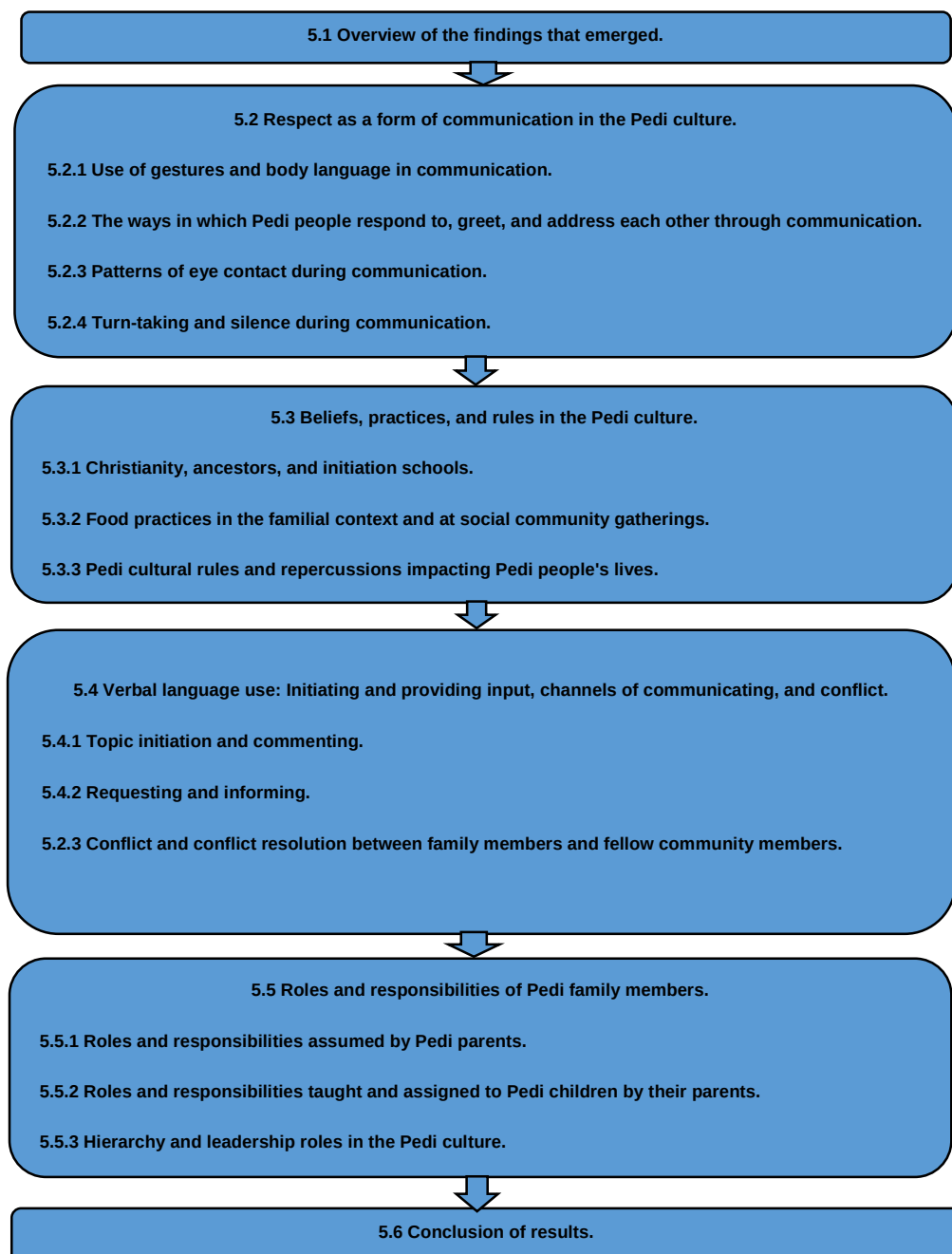
Chapter four thoroughly described the methodology of this research study. The description included the research aim and objectives, research design, and research context. Participants, data collection methods, and data analysis procedures were described. This was followed by a description of how the pilot study was conducted as well as the changes implemented prior to the main study. Finally, trustworthiness and rigour, researcher reflexivity, and ethical considerations were discussed.

CHAPTER FIVE: RESULTS

Chapter five presents the results obtained through the observations and semi-structured interviews, which address this research's question, aim, and objectives. Firstly, an overview of the findings that emerged is presented, followed by a discussion of the findings of the study. The results obtained from the observations and semi-structured interviews are discussed in an integrative way, and within the context of the derived themes. Figure 2 provides a schematic representation of how the results are presented in this chapter.

Figure 2

Flow diagram of how results are presented



5.1 Overview of the findings that emerged

The observations and semi-structured interviews focused on how social communication is executed verbally and non-verbally in the home context by the seven Pedi families. They specifically focused on the following domains:

- a) Non-verbal language skills.
- b) Verbal language skills, and functions (i.e., speech acts and communication intents).

The findings showed how, why, where, and to who non-verbal language skills, and verbal language skills and language functions are executed. Respect is a factor that is essentially observed in the how, why, where, and to who they are executed. The relationship between non-verbal and verbal language skills as well as verbal language functions was shown in the way in which they were conducted simultaneously. For example, the clapping of hands gesture while performing greetings. Also, similar patterns were noted in the findings (i.e., similar to how hands are clapped when greeting, hands are also clapped when receiving or accepting something).

Performance of social language skills and functions differs for males and females in the Pedi culture according to the findings. For example, the results showed that males are expected to take off their headgear when in an interaction with others, and in the home environment, but females are not. Furthermore, the results revealed that performance of these skills and functions differs for the different generations. Younger generations do not take turns, address, or initiate conversation in the same manner as their elders. The results reflect how the younger generations are taught and guided by their elders, thus showing how Pedi cultural rules are passed down from generation to generation (Lebaka, 2014; Makgabo, 2021). The aim of this research study was to explore verbal and non-verbal social communication in a familial home context, however, the results showed a reported extension of how people of the Pedi culture carry over their social language use behaviours into other contexts. Examples of such contexts include at social community gatherings, the king's place of living, and health centres. It was also found that pragmatics is not a term that exists in the Pedi culture, but the rules governing their social language use ultimately demonstrate respect. Any changes in the use of verbal and non-verbal social communication in the Pedi culture between now and in the past, that were reported by the participants, have been acknowledged.

The Sepedi verbatim excerpts from participants have been included in the reporting of results, along with their English translations. As discussed in sections 4.8.1.2 and 4.9, the translations were reviewed by the participants during member checking to ensure preservation of their voice. The English translations are approximations as they were not translated word for word, and because of this, their original meanings were not fully captured (Harmon, 2019).

Table 7 depicts an overview of the pragmatic non-verbal language skills, pragmatic verbal language skills, and pragmatic language functions that I observed across the seven families.

Table 7

The pragmatic non-verbal language skills, pragmatic verbal language skills, and pragmatic language functions that I observed across the seven families

Pragmatic non-verbal language skills	Pragmatic verbal language skills	Pragmatic language functions (speech acts and communication intents)
<u>Eye contact</u> ➤ Direct eye contact ➤ Indirect eye contact Eye contact depended on family dynamics, however, in the Pedi culture indirect eye contact is regarded as respect.	<u>Turn taking</u> ➤ Equivalent turns ➤ Silence ➤ Listening more than speaking ➤ Dominance Turn taking equivalence differed for the different generations, and knowing when to be quiet in an interaction with an elder is considered respectful.	<u>Greetings</u> ➤ Different greeting formulas for older and younger generations ➤ Plural and singular form of greeting ➤ Generations expected to initiate greetings Greeting sequences were observed to be different when conducted by the different generations. Use of plural forms, especially by the younger generations, as well as them initiating greetings signifies respect in the Pedi culture.
<u>Facial expressions</u> ➤ Smiling ➤ Serious face Serious facial expressions were common during reprimanding, while a smile signified happiness in interactions such as when accepting something.	<u>Topic initiation</u> ➤ Rare initiation of conversation by the younger generations ➤ Present initiation of conversation between older generations Generational differences were observed as younger generations did not initiate conversations in the same manner as the older generations.	<u>Responses</u> ➤ Plural and singular form of responding ➤ Verbal responses Plural verbal responses differ from the singular ones as they show respect.
<u>Gestures</u> ➤ Clapping of hands ➤ Holding of hands ➤ Kissing of hands ➤ Bending of the knee ➤ Taking off of headgear ➤ Fist bumping ➤ Hugging Several of these gestures were utilised simultaneously. Utilisation of gestures signified respect in intergenerational interactions.		<u>Requests</u> ➤ Requests with or without please Different requesting formulas were observed (i.e., the younger generations utilised please while some of the older generations did not.)
		<u>Comments</u> ➤ Rare commenting by the younger generations in interactions ➤ Common for older generations to comment in interactions Generational differences were observed as younger generations did not comment in the same fashion as their seniors.
		<u>Other:</u> <u>Proxemics</u> ➤ Close proximity and individuality when greeting The respectful performance of greetings by younger generations to each of their elders individually, while close to them was observed. <u>Ways of addressing each other</u> ➤ Plural form and singular form of addressing ➤ Praise names Intergenerational and intragenerational manner of addressing another person was observed to be different in terms of noun forms. Praise names are respectful. <u>Informing</u> ➤ Channels of relaying information to the head of house Respect for hierarchy was observed as information from younger generations was not directly relayed by them to the head of the house.

Adapted from Khodeir et al. (2017).

Table 8 depicts the main themes, and sub-themes that were derived from thematic analysis. The main themes emerged inductively mainly from the observational data, while the sub-themes emerged deductively from the semi-structured interviews.

Table 8

Main themes, and sub-themes derived from thematic analysis

MAIN THEMES	SUB-THEMES
Respect as a form of communication in the Pedi culture.	1) Use of gestures and body language in communication. 2) The ways in which Pedi people respond to, greet, and address each other through communication. 3) Patterns of eye contact during communication. 4) Turn-taking and silence during communication.
Beliefs, practices, and rules in the Pedi culture.	1) Christianity, ancestors, and initiation schools. 2) Food practices in the familial context and at social community gatherings. 3) Pedi cultural rules and repercussions impacting Pedi people's lives.
Verbal language use: Initiating and providing input, channels of communicating, and conflict.	1) Topic initiation and commenting. 2) Requesting and informing. 3) Conflict and conflict resolution between family members and fellow community members.
Roles and responsibilities of Pedi family members.	1) Roles and responsibilities assumed by Pedi parents. 2) Roles and responsibilities taught and assigned to Pedi children by their parents. 3) Hierarchy and leadership roles in the Pedi culture.

5.2 Respect as a form of communication in the Pedi culture

5.2.1 Use of gestures and body language in communication

The gestures that emerged from the findings include, clapping, holding, and kissing of the hands, as well as bending of the knee, two open hands, taking off of hats and caps, fist bumping, sitting down, hugging, and prohibition from pointing fingers. These are conducted to show respect in intergenerational interactions. Several of these gestures are utilised simultaneously.

There is an intersection that I observed regarding the utilisation of gestures by the families. Clapping of hands and holding of hands were observed across all the seven families. They co-occurred during the process of greeting. Noko (caregiver, family three) endorsed this:

“Re dumediša ka matsogo a mabedi...re a phaphatha le go swarana ka matsogo.” [We use both our hands when we greet, we clap our hands and we hold each other’s hands.]

I observed that all of the younger generations across the seven families would clap their hands when greeting family members that are older than them. Their elders would then hold their hands to accept their greeting. The elders from the first, third, fifth, and sixth families would kiss the hands of the younger generations when accepting their greetings, in addition to holding their hands. Similarly, the grandmother from the first family would hold and kiss my hands when bidding me farewell.

Monene (grandmother, family six) detailed how younger generations in the Pedi culture clap their hands when greeting those that are older than them:

...motho ge a lotšha motho o mogolo yena e le o monnyane, o tla lotšha a, o tla lotšha ka go thinya khuru goba a lotšha ka go phaphatha matsogo. Go phaphatha diatla go bontšha gore motho o ke a mo hlompha... [When greeting a person that is older than you, you greet by bending your knee or by clapping your hands. Clapping your hands is a sign of respect to the older person that you are greeting.]

In addition, she highlighted that women also clap their hands and bend their knees when greeting:

“...basadi ke bona ba go thinya khuru, ye ya go phaphatha ke ya bana le basadi...” [Women are the ones that bend their knee. The clapping of hands is done by both women and children.]

Both younger generations and women therefore clap their hands, but the women additionally bend their knee when greeting. Greeting in this described manner is considered respect.

Bending of the knee was observed from family one when the grandson accepted from his grandparents, greeted his grandparents, and served his grandmother food. The siblings from family two also bended their knee when accepting from their mother and verbally said “*ke a leboga*” [thank you]. In contrast, the siblings from family two verbally just said *dankie* [thank you] when accepting amongst themselves, without bending their knees. The grandmother from family four would bend her knee when serving her husband. The daughter from family five would bend her knee and clap when greeting her mother, but her mother did not kiss her hands. She would also bend her knee when serving her mother food, and when accepting from her. The granddaughter/daughter from family five did not bend her knee when greeting the elders of her family, but she did clap her hands, and her hands were held.

Noko (caregiver, family three) highlighted the gestures that younger generations need to utilise when giving an older person something. She spoke on how hands should be placed, and the simultaneous bending of the knee while doing so:

“Le ge o fa motho o mogolo se sengwe, ga o no mofa. O tšea letsogo wa le bea godimo ga le lenngwe, wa thinya khuru wa mofa.” [When you give someone that is older than you something, you do not just give them. You take one hand and put it on top of the other, bend your knee, then give it to them.]

In the context of serving older people, especially the father of the house, three participants highlighted the importance of the younger generations bending, bowing and going on their knees as a sign of respect:

“...go bontšha hlomphe ge o fa batho ba bagolo dijo o le ngwana, nako enngwe ba apeile, o ka fihla kua ge o ba fa meetse a go hlapa wa khukhama wa ba fa.” [To show respect when serving food to people that are older than you, you give them water to wash their hands while bowing/bending.] (Mokgadi, younger sister/mother, family seven)

“Ge o ba tlišetša dijo o tlo ba tlišetša meetse pele wa fihla wa khunama wa ba fa faituku ba phumula matsogo, wa boa gape wa khunama wa ba fa dijo.” [When you bring their food, you will bring them water to wash their hands first and you go on your knees as you give them, then give them a towel to dry their hands. You will then come back with their food, go on your knees, then hand them their food.] (Mosebjadi, mother/daughter, family five)

“Wa khunama ka mangwele, ene ga o no tsena wa mofa sokhi.” [You go on your knees, you do not just get in and give them.] (Noko, caregiver, family three)

The two consecutive excerpts are specifically for when the father of the house is served his food:

“...wa khunama mo fase wa re ‘papa, tša go iša ka maleng a šitši.” [You go on your knees and say, ‘father here is your food.’] (Mosebo, grandmother/wife, family four)

...ba bangwe ge ba go fa dijo ba a kwatama, kudu ge ba fa banna, ba kwatama ba iša khuru e tee fase ba bea dijo tšela mola ba emelela wa e bona? Ke ka mokgwa wo di gestures di diregang ka gona. [Some go on their knees, especially when giving men their food. That is how gestures are used.] (Mokgadi, younger sister/mother, family seven)

Hunadi (daughter/sister, family two) highlighted that a Pedi bride also goes on her knees as a sign of respect when serving her father-in-law:

“O hlompha ratswale wa gago, o mo tsholela dijo tša nnete, o tlišetša ratswale wa gago meetse a go fiša a borutho wa khunama wa bafa.” [You must respect your father-in-law by serving him the right food, bringing him warm water to wash his hands, and going on your knees when you give these things to him.]

When accepting what was given to them by their elders, the younger generations would accept them with two open hands. This was observed from the third, fifth, sixth, and seventh family. Monene (grandmother, family six) supported this:

“Re amogela ka matsogo a mabedi ge motho a mpha selo...” [We accept with both our hands when being given something.]

Moreover, I observed that accepting with both hands open occurred simultaneously with the clapping of hands, whereby, the younger generations from the third, fifth, sixth, and seventh family would clap their hands then open both their hands to accept what was given to them. While doing that, the grandson from family three and the son/nephew from family seven would verbally say “ke a leboga” [thank you]. Hunadi (daughter/sister, family two) corroborated the clapping of hands, and the verbal relay of gratitude by the younger generations when receiving from their elders:

...wa phaphatha, o tlo no dula o le ngwana, wa phaphatha wa re ‘dankie koko’. Ke molao wa Mapedi. Gona bjale ge o ka emelela bomma ba re ‘Joy tšea 2 ranta o tla feta o reka namune’ ga o e kgaole, ga o e kgupurutše, wa phaphatha wa re ‘dankie koko’,

wa hlompha. [As a child, you must clap your hands and say ‘thank you, grandmother’, that is a rule of the Pedi culture. For example, if my mother gives you R2 to buy an orange, you must not grab it from her, you must clap your hands and say ‘thank you, grandmother’ to show respect.]

The only elder that I observed accepted in the described manner was the grandmother/mother from family five. The only difference is that with her daughter, she would clap, accept with both hands, and say “*ke a leboga ngwanaka*” [thank you my child], but with her granddaughter she would only say “*ke a leboga ngwana ngwanaka*” [thank you my grandchild] and accept with both hands, but without clapping. Hunadi (daughter/sister, family two) expressed how the older generations may also clap when receiving, but most importantly, she expressed that they will not receive without relaying gratitude verbally. They may not clap, but they will say thank you to show appreciation:

...le bo mma ba a dira, ke hlompho ya go laetša gore ke amogela se o mphang sona. Ene e tlo ba le lentšu ka mo gare, nka se no tšea, ke tlore ‘ke a leboga ngwanaka Joy’, le ge nka se phaphathe lentšu lona le tlo tšwa. Ya situ yona ga se yona, situ ga se appreciate. [Even mothers do so. It shows that I respectfully accept what you are giving me. Also, accepting will always come with words of gratitude, even if I do not clap my hands, but I will verbally relay words of gratitude. Silence shows that you do not appreciate what is being given to you.]

In addition to clapping and verbally relaying gratitude, Mokgadi (younger sister/mother, family seven) further reported that they also go on their knees and bow when accepting from older people to show respect:

Ee, ra khunama, re a phaphatha, tlabe e le go leboga. Ge ba gofa selo go bontšha gore you appreciate o iša matsogo a mabedi, wa phaphatha wa napa wa bula ba napa ba go fa sona ebile o kobegile o bontšha hlompho... [We go on our knees and we clap our hands to show that we are grateful. When older people give you something, to show that you appreciate, you extend both your hands, clap your hands, open your hands, then accept while bowing to show respect.]

Taking off of hats and caps when in the home environment and when greeting was observed from family one, two, four, and six. This was done by the males in the families, specifically, the grandson when greeting (family one), the two sons when greeting (family two), the grandfather/husband (family four) when in the home environment, and the grandson when

greeting and in the house (family six). The grandmother (family six) would remind the grandson to take off his cap as he would come back from school wearing it. To support these observations, three participants shared that men in the Pedi culture take off their hats when greeting. This is how Pedi men are recognised, and it is regarded as respect and humbleness:

“...ene gape gape ka Sepedi re bona le go lotšha ga gona ge re tla ka mo thokong tša banna, banna ge ba lotšha ba hlobola khuse, monna wa Mopedi o mmona ka yona yeo...” [In the Pedi culture, when men greet, they take off their headgear. That is how a Pedi man is recognised.] (Monene, grandmother, family six)

“...and then, le monna ge a lotšha o rola kefa ge a e apere a napa a ikokobetša.” [When a man greets, he takes off his headgear if he had it on and humbles himself.] (Hunadi, daughter/sister, family two)

...kudu banna ge re le ko ntle, ge a tsena ka gate a re humana re dutši mola, ge a yo lotšha o tlo dula fase a hlobola khuse a e bea mo khurung napile a lotšha, ke go bontšha hlompho...ge a tlo sepela o tlo e apara, ge a laela wa e apara a tsamaya. [If a man enters and finds people sitting outside, when greeting them, he will take off his headgear and put it on his knee to show respect. He will only wear it when he bids farewell and leaves.] (Mokgadi, younger sister/mother, family seven)

Hunadi (daughter/sister, family two) further shared that men take off their headgear when speaking with others as a sign of deference:

“...and then Mopedi wa monna ge a bolela le batho o rola khuse, ke yona nto ya go laetša hlompho...” [When a Pedi man interacts with people, he takes off his headgear. That shows respect.]

In addition to not wearing their headgear when greeting and speaking with others, Mokgadi (younger sister/mother, family seven) also highlighted that men in the Pedi culture do not wear their headgear when inside the house:

Ka gare ga ntlo gona total total ga a e apare, kore go na le ntwela ya gore monna a ka se apare khuse ka ntlong, le ge a e apere ko ntle, ge a ya bathong, ge a fihla mo bathong o a e hlobola o tla e apara ge a feditše go bolela tše a di bolelago. [Inside the house men totally do not wear headgear. If he wears it when outside, when he starts interacting with people, he takes it off, he will only wear it after the interaction.]

I additionally observed that the grandson from family one took the informal route by fist bumping me when we exchanged greetings. Also, when a visitor came (family two), she sat down before greeting the family. Similarly, when the daughter from family five wanted to tell her mother something, she would come near her, sit down then tell her.

Hugging was observed from the first, fourth, sixth and seventh family. The grandmother from the first family would hug me when we exchanged greetings, the grandmother from the fourth family would hug me and her granddaughter during greetings exchange, and all family members of the sixth family as well as the son/nephew from family seven gave me hugs when we parted.

The results primarily revealed the facial expressions of smiling and a serious face. The latter is mostly seen when younger generations are being reprimanded or given commands, while the former is seen in less serious exchanges such as, during greetings and when accepting something that is being given to you. The dominant facial expression that I observed among the seven families was the act of smiling. It was reflected mostly when they welcomed guests (myself, and a visitor that visited family two) into their home, when exchanging greetings among themselves and guests, when bidding farewell to guests, and when accepting things given to them, for example, when being served food. A serious face was seen from the elders when reprimanding the grandson from family three, as well as when the grandmothers and mother from family five and family six relayed instructions and commands to their grandchildren and child.

The sentiments that were shared by Monene (grandmother, family six) mainly corroborated how smiling should be incorporated when accepting something that is given to you:

“Ge o amogela selo, o se filwe, e nyakile go tsamayelana le, swanetše o bontšhe mo mahlong gore ntwe o mphang yona o a e thabela, lokolla sefahlego.” [When accepting something, your eyes and face should show that you are happy to accept what is being given to you.]

“...nka se re ke go fa ntwe e e tlo go kgolang wena wa e tšea senke o phorulloge, ee, wa e tšea o thabile ka go bontšha smile mo mahlong a gago.” [I cannot give you something then you accept it without showing that you are willingly accepting it. You must receive it with a smile on your face.]

Finally, in light of respecting older people, Noko (caregiver, family three) also shared that the younger generations must not use the gesture of pointing their fingers at older people when speaking with them:

“Ge o bolela le motho o mogolo ga o mo šupi ka menwana....” [When speaking to a person that is older than you, you must not point fingers at them.]

5.2.2 The ways in which Pedi people respond to, address, and greet each other through communication

5.2.2.1 Ways of responding and addressing each other

The findings demonstrated the use of singular and plural nouns when responding to or addressing another person. The use of the plural form is mainly to show respect to elders, while the singular form is mainly utilised by the younger generations amongst themselves when interacting. The use of praise names (Maahlamela, 2017) is also seen when people of the Pedi culture respectfully address each other.

When responding to being called by family members that are older than them, I observed that the younger generations from all seven families would respond by saying “*šee*” [a plural form of response]. A slight exception was from family five, where not only the younger generations utilised the plural form of responding, but all of the family members. Moreover, in addition to “*šee*”, family members from family five also utilised another plural form of response, namely, “*iše*”, when responding to each other. I also observed the utilisation of the singular form of response (i.e., “*hee*”). It was utilised by the brothers from family two, and between the sisters from family seven when they responded to each other. They also responded by using the title of the person that called them, for example, the grandson from family one would respond with “*koko*” [grandmother] when he responded to his grandmother, or “*mma*” [mother] when the children from family two responded to the call of their mother. This was observed from all the families.

Similarly, the use of the plural form was observed when the younger generations from all of the seven families addressed family members that are older than them. They addressed them as if they were more than one, even though they were referring to one person. They inserted the prefix of *bo-* [many] to the title of the person that they were referring to. For example, the singular *mma* [mother] will be *bomma* [mothers] which is in the plural form.

Table 9 outlines how the prefix *bo-* [many] was inserted by the younger generations, who utilised it, and to whom it was directed to in the family. The last column was added specifically for family four, as this is the only family where the older family members also addressed each other in the plural form.

Table 9

Insertion of the Sepedi prefix bo- [many] when Bapedi address each other

Families	Titles of family members relative to the young generations	Addresser and addressee	Insertion of the prefix bo- [many] by older generations
Family one	<i>Rakgolo</i> [Grandfather] <i>Koko</i> [Grandmother]	<i>Borakgolo</i> - Grandson to his grandfather. <i>Bokoko</i> -Grandson to his grandmother.	
Family two	<i>Mma</i> [Mother]	<i>Bomma</i> - All children to their mother.	
Family three	<i>Koko</i> [Grandmother]	<i>Bokoko</i> - Grandson to both his grandmother and his grandmother's caregiver.	
Family four	<i>Rakgolo</i> [Grandfather] <i>Koko</i> [Grandmother]	<i>Borakgolo</i> - Granddaughter to her grandfather. <i>Bokoko</i> - Granddaughter to her grandmother.	<i>Bopapa</i> - wife to her husband. <i>Papa</i> [Father] <i>Bomma</i> - Husband to his wife.
Family five	<i>Koko</i> [Grandmother] <i>Mma</i> [Mother]	<i>Bokoko</i> - Granddaughter to her grandmother. <i>Bomma</i> - Daughter to mother.	
Family six	<i>Koko</i> [Grandmother]	<i>Bokoko</i> - Grandson and granddaughter to their grandmother.	
Family seven	<i>Mma</i> [Mother] <i>Mmamogolo</i> [Aunt]	<i>Bomma</i> - Son to his mother. <i>Bommamogolo</i> - Nephew to aunt.	

Three of the participants attested to the insertion of the prefix *bo-* [many] as well as the utilisation of the plural form in the Pedi culture when an addresser addresses people that are older than them. This is regarded as humbleness and respect:

“Rena Mapedi re a swarana, re bitšana boresi le bobuti... bommane ba re, boresi bare, re batho ba go ikokobetša.” [Pedi people are close, they call each other *boresi* (sisters) and *bobuti* (brothers). We humble ourselves, we address each other in the plural form by inserting the prefix *bo-* : *bommane* (aunts), or *boresi* (sisters).] (Mosebo, grandmother/wife, family four)

“...ke yenngwe ya setšo sa ga bo rena... bomalome ke yona ya go bontšha hlomphe, boresi...” [Addressing each other in the plural form by inserting the prefix of *bo-* is part of our culture and is a form of respect, for example, *bomalome* (uncles), *boresi* (sisters).] (Monene, grandmother, family six)

“O ka se re o bolela le motho o mogolo wa re go yena wa re ‘wena’ swanetše o re ‘lena’ okare wa akaretša.” [You cannot address a person that is older than you in the singular form, you must address them in the plural form as if you are generalising.] (Noko, caregiver, family three)

Family in the Pedi culture extends to other social settings, hence their respectful way of language use in the home context is carried over into other social settings:

“...re thoma ka hlomphe ka mo gae, le go ruta bana gore le kua a yago a itshware botse, a hlomphe le batho ba bagolo, le gona a be le seriti...” [Respect starts at home. Children are taught at their home to carry themselves well with integrity, and respect people that are older than them wherever they go.] (Mologadi, mother, family two)

Because people of the Pedi culture regard each other as family, they address each other as such:

“...go swana le bašimane ke baratho... akere ba goletše pele gaka, ga se ngwana wa mmaka mara ke suster wa gagwe.” [Males from the community are my brothers, we are not blood related but we are brothers and sisters.] (Mosebo, grandmother/wife, family four)

The young generations are taught to address people that are older than them as their mother, father, uncle, aunt, grandfather, grandmother, big sister or big brother, three participants reported:

“...swanetše o re ‘papa mang mang’, motho le ge o sa mo tsebe wa mo hlomphe, ‘malome, rakgolo mang mang’ o ka se no re ‘ehh Malesela o tsogile jwang?’, goba wa re ‘Madimetja’,

aowa...” [You must respectfully refer to older people as father, uncle, or grandfather, not by their name.] (Monene, grandmother, family six)

Sepedi sa ga bo rena se re motho o mongwe le o mongwe o o mmonago o mogolo le ge e se mmago ke mmago, le ge a se a go belega ke mmago swanetše o mo hlomphe. O mongwe le o mongwe o mmonago ke papa, ke malome, swanetše o mo hlomphe. [Sepedi says, everyone that you come across, and they are older than you, even if they are not your biological mother, they are your mother. You must respect her. Everyone that you come across is your father, your uncle, you must respect them.] (Hunadi, daughter/sister, family two)

“Wa bona nna ke na le bašimane ba ba two, mara le ge go ka tsena motho, as long as a ba feta ba mmitša malome.” [I have two boys and they address every male that enters here as uncle, as long as he is older than them.] (Mologadi, mother, family two)

Another form of addressing was observed from family four and family two. This was through them calling each other by their praise names (Maahlamela, 2017). People of the Pedi culture refer to each other by their praise names, a practice that is important in their culture, and is regarded as one of the highest level of respect. Three of the participants solidified this notion by sharing the following:

Mapedi a na le polelo yenngwe ye e nkgahlang kudu, ga re re ‘Joy’. Ge o tlo thoma go dula ka mo re tlo botšiša gore na sereto sa Joy ke mang...Ge o thoma o dula kamo ge ele gore o le western, bakgekolo le bo mmaditsela ba tlo gofa sereto sa bogadi ba gago, ga re no go bitša ra re ‘Joy’...ke sereto ke hlomphe ye kgolo. Ge o ka kwa motho a go biditše ka sereto, ke hlomphe... [People of the Pedi culture use praise names. If you are a bride, your in-laws will ask for your praise name, if you do not have one, they will give you one. In-laws do not refer to their bride by her name, they use her praise name. Referring to someone by their praise name is great respect.] (Hunadi, daughter/sister, family two)

Ene Mapedi re bitšana ka direto akere...ka moka ga rena ka gae re bitšana ka sereto...le ko ntle, le ko bogadi...ka mo gae re a tseba. Ge o sa tsebe motho mo tseleng wa mmošiša ‘etse wena sereto sa gago ke mang?’ [As Pedi people, we refer to each other by our praise names at home, outside of our homes, and at our in-laws. At home we all know each other’s praise names. Outside, if you do not know someone from the community, you ask them what their praise name is.] (Noko, caregiver, family three)

“Re bana ba Matebele, re buša ke hlogo ya tlou, re dikokotla, re dinganga, re dibetha, re mogale.” [The participant was reciting their praise poem.] (Mosebo, grandmother/wife, family four)

5.2.2.2 Ways of greeting

The findings are mainly discussed looking at the plural and singular form of communication, as well as the use of verbal language in conjunction with non-verbal language (Bagwasi, 2012), as that form of social communication demonstrates respect in the Pedi culture. Greeting sequences in the Pedi culture are different when conducted by the younger generations and when conducted by the older generations. Similar to addressing, the use of praise names (Maahlamela, 2017) is also seen during greetings. Addressing in the context of this research is defined as, referring to, or calling someone by their praise name. Greeting by praise names is when the greeting formula includes the praise name of the person being greeted.

The observation results demonstrated that greetings in the Pedi culture are relayed through the simultaneous use of gestures and verbal words. As previously discussed in section 5.2.1, when the younger generations greeted family members that are older than them, they would clap their hands, and their greetings would be accepted by solely the holding of their hands, or the simultaneous holding and kissing of their hands. During the performance of these gestures when greeting, there are words that need to be verbally said as part of relaying greetings. I observed that elders and the young generations do not entirely use the same greeting formula, in terms of the verbalized words. In addition to the clapping, holding, and kissing of their hands, the young generations across the seven families said the words *“re a lotšha”* [we are greeting], then their elders would say *“agee, le kae?”* [I accept the greeting, how are you?], then they would respond by saying *“re gona”* [We are fine]. To validate these findings, three participants shared on the greeting formula that the young generations use when respectfully greeting people that are older than them:

...ngwana swanetše a phaphathe a be a thinye nyana, swanetše a lotšhe a thinye khuru a re ‘thobela’... e tšwa mo go motho gore o re ‘re a lotšha or thobela’, a ithobe a bontšhe gore o lotšha motho o mogolo. [Young people should greet older people by clapping their hands, bending their knee, humbling themselves, and by saying *‘thobela’* which is a formal way of greeting. It is up to you if you want to utilise *thobela* or say *‘we are greeting’*.] (Mologadi, mother, family two)

“...ge ke lotšha koko ke tlore ‘re a lotšha koko’ ke phaphatha matsogo. Ge ke lotšha batho bagolo swanetše ke phaphathe matsogo.” [When I greet a grandmother I will clap my hands and say, ‘we are greeting’. When I greet people other than me, I have to clap my hands.] (Mokone, grandson, family one)

Bana ge ba etla ba humana batho ba bagolo ba dutši goba ge motho o mogolo ge a ka tsena ka gae, ngwana o tla mo go motho o mogolo a lotšha ka go phaphatha matsogo a išišitše matsogo kgaufi le sefahlego sa motho o mogolo, o la a mo tshwara a re ‘agee’ ya ba gore napile ge a seno dumediša o la o tla re ‘le kae’ o la o tla re ‘re gona’ a napa a sepela. [If children find their elders sitting there, or if an elder comes to visit, the children go to them and greet them by clapping their hands close to their face. The elders will then hold their hands and accept their greetings, then ask them how they are, and their response will be ‘we are fine’, then they will leave the elders.] (Mokgadi, younger sister/mother, family seven)

Mokone (grandson, family one) further highlighted that the younger generations are to not maintain eye contact with their elders when performing their greeting formula as a sign of respect:

“...ge ke tlo lotšha swanetše e be ‘re a lotšha’ o lebeletše fase... in a way ke bow yaka, I bow, it’s a sign of respect, ga kere ‘re a lotšha’ ke go lebeletše ka mahlong.” [When you greet you say, ‘we are greeting’ while looking down. It is a bow in a way, I bow as a sign of respect, I will not say ‘we are greeting’ while looking at you in the eyes.]

Another commonly used greeting word, reported by three participants, that the young generations use when greeting their elders is *thobela*. *Thobela* is a formal and respectful way of greeting in the Pedi culture:

Aowa e no ba thobela ke mo re tlo tsebang gore o hlomphele, o ka se re ‘dumela’ o ra motho o mogolo. Mo baneng o ka nore ‘dumelang’. O ka se re mo batho ba bagolo o fihla o humane ba dutši fase ware ‘dumelang’, ga e kgonagale, o re ‘thobela; goba ‘re a lotšha’. [Using *thobela* (a formal way of greeting) when greeting shows respect. You cannot just say ‘hello’ when greeting a person that is older than you. An older person can say ‘hello’ to the younger generations, but the younger generations cannot, it is not possible. You must say ‘*thobela*’ which is a formal way of greeting or ‘we are greeting’.] (Mosebjadi, mother/daughter, family five)

“Ge re lotšha motho o mogolo re re ‘thobela’ nako yenngwe re re ‘re a lotšha.’” [When we greet a person that is older than us we say, ‘*thobela*’ which is a formal way of greeting, or we say, ‘we are greeting’.] (Mosebo, grandmother/wife, family four)

“O tlore ‘thobela’, o ka sere o le o monnyane wa re ‘dumelang or hello, swanetše o re ‘thobela.’” [As a young person, you should say ‘*thobela*’ which is a formal way of greeting. You cannot greet people that are older than you by saying ‘hello’.] (Noko, caregiver, family three)

Also, the elders being greeted are usually the ones that ask the young people how they are, not conversely:

“Ee akere na ke lotšhitše mara e ya le gore motho o reply bjang mara in most cases o mogolo ke yena wa go botšiša gore ‘le kae?’” [If I greet an older person, it is up to them to decide how they reply, but in most cases they are the ones that ask us how we are.] (Mokone, grandson, family one)

I observed that the young generations would perform their greeting sequence to each elder individually, while being close to them so that they can hold their hands. Mokgadi (younger sister/mother, family seven) also highlighted this in her interview:

“One by one, o mongwe le o mongwe swanetše a latelele motho o mogolo a mo lotšhe ka go phaphatha matsogo le gore ‘re a lotšha’, ba ba tshware matsogo go fihlelela ba felela...” [Younger people must greet older people individually by saying ‘we are greeting’ and clapping their hands, then the older people will each hold their hands to receive their greetings.]

As the young generation, I observed that we did not exchange greetings amongst ourselves in that way. We simply just said “*dumela*” [hello], “*sho*” [sure], or we said “hello”, which is a common English way of greeting. If we took it further we would ask, “*o bjang?*” [how are you?], then the asked would say, “*ke shapo, wena?*” [I am fine, and yourself], then the asker would say, “*lenna ke shapo*” [I am also fine]. The grandson from family three, the granddaughter from family five, and the son/nephew from family seven would utilise the *re a lotšha* [we are greeting] formula when they greeted me (i.e., *re a lotšha sesi Joy/mmane Joy* [we are greeting sister/aunt Joy]). Mokone (grandson, family one) corroborated this by sharing how peers greet each other:

“Nna ge ke hlakana le thaka yaka ke tlore ‘sho’ mara ka polelo ya gešo ge ke lotšha thaka yaka ke tlore ‘dumela’ ke thaka yaka akere...” [When I meet my peer, I will greet them by saying ‘sho’, but culturally I should say ‘hello’.]

He further shared how older generations greet those that are younger than them:

Napile ge ke hlakana le ngwana o monnyane ke tlore ‘dumela’. Dumela ke yela ya gore e dumeletšwe gore o lotšhe motho yo e lego thaka ya gago goba yo o mo fetang. Wa ka godimo ga gago swanetše o lotšhe, ee, you must show respect o re ‘re a lotšha’. [When I meet a person younger than me, or my peer, I greet them by saying, ‘hello’. ‘We are greeting’ is for people that are older, it shows respect.]

When the elders from families one, three, four, five, and seven greeted each other, I observed that the initiator would say *“re a lotšha”* [we are greeting], then the responder would say *“a re lotšheng/re lotšhitše”* [let us greet each other/ we have greeted], then the initiator would say, *“le kae?”* [how are you?], then the responder would say, *“re gona, rra lena?”* [we are fine, I am asking you?], then the initiator would say, *“re gona”* [we are fine]. Mokgadi and Monene’s reports support this:

“Batho ba bagolo bona ge ba lotšhana ga ba lotšhane ka go phaphatha matsogo, ba no bolela ba re ‘re a lotšha’ napile bale ba dumela ba re ‘le kae? re gona rra lena’...” [When older people greet each other, they do not clap their hands, they just say, ‘we are greeting, how are you, we are fine, and yourself?’.] (Mokgadi, younger sister/mother, family seven)

“Rena ba mo re re ‘re a lotšha, le kae? re gona rra lena?’...” [In our culture we greet by saying, ‘we are greeting, how are you? we are fine, and yourself?’.] (Monene, grandmother, family six)

In contrast to how the young generations greet a group of their elders individually, when the older generations greet a group of their generation, they greet them in a collective way. They do not greet each person individually:

“...mara ba bagolo ba fihla ba dula fase ba lotšha ba re ‘re a lotšha’ bale ba dumela collectively, ga ba ye ko mothong ba eta ba phaphatha....” [When older people greet other older people, they sit down and greet them collectively by saying, ‘we are greeting’, then they will accept the greeting collectively. They do not go to each person and clap their hands like the young people.] (Mokgadi, younger sister/mother, family seven)

Moreover, as can be seen from the verbatim excerpts, I observed that the families' greeting exchanges were in the plural form. They greeted each other as if it was more than one person greeting more than one person (i.e., the greeter addresses themselves in the plural form and also addresses the receiver of the greeting in the plural form). The singular form and a more informal approach of greeting was observed between the young generations and myself. Noko (caregiver, family three) validated the act of Pedi people greeting and addressing one another in the plural form:

“Re a lotšha. E ya ko go ela ya gore ga re re mo batho ba bagolo ra re ‘wena’ re re ‘lena’, ra lotšha o ka se re ‘ke a go lotšha wena.’” [You greet older people in the plural form, similar to how you address them in the plural form. You cannot greet or address an older person in the singular form.]

“Dumelang...not dumela, eseng dumela e noba dumelang le ge ke le o mo one e noba dumelang.” [You greet in the plural form, not singular, even if it is just one person.]

Table 10 depicts the different greeting sequences between young generations and their elders, between elders, as well as between young generations as observed from the participants.

Table 10

Different Sepedi greeting sequences employed by Bapedi

Greeting partners	Sequence of greetings
Young generations to their elders	Greeter: “<i>Re a lotšha</i>” [we are greeting] or <i>Thobela</i> [a formal way of greeting] Reply: “<i>Agee, le kae?</i>” [I accept the greeting, how are you?] Greeter: “<i>Re gona</i>” [We are fine]
Older generations to older generations	Greeter: “<i>Re a lotšha</i>” [we are greeting] Reply: “<i>A re lotšheng/re lotshitše</i>” [let us greet each other/ we have greeted] Greeter: “<i>Le kae?</i>” [how are you?] Reply: “<i>Re gona, rra lena?</i>” [we are fine; I am asking you?] Greeter: <i>Re gona</i>” [we are fine]
Young generations to younger generations	Greeter: “<i>Dumela</i>” [hello], or “<i>Sho</i>” [sure], or “Hello” [a common English way of greeting] Reply: “<i>Dumela, o bjang?</i>” [Hello, how are you?] Greeter: “<i>Ke shapo, wena?</i>” [I am fine, and yourself?] Reply: “<i>Lenna ke shapo</i>” [I am also fine]

Three participants shared that greetings in the Pedi culture are considered perpetual. They believe in greeting, even if they greet a person more than once, hence their proverb, *madume ga a fele* [greetings are endless]:

“Mopedi o a lotšha, wa dumediša Mopedi... “Aga, madume ga a fele...” [A Pedi person greets. Greetings are endless.] (Hunadi, daughter/sister, family two)

...ene le yennngwe ya go bontšha gore o na le tšhomišano le bona batho ba re re ‘madume a ga fele’. Nka feta ka ya, ga kere ka ya lebenkeleng, ka go bona ka go lotšha... le ge ke boya ge e lore o sa le mola ke sa tlo lotšha gape. Ka Sepedi ba re ‘madume a ga fele’. Ba re motho ga se kota o ka se mo fete fela. [In our culture greetings are endless. If I pass you more than once, I will greet you with each passing. It is said that a person is not a stick and should be acknowledged through greetings.] (Monene, grandmother, family six)

“Madume ga a fele. Ka Sepedi sa ga bo rena, madume ga a fele.” [According to the Pedi culture, greetings are endless.] (Noko, caregiver, family three)

According to Mokone and Noko, greetings are usually initiated by the younger generations. They are supposed to greet their elders first and not wait for their elders to greet them first. This is regarded as respect in their culture:

“As Mapedi, motho o mogolo ga a swanela go lotšha motho o monnyane pele. Ke tsela ya go bontšha respect.” [In the Pedi culture, an older person must not greet a young person first, it must be vice versa. It is a way of showing respect.] (Mokone, grandson, family one)

“Gantšhi ngwana o monnyane swanetše a dumediše motho o mogolo.” [Commonly, a young person should greet an older person.] (Noko, caregiver, family three)

Mokone expressed that nowadays some of the younger generations do not initiate greetings without any consequences. In the olden days, this was a punishable offence.

...mara matšatši a a ka no re a feta ra no mo lebelela, a feta ya se be selo, le yena a se ye go ntlaleya anywhere. Pele be ba kgona go o tlaleya ko dikgorong bare ‘ngwana wa mang mang ga se a ntotšhe’ they were upholding to di rules tša bona... [These days, younger generations just pass the older generations without greeting them, and there are no repercussions. In the olden days, an older person could go to the king’s place to

report that someone younger than them passed them without greeting. They were upholding their cultural rules.] (Mokone, grandson, family one)

Two participants relayed that, with the few that are still initiating greetings as a reflection of their family values, the Pedi cultural way of who between the young and older generations should initiate greetings is seemingly gradually fading away:

...jwale matšatši a ga ba sa dira, mara ba sa le gona ba go dira le ge a sa go tsebe ge a hlakana le wena o re 're a lotšha' ...ga se gore bana ka moka ga ba hlomphe, go sana le ba go hlomphe ene wa mmona gore o ka gae o phela bjang, o ka mo gae go na le molao. [It is not so these days, however, there are some who still greet people that are older than them. There are some young people who still respect, and it reflects how they live at their homes, as well as how they follow cultural rules at their homes.] (Mologadi, mother, family two)

“...ke elder. Kore ke ntwela ke go botšang gore setšo sa rena ga nnyane ga nnyane se tsena ke bo western to a point ya gore o humane o re 'no, o humane nna, swanetše a lotšhe nna pele.’” [Our culture is slowly dying out. We are even able to say that if an elder finds us, they should greet us first, not the other way around as per our culture.] (Mokone, grandson, family one)

In contrast, four participants relayed that initiation of greetings is not solely the responsibility of the young generations. Older people can also initiate greetings especially if they find the young generations at a certain place, or if they come across them on the streets:

“Aowa, madume ga a thome ke ba bannyane ka mehla, le nna nka nore ge ke fihla ka go humana o dutši mola ka go lotšha, 'le kae ngwanaka? le hlwele jwang?' ...” [Greetings are not always initiated by the younger generations. If I find you sitting there, I will greet you by saying, ‘how are you my child? how was your day?'] (Monene, grandmother, family six)

Madume a thoma ke motho o mongwe le yo mongwe...le motho o mogolo o a dumediša... ge ba ke re humana re dutši so ba tlo re dumediša, ga se gore baswa always ke bona swanetše ba dumediše. [Greetings are initiated by everyone, even older people. If they find us sitting there, they will greet us. It is not that the younger generations should always be the ones initiating greetings.] (Noko, caregiver, family three)

“Aowa le rena ba bagolo re a dumediša, ‘dumela Joy’, o mo nnyane yena o tla rwala kgwara ka gore ke yo monnyane?” [No, even us older people greet the younger generations, for

example, ‘hello Joy’. It is not a burden that must be carried by the younger generations only.] (Hunadi, daughter/sister, family two)

“Ge ke hlakana le wena ke go tseba swanetše kere ‘mokete le kae’ nka se no emela gore yena a ntotšhe ka gore ke motho yo mogolo...” [If I come across you as your elder, I will greet you and ask ‘how are you’. I will not always wait for the younger person to initiate the greetings because I am older.] (Mologadi, mother, family two)

A visitor is however expected to initiate greetings after being welcomed into a home:

“...akere yena o tlile ‘koko’ re a mo amogela re re ‘ka gare’ ke gona a tsena re mo amogetše, a dula fase, o re humane, a lotšha.” [If a visitor comes, we welcome them. After they sit down, they will initiate the greetings because they found us.] (Hunadi, daughter/sister, family two)

Similar to how addressing one another by their praise names is considered one of the highest levels of respect, greeting one another by using praise names is also considered one of the highest levels of the respect:

“...go lotšhana ka direkto ke hlomphe e golo kudu.” [Greeting each other by utilising our praise names is the greatest respect.] (Mokone, grandson, family one)

To add onto transference of respect as discussed in section 5.2.2.1 in terms of language use in other social settings, people of the Pedi culture are taught to greet every person that they come across, two participants shared:

“Ene ge o ka lebelela Mapedi a mantšhi akere o hlakana le bona mo tseleng, ba dirang? thobela. O rutilwe, mara ge be o se wa mo ruta be a ka se lotšhe, be a tlo no feta.” [Majority of Pedi people when they pass someone on the streets, they greet. That is how they are taught. If they were not taught, they would just pass without saying anything.] (Mogošadi, grandmother, family one)

“Batho ba bagolo ge re hlakana le bona re a lotšha.” [When we come across people that are older than us, we greet them.] (Mosebo, grandmother/wife, family four)

Mogošadi (grandmother, family one) highlighted the importance of greeting others, as that increases the chances of them assisting you should you ever need help:

“...motho o a mo lotšha gore le ge o ka palelwa ko pele o boe o re ‘gape ke a gakanaega, ke bona 123’, napile o tlo kgona go o thuša.” [You must greet people, so that if you need assistance with something you can go ask for it and they will assist you.]

5.2.3 Patterns of eye contact during communication

Direct and indirect eye contact are both present within Pedi families. Maintaining direct eye contact is viewed as a sign of the family members' close bond. Indirect eye contact is regarded as respect, especially when conducted by the younger generations in an interaction with their elders.

The observations revealed that family members from four of the families (family three, four, six, and seven) maintained eye contact in their interactions. I observed that the grandmother from family six encouraged the importance of eye contact by telling her two grandchildren that *ditaba di tšwa mahlong* [news come from the eyes]. However, of the four families, the grandson from family three did not maintain eye contact with his grandmother and his grandmother's caregiver, especially when they reprimanded him. Similar to the grandson from the third family, inconsistent eye contact, combined with looking down was observed from the remaining three families. This was specifically observed between all family members of the first family, the sons from family two did not maintain eye contact with their mother, and the granddaughter from family five did not maintain eye contact with her two elders. The pattern of eye contact was different between the mothers and their daughters from family two and family five, and the siblings from family two. They looked each other in the eyes when in any interaction.

To corroborate this, the interview results indicated that maintaining eye contact goes with how close to each other the family is:

“E ya ka tlwaelo, akere ka mo gae re tlwaelane...” [It goes with how you are used to each other, in our home we are used to each other.] (Hunadi, daughter/sister, family two)

It especially shows how close the children in the family are to their mother. Children tend to maintain eye contact with their mothers because of the bond that they share with her from their birth:

Mma ebile gantšhi akere wa bona bana ba kgona go ba kgauswi le yena, ba no mo lebelela mara e se taba ya gore ba mo disrespect, e no ba ka mokgwa wo ba tlwaetšeng go ba kgauswi le yena ka gore le kgale ge a mo tshwere tlabe ntše a mo lebeletše, ngwana ola o tlwaela go ba le mmagwe, mara mo monneng, aowa ga ba mo lebelele ka mokgwa o we, wa e bona? [Children are mostly close to their mother so they are able to look at her directly in the eyes. This does not constitute disrespect; it just shows how

much of a close relation they have. This started when they were still babies, when their mother would look at them in their eyes as she held them, and this is different for them and their fathers, as they do not maintain eye contact with him.] (Mokgadi, younger sister/mother, family seven)

Two of the participants indicated that in the Pedi culture, children are not supposed to look at their elders when they speak to them:

“...ga e kgonege gore o lebelele motho yo a leng superior to wena, go ya ka setšo sa rena, ga wa swanela go mo lebelela direct in the eyes.” [According to our culture, you cannot maintain eye contact with someone that is superior to you.] (Mokone, grandson, family one)

Rena ge re gola be re tseba motho o mogolo o ka se tsogile o boletše le yena o mo lebeletše ka mahlong...ee ge o bolela le motho o mogolo swanetše o iše, o iše, kore o bolele le yena o fele o bontšha ka go iša mahlo fase... [When we grew up we knew that we could never speak with a person that is older than us while looking at them directly in the eyes, you would have to look down and not maintain eye contact.] (Monene, grandmother, family six)

Maintaining direct eye contact with a person that is older than you, especially a man, during an interaction, is considered an act of disrespect:

...motho o mogolo sometimes okare ga a feel'i comfortable gore a re a bolela gobane ngwana o mo tomoletše mahlo, kore gore o bontšha hlomphe, swanetše o kobege. Ke ka mokgwa wo ba godišitšweng ka gona gore ga re lebelele motho, kudu monna, o ka re wa mo disrespect in a way. [Older people do not feel comfortable if they speak to a person younger than them and the young person stares. The young person must show respect by not staring and not maintaining eye contact. They were raised to not look at a person, especially a man, directly in the eyes because it comes across as disrespect.] (Mokgadi, younger sister/mother, family seven)

This also applies when a bride speaks with her in-laws, specifically her father in-law. To show respect, she must not look at him in the eyes:

“...mara wena ge o le ngwetši o ka se ba hlabe ka mahlong, o ngwetši, ga o hlabe ratswale ka mahlong.” [If you are a bride, you cannot look at your father in-law directly in the eyes.] (Hunadi, daughter/sister)

5.2.4 Turn-taking and silence during communication

Turn taking in the Pedi culture boiled down to equivalence and knowing when to be quiet in an interaction. While the older generations may have equivalent turns when speaking amongst themselves, the young generations do not have the same liberty when speaking with their elders. Also, silence is expected from the young generations as well as wives, and during family mealtimes, family television (TV) time, and family radio time as a sign of respect.

I observed that the elders had more turns in interactions with the younger generations across all families except family six. The younger generations listened more and contributed less to the interaction. In contrast, the elders across all seven families had more or less equivalent turns in their own interactions. Turn taking was present in the interactions between the grandmother and her grandchildren from family six. Similarly, when the siblings from family two as well as family six, and the daughter and her mother from family two conversed, they gave each other turns, none of them were dominant.

Regarding turn taking, the interview results, specifically Noko's and Mosebjadi's, revealed that younger generations are not allowed to backchat their elders. If the elders have spoken, they have spoken:

“Ge o bolela le motho o mogolo ga o mo šupi ka menwana goba wa mo fetola.” [When speaking to a person that is older than you, you must not point fingers at them or backchat them.] (Noko, caregiver, family three)

“O ka se mo fetole, ge ba beile molao wena swanetše o no latela molao o we.” [You cannot backchat, you should obey rules that they have put in place.] (Mosebjadi, mother/daughter, family five)

“Ge papa a boletše o boletše, ge mma a boletše o boletše.” [When a father speaks, he has spoken, when a mother speaks, she has spoken, it ends there.] (Noko, caregiver, family three)

Two of the participants relayed that younger generations are not expected to take turns with their elders during the process of reprimanding. Younger generations need to be quiet in that moment of reprimanding as a sign of deference, and only convey their side when they have been given a chance to:

...ga o dumelehwe go dira dialogue le motho o mogolo, wa theeletša...ee, ga ba nyake, kore okare o a telela, nkampane ba re go wena ba re ‘wena go diregile bjang’ ba go fa chance ya gore o bolele, ga wa tshwanela gore ge ba bolela wena o bolele. [You are

not allowed to have a dialogue with a person that is older than you, they do not want that as it comes across as disrespect, you must listen. You can speak when they give you the chance to speak. When they are speaking, you must be quiet.] (Mokgadi, younger sister/mother, family seven)

Ene bana ge ba kgalwa ba se ke ba boa le wena...ee bona swanetše ba homole ba letele nna ke bolele ke fetše, papa a bolele a fetše then re ba fe chance ya gore ba bolele ka mokgwa wo taba ye ba e bonang ka gona, e ska ba gore ke bolele, ngwana le yena a ntsene ganong, e laetša go hloka hlomphe. [When children are being reprimanded they must not take turns with or backchat their parents. They must keep quiet and wait for the older person to finish speaking. They will then be given a chance to relay their side. Children must not take turns with their parents, it shows disrespect if they do so.] (Monene, grandmother, family six)

They can also speak with their mother who will then convey their side of the story to their father on their behalf:

“Ke nagana gore maybe mosadi ke yena o ka bolelang le yena, napile yena a hlalositša papa.” [You can speak to the mother, and the mother will explain to the father.] (Mosebadi, mother/daughter, family five)

It was found that silence is another factor that shows respect in the Pedi culture. Two participants shared that being silent is another means that younger generations, as well as women, use to show respect. The younger generations use silence to show respect to their family members that are older than them:

Bana swanetše ba homole bona, gape bana ba rena ba Sepedi ga ba lokologe go swana le ba Makgowa, a ka se bolele ka mokgwa wo a nyakang, kore o leka ka mekgwa e mentšhi go bontšha hlomphe... ee so go se ema eme ga bona, go se rase ge go jewa ka setšo ke yona hlomphe... [Children must be quiet. Children in the Pedi culture are not as free as children from other cultures. They do not speak as they want to, and they try in many ways to show respect. Them being still and not making noise when we eat is respect according to the Pedi culture.] (Monene, grandmother, family six)

Pedi wives use silence to show respect to their husbands:

...wa homola, kudu mo bathong o ka se mo fetole...papa o humane a bolela a re one, two, three, a bolela ka taba ye e lebantšhitšeng mosadi wa gagwe, mosadi a ka se fetole

ka mokgwa owe, kore swanetše a homole e bonagale okare ola o bolela nnete le ge ese nnete ola a no mo hlomphele gore o mo bathong...e tla re ba le tee ba šala ba di bona.

[You must keep quiet especially in the presence of others. If a man speaks of something that concerns his wife in the presence of his wife and others, the wife must keep quiet to show respect, even if what is said is false. She can only address it when it is just her and her husband.] (Mokgadi, younger sister/mother, family seven)

Silence is expected during family mealtimes, family TV time, and family radio time. Firstly, during family mealtimes, Pedi families do not speak, two participants shared:

“Botse botse ge go jewa ka molao, motho swanetše ge a eja a homole.” [According to the rules, when we eat, we should keep quiet.] (Hunadi, daughter/sister, family two)

“...ga o je o eme, ga o je o bolela...swanetše re je re sa bolele...swanetše re je re fetše re kgone re thoma metlamo.” [We do not eat while standing and we do not eat while speaking. We have to finish eating first, then converse after.] (Monene, grandmother, family six)

One can only speak if there is something important to relay to the family:

“Aowa ge re ja ga re bolele... maybe o ka bolela sengwe sa bohlokwa mara o ka se no bolela, ga re rase.” [When we eat, we do not speak. You can speak if there is something important to say, but you cannot just speak, we do not make noise.] (Noko, caregiver, family three)

Mokgadi (younger sister/mother, family seven) highlighted that the older generations of the family may sometimes speak during family mealtimes, but the younger ones may not:

“Tlabe e le situ...ga re tšee dikgang tlabe ntše go jewa go ihomoletšwe mara ba bagolo ke bona o ka humana nako enngwe ba bolela mara banana o tla bolela jwang? O ka se bolele.” [We do not converse when we eat, it will be silent. The elders may sometimes talk amongst themselves, but the younger ones do not talk.]

In contrast, Mosebjadi (mother/daughter, family five) shed light on how nowadays Pedi families sit down together on the dining table, eat at the same time, and do not have to maintain silence while eating:

“...akere gona bjale go jewa ko di tafoleng, re ja ka moka, so tša kgale okare bana kgale ba ja kua, batswadi ba eja kua...ee, re allowed go bolela.” [These days we all eat together, on the dinner table, and yes we are allowed to speak when we eat. In the past, apparently children did not sit with their parents when eating.]

Secondly, two participants reported that during family TV time, silence is observed:

“Ge re lebeletše TV ga re bolele.” [We do not speak while watching TV.] (Noko, caregiver, family three)

“...napile ge re lebeletše thelebišene ra homola...” [When watching TV, we keep quiet.] (Hunadi, daughter/sister, family two)

Furthermore, the younger generations watch TV together with their families:

“TV re lebelela le bana.” [We watch TV with the children.] (Mologadi, mother, family two)

They can however only speak in the absence of the father of the house. When he is done with his TV programmes, he exits, and the younger generations can speak while watching their own TV programmes:

“...o tla re mola a feditše a bitša bana a re ‘ke le bulela dipopi’ ...gore ba a bolela goba ga ba bolele, rakgolo tlabe a tšwile, tša gagwe di fedile.” [When the head of the house is done watching TV, he will put on animation programmes for the children, and only then can they speak if they want to, as the head of the house would have left the room.] (Hunadi, daughter/sister, family two)

Contrastingly, Mologadi (mother, family two) shared that children can speak about what is happening on TV even in the presence of their older family members:

“...aowa ba a bolela ba re o dira one two three, o o dira one two three ntše rena ba bagolo re le gona...” [Children do speak about what will be happening in the TV programme that we will be watching, even in our presence.]

Thirdly, during family radio time, participants expressed that family members need to be quiet:

FM ge e bolela, seyalemoya se bolela, story se tsene, Mahlakung, ga go nyakege ngwana wa lešata, swanetše a hlomphe rakgolo a theeletše. Rena ba bagolo re a laolega re a tseba gore ke nako ya story, ga a nyake movement... [Even when the radio is on during story time, children must be quiet to show respect to the head of the house. Even older family members know that they have to maintain silence.] (Hunadi, daughter/sister, family two)

Similar to family mealtimes, family members can only speak if there is something important to relay like an emergency:

“...Le ge radio e le on ga re bolele, o bolela ge go na le something important... emergency... ngwana o gobetše.” [Even when the radio is on, we do not speak. You can only speak if there is something important like an emergency.] (Noko, caregiver, family three)

Additionally, family members can share comments when the radio programme goes on a break:

“Re re tuu! Ra homola, ga re bolele, re kgotsa fela ge e ya papatšong, ge e boa re re tuu ra theeletša gwa kgwagala radio fela.” [We keep quiet, we speak only when it goes to advertisements, when the radio programme resumes, we go back to being quiet.] (Mokgadi, younger sister/mother, family seven)

Mokgadi (younger sister/mother, family seven) further shared that, quietness during radio story time extends to the community at large:

“Ka nako ya story mo motseng o tla kwa go rile kgwathi batho ba theeditše radio, ke story, be setše ba tseba, o ka se re e le story wa bolela, o ka se bolele.” [During radio story time, the whole village will be quiet. You cannot speak during radio story time.] (Mokgadi, younger sister/mother, family seven)

5.3 Beliefs, practices, and rules in the Pedi culture

5.3.1 Christianity, ancestors, and initiation schools

People of the Pedi culture practice their beliefs through verbal communication. The findings are thus presented in terms of their faith-based practices including, speaking with ancestors, Christianity, and attendance of initiation schools.

The results showed that people of the Pedi culture use verbal communication when practicing their beliefs. People of the Pedi culture believe in *badimo* [ancestors], and they speak with their ancestors through a ritual called *mophaso* [a ritual where you speak with ancestors]. During this ritual, they make use of snuff to speak with their ancestors about their problems, and to ask for good luck and protection:

Mahlatse a rena re a humana ka sneifi. Re reka sneifi, ka lapeng go na le legandlelo nyana, ke mo re beileng sego sa bo koko khukhu ba rena. Frogo ge re tsoga re fihla ra khunama mola, re apere ditukwane, ra ikokobetša, ra ba hlalasetša mathata a rena, ra ba kgopela gore ba be le rena letšatši ka moka, ba re šireletše mo melekong le mo dikotsing. [We obtain our good fortune from using snuff. We buy snuff, and in the morning when we wake up, we take the snuff and go to an area in our home designated

for our ancestors. When we get there we go on our knees, while wearing our headgear, humble ourselves then tell our ancestors our problems, and ask for their protection throughout the day and from any danger.] (Mosebo, grandmother/wife, family four)

When there is *mophaso* [a ritual where you speak with ancestors], Pedi people immerse themselves in their culture by making traditional beer and playing their traditional songs, among others:

Setšo sa Sepedi gore re se fapantšhe le ditšo tše dingwe, Mapedi ge a phasa badimo ba apea bjala, ba reka dipudi goba kgomo, napile ba dira setšo sa bona sa Mapedi, ba bitša koša tša dikhuru, dinaka, napile ba ja ba jakalla. [When Pedi people perform rituals where they speak with their ancestors, they make traditional beer, they buy goats or a cow, they play traditional songs, and celebrate.] (Mphele, grandfather/husband, family four)

There are Pedi people who are Christians, and do not engage in the ritual of speaking with the ancestors, as well as the overall belief in them:

...ka mo Mapeding le ge e lore go na le group ye e leng gore ke ba Krete, badumedi, ba e sego badumedi ra fapana le ba Krete ka ditšo...ba ba sa dumeleng mo tabeng tša Modimo, ba dumela mo tabeng tša mophaso. [In the Pedi culture there is a group that believes in Christ and their practices differ from the ones that do not believe in Christ. Those who do not believe in God believe in ancestors.] (Mogošadi, grandmother, family one)

Two participants relayed that although Pedi cultural rules on how one should carry themselves are not that far apart from what is taught in church, there are Pedi people who follow the Christian way:

“...kore mmoya wa maphelo a sekgale a Sepedi ga di šiane kudu le tše re di rutwago kerekeng. Go ithuta maitshwaro a mabotse, maitshwaro a mabotse a rutiwa ko kerekeng...” [The ways in which Pedi people lived in the past are similar to the good behavioural ways that are taught to congregants at church.] (Monene, grandmother, family six)

Watseba melao ye e lego gona ka mo Sepeding nna ke bona okare e tshwenya fela ke gore most of the people re sekametše ka thokong ya Christianity...ene as much as dilo tše dingwe tše be di dirwa ke batho ba kgale tša Sepedi tša gore mosadi a ska apara borokgo, and all those, ga re sa di dira because of our faith. [Most of the rules in the

Sepedi culture are not followed because majority of the people are Christians. Rules that were followed in the past such as how women were not allowed to wear pants, we do not follow them currently because of our faith.] (Mogošadi, grandmother, family one)

There is another practice called *dikoma* [initiation schools], which are of great paramountcy in the Pedi culture:

“*Ke koma. Koma ke yona e lego bohlokwa.*” [Initiation schools are very important.] (Noko, caregiver, family three)

These initiation schools take place at the mountain. Pedi females and males are circumcised, and are verbally taught how to be men and women there, three participants shared:

Mapedi ba ya komeng ya ko thabeng, bale ba ditšo tše dingwe ba ya komeng ya sekgowa ya di docteng, circum. Mapedi a dira setšo, ba wela, ene ka Sepedi ga se tshwanelo ya gore ngwana a ye ka mo sepetlele, swanetše a ye thabeng. [People of the Pedi culture go to initiation schools and get circumcised at the mountains. According to the Pedi culture, children are not supposed to go to the hospitals to get circumcised, they should go to the mountains.] (Mphele, grandfather/husband, family four)

Bana ba bašimane go thwe ba ya komeng, komeng ba ya go dira eng, bare ba ya go tšea, ba ya go thopa bonna...ge ba boa ba ba rutilo dilo tše dingwe tše rena re sa tsebeng ngwana a ka di dira. [Male boys go to initiation schools where they are taught how to be men. When they come back, they come back with knowledge that we did not know a male boy child should have.] (Monene, grandmother, family six)

“*Mapedi a bolla, go bolla ke circum ka sejahlapi. Mapedi a bolla thabeng, a wela koma thabeng, ke ngwanenyana ke mošimane.*” [Pedi people go to initiation schools, which is referred to as circumcision in English. Males and females go to initiation schools at the mountains.] (Hunadi, daughter/sister, family two)

In contrast, Mokgadi (younger sister/mother, family seven) shared that female initiation schools are held in a homestead, while male initiation schools are held in the forests:

Ke koma...ya banenyana e ba ka mo gae, ka malapeng, ka mo gae ka mo ba ntšha koma, ga ba ba iše ko nageng. Bašimane ba ya ko sekgoweng ba ya go fetša dikgwedi ba le kua, nako ge e fihla ba boa gae... [Girls’ initiation schools are held in a homestead,

while boys' initiation schools are held at the forests, where they spend a few months then return home.]

The actions of a Pedi person that went to initiation school differ from the ones of a person that did not go. The actions of the people who went will reflect the laws and rules that were verbally taught to them:

Ge se wa bolla le diketso tša gago di a bontšha gore ga o tšwe sekolong sa maleba, le molao wa gago o fapana le wa batho ba bangwe... re tšea molao kua. Mapedi re a bolla, ke setšo sa rena sa bohlokwa kudu kudu. [If you do not go to initiation school, your actions will show. Initiation schools teach laws and rules on how to live and are a very important custom in the Pedi culture.] (Hunadi, daughter/sister, family two)

...banna ge ba lotšha ba hlobola khuse, ee, monna wa Mopedi o mmona ka yona yeo gore yo swanetše ele Mopedi ka nnete goba wo o tšwa komeng, ee, phapano ya banna goba bašimane ba go tšwa komeng le ba ba sa tšweng komeng re ba bona ka nto yona yeo. [When a Pedi man greets, he takes off his headgear, that is an indication that he went to initiation school. That is how we differentiate between boys or men who went to initiation school, and those who did not, by the way in which they greet by taking off their headgear.] (Monene, grandmother, family six)

Women that are married into a Pedi family are also required to go to initiation schools if they have not gone yet:

Ene ge o ka ba ngwetši ya rena, akere ke Joy wa le western, Joy ga se a bolla, go sa kgathalege gore o mosadi, molao wa ka mo o re ga re dule le mašoboro... ge o tšwelela o le ngwetši ka mo o tlo swanela go di dira. [If you are a bride in a Pedi family, and you have not gone to initiation school, you will have to go as that is the custom of Pedi people.] (Hunadi, daughter/sister, family two)

Monene (grandmother, family six) highlighted the importance of context pertaining to children that went to initiation school. As an educator, she has noted that they often struggle to differentiate between the classroom and the home context. The verbal teachings from initiation school are mainly meant to be carried out outside of the classroom. In the classroom, educators are the heads, and all children need to listen to and respect them. Children, especially males, cannot want to exercise the fact that they have transitioned to being men in the classroom, they are to continue being learners and respect their educator:

Ga ke bolele ka nna ko sekolong, bana ge ba boa komeng, ge ba boa ba re bona ke banna, go humana go le bothata nako enngwe go ba shiftela gore gape bonna bo o bolelang ka bona ke bonna bo ba go rutilego bona kua, ka mo nna ke mmemo wa gago, o tla ntheeletša akere, ke tlo kgopela gore nna le wena re kwešišane, tšeo tše dingwe o tla di dira ko gae, ka gona mokgwa o bego o nhlompha, le nna ke go hlompha, ke kwešiša gore se go tšhentšhe selo ge wena o ile banneng thabeng. [As an educator at school, when children come back from initiation school, they see themselves as men and not children. It is difficult for them to go back to being school children because of the man status that they have received at initiation school. It is my duty to remind them that we should continue in the same fashion, with the same respect, they have to listen to me as their educator, and that they can be men outside the classroom.]

Similar to the belief that Pedi children should be circumcised at initiation school, and not at the hospital, or at a western doctor, Pedi people believe in taking children to a traditional doctor for treatment of illnesses that are specific to children:

“Ene Mapedi ge ngwana a belegwe ga re mo iše docteng, re mo iša ngakeng ya setšo ya mo alafa hlogwana le malwetši a bana.” [When a Pedi child is born, we do not take him to the doctor, instead, we take him to the traditional doctor who will treat the child’s sicknesses.] (Hunadi, daughter/sister, family two)

5.3.2 Food practices in the familial context and at social community gatherings

Rules around mealtimes, and which foods are to be prepared and eaten by who in the Pedi culture are established through verbal communication. These are not only meant for the home, familial context, but extends to other contexts, specifically social gatherings.

The findings indicated that one of the rules established through communication in the home context is with regards to how specific poultry should be dished up for the different family members. There are certain parts of the chicken that are meant for the father, the mother, and the children:

“...ye e ka bang different ke ge for example le dirile kgogo, mma le papa ba tšea di piece tše dife, then lena bana le tla šala ka di piece tše dingwe tšeo.” [The father and mother get served certain pieces of a chicken, and the children then get served the remaining pieces of chicken.] (Mokone, grandson, family one)

Four participants shared that the father is mainly served the thigh and the back part of the chicken; pieces of the chicken that are never served to the children, especially the back piece. The mother and the children then share the remaining pieces:

“...mo kgogong go ne piece tše dingwe ke tša papa. Monna o ja serope le kgoto.” [There are pieces of a chicken that are meant for the father. He eats the thigh and the back part of the chicken.] (Noko, caregiver, family three)

“Papa ba mofa kgoto ba ba ba mofa serope, napile lena ba le ngathantšhetša serope...” [The father is given the back and thigh of a chicken, then the rest of the family members can have the other thigh.] (Mokgadi, younger sister/mother, family seven)

“Kgoto ke ya mokgalabje ka Sepedi, serope le kgoto.” [The back and the thigh of a chicken are for the head of the house.] (Hunadi, daughter/sister, family two)

...ene ka Sepedi ge re šebetša ga re šebetše fela, papa o na le ditho tša gagwe tša kgogo tše swanetše a di je, le mma o na le ditho tša gagwe... papa swanetše a šebetšwe kgoto, a šebetšwe serope sa kgogo, mma le yena mo seropeng mola, gona mola mo maphegong mola, bana ba ka se tsogile ba šebeditšwe kgoto...bana ba ka no ja dilo ka moka mara kgoto ke ya papa, ke hlompho. [In the Pedi culture, we do not serve chicken anyhow, there are certain pieces that are meant for the father, and there are certain pieces that are meant for the mother. The father is given the back part and the thigh, while the mother is given the thigh and the wing. The children will never be given the back; they can eat the other pieces but will never be given the back part of the chicken to eat.] (Monene, grandmother, family six)

Moreover, the father of the house is served with two separate plates. One plate is for the stiff porridge, while the other is for the protein. Three participants expressed this:

“Monna wa lapa ga re mo solele ka poleiti ye tee, o jela ka gare ga di poleiti tše pedi, poleiti ya sešebo le bogobe.” [We do not dish up for the head of the house on one plate, he eats from two plates, a plate for the stiff porridge and a plate for the protein.] (Mosebo, grandmother/wife, family four)

“...ba dula fase ba ja sešebo se le ka mo, bogobe bo le ka mo.” [They sit down and eat from two plates, one with the stiff porridge and one with the protein.] (Mokgadi, younger sister/mother, family seven)

Dijo tša papa di dula ka gare ga tray, ga o no tliša dipoleiti, ebile di sepela di le ka gare ga mogopo...Mogopo mostly o swara bogobe. Mogopo wo o dira gore bogobe bola bo be warm. Gwa ba le sekotlelo se senngwe ke sa go swara sešebo. Then mogopo o tsamaya o ne sekhurumelo sa gona, then sekotlelo sa sešebo ba se khupetša ka faituku goba poleiti. [The father's food is served with a tray. The tray carries two bowls, one with stiff porridge in a traditional bowl that keeps it warm, then another with the protein. The two bowls should be covered.] (Noko, caregiver, family three)

Hunadi (daughter/sister, family two) shared that the practice of serving the father food in two different dishes is something that is no longer in full effect, instead, the father is served and eats from one plate:

...ene ga re tshola ka mokgwa wo rena re jago gona bjale akere re ya sekgoweng, bogobe bo ba ka mo, sešebo sa ba ka mo wa fetša wa bea meetse a go nwa...gona bjale bakgalabje ba no ja ka poleiting e tee. [Our way of serving food to the head of the house is on two different dishes. The stiff porridge is served on one plate, and the protein on its own plate. Nowadays, the head of the house just eats off of one plate.] (Hunadi, daughter/sister, family two)

Communication about which foods are to be eaten by who is also seen at social gatherings, such as funerals and celebratory events. Similar to how certain pieces of a chicken are meant for certain family members, there are also specific parts of a slaughtered cow that are meant only for men, which women and children are not allowed to eat. Men eat the cow's head, cow trotters, and the liver. Cow intestines are eaten by all people. Monene and Mosebo shed light on this:

...le gona mo kgomong, hlogo ya kgomo e apea ke banna ba dula fase ba ja. Hlogo le dingatha ga di je ke bana, ke sešebo sa batho ba bagolo, ebile kudu kudu re se bona se eja ke banna, re bona ge go na le moletlo ka gae go swana le mekete, go na le mahu, hlogo e beelwa mola le dingatha ba di beela mola, ba tlo di apea special ka morago ga ge event yela e fedile... e no ba hlomphe, e no ba mokgwa o mongwe wa go laetša gore tše ke tša banna, tše ke tša basadi. [With regards to the cow, men cook the cow's head and eat it. A cow's head and cow trotters are not eaten by children, they are meant to be eaten by adults, especially men. This practice is seen during events like several celebratory events or funerals. The cow's head and cow trotters are kept aside till after the event, and the men will specially cook them after the event ends. It is respect. This

practice is another way of differentiating between men and women in terms of food.]
(Monene, grandmother, family six)

“...ka setšo, ka se ga rena, sebetse se ja ke banna fela, mogodu ke wa batho ka moka...” [In our culture, the cow’s liver is only eaten by men, while cow intestines are eaten by all people.]
(Monene, grandmother, family six)

Ka setšo sa rena basadi ga ba je hlogo ya kgomo. Ge ka mo gae ba dirile molato, nama yela e ya go ja ke banna. Rena re ja mogodu. Bo koko ba ja mogodu...bakgalabje ba ja hlogo. Rena basadi re ja nama tša go braai’wa. [In our culture, women do not eat a cow’s head. If we have a celebratory event at home, the men will eat the cow’s head, we females eat the cow intestines and fried chicken. Grandmothers eat cow intestines, and grandfathers eat the cow’s head.] (Mosebo, grandmother/wife, family four)

Moreover, three participants shared that it is also communicated to them that there are certain foods that are only meant to be cooked by men, and there are certain foods that are meant to be only cooked by women, as well as the youth at social gatherings. There are pots for men and pots for women. Women cook stiff porridge and cow intestines. The female youth peel and cook rice, with fancy vegetable sides. Grandmothers who are strong enough to may assist with washing the intestines, but their main responsibility is to make the traditional beer. If the traditional beer is made by other females, and not specifically grandmothers, the people who drink it will get sick:

“Basadi ba motse ba tla ka mo gae ba apea magobe...mogodu o apea ke basadi ge kgomo e seno go hlabiwa.” [Women in the community cook the stiff porridge and the cow intestines once the cow has been slaughtered.] (Monene, grandmother, family six)

“...banenyana ba peeler.” [The female youth peel vegetables.] (Mologadi, mother, family two)

Bašimane bašimaneng, banenyana banenyaneng, basadi basading, bakgekolo ba ba sa lego strong ba hlatswa malana, basadi re koputa dipoto, baswa ba apea mahenyahenya, banna le bašimane ba segelela nama, melatong le mahung. [Male youth one side, female youth one side, and women one side. At celebratory events and funerals, grandmothers who are still strong enough to, wash the cow intestines, women cook the stiff porridge, female youth cook the fancy food, men and male youth cut the beef meat.] (Mologadi, mother, family two)

“Bjala ba rena ba sesotho ga bo apee ke banenyana, bo apea ke bo koko, le tlo bolaya ke mala ka moka ge bo ka apea ke banenyana.” [Our traditional beer is not made by the female youth/adults; it is made by grandmothers. If it is made by the female youth/adults, everyone who drinks it will have a stomach bug.] (Mosebo, grandmother/wife, family four)

Men cook the meat that comes from the cow that would have been slaughtered by them for that occasion. Requesting also plays a role at social gatherings, as women need to request for that meat from the men that cooked it:

“Banna ba na le di poto tša bona, basadi ba na le di poto tša bona. Tša banna ke tša sešebo. Ge basadi ba feletšwe ke sešebo ba kgopela banna sešebo...” [Men have their pots, and women have their pots. Men cook the meat. When the women need meat, they must ask for it from the men who cooked it.] (Mologadi, mother, family two)

If they touch the men’s pots, and dish up the meat themselves without requesting for it, they will be fined:

Le di poto mo lehung, go na le poto tša basadi, go na le poto tša banna. Gona le mo banna ba jelang, go na le mo basadi ba jelang. Ene di poto tšela o ka seno di tshwara, wa finiwa ge o ka di tshwara wa isolela...like nama ya kgomo ye e apeileng ke banna, re ya ba kgopela, ke bona ba re tsholelang. [At a funeral, there are pots for women and there are pots for men. There is a place where men eat, and there is a place where women eat. Men cook the beef meat. Women cannot touch the men’s pots, if they do, they will be fined. If they want the beef meat, they have to ask for it from the men who will then dish it up for them.] (Mosebo, grandmother/wife, family four)

Although the serving of food to certain individuals was observed from family four and five (refer to section 5.2.1) it was not during family mealtime. The only family mealtime that was observed was with family two. I observed that the family members ate at the same time, but they did not sit together. The brothers sat together, while the mother sat with the daughter as they ate. Similar to my observations, and in contrast to what was previously briefly highlighted under section 5.2.4 by Mosebjadi (mother/daughter, family five), when she spoke on how nowadays Pedi families sit down together on the dining table, eat at the same time, and do not have to maintain silence while eating, four participants highlighted that it is communicated in Pedi families that young generations should not sit with their elders during family mealtimes. They can eat at the same time, but they do not sit together. The children sit together on one side, while their elders sit together on one side:

“Aowa, ngwana ga a dule le batho ba bagolo... Ke molao. Le baeng ge ba etla a ka se dule le bona a ba lebelela ka molomong ba eja.” [A child does not sit with family members that are older, it is a law. Even when visitors come, the child does not sit with them and look at them while they eat.] (Noko, caregiver, family three)

“Aowa, ga re je le bona. O mongwe mo gare ga rena as batho ba bagolo a kano emelela a ya go tsholela bana, bana ba dulela kua thoko, le ba bagolo ba itulela ba le tee.” [We do not eat with children. One of the older family members dishes up for the children then they will sit aside, and the older family members will sit by themselves.] (Mologadi, mother, family two)

Ee, re ja ka nako e tee, mara ga re dule plekeng e tee, kore o humane bana ba ituletše mola mara re ba bona, re a ba supervisa gore re bone gore ba ja right, papa o humane a le mola, bomma mola, bana mola go jewa... [We eat at the same time, but we do not sit at the same place while eating. Children sit alone but in sight of the older family members so that they can be supervised. The father sits on his own, with the mother there, and the children there while we eat.] (Mokgadi, younger sister/mother, family seven)

...re ja ka moka ka nako e tee. Re ka ja ka moka mara re ka no se dule mo go tee. Ba bangwe ka ntlong, ba bangwe ko setupung ko ntle. Bana ba dulela kua thoko, ba bagolo le bona ba itulela ko thoko... [We eat at the same time but we do not sit at the same place. Some eat in the house, while others eat outside on the patio. Children sit aside, and the adults sit aside, they do not sit together.] (Mokone, grandson, family one)

Alternatively, the father will sit and eat alone and the mother will sit and eat with the children:

...re ka no ba re ja ka nako e tee mara papa o hlapile matsogo, o filwe meetse a go hlapa matsogo, šole o jela kua a le tee...ka se ga rena papa ga a tlwaelane le bana ka mokgwa oo...bana swanetše ba mo hlomphe le yena a ba hlomphe. [We can eat at the same time, but the father will sit and eat alone. In our culture, the father is not close with the children, they should respect him and he should respect them.] (Monene, grandmother, family six)

“Aowa, nna ke bolela le bana, ke mosadi. Akere bana ba a tshwenya, ge re ka ja le bona o tlo humana ba nyatša monna.” [As a mother, I sit and speak with the children when we eat. Children tend to get naughty, so if we sit all together as a family you will find that they disrespect the head of the house.] (Mosebo, grandmother/wife, family four)

Noko (caregiver, family three) further shared that adult family members are dished up for first, then the children:

“Bana ba jela kua. Ba bagolo ba jela kua, ene ba solela batho ba bagolo pele, bana ba ba solela morago.” [Children and adult family members do not eat together. Also, adult family members are dished up for first, then the children after.]

The father may even eat first, then the mother and the children eat after:

Mosadi wa Mopedi ga a dule le banna so, o ja bogobe ba gagwe kua, ka lapeng go ja monna pele...napile gwa ja bana le mosadi...Monna ge a seno go fetša go ja, mosadi o hlatswa dibjana tsela, napile yena le bana ba ala fase ba ja. [A Pedi woman does not sit with men; she eats her stiff porridge alone. In a household, the head of the house eats first, then the mother and children eat after. When the head of the house is finished eating, the mother will wash his dishes, only then will her and the children sit on a mat and eat.] (Mosebo, grandmother/wife, family four).

5.3.3 Pedi cultural rules and repercussions impacting Pedi people's lives

People of the Pedi culture have cultural rules and their repercussions thereof if not followed, that are communicated to them through verbal language. These rules and repercussions are meant for both females and males and were shared by four participants:

...go na le diila tša motho ge a apere boso, tša banna le tša basadi. Bomma ge ba le jwatše, 12oclock ga se ya swanela ke gore e ba bethete tseleng ba eme ka maoto. Di pula di tla tla di sane, goba le ge di ka na, di tlo na ka madimo, pula tša go senya. [There are things that women and men in mourning are not supposed to do. My mother is in mourning, so she must not be on the streets on her feet at 12pm. This may lead to drought, or destructive rains.] (Mogošadi, grandmother, family one)

Wa tseba gore molao wa rena wa Sepedi o reng? Mosadi ka bo 12oclock swanetše a dule fase, a khutše nyana, 12 ya mosegare, swanetše a dule fase, a khutše, ke molao wa Sepedi...o tlo lwala... o no lwala, o no hlakahlakana. [Do you know what our Sepedi cultural law says? at 12oclock midday, a woman must sit down and rest, it is a Sepedi cultural law. You will get sick if you do not.] (Mphele, grandfather/husband, family four)

Ngwanenyana ka Sepedi ga a tsene ka lešakeng...ke go hlola. Maybe like dikgomo tše di ka no se belege ka mokgwa wo swanetše di belege. Dinamane di a hwa ge go ka tsena ngwanenyana ka šakeng ge lore e sa le tše di nnyane. [A female child does not enter the kraal according to the Pedi culture. It is bad luck. The cows will not reproduce as they should, and the calves will die, if a female child enters the kraal.] (Noko, caregiver, family three)

“Bašimane ga ba letše molodi ka ntlong, ke go šola, lebaka la gona ke gore o a hlola, o goga dilo tše di sa lokang ka gae, wa di bitša.” [Males must not whistle in the house, it is disrespect, and you will be calling on bad luck to come into the home.] (Mokone, grandson, family one)

Objects such as cooking utensils also form part of these rules:

Maho le ona a na le bothata ka Sepedi. Leho ge le tšwa ka potong ga se la swanela go dula ka magobe, la hlatswiwa, go le hlatswa mola o ra gore Modimo wa rena a refe dijo tše dingwe tša go tlo apeiwa ka leho le. [There is also the issue of wooden spoons in Sepedi. A wooden spoon that is used to cook stiff porridge must be washed immediately after cooking the stiff porridge. Doing so means that may the Lord bless us with more food that we will cook with the washed wooden spoon. Not doing so thus means the opposite.] (Hunadi, daughter/ sister, family two)

There are also rules pertaining to doors, specifically doorways, plus gates:

“Mosadi wa Mopedi ga a dule lebating...ka gore a tseba gore ge a ka dula monyakong mo ge a ka tla a tshelwa mo ge a tlo belega o tlo belegela bothateng.” [A woman in the Pedi culture must not sit on the door entrance. If she sits there, and she gets pregnant, when she delivers her baby there will be complications.] (Mogošadi, grandmother, family one)

Go dula monyako, o tlo tšwa sekaku mo leragong. Ene ke nnete, ke e experiencitše, le letswai ga le tšwe bošego, le meetse...O ka se kgone go fa motho meetse ka gate, ge a nyaka meetse swanetše a tsene ka jarateng...Ke go hlola...Like ke bad luck, go hlola e no ba bad luck. [If you sit on the doorway, you will develop a sore, and it is true, I have experienced it. Also, salt and water must not leave the home yard at night. You cannot give someone water by the gate while they are outside, it is bad luck. If they want water, they must enter the yard and ask for water.] (Noko, caregiver, family three)

The findings showed that pragmatics is not a term that exists in the Pedi culture, however, the ways in which the rules governing the social use of language are executed, are referred to as

respect. While the term does not exist, how verbal and non-verbal social skills are executed, in interactions, is in a respectful way, two participants reported:

“Re nore ke hlomphe. Like wena ba tlora ‘ngwana wa ga Mogolane o na le hlomphe.’” [We refer to them as respect. Like you for example, we will say ‘this child from the Mogolane household is respectful.’] (Noko, caregiver, family three)

“...ke go laetša hlomphe. Botse botse mo setšong sa rena go encouragiwa gore batho ba phele ka go hlomphe, ka gore ge o thoma go nyenyefatša motho napile e ba bothata.” [It is respect. In our culture, people are encouraged to always respect each other, undermining another person is a problem.] (Mokgadi, younger sister/ mother, family seven)

In light of observing deference in the execution of pragmatic skills and functions according to the Pedi culture, two opposing views on how people of the Pedi culture would feel about being treated by a practitioner from a different ethnicity, who would not perform verbal and non-verbal skills in accordance with their culture were shared by two participants. While Mphele reported that it would not be a problem and he would not hold it against the practitioner:

“...aowa akere doctor tlabe a sa tsebe.” [No, the doctor would not be in the know.] (Mphele, grandfather/husband, family four)

Noko said that she would accept the treatment as it is a need for her, but in her heart she will view the practitioner as disrespectful:

Ee, o tlo amogela, ka pelong wa re ngwana yo ga a hlomphe le ge e se wa setšo saka. Akere bjale o nyaka a go thuše, so o ka se no mmotša gore wena ga o hlomphe ka gore o nyaka thušo. [You will accept the treatment because you need it, but in your heart you will say that the child is not respectful, even if they are not from my culture.] (Noko, caregiver, family three)

When asked about what they think makes the Pedi culture distinct from other cultures, participants highlighted that people of the Pedi culture do not forget their roots:

“Mapedi a ithata ene ga ba le bale moeno wa bona...moeno ke bohwa. Ke bohwa ba Mapedi.” [Pedi people love themselves and they do not forget their cultural roots and rules.] (Hunadi, daughter/sister, family two)

They are very respectful:

“Bapedi ke batho ba go ba le hlomphe e kgolo, ba ba le lerato...” [People of the Pedi culture are very respectful, and they are loving.] (Mologadi, mother, family two)

Also, their language is easy to learn and comprehend, and their food is unique:

“Sepedi se monate. Se a kwešišega. Le batho ba bagolo ba kgona go se kwešiša. Se easy, wa nkwišiša? Ene se tshwarega ka pela. Yenngwe gape ke dijo tša gona. Dijo tša Sepedi di unique.” [Sepedi is a nice language, and it is easily understandable even to older people. It is easy to learn. Also, Pedi traditional foods are unique.] (Noko, caregiver, family three)

The results revealed that despite Pedi people being compliant to and preserving their cultural ways (Lebaka, 2021; Mogoboya & Mphela, 2019), times are changing and people no longer practice the Pedi culture as in the past.

Monene and Hunadi shared their views on preserving their cultural ways, despite the changing times:

“Setšo botse botse se a nyakega, se bohlokwa.” [Culture is actually a need and it is important.] (Monene, grandmother, family six)

“Ene rena we are proud kudu. Nna Sepedi ke a se rata, rena we are proud.” [We are proud of our culture so much. I love my culture.] (Hunadi, daughter/sister, family two)

“Go bontšha gore Mapedi setšo ga ba se lahle, o ka bona le ka dijo le diaparo.” [Food and clothes are evidence that Pedi people do not leave their cultural ways.] (Hunadi, daughter/sister, family two)

“Le ge le ka rogana la re re dira dilo tša maemo a fase, rena ke setšo sa rena, ga re se tlogele.” [Even if we are insulted and told that we partake in low standard things, it is our culture, we are not going to leave it.] (Hunadi, daughter/sister, family two)

Three participants alluded to the fact that times are changing, and people are changing with the times:

“Ba bangwe ba a kgeloga ntše e le Mapedi, o humane okare motho ga e sale LePedi...re ya sekgoweng. Gape le yona western civilization e bolaya batho...e sentše dilo tše dintšhi kudu.” [Some leave the ways of the Pedi culture; it is as if a person no longer identifies as a Pedi because we are following the English ways. Western civilization kills people, it has caused a lot of damage.] (Mologadi, mother, family two)

“...re phela mehleng ya di phetogo...re ka se nyake go phela sekgale, re a duma okare re ka phela sekgale mara dilo ga di re dumelele...” [We live in changing times, we cannot want to live like we did in the past, we would love to but it is not possible.] (Monene, grandmother, family six)

“Mosadi wa Mopedi o apara sekhetha ga a apare borokgo...Re tsene ka gare ga lenyatšo gona bjale...marokgo re a tšea Pitoriya, re bona bale ra ba duma ra tšea mekgwa ya bona ra e tliša mo.” [A Pedi woman wears a skirt, not pants. We are now undermining our culture. We see how people in other provinces wear pants, then we take that habit and bring it back home.] (Mosebo, grandmother/wife, family four)

Mokone (grandson, family one) thoroughly detailed how the Pedi culture is gradually fading away:

“...di practice tše be di dirwa kudu ke generation ya bo mma le bo mmagwe mma, ge generation ya rena e thoma e tsena, gannyane gannyane be di le busy di fade’r away.” [These practices were done by the generation of my mother and my grandmother. When our generation came, the practices were gradually fading away.]

His reports included the way in which there is no access to the customs of the Pedi culture in books:

“Le ka gare ga di, ga ke tsebe if gona le puku ya go re hlalosešša gore Mapedi a phela jwatše, di customs tša bona ga šitši.” [I do not know if there is even a book that documents how Pedi people live, and what their customs are.]

His reports also included the way in which there is no access to the customs of the Pedi culture on TV and in schools due to westernization:

“...bo western bo re tsene ene ge o ka se hlokomele bo tlo go derail from wena, like wena gore o mang... we are fed western, TV, sekolong ke western...” [The western way has gotten into us, and if you are not careful, it will derail us from who we truly are. We are fed the western way through TV and at school.]

He went on to describe how Sepedi is an oppressed language, which is not even available as a language option at Automated Teller Machines (ATM):

“Polelo ya Sepedi e oppressed ge re bolela nnete. It's very oppressed. Ge o ya le ko ATM bare 'Sesotho sa Leboa', ene ga se Sepedi sa rena.” [The Sepedi language is very oppressed to be

honest. Even if you go to the ATM, it will give you an option of ‘Sesotho sa Leboa’, which is not the Sepedi language.]

He further described how to this day, Northern Sotho is referred to as the language of Pedi people, when it is not:

"Language ya Mapedi ke Sepedi, ga se Northern Sotho, Sesotho ke sa Basotho, Sepedi ke sa Mapedi. Go ya ka constitution ya South Africa language name ya Mapedi ke Sepedi." [Sepedi is the language for Pedi people, not Northern Sotho. Sesotho is the language for Sotho people. Sepedi is the language and language name for Pedi people according to the South African constitution.]

5.4 Verbal language use: Initiating and providing input, channels of communicating, and conflict

5.4.1 Topic initiation and commenting

When one communication partner initiates a topic, other communication partners are effectively prompted to comment (Midtlin et al., 2015), hence the results for topic initiation and commenting are presented together. The findings in this domain mainly pointed to generational differences, in that, younger generations do not initiate conversations or comment in the same way that the older generations do.

I observed that all family members from the first, second, and sixth family could initiate a topic of conversation. With the remaining families, I observed that the younger generations rarely initiated a topic of conversation with their older family members, but consistently initiated conversation amongst themselves and myself.

Mologadi (mother, family two) supported this by relaying that, younger generations must not engage in conversations with their elders, but rather with their peers:

"...ee so akere ke batho ba bagolo, ene o ka se tšee le bona magang, o tlo sepela a ya bagwereng goba a ya go raloka." [Children should not converse with their elders. They must let them be, and go play with their friends.]

Similarly, any of the older family members initiated conversations to engage in amongst themselves, which the younger generations from families one, three, four, five, and seven did not comment on. The granddaughter from family four commented only when she was asked to by her grandparents. Mokgadi (younger sister/mother, family seven) corroborated this by

expressing that in the Pedi culture, younger generations are not allowed to chime in when their elders are having a conversation:

“...ka Sepedi ga go dumelelwe gore ngwana ge batho ba bagolo ba bolela a tsene ditaba tša bona, o swanetše a homole a ska tsena tsena, kore ge a ka thoma go tsena napile e ba problem.”

[In the Pedi culture, a child is not allowed to comment in on elders’ conversations. A child must be quiet, and not comment because that will be a problem.]

All family members from the second and sixth family could share their comments during any conversation that any of the family members engaged in. The children from the second family however did not comment in on their mother and her visitor’s conversation, as they would usually do if it was just them as a family, according to my observations.

Three participants provided reasons as to why younger generations do not sit with family members that are older than them when they are conversing. The older family members want to keep their conversations confidential, and they do not want the younger generations chiming in, or possibly spread what their elders were talking about:

...ene ga a tshwanela go hlwa a theeditše batho ba bagolo ba bolela, lebaka ke gore ge a ba kwele a ka ba a eta a bolela ka tšona ka gore go na le ditaba tše dingwe tše eleng gore batho ba bagolo ge ba di bolela o humane ba sa nyake di tšwela ko ntle, that’s why bana ba ba beela ko thoko gore ba ska kwa, le ge ba ka kwa ba ska tsentšha molomo. [A child must not listen to elders’ conversations. The reason is, they might pass on what they heard to other people. There are conversations that elders would like to keep confidential, that is why they do not sit with children so that they do not hear their conversation, or if they hear, they must not comment.] (Mokgadi, younger sister/mother, family seven)

“Ngwana le batho ba bagolo ga ba dule bohle, ka ge bana ba tlo theetša taba tša batho ba bagolo.” [Children do not sit with their elders, because children will listen to their elders’ conversations.] (Noko, caregiver, family three)

“Ga ba swanela go kwa magang a batho ba bagolo gore ba ska tla ba fetišetša taba tše ba di kwelego ko pateng.” [Children are not supposed to hear their elders’ conversations, so that they do not pass on what they hear to other people.] (Mologadi, mother, family two)

5.4.2 Requesting and informing

The findings that emerged reflected the channels of communication that need to be followed, specifically by the young generations, when relaying requests and information to their parents. Also, the requesting formula may differ, depending on which generation is the requester and requestee (Tomasello, 2023).

I observed that the common way of requesting in the Pedi culture is by saying “*ke kgopela*” [Please, I am asking for] or “*be ke kgopela*” [Please, I was asking for]. This was the way in which the young generations requested for something from their older family members across all the seven families. The mother from family two also utilised *ke kgopela* [Please, I am asking for] when she requested one of her children to bring her something. The common way of requesting that the older family members across the seven families used when requesting the younger generations to bring them something did not start with please [*ke kgopela*], they would just say “*mphe*” [give me], “*nke le mpheng*” [give me], “*ntlele*” [bring me]. Similarly, the siblings from family two used *mphe* [give me], when requesting for things amongst each other.

I observed the process of informing from only two families, which are, family one and family four. The granddaughter from family four relayed a message from school to her grandmother, then her grandmother passed the message to the grandfather. This was the same for the grandson from family one when he relayed a message from a neighbour. I therefore noted that children in the Pedi culture have channels of communication that they have to follow when informing or requesting for something. They must tell their mother, and their mother will relay the news or requests to the head of the house, which is their father. These sentiments were shared by three participants:

“*Bana swanetše ba no fihla ba re ‘mama be ke kgopela dieta, tšaka di senyegile’, mama a tloge a yo botša papa.*” [Children must request for things such as new shoes from the mother, then the mother will relay the request to the father.] (Mosebo, grandmother/wife, family four)

“*Aowa, bana ka moka ba tla botša mma, ka mokgwa wo nna ke tsebang, mma ke yena a tla di fitišetšang go papa.*” [All children will inform the mother, and the mother will tell the father, that is the procedure that I know.] (Mosebjadi, mother/daughter, family five)

...*swanetše o botse mama, mma a botše papa... kore ngwana ge a ka botša papa e ba enngwe, o humane o kare papa o botša mama gore ‘ngwana o gape ore ore’ mola mma a sa tsebe le yona e ba question mark nyana, o ka ba re o kwana le papa go feta nna,*

nna ga a sa mpotša selo, ee, o rata papagwe go feta nna, kore ka setšo swanetše e thome ka mma e tloge go mma e ye go papa. [Children must tell the mother, and the mother will tell the father. If a child goes straight to the father, it will be disregarding their culture, and it will give the mother the impression that the child loves the father more than her.] (Monene, grandmother, family six)

Interestingly, Noko (caregiver, family three) shared that informing a parent about something or requesting something from a parent by a child is gender specific. Female children can speak with their mother, while male children can speak with their father:

Yeo e ya ka gender, as mošimane nka se late mma, ke tlo lata papa, mošimane o lata papa, ngwanenyana o lata mama... mošimane o swana le papa, ngwanenyana o swana le mama...Ngwanenyana a ka se late papa a mmotša taba tša basadi. [That one is gender specific. A male child will go to the father, while a female child will go to the mother. A female child cannot go to her father and tell him information that is female related.] (Noko, caregiver, family three)

In contrast, Mologadi (mother, family two) shared that children can inform or request from any parent, be it a major or a minor thing, especially the parent that they have a close relationship with. Parents can then collaboratively work together should the informed one struggle to handle what they were told by the child:

Ge ba tlwaetše papa ba ka no bolela le papa goba ba bolela le mma. Ge di tla ba o mongwe ba tla di fetišetša go o mongwe gomme ba bona gore ba kwana bjang, ba napa ba tšea sephetho ba le ba babedi. Mara tša go se tshwenye 'papa ke nyaka go raga bolo, papa a re tsamaya, 'ko bona bakgotsi baka', 'ge o feditše mešomo ya gago ya gae o kano sepela o boe ka nako ska yela sa ruri.' Nako tše dingwe swanetše le fokotše bo strict. [Children can speak to any parent that they are close to. If the parent that was told is unable to handle it, then they can tell the other parent and handle the matter together. Either of the parents can handle the minor requests such as, 'you can only go play once you finish your chores' when a child requests to go play.]

Mokone (grandson, family one) shared on how a male should go about requesting for a female's hand in marriage. The lobola proceedings should be led by the elders of the male's family as that is the respectful way:

Eno tshwana le ya lobola. Nkase late mmagwe lekgarebe laka ka re ke nyaka go mo nyala, ka setšo sa gaborena ke disrespect, wa mo nyatša, swanetše nna ke bolele le batho ba bagolo ba gešo pele go bontšha gore ke process ya gona. [For example, with lobola proceedings, I cannot go straight to the mother of my potential wife and request for her daughter's hand in marriage, it is disrespectful and undermining according to our culture. I should speak with the elders from my family first about my intentions, that is the process.]

5.4.3 Conflict and conflict resolution between family members and fellow community members

Conflicts between family members and between neighbours exist in the Pedi culture, and can be resolved through communication, with or without the involvement of the king. The findings shed light on the king's place of living, referred to as *mošate* in Sepedi, where conflict resolution takes place should families and neighbours fail to resolve their matters amongst themselves.

Conflicts are present within Pedi families, and the results revealed the ways in which they go about resolving them through communication. Noko and Mosebjadi reported that when a wife and a husband are involved in a conflict and cannot reach a resolution, to resolve it, they will call elders from the husband's as well as the wife's side:

“Ge e le mma le papa ba elwang ba bitša batho ba bagolo ba bo papa le bo mma ba dula fase ba bolela le bona.” [If the conflict is between the mother and father, they must call elders from both sides of the family to speak with them.] (Noko, caregiver, family three)

“...ge ele mma le papa...motho a ka tšhabela ga rangwane goba ga ramogolo ga bana, napile ba tla tla ba tlo boledišana le yena...ba ba kgala...ba tla boledišana le bona ya ba gore ba ba kgadimula napile ya feta...” [If a conflict is between the mother and father, one of them can go to their uncle's place and tell them, then the uncles will come reprimand them both and help them to reach a resolution.] (Mosebjadi, mother/daughter, family five)

Monene (grandmother, family six) reported that in the past, conflicts between Pedi couples could be taken to *mošate* [the place where the king lives] and be resolved there. However, nowadays couples go to counselling to solve their matters:

“Ge e le ya batho ba bagolo re ka iša kgorong. Ko morago kua be go na le kgoro mara gona bjale go na le di counselling.” [If the conflict is between the parents, the matter could be taken to the king’s place. In the past there was traditional court at the king’s place, but nowadays there are couple counselling services.]

Conflicts between siblings in the family are either resolved between themselves, or by their parents, three participants shared:

Ge nna ke thulana le kgaetšedi, ke o monnyane go nna ene e tlo no dula e le o monnyane, ko raga lebatl, mo go ikokobetša ga e sa lego, ke Mapedi, ke raga lebatl ka botšiša gore bothata ke eng. [If the conflict is between me and my sibling, I will go kick the door, the humble character does not apply anymore. I will go kick his door and ask what the problem is.] (Hunadi, daughter/sister, family two)

“Papa ke yena a tlo tsenang mo gare, ya ba yena a lokišang a timang mollo.” [The father will come in between and solve the conflict between siblings.] (Noko, caregiver, family three)

“Ya di sibling batswadi ba intervene, batswadi ke bona ba intervening.” [Parents resolve conflicts between siblings.] (Mokgadi, younger sister/mother, family seven)

Mologadi and Monene highlighted that it is important for parents to present as a united front when dealing with conflicts between their children. They should not display any favouritism, and their children should respect them in the same way:

...mma o tlo botša papa napile papa e be yena a ba kgalang a ba botše gore ‘ga ke nyake so, theetšang se mma lena a le botšang’. Kore swanetše batswadi ba eme ka nto e tee eseng gore o mongwe a re three o mongwe a re four, swanetše ge le sa nyake se sengwe le ska se nyaka ka moka, swanetše le sware bana ka one line go ska ba le wa go lemiwa, bana ba tsebe gore papa ga se botšhabelo gomme le mma ga se botšhabelo. [The mother will tell the father, then the father will reprimand the children and tell them that they should listen to their mother. Parents should present as a united front, treat their children the same way, and their children must know that none of the parents are their refuge.] (Mologadi, mother, family two)

Ka mo gae re ka dula fase bjalo ka mma le papa le ngwana mara ra gopolela gore ge re kgala ngwano, go se ke gwa ba le yo mongwe mo go rena yo a lego biased, o a emang ka lehlakoreng la ngwana kudu...kore seriti sa papa swanetše e be seriti sa papa, seriti sa mma e be seriti sa mma. Ska humana bana ba tšhaba papa, ge papa a boletše ke

gona mo ba hlomphang goba ge mma a boletše ke gona ba laetšang hlomphe, ga ya swanela go ba bjalo. [In a family, a mother and father can sit down with the child, but as parents they must ensure that they present as a united front. One of the parents should not be biased and take the child's side. Parents should be seen in the same light by their children, and they must respect them the same way.] (Monene, grandmother, family six)

Similar to how conflicts between a wife and a husband may require a mediator, conflicts between children and their parents require a mediator in the form of aunts and uncles. Two of the participants shed light on this:

O ka se bolele ka mmago mo go papago o le ngwana, swanetše go be le mediator, swanetše o late rakgadi o re 'rkgadi ke na le bothata bo bo so so so, ke kgopela o mpoelle le bona' ka setšo sa Sepedi. Constitution e re you have the freedom of speech le ge o ka bolela le papago, however, gaone ntwe o e sentšeng mara tlabe o lahletše setšo sa genu sa Sepedi kua, mara you are lawfully right. [You cannot directly speak with your parents as a child, there must be a mediator. As a child, you must go to your aunt from your father's side and tell her that you have a certain problem with your parents, and that she must come speak with them on your behalf. The constitution allows for you to directly express yourself to your parents. Although that is lawfully right, but doing that will go against the Pedi culture.] (Mokone, grandson, family one)

"...papa ke hlogo, so nka se mo lebe...papa gore bothata bo solviwe nna ko nyaka rangwane." [The father is the head, so I will not go directly to him. For our conflict to be resolved, I have to tell my uncle from my father's side.] (Hunadi, daughter/sister, family two)

In contrast, Hunadi (daughter/sister, family two) shared that a child can go straight to her mother, and respectfully ask that they speak about their conflict in order to reach a resolution:

Ge ke fapane le mma, ke a kokota, ge a ka homola ga ke bule lebati, ke tlo mo emela go fihlelela a tšwela mo ntle...ga ke thome ka gore mama, ke thoma ka sereto 'Napjadi gape ga go fetege gabotse, molato ke eng?' ditaba di tla thoma gona mowe. [If the conflict is between myself and my mother, I will knock, if she does not answer, I will wait until she comes out. I will not start the conversation with 'mama', I will start by addressing her by her praise name, for example, 'Napjadi, something is not right, what is the problem?' then our conversation will start there.]

She further shared that conflicts between a bride and her sister in-law are not solved amongst themselves. Aunts from the sister in-law's side are to be called to help them reach a resolution:

“Dikgadi ga di bolele le wena, ke ya go o nyakela mmame goba ka go nyakela ba leloko la ka gae...mmame moratho wa bo mma, mmamogolo sesi wa bo mma ka ba botša gore gape ke fapana le mogadibo.” [Sister in-laws do not speak directly to the bride; they will tell their aunt from their mother's side that they are in conflict with the bride of the family.] (Hunadi, daughter/sister, family two)

Conflicts between neighbours can be resolved at *mošate* [the place where the king lives]. The leadership of the *kgoši* [king] plays an important role in the Pedi culture. He helps families to reach a resolution through communication. If neighbours are not able to resolve their conflict, they need to take the matter to the king, before going to the police. The police will not assist them if they do not consult with their king first. The king will demand a fine from the family that wronged the other, and command them to apologise. The following are Mokgadi and Mosebo's sentiments regarding this:

...ba roma batho gore tsamayang le ye go phophotha o dirile molato ga mang mang, then ba ya go phophotha, then bale ba re re tla hlakana mošate ba se amogele di phophotho tšeo napile ba ya mošate ba ya go tlaleya...then ba tlo le bitša tša ya go felela ko mošate, le maphodisa a ka se tle ese le bolele ko mošate, kore swanetše le boledišane le le ka gae, two families, ge ele palela le ya mošate, ge di ka pala ko mošate ke gona le tla ya maphodiseng. [Family members are sent to the family that was wronged to go apologise, if the wronged family does not accept the apology, the matter will be taken to the king's place. The conflict will be resolved at the king's place. The police will also not intervene if the matter does not pass by the king's place first. The procedure therefore is, you speak as families, if you cannot reach a resolution, you go to the king's place, if the matter cannot be resolved at the king's place, then it can be taken to the police.] (Mokgadi, younger sister/mother, family seven)

Ge o re diretše bothata ga re ye police station, re bitša di family, ra hlakana, ra thoma ra solva taba ya rena, ge e pala, re e iša ka kgošing, kgoši a napa a e ahlaahla. Nna ge ke phošeditše wena, nna ke a patela ka kgošing. Ba ya go phumula bale o ba phošeditšeng dikeledi. [Two families come together to resolve their conflict, if they cannot, they take the matter to the king's place. The king will assess the matter, fine the

family that wronged the other, then give the money to the family that was wronged to ask for their forgiveness.] (Mosebo, grandmother/wife, family four)

Should the given commands not be carried out as instructed by the king, he can resort to expulsion of the guilty individual from the community:

Gape mošate wa le botša, ga o le rapele, ge o dirile phošo o go botša straight gore kgopela tshwarelo ntwe e fedile, ge re ka e kwa e thomile ba go thuthiša...ga ba sa go nyaka. That's why mošate o na le maatla. Ge ba ka no go botša gore ko mošate ba rile, o swanetše o theeletše, ba tla go koba. [At the king's place they will command you to apologise if you have wronged someone, and let the matter rest. If the matter resurfaces, they will kick you out of the community. The king's place is powerful, if they tell you to do something, you must obey, or they will kick you out of the community.] (Mokgadi, younger sister/mother, family seven)

Alternatively, Mosebo (grandmother/wife, family four) shared that if the neighbours are able to reach a resolution amongst themselves, there is no need to involve the king. The family of the person in the wrong will pay a fine, as requested by the wronged family, in order to be forgiven:

Ene ge ke lwele le motho wa ka next door, ga kere ke rogana le yena, ge ke ya go kgopela tshwarelo ga ke ye, ke kgopela batho ba nkela... napile ka kua bona ba tla bolela gore ba kgopela seroto. Seroto ke di cent nyana tše dingwe ba di nyaka, re ka no re R500, ra ba patela ra phumula dikeledi. [If there is conflict between me and my neighbour, and I am in the wrong, I will have to send my family members to go apologise on my behalf. The family receiving the apology will request a fine, for example, R500, in order for them to forgive me.]

5.5 Roles and responsibilities of Pedi family members

5.5.1 Roles and responsibilities assumed by Pedi parents

Assigning and teaching of roles and responsibilities within Pedi families is carried out through verbal communication. Moreover, gender differences are seen in the different roles and responsibilities that are meant for males and females.

Two participants' findings revealed that through verbal communication, parents and grandparents teach and guide children on the responsibilities that they are expected to take up

within the home context. The parents pass on what they were taught by the grandparents, who are their parents, to their children. These teachings and guidance include which and how chores must be conducted:

“Ba ruta ke bo koko, ba tšea molao mo koko le mma wa bona o tšea molao mo koko then yena mma bona a botše bana ba ka ge a tšeere molao go mmagwe.” [The grandmother passes down teachings to the mother, who will then pass them onto her children.] (Mologadi, mother, family two)

...ngwana o šala le koko. Koko ke yena a šalang a bona gore bana ba right. Ge e lore ga go na ngwana, koko o tlo sepela le bona, akere e tla ya ka gore ke koko o mo kaakang, ge ba ya go kga morogo o tla kga le bona a ba bontšha gore re dira jwang, ke yena tlabe a ba bontšha ka gore ka gare ga bona ke yena o mogolo, a bontšha mma le banenyana ba, napile ka moso mma o tlo bontšha banenyana koko a setše. [The grandmother stays at home with a young child if there is one, otherwise, she goes with the mother and female children to the farm to harvest spinach. She will be guiding them. Eventually she will stop going, and the mother will guide her children as taught by the grandmother.] (Mokgadi, younger sister/mother family seven)

“Rakgolo tlabe a hlokometše leruo ge e lore leruo le gona ka gae, a gama dikgomo le bašimane ba, a ba bontšha...ke maruo a bona, ke responsibility ya bona.” [If they have cattle at home, the grandfather is responsible for herding and milking the cattle, together with the male children as their guider.] (Mokgadi, younger sister/mother family seven)

The teachings, usually conducted by the mother, also include how children should treat others, especially their elders, with respect and obedience when socially interacting with them:

...bana ka mo lapeng mma ge a na le bona swanetše go fele go na le dithuto tšeo a ba rutago tšona, gore ‘bana baka ge re hlakana le batho ba bagolo ra ba lotšha, bana baka ge re hlakana le batho ba bagolo e le monna, ska re monna o mongwe šole, o re papa....ska re mosadi o mongwe, o re mma, sesi, dilo tše bjalo, kore dithuto tše, go lotšha mo, go tsena gae ka nako, go ithuta bophelo, go ba le tšhomišano le batho kudu kudu baagišane... [The mother is responsible for teaching the children that they should greet every person that is older than them, address them as father, mother or sister, be humane, especially to the neighbours, and to obey the given curfew.] (Monene, grandmother, family six)

The results further demonstrated that roles and responsibilities differ for females and males within the home context. Fathers, mothers, female children, and male children have different chores that they are expected to perform. Firstly, fathers are responsible for maintaining the garden, repairing what is broken, providing food to eat, farming, and herding the cattle. Four of the participants' reports respectively demonstrate this:

“Ge o le monna wa lapa, swanetše o make sure gore garden ya ko ntle e ba gabotse. Ke wena swanetše o hlokomele teini.” [As the head of the house, you must ensure that the garden is well taken care of.] (Mosebjadi, mother/daughter, family five)

“Papa ge legara le senyegile o tla lokiša trata, a hlaba pudi ka gae a thuša ke bašimane.” [The father can fix the fence and slaughter a goat with the help of his male children.] (Mokgadi, younger sister/mother, family seven)

Papa ke yena swanetše a bone gore ka gore ka gae go na le nama ene mma o a apea, yena a tle ka sešebo, ge ba tsoga ba ya nageng ba ya go tsoma, mara gona bjale ba no ya butchery ba reka, ba reka dinamab tliša ka gae. [The father must ensure that there is food in the house, specifically meat, so that the mother can cook for the family. In the olden days, fathers would go hunting in the forest, but nowadays they just go to the butchery to buy meat for the house.] (Monene, grandmother, family six)

Monna wa ya a ya go lema, akere banna ba tlo tšea di tonki goba dikgomo ba ya go lema ge ba seno lema, basadi ba a hlagola, ka nako ya go buna ba ka no thušana le monna mara ge e lore monna o a bereka makgoweng, ka gae tlabe go setše mma le bana so ke bona ba tlo šalang ba bona gore ge ba lemile napile mabele a hlagolelwa... [The father is responsible for farming, where they take donkeys or cows to do so. After the father is done farming, the mother and children will assist the father by shovelling and harvesting, especially if the father works far from home.] (Mokgadi, younger sister/mother, family seven)

“...ge ka gae go na le dikgomo, papa frogo ge a fetša go ja swanetše a iše dikgomo madišong.” [If there are cattle in the family home, the father must herd it in the morning after eating breakfast.] (Noko, caregiver, family three)

Secondly, two participants reported that the mother is expected to clean the house, clean the yard, cook, fetch wood, and take care of the children:

“...napile jarata ke ya mosadi, go apha ke ya mosadi, go kolomaka ke ya mosadi...”

[The mother sweeps the yard, cooks, and cleans.] (Mokone, grandson, family one)

“...basadi ke bona ba rwalang dikgong, monna a ka se rwale dikgong a di bea mo hlogong...”

[Women fetch and carry wood on their heads, men do not do that.] (Mosebjadi, mother/daughter, family five)

“Mosadi o hlokomela bana, o maker sure gore bana ba jele... bana ba hlape... a make sure gore everything ka ntlong, ka kitchen e right.” [The mother takes care of the children and ensures that the children have eaten and they have bathed. She makes sure that everything in the house is in order.] (Mosebjadi, mother/daughter, family five)

She further teaches her female children about the womanly duties that they are expected to carry out:

Mosadi o tla apha akere, a fiela, le bana ba a ba ruta, bana ba banenyana a ba ruta gore rena re a apha, re a hlatswa, ra fiela, ra fa banna magobe, ra tshola, ra ba fa magobe ba ja, ra hlatswa dibjana. Ke di responsibility tša bona. [The mother cooks, sweeps the yard, and educates her female children that women cook for and serve the men, do the laundry, sweep the yard, and wash the dishes.] (Mokgadi, younger sister/mother family seven)

Interestingly, Monene and Noko expressed that the mother and father can collaboratively perform chores:

“...mara akere gona bjale re bona banna ba thuša basadi, ba kgona gore ka gore wena wa apha, ke tla ba hlapiša...” [These days, fathers assist mothers around the house. They can bathe the children while the mother cooks.] (Monene, grandmother, family six)

“Aowa, o dira ke mang le mang. Go swana le ge papa a ile go diša ene mama ga go na ntwe a e dirago, mma a ka no itšhirolla ka teining, a mo thuša go hlagola, a dira, a harvest, a kga dilo, papa a hlagola, ba kga meetse ba nwešetša.” [Anyone can take care of the garden. For example, if the mother is not busy or the father is busy with herding cattle, she can help the father in the garden by harvesting, and they can collaboratively shovel and water it.] (Noko, caregiver, family three)

5.5.2 Roles and responsibilities taught and assigned to Pedi children by their parents

Children's chores are essentially to assist their parents, which in turn afford their parents the opportunity to verbally teach and guide them as they perform those chores:

...banenyana ba tla thuša mma, bašimane ba tla thuša papa, papa ke yena a tlo ba rutang gore re dira so le so bjalo ka banna, mma a bontšhe banenyana mmereko ya ka gae gore go berekiwa so akere ba gola. [Female children assist their mother, while male children assist their father. The father will teach the male children how to do manly duties, and the mother will teach the female children how to perform womanly duties.] (Mosebjadi, mother/daughter, family five)

Four participants reported that male children mainly assist with herding the cattle, and maintaining the garden as well as the yard. Female children assist with cleaning the house and washing the dishes:

“...bana mostly ba assist, ba bašimane ba assist papa ge a ya go diša, ba banenyana ba šala ka gae ba clean...” [Children mostly do the assisting. Male children assist the father with herding the cattle, while female children stay at home and assist the mother with the cleaning.] (Noko, caregiver, family three)

“...ngwanenyana o hlatswa dibjana o wa mošimane swanetše a lebelele gore mo serapeng go bjang, ee, garden, jarata.” [A female child washes the dishes, while the male child is responsible for taking care of the garden and the yard.] (Mologadi, mother, family two)

...akere wa bona ka mo gae bašimane ke ba babedi, nna ke ngwanenyana, ge ke tsoga bašimane ba ka dira lebala, nna ke tlo fiela ka mo ntleng, ka hlatswa dibjana, ebile setše ke tshotše...ke go ya ka mokgwa oo mma a re rutilego... [The male children in our home are responsible for taking care of the yard. As the female child, I sweep inside the house, wash the dishes, and cook. That is how our mother taught us.] (Hunadi, daughter/sister, family two)

“...go romiwa ke ya bana, napile le dibjana bana ge ba fihla a certain age napile ke nako ya gore swanetše ba tsene dibjaneng, akere mma wa bana a ka se apee a fetša a hlatswa dibjana...” [Children are sent on errands and they wash dishes once they get to a certain age, because the mother cannot cook and wash the dishes.] (Mokone, grandson, family one)

Similar to parents, children can also collaboratively work together to perform chores. Cooking is one of the chores that children can perform collaboratively. Cooking for their parents is a way of relaying their gratitude to them for raising them:

Ka molao ge mma a le gona rena re se ke ra leta dijo tša go apea ke mma, re swanetše re bereke mma, o re godišitše, re mo apee a je, ke tsela ya go leboga... Ge mama a sego, papa a sego goba a le gona swanetše go apee bana, ke ntwela re reng ke molaotheo. [According to our cultural rules, as children we must not wait for our mother to cook for us. We should take care of our mother by cooking for her as she raised us. It is our way of relaying gratitude. If the mother is not home, and the father is home or not, the children are responsible for the cooking. It is our cultural rule.] (Hunadi, daughter/sister, family two)

However, in that collaboration, Noko (caregiver, family three) highlighted that females are not allowed to herd or milk the cattle, therefore, they cannot assist the males with this duty:

“Basadi le banyana ga ba ye madišong go gama mmeleke.” [All females are not allowed to herd and milk the cattle.]

Finally, Mologadi (mother, family two) reported on the importance of female and male children being able to perform all chores without attaching gender to them. This will be beneficial to them should they leave their homes and stay on their own, away from their siblings:

...mara botse botse bana ba swanetše go dira mešomo ye ka moka. Bašimane ba tsebe go hlatswa dibjana le go apea gore ba tle ba kgone go phela ge ba ka ya boarding school mo ba swanetšego ba ihlatswetše ebile ba ikapeele...Mešomo ya bašimane le banenyana swanetše e no swana. Basadi le ka garden ba tsena ebile o humane ba phala banna. [Children must be able to do all chores. Male children must be able to wash the dishes and cook, so that they can use those skills should they go to boarding schools. Chores must be the same for all children. Woman also take care of the garden, and you will find that they do a better job than men.]

5.5.3 Hierarchy and leadership roles in the Pedi culture

As previously discussed in section 2.2, despite the king being the ultimate ruler, leadership in the Pedi culture starts in the family, where the father is the head (Lebaka, 2014; Lebaka, 2021; Makgabo, 2021). The results reflected the aforementioned. The social language use of Pedi people often shows the differences between the older generations and younger generations.

Those on the higher levels of the hierarchy (e.g., parents, or every elderly person) are respected by the younger generations during social communication, thus observing the hierarchy in the Pedi culture.

Hierarchy enforces respect in the Pedi culture. An anatomical description of hierarchy in a Pedi family was provided by Mogošadi (grandmother, family one):

“...papa ke hlogo, bomma ya ba molala, bana ke mmele.” [The father is the head, the mother is the neck, and the children are the body.]

The people that are lower down on the hierarchy, particularly children, are to respect and comply to the rules placed by the ones at a higher level than them, which are their parents:

“Ene botse botse ge re ya nneteng, ge o le motswadi ga se wa swanelwa ke gore o laole ke bana. Rena Mapedi ga re laolwe ke bana.” [Honestly speaking, as a parent you must not be controlled by children. As Pedi people, we are not controlled by children.] (Mologadi, mother, family two)

The king rules as the leader of the whole community, and the father rules as the head of the house. The laws that they both communicate align, but ultimately, in a familial context, the family will obey the laws that have been communicated by the head of the house:

“...re a bušwa, re bušwa ke dikgoši. Rena le dikgoši, di ka mošate.” [We are ruled and led by a king. Kings live at a place designated for them called *mošate*.] (Mosebo, grandmother/wife, family four)

Molao wa naga o tla ba ko kgorong, mara wa lapa o tlo ba ka mo gae. Era gore bana ba tla, goba batho ba ka mo gae le tlo theeletša wo a beileng molao ka mo, ya ba gore molao wa ka mo gae wo le o theeditšeng o tlo link le wa ko kgorong ka gore le bona ba tlo ba le melao ya bona ya go sepelelana le melao ya ka gae, mara le tlo theeletša wa ka mo pele ka gore le phela ka mo. Le tla no tseba fela gore kgoši o re ka 8 o'clock bana goba batho ka moka for example gobane ba feletše ka gae ba ba dulang mo community, mara papa a kanna a re ka 7 o'clock re a tsena, wa e kwešiša? e tlo no sepelelana bjalo mara ye kgolo e tlo ba ya ka gae. [There are laws that are followed by the community, laws that have been put in place by the king, and there are laws that are followed at home, the two are linked. If the king says curfew is at 8 o'clock and all community members should be in their homes at that time, but the father as the head of the household says curfew is at a time earlier like 7 o'clock, then the family members

will respect the head of the house and be home by 7 o'clock. The laws are linked, but the family will follow the one placed by the head of the house.] (Mokgadi, younger sister, family seven)

Noko (caregiver, family three) shared that clinics, especially in the villages, observe the Pedi cultural hierarchy by prioritising older people if there is no emergency pertaining to the young generations:

That's why ko di clinic tša ko magaeng ba thoma ka batho ba bagolo, ba fetša ka ba bannyane. If ga go na emergency mo baneng, ba thoma ka batho ba bagolo, ba tla baimana, ba tla bana goba baswa. [Clinics in the villages help older people first, then pregnant women, then the younger generations, as long as there is no emergency.]

5.6 Conclusion of results

The results showed how Pedi people engage in social communication in a variety of social contexts, and when practicing their beliefs, utilising norms dictated by their culture (Masoga et al., 2021). Pragmatics does exist in the Pedi culture, as they have cultural rules that govern their social execution of verbal and non-verbal communication, however, it is not termed pragmatics. Its existence is crucial in the discipline of SLP in that, it may assist SLPs in understanding the distinct ways of executing verbal and non-verbal communication skills in the Pedi culture, and in turn apply that knowledge and considerations during pragmatics evaluation and intervention sessions of Pedi clients and their families.

Respect emerged as a powerful theme for this research study, consistently demonstrated in how Pedi people socially use language. The use of the plural form by Pedi people when communicating, even though it is grammatically incorrect (Bagwasi, 2012), is one of the important aspects that show respect. The influence of hierarchy introduced generational differences, thus showing how the younger generations are expected to respectfully use language when interacting with the older generations. Moreover, generational differences were seen in the way in which the different generations conduct verbal and non-verbal language skills, as well as communication intents and speech acts differently.

The relationship between verbal and non-verbal language was reflected through their simultaneous usage when communicating. The results also showed that times are changing, and some Pedi people do not practice their Pedi cultural ways as before according to some participants. Therefore, this opens the opportunity for SLPs to take the initiative of making

evaluation and intervention family specific, by finding out and understanding the cultural dynamics (Kohnert et al., 2020; Salins et al., 2023) of the Pedi family that they would be serving. Knowing how families use social communication may especially increase the effectiveness of home programmes. A discussion of the results follows in the consecutive chapter.

CHAPTER SIX: DISCUSSION

Chapter six looks at the discussion of the results in relation to literature. Included for discussion in this chapter are the main themes that were derived and how they relate to the theoretical frameworks.

The goal of this research was to explore how verbal and non-verbal social communication is used in the home context by Pedi families located in Mahwelereng, Limpopo Province of South Africa. Some of the findings are comparable to existing literature. As can be seen from the results, it can be deduced that social communication can be family and culture specific. How verbal and non-verbal communication is used in the home context by Pedi families is not universal (Mphasha et al., 2021), but specific to the Pedi culture, and even more specific to the Pedi families located in Mahwelereng. Familial home contexts are essentially miniature versions of societies at large (Akanle et al., 2016).

In order to provide culturally sensitive services to African clients SLPs must acquire, in addition to vocabulary, knowledge about the cultural norms that govern their verbal and non-verbal use of language in their regular social contexts (HPCSA, 2019; Moloko-Phiri et al., 2022; Wojtowicz, 2021). Various African cultures have norms and values concerning what they consider to be proper or inappropriate while communicating (Moloko-Phiri et al., 2022). Having knowledge about social norms in African cultures is particularly crucial, as Africans place a high value on respect and honorifics (Naidu, 2008; Wojtowicz, 2021). Social cultural norms establish guidelines for use of verbal and non-verbal behaviours during communication (Matsumoto & Hwang, 2016). General African conversational conventions differ from culture to culture as well as from western conventions in certain ways, and are comparable in others (Wojtowicz, 2021).

The results from the observations and semi-structured interviews conducted in this study, which were dominantly from the perspective of females as previously highlighted, provided valuable insights into the social use of the Sepedi language in the Pedi culture. They provided some valuable insights on what could be the expectations of people of the Pedi culture coming into an SLP language evaluation or intervention session. Ultimately, their insights shed light on what could be flagged as a difference and not a disorder, should a client demonstrate culturally normal use of verbal and non-verbal language in SLP evaluation sessions. This chapter presents a discussion of the significant factors that surfaced in this research study.

6.1 Respect as a form of communication in the Pedi culture

Gestures, body language, terms of addressing, responses, greetings, patterns of eye contact, turn-taking, and silence can be executed and interpreted differently by different cultures (Aleksandrovna, 2021; Moloko-Phiri et al., 2022; Mphasha et al., 2021). Each culture has its own set of norms that rule it (Matsumoto & Hwang, 2016; Wojtowicz, 2021). Southern Africans mostly consider Ubuntu in their set of cultural norms (Breems, 2016; Gade, 2011). The results indicated that the ways in which these acts are executed is interpreted as respect in the Pedi culture. Ubuntu features respect as a cultural value that people from African cultures uphold (Mthimkhulu, 2024). The respect demonstrated in the performance of these actions is not only seen at the family level, but also at the community level of the integrated framework of Ubuntu (Mugumbate & Chereni, 2019). Both the family and the community strive to uphold Ubuntu values (Mtetwa & Muchacha, 2017; Mugumbate & Chereni, 2019), hence Pedi people communicate respectfully with their families, and with members of their communities.

Performance of these actions according to the Pedi culture can fulfil Austin's sequence of performing speech acts (Eze, 2020). Pedi people are taught how to perform or utilise gestures, responses, greetings, eye contact, turn taking, and silence which can be regarded as the locutionary act. The intention behind is to signify respect by performing these actions in the manner that they were taught to. This can be regarded as the illocutionary act. When Pedi people respond to these teachings by respectfully performing them as taught, this can then be considered as the perlocutionary act of the SAT. Meaningful information was proposed (locutionary act), with intention (illocutionary act), to elicit a reaction (perlocutionary act) (Anyanwu & Abana, 2020; Feruza, 2024; Tomasello, 2023). Responses are naturally perlocutionary speech acts as they are reactions to content proposed (locutionary), with intent (illocutionary), through communication.

While greetings are classified as expressives within the expanded SAT (Hofmann et al., 2023), categorisation for gestures, facial expressions, patterns of eye contact, and silence within the expanded SAT could not be found in literature. In as much as Lyons (1988) and Nephawe and Lambani (2021) argued that non-verbal communication ought to be considered in the SAT, there is no specific category for them in the expanded SAT. Eye contact, gestures, facial expressions, and silence can be categorised taking into consideration the intention and the meaning of the speech act that they are embedded in (Nephawe & Lambani, 2021). Since in

the Austinian understanding, greeting someone with a manual hand gesture (e.g., a wave) counts as performing a certain speech act non-verbally (Lyons; 1988), if one uses the clapping of hands gesture to greet then it can be categorised as an expressive illocutionary act (Hofmann et al., 2023) that was conducted non-verbally. Similarly, if smiling is employed to express delight, then it can be categorised as an expressive, or if a serious face is used when reprimanding or commanding, then it can be categorised as a directive illocutionary act (Hofmann et al., 2023).

People of the Pedi culture frequently utilize gestures like bowing, kneeling, and bending of the knee as a sign of respect (Mphasha et al., 2021). Some of these gestures are utilised simultaneously and are multifunctional (Mphasha et al., 2021). The results showed that bending of the knee and clapping of hands are employed simultaneously by women when greeting. Kneeling is also a customary greeting gesture in the Tshivenda culture (Nenungwi, 2015). Women bend their knees as a sign of respect to men and other women who hold positions of authority in the community (Moloko-Phiri et al., 2022). Additionally, women in Tswana communities greet men and older women with respect by bending their knee (Bagwasi, 2012).

According to the results, younger generations bow, bend their knee, or kneel as a sign of respect when accepting from and when serving older people. Africans respect elders and others in positions of authority by bowing, kneeling, or lowering their heads (Wojtowicz, 2021). In West Africa, kneeling is particularly common (Wojtowicz, 2021). While people in the Middle East bow and place their hands on their hearts, people in East Asia bow to each other with their hands at their sides (Matsumoto & Hwang, 2016). People in Thailand bow with their hands in front of them (Matsumoto & Hwang, 2016). In other communities, when speaking with their elders, men are obliged to squat, while women and children are obliged to kneel (Wojtowicz, 2021).

Furthermore, the results indicated that younger generations clap their hands when greeting and accepting from their elders. Similarly, in the Tswana culture, when greeting someone older than themselves, children must clap their hands (Bagwasi, 2012). The act of putting hands together is also employed in greetings of the Tshivenda and Hindu cultures (Mathoho, 2009; Nenungwi, 2015). Mathoho (2009) highlighted that in African cultures, it is frowned upon to accept something from someone without clapping. Clapping is seen as a polite and respectful way of showing gratitude (Mathoho, 2009).

The results showed that in the Pedi culture, men take off their headgear when greeting, when interacting with others, and when they are inside the house. African men, according to Bagwasi, (2012) and Moloko-Phiri et al. (2022), typically remove their hats during interactions with men who are culturally superior to them to show respect. However, they might not do the same for women unless they are the wives of chiefs or have a close relationship with the royal family (Moloko-Phiri et al., 2022). According to Naidu (2008), as a symbol of respect, black Africans maintain etiquette and remove their hats when they see senior black people at a social gathering, or when they pay a visit to a black African's residence.

The results revealed that visitors sat down before greeting their hosts. In African homes, greetings are exchanged while people are seated (Wojtowicz, 2021). Also, the results showed that when a child wanted to convey a message to her mother, they would sit down first then convey the message while sitting down. According to Mathoho (2009), it is considered disrespectful for children to stand in the middle of a room when elders are present. Instead, they should sit down as a gesture of reverence (Mathoho, 2009; Wojtowicz, 2021). Wojtowicz (2021) argued that elders in many African cultures take a seat before starting a discourse. Younger people may also sit during interactions with their elders because it is considered courteous to be in a lower posture than the elder person (Wojtowicz, 2021). Another gesture revealed by the results as disrespectful is the gesture of pointing at older people when speaking with them. Pointing a finger at elders when speaking to them is considered disrespectful in African cultures in contrast to some western cultures (Aleksandrovna, 2021; Al-Qaderi et al., 2017; Mathoho, 2009; Wojtowicz, 2021).

Speech acts relate to non-verbal communication, not just the use of verbal language (Lyons, 1988; Nephawe & Lambani, 2021). The results revealed that the facial expression of smiling is seen during greetings and when accepting something that is being given to you, while a serious face is mostly seen when younger generations are being reprimanded or given commands. The facial expression of smiling (Xia et al., 2023) is one of the recognized cultural forms of communication in the Pedi culture (Mphasha et al., 2021). Naidu (2008) highlighted that African children use body language in a humble manner. People shake hands and smile as they greet one another in America and Europe (Matsumoto & Hwang, 2016). Like the Pedi people, the western people smile in appreciation (Tarigan, 2021). Although the meanings of non-verbal cues like facial expressions are socially shared, their interpretations are not always shared by all people (Mphasha et al., 2021). A comprehension of the facial expressions

employed in various cultures and the messages they communicate is necessary before finding the specificities and commonalities that exist between cultures (Chen & Jack, 2017).

According to Ntuli (2012) and Moloko-Phiri et al. (2022), discordance and miscommunication can result in clinical contexts from a lack of awareness of why people from African cultures communicate the way they communicate. Cultural norms that must be followed have a significant impact on the use of gestures and body language (Matsumoto & Hwang, 2016; Wojtowicz, 2021). Non-verbal communication is just as significant in African cultures as verbal communication (Wojtowicz, 2021). Every culture has gestures, which might vary in interpretation from those of other cultures, thus it is critical for SLPs to be somewhat aware of the fundamental behavioural norms of clients that they interact with (Wojtowicz, 2021). In using gestures, Pedi children may greet SLPs by clapping, or might pick up an activity and hand it back to them while kneeling. Given that pointing at elders is considered disrespectful in the Pedi culture, SLPs should be mindful of activities around pointing. For example, if SLPs ask Pedi children to point at something while holding up a picture close to them (i.e., SLPs), or while wearing a Velcro vest that the children have to point to, the children might not point to the picture or Velcro vest because that may signify pointing at an elder, and thus disrespectful according to their culture.

Greetings are a crucial component of Ubuntu and respect in African cultures (Moloko-Phiri et al., 2022). The results demonstrated that greetings in the Pedi culture are relayed through the simultaneous use of gestures and verbal words. As previously highlighted, when the younger generations greeted family members that are older than them, they would clap their hands, women bend their knee, while men take off their hats. During the performance of these gestures when greeting, the words that need to be verbally said as part of relaying greetings differ for the old and young generations. In addition to the verbalized greeting words, Bagwasi (2012); Moloko-Phiri et al. (2022) and Mphasha et al. (2021) pointed out that greetings in various African cultures include bending of the knee, removing headwear, handshakes, kneeling, and bowing. According to Wojtowicz (2021), greetings are likely to differ between the young and the old in terms of performance. The social relationship between people exchanging greetings is shown by how verbal and non-verbal language is used when executing greetings (Wojtowicz, 2021). Despite being routine, the words and gestures used in greetings have cultural significance (Wojtowicz, 2021).

The findings indicated that greetings in the Pedi culture do not end, hence their proverb, *madume ga a fele* [greetings are endless]. The findings also showed that Pedi people are taught to greet every person that they come across. This is corroborated by Wojtowicz (2021) who asserted that in Africa cultures, people greet everyone that they come across, and the same people may exchange greetings multiple times throughout the day. The notion that Africans typically greet everyone, whether they know them or not, is also supported by Bagwasi (2012) and Moloko-Phiri et al. (2022). Greetings in the Pedi culture are carried out in the plural form. The results indicated that they greet each other as if it is more than one person greeting more than one person. This is especially done when younger generations greet their elders. Tswana people also greet in a similar manner according to Bagwasi (2012). Ndhlovu (2018) demonstrated that younger generations use the honorific, plural Setswana greeting *dumelang* [plural form for hello] when greeting their elders. The results revealed that a singular form and a more informal approach of greeting is used by the young generations when they exchange greetings amongst themselves. Also, in terms of the verbalized words used during greetings, the results demonstrated that elders and the young generations do not entirely use the same greeting formula when exchanging greetings amongst each other. According to Xia et al. (2023), greetings are always focused on the relationship between the people who exchange greetings. When greeting one another, people of a similar age can convey friendliness by using words and body language that they both find comfortable (Wojtowicz, 2021).

According to the results, greetings are usually initiated by the younger generations. This is regarded as respect in the Pedi culture. Age is the primary determinant of who should initiate greetings in African cultures (Wojtowicz, 2021). Typically, younger generations are the ones who initiate greetings (Wojtowicz, 2021). Bagwasi (2012) noted that two Tswana tribes exhibit inconsistent behaviours in this regard. In the Bangwaketse Tswana tribe, young generations must greet their elders when they come across them on the streets (Bagwasi, 2012). On the other hand, if an older person visits a home and young people are present, the older person should initiate the greetings (Bagwasi, 2012). In the Bangwato Tswana tribe, greetings are always initiated by the younger generations, even when the older person is a guest in their homes (Bagwasi, 2012). In line with the sentiments expressed by Moloko-Phiri et al. (2022), African clients from cultures where it is customary for younger generations to greet their elders may anticipate that SLPs who are younger than them will do the same. In contrast, some of the participants of this research relayed that initiation of greetings is not solely the responsibility of the young generations, older people can also initiate greetings. Akindele (2007) found that

elders in the Sotho culture initiated greetings more than the younger people. Bagwasi (2012) noted that these days, young people within the Bangwaketse Tswana tribe expect elders to greet them, not vice versa. Wojtowicz (2021) also noted that compared to the rural areas, young generations who move to urban areas are less likely to greet their elders. This demonstrates the dynamic nature of cultural practices.

Also, the findings showed that when greetings are exchanged between the young and older generations, the older generations are usually the ones that ask the young people how they are, not conversely. Contrary to this, Bagwasi (2012) revealed that young people of the Bangwaketse Tswana tribe do not mind asking their elders about their well-being. This is however something new to the Bangwaketse Tswana tribe, which Bagwasi (2012) believes was brought about because of the interactions that the younger generations have had with people from other cultures. To add onto who is expected to initiate greetings between guests and hosts, findings of this study showed that a visitor is expected to initiate greetings after being welcomed into a home. In some African cultures, when a visitor walks into a setting with a group of people, they are supposed to greet them (Moloko-Phiri et al., 2022; Wojtowicz 2021). In essence, hosts should be greeted by their guests (Wojtowicz, 2021). In this case, it is reasonable to assume that Pedi clients may expect to be greeted by SLPs when they enter the wards because they found them there (Moloko-Phiri et al., 2022). Greeting clients in a manner that is culturally appropriate for them may assist in the process of effectively creating rapport (Moloko-Phiri et al., 2022).

Terms that are used to refer to people instead of their names exist in every language (Mulyanah & Krisnawati, 2022). The findings indicated that people of the Pedi culture regard each other as family. Therefore, they address each other as such during their interactions, not by their names. The young generations are taught to address people that are older than them as their mother, father, uncle, aunt, grandfather, grandmother, big sister or big brother as a sign of respect. They also respond to being called by using the title of the person that called them and not their name. Ntuli (2012) provided evidence in support of this, stating that in the Zulu culture, younger children are expected to address older people as *mkhulu* [grandfather] when addressing grandfathers, *gogo* [grandmother] when addressing grandmothers, *mama* [mother] when addressing females, and *baba* [father] when addressing males. In schools, African students also address their teachers with similar terms out of respect (Naidu, 2008). These familial terms are described as “kinship terms of salutations” (Mulyanah & Krisnawati, 2022, p. 39). According to Mathoho (2009), children in India are also trained to address their seniors

as uncle or aunty. On the other hand, children raised in western cultures are trained to address people with more formal titles like mister or sir (Mathoho, 2009).

Moreover, the findings showed that young people in the Pedi culture respond to and address their elders as if they are more than one, even though they are referring to one person, as a sign of respect. Similarly, in Indonesia, using the singular form when speaking to elderly people is considered discourteous (Mulyanah & Krisnawati, 2022). Locally, Bagwasi (2012) highlighted that younger generations address older people in the plural form, as if they are two or more people. Grammatically it is incorrect, however, this is regarded as a form of respect in communication for these cultures (Bagwasi, 2012). Another form of addressing revealed by the findings was how Pedi people address each other by their praise names, a practice that is important in their culture, and is regarded as one of the highest level of respect. *Maina a direto* [praise names] and *direto* [praise poetries] develop and validate links between members of the same culture from an Ubuntu perspective (Mzondi, 2022). Following validation, they address each other by these praise names when they meet, when speaking, and when parting ways (Mzondi, 2022). This Ubuntu practice prioritizes the community and fosters ties among tribes and clans as well as across families (Mzondi, 2022).

It is possible that African clients may address SLPs using familial terms, and also expect to be addressed in this manner by SLPs. When male elders from the Pedi culture greet female SLPs, for example, they may address them by saying, “*re a lotšha mma*” or “*re a lotšha sesi*” [we are greeting mother/we are greeting sister]. Therefore, they may expect the female SLP to greet back in a similar manner (e.g., *a re lotšheng papa* [we are greeting father]). Ubuntu endorses reciprocity (Sachikonye & Ramlogan, 2024). SLPs that come from a different cultural background might not communicate as the client anticipated, particularly if they do not think it is inappropriate to address elderly people in the singular form, or by their name (Moloko-Phiri et al., 2022). Also, their plural form of communicating might be seen in activities. In picture naming, clients may provide an answer in the plural form. If it is a picture of a grown man or women, they may call them fathers or mothers, instead of just a father or a mother. Similarly, if it is a picture of a female or male, they might say sisters, aunts, brothers, or uncles instead of just saying a women/girl or man/boy.

The results indicated that in the Pedi culture, children are not supposed to look at their elders in the eyes when they speak to them. Maintaining direct eye contact with a person that is older, especially a man, during an interaction, is considered an act of disrespect. Similarly, in the

Venda culture, making eye contact is often considered disrespectful when a young adult speaks to an elder (Nenungwi, 2015). It is considered impolite and confrontational to make eye contact when in a conversation, especially with someone in a higher position than you (Wojtowicz, 2021). It is expected of the younger person to look down in deference (Wojtowicz, 2021). Maintaining direct eye contact with an elder is considered disrespectful in African culture (Moloko-Phiri et al., 2022; Naidu, 2008; Ntuli, 2012). According to Moloko-Phiri et al. (2022), it is also considered disrespectful for a female to look a man in the eyes in the Nguni cultures. In western societies, making direct eye contact is a norm and is not regarded as disrespect (Aleksandrovna, 2021; Al-Qaderi et al., 2017; Bonaccio et al., 2016; Elhadji, 2017). In fact, evasive behaviour, such as indirect eye contact, might give the impression that the person is hiding something (Aleksandrovna, 2021; Al-Qaderi et al., 2017; Bonaccio et al., 2016; Elhadji, 2017; Wojtowicz, 2021). SLPs should be aware of and understand the eye contact patterns that their African clients may exhibit (Moloko-Phiri et al., 2022). It is also important to be cognisant of the generation of their clients in relation to their family members, so as to not provide therapeutic activities that may place them in culturally inappropriate situations. For example, if a client is a child and a home programme activity is pertaining to eye contact, then maybe it would be more fitting to practice that with the mother and siblings (section 5.2.3), rather than with the father, as doing so could be interpreted as disrespectful. Also, when conducting a pragmatics evaluation, indirect eye contact with SLPs can be marked as a difference and not a deficit, as in their culture direct eye contact with elders is disrespectful.

The findings show that silence is another factor that shows respect in the Pedi culture. Silence by younger generations in the presence of their elders, such as during family mealtimes, family TV time, and family radio time is their means of signifying respect. They can only speak if there is something important to relay to the family. Mmangaka-Bagwasi (2012) found that, in the Tswana culture, children are not allowed to speak during family mealtimes. Home programme activities around mealtimes would thus not be effective in such families. Regarding turn taking, the results revealed that younger generations are not allowed to take turns with their elders, especially their fathers. The results also show that wives practice silence as a sign of deference to their husbands. According to Mmangaka-Bagwasi (2012), in the Tswana culture, wives and children are required to show their inferior status by remaining silent when their husbands and fathers speak to them. African children who backchat their elders are considered disrespectful (Mmangaka-Bagwasi, 2012; Moloko-Phiri et al., 2022; Wojtowicz, 2021). For this reason, they may be scared to speak with SLPs even when it is their turn to

speak during sessions (Moloko-Phiri et al., 2022). They may also decide to keep quiet in situations where SLPs exhibit dominance (Moloko-Phiri et al., 2022). In children's evaluation or therapy sessions, where both the mother and father are present, mothers may decide to keep quiet, and not contribute anything out of respect for their husbands. Also, Pedi males may expect female SLPs, who are the dominant gender in the profession, to show them the same respect as the 'head' by maintaining silence when they are speaking. It is thus necessary for SLPs to have an understanding of such cultural norms, in case they are displayed by their clients.

In the context of utilising pragmatics evaluation instruments (section 2.6, table 2), if SLPs utilise checklists such as the CCC -2 (Bishop, 2003; Bishop, 2006), they may be helpful in this instance. Because the CCC-2 is completed by families, SLPs may obtain a good picture of the client's pragmatic skills in their naturalistic environment (Bishop, 1998; Bishop, 2003; Bishop, 2006) from the perspective of their family, their family dynamics, and how they execute verbal and non-verbal pragmatic skills in accordance with their language and culture. SLPs can ask families to document how they execute pragmatic skills, instead of taking the route of scoring as per the instruction and standards of the western instrument. For example, on an item that enquires about eye contact, Pedi families can indicate in writing that, because the client is of the younger generation, they are not allowed to look at elders directly in the eyes. SLPs may thus be cognisant of this when planning for further evaluation, intervention, and home programmes.

6.2 Beliefs, practices, and rules in the Pedi culture

Ubuntu values the beliefs of people from African cultures (Seehawer, 2018). Bapedi believe in ancestors, God, the process of initiation schools, and traditional healers. These aspects fall within the spiritual level of the integrated framework of Ubuntu (Mugumbate & Chereni, 2019). Humans are part of a spiritual realm (Mugumbate & Chereni, 2019) where verbal communication takes place. Pedi people communicate with God, their ancestors, and traditional healers. Verbal communication is also seen at initiation schools where they are taught how to be men and women.

The results showed that people of the Pedi culture speak with their ancestors about their problems, and ask for good luck and protection. Speaking with their ancestors about their problems and asking for solutions can be classified as the locutionary act according to the SAT. Their requests and pleas will thus be the illocutionary act, specifically, the directive (Eze, 2020)

illocutionary act. The perlocutionary act will be the response from their ancestors (i.e., provision of solutions for their problems, provision of blessings, and provision of protection). Similarly, speech acts that believers undertake by speaking with God (locutionary), through requests and worship (illocutionary), result in specific reactions or outcomes from God in their lives (perlocutionary) (Cho & Forster, 2017). The SAT can be applied in a similar manner for Pedi people who go to traditional healers seeking help. Speaking to a traditional healer about their ailing difficulties can be classified as the locutionary act. Their requests for healing will represent the illocutionary act, while the response from the traditional healer in the form of prescription of traditional medicinal methods and how to use them represents the perlocutionary speech act.

According to Mphasha et al. (2021), the predominant religion of the Bapedi people is ancestral worship. Lebaka (2021) states that Bapedi people employ their ancestral beliefs to uphold their cultural history and identity, which in turn upholds Ubuntu values (Mtetwa & Muchacha, 2017; Mugumbate & Chereni, 2019). Their belief in the reciprocal impact between the living and the dead forms the basis of their ancestral worship (Mojalefa, 2009). Despite the existence of God in their faith, the Bapedi people believe in communicating with their ancestors (Mojalefa, 2009). Findings showed that there are Pedi people who are Christians, who believe in speaking with God not their ancestors. The majority of Africans continue to firmly believe in and speak with their ancestors despite the dominance of Christianity. (Hoeane & McGinn, 2021; Mokhutso, 2022a).

The results showed that Pedi people believe in taking children to a traditional doctor for treatment of illnesses that are specific to children. Grandpierre et al. (2018) conducted a study in which clinicians highlighted the need for further education regarding the role of traditional healing methods and beliefs. Furthermore, they believed it was critical to comprehend how clients perceive that their beliefs are connected to their illnesses (Grandpierre et al., 2018). In the South African province of Limpopo, Pedi traditional healers are essential to the basic healthcare of Pedi people (Semenya & Potgieter, 2014). There is a correlation between believing in traditional healing methods and communicating with ancestors, this was demonstrated by Lebaka (2018).

The results also indicated that there are Pedi people who believe in attendance of initiation schools, where Pedi people are taught laws and rules on how they should carry themselves. Female initiation schools are held in a homestead, while male initiation schools are held in the

forest mountains. One important rite of passage that protects the Bapedi cultural legacy is attendance of initiation schools (Lebaka, 2019). From generation to generation, Pedi people have continued the tradition of initiating (Lebaka, 2019). Mountains are designated areas for initiation schools in the villages (Lebaka, 2019). Similar to Bapedi, Mapulana also partake in initiation schools at mountains (Mokgoatšana & Mashego, 2020). Teachings conducted at initiation schools can be classified as directives of the illocutionary speech act (Hofmann et al., 2023), because they instruct initiates to behave in a way that a Pedi man or women is expected to (Eze, 2020).

When western methods threaten the integrity and longevity of the Bapedi culture, the Bapedi people reject it (Lebaka, 2021), hence client's beliefs are important factors to consider as SLPs. Given that SLP evaluation and therapy are a western concept, SLP services may be conducted in conjunction with clients' traditional and spiritual beliefs (Jayes et al., 2024; Kathard & Pillay 2013). Spirituality and religion are significant aspects of family dynamics (Bartkowski et al., 2008), and they are an essential part of families' cultural heritage (Van Rensburg et al., 2013). Beliefs offer structure, meaning, understanding, and support during trying times by serving as a source of courage, consolation, and hope, as well as fostering a sense of community and belonging (Malone & Dadswell, 2018).

The results showed that there are directive illocutionary acts around mealtimes which families follow (i.e., perlocutionary act); the younger generations and older generations do not sit together and silence must be maintained during mealtimes. Directive illocutionary speech acts are also seen in the food practices of Pedi people and in their cultural rules. The results showed that in families and at social gatherings, it is communicated to Pedi people which foods they are to cook and eat depending on their gender and generations (directive illocutionary act). Compliance to these directives is the perlocutionary act. Being compliant is additionally a humane characteristic of Ubuntu (Gauché, 2017).

The findings indicated that one of the rules established through communication in the home context is with regards to certain parts of the chicken that are meant for the different family members. Communication about which foods are to be eaten by who is also seen at social gatherings. According to Reddy & Van Dam (2020), people's unique cultural eating customs are essential to who they are. The development of people's cultural and ethnic identities depends heavily on the social interactions surrounding food, both in their homes and at social gatherings (Reddy & Van Dam, 2020). When eating at social events as opposed to everyday at

home, people follow distinct feeding habits (Reddy & Van Dam, 2020), as demonstrated by the results of this study.

Family mealtimes have advantages (Jarrett et al., 2016). They give children a chance to learn (Susperreguy & Davis-Kean, 2016), they give parents a chance to interact with their children (Fulkerson et al., 2010), and have also been linked to improved family harmony and improved language development results (Balton et al., 2019). De Grace et al. (2016) demonstrated that such advantages are observed in children with specific behavioural and therapeutic requirements as a result of family mealtimes. Given their advantages, professionals such as SLPs make it a point to consider ways to encourage their clients to participate during family mealtimes (Balton et al., 2019). However, therapeutic strategies and home programmes around family mealtimes may not be as effective for clients from Pedi families that do not sit together or maintain silence while eating.

If a therapeutic activity with a Pedi person is around food, then maybe it should be food that is culturally appropriate for the gender of the client seen. If it is a senior Pedi male client, having two separate dishes while doing the activity around food may be more culturally appropriate. Some participants of this study shared that the father of the house is served with two separate plates during mealtimes; one with stiff porridge, and one with the protein. Such minute considerations may have an impact on the successful provision of SLP services.

The findings revealed that people of the Pedi culture have cultural rules and their repercussions that are communicated to them in the form of directive illocutionary speech acts. Non-compliance to these rules, which can be classified as a perlocutionary speech act, will simultaneously occur with repercussions such as drought, if Pedi wives who are mourning are on their feet at 12pm as reported by participants. Other rules include how females in the Pedi culture must not sit on the door entrance, and how males must not whistle in the house as that would result in bad luck. Similar Pedi cultural rules, synonymously known as myths or taboos, are detailed by Lebaka (2019). The purpose of these rules is to preserve Pedi cultural ways, values and beliefs (Lebaka, 2019).

The findings showed that pragmatics exists in the Pedi culture, but it is not referred to as pragmatics. How verbal and non-verbal social skills are executed by Pedi people in interactions, is in a respectful way. Locutionary, illocutionary, and perlocutionary speech acts are thus carried out in a respectful manner in the Pedi culture during verbal and non-verbal language use. Some participants of this study shared that they will continue preserving their

Pedi cultural ways, despite the changing times, while some shared that there are people of the Pedi culture who are changing with the times. Some Africans today are evolving from their cultural ways as a result of exposure to the western culture (Wojtowicz, 2021). However, elderly individuals, particularly those living in rural regions, reject this modernity by continuing to practice their cultural ways (Wojtowicz, 2021).

Mokone's (grandson, family one) sentiments on how he feels that the Pedi culture is gradually fading away stood out. His reports included the way in which there is no access to the customs of the Pedi culture in books, on TV, and at schools due to westernization. He went on to describe how Sepedi is an oppressed language, and how to this day, Northern Sotho is referred to as the language of Pedi people, when it is not. His sentiments are similar to those of Rakgogo and van Huyssteen (2019), as well as Rakgogo and Zungu (2022), who actively fight for the Pedi culture and the recognition of the Sepedi language as the language of Pedi people as per the constitution, not Northern Sotho.

Although times are changing, it is not every Pedi person that has stopped practicing their culture. In keeping with the Ubuntu spirit, SLPs should make it a mission to find out, and ensure that clients and their families who still comply to their cultural rules are accommodated. For example, home programmes for Pedi people can be away from objects that have rules (e.g., doors), or SLP appointments for clients in mourning can be scheduled before midday, to avoid putting them in a situation that may bring them bad luck (section 5.3.3). From Mokone's (grandson, family one) sentiments, it looks as if Pedi people feel a way about not being included in the broader South African context, they should therefore not feel like that within the discipline of SLP as well.

6.3 Verbal language use: Initiating and providing input, channels of communicating, and conflict

Topic initiation is concerned with the proposal of information, and can thus be classified as a locutionary speech act (Anyanwu & Abana, 2020; Feruza, 2024; Tomasello, 2023). Comments are statements made when prompted to and can thus be classified as assertive illocutionary acts (Rongyu, 2024). Through their interactions with their families, children learn far more than only words and grammar standards (Tamis-LeMonda et al., 2020). They learn how to listen to others speak, when to reply or comment, and when to initiate conversations (Tamis-LeMonda et al., 2020). According to the results, the younger generations in the Pedi culture have learned

that they are not allowed to chime in when their elders are having a conversation. They also do not initiate conversations with their elders, as they would amongst themselves.

It is possible that younger generations from the Pedi culture may not initiate conversations with SLPs that are older than them, or may not initiate topics as a language evaluation or an intervention tool may expect them to. If it is children who have accompanied their parent to a therapy session, the children may keep quiet and not contribute anything until the session is over, so as to not disturb elders while they are communicating. The SLP may be younger than the children, but because of their professional status (Paul & Norbury, 2012), the children might consider them as superior. SLPs should therefore be privy to such social cultural norms as they could have an impact on establishing rapport, and information sharing practices.

The findings that emerged reflected the channels of communication that need to be followed, specifically by the young generations in the Pedi culture, when relaying requests and information to their parents. Children must tell their mother, and their mother will relay the news or requests to their father. In their study of African migrants in Melbourne, Renzaho et al. (2011) found that communication is hierarchical in African families. This hierarchy is represented by the family level of the integrated framework of Ubuntu (Mugumbate & Chereni, 2019). Children communicate with their mothers, who subsequently pass along the information to their fathers (Renzaho et al., 2011). The mother is the first person the children will approach when they need to discuss a significant matter with the family (Renzaho et al., 2011). In cases where the mother deems a matter worthy of consideration, she proceeds to involve the father on behalf of the children (Renzaho et al., 2011).

The findings also showed that informing a parent about something or the requesting of something from a parent by a child is gender specific. Female children speak with their mother, while male children speak with their father. This is supported by Renzaho et al. (2011) and Vilanculos & Nduna (2017). Gender differences have an impact on parent-child communication (Renzaho et al., 2011; Vilanculos & Nduna, 2017). Namisi et al. (2013) reported that, male teenagers in Nigeria prefer to talk to their fathers instead of their mothers, whereas, female teenagers prefer to communicate to their mothers. Furthermore, research conducted by Manu et al. (2015), Namisi et al. (2009), Namisi et al. (2015), and Vilanculos & Nduna (2017) revealed that, although mothers preferred to communicate with their daughters and fathers preferred to speak with their sons, female children also favoured communication from their mothers, while male children preferred their fathers. A contrasting view obtained

from the findings is that, children can inform or request from any parent, especially the parent that they have a close relationship with. Requests are classified as directives of the illocutionary speech act (Eze, 2020). Similar to topic initiation, informing is concerned with proposal of information and thus fits as a locutionary speech act (Anyanwu & Abana, 2020; Feruza, 2024; Tomasello, 2023).

These communication channels are worth noting and enquiring about by SLPs, to ensure the effective relay of information about a client within the family. Also taking into consideration that gender differences have an impact on parent-child communication (Renzaho et al., 2011; Vilanculos & Nduna, 2017), it may be important for SLPs to also enquire about the parents that children prefer to communicate with. According to the results, female children prefer their mothers while male children prefer their fathers, therefore the preferred parent can be selected to assist with SLP activities within sessions and at home. It can even go as far as asking the preferred parent to be the one who always accompanies the child to their sessions, if possible.

SLPs should also take into consideration the manner in which their Pedi clients execute verbal and non-verbal language skills when administering pragmatics evaluation instruments (section 2.6, table 2) such as the TPS, which has subtests of speech acts like requesting, informing, as well as greeting and replying which were discussed in section 6.1 (Shulman, 1985). They may document the client's response or the client's conduction of the speech act in a way that is culturally and linguistically appropriate for them, then interpret the information obtained qualitatively and not according to the scores of the standardised western instrument. In that way, pragmatic differences may be identifiable, and addressed appropriately during intervention.

There are different types of conflicts in African communities (Ajayi & Buhari, 2014). As this research study demonstrated, these conflicts can arise between parents, between siblings, between children and their parents, or between community members. Conflict resolution provides the people involved the opportunity to communicate (Ajayi & Buhari, 2014). In African societies, there are three stages of conflict resolution: the family stage, the extended family stage, and the king or chief in council stage (Ajayi & Buhari, 2014). Results from this study provided evidence for these. According to the results, conflicts resolved at the family stage (Ajayi & Buhari, 2014) in the Pedi culture are conflicts between siblings in the family. These are either resolved between themselves, or by their parents.

Conflicts between a wife and a husband, as well as conflicts between children and their parents require a mediator in the form of aunts and uncles from the husband's/father's as well as the wife's/mother's side. These are therefore resolved at the extended family stage (Ajayi & Buhari, 2014). In a 2011 study conducted by Renzaho et al., African parents reported asking their extended family for assistance when there is conflict in their families that needs help to be resolved. Conflicts resolved at the council stage (Ajayi & Buhari, 2014) are conflicts between neighbours, according to the results. The leadership of the *kgoši* [king] plays an important role in the Pedi culture (Lebaka, 2014; Lebaka, 2021; Makgabo, 2021). He helps families in the community to reach a resolution through communication.

The stages of conflict resolution revealed by the results fall within the family and community levels of the integrated framework of Ubuntu (Mugumbate & Chereni, 2019). The first two stages (family stage and the extended family stage), fall within the family level, while the last stage (king or chief in council stage) falls within the community level (Ajayi & Buhari, 2014; Mugumbate & Chereni, 2019). Ubuntu values harmony and peace (Foya et al., 2024; Sachikonye & Ramlogan, 2024). Conflict resolution strategies employed by Pedi people at these stages and levels are aimed at achieving peace and harmony in the spirit of Ubuntu (Foya et al., 2024; Sachikonye & Ramlogan, 2024). Conflicts may involve the use of assertive, commissive, and expressive illocutionary speech acts. Assertives may be represented by the inappropriate language that might be used during the conflict, expressives may be represented by how the parties involved express their feelings through regret or apologies, and commissives may be represented by their agreement to let the bygones be bygones, and continue together in harmony (Eze, 2020; Hofmann et al., 2023).

The significance of clinicians learning about the various forms of conflict management strategies employed by native African clients was highlighted by Moloko-Phiri et al. (2022). Clinicians can ask the family members for assistance on how to go about resolving conflict, should they get involved in a conflict with a client (Moloko-Phiri et al., 2022). If an SLP is not on good terms with client, they can ask the family to help resolve the matter so that the ongoing evaluation process and therapy can proceed well without the tension. There may be a conflict of inputs between families and SLPs with regards to the areas that they would like to see the client improve in (Paul & Norbury, 2012; Paul et al., 2018). In this case, to resolve the conflict, SLPs are supposed to respect the family's inputs and utilise them in planning for intervention (Paul & Norbury, 2012; Paul et al., 2018). This is the quintessential of a family centred intervention (Paul & Norbury, 2012; Paul et al., 2018). Parents not seeing eye to eye about

what they feel may be the best therapeutic strategies for their child may have an impact on the child's progress. Conversely, if the client is a parent, the children may not see eye to eye with regards to what they feel is the best therapeutic approach for their parent, or fail to agree on who should be hands on with ensuring that SLP sessions are attended and home programme activities for the client are completed. For the sake of the client's progress, SLPs may have to ask that they resolve their conflict as a family, communicate a joint solution to the SLP, so that intervention can continue peacefully.

6.4 Roles and responsibilities of Pedi family members

Family interactions in African households are centred around roles and responsibilities, among other things (Renzaho et al., 2011). History and sociocultural structures developed through communication have a significant impact on gender roles and household duties in families (Akanle et al., 2016). The findings revealed that through verbal communication, Pedi parents and grandparents teach and guide children on the responsibilities that they are expected to take up within the home context. Roles and responsibilities of Pedi family members fall within the individual and family level of the integrated framework of Ubuntu (Mugumbate & Chereni, 2019). Children are trained at the individual level, by their parents and grandparents represented by the family level, through verbal communication, to perform chores. Training and guidance occurs in the familial context in order to uphold Ubuntu values (Mugumbate & Chereni, 2019). Family influence is highly valued in Ubuntu (Mugumbate & Chereni, 2019). The findings showed that children's chores are essentially to assist their parents, which in turn affords their parents the opportunity to teach and guide them as they perform those chores. According to African parents, observation and active participation in household chores are the best ways for their children to learn (Balton et al., 2019). Similarly, the active engagement of children in intervention activities and tasks is viewed as an effective way of learning in SLP (Paul & Norbury, 2012; Paul et al., 2018).

The reported results showed that male children mainly assist their fathers with herding the cattle and maintaining the garden as well as the yard. Female children assist their mothers with cleaning the house and washing the dishes. According to Odedoyin (2021), parents raise their children in a way that instils in them a sense of responsibility for the environment and those around them. Household chores are non-negotiable and are specific to the age and gender of children (Renzaho et al., 2011). African family relationships are defined by gender in the sense that, boys assist their father and girls assist their mother (Renzaho et al., 2011). Working as

collective is valued by the Ubuntu ideology (Gauché, 2017; Mthimkhulu, 2024). Families work together to ensure that tasks within the home context are completed. Instruction and guidance from parents can be classified as directive illocutionary speech acts, which urge children to observe and perform tasks as told (Eze, 2020). Children performing their duties can be classified as the perlocutionary act. They would have not known how to and which chores are meant for female or male children if they were not communicated to through teachings and guidance (locutionary speech act). As can be seen across the discussion, directive illocutionary acts are prevalent in Pedi families and in the Pedi culture because of their great social standing in interactions (Siritman & Meilantina, 2020).

SLPs learning about the roles and responsibilities of Pedi parents and their children in the context of the family is crucial because families prefer intervention strategies that are consistent with their cultural norms and are simple to implement in their everyday lives (Moloko-Phiri et al., 2022; Shelden & Rush, 2001). Interventions and home programmes can centre on the duties that individuals do at home, rather than on anything that deviates from their typical routines.

African families are traditionally hierarchical (Renzaho et al., 2011). As noted by Wojtowicz (2021), this hierarchy is significant and it influences communication. The family comes first before the individual, and it is thus crucial to honour the family hierarchy (Wojtowicz, 2021). Hierarchy in the Pedi culture falls within the family level and the community level of the integrated framework of Ubuntu (Mugumbate & Chereni, 2019). Fathers are heads of their families (family level of the integrated framework of Ubuntu) while the king is the ruler of the entire community (community level of the integrated framework of Ubuntu). According to the results, fathers are the head, mothers are the neck, and children are the body in the Pedi families. While the king rules as the leader of the whole community in the Pedi culture, and the laws that he communicates may align with those put by fathers, ultimately in a familial context, the family will obey the laws that have been communicated by the father. In African cultures, the leader of the family is the father (Renzaho et al., 2011), while women and children are positioned at the bottom of the social hierarchy (Mtshiselwa & Masenya, 2016; Mzondi, 2022; Wojtowicz, 2021). A study conducted by Grandpierre et al. (2018) revealed that clinicians, SLPs included, believed that cultural differences in gender roles had an impact on the provision of services. Grandpierre et al. (2018) observed that, even though mothers were the primary caregivers and spent more time with their children, thus putting them in a better position to inform clinicians about their children's capabilities, the family's spokesperson was the father when the mother and father attended their child's appointment.

The results reflected that social language use in the Pedi culture often shows the differences between the older generations and younger generations. Mulyanah and Krisnawati (2022) support that communication differences exist between people in positions of higher and lower authority. Those on the higher levels of the hierarchy (e.g., parents, or every elderly person) are respected by the younger generations during social communication, thus observing the hierarchy in the Pedi culture, as essentially shown throughout the findings of this study. The people that are lower down on the hierarchy, particularly children, are to respect and comply to the rules placed by the ones at a higher level than them (i.e., their parents). The younger generations will always be lower in the social hierarchy than their seniors, who are revered primarily since they represent wisdom, and are closer in age to the ancestors (Wojtowicz, 2021). This hierarchical structure is similar to the authoritarian parenting approach which entails parents establishing rules, that children are expected to follow (Mokhutso, 2022b; Stavinides & Nikiforou, 2013). The established rules represent the locutionary act, while compliance to the established rules qualifies as a reaction, and can be classified as the perlocutionary act. Given the influence of hierarchy on the provision of services and the need for cultural sensitivity (Barailo, 2019; Grandpierre et al., 2018), there is a need for SLPs to be cognizant of the hierarchical structure of communication in the Pedi culture.

6.5 Chapter summary

Language use goes beyond the traditional boundaries of linguistic studies, and into the complex interplay of honorifics and cultural norms with verbal, as well as non-verbal language expressions (Feruza, 2024; Naidu, 2008). Between SLPs, clients, and their families, there can be a cultural divide in verbal and non-verbal language use (Grandpierre et al., 2018; Kelly et al., 2019). This can lead to inaccurate diagnoses and improper therapy, including poor compliance to recommended home programme activities (Barailo, 2019; Grandpierre et al., 2018; Kelly et al., 2019). Effective inter or cross-cultural communication can be facilitated by being aware of and comprehending the rules that govern communication in other societies, as even seemingly universal acts of communication like greetings have pragmatic significance in a particular culture (Crawford et al., 2017; Wojtowicz, 2021). According to Jennings et al. (2018), Moloko-Phiri et al. (2022), and Patel et al. (2013), this may help SLPs to make well-informed decisions about the evaluation and intervention modalities used in sessions with clients from African cultures, like the Pedi culture, ultimately leading to better client outcomes.

CHAPTER SEVEN: CONCLUSION

In conclusion, chapter seven provides a synopsis of the study, the implications, strengths, limitations, and recommendations for future research.

7.1 Synopsis of the study

This research study explored how verbal and non-verbal social communication is used in the home context by Pedi families located in Mahwelereng, in the Limpopo province of South Africa. It was found that pragmatics exists in the Pedi culture, but it is not termed as pragmatics. While the term does not exist, the manner in which they socially execute verbal and non-verbal communication is in a respectful way. People of the Pedi culture consistently show respect through the ways in which they communicate. This can be seen in how they utilise gestures in conjunction with verbal language, how they greet and address each other in the plural form, how they employ indirect eye contact, and how they maintain silence in certain interactions. Generational and gender differences are demonstrated in how they respectfully communicate.

Through verbal communication, people of the Pedi culture practice their cultural beliefs, establish rules around family mealtimes and social gatherings, and have cultural rules and their repercussions thereof if not followed that are communicated to them. Moreover, the assignment and teaching of roles and responsibilities within Pedi families is carried out through verbal communication. Their cultural norms of communication are demonstrated in how they employ facial expressions, in how they initiate and provide input in interactions, in their hierarchical channels of communication, and in how they manage conflict. People of the Pedi culture extend their cultural norms and values of both verbal and non-verbal language use beyond their familial contexts, and into other social contexts. The findings of this study contribute to the understanding of how verbal and non-verbal language is used in the Pedi culture, and are concerned with igniting further interest into how language is used verbally and non-verbally in other African cultures found within the South African context. Moreover, they have implications for the field of SLP which are discussed hereafter.

7.2 Implications

SLP practice

There is clear necessity for SLPs to develop a thorough understanding of how verbal and non-verbal language is used in African cultures, so as to apply this knowledge when providing services. Exploration of the African cultural norm systems and dynamics with regards to verbal

and non-verbal language use can be implemented in undergraduate and postgraduate training of SLPs. This can be through organised educational visits to different African communities in South Africa, where in-training and qualified SLPs can interact with members of the community and enquire about how language is used in their community and cultures. Sites where SLPs are frequently placed for their community service can be targeted. The HPCSA and speech-language pathology professional bodies such as the South African Speech-Language-Hearing Association must continue investing in the cultural awareness of SLPs, through the inclusion of learning about how language is used in different African cultures represented in South Africa from an Ubuntu perspective. This can be done through the offered Continuous Professional Development activities. There is also clear need for the development of culturally appropriate instruments for the evaluation of language use in the Pedi culture. This is needed to minimise the misdiagnoses, under diagnoses, and over diagnoses of language impairments (McLeod et al., 2017; Mdlalo et al., 2019), as well as to minimise erroneous intervention and home programmes for Pedi clients (Barailo, 2019; Grandpierre et al., 2018; Kelly et al., 2019).

The findings of this study can influence family-centred SLP intervention of Pedi clients in that they assist in providing insights into the communication system that is employed by Pedi families. As highlighted in section 6.3, family centred intervention is family led and respects the family's inputs and ways of living, consequently making it possible for SLP services to be provided in a manner that is suitable for the client and their family (Paul & Norbury, 2012; Paul et al., 2018). On the other hand, child-centred intervention entails that the child is in charge during intervention (Paul & Norbury, 2012; Paul et al., 2018). SLPs only select the materials needed looking at the objectives of the session, but do not lead the activity, rather, they follow the child's lead by speaking about what the child speaks about (Paul & Norbury, 2012; Paul et al., 2018). This type of therapy may not be suitable for Pedi children who are used to being led by their seniors. Although considered the most natural approach (Paul & Norbury, 2012; Paul et al., 2018), Pedi children may not be inclined to take the lead during intervention given how they were raised to be led by their elders and to respect their elders in that regard.

Research

The body of knowledge about pragmatics, particularly, what pragmatics is defined as in African languages is lacking (Hyter et al., 2015). Research in this area is thus needed. Such research

can be conducted by SLPs in collaboration with Linguists, who are experts when it comes to all things language related. The SAT presents as a fitting theory that can be applied and used to analyse language use in different African cultures that are represented in South Africa by identifying locutionary, illocutionary, and perlocutionary speech acts. Given that illocutionary speech acts are considered the core of pragmatics (Wijana, 2021) and are the essence of the SAT (Hofmann et al., 2023), the SAT can also be used to analyse specific illocutionary speech acts as employed in the different cultures. It is however limited when it comes to analysis of non-verbal language. Given the potential as emphasized by Lyons (1988) and Nephawe and Lambani (2021), more research should be done on how non-verbal cues can clearly be classified, especially as illocutionary speech acts, and how they can be solely analysed without relying on the verbal speech act that they are embedded in.

Given their support for African norm systems, the Ubuntu theory and the integrated framework of Ubuntu in particular are appropriate for research that is related to African cultures. Also, the different levels (i.e., the individual, family, community, environment, and spiritual level) of the integrated framework of Ubuntu represent the holistic view of African people from the perspective of Ubuntu (Mugumbate & Chereni, 2019). These should be considered as frameworks by SLPs undertaking research pertaining to the lives of people from African cultures. SLPs should also consider approaching families as participants in their research endeavours. Such approaches provide insights into how families operate on a daily basis, which will then simplify how SLPs come up with intervention strategies that are in line with the client's and their family's way of living. Also, families are a representation of communities at large (Akanle et al., 2016), therefore, this will further provide insights into the community's way of living.

Policy

Given the need to include Ubuntu in teaching as emphasized by Boboyi (2024), Hlatshwayo et al., (2020), Letseka (2013), Mthimkhulu (2024), and Ngubane & Makua (2021), policies with regards to teaching and training in the SLP course can incorporate Ubuntu, which may help in bridging the gap between African and western perspectives (Sachikonye & Ramlogan, 2024; Phasha et al., 2020). Also, this incorporation may encourage respect and the spirit of teamwork among students, as well as among students and their lecturers (Mthimkhulu, 2024). The HPSCA document on SLP guidelines for practice in a culturally and linguistically diverse South Africa (HPCSA, 2019) can also include Ubuntu. Similarly, because the SAT accurately

depicts the dynamics of communication (Khaya, 2024), and SLP is a communication based profession, the SAT can be incorporated into policies regarding the teaching and training of students enrolled in the SLP course.

7.3 Recommendations for future research

Due to the paucity of research in verbal and non-verbal language use in African cultures, and specifically in the Pedi culture, I recommend a replication of this study with a larger sample, and inclusion of more males, as this study was dominantly from the perspective of females. Also, the replication can be conducted in Pedi villages where culture is strictly observed. Research on how verbal and non-verbal social communication is used by people from different Pedi tribes can also be conducted, for comparative purposes. How verbal and non-verbal language is used in other African cultures within the South African context should also be studied, so as to find out the similarities and differences that exist not just between western and African cultures, but within African cultures as well.

7.4 Strengths

Approaching this research from an emic perspective was advantageous in that, the potential participants and the participants received me well, I was able to communicate well with them, I was able to understand most of what they said, and I was able to translate the content myself without the need for a Pedi research assistant. Methodologically, the use of participant observations and semi-structured interviews as my methods of data collection provided me with an in-depth understanding into the verbal and non-verbal social communication in the Pedi culture. Furthermore, conducting member checking with all the participants proved advantageous, and enhanced the credibility of this research.

7.5 Limitations

While the results of this study may have implications for the discipline of SLP, there were variables that I identified as limitations. Not being able to video-record the data collection process, specifically the observation sessions, was limiting. It was difficult for me to remember and capture everything through taking field notes, specifically with regards to non-verbal communication. It should be noted that this method of data collection (i.e., video recording) was suggested at the information session, but residents declined, citing the growing trend of leaking videos these days. The sole focus on the Pedi culture was narrow. Expanding the study to include a broader range of African cultures in South Africa, rather than focusing solely on

the Pedi culture, could have offered several advantages and insights, and it could have allowed for comparative analysis.

This study was conducted in a township. People move from villages, where cultural norms and values are strictly observed, to townships to better their lives. Therefore, the full depiction of the Pedi culture was not obtained. There was no access to the king, and some roles and responsibilities within Pedi families could not be observed because they are mostly conducted in the villages. There was also an unequal distribution of gender in this research. For this reason, the research was dominantly from the perspective of females.

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Appendices

Appendix A: Observation guideline (Adapted from Khodeir et al., 2017).

The purpose of the observations was to observe how families of the Pedi culture use verbal and non-verbal language in the home context when interacting.

Key system for observations

Family members	Pragmatic skills/functions
GF = Grandfather GM = Grandmother F = Father M = Mother C(s) = Child (son) C(d) = Child (daughter) Other (e.g., A = Aunt)	EC = Eye contact FE = Facial expressions Ge = Use of gestures TT = Turn taking TI = Topic initiation Gr = Greetings Rp = Responses Rq = Requests C = Comments

Date of observation:

Family members interacting	Pragmatic skills/functions (Indicate presence of pragmatic skill with a tick)	Type, if applicable (e.g., type of gesture, or type of facial expression)	How pragmatic skill/function is conducted	Additional notes
Grandfather	Non-verbal skills Eye contact			
Grandmother	Facial expressions Use of gestures			
Father				
Mother	Verbal skills Turn taking Topic initiation			
Child				
Other (Specify)	Speech acts/intents Greetings Responses Requests Comments Other (Specify)			

Appendix B: Interview schedule (Adapted from Khodeir et al., 2017).

The purpose of the semi-structured interviews was to interview family members who were 18 years and older about how non-verbal and verbal social communication is used in the Pedi culture, specifically in the home context.

Language of conduction: Sepedi.

All probes, examples, scenarios, and explanations will also be conducted in Sepedi.

Given the disparity in the families that will partake in this research study, it is not possible to have specific questions at this point. Also, the questions were based on and guided by the data obtained during the observations.

Key areas to be addressed:

- ❖ Roles and responsibilities of the different family members.
- ❖ Gender differences.
- ❖ Generational differences.
- ❖ Verbal and non-verbal use of language.

Ice breaker question:

What do you think makes the Pedi culture distinct from other cultures?

Skeleton of questions:

- 1) Please tell me about the Pedi culture.
 - 1.1. What is considered important in the Pedi culture?
 - 1.2. Please tell me about the rules in the Pedi culture.

Probe: You can refer to the language rules in your culture.

Examples may include: Can you tell me when is it appropriate to make eye contact and when is it not? or, what are the appropriate ways of initiating conversations in your culture?

- 2) As a (mother/father/grandmother/grandfather/aunt/uncle), please tell me about your roles and responsibilities in the family according to your culture.

3) Please tell me about the roles that you play with regards to the rearing of the younger generations and passing down of your cultural rules.

3.1. What roles do the different family members play in interactions?

4) Please take me through how you interact as a family, for example during mealtimes.

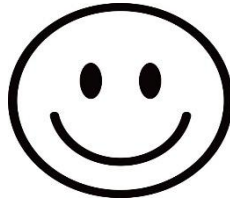
Probe: You can also refer to other important family times/ activities that you engage in, and tell me how you communicate as a family.

5) We often speak with our mouth and use gestures too, please tell me how these are used in your family interactions and their importance thereof.

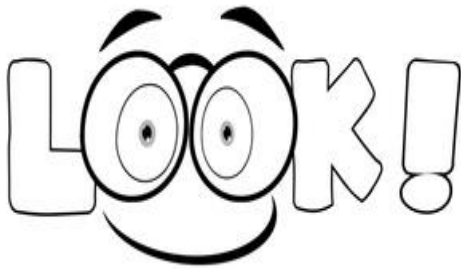
5.1. Are they used differently by the different generations and genders represented in the family?

6) Is there a term for verbal and non-verbal social skills in Sepedi?

Appendix C: Illustrative participant information sheet (<7 years). Verbal assent was obtained for this participant group.



Hello. My name is Joyce . I am a researcher. I want to look



at you when you talk to your family



in your home. If you allow me to, say yes



. If you do not want, say no



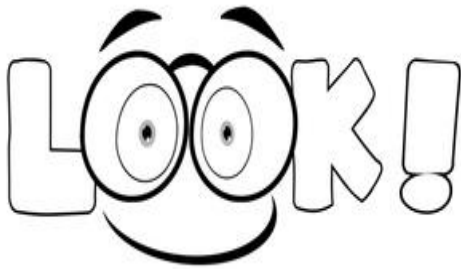
. Thank you.

Appendix D: Sepedi version of the illustrative participant information sheet (<7 years). Verbal assent was obtained for this participant group.



Dumela. Leina laka ke Joyce

. Ke nna monyakišiši. Nka rata go o lebelela



ge o bolela le ba lapa leno



ka gae .Ge o ntumelela, e re ee



. Ge o sa ntumelele, e re aowa

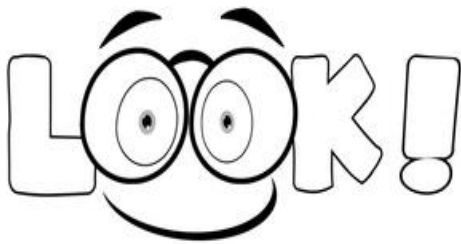
. Ke a

leboga.

Appendix E: Illustrative participant information sheet for observations (7-11 years). Verbal assent was obtained for this participant group.



Hello. My name is Joyce . I am a researcher. I want to look



at you when you talk to your family



in your home. I will take notes



while I look at you. I will visit for 4 hours



, for 3 days. If you allow me to look at you, say yes



. If you do not want me to look at you, say no



. Can I take notes, yes or no?



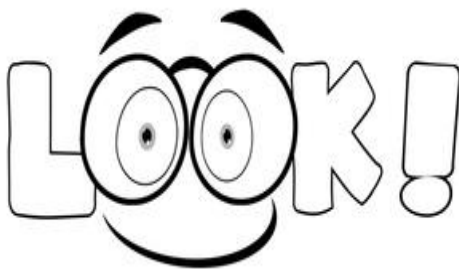
Thank you.

Appendix F: Sepedi version of the illustrative participant information sheet for observations (7-11 years). Verbal assent was obtained for this participant group.



Dumela. Leina laka ke Joyce

. Ke nna monyakišiši. Nka rata go o lebelela



ge o bolela le ba lapa leno



ka gae. Ke tlo ngwala

tšeo ke di bonago ge ke le lebeletše. Ke tlo le etela di iri tše nne



, matšatši a mararo. Ge o ntumelela, e re ee



. Ge o sa ntumelele, e re aowa . O
 ntumelela go ngwala ge ke le lebeletše, ee goba aowa?



Ke a leboga.

Appendix G: Simplified participant information sheet for observations (12-17-years). Written assent was obtained for this participant group.



Good day

My name is Mamaila Joyce Mogolane. I am a researcher. I would like to invite to take part in my research.

I would like to know how people of the Pedi culture use language in the home context. The title of my research is: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. I would like to watch you as you speak with your family members in your home. So I will have to come visit you in your home for 3 days, and watch you and your family interacting for 4 hours on each day.

I will not use your name, or the names of your family members. I will use what I watched to write a report. If your parents allow me and you allow me, I would also like to take notes as I watch you.

It is up to you if you want to take part. Speak to your parents, after they give you permission, there is a form for you to sign too. Even if you decide to take part, you can stop at any time.

If you have any questions, please ask me. My numbers are at the bottom of the page if you want to call me.

Thank you.

Researcher:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Supervisors:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix H: Sepedi version of the simplified participant information sheet for observations (12-17-years). Written assent was obtained for this participant group.



Dumela.

Leina laka ke Mamaila Joyce Mogolane. Ke nna monyakišiši. Nka rata go o mema gore o tšee karolo ka gare ga dinyakišišo tšaka.

Nka rata go tseba gore Bapedi ba šomiša polelo bjang ka magaeng a bona bjalo ka lapa. Leina la nyakišišo yaka ke: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. Nka rata go o lebelela ge o bolela le ba lapa leno. Bjale, ke tlo swanela ke gore ke le etele ka gae matšatši a mararo, di iri tše nne.

Nka se šomiše leina la gago le maina a ba lapa leno ge ke ngwala dipelo tša nyakišišo ye. Gape, ka tumelelo ya gago le batswadi ba gago, nka rata go ngwala fase tšeo ke tlabego ke di bona ge le bolela. Ga o gapeletšwe go tšea karolo. Boledišana le batswadi ba gago. Ge o dumela, le bona ba dumela gore o tšee karolo, ke tlo kgopela gore le saene go bontšha gore le dumetše go tšea karolo. O ka emiša go tšea karolo nako enngwe le enngwe.

Ke kgopela gore o mpotšiše dipotšišo ge e ba o na le tšona. Di nomoro tšaka tša mogala di mo fase ga letlakala le.

Ke a leboga.

Monyakišiši:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Bahlahli:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix I: Assent form for observations (12-17-years).**Research Title**

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Researcher

Mamaila Joyce Mogolane

My parents have signed an informed consent form allowing me to participate in a research project about exploring the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

I also agree to the following:

(Please circle the relevant options below)

I agree to participate.

YES NO

The research was explained to me and my parents. I understand what this research is about.

YES NO

I understand that I can volunteer to take part in this research.

YES NO

I agree that notes may be taken by the researcher during the observations.

YES NO

I agree that direct quotations from the observations may be used by the researcher in their master's dissertation.

YES NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their master's dissertation).

YES NO

..... (Child's Name and Surname)

..... (Date)

..... (Signature)

..... (Name of researcher)

..... (Date)



Appendix J: Sepedi version of the assent form for observations (12-17-years).



Leina la nyakišišo

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Monyakišiši

Mamaila Joyce Mogolane

Batswadi baka ba saenne letlakala la go ntumelela gore ke tšee karolo ka gare ga nyakišišo ya gore Bapedi ba šomiša polelo bjang ka magaeng a bona bjalo ka lapa.

Le nna ke dumela tše di latelago:

(Laetša ka nthokolo)

Ke a dumela go tšea karolo.

EE AOWA

Ba hlaloseditše nna le batswadi baka gore nyakišišo ye ke ya eng. Ke a kwešiša gore nyakišišo ye ke ya eng.

EE AOWA

Ke a kwešiša gore ga ke gapeletšwe go tšea karolo.

EE AOWA

Ke a dumela gore monyakišiši a ngwale ka se a tlabe a se bona.

EE AOWA

Ke a dumela gore se se bolelago ke nna se ka šomišwa ke monyakišiši ge a ngwala dipelo tša gagwe.

EE AOWA

Ke a dumela gore go tšea karolo ga ka e tloba sephiri (leina laka le ka se šomišwe ge go ngwalwa dipelo).

EE AOWA

..... (Maina a ngwana)

..... (Letšatši kgwedi)

..... (Mosaeno)

..... (Maina a monyakišiši)

..... (Letšatši kgwedi)



Appendix K: Consent form for observations that was signed by parents on behalf of participants that are <7-17 years.



Research Title

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Researcher

Mamaila Joyce Mogolane

I,.....,agree that my child,
....., can participate in this research project.

I agree to the following:

(Please circle the relevant options below)

The research was explained to me and my child. I understand what this research is about.

YES NO

I understand that my child can volunteer to take part in this research.

YES NO

I agree that notes may be taken by the researcher during the observations.

YES NO

I agree that direct quotations from the observations may be used by the researcher in their master's dissertation.

YES NO

I agree that my child's participation will remain anonymous (my child's name or other identifying data will not be used by the researcher in their master's dissertation).

YES NO

..... (Signature)

..... (Name of parent)

..... (Date)

..... (Signature)

..... (Name of researcher)

..... (Date)

Appendix L: Sepedi version of the consent form for observations that was signed by parents on behalf of participants that are <7-17 years.



Leina la nyakišišo

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Monyakišiši

Mamaila Joyce Mogolane

Nna,.....,ke dumela gore ngwana waka,
....., a tšee karolo ka gare ga nyakišišo ye.

Ke dumela tše di latelago:

(Laetša ka nthokolo)

Ba hlaloseditše nna le ngwana waka gore nyakišišo ye ke ya eng. Ke a kwešiša gore nyakišišo ye ke ya eng.

EE AOWA

Ke a kwešiša gore ngwana waka ga a gapeletšwe go tšea karolo.

EE AOWA

Ke a dumela gore monyakišiši a ngwale ka se a tlabe a se bona.

EE AOWA

Ke a dumela gore se se bolelago ke ngwana waka se ka šomišwa ke monyakišiši ge a ngwala dipelo tša gagwe.

EE AOWA

Ke a dumela gore go tšea karolo ga ngwana waka e tloba sephiri (leina la ngwana waka le ka se šomišwe ge go ngwalwa dipelo).

EE AOWA

..... (Mosaeno)

..... (Maina a motswadi)

..... (Letšatši kgwedi)

..... (Mosaeno)

..... (Maina a monyakišiši)

..... (Letšatši kgwedi)

Appendix M: Participant information sheet for observations (18 years and older family members).



Dear Sir/Madam

My name is Mamaila Joyce Mogolane. I am a Master's student in Speech-Language Pathology at the University of the Witwatersrand, Johannesburg. My supervisors are Professor Joanne Neille and Mrs. Jenna Sher. I am conducting a research study about how verbal and non-verbal social communication is used in the home context by Pedi families located in Mahwelereng, in the Limpopo province of South Africa. The research title is: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. I am inviting you to take part in observations which will help me to understand the rules around the use of language in the home context. If you decide to take part, your participation in this research will last for 4 hours each day, over the course of 3 days. The observations will take place in your home, at a time that is convenient for you.

During the observations, I will need to observe how you use verbal and non-verbal language when interacting with your family members. I will therefore need to be present in your home and I humbly ask that you treat me like a casual visitor from the community. I will have an observation guideline with me and I will take down notes on what I have observed.

This data will be stored in a safe cabinet, in a locked room with restricted access. The written data from this research will be stored for 5 years. Only I will have access to the data.

The observations will be confidential and anonymous. When I share the results of the research, I will not include your name or anything else that could identify you. With your permission, other researchers may use the data collected from this research, but your name and any personal information will not be used or passed on.

If you decide to take part in this research, it should be because you want to volunteer. You do not have to take part. You can stop being in the study at any time. You will not get any direct benefits if you choose to join the research study. You will not be affected in any way if you do not want to join the study. Taking part in the research study will not cost you anything. You will not be paid for being in this research study. The risks for this research study are no more than what happens in everyday life.

This research study will be written up as my master's dissertation. The dissertation will be available on the university library website. If you would like to receive a summary of this report, I will be happy to send it to you.

If you have any questions during or afterwards about this research study, feel free to contact me or my supervisor on the details listed below. If you have any concerns or complaints about the ethical procedures of this research study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours sincerely,

Mamaila Joyce Mogolane.

Researcher:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Supervisors:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix N: Sepedi version of the participant information sheet for observations (18 years and older family members).



Thobela.

Leina laka ke Mamaila Joyce Mogolane. Ke nna monyakišiši wa lefapha la Speech-Language Pathology kua University of the Witwatersrand, Johannesburg. Bahlahli baka ke Professor Joanne Neille le Mrs. Jenna Sher. Nka rata go o mema gore o tšee karolo ka gare ga nyakišišo yaka.

Ke dira nyakišišo mabapi le ka mokgwa wo Bapedi ba mo Mahwelereng ba šomišago polelo ya bona ya Sepedi ka magaeng a bona bjalo ka lapa. Leina la nyakišišo yaka ke: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. Nka rata go o mema gore o tšee karolo ka gare ga nyakišišo yaka, ka ge e tlo nthuša gore ke kwešiše melao yeo le e latelago ge le boledišana ka gae.

Ge o ka dumela go tšea karolo, ke tlo swanela ke gore ke le etele matšatši a mararo, di iri tšee nne. Tlabe ke lebelela gore le šomiša polelo bjang ge le boledišana ka gae. Ke tlo kgopela gore le ntshware bjalo ka moeti wa mo gabo lena. Gape, ke tlo kgopela go ngwala fase tšeo ke tlabego ke di bona ge le boledišana.

Dipoelo tša nyakišišo ye di tlo beiwa ka kantorong ya go notlelwa. Dipoelo tša nyakišišo ye di tlo lahlwa morago ga mengwaga ye hlano. Ke nna ke le tee ke tlo kgonang go fihlelela dipoelo. Nka se šomiše maina a gago ge ke ngwala dipoelo tša nyakišišo ye.

Ga o gapeletšwe go tšea karolo. O ka emiša go tšea karolo nako enngwe le enngwe. O ka se lefelwe selo ge o ka tšea karolo. Ga go se se mpe se se go tlo hlagelang ge o sa nyake go tšea karolo. Ga go na dikgobalo tše di kopanago le go tšea karolo nyakišišong ye. Nyakišišo ye e tlo ngwalwa bjalo ka master's dissertation. Yona e tlo humanega mo website ya yunibesithi. Ge o e nyaka, nka thabela go o romela yona.

Ge e ba o na le dipotšišo mabapi le nyakišišo ye, ke kgopela o ikgokaganye le nna goba bahlali baka. Di nomoro tša rena di mo fase ga letlakala le. Ge e ba o na le dingongorego mabapi le ka mokgwa wo nyakišišo ye e obelang melao, o ka ikgokanganya le ba komiti ya yunibesithi mo nomorong ye, +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Wa lena ka hlomphe,

Mamaila Joyce Mogolane.

Monyakišiši:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Bahlahli:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix O: Participation information sheet for semi-structured interviews (18 years and older family members).



Dear Sir/Madam

My name is Mamaila Joyce Mogolane. I am a Master's student in Speech-Language Pathology at the University of the Witwatersrand, Johannesburg. My supervisors are Professor Joanne Neille and Mrs. Jenna Sher. I am conducting a research study about how verbal and non-verbal social communication is used in the home context by Pedi families located in Mahwelereng, in the Limpopo province of South Africa. The research title is: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. I am inviting you to take part in an interview. If you decide to take part, your participation in this research study will last about 25 minutes to an hour. The interview will take place in your home, at a time that is convenient for you.

With your permission, I would like to audio record the interview. This data will be stored in a password protected laptop and an audio recorder. Hard copies of the data will be stored in a safe cabinet, in a locked room with restricted access. Both digital and written data from this research will be stored for 5 years. The audio recordings, however, will be discarded once they are no longer required. Only I will have access to the data.

During the interview, I will need to ask for some personal information about you, including your age and gender. The questions will be around on how non-verbal and verbal social communication is used in the Pedi culture, specifically in the home context.

The interview will be confidential and anonymous. When I share the results of the research study, I will not include your name or anything else that could identify you. With your permission, other researchers may use the data collected from this research study, but your name and any personal information will not be used or passed on.

If you decide to take part in the research study, it should be because you want to volunteer. You do not have to take part. You can stop being in the study at any time. You do not have to

answer any questions if you do not want to. You will not get any direct benefits if you choose to join the research study. You will not be affected in any way if you do not want to join the study. Taking part in the research study will not cost you anything. You will not be paid for being in this research study. The risks for this research study are no more than what happens in everyday life.

This research study will be written up as my master's dissertation. The dissertation will be available on the university library website. If you would like to receive a summary of this report, I will be happy to send it to you.

If you have any questions during or afterwards about this research study, feel free to contact me or my supervisor on the details listed below. If you have any concerns or complaints about the ethical procedures of this research study, you are welcome to contact the University Human Research Ethics Committee (Non-Medical), telephone +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Yours sincerely,

Mamaila Joyce Mogolane.

Researcher:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Supervisors:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix P: Sepedi version of the participant information sheet for semi-structured interviews

(18 years and older family members).



Thobela.

Leina laka ke Mamaila Joyce Mogolane. Ke nna monyakišiši wa lefapha la Speech-Language Pathology kua University of the Witwatersrand, Johannesburg. Bahlahli baka ke Professor Joanne Neille le Mrs. Jenna Sher. Nka rata go o mema gore o tšee karolo ka gare ga nyakišišo yaka.

Ke dira nyakišišo mabapi le ka mokgwa wo Bapedi ba mo Mahwelereng ba šomišago polelo ya bona ya Sepedi ka magaeng a bona bjalo ka lapa. Leina la nyakišišo yaka ke: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. Nka rata go o mema gore o tšee karolo ka gare ga nyakišišo yaka, ka ge e tlo nthuša gore ke kwešiše melao yeo le e latelago ge le boledišana ka gae.

Ge o ka dumela go tšea karolo, ke tlo swanela ke gore ke o botšiše dipotšišo mabapi le melao ya polelo ya Sepedi yeo le e latelago ge le boledišana bjalo ka malapa a Bapedi. Dipotšišo tše di tlo tšea metsotso ye masome nne hlano go ya go iri. Ke tlo swanela ke go o botšiša mengwaga ya gago. Gape, ke tlo kgopela go tšea rekoto ya dikarabo tša gago. Dikarabo tša gago di tlo sekaseka ke nna.

Dipoelo tša nyakišišo ye di tlo beiwa ka kantorong ya go notlelwa. Dipoelo tša nyakišišo ye di tlo lahlwa morago ga mengwaga ye hlano. Direkoto tšona di tlo lahlwa morago ga go theeletšwa. Ke nna ke le tee ke tlo kgonang go fihlelela dipoelo. Nka se šomiše maina a gago ge ke ngwala dipoelo tša nyakišišo ye.

Ga o gapeletšwe go tšea karolo. O ka emiša go tšea karolo nako enngwe le enngwe. O ka se lefelwe selo ge o ka tšea karolo. Ga go se se mpe se se tlo go hlagelang ge o sa nyake go tšea karolo. Ga go na dikgobalo tše di kopanago le go tšea karolo nyakišišong ye. Nyakišišo ye e tlo ngwalwa bjalo ka master's dissertation. Yona e tlo humanega mo website ya yunibesithi. Ge o e nyaka, nka thabela go o romela yona.

Ge e ba o na le dipotšišo mabapi le nyakišišo ye, ke kgopela o ikgokaganye le nna goba bahlali baka. Di nomoro tša rena di mo fase ga letlakala le. Ge e ba o na le dingongorego mabapi le ka mokgwa wo nyakišišo ye e obelang melao, o ka ikgokanganya le ba komiti ya yunibesithi mo nomorong ye, +27(0) 11 717 1408, email hrecnon-medical@wits.ac.za.

Wa lena ka hlomphe,

Mamaila Joyce Mogolane.

Monyakišiši:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Bahlahli:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix Q: Consent form for observations (18 years and older family members).



Research Title

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Researcher

Mamaila Joyce Mogolane

I, ..., agree to participate in this research project.

I agree to the following:

(Please circle the relevant options below)

The research was explained to me. I understand what this research is about.

YES

NO

I understand that I can volunteer to take part in this research.

YES

NO

I agree that notes may be taken by the researcher during the observations.

YES

NO

I agree that direct quotations from the observations may be used by the researcher in their master's dissertation.

YES

NO

I agree that other researchers may use the information from my observations for future secondary analysis (depending on their own ethics clearance being obtained) but my name and any personal information will not be used or passed on.

YES

NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their master's dissertation).

YES

NO

..... (Signature)

..... (Name of participant)

..... (Date)

..... (Signature)

..... (Name of researcher)

..... (Date)

Appendix R: Sepedi version of the consent form for observations (18 years and older family members).



Leina la nyakišišo

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Monyakišiši

Mamaila Joyce Mogolane

Nna,.....,ke a dumela go tšea karolo ka gare ga nyakišišo ye.

Ke dumela tše di latelago:

(Laetša ka nthokolo)

Ba nhlaloseditše gore nyakišišo ye ke ya eng. Ke a kwešiša gore nyakišišo ye ke ya eng.

EE AOWA

Ke a kwešiša gore ga ke gapeletšwe go tšea karolo.

EE AOWA

Ke a dumela gore monyakišiši a lebelele nna le ba lapa la gešo ge re bolela.

EE AOWA

Ke a dumela gore monyakišiši a ngwale ka se a tlabe a se bona.

EE AOWA

Ke a dumela gore seo ke se bolelago ge ke lebeletšwe se ka šomišwa ke monyakišiši ge a ngwala dipelo tša gagwe.

EE AOWA

Ke a dumela gore seo ke se bolelago ge ke lebeletšwe se ka šomišwa le go sekwasekwa ke banyakišiši ba bangwe ka moso (ka tumelelo yeo ba e humaneng komiting ya tatelo ya melao) efela maina a ka a ka se šomišwa goba a fitišwa.

EE AOWA

Ke a dumela gore go tšea karolo gaka e tloba sephiri (leina laka le ka se šomišwe ge go ngwalwa dipelo).

EE AOWA

..... (Mosaeno)

..... (Maina a motšekarolo)

..... (Letšatši kgwedi)

..... (Mosaeno)

..... (Maina a monyakišiši)

..... (Letšatši kgwedi)

Appendix S: Consent form for semi-structured interviews (18 years and older family members).



Research Title

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Researcher

Mamaila Joyce Mogolane

I, ..., agree to participate in this research project.

I agree to the following:

(Please circle the relevant options below)

The research was explained to me. I understand what this research is about.

YES NO

I understand that I can volunteer to take part in the study.

YES NO

I agree that the interview may be audio recorded.

YES NO

I agree that direct quotations from my interview may be used by the researcher in their master's dissertation.

YES NO

I agree that other researchers may use the information I provide in my interview for future secondary analysis (depending on their own ethics clearance being obtained) but my name and any personal information will not be used or passed on.

YES NO

I agree that my participation will remain anonymous (my name or other identifying data will not be used by the researcher in their master's dissertation).

YES NO

..... (Signature)

..... (Name of participant)

..... (Date)

..... (Signature)

..... (Name of researcher)

..... (Date)

Appendix T: Sepedi version of the consent form for semi-structured interviews (18 years and older family members).



Leina la nyakišišo

An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

Monyakišiši

Mamaila Joyce Mogolane

Nna,.....,ke a dumela go tšea karolo ka gare ga nyakišišo ye.

Ke dumela tše di latelago:

(Laetša ka nthokolo)

Ba nhlaloseditše gore nyakišišo ye ke ya eng. Ke a kwešiša gore nyakišišo ye ke ya eng.

EE AOWA

Ke a kwešiša gore ga ke gapeletšwe go tšea karolo.

EE AOWA

Ke a dumela gore monyakišiši a mpotšiše dipotšišo mabapi le polelo ka setšong saka

EE AOWA

Ke a dumela gore monyakišiši a tšee rekoto ya dikarabo tšaka ye.

EE AOWA

Ke a dumela gore dikarabo tšaka di ka šomišwa ke monyakišiši ge a ngwala dipelo tša gagwe.

EE AOWA

Ke a dumela gore go tšea karolo gaka e tloba sephiri (leina laka le ka se šomišwe ge go ngwalwa dipelo).

EE AOWA

..... (Mosaeno)

..... (Maina a motšeakarolo)

..... (Letšatši kgwedi)

..... (Mosaeno)

..... (Maina a monyakišiši)

..... (Letšatši kgwedi)

Appendix U: Permission letter for the ward councillor.



University of the Witwatersrand
 School of Human and Community Development
 Speech-Language Pathology and Audiology Department
 +27(0) 11 717 4932
 August 2023

Councillor Rapatsa M.M
 Mogalakwena Municipality
 54 Retief Street
 Mokopane
 0600
 015 491 9600

Dear Sir

Re: Permission to conduct research at Mahwelereng Zone 1, ward 27.

My name is Mamaila Joyce Mogolane. I am studying for my Master's Degree in Speech-Language Pathology at the University of the Witwatersrand, Johannesburg. My supervisors are Professor Joanne Neille and Mrs. Jenna Sher. I am seeking permission to do research at Mahwelereng Zone 1, ward 27.

I am conducting research on how verbal and non-verbal social communication is used in the home context by Pedi families located in Mahwelereng, in the Limpopo province of South Africa. The research title is: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. Mahwelereng was selected as the research context because it is an under researched area in Limpopo and the Pedi culture is the culture of dominance in the area.

The research will entail collecting data from families of the Pedi culture with at least three family members. I will invite these type of families from Mahwelereng to participate in this study. If they agree, they will be asked to be observed and interviewed. The participants will be observed for 4 hours each day, over the course of 3 days. They will also be required to set aside 25 minutes to an hour for the interviews. The data will be collected in their homes and the interviews will be audio recorded.

Participants will be asked to give their written or verbal consent and assent before the research begins. Their responses will be treated confidentially, and identities (their names) will be anonymous unless otherwise expressly indicated. Individual privacy will be maintained in all published and written data resulting from the study. All research data will be stored for 5 years. The audio recordings, however, will be discarded once they are no longer required. Only I will have access to the data. The results will be communicated in my master's dissertation, and will be available on the university library website.

The research participants will not be advantaged or disadvantaged in any way. They will be reassured that they can withdraw their permission at any time during this project without any penalty. There are no foreseeable risks in participating in this study. The participants will not be paid for this study.

I therefore request permission in writing to conduct my research at Mahwelereng Zone 1, ward 27. The permission letter should be on your organization's headed paper, signed and dated, and specifically referring to myself by name and the title of my research.

Please let me know if you require any further information. I look forward to your response as soon as is convenient.

Yours sincerely,
Mamaila Joyce Mogolane.

Researcher:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Supervisors:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix V: Sepedi version of the permission letter for the ward councillor.



University of the Witwatersrand
 School of Human and Community Development
 Speech-Language Pathology and Audiology Department
 +27(0) 11 717 4932
 August 2023

Councillor Rapatsa M.M
 Mogalakwena Municipality
 54 Retief Street
 Mokopane
 0600
 015 491 9600

Thobela Mohlomphegi

Kgopelo ya go dira dinyakišišo mo Mahwelereng Zone 1, ward 27

Leina laka ke Mamaila Joyce Mogolane. Ke nna monyakišiši wa lefapha la Speech-Language Pathology kua University of the Witwatersrand, Johannesburg. Bahlahli baka ke Professor Joanne Neille le Mrs. Jenna Sher. Ke kgopela tumelelo ya go dira dinyakišišo mo Mahwelereng Zone 1, ward 27.

Ke dira nyakišišo mabapi le ka mokgwa wo Bapedi ba mo Mahwelereng ba šomišago polelo ya bona ya Sepedi ka magaeng a bona bjalo ka lapa. Leina la nyakišišo yaka ke: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture. Mahwelereng e kgethilwe ka ge e le lefelo leo go dulago Bapedi ga mmogo le gore ke lefelo leo la se keng le nyakišišwa.

Nyakišišo ye e hloka malapa gore a tšee karolo. Malapa a tlo mengwa gore a tšee karolo. Ge ba ka dumela, ba tlo lebelelwa ebile ba botšišwa dipotšišo mabapi le melao ya polelo ya Sepedi yeo ba e latelago ge ba bolela ka magaeng a bona bjalo ka lapa. Ba tlo lebelelwa matšatši a mararo, iri tše nne. Ba tlo botšišwa dipotšišo metsotso ye e ka bago e masome nne hlano go ya go iri. Gape, ke tlo kgopela go tšea rekoto ya dikarabo tša bona. Malapa a a ka ratago go tšea karolo a tlo fiwa fomo, gomme ba e saena go laetša gore ba dumetše go tšea karolo.

Dipoelo tša nyakišišo ye di tlo beiwa ka kantorong ya go notlelwa. Dipoelo tša nyakišišo ye di tlo lahlwa morago ga mengwaga ye hlano. Direkoto tšona di tlo lahlwa morago ga go theeletšwa. Ke nna ke le tee ke tlo kgonang go fihlelela dipoelo. Nka se šomiše maina a bona ge ke ngwala dipoelo tša nyakišišo ye. Ga se kgapeletšo go tšea karolo. Ba ka emiša go tšea karolo nako enngwe le enngwe. Ba ka se lefelwe selo. Ga go se se mpe se se tlo ba hlagelang ge ba sa nyake go tšea karolo. Ga go na dikgobalo tše di kopanago le go tšea karolo nyakišišong ye. Nyakišišo ye e tlo ngwalwa bjalo ka master's dissertation. Yona e tlo humanega mo website ya yunibesithi.

Ke kgopela le ntumelele go dira nyakišišo ye. Ke kgopela lengwalo la go bontšha gore le ntumeletše. Lengwalo la lena le be le letter head, mosaeno wa lena, letšatši kgwedi ebile le bontšhe gore le bolela ka nna le leina la nyakišišo yaka. Ke kgopela le ikgokaganye le nna ge e ba le na le dipotšišo. Ke a leboga.

Wa lena ka hlomphe,
Mamaila Joyce Mogolane.

Monyakišiši:

Mamaila Joyce Mogolane, 2721837@students.wits.ac.za, 0812761979.

Bahlali:

Professor Joanne Neille, joanne.neille@wits.ac.za, +27(0) 11 717 4932.

Mrs. Jenna Sher, jenna.sher@wits.ac.za, +27(0) 11 717 4932.

Appendix W: Ethics clearance certificate- Protocol number: H23/08/28

	
Research Office	
<u>HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)</u>	
R14/49 Mogolane	
<u>CLEARANCE CERTIFICATE</u>	<u>PROTOCOL NUMBER: H23/08/28</u>
<u>PROJECT TITLE</u>	An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture
<u>INVESTIGATOR(S)</u>	Miss M Mogolane
<u>SCHOOL/DEPARTMENT</u>	Human and Community Development/
<u>DATE CONSIDERED</u>	18 August 2023
<u>DECISION OF THE COMMITTEE</u>	Approved Risk Level: Low
<u>EXPIRY DATE</u>	02 October 2026
<u>DATE</u> 03 October 2023	<u>CHAIRPERSON</u>  (Professor J Watermeyer)
cc: Supervisor : Prof J Nellie and Mrs J Sher	
<u>DECLARATION OF INVESTIGATOR(S)</u>	
To be completed in duplicate and A SIGNED COPY returned to the Secretary electronically. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)	
I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure as approved I/we undertake to submit an amendment of the protocol to the Committee. I/we agree to completion of a regular progress report. For Minimal and Low Risk studies, this is due annually on 31 December. For Medium and High Risk studies, this is due twice annually on 30 June and 31 December.	
 Signature	04 / 10 / 2023 Date

Appendix X: Approval of research proposal



Student: Miss Mamaila Joyce Mogolane
CC. Supervisor: Prof Joanne Neille, Mrs Jenna Sher

Student Number: 2721837

28 August 2023

Dear Miss Mamaila Joyce Mogolane

DECISION ON RESEARCH PROPOSAL SUBMITTED FOR THE MASTER OF ARTS IN SPEECH PATHOLOGY BY RESEARCH REPORT

I am pleased to advise you of the decision reached by the reader/readers of the Graduate Studies Committee on your proposal entitled: *"An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture."*

Reader's decision on proposal:

Accepted, but candidate should take note of warnings/recommendations.

I confirm that Prof Joanne Neille Mrs Jenna Sher have been appointed as your supervisors.

Please take note of the information on the Criteria for submitting research for examination which is attached and ensure that the Faculty is informed of any changes of address during the year.

Kindly note that all MA and PhD candidates who would like to graduate as soon as possible must ensure that they meet the ETD requirements within six (6) weeks of receipt of the examiners' reports by the supervisor. **A student is required to remain registered in the Faculty until his/her graduation.**

Yours Sincerely

M Ntseare

Mpho Ntseare (Ms)
Faculty of Humanities
Private Bag X 3
Wits, 2050

Appendix Y: Amended approval of research proposal (Rectified by faculty from Master's by Research report to Master's by Research)



Student: Miss Mamaila Joyce Mogolane
CC. Supervisor: Prof Joanne Neille, Mrs Jenna Sher

Student Number: 2721837

07 November 2023

Dear Miss Mamaila Joyce Mogolane

DECISION ON RESEARCH PROPOSAL SUBMITTED FOR THE MASTER OF ARTS IN SPEECH PATHOLOGY BY RESEARCH

I am pleased to advise you of the decision reached by the reader/readers of the Graduate Studies Committee on your proposal entitled: *"An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture."*

Reader's decision on proposal:

Accepted, but candidate should take note of warnings/recommendations.

I confirm that Prof Joanne Neille Mrs Jenna Sher have been appointed as your supervisors.

Please take note of the information on the Criteria for submitting research for examination which is attached and ensure that the Faculty is informed of any changes of address during the year.

Kindly note that all MA and PhD candidates who would like to graduate as soon as possible must ensure that they meet the ETD requirements within six (6) weeks of receipt of the examiners' reports by the supervisor. **A student is required to remain registered in the Faculty until his/her graduation.**

Yours Sincerely

M Ntseare

Mpho Ntseare (Ms)
 Faculty of Humanities
 Private Bag X 3
 Wits, 2050

Appendix Z: Permission obtained from ward councillor Rapatsa.

PERMISSION TO CONDUCT RESEARCH IN MAHWELERENG ZONE 1, WARD 27

Mamaila Joyce Mogolane give, Mamaila Joyce Mogolane permission to collect data in Mahwelereng Zone 1, ward 27, for the research titled: An exploration into the verbal and non-verbal social use of the Sepedi language in the Pedi culture.

[Signature] (Signature)

16-08-2023 (Date)



Appendix AA: Scanned PDF example of a completed observation guideline sheet (fifth family)

Key:

* **Same**- The same as observed the previous day, thus not recorded again.

* + - The pragmatic skill or function is present.

Family members
 GF = Grandfather
 GM = Grandmother
 F = Father
 M = Mother
 C = Child(ren)
 Cd = Child(ren) daughter)
 Other, e.g. A = Aunt

Pragmatic skills/functions
 EC = Eye contact
 FE = Facial expressions
 Ge = Gestures
 TT = Turn-taking
 TI = Topic initiation
 Gr = Greetings
 Observation guideline (Adapted from Khodeir et al., 2017).

Rp = Responses
 Rq = Requests
 C = Comments

Family ⑤

Date of observation: 21 NOVEMBER 2023 C Tuesday, morning

Family members interacting	Pragmatic skills/functions (Indicate presence of pragmatic skill with a tick)	Type (if applicable) e.g. type of gesture, type of facial expression	How pragmatic skill/function is conducted	Additional notes
Grandfather Grandmother Father Mother Child Other (Specify)	Non-verbal skills 1 Eye contact 2 Facial expressions 3 Use of gestures Verbal skills 4 Turn taking 5 Topic initiation Speech acts/intents 6 Greetings 7 Responses 8 Requests 9 Comments 10 Other (Specify)	1) EC 2) Smile - Serious face 3) Clapping of hands - Holding of hands - Kissing of hands - Knee bend - Sit down 10) Proxemics + greeting individually	1) EC between GM & M - The granddaughter/ daughter would not look at them directly in the eyes consistently 2) Smile when they welcomed me, when we exchanged greetings, when we bid farewell - Serious face by GM & M when relaying commands & instructions to granddaughter/daughter. 3) - M bends knee and claps when greeting her mom/GM, but GM does not kiss her hands - Granddaughter claps when greeting M and GM, they accept the greeting by ~~clapping~~ kissing her hands. She does not bend her knee. - When M wants to tell GM something, she would come near her, sit down then tell her. She would not scream from another room.	- I would ask them to demonstrate a pragmatic skill that they had already conducted before I arrived. E.g. greetings as they perform greetings immediately when they wake up - "Mama, baki'o bare" Kato, boma bare" # use of plural even when relaying messages to the grandchild/child.

also 10) Proxemics

4) ④Π between GM + M

5) ④Π between GM + M

6) « Re a lotsha», «agee, sesi Jay / agee babyhawa», «le kae», «re gona» - When granddaughter & I greeted.
«A re kōheng», «re kōhite», «le kae», «re gona, na lena» - GM to M or vice versa

7) «Šee», «iše» - plural / respectful responses between all family members

10) Picnemics - You don't greet from a distance

- ④ individual greetings by granddaughter / daughter to GM + M

Observation guideline (Adapted from Khodeir et al., 2017).

Date of observation: 22 NOVEMBER 2023 C Wednesday, morning)

Family ⑤

Family members interacting	Pragmatic skills/functions (Indicate presence of pragmatic skill with a tick)	Type (if applicable) e.g. type of gesture, type of facial expression	How pragmatic skill/function is conducted	Additional notes
Grandfather Grandmother Father Mother ^{Nurse} Child ^{Preschool / 4 years} Cc1 Other (Specify)	Non-verbal skills 1 Eye contact 2 Facial expressions 3 Use of gestures Verbal skills 4 Turn taking 5 Topic initiation Speech acts/intents 6 Greetings 7 Responses 8 Requests 9 Comments 10 Other (Specify)	3) Accept with both hands others = same	3) - Clap, accept with both hands and say "Ke a lebogara" - both M and granddaughter did so when accepting things from Koko - M took it further by also bending her knee. 8) - "Ke Koppela le mpheng" = M - "Ke Koppela" = granddaughter/daughter - "Ntse le mpheng" = GM 9) - Commenting between M + GM - Granddaughter did not comment when GM + M talked. 3) M also bend her knee when serving GM food and when taking dishes if GM handed them to her. 1, 2, 4, 5, 6, 7 = Same	- Grand daughter is in preschool, but was not going to school (I do not know why) - Her mom is a nurse and it was her week off - GM is retired - They would have already eaten breakfast when I came. But GM made me privy to the fact that she eats from two dishes. A dish for the carb of the day, and a dish for the protein of the day.

Observation guideline (Adapted from Khodeir et al., 2017).

Date of observation: 23 NOVEMBER 2023 C Thursday, morning)

Family ⑤

Family members interacting	Pragmatic skills/functions (Indicate presence of pragmatic skill with a tick)	Type (if applicable) e.g. type of gesture, type of facial expression	How pragmatic skill/function is conducted	Additional notes
Grandfather Grandmother Father Mother ^{note off work} Child ^{practical play} (cd) Other (Specify)	Non-verbal skills 1 Eye contact 2 Facial expressions 3 Use of gestures Verbal skills 4 Turn taking 5 Topic initiation Speech acts/intents 6 Greetings 7 Responses 8 Requests 9 Comments 10 Other (Specify)	3) Clapping of hands other = same	3) Granddaughter also clapped for me when she greeted 6) "Le a leba sesi Jay" - Granddaughter when she greeted me 4) ⊕ TI between GM + M + me 5) ⊕ TI between GM + M + me 3) - Koto said "Le a lebaga" when accepting and she clapped her hands "Le a lebaga ngwaxata" - She did above, clapping specifically to her daughter - To granddaughter she just said "Le a lebaga" or "danire ngwaxata" without clapping	Granddaughter referred to her mom as mma and her grandmom as Koto - M referred to GM as mma ⊕ use of the bc-prefix - The family is generally in the house - Granddaughter does not control TV, however they allow her time to watch cartoons when GM & MU programme have ended
		1) 2, 7, 8, 9, 10 = same	b) Granddaughter / daughter indicates greeting to GM + M "ngwaxa swanile a leba leba ba bado"	- M also indicates greeting to her mom GM

Appendix AB: Semi-structured interview transcription

The 10 individual semi-structured interview transcriptions are lengthy, therefore, only one is attached as an appendix. Moreover, as already highlighted, I wrote all transcriptions by hand, but I typed this one for legibility and readability purposes.

This interview took 26 minutes and 14 seconds. It was conducted inside the participant's house, while the other family members were outside.

Key:

R- Researcher (myself)

N- Noko (41-year caregiver from the third family)

R: So go ya ka lena, ke eng ntweng e dirang gore culture ya Sepedi e be special compared to di culture tše dingwe?

N: Melao. Sa mathomo akere, Sepedi se monate. Se a kwešišega. Le batho ba bagolo ba kgona go se kwešiša. Se easy, wa nkwišiša? Ene se tshwarega ka pela. Yenngwe gape ke dijo tša gona. Dijo tša Sepedi di unique.

R: So ke dijo tša mohuta mang tše di leng gona ka setšong sa lena?

N: Mašotša, morogo, kgodu, dingatha, dikokoro, mogodu, lekokoro, stampa, lešeleba.

R: So melao ye e lego gona ka Sepeding ke e feng? E ka ba ka polelong, go swana le ge setše le bolela le batho ba bagolo.

N: O ka sere o bolela le motho o mogolo wa re go yena wa re “wena”, swanetše o re “lena”, okare wa akaretša.

R: Okay so okare ke batho ba bantšhi mara e le o tee?

N: Ee, ke go hlompha. Ge o bolela le motho o mogolo ga o mo šupi ka menwana, goba wa mo fetola. Le ge o fa motho o mogolo se senngwe, ga o no mofa. O tšea letsogo wa le bea godimo ga lenngwe, wa thinya khuru wa mofa.

R: Ga go na le tše dingwe mo le šomišago mmele? For example, ge le dumediša?

N: Re dumediša ka matsogo a mabedi.

R: Bjang so?

N: Re a phaphatha le go swarana ka matsogo.

R: Ke ba ba feng ba ba phaphathang, ke ba ba feng ba swaranago ka matsogo?

N: Ka moka.

R: So ga e ye ka gender?

N: Aowa.

R: So ge ke kopana le ntate, ke swanetše go phaphatha goba ke mo swara ka letsogo?

N: O ka mo swara ka letsogo goba wa phaphatha, yenngwe le yenngwe ke yona.

R: Ene ge ke lotšha ke lotšha motho o tee okare ke batho ba babedi?

N: O tlore thobela, o ka se re o le o monnyane wa re dumelang or hello, swanetše o re thobela.

R: Ke kwele enngwe, re a lotšha?

N: Re a lotšha. E ya ko go ela ya gore ga re re mo batho ba bagolo ra re “wena”, re “lena”. Ra lotšha. O ka se re “ke a go lotšha wena.”

R: So o monngwe le o monngwe o le hlakanago le yena swanetše le mo lotšhe?

N: Ee.

R: Ene ga e tsamaye ka age?

N: Aowa.

R: Madume ao swanetše a thome ke mang?

N: Madume a thoma ke motho o monngwe le yo monngwe.

R: So ge le kopana, motho o monnyane le yo mogolo, ke mang swanetše a dumediše?

N: Gantšhi ngwana o monnyane swanetše a dumediše motho o mogolo.

R: So every time o monnyane swanetše a thome motho o mogolo?

N: Ee.

R: So ge nka kopana le wena gantšhi, swanetše ke dule ke lotšha?

N: Madume ga a fele. Ka Sepedi sa ga bo rena, madume ga a fele.

R: Mara e phela e le motho o monnyane a thomang madume le ge le kopana gantšhi?

N: Le motho o mogolo wa dumediša. Go swana le gona bjale ge le tsoga frogo le ya sekolong o a dumediša, le ge o boa sekolong still o swanetše go dumediša. Goba le bona ge ba ka re humana re dutši so, ba tlo re dumediša, ga se gore baswa always ke bona swanetše ba dumediše.

R: Ba bagolo bona ge ba thoma madume, ba dumediša, gaone mo ba šomišago mmele? For example, go phaphatha matsogo?

N: Aowa.

R: And then bona ge ba le dumediša ba dumediša bjang?

N: “Dumelang”, “thobela”, not “dumela”, eseng “dumela”, e no ba “dumelang”, le ge ke le o mo one e no ba “dumelang.”

R: Oh, eseng gore swanetše le be group gore ba re dumelang?

N: Ee.

R: So ge re tla mo di roles and responsibilities ka mo lapeng, papa, mama, bana swanetše ba dire eng?

N: Nna maybe ge ka gae go na le dikgomo, papa frogo ge a fetša go ja swanetše a iše dikgomo madišong. Then ge dikgomo di ile madišong, ka spare time sa gagwe a dira dikgokgo. So rena bana le mama o humane re hlwekišitše ka gae, napile mama a apee. Bana ba išetša papa wa bona dijo ge a le madišong, also mostly basadi ba lebelela taba tša ka tšhemong, ba a lema, then also bana mostly ba assist, ba bašimane ba assist papa ge a ya go diša, ba banenyana ba šala ka gae ba clean ba lebeletše mostly dilo tša ka gardening ka gae.

R: So garden ke mmereko wa ka mašemong, so ga se mmereko wa boima ka setšong sa lena? ka gore ke kwa le re swanetše o dire ke basadi?

N: Aowa, o dira ke mang le mang. Go swana le ge papa a ile go diša ene mama ga go na ntwe a e dirago, mma a ka no itšhirolla ka teining, a mo thuša go hlagola, a dira, a harvest, a kga dilo, papa a hlagola, ba kga meetse ba nwešetša.

R: Ene ge re fa papa dijo re ba fa bjang?

N: Wa khunama ka mangwele, ene ga o no tsena wa mofa sokhi. Ge o fa papa dijo o thoma ka meetse pele, meetse a sepela le faituku, ge a fetša go hlapa matsogo ya ba e le gona o latang dijo. Diyo tša papa di dula ka gare ga tray, ga o no tliša dipoleiti, ebile di sepela di le ka gare ga mogopo.

R: Mogopo ke eng?

N: Something like sego. E dirilwe ka leplanka, ene ya khurumela, so o bea sekhumelo wa khurumela.

R: Oh, so di ya di khurumetšwe?

N: Ee.

R: So le solela mo poleiti goba mogopo o one?

N: Aowa, different. Mogopo mostly o swara bogobe. Mogopo wo o dira gore bogobe bola bo be warm. Gwa ba le sekotlelo se senngwe ke sa go swara sešebo. Then mogopo o tsamaya o ne sekhumelo sa gona, then sekotlelo sa sešebo ba se khupetša ka faituku goba poleiti.

R: Ke ge bana ba išetša papa dijo?

N: Ee.

R: Ge mama yena a išetša papa dijo?

N: O dira the same thing.

R: Meetse a gona swanetše a be temperature e feng?

N: Swanetše a be warm, a tšhelwe sesepa ka gare.

R: Ge o ka se latele molao o we, o tlo hlagela ke eng?

N: Ke go se bontšhe hlomphe. Ke lenyatšo.

R: Ba tlo dirang ka mo gae ka wena?

N: Ba tlo go kgala, swanetše ba go kgale, gape this thing le ka bogadi swanetše o e dire. Ge o ya bogadi swanetše o dire the same thing go ratswale ya gago. Yo ba bo mamago le bona batho bale. Gora gore if o sa e diri ka gagenu, e ra gore kua still o ya go palelwa.

R: Gona le ka mokgwa wo swanetše le apare ka gona ge le le ka mo gae?

N: Ee.

R: Ke kgopela le nhlalosešeng.

N: Ge re le ka mo gae ga wa swanela go apara dilo tše di nnyane. Ga wa swanela go apara diaparo tša ka godimo ga khuru, tša go bontšha mešifa. Diaparo di swanetše di fete khuru.

R: Then matsogo?

N: Matsogo swanetše o ska apara dilo tša go ntšha cleavage.

R: So e apply for everyone?

N: Ee.

R: So le a ja bohle as lapa like for dinner or breakfast?

N: Aowa, ngwana ga a dule le batho ba bagolo.

R: Bare why?

N: Ke molao.

R: So ga ba le botša gore why?

N: Ke molao. Le baeng ge ba etla a ka se dule le bona a ba lebelela ka molomong ba eja.

R: Ge go se na baeng, re le tee?

N: Ngwana le batho ba bagolo ga ba dule bohle, ka ge bana ba tlo theetša taba tša batho ba bagolo. Bana ba jela kua. Ba bagolo ba jela kua, ene ba solela batho ba bagolo pele, bana ba ba solela morago.

R: Go na le melao ya gore papa o ja eng, ga a je eng?

N: Ee, mo kgogong go ne piece tše dingwe ke tša papa. Monna o ja serope le kgoto. Kgoto e na le nama.

R: So ge le ja, bana kua, batho ba bagolo kua, le allowed go bolela?

N: Aowa ge re ja ga re bolele.

R: So le homola go fihlelela le fetša?

N: Maybe o ka bolela senngwe sa bohlokwa mara o ka se no bolela, ga re rase.

R: Ge le lebeletše TV?

N: Ge re lebeletše TV ga re bolele. Le ge radio e le on, ga re bolele. O bolela ge go na le something important.

R: Ya go swana le eng so?

N: Emergency, ngwana o gobetše.

R: Melaetša le e fitiša bjang, especially to papa?

N: Yeo e ya ka gender. As mošimane nka se late mma, ke tlo lata papa, mošimane o lata papa, ngwanenyana o lata mama.

R: Oh, so mošimane o allowed go ya go papa directly?

N: Ee, mošimane o swana le papa, ngwanenyana o swana le mama.

R: Le a swana in terms of gender?

N: Ya.

R: So ge re ka fapagantšha melao ya Sepedi re e fapagantšha bjang?

N: Ngwanenyana a ka se late papa a mmotša taba tša basadi. Monna ga a apee ka Sepedi, ge re ka mo humana a apee ke go ra gore mosadi yowe o hlakiša monna wa gagwe. Monna ka Sepedi ga a apee.

R: So le bana ba bašimane ga ba apee?

N: Ee, ga ba apee. Go apee basadi le bana ba banyana fela.

R: And then vice versa?

N: Basadi le banyana ga ba ye madišong go gama mmeleke. Ngwanenyana ka Sepedi ga a tsene ka lešakeng le go dula godimo ga mmoto.

R: Go tlo direga eng ge nka tsena ka lešakeng?

N: Go a hlola, ke go hlola. Maybe like dikgomo tše di ka no se belege ka mokgwa wo swanetše di belege. Dinamane di a hwa ge go ka tsena ngwanenyana ka šakeng ge lore e sa le tše di nnyane.

R: Le solva bjang dikgokakgokano ka gae go ya ka di position tša lena?

N: Ge e le mma le papa ba elwang ba bitša batho ba bagolo ba bo papa le bo mma ba dula fase ba bolela le bona.

R: Then between ngwana le mama?

N: Papa ke yena a tlo tsenang mo gare, ya ba yena a lokišang a timang mollo.

R: Then le allowed go iphetolela?

N: Ge papa a boletše o boletše, ge mma a boletše o boletše.

R: Le ge mohlomongwe senke ba kwešiši gore go ka ba go diregile eng?

N: Aowa ga ba nyake go tseba. Ge ba go bona phošo, o phošo.

R: E apply mo baneng fela?

N: Le mo go mma, ge papa a boletše o boletše.

R: Oh, so mo baneng ke batswadi ka moka?

N: Ee, mo baneng ge batswadi ba boletše ba boletše.

R: So melao ye e apply le ge le se ka gae?

N: Ee as long as e le batho ba bagolo swanetše re latele melao ye.

R: Ke eng ntwe e leng bohlokwahlokwa ka setšong sa Sepedi ge le lebeletše?

N: Ke koma. Koma ke yona eleng bohlokwa ka gore nna gona bjale ge nka ya bogadi goba gagešo gwa ba le moletlo, ga ke diri mogodu. Ga ke apee dipoto tše di kgolo le ge o tšhatha. Nna ke nna o la wa gore mphe letswai, ba nroma fela. Ge o nyalwa ga o apare ntepa ka gore ga o tšwe komeng.

R: Ntepa ke eng?

N: Ke something se re se aparang, ya mokgopha ka morago then ya ba le matšhakgatšhakga. Ba re ke ntepa le lebone le tukwane yela ya velvet le ela ye black ga ba di apare ge o sa tšwe komeng. Ge o sa tšwe komeng go swana le ge ngwanaka a ka se ye komeng, swanetše the day ba fologang thaba ba tla gae, swanetše ke tsoge frogo frogo ke ye go hlapa ka nokeng.

R: Why?

N: Ba re ke for bad luck.

R: Ke dilo tše feng tše dingwe tše ba reng ke bad luck, goba ge o ka se di dire senngwe se tlo go hlagela?

N: Ngwanenyana ge a ka tshela mmoto o tlo ya matšatšing kgwedi ka moka.

R: O thoma the day o tshetšeng mmoto?

N: Le ge e ka se be the day, maybe the day after.

R: Okay, tše dingwe?

N: Go dula monyako, o tlo tšwa sekaku mo leragong. Ene ke nnete, ke e experiencitše, le letswai ga le tšwe bošego, le meetse.

R: Meetse ga a direng?

N: Ga a tšwe bošego.

R: Le ra bjang ge le re ga a tšwe?

N: O ka se kgone go fa motho meetse ka gate, ge a nyaka meetse swanetše a tsene ka jarateng.

R: So ge a ka tšwa meetse go tlo direga eng?

N: Ke go hlola.

R: Go hlola ke eng, ke go dirang?

N: Like ke bad luck, go hlola e no ba bad luck.

R: Okay, ke ditsela tše di feng tše dingwe tša go laetša hlomphe ka Sepeding?

N: Tše dingwe nna ke di lebetše. Ge monna a tsena ka ntlong swanetše a hlobole kuane.

R: Ge a ka se e hlobole ke go hlola?

N: Ee, o a hlola. Go swana le ge ngwana papage a hlokofetše, swanetše a fetše 6 months a sa loge, a kerile, after 6 months enngwe gape ke gona o tlo godišang moriri, wa o kota wa thoma go godiša.

R: Aketsebe if go na le se senngwe le nyakago go se add, anything ka setšo sa Sepedi?

N: Wena botšiša, ke tla go araba.

R: Ka bo rakgolo le bo koko, melao ya gona e a fapana goba e a swana?

N: E a swana melao yeo, bo mmamogolo, ka moka as long as e le motho o mogolo.

R: Di in-laws?

N: Melao e no swana. Ene ka Sepedi letšatši ga le go hlabele o le ka ngwakong ge o le ngwanenyana. Letšatši ge le hlaba swanetše gobane wena kgale o tsogile. Le motho wa go hlokofalelwa ga a tsamaye pateng, ga a robale mpeteng, ga a dule setulong, ga a diri lešata, ga a ye mo go nago le setšhaba, le letšatši ga la swanela go mo subelela a le tseleng

R: So maybe ge setše o ka ya sepetlele, wa humana nna ke le ngaka ya gago ene ke se Mopedi, goba mohlomongwe ke Mopedi mara gagešo melao yeo ga re e latele, ene o yo mogolo go nna, ene ke ngaka ya gago, so ge ke thoma ke go lekola, o tlo e amogela hlahlobo yaka le ge ke sa obamele melao ya setšo sa gago?

N: Ee, o tlo amogela, ka pelong wa re ngwana yo ga a hlomphe le ge e se wa setšo saka.

R: Body language e ka se bontšhe maikutlo a gago?

N: Akere bjale o nyaka a go thuše, so o ka se no mmošša gore wena ga o hlomphe ka gore o nyaka thušo. That's why ko di clinic tša ko magaeng ba thoma ka batho ba bagolo, ba fetša ka ba bannyane. If ga go na emergency mo baneng, ba thoma ka batho ba bagolo, ba tla baimana, ba tla bana goba baswa.

R: So melao ye ge le ka e bitša ka kakaretšo le tlore ke eng?

N: Re nore ke hlomphe. Like wena ba tlore ngwana wa ga Mogolane o na le hlomphe. Ene Mapedi re bitšana ka direkto akere, mama o bitša papa ka sereto.

R: Mma le papa fela?

N: Ka moka ga rena ka gae re bitšana ka sereto.

R: So ke molao wa go apply ka gae fela or le ko ntle?

N: Le ko ntle, le ko bogadi swanetše ba re “dumelang Pheladi.”

R: So ke tlo tseba bjang? Le tseba bjang direkto tša batho?

N: Wa tseba, ka mo gae ra tseba. Ge o sa tsebe motho mo tseleng wa mmoššiša, “etse wena sereto sa gago ke mang”, “etse wena o mang ka sereto? If maybe o tla gaborena, bago botša gore ngwetši ya rena ke mang mang, the day o ya bogadi ba tlo gofa melao before o tlo apara

lešira ba tlo go botša gore melao ya bogadi e sepela bjang. If o tšwa nageng tše dingwe, ga o na sereto ba go fa sereto, mara if o tšwa le sereto gagenu, ba tlo tšwela pele ba šomiša sereto sa gago.

R: Alright, go na le senngwe se le ka ratang go se add?

N: Aowa, wena botšiša motho waka, nna ke tlo araba.

R: I think ke shapo. Ke a leboga.

N: Okay shapo.

Appendix AC: Example of creation of codes, sub-themes and main themes

Excerpts from interviews	Codes	Sub-themes	Main themes
“...ka mo Mapeding le ge e lore go na le group ye e leng gore ke ba Krete, badumedi, ba e sego badumedi ra fapana le ba Krete ka ditšo...ba ba sa dumeleng mo tabeng tša Modimo, ba dumela mo tabeng tša mophaso.” [In the Pedi culture there is a group that believes in Christ and their practices differ from the ones that do not believe in Christ. Those who do not believe in God believe in ancestors.] (Mogošadi, grandmother, family one) “Bašimane ga ba letše molodi ka ntlong, ke go šola, lebaka la gona ke gore o a hlola, o goga dilo tše di sa lokang ka gae, wa di bitša.” [Males do not whistle in the house, it is disrespect, and you are calling on bad things to come into the home.] (Mokone, grandson, family one) “Mapedi a bolla. Go bolla ke circum. Mapedi a bolla thabeng, a wela koma thabeng...Mapedi a wela, ga rena lešoboro...re tšea molao kua...ke setšo sa rena sa bohlokwa kudu.” [Pedi people are initiated. Initiation involves circumcision. People of the Pedi culture	Believe in Christ/God Christianity Believe in speaking with ancestors Believe in going to initiation schools Compliance to Pedi cultural rules Pedi Rules Family mealtimes Allocation of foods at gatherings	Christianity, ancestors, and initiation schools. Pedi cultural rules and repercussions impacting Pedi people's lives. Food practices in the familial context and at social community gatherings.	Beliefs, practices, and rules in the Pedi culture.

are not timid; they go to initiation schools in the mountains where they are taught laws. It is our cultural practice and it is very important.] (Hunadi, daughter/sister, family two)

“Watseba melao ye e lego gona ka mo Sepeding nna ke bona okare e tshwenya fela ke gore most of the people re sekametše ka thokong ya Christianity ...ene as much as dilo tše dingwe tše be di dirwa ke batho ba kgale tša Sepedi tša gore mosadi a ska apara borokgo, and all those, ga re sa di dira because of our faith.” [Most of the rules in the

Sepedi culture are not followed because majority of the people are Christians. Rules that were followed in the past such as how women were not allowed to wear pants, we do not follow them currently because of our faith.] (Mogošadi, grandmother, family one)

“Le ge le ka rogana la re re dira dilo tša maemo a fase, rena ke setšo sa rena, ga re se tlogele.” [Even if we are insulted and told that we partake in low standard things, it is our culture, we are not going to leave it.] (Hunadi, daughter/sister, family two)

... le gona mo kgomong, hlogo ya kgomo e apea ke banna ba dula fase ba ja. Hlogo le dingatha ga di je ke bana, ke sešebo sa batho ba bagolo, ebile kudu kudu re se bona se eja ke banna, re bona ge go na le moletlo ka gae go swana le mekete, go na le mahu, hlogo e beelwa mola le dingatha ba di beela mola, ba tlo di apea special ka morago ga ge event yela e fedile... e no ba hlomphe, e no ba mokgwa o mongwe wa go laetša gore tše ke tša banna, tše ke tša basadi. [With regards to the cow, men cook the cow's head and eat it. A cow's head and cow trotters are not eaten by children, they are meant to be eaten by adults, especially men. This practice is seen during events like several celebratory events or funerals. The cow's head and cow trotters are kept aside till after the event, and the men will specially cook them after the event ends. It is respect. This practice is another way of differentiating between men and women in terms of food.] (Monene, grandmother, family six)

"Mosadi wa Mopedi ga a dule le banna so, o ja bogobe ba gagwe kua, ka lapeng go ja monna pele... napile gwa ja bana le mosadi... Monna ge a seno go fetša go ja, mosadi o hlatswa dibjana tsela, napile yena le bana ba ala fase ba

<i>ja.</i>” [A Pedi woman does not sit with men; she eats her stiff porridge alone. In a household, the head of the house eats first, then the mother and children eat after. When the head of the house is finished eating, the mother will wash his dishes, only then will her and the children sit on a mat and eat.] (Mosebo, grandmother/wife, family four).			
“<i>Ge nna ke thulana le kgaetšedi, ke o monnyane go nna ene e tlo no dula e le o monnyane, ko raga lebatl, mo go ikokobetša ga e sa lego, ke Mapedi, ke raga lebatl ka botšiša gore bothata ke eng.</i>” [If the conflict is between me and my younger sibling, I will go kick the door, the humble character does not apply anymore. I will go kick her door and ask what the problem is.] (Hunadi, daughter/sister, family two) “<i>Ge ke fapane le mma, ke a kokota, ge a ka homola ga ke bule lebatl, ke tlo mo emela go fihlelela a tšwela mo ntle...ga ke thome ka gore mama, ke thoma ka sereto ‘Napjadi gape ga go fetege gabotse, molato ke eng?’ ditaba di tla thoma gona mowe.</i>” [If the conflict is between myself and my mother, I will knock, if she does not answer, I will wait until she comes out. I will not start the conversation with ‘mama’, I start by	Conflicts between siblings Conflicts between children and parents Conflict between sister in-laws Conflict between neighbours	Conflict and conflict resolution between family members. Conflict and conflict resolution between fellow community members.	Non-verbal and verbal language use: during conflict.

addressing her by her praise name,
 'Napjadi, something is not right, what is
 the problem? then our conversation will
 start there.] (Hunadi, daughter/sister,
 family two)

*"...papa ke hlogo, so nka se mo
 lebe...papa gore bothata bo solviwe nna
 ko nyaka rangwane."* [The father is the
 head, so I will not go directly to him.
 For our conflict to be resolved, I have to
 tell my father's brother.] (Hunadi,
 daughter/sister, family two)

*"Dikgadi ga di bolele le wena, ke ya go
 o nyakela mmame goba ka go nyakela
 ba leloko la ka gae...mmame moratho
 wa bo mma, mmamogolo sesi wa bo
 mma ka ba botša gore gape ke fapana le
 mogadibo."* [Sister in-laws do not speak
 directly to the bride; they will tell their
 aunt from their mother's side that they
 are in conflict with the bride of the
 family.] (Hunadi, daughter/sister, family
 two)

*Ge o re diretše bothata ga re ye police
 station, re bitša di family, ra hlakana,
 ra thoma ra solva taba ya rena, ge e
 pala, re e iša ka kgošing, kgoši a napa a
 e ahlaahla. Nna ge ke phošeditše wena,
 nna ke a patela ka kgošing. Ba ya go
 phumula bale o ba phošeditšeng*

<i>dikeledi</i>. [Two families come together to resolve their conflict, if they cannot, they take the matter to the king's place. The king will assess the matter, fine the family that wronged the other, then give the money to the family that was wronged to ask for their forgiveness.] (Mosebo, grandmother/wife, family four)			
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