

AN EXPLORATION OF THE USE OF SOCIAL MEDIA AS A VEHICLE TO
ENCULTURATE VHAVENDA YOUTH IN THE VHEMBE DISTRICT, LIMPOPO
PROVINCE OF SOUTH AFRICA

BY

TSHIKUKUVHE LIVHUWANI DAPHNEY

A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY IN AFRICAN STUDIES

IN THE

DEPARTMENT OF AFRICAN STUDIES, FACULTY OF HUMANITIES, SOCIAL
SCIENCES, AND EDUCATION

UNIVERSITY OF VENDA

PROMOTER: ADV. PROF. P.E. MATSHIDZE

CO-PROMOTER: PROF. V.O. NETSHANDAMA

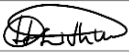
CO-PROMOTER: PROF. T.J. CHARI

2024

DECLARATION

I, Tshikukuvhe Livhuwani Daphney, declare that the thesis titled - AN EXPLORATION OF THE USE OF SOCIAL MEDIA AS A VEHICLE TO ENCULTURATE *VHAVEN̄DA* YOUTHS IN VHEMBE DISTRICT, LIMPOPO PROVINCE OF SOUTH AFRICA - submitted in fulfillment of the requirements for the degree Doctor of Philosophy in African Studies in the Department of African Studies at the University of Venda is my work in design and execution and that quotations and summaries herein have been acknowledged. I further declare that this study has not been submitted to this University or any other university for a degree.

Signature: Tshikukuvhe LD



Date: 15/04/2025

ABSTRACT

This qualitative study explored the use of social media as a vehicle to enculturate Vhavenda youth in the Vhembe District of Limpopo Province, South Africa. The study examined the possibility of using social media platforms to enculturate youth with the indigenous knowledge system (IKS). IKS mainly relies on information being passed on by word-of-mouth from adults; hence, it requires direct interactions between the older and younger generations. Social media have taken over the socialisation role played by older adults; however, how social media can be used to enculturate the youth is unclear due to the nature and beliefs associated with IKS. The major issues at the heart of this study are how people perceive the function of social media in enculturating youth with indigenous knowledge system content and what strategies can be employed to integrate IKS with social media. In-depth unstructured interviews and focus-group discussions were used to collect data from 25 youth and 25 elderly indigenous knowledge holders from 11 local communities from the Vhembe District Municipality.

Using a Thematic Content Analysis (TCA) to examine the collected qualitative data, the study concluded that to present to the present generation what speaks to their identity and way of being, various social media platforms need to be fed with content that discusses cultural programs, practices, values, and standards. The study's key conclusions were that social media sites like Facebook, Twitter, Instagram, YouTube, WhatsApp and many more could be utilized to ingrain IKS. This process can be facilitated if the government provides financial resources to familiarise communities with IK. The study advised that various media outlets should develop programs that broadcast IKS content using indigenous languages to enculturate the current and upcoming generations. This was made possible by adopting the theory of socialisation as the study sought to find ways in which social media could be utilised to enculturate Vhavenda youth. The study found that social media platforms such as WhatsApp, Facebook, Instagram, Internet, and YouTube are the main vehicles for enculturating youth.

Keywords: social media, indigenous knowledge system, indigenous knowledge holders, enculturation, modernity, education.

The researcher's story.

I was raised in a village located southeast of Thohoyandou town, in Khakhaṅwa. Within my family, I hold the position of the youngest of three children from my mother, who entered a polygamous marriage as the second wife. My father, a migrant worker, spent a significant portion of his life in the Reef, which is now known as Johannesburg. During that era, it was particularly challenging for migrant workers to return home frequently.

As a young girl, I devoted considerable time alongside my mother, who was an indigenous potter. My mother and her elder sister were married to the same husband. Given my father's prolonged absences, they collaborated in their pottery work, supporting the family primarily through the income generated from their craftsmanship. I often accompanied them to the riverbanks and fields where they harvested clay for their pottery. In the evenings, they gathered outside under the moonlight, preparing their dough for pottery. My siblings and I observed and emulated their processes during these times.

Our parents would occasionally call us to share songs, stories, and proverbs from their own childhoods, reinforcing the importance of perseverance. One particularly poignant proverb that resonates with me is "vhutshilo ndi sia lubuli ṅwananga, vha fhasi vhaḽe vho," which translates to the idea that life revolves around social interactions and creating pathways for future generations to prosper. The elders imparted these artistic expressions—songs, stories, proverbs—with embedded moral lessons. During my adolescence, my mother facilitated my attendance at initiation schools, where I learned vital cultural practices aimed at preparing girls for responsible adulthood. My participation in initiation schools such as Musevhetho, Vhusha, and Tshikanda occurred alongside my formal education, which my mother strongly encouraged.

I pursued my formal education until I completed my matriculation before getting married and becoming a mother of three. After thirteen years of marriage, I returned to academia, enrolling in a diploma program focused on women's development and microfinance. I furthered my studies following graduation by registering for a Bachelor

of Development Studies. In most of my classes, I was the oldest student, often interacting with classmates the same age as my children. Observing their behaviors in and out of class revealed stark differences in our experiences. I expressed curiosity about their cultural practices, languages, and values during group activities. I was surprised that many of these young students possessed limited knowledge of cultural issues, instead displaying a profound familiarity with modern technology. Their preoccupation with gadgets often hindered peer interactions, underscoring how much this generation relies on technology for engagement.

I noted that various social problems shared on social media platforms might prematurely contribute to many youth exiting educational institutions. Instances of students resorting to suicide under the pressures of social media were particularly alarming. This observation prompted me to conduct research aimed at determining whether Indigenous Knowledge Systems (IKS) can be effectively integrated into the lives of youth through social media platforms, where many young individuals are actively engaged.

The intent behind narrating my story is to contextualize my research background. I am fortunate to have directly observed my mother's pottery work and other Indigenous knowledge practices, such as folklore, songs, dances, and games. These experiences have fueled my curiosity about the future of indigenous knowledge and its preservation for posterity. Hence, I embarked on this academic investigation upon finding the opportunity to engage in higher education. The accompanying image depicts samples of my mother's pottery, which I believe are at risk of disappearing in contemporary society.



Figure 1: *Picture taken by a researcher from Mother's pottery collection*

ACKNOWLEDGEMENT

Through it all, I have learned to trust you, Lord, and thank you for giving me life. I would like to thank the Lord Almighty God for giving me life, protection, and strength to overcome the challenges throughout the period of my study.

My heart will be happy if you, Lord, blesses the following people who opened their hearts and sacrificed time to guide me throughout my study.

- My promoters, Adv. Prof. P.E. Matshidze, Prof. V.O. Netshandama, and Prof. T.J. Chari who guided me until the completion of this thesis. Thank you for your endless love for your students.
- My sincere gratitude goes to my mother, Marandela (Randi) who left this world when I had registered for this degree and was willing to participate in my study, but from her everyday life and talks, she gave me a lot of relevant information. Thank you.
- To my children, Ngelekanyo Mathobo, who will always say: “Mma, please focus so that you finish your PhD”; Mulinda Mathobo, thank you for supporting me and understanding that your mom is studying, therefore, you limited the many things that you needed from me.

My sincere appreciation also goes:

- To Dr Omolola’s family - Vhulenda and Adewale. I thank you. You were always supporting me with everything I needed,
- To my grandchildren, Iyanuoluwa and Anuoluwapo, for always singing for Gugu when you see that she is tired and stressed. May God richly bless you.
- My lovely sister Masindi Fridah and my brother Lugisani Joseph; I hope this thesis will make you proud; you always prayed for me, even telephonically.
- To my pillars, Ntshengedzeni Confidence and Munyadziwa Joyce, thank you for

continuously checking to see if my yard and house were clean and for your prayers. Thank you for giving me that support.

- To my daughters-in-law Ntakadzeni Mercy, Phathutshedzo Felicia, and Mukhethwa Lucia for always saying – “Makhadzi, we wish you to finish your PhD and prosper”. Thank you for such inspirational words.
- To my pastors, Mr. T.R. and Mrs. M.J. Ndou, for their prayers and for allowing me to ask for information from some older members of the Church. Thank you for these opportunities you granted to me.
- To my research assistant, Kwindi Thomani, thank you.
- To everyone who participated in this study, I appreciate you all
- To my colleagues in the Department of Indigenous Knowledge Systems and Heritage Studies, for your contribution. Thank you so much. Dr. Maṭhoho, NE, Ms. Mabale Dolphin, Dr. Ramavhunga, N.E., Dr. Madima. T.J., and my peer researchers Ms N̄evhuṭalu, P.P., Dr. Tshikosi, M.P., Dr. Risimati T.M, Dr. Sibadela, M.J. - thank you for your support. To Tshimbiluni Thomas Dombo, my cousin, and his wife, Sibongile Lilian, for always encouraging me to complete my studies. Mr. TT had always been saying to relatives – “Livhu will graduate this year for sure”. To Mma Vho-Tshililo and Baba Vho- Muthuhadini. Thank you for your encouragement and motivation. To the National Research Foundation (NRF) for financial assistance. To my editor, Dr Kaburise, thank you.

DEDICATION

This thesis is dedicated to the following people who played a vital role in my life - a brilliant woman, an entrepreneur, my late mother, Marandela Maumela Muṭavhatsindi Tshikukuvhe whose motivational words always were - “*Tshikolo ndi ene Munna wa u thoma vhutshiloni, Ni songo vha tshiyuṭha ni vhalese bugu, no nakesa,*” (School is your first husband in your life, don’t be a fool you must study harder, you are so beautiful). When I remember these words, she always said, I get motivated.

My late sister-in-law, Mrs. Ntsieni Josephine Tshikukuvhe, you did not give up on studying even when you were married; that was a lesson to me.

To My children: Vhulenda, Dr. Adewale Omolola, Ngelekanyo, Mulinda Mathobo and Mukhethwa Tshikukuvhe.

I also dedicate this thesis to the following people: Maṭodzi nya Thivharumi, a thi rumi Muḍinda Oima, Magiledzhi, Vhutshivha, Nyamunzhedzi, Tendani, Manuga, Maḍilonga, Mavhungu, Mmboneni, Mutshekwa, Tshimangadzo, Dobani, Koporala You were such an inspiration to me.

I also dedicate this work to the Tshikukuvhe family (keep on preserving the Vhavenda culture), to the Indigenous knowledge systems groups, and to all parents responsible for enculturating youths and local communities.

GLOSSARY OF TSHIVENḌA TERMS

<i>Mulamboni</i>	:	a river where women and girls fetch water.
<i>Khunini</i>	:	a bush where women and girls fetch wood.
<i>Khoro</i>	:	the main gate of the family
<i>Kholomoni</i>	:	the place where cattle are being looked after
<i>Tshiḽanga</i>	:	kitchen
<i>Tshiḽamboni</i>	:	where men and young boys bath at the river.
<i>Tshivhamboni</i>	:	where initiation for girls takes place during <i>vhusha</i> .
<i>Vhusha</i>	:	a female initiation ceremony when a girl reaches the stage of maturity.
<i>Mvumbo</i>	:	a character
<i>Muḽoḽdulususi</i>	:	<i>a researcher</i>
<i>U luvha</i>	:	anything that is given to a chief to show appreciation.
<i>Musanda</i>	:	<i>chief and it can also mean a place where royalty stays.</i>
<i>Phanḽa ha ndau</i>	:	in front of a lion meaning - <i>in front of the chief</i>
<i>Tshikuni</i>	:	small firewood with fire in it /coppice.

LIST OF ABBREVIATIONS AND ACRONYMS

IKH	:	Indigenous Knowledge Holder
IKS	:	Indigenous Knowledge Systems
ITU	:	International Telecommunications Union
SPSS	:	Statistical Packages for Social Sciences
TCA	:	Thematic Content Analysis
EU	:	European Union
NATO	:	North Atlantic Treaty Organisation
UNICEF	:	United Nations International Children's Emergency Fund

TABLE OF CONTENTS

DECLARATION	i
ACKNOWLEDGEMENT	vi
DEDICATION	viii
GLOSSARY OF TSHIVENDA TERMS	ix
LIST OF ABBREVIATIONS AND ACRONYMS	x
LIST OF FIGURES	xvi
CHAPTER 1: INTRODUCTION AND BACKGROUND	1
1.1 Introduction.....	1
1.2 Background	2
1.2 Problem statement.....	6
1.4 Aim of the study	8
1.5 Objectives.....	8
1.6 Research Questions.....	8
1.7 Definitions of terms	8
1.7.1 Culture.....	8
1.7.2 Enculturation	9
1.7.3 Indigenous knowledge.....	9
1.7.4 Indigenous Knowledge Systems.....	9
1.7.5 Morals.....	10
1.7.6 Social Media.....	10
1.7.7 Values	10
1.7.8 Youth.....	10
1.8 Limitations of the study	10
1.9 Chapter organisation.....	11
CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK	13
2.1 Introduction.....	13
2.2. The perception of youth on the use of social media	14
2.3. Indigenous knowledge contents ideal for enculturation of <i>Vhavenda</i> youth, via social media.....	15

2.3.1. Initiation schools	15
2.3.2. Natural Resources	20
2.3.3. Medicinal trees.....	24
2.3.4. Totems	25
2.3.5. Traditional clothes	25
2.3.6. Indigenous games.....	27
2.4. Ways of enculturating Indigenous Knowledge System through social media.....	29
2.4.1. Family.....	30
2.4.3. Social groups	31
2.5. The negative impact of colonialism on African culture	31
2.6. The use of social media to preserve Indigenous Knowledge System (IKS).....	32
Fortification of indigenous knowledge system content ideal for social media	42
2.10. Social media classification and user content	50
2.11. The impact of social media on cultural tourism and enculturation.....	53
2.12. a) Some negative impacts of social media on youth	54
2.12. b) Positive impacts of social media	56
2.13. The integration of Indigenous knowledge system on social media	57
2.14. Current trends and future possibilities of social media.....	60
2.15. Traditional practices of youth enculturation.....	61
2.15. Gender and social media enculturation	65
2.16. Utilization of social media for the sustenance of African culture.....	70
2.17. The global use of social media in the promotion of culture	72
2.18. Africa and the use of social media to promote the culture.....	74
2.19. The usage of social media in South Africa in the promotion of culture.....	78
2.20. The utilisation of social media to acculturate the youth.....	79
2.21. Perceptions of people on the use of social media for enculturation.....	79
2.22. Theoretical framework	81
2.22.1. Socialisation theory.....	81
2.23. Conclusion.....	85
CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY	87
3.1 Introduction.....	87

3.2 Research design	87
3.2.1 Qualitative research approach	88
3.3 Study area	88
3.4 Population of the study	89
3.5. Sampling procedure	90
3.6. Data collection procedures	91
3.6.1. Unstructured interviews.....	92
3.6.2. Focus-group discussion	93
3.7. Data analysis.....	94
3.7.1. Thematic analysis	94
3.8 Measures to ensure trustworthiness.....	96
3.8.1 Credibility	96
3.8.2 Dependability	96
3.8.3 Confirmability	97
3.8.4 Transferability	97
3.9. Ethical considerations	97
3.9.1. Ethical clearance	98
3.9.2. Permission to conduct study.....	98
3.9.3. Confidentiality	98
3.9.4 Acknowledgement of participants	99
3.9.5 Informed consent.....	99
3.9.6 Honesty.....	99
3.9.7 No harm to participants	100
3.10 Conclusion.....	100
CHAPTER 4: DATA PRESENTATION	101
4.1. Introduction.....	101
4.2. Profile of the participants:.....	102
4.3. Identification of the usage of social media in enculturating Vhavenda youth.	105
4.4. An exploration of whether indigenous contents are ideal for enculturation of Vhavenda youth via social media.	109
4.4.1. Indigenous food.....	109
(a) Tshigume.....	110

(b). Tshimbundwa.....	111
c). Mashonzha	113
(d). Vhuswa	114
4.4.2. Totems	116
4.4.3. Knowledge of weather conditions.....	119
4.4.4. Crafts and fine arts.....	120
4.4.5. Traditional patterns of agriculture	121
4.4.6. <i>Mikhwa</i> (manners).....	121
4.4.7 Pottery.....	125
4.4.8. Proverbs, idioms, and their interpretation.....	126
4.4.9. Protection of natural resources	129
CHAPTER 5: DISCUSSION OF DATA	132
5.1. Introduction	132
5.2. Study themes and sub-themes	132
5.3.1 Perceptions of the participants on the usage of social media to acculturate <i>Vhavenda</i> youth.....	134
5.3.1.1. Educational platform.....	134
5.3.1.2. Cultural awareness.....	136
5.3.1.3. Challenges of documentation of indigenous knowledge on social media.....	139
5.3.1.4. Negative attitudes of <i>Vhavenda</i> youths towards their own culture	141
5.3.2. The IKS contents ideal for enculturation of <i>Vhavenda</i> youths, via social media.....	142
5.3.2.1. <i>Vhavenda</i> indigenous games.....	145
5.3.2.3. Cultural dances	150
5.3.2.3. Traditional patterns of agriculture.....	151
5.3.2.4 Pottery.....	152
5.3.2.5. <i>Ndayo</i> (manners)	152
5.3.2.6. Indigenous food.....	152
5.3.2.7. Totems.....	153
5.3.2.8. Crafts and fine arts	153
5.3.2.9. Proverbs, idioms, and their interpretation	153
5.3.2.10. Interpretation of proverbs and idioms	154

5.3.3. Ways of Integration of IKS on social media, for youth enculturation.....	155
5.3.3.1. Marketing IKS to the modern youth	155
5.3.3.2. Indigenous Knowledge Content Creation	156
5.3.3.3. Development of IKS website.....	158
5.3.3.4. Creation of an IKS App	160
5.3.3.5. Integrating IKS in education	161
5.3.3.6. Television programmes.....	162
5.3.3.7. Capturing discourses about IKS on social media platforms.....	163
5.4. Conclusion	164
CHAPTER 6: SUMMARY OF FINDINGS.....	165
6.1. Introduction.....	165
6.2. Findings.....	165
6.2.1. The identification of possible usage of social media to acculturate <i>Vhavenḁa</i> youth	165
6.2.2. The IKS contents ideal for enculturation of <i>Vhavenḁa</i> youth via social media.....	167
6.2.3. Ways of integration of IKS on social media for youth enculturation	169
6.3. Conclusion.....	170
6.4. Implications of the findings.....	171
6.4.1. Contribution of the study to existing research	171
6.4.3. Policy implications.....	172
6.5. Limitations of the study	173
6.6. Recommendations	173
APPENDIX 1: LETTER OF INFORMATION.....	204
APPENDIX 2: INFORMED CONSENT	207
APPENDIX 3: ETHICAL CLEARANCE CERTIFICATE	210

LIST OF FIGURES

Figure 1: Picture taken by the researcher of sample of pottery	Error! Bookmark not defined.
Figure 2: History of social media (adapted from Baruah, 2012)	48
Figure 3: Vhembe District Municipality	Error! Bookmark not defined.
Figure 4: Participants' responses to questionnaire	Error! Bookmark not defined.
Figure 5: Different types of social media platforms used by participants.....	Error! Bookmark not defined.
Figure 6: Participants' reasons for social media usage ...	Error! Bookmark not defined.
Figure 7: <i>Muravhavharavha</i> game (Photo Credit: The author).....	Error! Bookmark not defined.
Figure 8: Picture of children playing <i>Ndode</i> (Photo credit: The author).	Error! Bookmark not defined.
Figure 9: Picture of <i>Mufuvha</i> game (Photo credit: The author).....	Error! Bookmark not defined.
Figure 10: <i>Malende</i> dance, photo taken by theresearcher	Error! Bookmark not defined.
Figure 11: Picture of examples of indigenous food picture taken by the researcher	Error! Bookmark not defined.
Figure 12: Picture of <i>Mashonzha</i> a Vhavenda indigenous food (Photo credit: The author, 2022).....	Error! Bookmark not defined.
Figure 13: Different types of porridge	Error! Bookmark not defined.
Figure 14: Picture of old women showing a young woman how to shell maize by hand	Error! Bookmark not defined.

CHAPTER 1

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

The present study explores the possibility of using social media in the enculturation of the youth. As Karekezi (2022) notes, social media if used with IKS can lead to acculturation, with students adopting new cultures and behaviours.

Youth enculturation is possible through teaching and learning, and potentially also through social media. People's activities, including their intellectual acts, are often related to the conditions in which they find themselves, and learning contexts are no exception (Cassim, 2020). Learners typically act in ways that are supported by their surroundings in both schools and other contexts (Reeve & Shin, 2020). Enculturation becomes a learning process when it is seen as the procedure through which people become familiar with and identify with their traditional ethnic culture (Weinreich, 2020). For instance, children who start interacting with others through schooling, feel safe in their knowledge of how to behave and what to anticipate when the home and school cultures are compatible during the enculturation process, however, it is not always the case for children from backgrounds that are culturally diverse.

Learning dispositions examine the extent to which various teaching methodologies offer sufficient directions for effective enculturation. According to research by Greenham, Ramlall, and Stainbank (2024), an enculturation model of teaching, which places an emphasis on the entire educational environment, is a teaching concept that corresponds to a dispositional model of thinking. These findings lead one to the conclusion that a model of instruction can help a teacher create a classroom environment that fosters learner enculturation from an appropriate content being taught which is carefully chosen for the benefit of the pupils.

1.2 Background

This study focused on the enculturation of Vhavenda youth using social media. This stems from the ideology that every indigenous community has a system of enculturation which every person had to undergo. A child born in a specific environment would be involved in processes and stages of culturalization which may include initiation rites to adulthood. The *Vhavenda* communities used to have their areas of jurisdiction where all households were divided into clans and each clan was led by a chief. They used to socialise boys and girls through plays, games, songs, and other cultural practices (Tshifhumulo, Tshikukuvhe & Ramantswi, 2022). The family was, therefore, regarded as an agent of socialization, where children were taught to interact with their parents and siblings before with other children. Socialization within families include teaching children basic life skills, moral values and all practices that add cultural values to the children as they grow (Ladzani, 2014). It was believed that for socialization to take place appropriately, children should be taught how to communicate with each other in the family, then with elders in the family before community members. In a family set-up, grandparents were regarded as the best teachers. They were the custodians of culture and overseers of the social wellbeing of the children in the family. In some instances, grandparents were also family physicians, watching over the developmental stages of children, diagnosing ailments in children, the causes and treatment of such ailments without even consulting the healers. As time went by, grandparents shared the valuable knowledge they have with parents who were heading families as providing skills training was also a mandate of grandparents. Girls were taught skills like cooking, and cleaning and provided with sexual orientation. The introduction of traditional schooling was based on the age of child, hence, most of the initial activities were taught at home. The learning process that takes place at home enables the children to respect others at schools as they grow up (Murovhi, Matshidze, Netshandama & Klu, 2018).

The *Vhavenda* people empower their children in communities through games and encourage them to attend all initiation schools meant for their different age groups. Among the educating tools, the *Mahunzwane* game was regarded as one of the most important games that educates youth and children of all ages according to Daswa, (2018)

and supported by Tshikukuvhe, Matshidze & Netshandama (2019). All this knowledge, however, is now on the verge of becoming extinct.

Due to modern developments, it is observed that villages are also being transformed to semi-urban areas since the introduction of local municipalities. Nuclear families seem to be the order of the day where children are raised by parents, who are also working. The introduction of social grants has also formed part of economic transformation in indigenous families. Most elders are passing on with their indigenous knowledge as it is undocumented; such knowledge was used in communities to promote economic development as well as peace, through social cohesion. Through these developments children now have access to technological gadgets because their parents can afford to buy them and children can now socialise with each other through social media platforms (Barigye & Siraje, 2019).

Social media has become an efficient tool for disseminating information locally and globally. According to the International Telecommunications Union (ITU) (2020), an estimated 4.1 billion people were using the internet in 2019 with the number of users growing on average by 10 percent every year (ITU, 2020). This reflects that the world is becoming more and more reliant on the internet and among the frequent users, young people constitute a large percentage (Deniz & Geyik, 2015). Social media, such as WhatsApp, YouTube, Twitter, Facebook, blogs, and Myspace, have facilitated faster, more interactive, and user-generated content-enabled communication, thanks to the internet. Even though each of these platforms increases social media's reach, they all have advantages and disadvantages. Africans have bemoaned the prevalence of western-based ideas, values, and culture on social media, which they claim is accelerating the decline of African culture and even endangering its survival (Solo-Anaeto & Jacobs, 2015).

Each invention has had an impact on how people interact with one another and how societies have developed, therefore, technology has always played a significant role in society (Scholtz & Kritzinger, 2019). Modern technology is reshaping the society's way of life as it has become more specialised and personal. Icha, Brown, and Johnson (2015) articulate that social networks are collaborative tools on the web that give people the

opportunity to produce and publish information, build communities, and communicate around the world. It is without doubt that the internet and social media have become a fundamental aspect of people's everyday life. Cultures, norms, and values are now exchanged via popular technological facilities, such as WhatsApp and Facebook around the world and this is an element of enculturation (Croucher, 2018).

Technology is becoming more widely available to society over time. The rapid spread of mass media communication technologies throughout society makes it simple for people of all ages to spread knowledge. Certain things that were never openly discussed have now become available due to the media, although people who are receiving the information may either have been negatively or positively affected. Age groups who were unable to access information on diverse topics in the past can now do so without restrictions and at any level they choose. Many studies have been done on the prosocial and antisocial effects of the media (Zhong, 2009; Den Hamer *et al.*, 2017; Hogan, 2012; Mare and Woodard, 2012); therefore, this study seeks to explore how social media can be positively used to enculturate the Vhavenda youth.

Currently, there seem to be some discrepancies in the ways parents transfer cultural knowledge and the way it is done in formal schools through classroom education. Nowadays, parents are very busy, which has decreased their commitment to raising their children (Rose, 2017). Activities, such as initiation schools, traditional dances and songs, storytelling in the evenings, spending time with their children have become rare due to parents' busy schedules and migration for employment purposes; these activities had enabled enculturation. The absence of parents and the emergence of cellular phones and other social media networks have negatively impacted family times to an extent that adults and children are no longer personally interacting like they did, before the introduction of social media (Zebron, Sigauke, Musingafi, Campus & Campus, 2013).

Back in the olden days, young boys used to spend time with elder brothers and elder men in places such as - *khroni* (main gate of the family home seated around the fire in the evening); *malisoni* (in the grazing fields, heading cattle); *tshitamboni* (where man and young boys bath at the river) and at initiation ceremonies. Young girls spend times with

elder sisters and elder women at - *tshixangani* (kitchen); *mulamboni* (travelling together to the river to fetch water); *khunini* (to fetch wood, pick vegetables, relish, and to catch locusts and termites). All these activities brought families together and were a great opportunity for transferring cultural knowledge to the youth; furthermore, these activities were directed towards the protection and preservation of the environment, instilling morals, and cultural values in the youth.

Enculturation is defined as the maintenance of aspects of one's culture of origin while living within another culture (Gonzales, Thompson, & Marin, 2002), It is a process whereby the cultural origin of the place is still accommodated together with the current living styles. Enculturation is a socialisation process that is aimed at maintaining the norms and values of an indigenous culture. According to Ferguson, Cassells, and MacAllister (2016), enculturation typically takes place during childhood and is aided by parents' efforts to socialize their children on ethnic and racial basis, as well as by youth' direct interactions with classmates and other members of the community. This conventional conception, however, seems not to really reflect how young people, nowadays, learn about their history and culture. Questions, therefore arise as to whether social media can be used as an alternate vehicle to enculturate young people. The assumption, here is that there is a possibility of remote interactions as a modern form of enculturation, characterised by learning aspects of one's heritage culture via social media. This idea, therefore, has originated from the absence of - parents, the elderly people and other influencers in the community. Mass media, hence, can be seen as an alternative, not only because it has grown in popularity but has now formed an essential part of the daily lives of the young people.

The media, currently, has a significant impact on the development and spread of cultural values and now dominates all other types of information sources (Tang & Chan, 2020). Due to this domination, users are tempted to adopt other cultural practices through the distinctive ways in which these other situations are portrayed, hence, young users end up adopting a way of life from other regions of the world. Cultural values can, thus be disseminated around the world. (Bik & Goldstein 2013; Jarreau, 2015; Yammine et al.,

2017), reveal that the internet has surpassed all other channels as the primary means of disseminating information, globally.

At the centre of enculturation there are roles played by families, peers and the communities and how a person perceives things is determined by the norms and values and this is then transferred to the next generation (Tang & Chan, 2020). It involves the way people learn the underlining forces that are attached to their culture and acquire the norms and values appropriate for their cultural practices and worldview (Ferguson *et al.*, 2016). Kim & Abreus (2001) proposed that enculturation can be a useful tool to re-socialize and maintain the norms and values of indigenous culture, therefore, this study sought to elucidate how the *Vhavenda* youth can be enculturated, using social media tools.

1.2 Problem statement

The problem under investigation in this exploratory study is to find possible usage of social media platforms to enculturation modern youth with Indigenous knowledge (IK) which is currently unrealised. The survival of the Indigenous Knowledge System (IKS) relies on passing knowledge through word-of-mouth methods to elderly people; however, modern youth no longer gain such knowledge and wisdom from the former because of changes in the methods of communication. The youth used to interact with IK in the evenings, sitting around the fire while elders shared folklore, storytelling, and other cultural information. The modern youth, however, seems glued to their gadgets using social media platforms; unfortunately, most elderly people are uncertain about their gadget usage, and they are passing away with valuable knowledge while others are losing their memories due to old age.

It is within this context that this study focussed on whether *Vhavenda* indigenous knowledge content, such as cultural practices, values, morals, language and norms, could be disseminated through different social media platforms for usage by the youth and all the people who want to learn about the *Vhavenda* culture. In other words, in the absence of the traditional methods of communicating IK, there is need to find ways for effective use of modern social media platforms, to save and spread IK information (Kotut, 2022).

1.3. Significance of the study

The modern youth will benefit from this study. The study attempts to close the gap in indigenous knowledge that exists. Modern technology, specifically, social media has widened the gap between the elderly people and the youth, hence, the wisdom of the elderly people is not being preserved as they die without transmitting their knowledge to the youth. Social media seems an alternative means to transmit IK (Kotut, 2022). Indigenous knowledge was very relevant and tied to people's everyday life, so they enabled communities to be productive and respond effectively to emergencies and enhanced survival (Ndee & Wanderi, 2010). The interest in enculturation of youth through indigenous knowledge practices in the current study must be understood beyond the contextual framework of mere usage of social media platforms and preservation. It occurs against a background of a historically lengthy and sustained onslaught against African culture by mainly Western ethnologists who viewed African traditions as being backward, inferior, and even immoral (Roux, 2009). Most Eurocentric scholars misguidedly assumed that indigenous knowledge had no validity in the physical world except in the metaphysical, spiritual, or cosmological realms (Mawere, 2012).

Most cultural practices are disappearing in African societies, without any corresponding effort to preserve them, due to modernization. With social media networks, these traditions and practices will not only be preserved and safeguarded, but also be purposively packaged to rise to the demands and nuances of modern communities. Indigenous practices represent cultural heritage that has enormous potential to better human's well-being, understanding of the past, promoting of territorial cohesion, spurring economic growth, creating job opportunities, and fostering broader developments, like advancements in education and artistic careers (Sport and Recreation South Africa, 2018).

To enculturate the *Vhavanḁa* youths in South Africa, this study may add to the body of knowledge about the usage of social media networks, particularly Facebook and WhatsApp. The findings of this study may also serve as empirical evidence for those working to conserve cultural heritage and discover innovative approaches to teaching

culture to youths to uphold morals and values, protect cultural heritage, and educate in cultures, other than the *Vhavenda* one. Examining how social media platforms are used could be educational thereby aid in enculturating young people and replacing word-of-mouth ways of knowledge dissemination, which have already been proven ineffective with the advent of technology, hence, other community groups can use this alternative as an example and emulate it.

1.4 Aim of the study

The study explored the use of the social media as a vehicle for enculturating *Vhavenda* youth in the Vhembe District.

1.5 Objectives

- To identify the usage of the social media in enculturating *Vhavenda* youth.
- To explore whether Indigenous knowledge contents are ideal for enculturation of *Vhavenda* youth, via social media.
- To investigate ways of integrating Indigenous Knowledge with social media, for the enculturation of youth.

1.6 Research Questions

- How can the social media be used for enculturation of *Vhavenda* youth?
- What kind of IKS contents are ideal for the enculturation of *Vhavenda* youths via social media?
- Which are the ways of integrating IK with social media for enculturation of the youth?

1.7 Definitions of terms

Below are definitions of operational terms:

1.7.1 Culture

According to Gabriel (2015), culture is the entire pattern of behavior that distinguishes one group of people from another. For the purpose of this study, culture is referred as practices that distinguish one group of people, for instance, the *Vhavenda*, from other groups of people, including aspects like - greetings, dress, social norms and taboos, food, songs, and dance styles, rites of passage from birth to death, traditional occupations, religion, as well as philosophical beliefs.

1.7.2 Enculturation

Enculturation, according to Havilland (2008), is the process through which a person picks up the culture in which they live and uses that knowledge to become a productive member of that society. In this study, it refers to the transmission of cultural values, moral standards, customs, knowledge, behaviours, expectations, and rituals from the older to the younger generation.

1.7.3 Indigenous knowledge

Indigenous knowledge, also known as - local knowledge, traditional wisdom, or traditional science - encompasses a wide range of knowledge systems and practices unique to specific cultures and societies (Godfrey, 2019). For the purpose of this study, it refers to the body of knowledge, technologies, practices, and beliefs that were created, shared, conserved, and passed down to the younger *Vhavenda* generation, by the older generation.

1.7.4 Indigenous Knowledge Systems

According to Behera and Nath (2000), indigenous knowledge systems are all of the local knowledge, beliefs, and abilities that a group has gathered over many generations of habitation in a specific region.

1.7.5 Morals

Aiken (2004) defines morals as appropriate conduct that varies by culture since what one culture deems morally right, another culture may interpret as immoral. For the purpose of this study, morals refers to conducts which are accepted as right within a particular culture.

1.7.6 Social Media

Social media refers to a group of online communication platforms devoted to community-based input, interaction, content-sharing, and collaboration, according to Sawyer and Chen (2012). For this study, it alludes to the modes of communication, like Facebook and WhatsApp, or equipment used to gather, store, distribute, exchange, and deliver information within online communities.

1.7.7 Values

Values are principles or standards of behaviour; they are a person's assessment of what is important in life (Idang, 2015). for the purpose of this study, it refers to what is significant in life and ways of assessing issues.

1.7.8 Youth

Youth are defined as people between the ages of 14 and 35 in South Africa's National Youths Policy, National Youths Commission Act (1996), and Integrated Youths Development Strategy Act No. 54 of 2008 (Schöer, 2011).

1.8 Limitations of the study

No study can have all the answers or is without challenges. A drawback of this study is the paucity of earlier research in the field. Any research effort must include a literature evaluation since it helps determine how much work has been done in the study field to date and how the current study would fit in. To accomplish the goals of the study, the researcher, therefore, builds upon the results of the literature review. There is, however,

a knowledge gap related to the enculturation of *Vhavenda* youth; thus, the researcher chose an exploration study to unearth data that would aid the current and future researchers working on the subject of *Vhavenda* youths' enculturation. Another study's limitation identified by the researcher was the effects of COVID-19 which had restricted movement, thus, there was a delay in collecting participants' data. Not only that, but loadshedding made the situation worse as it became difficult to use a laptop and the internet to conduct the research. All these complications had negative impact on the methodology which was chosen for the study. On qualitative method, the interviews were constantly affected and got resolved by regular rearrangements. The same with quantitative method, it was quite difficult to get all the distributed questionnaires because of the Covid-19 pandemic and excuses of the load-shedding. However, the researcher managed to get saturated data which enabled her to draw conclusions based on it.

1.9 Chapter organisation

The thesis consists of five chapters.

Chapter 1: Introduction and background

In this chapter the following topics were covered - introduction and background, problem statement, study aim, study objectives, research questions, significance of the study, and definition of terminologies.

Chapter 2: Literature review and theoretical framework

In this chapter a review was undertaken of research-related literature which was guided by the objectives of the study. The review of the literature also aided in placing this study in relation to previous studies on the subject. This chapter included a discussion of the theoretical frameworks identified as being suitable for the study.

Chapter 3: Research design and methodology

The chapter explains the qualitative methods employed that guided the study. The chapter provides descriptions of the population, sample and sampling strategy, ethical considerations, steps to ensure trustworthiness, methods used to collect the data, and how the collected data was analysed.

Chapter 4: Data presentation

This chapter presents the data collected through focus group discussions and interviews. It started with qualitative data and followed by quantitative data.

Chapter 5: Discussion of data.

This chapter discussed both qualitative and quantitative data and it focusses on the 'voice' and narratives of the research participants and also the surveys provided in order to grasp and unpack their insight.

Chapter 6: Summary of the findings

In this chapter, the researcher presents with a summary of the whole study, the results contribution to the body of knowledge, and made recommendations for the various stakeholders, as well as ideas for further study.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

One of the most important phases of any research effort is the literature review. It is an essential component of all scholarly studies and writings. First, it gives the researcher background information on the subject of the study, for any research effort must begin with a literature review since it fills in knowledge gaps and provides background information (Alzahrani, 2020; Parajuli, 2020). It is a critical assessment of earlier studies (Kiteley, 2014), offers a justification for the current study and aids in the clarification of the current topic. It is a procedure that involves obtaining, assessing, and presenting data from a variety of sources and is necessary for a research project to be completed successfully.

Some authors have described enculturation as an experience that occurs inside a single cultural group and entails a link to one's cultural background (Ngwainmbi, 2019). The author went on to say that it is a method for discovering one's cultural history and a way to gauge how much one has been assimilated into other cultures. This demonstrates that enculturation entails passing on and learning about one's cultural practices through time. Tynan (2021) confirms that the enculturation process works at a conscious level, where the person learns and finally knows the approved behaviour in particular circumstances, in a culture. Herskovits (1995) had mentioned that, although people internalize culture unconsciously, they eventually reach a "conscious" stage of learning.

In this research, the study utilised the theory of socialisation. This is because of the current need to socialise with the modern youth. It is urgent to elaborate on how the modern youth need to be socialized. In this regard, social media was the main focus of this study to get Vhavanḡa youth in modern society to be socialised. This shows the necessity of conducting this study to find out how social media can be used to promote

culture within Vhavenda youth. The evaluation of the literature includes some critiques of the theory that was used in this study.

2.2. The perception of youth on the use of social media

Social media has inevitably become an inseparable part of youth gadgets in this contemporary generation. Ngwainmbi (2019) states that social media has become a powerful tool that influences and shapes human behaviour, particularly, that of the youth. Just as the invention of writing and reading has transformed the human thought process and local culture, so has communication technology become a fierce agent persuading our thoughts and actions (Ngwainmbi, 2019). In other words, the introduction and use of social media by youth has become an integral part of their lives. Looking at Africa, social media has become a vital tool for retrieving and sharing news, local information and entertainment as most people access WhatsApp, Viber WeChat, Facebook and Twitter for these purposes (Rwodzi, De Jager & Mpofu, 2020). Unlike with the older generation where information and communication were traditionally through oral utterance whereas, in the current generation people are using social media which are quicker compared to the old methods (Rwodzi *et al.*, 2020).

With social media being an essential tool for information sharing for the youth, Rwodzi *et al.* (2020) reported that the current youth are the masters of content generation for social media. In other words, the youth have the ability to share what they want on social media, and this often depends on their mood, significance and understanding of the content.

Manca (2020) discovered that in the current generation, social media has been transformative in most social aspects, such as education, healthcare, and communication. This points out that social media is now replacing traditional methods as these platforms are more accessible for the youth to learn and communicate fast. Studies from Fletcher *et al.* (2021) and Tynan (2021) however, reveal that in most African indigenous communities, social media have not been widely used to share African indigenous content. The use of social media in Indigenous communities has been for learning Western behaviours such as music, food, and clothes at the expense of African indigenous knowledge systems. Sharma (2021) points out that the common

attitudes or perceptions of youth towards their African indigenous knowledge systems are that they are outdated, lacking innovation and relevance in the current society. This indicates that a gap exists in communicating African indigenous knowledge to communities. Such content may not only be for educating the youth about cultural values existing in their communities, but to also digitally preserve the indigenous knowledge for many generations to come.

2.3. Indigenous knowledge contents ideal for enculturation of *Vhavenda* youth, via social media

Most Africa communities possess rich indigenous knowledge that has been passed on from one generation to the next. Fletcher et al.(2021), however, state that much of the African indigenous knowledge is at the verge of getting lost because of not being shared with the current generation. In that regard, this study dwells particularly on the African indigenous knowledge that may be captured on social media for the current youth.

2.3.1. Initiation schools

Activities in initiation schools in Africa are considered as transitional ones, turning boys into men and girls to women (Ngumbela, 2021). In most African indigenous communities, children attend initiation schools when they reach puberty and during this process into adulthood, there is an institutionalized revelation of appropriate secrets to them (Kanu, 2018). In other words, both girls and boys are taught different skills or provided with secret knowledge to prepare them for adulthood, thus, the rites for boys and girls differ according to their particular roles in a society. Boys in male initiation schools are taught knowledge that prepares them to become good husbands and fathers to their families, whereas in female initiation schools, girls are taught knowledge that prepares them to become good mothers and wives to their husbands (Kanu, 2018).

The significance of the initiation schools is mainly in their preparation of children for adulthood, their other principal foundation is embedded in showing respect for the knowledge of the elders and in the communities (Nomngcoyiya & Kang'ethe, 2021). For the *Vhavenda* people some of the initiation schools are - "*Musevhetho*", "*vhusha*,"

“*Tshikanda*”, “*Domba*” for girls and “*Thondo*”, “*Vhuxamba vhutuka*” and “*Murundu*” for boys (Stayt, 1931, Schaper, 1937; van Warmelo, 1993; Hammond-Tooke, 1993; Mathabane, 1994 & Blacking, 1998).

2.3.1.1 *Murundu*

Murundu is a circumcision school and is included in this literature review as it is one of the *Vhavenda* traditional practices which is at the verge of disappearing, although, activities during this occasion are crucial for the youth to know. *Murundu* is defined as a male circumcision school established by the indigenous communities as a secret rite, which marks a transition to adulthood (Van Rooyen, Potgieter & Mtezuka, 2012). For the *Vhavenda*-speaking communities, these practices are normally carried out on the mountains. *Murundu* is an occasion which only males are eligible to attend; there are a lot of rituals which are performed there which may vanish if they are not recorded. Sidibe (2019) states that these rituals differ by societies because of different cultures. Some of these rituals are not allowed to be exposed or talked about in public, as it is believed that revealing such activities may result in madness, as exposure is regarded as a violation of sacred norms. There is high degree of secrecy around some African practices, especially, initiation rites. Kanu (2018), revealed that, during the initiation of adolescents into adulthood, there is an institutionalized revelation of secrets to only those who are transitioning into adulthood. Sidibe (2019) reveals that *murundu* is fundamental for adolescent learning or education and the practice has spiritual, psychological and legal significance. It is, therefore, paramount to save content that is allowed to be known by the public on social media platforms for the sake of future generations.

2.3.1.2. *Vhusha*

Vhusha, which is also known as *vhukomba*, is a female initiation school that is often held at the chief's place (Kanakana, 2022). During *vhusha*, initiates receive, for example, dancing instructions and lessons in courtship; most of these activities take place in the evening which is considered an appropriate time for sex education. Emberly and Tshitokisi (2020) added that initiates were warned against losing their virginity before

marriage at that school, the young ladies were also educated on how they could perform sexual activities when they get married.

In most Indigenous communities, when a girl first menstruates, she is now considered to be at the phase of life where she is ready to transition from being a child to a young woman who is a responsible member of a community (Emberly & Tshitokisi, 2020) which is marked by the *vhusha* ceremony. Kanakana (2022) states that before the ceremony, a “girl is called *musidzana* (a small girl) and afterward she is always referred to as *musidzana wa khomba*”. During this ceremony, the girls are educated that after menstruation, sexual intercourse may now lead to pregnancy. At the first sign of menses, girls are told to inform one of their stepmothers (if the father has multiple wives), or one of the elderly women of the family of this occurrence. This person will tell the girl’s mother, who then tells the father. This is one of the practices which forbids direct communication between a parent and a child on issues of intimacy, particularly in affairs associated with sex; this behaviour of indirect communication occurs repeatedly throughout the Vhavenda culture.

The *vhusha* is held at the family of the chief traditional leader. The ceremony is usually held when two or three girls are ready. After sundown, all the women in the community make their way to the chief’s place. Men are excluded, and throughout the ceremony, it is strictly forbidden for any man to come anywhere near the homestead. If a man is caught in the vicinity, he receives a severe reprimand from the women folk and he may also be brought before the chief and fined for his indiscretion. Women remove their shoulder cloths (*zwirivha*) except for their ornaments and the *shedo* and dance. Both women and the young girl dance near a fire, to the sound of drums, trilling, and singing by the rest of the female audience. According to Stayt (1931:107), “the initiates are escorted to the riverside each morning, walking in a single line, led by one of the instructresses who beats the drum as a warning to all males that the party is approaching.” The author adds that “a great deal of time is given to sexual teaching; they are warned against becoming deflowered before marriage and are taught how to have sexual intercourse without this occurring.” As part of the initiation process, a bat is killed, burned, and used as ashes to

rub on the genitalia, so that the girls may emulate the bat's posture when resting, by crossing their legs as a symbol of protecting their virginity.

2.3.1.3. *Tshikanda*

Tshikanda is a female initiation school that is intended to teach girls and women values which often lasts for a period of two weeks (Emberly, Tshitokisi & Mpeiwa, 2020). Stayt (1931) explains that all women involved in *Tshikanda* including, young and old (the "*vhatei* and *midabe*") assemble in the "*khoro*" and then proceed to the *tshivhambo* led by the *Nyamatei*. Stayt (1931) thoroughly explained that in *Tshikanda*:

The *midabe* remove their clothing except the *shedo* and having stripped the *vhatei*, rub them over with red ochre and ashes. Porridge is cooked for the initiates and placed on the ground, and they are ordered to eat it lying flat on the ground and scooping it into their mouths with their hands. In the early morning hours, the *vhatei* are sent to the *khoro* in single line, hopping behind one another, imitating frogs. It is in the *khoro* that they receive their first lesson in the python dance.

In the second night of the *domba*, the young girls are taught about the roles related to marriage and this often includes discussions about pregnancy, signs of pregnancy and childbirth; at this stage they are also warned that they are now becoming adults and will soon become mothers and no longer have to play like kids and this practice is called "*u davhula*". The practice of "*u davhula*" is "when girls and boys, after *vhusha*, *domba* and *murundu*, are allowed to indulge in non-penetrative sexual play" (Stayt, 1931). Magubane (1998) explains that in *u davhula* young girls are shown dances and secret songs, exposed to secret objects, watch and participate in certain rituals, as well as receive sexual education. All girls are inspected by *Nyamatei* in the morning to check whether she is still a virgin. Those who lose their virginity are beaten by *midabe*, tortured by the "*tshipata*" and the whole assembly of women assaults her. This can be regarded as emotional physical abuse and if reported to the police is punishable. Today the South African Constitution guarantees its citizens, including women, the right to dignity. This

practice also indicates gender discrimination, as no initiation school inspects male virginity (*vhutamba vhutuka*).

According to Ramabulana (2000:35), knowledge and practices at initiation schools prevent crime and encourage peace. It is argued, however, that initiation schools have become unproductive in addressing many societal issues, for instance, unplanned teenage pregnancy in contemporary society. Ladzani (2014), Masote et al. (2016) & Abiagu (2023) assess the role of initiation schools in inculcating morals among youth, indicating the significance of this cultural practice. It is noteworthy that this study specifically looked at perceptions of the role played by Vhavenda initiation schools in addressing the morals of youth around Ṭhohoyanḍou. However, there are other initiation schools among Tsonga, Sotho, and Zulu-speaking people, which may play an essential part in addressing the morals of youth in South Africa. A study by Ramabulana (2000:2) indicated that initiation schools are no longer effective in transferring moral values. Other participants disagreed, rather arguing that the main reason there is a lack of morals, and youth delinquency is on the rise is that initiation schools are no longer held in some of the villages.

2.3.1.4. Domba

This study captured *domba* cultural practices as relevant because of its significance in *Vhavenda* culture and the research topic. Mulaudzi (2014) explains that *domba* is a traditional school mainly preparing girls for marriage life. Girls are taught the importance of marriage life and life challenges including childbirth or pregnancy. Girls are also cautioned about the life challenges that are likely to occur in their adult life. According to the author, the word “*domba*” is driven from “*dombela*” which means “to mature”. It is believed that before marriage, girls and boys are supposed to receive a particular training that should inform them about marriage and life in general so that they would not be caught by surprise when they face those realities. Mulaudzi (2014) revealed that the lessons from *domba* are considered to be demanding but can also be significant to the young girls as they are being prepared with the skills and knowledge that will be helpful for them in their adulthood, particularly, in marriage. *Domba* is also recognized by its

special cultural dance which is only found among the Vhavenda culture; it is also called the “snake dance” because it resembles the movements of the python. It is a very popular dance among other groups in South Africa, made popular by social media platforms, such as the television and internet.

This cultural practice is significant not only as a cultural activity that represents the *Vhavenda* identity but also as a social training occasion that prepares youth to mature and have the wisdom sufficient for them to face any challenge in life. One critical element of the *domba* is that it helps an initiate to learn to socialize with others and regard others as valuable asserts, particularly, when resolving problems (Tshifhumulo, 2022), therefore, respect becomes a final quality which is anticipated from attendance at the ceremony. Society, in this context, is portrayed as harmonious and able to react appropriately to one another; hence, issues like divorce was very scarce in those societies because many social causes of conflicts were addressed in *domba* cultural practice, such as endurance, the knowledge of fertility and infertility and knowledge of *ubuntu* (Tshifhumulo, 2022). *Domba* is no longer attended as it used to be in the past. However, there are other social values that are maintained by the Vhavenda people, which can still help society today (Mulaudzi, 2014).

Some cultural values are worth being sustained for the benefit of the current generation. This is because, some of the cultural practices, such as those found in *domba*, are still relevant to this day. These practices can offer insight to those interested in social activism and psychological counselling. Moreover, *domba* prepares men and women to become responsible adults in the future (Mulaudzi, 2014).

2.3.2. Natural Resources

The researcher found it important to include some of the natural resources in the study as an example that if they are captured on social media platforms, they can be used in enculturating youth. The African indigenous communities have a close connection to their natural resources. This study captured the following: lakes, forests, trees, rivers, and mountains as selected natural resources, amongst others, to demonstrate the relationship

between indigenous people and their natural resources and how they can be useful to the youth if they are captured in social media (Adams, 2014).

2.3.2.1. Lakes

Lakes are considered as natural resources that play many roles in the lives of many indigenous people (Heino, Alahuhta, Bini, Cai & Heiskanen, 2021). The famous lake for indigenous communities is Lake *Fundudzi*, which is located on the eastern side of Vhembe in the Limpopo region. At an elevation of 865 meters, the lake has a maximum depth of 27 meters and a length of almost 3 kilometers. Its surface area is roughly 144 hectares (van der Waal, 1997). In their study Pikiyari and Magoma (2021) have argued that *Fundudzi* is the only natural lake in South Africa. Just like many other lakes in the country, *Fundudzi* is known by the *Vhavenḁa* people, as a highly spiritual place with taboos attached to the place (Pikiyari & Magoma, 2021). To demonstrate the spiritual significance of lakes, Anyumba and Nkuna (2017) revealed that Fundudzi, like many other lakes, is said to be guarded by the Albino Python god, who resides in a nearby mountain, thus, the responsible clans offer sacred sacrifices to this god that dates back to many years (Anyumba & Nkuna, 2017).

Currently, in many indigenous communities, lakes have been environmentally mistreated, despite their significance to the neighbouring people (Mawere, Matshidze, Madzivhandila & Kugara, 2021). Lakes are sources of biodiversity, acting as a backbone for water, food security, and medicinal elements for many indigenous communities (Curtis, Rose, Khanzada, Yang & Humphries, 2023); for instance, some of the traditional healers rely on lakes for sourcing traditional medicine. This implies that destroying lakes will negatively affect the food security status of people, and some medicinal plants will also become extinct. One of the reasons behind destroying of lakes is that most of them have become a tourist attraction, and less effort is put into protecting and preserving them (Zhang, Liu, Lu, Zhang & Wang, 2020). This implies that for youth to know and care about the lakes, the primary focus should be on their significance to people and the need to preserve them for the upcoming generations.

2.3.2.2. Forest

In their study, Fa, Watson, Leiper, Potapov, and Evans (2020) have demonstrated that indigenous forests have been the source of life for many communities for many years. The same as lakes, the forest are a house of traditional medicine, food, and spirituality. One of the famous indigenous forests is the *Thathe* forest for the Vhavanḁa indigenous people (Sinthumule & Mashau, 2020). *Thathe* indigenous forest has been one of the sacred places where people visit for spiritual purposes (Araia, Chirwa & Syampungani, 2020). Pikiyari and Magoma (2021) also mention that for the Vhavanḁa indigenous people, *Thathe* has been a source of medicine for traditional healers who visit the place to gather traditional medicine. In their study, Pikiyari and Magoma (2021) and Muavhi (2021) have reported that despite the *Thathe* being the source of water, food, and having spiritual significance, the areas also face a challenge of deforestation and littering by tourists. Pikiyari and Magoma (2021) reported that because of deforestation the *Thathe* forest has lost some of the indigenous plants. This signals that indigenous forests are undervalued by most of the youth and the current generation and soon little may be known about by how indigenous forests contribute to the lives of the indigenous people if active steps are not taken to preserve information about such forests.

2.3.2.3. Trees

Among the Vhavanḁa communities, for example, many trees are regarded as important. *Mutavhatsindi* is one of the indigenous trees for the Vhavanḁa which is in Thengwe (a community in the Vhembe District, under Thulamela Local Municipality) (Room & Lethole, 2021). It is a well-protected tree with government-employed guards looking after it on a full-time basis, as a way of protecting it from people, especially, those who would harvest it for medicinal and ritual purposes because of its sacred status. Other significant trees for the Vhavanḁa include - *Drypeles gerrardii* Hutch., *Rawsonia lucida* Harv. & Sond., *Zanlh.oxylu.ni davyi* (Verdoorn) Waterm., *Combrelum kraussii* Hochst., *Ficus natalensis* Hochst., *Podocarpus lalifolius* (Thunb.) R. Br. ex Mirb., *Xymalos monospora* (Harv.) Bailf, *Psycholria zombamonlana* (Kuntze) Petit, *Cussonia spicala* Thunb. and *Oxyanlhs gerrardii* Sond. Among the undergrowth the following species are common: *Piper*

capense L.f., *Mackaya bella* Harv., *Sparmannia ricinocarpa* (Eckl. & Zeyh.) Kuntze, *Alchornea hirtella* Benth. var. *Clabraia* (Prain) Pax & Hoffm and various moss and fern representatives.

In their study, Omotayo and Aremu (2020) assert that despite the obvious benefits of trees, like providing shade, to the indigenous communities, some of the trees are a source of medicine and food. Nkomazana (2020), for instance, reported that for Batswana people, as well as other African indigenous communities, the *mokgalo* tree has spiritual significance as it is often used during ceremonies surrounding the death of a person as it is believed that the leaves of the tree can accompany a dead spirit to its ancestors. This demonstrates that trees play important cultural roles for indigenous people.

2.3.2.4. Rivers

Rivers are, also one of the valued natural resources for African indigenous people. Parsons & Fisher (2020) state that prior to modern developments in African indigenous communities, rivers were and are still a source of water to some of them. In their study, Dlamini, Samson, and Curtis (2023) unveiled that some of the rivers are no longer protected and have become a dumping site for waste and despite the rivers being exposed to these environmentally negative practices, Osei (2023) states that rivers are still considered one of the holy or sacred places for some of the indigenous communities. In addition, rivers are also a source of medicine and food since some of the food can be foraged from the rivers.

2.3.2.5. Mountains

Mountains have spiritual purposes for most African indigenous communities (Berner, 2020). Berner (2020) mentions that some mountains contain sacred sites that people consider their places of worship, as mountains are considered to carry healing spiritual powers; despite their spiritual aspects, mountains have now become just a source of water to most of the indigenous communities (Romeo, Grita, Parisi & Russo, 2020). The authors add that mountains have wild fruits and vegetables that some indigenous people have foraged. Prakash *et al.* (2021) assert that to some of the traditional healers,

mountains are a sacred source of medicine, while the ordinary person does not ascribe to a similar notion.

2.3.3. Medicinal trees

Contents on medicinal trees or plants are some of the indigenous knowledge that is crucial for the current generation to learn about (Ayeni, Gong, Yuan, Hu, Bai & Liao, 2022). Plants and trees have been used by indigenous people for a long time and the knowledge has been use for the indigenous people even on this contemporary world. Farooqi (2018) asserts that medicinal trees have been used for centuries in traditional medical systems, providing safe and effective treatment for a wide range of diseases (Farooqi, 2018). Ayeni *et al.* (2022) concur, maintaining that these medicinal trees provide a rational means of combating various sicknesses which are considered to be too difficult to be treated. In other words, not only are the traditional trees able to cure common sicknesses but can also cure those that are inexplicable. In current African indigenous societies or communities, modern or western healthcare has become predominant, however, one of its challenges is that, it cannot cure all sicknesses (Anizoba, 2023). Traditional medicine from these plants have been used to cure some of those sicknesses that cannot be cured in the western healthcare system.

These natural remedies are, particularly appropriate in developing countries, where they are often more affordable and culturally accepted than western pharmaceuticals (Farooqi, 2018). Not only are traditional medications more affordable, but ironically, these trees have also become a source of western medicine (Nugraba, Ridwansyah, Ghozali, Khairani & Atik, 2020). Furthermore, it has been established that medicinal plants are both cost-efficient and safe, with minimal side effects (Kumar, 2014). They have been used for various medical treatments, including Ayurveda and Unani, and have been found to have antioxidant and antimicrobial properties (Sarkar, 2020). The presence of secondary metabolites in these plants is responsible for their characteristic features and potential as a source of modern medicines (Rasool, 2020). Therefore, It is paramount to include this kind of knowledge as an enculturation tool for the youth living in modern days. Approximately 80 percent of the world's population still relies only on indigenous medicine

for healthcare (WHO, 2005). These statistics demonstrate that traditional medicines are extensively used, and medicinal trees cater to almost everyone in the world's population.

2.3.4. Totems

Totems are natural objects, such as animals or plants, that people have a spiritual attachment to (Matitaputty, 2021). The concept of totems, as symbols that unify groups and possess supernatural power, such as shamanism, is explored in various ways. Winkelman (2002) and Deeley (2004) both discuss its role in cognitive and social evolution, with Winkelman emphasising the importance of shamanic-altered states of consciousness and Deeley highlighting the social, cognitive, and neural mechanisms that convert religious ideas into beliefs. Northover (2021) critiques Durkheim's totemic principle, suggesting that shamanism, particularly in the San religion, might have played a more important part in the origin of religion. On similar lines, Schwartz (2016) discusses Freud's totem proto-God, where the latter postulates on the origin of human civilization and religion and suggests that religiosity may have a genetic basis. These studies collectively provide a complex understanding of totems and their role in human societies.

In African context, totems are often animals (Romm & Lethole, 2021). In that regard, a person's intrinsic spiritual character is effectively conveyed through symbolism (Makgopa, 2019). The clan or group that bears the totem's name considers itself to be intimately related to the animal. As a result, the qualities of the animal totem translate in a mutually beneficial way. This is demonstrated by the existence of regulations based on how the clan or group behaves in relation to its totem. The customary norms are generally followed, and it is forbidden for a clan member to harm or consume the animal totem. In African culture and tradition, showing such reverence and respect for the animal totem has the trust and support of its adherents.

2.3.5. Traditional clothes

A range of studies have explored the distinctions between traditional males', females', boys', and girls' wear. Ryu (2015) conducted a detailed analysis of the structural and design elements of traditional Central Asian costumes, while Kweon (1998) focused on

the practical use and purchasing factors of Korean traditional clothes. Davis (1985) unveiled that sex was a better predictor of wearing specific clothing than gender identity, with males more likely to wear male-specific and masculine clothing, and females more likely to wear female-specific and feminine clothing. Ryu (2015) discussed the design characteristics of contemporary male attires and their role in expanding the masculine image in modern fashion. These studies collectively demonstrate the cultural, practical, and gender-related factors that influence traditional wear.

In the context of the *Vhavenda*, Kanakana and Sengani (2021) covered a wide range of traditional wears in order to distinguish between males', females', boys' and girls' wears. In the *Vhavenda* culture, for example, girls typically dress in a *sheddo*, which is a tiny apron that fits around the waist (Diamond & Castelo-Branco, 2021). When a female develops breasts, she wears a vividly coloured, striped *ñwenda* across one shoulder or at the waist (Kanakana & Sengani, 2021). There are also headbands, bangles, and beaded necklaces worn. An essential article of clothing that is customarily worn by *Vhavenda* males is a *tsindi*, or lion cloth. The *tsindi* is a triangle-shaped piece of animal hide that is wrapped around the front, threaded between the legs, and fastened behind. They also covered their shoulders with a cloak in cooler months. These days, the *Venda* men sometimes wear pants and shirts made of *ñwenda* fabric.

Kanakana and Sengani (2021) explain that traditional clothes may differ due to the different cultures, hence, they can be used as an identity of any tribe. Similar comments were shared by Motsamayi (2021), who states that traditional clothes are an essential part of the indigenous communities because they represent culture and often carry respect. In these modern times, traditional clothes are not often worn unless on special occasions or during ceremonies (Kanakana & Sengani, 2021); this suggests that there is little attention being given to traditional clothes these days., This implies that significance of traditional clothes is a content area that can be shared with the current youth to learn and pass the knowledge to their subsequent generations.

2.3.6. Indigenous games

African indigenous games have been part of communities for many years (Mosemege, 2020). In their study, Matsekoleng and Mapotse (2024) discovered that African indigenous games remain an aspect of indigenous communities which might play a huge role in children's development in contemporary Africa. In that regard, this part of the discussion provides a review on some of the African indigenous games.

2.3.6.1. *Muravharavha*

Muravharavha is an indigenous game played by both the youth and elderly people with no gender specification, as both males and females can participate in it (Meeran, Kodisang, Moila, Davids & Makokotlela, 2024). From Meeran *et al.* (2024), Nkongolo (2021) and Mosemege (2020) the following narration is how *muravharavha* is played:

It is played by two peoples who would have twelve stones each. *Muravharavha* is played on a unique board that has 24 cells connected by lines that, when viewed as a diagram, indicate permissible motions. The participants are split up into two groups, each of whom uses two distinct coloured stones. When the game starts, the board is empty with every player having the twelve stones. The first player to act will be the one holding the dark stones and at every move, a stone must be placed on a drawn ground board on an empty junction on the board. To make a row is the goal and unless all of the opponent's stones are in a row, no stone in a row may be removed. A move can only take one stone in a single go, even if it produces multiple rows, although, one can "break" their own row in the game. Stones can be shuffled back and forth to repeatedly break and reassemble a row. One of the opposing team's stones gets shot each time a row is recreated. A player exposes his/her stones in a row to the possibility of them being taken by the opponent during his or her subsequent turn by breaking the row. If there are only three stones left in the game, the player may act wildly. The player whose stones are on the board, by default wins if one player picks up every stone

while the play is still in progress. According to the rules, if one cheats, the other automatically wins. If one side plays twice, the other player has the chance to win by default.

According to Beck and Wade (2006), "cognitive, language, emotional, and social engagement in a social/cultural environment for collaborative play" is fostered by game-based play. This assertion can be seen during the playing of *Muravharavha*. The idea put forth here is that game-based learning offers an environment in which players can become fully immersed in challenging tasks requiring expertise, social networking, and teamwork. Game players are able to - quickly analyse novel situations, engage with individuals who possess different traits, aid players to solve problems independently and quickly, think strategically in a challenging chaotic environment, and work well in teams (Beck & Wade, 2006).

2.3.6.2. Mufuvha / Mutoga

Another name for the *Vhavenḁa* game *mufuvha* is *mutoga* in various regions. The game has a long history because, in the Mapungubwe area, holes for *mutoga* were also discovered carved into stones (Mathoho, Chirikure & Nyamushosho, 2022). A set of holes is constructed for the game; these can be either tiny or large holes. There could be four rows with twelve tiny holes in each and the players might choose to place three or four stones in each hole to make a set. There are two players participating in the game and spectators. The stones used to play *mufuvha* are referred to by several names - *mboho*, *khasha*, *thoga*, and *ndomo*. The primary character and stone is *mboho* (Tshifhumulo, Tshikukuvhe & Ramatswi, 2022).

In *Mufuvha*, the players aim is to move a stone (*ndomo*) to the appropriate hole. If they win, they must take the stones from their opponents. Players will continue to move the stones until they form a *mboho* even when their opponents are still playing. By switching, players, oppose each other by having each player pick a hole to move their stones from, dropping a stone in each hole, going clockwise around the board, and avoiding the opponent's stones (Mathoho *et al.*, 2022). A player is allowed to play again if the final

stone ends up in his/her hole. The winner is the player with the most stones in their holes after play concludes and all of the holes on one side of the board are empty.

The game is a tie if there are the same number of stones in every store; a novice player with average intellect should be able to grasp the rules and start using strategy while playing. The remaining stone is referred to as *khasha* when more stones are added to the holes, however, a intelligent player is able to determine which stone to move at any given time. The game is termed *mufuvha woxa* when it is over. *Mufuvha* has been shown to support literacy abilities, particularly in Maths (Mosemege, 2020). The computations required might assist players in making wise financial decisions. The moral behaviour and teamwork, empathy, problem-solving, critical thinking, creativity, communication, self-control, negotiation, collaboration, open-mindedness, adaptability, and organisational abilities are just a few of the many different literacies developed during the playing of the game (Mosemege, 2020; Mathoho *et al.*, 2020; Meeran *et al.*, 2024).

2.4. Ways of enculturating Indigenous Knowledge System through social media

The conventional socialization agents of - family, friends, school and traditional media – may have an impact on the engagement of social media (Toksoz, 2021). Social media plays a crucial part as a contemporary agent of socialization, spreading norms, conventions, and ideologies (Sadat, 2014). Children’s and teenagers' exposure to media, particularly social media, expands their horizons in terms of experiences and learning opportunities (Prot, 2015). Currently, during adolescence, social media and the digital environment play a major role in socialization, hence, social networks, and the worldwide internet networks are socialization agents (Kandybovich, 2021). It is imperative to involve agents of socialisation to ensure that the Vhavanḁa culture is preserved. A study

conducted by Odesomi (2022), revealed that family, religious groups, schools and social groups can play an important role in promoting culture.

2.4.1. Family

Family is the first place of socialization of youth. Oral tradition and observation have historically been used to promote African culture, especially, within the extended family, however, traditional family structures and cultural transmission have changed as a result of modernity and Western influences (Adjaye, 2004). There is a risk that cultural values may be lost when the nuclear family replaces the extended family, as the latter is essential for the transmission of culture (Armstrong, 2013). This change has consequences for the continuation of parental behaviours that are both desirable and unwanted (Amos, 2013).

2.4.2. Religious groups

There is increasing interest in South African churches' use of social media, especially when it comes to youth participation. Nel (2016) and Thomas (2018) both emphasize how social media can be a useful tool for the church to interact with and provide assistance to youth. This was observed during the COVID-19 epidemic, since churches were using social media and live streaming to go on with their services (Kgatle, 2020), but social media may also play a role in the rise of prophetic churches, which raises the question of how these platforms affect religious beliefs and practices. Some churches can be used to enculturate African youths through the use of media. These churches strive to find context in which they can show appreciation for the local cultures; for instance, activities like female rites, known as *dzikhomba*, are currently practiced by some of the churches. Vhukomba is one of girls rite of passage known as puberty rite of passage (Maluleke, 2017). They are recorded and put on social media. According to Munyai (2017), African Christianity is at a crossroads, as most of African Christians in sub-Saharan Africa profess to be Christians but surprisingly and clinging on traditional beliefs. This is, evidently, due to the crises that are occurring, in terms of both individuals and families. Including them in the study was an attempt to show the value of traditions in such a way that if they can be recorded in a social media can help and it denotes the value of social media platforms

2.4.3. Social groups

Numerous studies have looked on how social media helps young people become more acclimated to certain phenomena. Park (2014) emphasized the potential for Facebook use to lessen acculturative stress and enhance psychological well-being, while Karekezi (2021) observed that social media use in higher education can result in cultural, behavioural, and linguistic changes. Zhang (2012) observed that US students who wish to preserve their native culture while promoting assimilation into American society utilized social media platforms. Highlighting the benefits of social media networking for employee acculturation—especially in the setting of multinational corporations—was done by Kumari (2022). Taken as a whole, these findings indicate that acculturation is greatly influenced by conventional gathering groups, including those on social media.

2.5. The negative impact of colonialism on African culture

Colonialism expressed the notion that “the ethnocentric belief that the morals and values of the colonizer were superior to those of the colonized” (Okoduwa, 2008). As such, Africans believed that whatever was brought by their colonizers were worthy of acceptance without scrutinization, even though African values and beliefs had existed before the coming of the Europeans (Lassiter, 1999). It is a fact that the effects of colonialism strongly overruled African identity. One purpose of colonialism was to shape attitudes and actions which were favourable for development, in terms of European ideals (Sangmor, 2013). As reported by Angehrn (2005):

Africans, before colonization, belonged simultaneously to a wide variety of social networks, and their loyalties and identities were complex and flexible. With colonialism and the introduction of schooling, industrialization and Christianity, further forms of identities were added to those existing before.

Maluleke (2012) notes that white South Africans with ties to Western nations suppressed local African culture for a considerable amount of time. According to Khonou (2011), colonialism in South Africa, which has a long history, had a significant effect on the

institution of traditional leadership. Reforms were made to the laws already in place, and new laws were passed to legalize the invasion of traditional villages and the eviction of such tribes from their land. Traditional leadership being the one to promote African culture was marginalized by colonizers. The entire African societies began to adopt Western cultures starting with a change of names, resulting in at least every African having a Christian name (Sangmor, 2013).

2.6. The use of social media to preserve Indigenous Knowledge System (IKS)

Ephraim (2013) asserts that there is a need for parental supervision in children's upbringing and the use of social media. Adolescents now have a new-found sense of independence because these digital devices have taken over around the globe. Before formal education, families in the African context, play a crucial role in enculturation youth to learn things which produced a responsible person in the future. These people had knowledge about their culture, such as - how to greet with respect; cook indigenous food; dress culturally; use medicinal plants; engage in folklore, storytelling, traditional music, dances and *Vhavenda* social activities such as *davha* and *dzunde* as well as respect totems, lakes and forests. The growth of a culture-centered approach depends to a large part on the mass media, which also functions as agents of instruction and dissemination of information. Traditional media, such as television, radio, and newspapers, which are still quite popular in many African nations, can still play a significant role in educating the public, particularly parents, on how to use social media productively. Parents and children can be reached by the media through specialized programming and publications (Tariq *et al.* 2012). Communication and information sharing or information transfer from one person to another is a social function that has existed since time immemorial, hence, social media has only come to it make it easier, regardless of place and distances. Social media is a global phenomenon, and users and consumers of its contents come from a variety of backgrounds and geographical locations and the youth are the primary users of social media Tariq *et al.* (2012)(Singh *et al.*, 2017). This finding is consistent with the notion that social media gave young people a platform to create social networks or interpersonal connections. Beneficial technological devices have recently caught the interest of the younger generation. According to a study by Tariq *et al.* (2012), young

people are the biggest consumers of electronic devices and services, which may quickly lead to addiction. Social media use has been discovered to have wide-ranging and potentially harmful consequences on young people's mental health and behaviour, as they are not yet old enough to distinguish between fiction and reality (Tariq *et al.* 2012). In addition, excessive social media use takes away time from family time, other activities that are beneficial for one's mental and physical health, and other obligations (Tariq *et al.*, 2012). These highlighted benefits are some of the reasons social media a viable medium for youth enculturation.

The social media present us with two side of a coin (several pros and cons). According to Singh *et al.* (2017), the electronic age has not only improved young people's working abilities, but it has also led to a rise in new types of youth disorders. They added that since the turn of the century, excessive usage of social media has become a persistent habit that is spreading alarmingly quickly and giving rise to addiction in young Indians, raising several concerns. In South Africa and India, where the use of social media has expanded considerably, problems resulting from excessive usage of social media have been recorded (Siddiqui & Singh, 2016). One's inability to stop using social media to the point where it negatively affects one's life, relationships, emotions, social life, among others, has been referred to as "behavioural addiction" and has been observed by certain authors through studies that clearly demonstrated that social media is more addictive among teenagers (Singh *et al.*,2017). Social media addiction can take many forms, such as online dating, pornographic content access, gaming, online shopping, and more. These activities show that young people are spending more time online than in real life due to their excessive use of social media, which discourages them from participating in physical activities in their communities (Prabhakararao, 2016). This is a situation that can easily be exploited for IK enculturation of the *Vhavenda* youth.

Youth use of social media also has a significant impact on their academic performance. Bhargava and Rani (2015) highlight that social media's influence on pupils may be positive, although, other experts have added that several social media platforms are currently continuously deterring youths from their academic careers (Gurusamy, 2014).

Through their research, these authors have shown that adolescents spend the majority of their time on social media sites, and their benefits have not been empirically proven. The study by Singh, Amiri, and Sabbarwal (2017) found that social media addiction had a highly negative impact on education and could lead to social and economic challenges. Parents were advised by the authors to frequently monitor their children's social media activity and to prevent them from abusing social networking sites (Gurusamy, 2014). In terms of usage patterns, the effect of social networking sites is also putting college students' interpersonal connections and interactions in danger.

The availability of social media platforms, however, has improved communication between students and their family members and friends (Valkenburg & Peter, 2009). Scientific studies have been used for evaluating aspects of social media like - usage patterns and goals; time commitment, preferred social media platforms, among others. In their 2009 study, Valkenburg and Peter examined the effects of online communication technologies on teenagers' social connection and well-being and found that they spend more time on social media than adults do. Additionally, their research revealed that gender, having access to the Internet at home, and using the internet alone, all had an impact on how much time is spent online (Perkinson, 2002). Additionally, it was established that internet addiction is on the rise, with addicts using social media an average of 29 hours each week.

A study on social media's influence on popular culture revealed that, indeed, these platforms have a huge influence on modern people's lives (Okocha & Aihuneme, 2022). This finding justifies the idea that social media can be a useful tool in acculturating modern *Vhavenda* youth. Okocha & Aihuneme (2022), attest that the youth use social media more frequently, as evidenced by the fact that 77.3% of them say they spend five hours or more every day on these sites. This is a lot of time that might be spent affecting their way of life and, in turn, imparting cultural norms. Most of the participants in their survey reported that they had signed up for a number of social media sites - Twitter, Facebook, Instagram, LinkedIn, Snapchat, WhatsApp, TikTok, and Telegram - all of which could be helpful for enculturating young Vhavenda people (Okocha & Aihuneme 2022). 81.8% of participants

reported that social media has an impact on their beliefs, traditions, and social conduct in general, while 9.1% of respondents said that social media had an undeniable impact on popular culture.. This means urgent steps should be taken to ensure that Vhavenda youths are enculturated in IK to prevent social media platforms' negative influence. This is because, if not mitigated, social media has two sides of the coin - positive and negative (Okocha & Aihuneme, 2022).

Social media has some merits regarding preservation of culture against other forms of documentation of culture. For centuries, Ministries or Departments of Arts and Culture, around the world have been relying on hard copies to document aspects of cultures (Thurston, 2010 & Revised White paper on Arts and Culture and Heritage, 2017). This can be seen, for instance, in South Africa, which has only started to rely on social media platform, such as internet or websites to store valuable indigenous information. In South Africa, there are various ethnic groups which have fascinating cultural events and activities which social media have played vital role in preserving them. Social media have managed to capture what no other mechanisms of capturing information could ever do, such as, files stores in cardboard by making use of soft-copy files and videos to capture traditional music and dances (Fletcher *et al.*, 2021). Social media have saved a lot of artistic activities from being lost, with the accidental burning of buildings and hard-copy files; preservation of this knowledge has been possible by saving them on various social media platforms which are accessible online by anyone, anywhere and anytime.

In Tshivenda culture, various music and dances like *malende*, *tshikona*, *tshigombela*, *tshifasi* and activities, such as *bune*, *ndode*, *Khadi*, *muravharavha*, *mufuvha*, and *mudzumbamo* are some of IK activities that could be sustained permanently by recording them and filing them on websites and social media platforms (Mathoho *et al.*, 2022; Meeran *et al.*, 2024; Harrop-Allin & Salant, 2022). All these preserved dances and games could be taught the youth who might not know about them. These indigenous can be added to existing western games, like soccer and netball and help to identify traditional games' stars like in other modern games.

The nature and significance of Indigenous Knowledge System

Rajasekaran (1992) defined indigenous knowledge as a systematic body of knowledge acquired by local people through the accumulation of experiences, informal experiments, and intimate understanding of the environment in a given culture. Indigenous knowledge is collectively owned and exists as agricultural and medicinal practices, stories, songs, folklore, proverbs, cultural values, taboos, norms, languages, and rituals (Nakata & Langton, 2005). Sithole (2007:118) adds that “indigenous knowledge is predominantly tacit, embedded in the practices and experiences of its holders . . . commonly exchanged through personal communication and demonstrations from the teacher to the apprentice, from parents to children, from neighbour to neighbour”. Battiste and Henderson (2000) note that indigenous knowledge is holistic; there are no separate categories for science, art, religion, philosophy, nature, and culture, as in western knowledge systems.

Social media's value was further demonstrated by the spread of COVID-19 in which families spread across multiple locations had to rely on social media to stay in touch with one another. The difficulties that social media users face have been documented in literature. It has been demonstrated that addiction, privacy, and security concerns can influence social media users (Krug, 2009). There are various social media websites that cover a wide range of interests, from intellectual to entertaining, thanks to today's modernized culture. According to eBizMBA (2012), Facebook has over 800 million unique users, followed by Twitter with 250 million users and LinkedIn with over 110 million users as the most popular social media sites.

Indigenous peoples' methods of protecting indigenous knowledge system were rooted in secrecy, which meant that indigenous people wanted to prevent their knowledge from exploitation, particularly from colonial rulers. Indigenous knowledge has been developed in communities and can be acquired through formal libraries as a means to protect and regulated the documented knowledge. The efficacy of African indigenous ways in disseminating indigenous knowledge, from one person to another person was based on the ability of the individual to do things for themselves and to realize that indigenous learning is lifelong; simply put, it starts from the day one is born to the day one dies, meaning acquiring indigenous knowledge never stops. Using social media in preserving

indigenous knowledge, means aspects such as songs, dances, games, and storytelling can be used to disseminate knowledge.

Indigenous knowledge has been observed as being in danger of becoming extinct, hence, ought to be protected. Indigenous songs, for instance, have been successfully used by indigenous knowledge holders to pass on knowledge or lessons. Indigenous knowledge is usually acquired through trial and error; hence, it is said that the best way to learn how to do something, is to do it.

The preservation and survival of indigenous knowledge system is mainly through memories of unique people who hold the information. Indigenous knowledge is situated within broader cultural traditions, thus, it cannot be separated from communities because it is property that belongs to them. Practices such as the *domba* and *tshikona dances* have been effectively used to disseminate indigenous knowledge of the *Vhavenda* people (Harrop-Allin & Salant, 2022). *Domba* is significant because of the rituals that are performed during girls' initiation schools. Usually, the initiation ceremony for girls lasts for two weeks and the *domba* was only danced by ladies and girls who are found to be virgins; it is considered an informal education for the people.

Female initiation schools teach girls lessons they need as they go into womanhood, including how to handle their husbands, in-laws, childbirth, the rites of childhood, and how to take care of their families (Bozon & Kontula, 2022); these activities have been efficient in teaching girls to endure hardships. With the extensive increase in modernisation, a lot of indigenous initiation schools have not been conducted which might pose a threat to the existence of indigenous knowledge. This means that significant indigenous knowledge which was previously shared during initiation schools can no longer be shared, hence, the disappearance of indigenous knowledge system, as a lack of practice will lead to the disappearance of the knowledge. For preserving IK it must be documented digitally, through various means, such as YouTube videos, audio tapes where the information can be stored, thus, be protected and preserved for an indefinite length of time.

In today's age and time, people rely on social media to communicate and even store information, in that sense indigenous knowledge holders may also take the initiative of

adapting to social media because it is less likely for the youth to adapt to the traditional methods and ways of learning and teaching. Traditionally, involvement in activities, like indigenous games, was intended to teach young people basic life principles with reference to managing a family. *Mahundwane*, for instance, taught the young generation how to be a family and the responsibilities each family member has and is expected to fulfil.

These sorts of game were tools to transfer indigenous knowledge from one generation to another, however, these days, we are living in a world where most people are no longer interested in participating in such games as there are now applications which can be downloaded or online games which might share useful knowledge, electronically. There are some indigenous games that transmitted numerical knowledge such as teaching the youth how to count, however, these may not capture the interest of the *Vhavenda* youth. Now, because of the change from the pre-colonial era to the colonial-era, it is essential to encourage knowledge holders to incorporate indigenous games in social media applications, and in this manner indigenous knowledge gets to be preserved.

It is noteworthy that, social media can be helpful in preserving traditional medical plants for various ailments. Rankoana (2012:30) alluded that integration of traditional medicine into primary health care, as advocated by the World Health Assembly in 1978, has been a complex and ongoing process. In Sri Lanka, Ayurveda, a traditional medical system, has struggled to find its place within the biomedical health care system (Jones, 2018). The World Health Organisation (WHO) has recognized the necessity of traditional medicine in primary health care, but also emphasizes the need for critical examination and the development of safe and effective practices (Zhang, 1996). Despite this recognition, traditional, either as complementary or alternative medicine (TCAM) has often been overlooked in global health programs, despite its potential in health promotion, disease prevention, and infectious disease reduction (Hollenberg, 2009). The WHO has also been involved in promoting the use of traditional medicine for primary health care, particularly in rural areas, through training programs and research.

2.8. VIEWS OF THE PEOPLE ON THE USE OF SOCIAL MEDIA FOR ENCULTURATION

A lot of people today rely on social media to communicate and transfer information from one person to the next. Interpersonal, socioeconomic, and sociocultural exchanges have reached a new level thanks to the rise in social media usage in recent years (Ephraim, 2013). The widespread usage of social media platforms like Facebook and WhatsApp appears to have an impact on interactions since users have the freedom to post or share any sensitive comments without considering how doing so would damage their personal life (Mohlatlole *et al.*, 2017). Social media now play a crucial role in our daily lives (Ephraim, 2013).

There is no established definition of social media, making it challenging to define it exactly (Broughton *et al.*, 2009); for instance, the phrase "social media" is used to refer generally to online communities of users who engage in real-time communication, information sharing, and interaction (Cavico *et al.*, 2013). Social media tools, as defined by Paquette (2011), allow for an open online flow of information, through dialogue and interaction. According to Rice, Haynes, Royce and Thompson (2016), social media encompasses a wide range of platforms with overlaps between distinct categories, including Facebook and LinkedIn (which enable connections with other people of similar interests and backgrounds and allow creation of a profile, various ways to interact with other users and ability to set up groups). Media Exchange (such as YouTube and Flickr that enable uploading and sharing of media such as pictures and videos).

Buthelezi, S.C., Ocholla, D. & Dlamini, P., (2024), suggests that, social media when used right can efficiently preserve indigenous knowledge, as because the youth of today are everyday social media users, so they will get exposed to IKS through their constant use of social media. Realising and appreciating the benefits that social media use has brought about, are essential, although, one must not ignore these platforms negative aspects. There have been a number of emerging definitions of social media that pertain to various fields. According to Kent (2010), social media has channel characteristics that indicate the directionality of messages. Social media, according to Howard and Parks (2012), are

websites like Twitter or Facebook which illustrate different forms of communication. The process of coming up with a single definition of social media has not been without its challenges.

According to Kaplan and Haenlein (2010), social media can be accessed through programs like Facebook or YouTube. There are diverse social media platforms that demonstrate how social media is dynamic since these platforms are growing and progressing (Cohen, 2011), but it is also important to remember that different people interpret social media in various ways (Ham, 2011).

Communication has gone through developments throughout history (Rufferty, 2017). The internet's influence has been significant in the transformation of young people's lives. Social media may positively and negatively affect our cultural practices and lives as most people tend to exaggerate what happens in their lives or families through social media platforms.

After having examined, the role of social media and enculturation, there are cultural practices that should be perpetuated through social media, which have to be considered. This is important because social media can show the cultural meanings embedded in those traditional practices. It will also assist on responding to the the youth's how and why questions; that is - how it is to know and understand them as well as why it is important to follow them. Through the social media platforms, youths today readily build social connections with each other, families and the globe, thus, the continual enculturation process that occurs through communication activities, such as listening, reading, interpreting, and understanding verbal and nonverbal messages is the nexus between social media and youths' enculturation (Kim, 2005). Oral tradition is thought to be the earliest form of cultural practices because it predates the development of speech and communication in the human species, while written forms of cultural transmission are about 6,000 years younger (Goucher, et al, 1998). African tradition and culture are fascinatingly transferred orally, which means that, they are not recorded in any form other than being inherent in the minds of the communities and passed down from generation to generation (Omeluzor *et al.*, 2014).

According to a study by Omeluzor et al, (2014), there was historically no necessity for writing down information or keeping records because Africans valued and cherished oral culture over written word. Most African societies lack written records, and several of their native languages lack orthography (Omeluzor *et al.*, 2014). Presently, most traditions and cultures are not written down, because it is believed that aspects like stories should be spoken aloud and not read. A study by Okoro (2010) equally demonstrates that oral information transfer of culture is relevant, dependable, possible and can be done directly and verbally. All these features make it possible for African societies to socialize and acculturate their youth..

The world can now share numerous facets of African cultures, thanks to activities like posting content on social media about African culture, including its values, lifestyle, clothing, arts, music, food, and others (Solo-Anaeto et al., 2015). Such materials are exchanged through writings and dialogues, ensuring the culture's survival. Social media usage has expanded, giving numerous nations the chance to express their unique sociocultural opinions, similarly, the process may help African society cultivate, preserve, and enrich its cultural values while also guaranteeing that it is well represented in the burgeoning global culture, claims Ohiagu (2010). Adesoji, Abimbola & Olaniyi, Olusegun, (2023) revealed that one example of leveraging social media for the global showcasing of African culture is through Nigerian Events and Aso-ebi, an Instagram account entirely devoted to the display of Nigerian traditional wedding dresses made from Ankara, Aso-Oke, and diverse indigenous fabrics. Numerous followers of this page are given the chance to view diverse looks and admire Nigerian culture and textiles.

According to Govender and Krishna (2013), social media is the way that individuals connect online, sharing and exchanging information and ideas through online communities and networks. A common way that social media influences enculturation is through the presentation of African clothing, gowns and food on social media. The above literature also points to the fact that a continuous enculturation process occurs through communication (since communication and information-sharing are similar and both are social functions), Activities like listening, reading, interpreting, and understanding verbal and nonverbal messages are common and responded to by families and peers (Kim,

2005). Oral tradition extends back to when the human species first employed voice for communication, while written systems of cultural transmission are younger, for oral tradition is thought to be the earliest system of cultural transmission (Goucher *et al.* 1998). African tradition and culture are mainly transferred orally, which means that, they are not recorded in any form, other than being inherent in the minds and passed down from generation to generation for enculturation (Omeluzor *et al.*, 2014). Youths' enculturation takes place in several forms and now through social media.

The use of social media for youths' enculturation comes in different ways aimed at transferring information to the youth over time and preserving the indigenous knowledge in the information. According to Omeluzor (2014), writing and recording information was not traditionally necessary in Africa because the continent's people valued and cherished oral culture over written language. The majority of African societies, he continued, lack recorded history, and several of their native tongues lack orthographies. Some customs and cultures are not recorded today since it is thought that things like stories should be told out loud, rather than written down (Omeluzor *et al.*, 2014). There is a belief that oral information transfer of culture is more relevant, dependable, and readily available and can be done directly and verbally (Okoro, 2010), however, there now seems to be a decline in the enculturation of youths through families, peers, initiation school and other agents of culture. Culture is not static; it changes from time to time so the same with changes in values and behaviors over time reshape traditions and culture to fit the current context. These changes are often driven by generational ideologies and the process of cultural globalization. Younger generations often challenge traditional practices, leading to new norms and global interactions influence local cultures, promoting a shared global identity. Western culture's widespread influence alters non-western societies drastically and the internet facilitates immediate sharing of changing diverse cultures, globally (Forgeard, 2023).

Fortification of indigenous knowledge system content ideal for social media

The increasing reliance on social media, driven by technological advancements, has transformed various aspects of society. Sahlin (2023) highlights these changes impact on

relationships, communication, and disaster response, while Herlle and Astray-Caneda (2013) discusses the changes' implications in the workplace, and for control. Jee (2012) emphasizes the role of social media in shaping consumer opinions and organisational decision-making. Bernhaupt (2020) provides a systemic change perspective, underscoring the shift from individual to group interactions and their influence on societal dynamics. These studies collectively underscore the pervasive influence of social media across different fields, and the need for a nuanced understanding of their effects, as social media has had a big impact on society. There are many online social networking sites that are widely used and the way people engage and communicate online has altered as a result of some social media platforms. Thanks to social networking sites, people can conveniently reconnect with their old friends, colleagues, and acquaintances (Neelamalar & Chitra, 2009). These platforms can also be used to make new friends and exchange information with them, including audio, video, and photo files. Social media also have an impact on cultural norms as well fostering interactions that might not have happened otherwise. The sites also facilitates ideas being shared across borders allowing users, for example, to keep in touch with their loved ones. Due to social media, real-time social connections are now possible regardless of one's location or availability (Farhud, 2017). Social media provides opportunities for writers and bloggers to engage with their readers (Siddiqu & Singh, 2016). Platforms for social networking have the additional advantage of bringing people together on a broad platform to achieve shared goals; this has a positive impact on society. Through initiatives like campaigns, advertisements, articles, and promotions, the public are assisted to staying up to date with news, thereby increasing societies' awareness of vital information (Siddiqu & Singh, 2016).

Social media have evolved into a modern set of “hip tools” for engaging youths: for instance, a national poll conducted in 2009 found that social networking sites are used by 73% of youth, up from 55% three years prior (Lenhart *et al.*, 2010). According to Nakkula and Toshalis (2020), the future of any country, its prosperity and development depend on its youths. Social media is now crucial for young people, in the field of education to learn about new content in various subjects, to develop their writing and communication skills, to promote culture, to gather and share information on religion and politics, to improve

their way of life, and to further society's growth and development (Nakkula & Toshalis, 2020). Numerous academics have made the case that social media can help kids learn in novel ways and that teachers should use these new platforms in the classrooms (Jenkins, 2006; Ahn, 2011). The daily lives of many young people are tied together by social media, therefore, every day, the youth use a variety of media and devices for dialogue and communication with their friends and groups (Siddiqu and Singh, 2016). In the past, young people in the community exclusively socialised with their friends and the networking groups they belong to in schools, however, today's children socialise with both known and unknown individuals using social media (Siddiqu & Singh, 2016). 2013 BBC News research, revealed that “67% of Facebook users are young people and students, making it a very popular and well-known social networking platform.” These findings support the fact that youth are more focused on current happenings and connected to one another (Ghulam *et al.*, 2014). Young people, routinely, utilise the internet, mobile devices, and online games to interact and exchange information, throughout the nation (Lenhart, 2010).

The internet is actively used by youths as a significant medium for social contact (Brignall and Valey, 2005). Numerous everyday opportunities for connecting with friends, classmates, and people who share interests are provided through social media platforms like Facebook, WhatsApp, and Myspace. Young people who are geographically remote, disabled, or housebound due to sickness may find online chat a vital method of communication as the social circles are not restricted to specific locales (Fleming & Rickwood, 2004). Young individuals who might not ordinarily feel comfortable communicating face-to-face do so rather well through the internet. On social media platforms, young people may do many of the tasks that are crucial to them offline, such as maintaining friendships, meeting new people, sharing material, and exchanging ideas. Young people can gain additional benefits from social media use that have a wider impact on how they view themselves, their community, and the rest of the world (Ito *et al.*, 2007). The creation of blogs, podcasts, movies, games, and one's own social identity on social media platforms promotes the growth of new ideas (Boyd, 2008).

Most scholars have shown that there is a relationship between enculturation, and socialization (Farhud, 2017). It is vital to understand how socialization and enculturation differs, and some examples of how these two phenomena relate. Children go through a process of "childhood enculturation (or socialization) of individuals into recognizable members of a specific cultural community" as they get older, according to Kim (2007). Similar to this, re-socialization takes place when someone enters a new culture. Acculturation, or learning new cultural customs, and deculturation, or unlearning of old customs, are other steps in the process. As a result, Kim (2007) hypothesized that a person would eventually reach the assimilation stage in enculturation, or cross-cultural adaptability. Kim continued by saying that when newcomers enter an established community, whether it be in a new city, residential neighbourhood, school, or place of employment, enculturation can happen in a variety of contexts; since these terms are frequently used synonymously, defining the differences between enculturation and socialization is helpful for this study.

Clearly, the definitions of the two terms, enculturation, and socialization, vary across fields. Enculturation has its roots in anthropology, whereas socialization, which emphasizes joining a group without placing a strong emphasis on culture, is more commonly utilized in sociology (Shimahara, 1970). Enculturation is viewed as covert or implicit in anthropology and cross-cultural psychology, or learning by imitation, whereas socialization is viewed as overt or explicit, such as receiving instruction at work or at school. Enculturation is a term used in psychology and sociology to refer to both types of cultural learning (Ferguson *et al.*, 2016). Mead (1963:187) defined socialization as "the collection of species-wide needs and exactions put on human beings by human civilizations," whereas enculturation is "the process of learning a culture in all its uniqueness and particularity". One can say that the difference between socialization and enculturation is the location and forms which both take. Socialization seems to occur in a place such as a school or an office while enculturation can occur anywhere from home, or a community.

In contrast to the idea that certain types of knowledge is only conveyed to students, Prior and Bilbro (2012) developed the word “academic enculturation” to describe how students adjust to their studies, however, the meanings of the phrases are generally comparable or identical in most settings and fields. To clarify the difference between enculturation and socialization some examples are given. Language socialization, for example, is the process by which children and other outsiders to a social group integrate into that group's culture through exposure to and participation in language-mediated social activities (Morita, 2000:281). This method of socialization seeks to understand language acquisition and the relationship between language use and issues related to identity, ideologies, behaviours, and practices of a target group (Zappa-Hollman & Duff, 2015). Other researchers have investigated how joining a new academic group can help people acquire a second language (Zappa-Hollman, 2007; Morita, 2000).

Internet-based technologies have made incredible strides in recent years, and they are now widely used across all facets of society. The use of technology in daily life is becoming more and more commonplace and there is interest in using these information and communication technologies for a variety of purposes, including training and education, among others; it is, therefore, crucial to comprehend social media in its entirety. Social media refers to the use of web-based and mobile technology to transform communication into interactive activities. Social media is described as "a series of Internet-based applications that expand on the theoretical and technological foundations of Web 2.0 and that enable the creation and exchange of user-generated content" (Baruah, 2012). The author went on to say that social media, which goes beyond social communication, is typically utilized for social engagement. This usually refers to online communities where users can communicate freely and exchange details about themselves and their life through a variety of multimedia formats, including written words, images, videos, and audio tapes (Curtis, 2013). In accordance with this, Kaplan and Haenlein (2010), and Kanu (2016) in their studies defined social media as a collection of internet-based applications that build on the philosophical and technological underpinning of the web and that allow for the creation and exchange of user-generated content.

Social media encourage interactions between people, enabling them to create, share, and exchange knowledge and ideas. To communicate information, text, audio, video, photographs, podcasts, and other types of multimedia communication, are used by people. This includes a variety of online technology tools that make it simple for people to communicate; social networking websites, like Facebook and My Space are the most widely used (Boyd & Ellison 2008). Social media is defined differently but have a common function which is to communicate and convey a message, it is, thereof, relevant to outline the different types of social media and how social media has evolved over time.

Facebook and Twitter come to mind most often when we think of social media, however, the platforms go beyond these. The first long-distance communication methods were both auditory and visual. In ancient China, Egypt, and Greece, people used smoke signals during the day and beacon fires at night to communicate (Baruah, 2012). Many cultures throughout the world have also employed drums to increase the range of the human voice for communication. The current regular postal service was founded in Iran in 550 BC, when mail was transported by horse riders and wagons drawn by horses, the roots of social media were sown. Government dispatches were typically included in the mail that was sent from one location to another. Figure 2.1 below, depicts the evolution of social media..

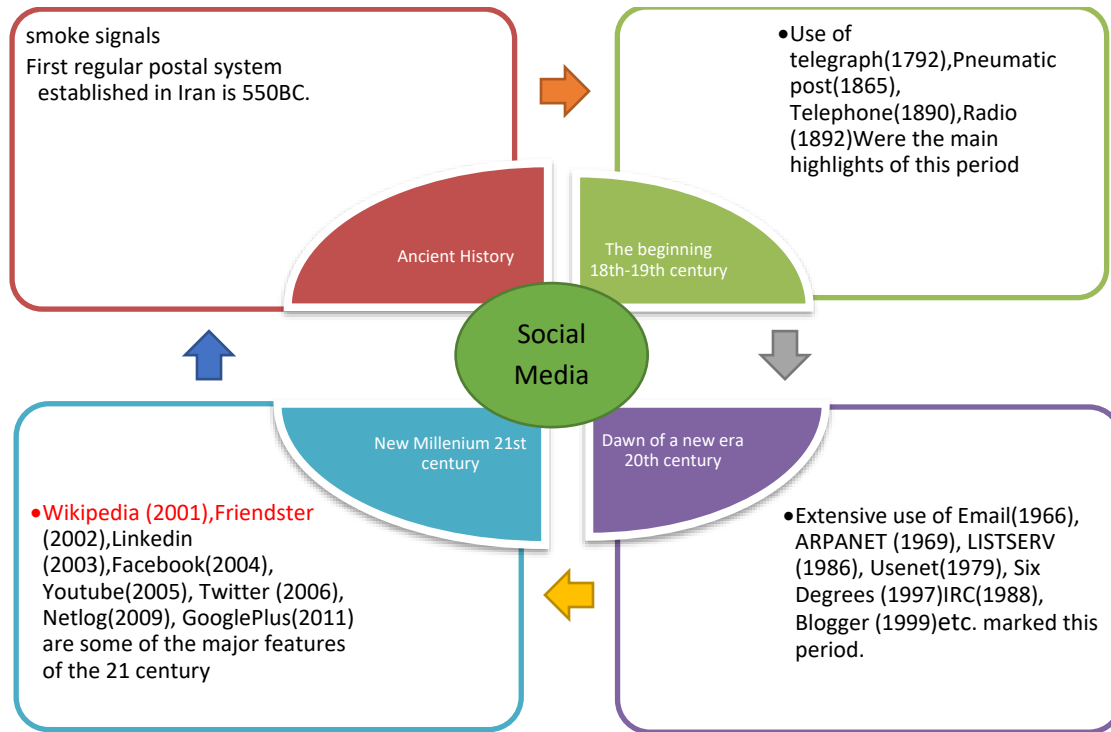


Figure 1.1: History of social media (adapted from Baruah, 2012)

According to Baruah (2012), the 18th and 19th centuries saw a number of technological advances, including the invention of the telegraph (1792), telephone (1890), and radio (1891), which helped to usher in a new era of long-distance communication. New techniques for telegraph and letter transportation emerged as a result of the expansion in the amount of express messages between enterprises, financial and legal offices, and banks in expanding cities, as well as heavy street traffic. To address the inadequacies of the Paris telegraphic network, the pneumatic post was developed. The development of the telephone and radio elevated the concept of communication to a new plane. One characteristic of the 20th century was the development and rise of the internet. An entirely new era of digital or web-based message exchange between individuals started with the growth and development of the internet. Email, the ARPANET, USENET, BBS (Bulletin Board System), IRC (Internet Relay Chat), Listserv, Blogger, Six Degrees, Live Journal, and Napster - were a few of the major venues for communication and sharing. Social networking sites saw a sharp increase in popularity in the twenty-first century with the

launch of Friendster, Fotolog, Photobucket, Flickr, Orkut, Facebook, Ning, Digg, Twitter, Netlog, YouTube, and other services (Ellison and Boyd, 2008). It can be concluded that social media has come a long way since the days of the telegraph and even from the more recent days and it continues to evolve. Social media has developed into a caucus of the online environment, as has been noticed over the past few years. Major social networks and social media websites update and improve their platforms frequently, so it will undoubtedly continue to develop in the years to come.

Social media sites began experimenting with user attraction in the late 1990s, but because they were still governed by the evolutionary ideas of the older media, they were ultimately unsuccessful. These platforms adopted the complementary and niche-media evolution frameworks after the turn of the century and began to experience long-term success (Karen, 2014). In the 1970s, social media underwent additional development into Multi-User Domain (MUD) which was a real-time virtual world that featured role-playing games, interactive fiction, and online conversation. It was also known by names, like, Multi-User Dungeon, Multi-User Dimension, or Multi-User Domain. The World Wide Web's precursors, bulletin boards, were developed in 1979 and launched in 1980, then Usenet, a system to post articles or news was developed. Real-time chat, often known as "internet text messaging" or "synchronous conferencing", first appeared in the 1980s (Ritholz, 2010). Social media is still evolving and collectively is regarded as social networks. These websites have developed into a vital communication tool for family and friends, as well as fresh platforms for knowledge exchange. These platforms allows for direct communication amongst young people and is incredibly versatile, enabling them to manipulate knowledge at frightening rates (Lilley *et al.*,2012). Social media platforms like Skype, Twitter,Facebook, YouTube and MySpace have recently been promoted as excellent dividers of race, class, and ethnicity (Shabir *et al.*, 2014).

Social networking websites, as described above, are more modern forms of social media that are "structured as personal networks, with the individual at the center of their own community" (Boyd & Ellison, 2008:219). The term "social media" is used more loosely in this section to also encompass the early forms of internet communication; these include social networks based on the web of connections paradigm and websites for public policy

advocacy (Ritholz, 2010). With the emergence of various social networking sites in 2000, social media saw a significant boost. This significantly increased and changed social networking-based interactions between people and organisations with similar interests in areas like friendship, music, education, and movies. Among sites that were launched were - Wikipedia, Six Degrees, Cyworld, and Lunar Storm while Myspace, LinkedIn, Last FM, Tribe.net, and Hi5 were among the services introduced in 2003. 2004 saw the evolution of well-known platforms including Facebook Harvard, Dogster, and Mix it. while Yahoo!, YouTube, Cyword, and Black Planet also appeared in 2005 (Junco *et al.*, 2011).

Findings have reported that the statistics of social media users has risen to 83 percent for people at the ages of 18 to 29 years (Duggan & Brenner, 2013); in 2014, 982 million people used Twitter, and 300 million people used LinkedIn (Smith, 2014). Friendster was then introduced and by 2011, people utilizing social networking sites had roughly doubled (Hampton *et al.*, 2011); as of October 2012, Facebook has more than one billion active members (One Billion, 2012). Some academics consider the emergence of the internet to be a turning point in the history of mass communication, claiming that the web has revolutionized how people interact and communicate (Hung & Yuen, 2010).

2.10. Social media classification and user content

Social media classification can be complex, however, according to Baruah (2012) “Magazines, internet forums, weblogs, social blogs, micro-blogging, wikis, podcasts, images or pictures, videos, ratings, and social bookmarking, are just a few examples of the many various formats that social media can take.” These formats outlines that the use of social media can be differentiated by these formats as some of the social media platforms are known by these formats for information sharing. These formats of communication are effectively used with an individual or a group of individuals (Baruah, 2012).

Networking, blogging, user-reviews, and content creation and sharing

Blogs (derived from the word weblog) are online journals where individuals, groups, or companies present records of their actions, opinions, or beliefs. Many websites, including

Wordpress.com, Blogspot.com, and Blogger.com, let users establish blogs without charging a fee. These websites allow anyone to start a blog, and anyone may access that blog simply by typing the website address, also known as the URL (Pempek *et al.*, 2009). The sub-genre of blogs, known as “microblogging,” is also very popular; this is a site similar to a blog, except that a post can only contain a certain number of words. An example of microblogging may be the sharing of brief content on social media platforms (Agharazi, 2011).

Sites that produce and share content:

These websites provide informational resources on a range of subjects. These include video-sharing websites like YouTube.com, photo-sharing websites like Flickr.com and Picasaweb.com, slide-sharing websites like SlideShare.com, and document-sharing websites like Docstoc.com, among others. All internet users can access the free information on these websites. On these websites, users can browse the content, download it, and use it for free; in addition, users create the content. The term "crowd sourcing" also applies to this kind of user-generated content (Calvert *et al.*, 2009). People can post and share videos and PowerPoint presentations on SlideShare and YouTube and for most people who lack access to educational resources, this is a significant benefit.

The social networking site, Facebook was introduced in February 2004 and is run independently by Facebook, Inc. When the site was begun, it was only available to Harvard students; it was created by Mark Zuckerberg (2004) and others while he was a student at Harvard. Later, high school students were given the opportunity to register on the platform, and eventually, everyone aged 13 or older (Boyd, 2007). Facebook had more than 500 million active users as of July 2010 and was named the most popular social network in the world in January 2009. Google claimed in May 2010, that Facebook had more worldwide visitors than any other website, based on findings from 1,000 sites around the world (Times, 2010). Users can set up a personal profile, add other users as friends, and exchange messages with them which can also include automatic notifications, images, and comments when users update their profile. Facebook users can join other groups with similar interests, categorized according to factors like, place of employment, educational institutions, interests or other factors. Anyone who is at least 13

years old who wants to use Facebook can register as a user, hence, the amount of people using Facebook is increasing every day. The right to run international advertisements on Facebook was part of Microsoft's purchase agreement, and other businesses have already done the same (Stone 2007). For instance, Nike ran a Facebook advertisement during the 2010 FIFA Football World Cup, and within minutes, an average of 8 million people had signed up for Facebook (Kevthefont, 2010).

Facebook owns a freemium, multi-platform chat, and Voice over IP (VoIP) service as well as WhatsApp Messenger (Metz, 2016). These enable users to share photographs, documents, user locations, voice and video calls, texts and voice messages, as well as other media services. As long as a user's mobile device is connected to the internet while using the desktop software, WhatsApp may be accessed from Windows and Mac desktop computers as well as mobile devices. When registering for the service, users must supply a regular mobile phone number (WhatsApp.com, 2019). A dedicated business app, WhatsApp Business, aimed at small business owners, was created in January 2018, to enable companies to interact with clients who use the normal WhatsApp platform, although, initially, users could only chat with individuals or unofficial groups on WhatsApp. Client application was developed by Mountain View, a California-based WhatsApp Inc., which Facebook acquired in February 2014 for roughly, US\$19.3 billion (Constine, 2018). It has replaced other social media platforms as the main social network in several nations, including Brazil, India, and a sizable portion of Europe, including the UK and France (Metz, 2016).

Myspace rose to prominence as the most popular social networking site in the US in 2006, but was surpassed by Facebook, as the most popular social networking site, globally, in 2008. Myspace receives 43.2 million monthly visitors and its users have the option to personalize their profile information to include specific information about who they are and what interests them. Additionally, Myspace features a specific profile platform for musicians where they may download all of their tracks in mp3 format.

The world's most well-known online video community is YouTube, which was formed in 2005 and allows millions of users to find, watch, and share unique videos. A major distribution network for original content producers and advertisers, both big and small,

YouTube offers a platform for individuals to connect, educate, and inspire others around the world. Social media enable talks to simultaneously reach a large audience, which enables conversations to quickly spread to many forums.

2.11. The impact of social media on cultural tourism and enculturation

Social media has provided some growth on cultural tourism, whereby, information about destinations is easier to obtain, people are also able to give trip advice and share experiences with other community members. There is room for growth in cultural tourism, but more data needs to be made available, for instance, the cultural experience should be improved with better organisation and information on the cultural attractions. Facebook pages about cultural sites attract visitors and enhance the experience, as people can view and have imaginary tours of cultural places (Marinakou *et al.*, 2015).

Small communication devices have been introduced, demonstrating how technology has advanced. These technologies include pocket PCs, laptops, iPads, and even basic mobile phones, hence, it is possible to use them anytime, anywhere to access social media (Waqas *et al.*, 2012; Prescott, 2014). Social media has been used as an innovative method of education. In the educational settings, students should be taught how to utilize social media appropriately, productively and effectively; rather than using platforms for chatting or texting, they should learn how to use these media for educative purposes (Gitanjali, 2013). Student collaboration has improved in both quality and quantity because of social media, for through numerous social networks, like Facebook, Orkut, and Instagram, students can swiftly contact one another or share information (Siddiqui and Singh, 2016). Furthermore, it is important that students complete practical work in addition to their coursework, so to improve their knowledge skills, they can also create blogs for both themselves and their course contents (Gitanjali, 2013). Students can learn how to efficiently manage time and resources, master the art of accessing and processing newly-acquired abilities in a meaningful context, and communicate this information to the intended audience in a clear and understandable manner. Through the use of the internet, students can create dialogues for debate and share their own opinions, expertise, and experiences (Wakefield and Rice, 2008).

Recent studies have shown that using social media for teaching has, generally a positive impact on students (Nelson *et al.*, 2005; Chen *et al.*, 2010; Junco *et al.*, 2011); for instance, Junco *et al.*, (2011) discovered that college students used Twitter in beneficial and educationally relevant ways, suggesting a favorable association between using that medium and student performance.

The possibility of children participating in these international online communities, however, is both alarming for parents and educators and an exciting topic for social science research. A study conducted with regard to pupils and social networking sites, educators and parents in the United States face challenging ethical dilemmas (Ahn, 2011). Parents continue to worry about safety and the impact social media may have on their children's social development, and some schools have even tried to ban access to social media during school hours (Lemke *et al.*, 2009).

Social media allows people to create false identities and superficial connections; this is a key weapon in the recruitment of criminals and terrorists, despite all the advantages of rapid information sharing. However, all of these negative effects are surpassed by the advantages of using social media.

2.12. a) Some negative impacts of social media on youth

Many advantages are associated with social media's quick information sharing. Unfortunately, social media also makes it possible for users to construct false identities and superficial connections, which can contribute to anxiety and some misgivings and serve as a vital tool for the recruitment of terrorists and criminal elements. The dangers that this uncensored and unreported form of communication poses are described in this section. It is essential for users to be responsible and ensure that their knowledge of social media and its effects are continually assessed, along with what is occurring in the world, and for users to exploit social media for good purposes and advancement. It is obvious, however, from current literature that social media has specific detrimental effects on individuals, particularly young people.

A recent study has raised the possibility of a brand-new phenomenon, known as "Facebook depression," which is described as occurring when people spend a lot of time on social media platforms, like Facebook, and then start to display traditional depressive symptoms (Brockman, 2011). The pursuit of acceptance and maintaining relationships with peers are crucial aspects of social life, but the intensity of the online environment, which necessitates ongoing participation, fosters a level of self-awareness that in certain people can lead to sadness. Like those who experience depression offline, those who experience depression on Facebook, run the danger of social exclusion and occasionally seek harmful websites and blogs for "help" that may encourage substance misuse, unsafe sexual behaviour, and aggressive and self-destructive actions (Jacobs, 2014). One of the unintended consequences of using social media excessively is depression, which pertains to other social networking sites, as well as Facebook. Starr *et al.*, (2009) conducted a study to determine if there is any relationship between social media and depression. In their findings, they revealed that, in a sample group of teenage girls, excessive use of Facebook leads to a higher risk for depression and anxiety. The study's findings also demonstrated that users who frequently shared their difficulties on social media with friends felt more anxious than those who did not. The youth are particularly susceptible to feelings of extreme self-consciousness, anxiety, and, ultimately, depression due to social networking because it is very easy for them to become overwhelmed by events (Starr *et al.*, 2009).

Another study conducted in Michigan State University discovered a 42% rise in social anxiety and a 70% increase in self-reported depression symptoms among those who use social media (Becker *et al.*, 2013). These results support the notion that the youth who use social media excessively have a higher chance of developing depression, anxiety, and eventually stress. Real-life relationships also start to suffer when people spend a lot of time on social media. By investing so much time and energy in the fictional world of social media, people may end up neglecting close ties with loved ones and family members; even parents may lack the time to spend teaching their kids values and a way of life. People who construct false social networking profiles and befriend individuals online while posing as someone else are known as "catfish" (Auzeen, 2012). Pauline Wiessner, an anthropologist at the University of Utah who specializes in social networks,

points out another aspect of catfish: anonymity also permits darker inclinations. In one tragic incident, 13-year-old Megan Meier hanged herself after being cyberbullied on social media by Josh Evans, who turned out to be a fake profile made by her adult neighbour; Josh Evans had been harassing Megan Meier online. Social media encourages fleeting relationships that may lead to long-term emotional and psychological issues (Brockman, 2011).

Besides the emotional problems described above, social media also enables criminal activities, such as exposing youth to human trafficking. As social media usage rises, unsavoury characters and careless people profit from the freedom social media platforms provide to deceive, attack, and harm others. Social media has been used by many criminals to conceal their identities while committing a variety of crimes, including cyberbullying, cyberterrorism, human trafficking, and drug dealing (Brockman, 2011).

Due to the ability of bullies to post things online and belittle victims in front of their peers, cyberbullying has grown to be a significant problem among young people in recent years. Bullying is defined as an aggressive act committed repeatedly and over time by a group or an individual against a victim who is unable to protect himself or herself (Bannink *et al.*, 2011).

2.12. b) Positive impacts of social media

There are now more opportunities for educational improvement because of the sudden interest in using information and communication technology to enhance teaching and learning in higher education. To facilitate active learning, or the direct application of knowledge through interaction, university lecturers have begun using social media (Kassens-Noor, 2012; Prescott, 2014). It is hardly unexpected that university lecturers see social media as a potentially formidable teaching tool in an era where, Facebook, Twitter, and YouTube, are so widely used. Twitter, for example, has been singled out for holding “potential as a powerful learning tool that can readily transmit knowledge, inform learners, and extend beyond individuals to their social networks” (Kassens-Noor, 2012:12). Previous research has also emphasized the potential of social media as a teaching tool (Junco *et al.*, 2011; Kassens-Noor, 2012; Prescott, 2014).

It is, therefore, necessary at this juncture to state some reasons why social media can be used as a tool to facilitate learning and teaching and possibly be used for enculturation. According to the literature, social media often consists of websites and programs that let users engage in social networking and produce and share content. Popular social media platforms include Instagram, Tumblr, LinkedIn, and Myspace, in addition to Facebook and Twitter. Facebook is the biggest social media platform online, with 1.28 billion daily active users as of the first quarter of 2017 (Facebook, 2017). Facebook posts can be pretty lengthy (up to about 63,000 characters). Facebook users can comment on postings, publish messages, images, and videos, add hyperlinks (highlighting words connected to other websites or to further accessible information), and highlight terms. Instructions to contribute to postings can read as - *To "offer input and connect with topics you care about," click the "Like" button* (Facebook Help Center, n.d.). Regarding Twitter, a typical message, or tweet, is brief and is only allowed to be 140 characters; despite this restriction, Twitter users can follow and be followed by other users, retweet content, and respond to direct messages. Twitter users can include links within tweets, which allow quick access to further information, to circumvent the 140-character restriction. They might also utilize hashtags to give tweets context and metadata. Guo and Saxton (2014) claim that hashtags are crucial to advocacy organisations for gathering knowledge, quickly sharing information, and organizing supporters during advocacy campaigns. Furthermore, Gordon (2014) observed that such technology advancements increase social media's capacity to promote communication and build communities online. These reasons show the potential social media platforms have to share any information at any given time. It means that if one is able to share content (messages, photos, and videos) then one can teach our youth about their culture and traditions. This is an opportunity to not only transmit such information to the youths but to preserve indigenous knowledge that seems to be fading rather than being transferred to generations to come.

2.13. The integration of Indigenous knowledge system on social media

The rationale for integration of indigenous knowledge systems on social media is because of the benefits these platforms provide to users. Social media has several advantages for people, communities, and organisations; its ability to bring together diverse people and

groups, even those in far places, and give them a sense of shared experience is undoubtedly a benefit. Platforms on social media, for instance, have been attributed with inspiring the Arab Spring Revolution in the Middle East and Northern Africa as well as the Occupy Wall Street rallies in New York City (Obar *et al.*, 2012; Sorkin, 2012; Guo, 2014, Penney and Dadas, 2014). Lately, there was a social media "resistance" movement in Washington against the Trump government (Lever, 2017). This shows the power that social media has in connecting people, who are pushing a common agenda.

Additionally, the usage of social media platforms for social contacts, trade, commerce, technology, and medicine has increased during the past 20 years (Van Weert, 2006; Yeboah and Ewur, 2014), although, some important figures in education have been reluctant to use these platforms to support teaching and learning (Sayan, 2016). Malecela (2016) describes how social media can help educators and support instruction. Sayan's 2016 argument that social media platforms like WhatsApp could enhance instructors' cooperative information discovery, cooperative learning, and knowledge sharing, supports this point of view. With 1.2 billion members as of February 2017, WhatsApp was the second-most popular SMP, after Facebook with 1.9 billion users (Sparks, 2017). WhatsApp is an instant messaging (IM) service that enables users to communicate with contacts via text or multimedia messages (Kharade, 2016). WhatsApp's ease of use and inter-operability with the majority of digital devices and operating systems are what draw users to it (Kharade, 2016; Sparks, 2017). WhatsApp's versatility resides in its capacity to enable the sharing of text messages, conversations, photos, audio, video, and site connections inside groups that have been created (Bouhnik and Deshen, 2014; Sayan, 2016). With WhatsApp, all members must become active participants and co-producers of material and learning processes, rather than merely recipients, in a digital future where ubiquitous computing and demand-driven learning are the norm (McLoughlin and Lee, 2008). It is clear from this that anything that can be taught, including culture, will be able to reach a huge audience in a short amount of time. Additionally, it appears that the most widely utilized social media platforms are Twitter, Facebook, and WhatsApp, thus, it is recommended that all instructional content must be published on these platforms.

In a different study, Nelson Laird and Kuh's (2005) used data from the National Survey of Student Engagement to look at the connection between students' usage of technology/ social media and other forms of engagement. The findings of the study showed a significant, favorable correlation between the use of information technology in education and other successful educational practices, like active and collaborative learning. A number of scholars have asserted that social media can be used to promote civic involvement and achieve social change objectives (Aaker and Smith, 2010; La Riviere *et al.*, 2012). The advantages of social media for civic involvement include people's ability to communicate and contribute in real-time as well as to develop an essential feeling of community that can promote collective action (Guo and Saxton, 2014).

When it comes to civic involvement, some academics have questioned whether online connections can be just as effective as face-to-face encounters, particularly when it comes to fostering the levels of trust required for long-term collective action (Van Laer and Van Aelst, 2010; Harlow and Guo, 2014). Shulman (2009), for instance, has long questioned the effectiveness of online public involvement. In the same vein, Soon and Kluver (2014:502) mentioned “doubts pertaining to the relationship between communication on the web and its outcome in terms of engendering participation in collective campaigns”. Similarly, Calvert (2009) conducted a survey among 92 undergraduate students in the United States with the aim of understanding the reasons why college students use social network sites. The study's objective was to offer descriptive data regarding college students' use of social networking sites. The results of the study indicate that students used social network sites mainly for interaction with friends with whom they had pre-established relationships. The breakdown of the results indicate that college students spent plus or minus 30 minutes daily on social network sites, during which students spend extensive periods observing the contents of profiles such as opinions and pictures of other students, rather than posting contents. The results also indicated that the students use opinions from their peers to clarify the sense of their worth and they develop friendships based on opinions they identify with. This can all attest that social media can be possibly used for teaching and learning, hence, using it for enculturation of youth is possible Enculturation through social media could be easy as most youth have access and are able to obtain information instantly, from its source.

2.14. Current trends and future possibilities of social media

For the past three decades, the model of communication has drastically changed and continues to change with new developments. Currently, Email has become one of the most efficient way people communicate as it allows communications to be fast when compared to writing letters as used in the past. Solo-Anaeto and Jacobs (2015) state that email has opened another form of communication where information is sent using shorter texts.

The online communication platforms have now become the most popular tools as people currently use them to communicate and share everything with one another. Additionally, broadcast technologies, like Facebook, offers another form of communication where short bursts of communication which can be accessed, fast, by a large group of people (Mingle and Adams, 2015). X platform, formally known as Twitter, for example, provides instant summary of news or activities. The physical characteristics of proprioception, which tells a creature where its extremities are through the reception of sensations produced within the organism, has been used to describe this phenomenon and has been given the label “social proprioception” by Clive Thompson (2007). Without engaging in direct conversation, social proprioception provides a sense of connection and knowledge by letting people know where the nodes of their communities are. The location where people connect with friends and foster a feeling of community is online. A computer with an internet connection is increasingly at the center of a variety of media exchanges and a doorway to a variety of social areas for work and leisure (Markwei and Appiah, 2016). Online gathering places where users, residents, or players may engage and express themselves have emerged, thanks to social networking sites like Facebook and MySpace as well as virtual worlds like Second Life and World of Warcraft. They provide a means for users to stay in touch with their offline communities, such as their social and professional networks (Edosomwan *et al.*, 2011; Ohiagu and Okorie, 2014). Additionally, these networks enable those who might ordinarily only communicate occasionally to maintain relationships with friends they make online or colleagues they met at

conferences, for example. Other platform for online communication that is focused on sharing, preferences, and popular culture is represented by websites like YouTube and Flickr. Visitors can explore videos on YouTube or photographs on Flickr, share personal preferences, provide comments, and post original works of art (Solo-Anaeto and Jacobs, 2015).

In addition to hosting current news broadcasts, TV series, movies, and music videos, YouTube also serves as a storehouse for popular culture. The interactions that take place on these websites are based on common interests and involve not just verbal discussions but also commentary in the form of original or derivative works that draw inspiration from well-known works (Barauh, 2012); because of this site's potential for social and professional relationships, people like this sort of media. The appeal lies in the relationships that these online spaces foster, whether it be something as simple as returning to see what new comments have been added to your own or something more substantial like taking a class or attending a presentation in a virtual setting.

2.15. Traditional practices of youth enculturation

Traditional medicine, including traditional healing practices, plays a significant role in South Africa's healthcare system and despite colonial attempts to suppress it, traditional medicine has persisted and is now recognized as a form of complementary alternative medicine (CAM) (Truter, 2007; McFarlane, 2015). The practice is deeply intertwined with cultural and religious beliefs, and is often preferred over western medicine by rural communities (Ross, 2007). Efforts, therefore, are being made to institutionalize and integrate traditional medicine into the country's healthcare system (Mothibe, 2019).

Ndou-Mammbona (2022 and 2023) highlight the potential of *Vhavenda* traditional initiation schools in positively impacting the management of HIV and AIDS, suggesting the use of these schools for prevention and instilling positive behaviors. Ndou-Mammbona (2023), however, also notes that some information perpetuated in these schools can fuel the spread of HIV. The use of traditional entertainment, such as cultural

dances, is also discussed as means of curbing the spread of HIV (Ndou-Mammbona, 2023). The challenges of accessing indigenous research settings in the Vhembe district, particularly in relation to traditional health practitioners and leaders, are also highlighted by Peu (2020).

According to some academics, there is something known as "traditional enculturation," which is essentially how enculturation was practiced in the past or more specifically, traditionally. One of four socialization techniques parents use to pass on ethnic/racial information to the next generation is enculturation, also known as "cultural socialization" (Hughes *et al.*, 2006). Berry (2014: 521–538) provided examples of how traditional enculturation occurs in the book - "Handbook of Socialization: Theory and Research." In his examples, he described how enculturation typically happens through interactions, like family discussions, school plays, observations (like watching food being prepared), attending initiation school, attending religious services, as well as coaching (like during social conventions by youth who are physically rooted in their heritage and culture (Berry, 2014). Different cultural transmission channels, such as vertical (parents to children), oblique (other adults and institutions to kid), and horizontal (child to child), are used for traditional enculturation (Ferguson *et al.*, 2016). The enculturation efforts of parents have a significant impact on how their kids develop, giving them advantages such as increased academic engagement, efficacy, self-esteem, and ethnic identity (Hughes *et al.*, 2009; Umana-Taylor *et al.*, 2013). In order to become enculturated, people often observe how things are done at home and in their social circles.

Chicolt (1962) provided a concrete illustration of this type of enculturation. He investigated the enculturation in a Mexican Rancheria for his research (a village north of San Lois Potosi, in Mexico). A girl typically is between the ages of 9 and 10 before she is given specific responsibilities like washing dishes, washing and ironing clothes, preparing meals, or watering the cows (when the men are not available). He explained that enculturation occurs as a transmission of household skills, where some simple chores like grinding corn or feeding the animals might be assigned to children as young as four years. A girl learns these abilities primarily by imitating her mother or elder sister, and if

she starts to make mistakes, her mother will show her how to do it correctly. A nine-year-old girl will be in charge of bathing and dressing her younger siblings in addition to doing household tasks. A girl will go back to her mother for additional teaching if she realizes she needs it after being married. The capacity to perform household duties appears to be the primary criterion for women in this situation; this is also true, in my experience, of the *Vhavenda* culture. When I was young, through observation, I was able to do the basic chores such as sweeping, cleaning, cooking, fetching wood, water and washing, as a preparation for marriage and life ahead.

Nowadays, people no longer observe and emulate what their elders are doing, however since social media is accessible by many people, the sites can assist youth to learn all this. Transmission of economic abilities is another type of enculturation (Chicol, 1962). According to the author, herding sheep or cows and growing corn and beans were the main sources of income in the Mexican Rancheria community. When there is enough rain, despite the extremely dry climate once every five years, this allows for an excellent production. The locals have severely overgrazed the common pasture because they are ignorant of contemporary conservation techniques. There are no domestic industries there, in contrast to some other Mexican villages.

Oxen, burros, or horses are used to plough the fields, and corn is planted by hand. Boys first observe their fathers or older brothers ploughing and planting maize, and then they follow their instructions. Depending on the father's disposition and the age the boy begins working in the field, the length of the teaching might range from a few days to several weeks. Giving of instruction can start when the boys' age range from 8 to 13 years, depending various factors - the father's attitude, the boy's personality, or whether an older brother is available to help in the field. Girls might occasionally help with sowing the corn, but not with ploughing; they may help with the harvest as well. Boys may begin assisting in herding the animals in the pasture as young as six years old and some may frequently miss school because of these tasks, but girls are not given such responsibilities. While some Mexican men may never learn how to construct a home, all men learnt how to create bricks by watching their fathers as children. Many people also learn how to create lime by building a three-foot-high pile of cow dung, adding a sizable chunk of limestone

on top of it, and covering the entire thing with wood until it reaches a height of four feet; the lime is created after this is fired. It is clear that the simplest method of passing down cultural traditions is by observation of what older or more experienced people do, which is then imitated by the younger people. It is safe to conclude that, even in the Mexican environment, the enculturation process is essential for passing down culture and customs from one generation to the next.

The idea of remote enculturation is discussed in a variety of related works on the transmission of culture, most notably enculturation and ethnic/racial socialization. Enculturation fundamentally "seeks to transform individuals into capable members of a culture, encompassing identity, language, rituals, and values" (Schonpflug and Bilz, 2009:213). All children are affected by the transfer of cultural norms and values through enculturation, but youngsters growing up outside of their family's heritage can also be affected by remote enculturation. Under these circumstances, enculturation from home may not be possible. Remote enculturation is the practice of interacting with cultural heritage primarily through indirect means, such as phone or internet conversation, objects, or books, as opposed to in-person (Ferguson *et al.*, 2016). Barrera and Bielby (2001) showed how telenovelas help Latin Americans to remain emotionally connected to their cultural heritage, by using familiar scenery, values, patterns of interaction, and cultural styles. Ragusea (2014) showed how recently, Latino emigrant families use smart phones to stay in touch with their relatives in Latin America. It is obvious that enculturation should not be restricted to the conventional face-to-face form, in the light of new advances. Remote enculturation has been linked to a number of favorable developmental outcomes, particularly, in young people (Rivas-Drake *et al.*, 2014).

Learning scenarios are no exception to the rule that people's activities, particularly their intellectual acts, are often related to the circumstances in which they find themselves in (Brown *et al.*, 1989). Learners typically act in ways that are supported by their surroundings in both schools and other contexts (Costa, 1991). Enculturation, according to Soldier (1985), is the process by which people become familiar with and identify with their traditional ethnic culture. He went on to give an example of the enculturation process, illustrating how a child's first exposure to society begins in school. In most cases, the

transition is easy because many characteristics of home are also present at school. The youngsters felt safe in their knowledge of how to behave and what to expect when the home and school cultures were congruent, during the enculturation process.

2.15. Gender and social media enculturation

In female enculturation, a woman learns from a very young age that her power rests on the institution of matrilocality and the continuity of her relationship with her mother, thus Arvelo-Jimenez (1971:32) emphasizes that "mothers are expected to instill in their daughter's minds the belief that only death can break the bond between them." For beyond the all-important network of a woman's extended family, lies the world of the adult males to which she must submit, whenever she enters. A woman's socialization begins from the moment she is old enough to distinguish spatial and temporal relationships (Guss, 1982). The author in his study investigated the enculturation of Makiritare women of Venezuela and described their ways as "female enculturation". In his research he identified that the world is made up of two concentric circles with the outer serving as a support for the inner. In this case the daughters learn from their mothers, older sisters, and other older females.

According to Guss (1982:261), the younger females will learn that the only time women enter where there are men is when they bring the men food or when they participate in occasional festivals. If they accompany their mothers or elder sisters in serving the men their meals, they will note that the women do not speak in the presence of the male group, but maintain a subservient and respectful attitude, mutely awaiting any orders the men may have. The young females will also observe that the women only eat after all the men have eaten. In addition to this early and partly subliminal socialization, will be the fact that the male population in the household is continuously changing whereas the female remains stable. A young girl therefore quickly learns that secure relationships must be built with women and not men (Guss, 1982:262). As girls start learning the skills necessary for a woman, both in the extended family and in the greater community of women, this deep identification with other women is strengthened.

Guss (1982) further explained that all these skills and knowledge are the responsibility, exclusively, of women, with no optional male-female tasks available to the population. Even in the rare instance where men and women are forced to participate in the same task, the Makiritare will quickly invent some form of sexual differentiation. A youngster will, therefore, learn from an early age that women are responsible for all carrying, for gathering wood and maintaining the fires, for all of the cooking, and for serving the meals. They will also learn that women oversee child rearing, with the young boys leaving the family circle around the age of ten. Finally, the female youth will learn that the women are responsible for all the horticultural work related to planting and harvesting. These jobs are learned by the young girl through the simple process of imitation and observation. This is an example of informal education and starts early with girls accompanying their mothers at one time or another in almost all tasks (Wilbert 1976:8). By age three, girls are already starting to handle knives and soon after begin participation in the processing of yuca with the peeling of the tubers.

According to Kim and Abreu (2001) enculturation can be categorized into acquiring cultural behaviours, values, knowledge, and identity; these categories are believed to fit into the behavioural dimension. These authors further outlined the aspects of the behavioural dimension, as activities such as choice or preferences regarding language use, friendship, and food. An investigation conducted by Zimmerman, *et al.*, (1998:206) among 121 Native American adolescents to measure their level of enculturation by determining if Native American adolescents identified with their culture, and if they participated in their cultural traditions, is an example of a study into behavioural enculturation. In this study the authors' findings revealed that enculturation had a positive influence on self-esteem and self-worth. Lower levels of enculturation lead adolescents to experiment with harmful behaviours, such as alcohol and substance abuse (Somani, 2008). The behavioural enculturation to Asian culture and behavioural acculturation to the dominant European American culture and their possible relations to positive psychological functioning among Asian American adolescents. In their findings, both high behavioural enculturation and acculturation were found to be related to positive psychological functioning, however, post-examination of the results revealed that enculturation was positively associated with general self-efficacy, cognitive flexibility, and

the collective self-esteem dimensions of membership, privacy, and identity. The above findings indicate that cultural behaviours are a critical area of study among enculturation researchers.

To understand enculturation, it is vital to know other terms and phenomenon that are closely related to enculturation as outlined in the literature. Kim and Abreu (2001) describe enculturation as the process by which individuals retain the norms of one's indigenous group, for example Asian American, while acculturation is the process by which individuals adapt to the norms determined by the dominant group. In another study, enculturation was described as maintaining aspects of one's culture of origin while living within another culture, while acculturation was said to be a multidimensional process of adapting to the host majority culture (Gonzales *et al.*, 2002). According to these authors, it is believed that within the acculturation process, a member of one cultural group changes his or her behaviours, thoughts, beliefs, and attitudes to become more in-line with the norms of another culture. It can be construed that both enculturation and acculturation basically describe the behaviour of an individual when living in a different culture or place, although, one individual may be able to maintain or retain his/her cultural traditions (enculturation) while the other may not be able to retain, rather, he/she adapts or learns a new cultural tradition (acculturation).

As from the literature it seems that the acculturation process is a popular area of study in comparison to enculturation. Other authors also gave different views on what acculturation is, although, these definitions do concur with each other. Redfield *et al.* (1936:149) defined acculturation as a "phenomenon when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups." Shibutani and Kwan (2017) described acculturation as learning a new cultural system or the culture of the host country. They noted that this process occurs when outsiders experience internal conflicts that make them vulnerable to outside influence and force them to acquire new knowledge. The phrase - "change in persons whose major learning has been in one culture and who take over traits from another culture" - was coined by Marden & Meyer (1968: 36) to explain the phenomenon.

In an effort to demystify the term, acculturation, Kim in 2005, adopted the term "stranger," which was used to describe people who arrived and established themselves in a new cultural or subcultural setting. In addition, it was applied to persons who "resettle for varied lengths of time, as well as members of ethnic groups, who cross sub-cultural boundaries within a society"; the term "stranger" also applied to immigrants, and refugees. According to this literature, people who are prone to acculturation are usually immigrants, refugees, and sojourners, however, from the researcher's observations, acculturation can occur on a small scale, such as in a region, province and within a country. In South Africa for example, there are people who leave Limpopo Province to Gauteng Province for work, and they adapt to the new culture by speaking the language and imitating the ways of living of other cultures that are dominating Gauteng. Some cases can be found in places within the *Venda* region where some *Tshivenda*-speaking people relocate to a place that is populated by Tsonga or Pedi people and they adapt to those cultures.

Berry *et al.*, (1989) have proposed a different theory that explains the connection between enculturation and acculturation. According to these researchers, there are four fundamental statuses that can be used to describe these experiences - "integration," "assimilation," "separation," and "marginalization." These statuses indicate distinct levels of combined enculturation and acculturation. When a person starts to favor both the dominant groups and the indigenous cultural standards, integration has happened. As a result, people with this status exhibit both high acculturation and strong enculturation features. This type of result is also known as "biculturalism," and it is comparable to the "Asian American" type described by Sue and Sue in 1971. Assimilation, on the other hand, takes place when a person rejects his/her indigenous culture and favors the culture of the dominant group (high acculturation and low enculturation). While separation is what happens when a person favors his/her indigenous culture and has little interest in learning about the culture of the dominant group (strong enculturation and low acculturation). Finally, marginalization happens when someone does not value both cultures (low acculturation and enculturation). There are individuals who can display traits of either high or low acculturation, as well as strong or low enculturation in their daily living, choices as well as behaviour. This can consequently lead to the evolution of new traits and

phenomena that cultural traditions may not be able to withstand, hence, will have to evolve.

There are some studies that illustrate different forms of acculturation and their relationship with enculturation. There has been numerous research, for example, on behavioural enculturation and acculturation among Asian Americans and their connections to attitudes toward requesting assistance. According to Zhang and Dixon (2004), positive attitudes regarding seeking out professional psychological services relate to high acculturation and low enculturation. A study by Gim *et al.*, (1990) discovered a link between low acculturation and strong enculturation and a higher inclination to seek therapy. Atkinson *et al.*, (1995) found no connection between acculturation and enculturation and readiness to seek counselling, which illustrate contradictory findings. Atkinson *et al.* (1990) note that poor ratings of counsellors and psychologists as help-providers were associated with high acculturation and low enculturation. On the other hand, Leong *et al.*, (1995) discovered that high levels of acculturation were a major predictor of favorable attitudes towards group therapy. The relationship between attitudes toward adaptation and help-seeking, however, looks ambiguous based on these known studies.

In another example, Ojeda *et al.*, (2016) investigated the impact of ethnic identification, conscientiousness, and acculturation on the self-efficacy of Latina boys and girls making professional decisions in the United States. The results show that Latina girls had stronger enculturation and acculturation than Latino boys. Compared to Latino boys, acculturation was found to strongly predict girls' career decision and self-efficacy; enculturation did not, however, significantly influence either boys or girls' job decision and self-efficacy. An interaction between acculturation and enculturation did not significantly predict career decision and self-efficacy for boys or girls. It can be concluded that both acculturation and enculturation play a part, to some extent, on the decision-making capacity of an individual, be it career-wise or life in general.

Acculturation, like enculturation can have an impact on personal beliefs, values, behaviors, as well as identity and can bring some changes that not only affect one's daily life but also the interactions within families. Schweitzer *et al.*, (2006) support this observation as they emphasized that acculturation led to some form of friction and conflict

due to a person's shifts in beliefs, values, behaviors, and identity. These academics went on to say that acculturation can also have advantageous effects. The impact of acculturation is felt most strongly in families, when different family members adapt to the host culture at various speeds or paces (Phinney *et al.*, 2000). The acculturation gap refers to this variation in the rates of individual's cultural changes in attitudes, beliefs, language, and identity (Telzer, 2010).

Other scholars also measured the impact of this acculturation gap on families, such as between parents and children. The effects of the acculturation gap on family dynamics and the amount of time spent with parents were measured by Lazarevic *et al.* (2012). The researchers evaluated the degree to which young adult Serbian migrants assimilated into the host society, yet retained their cultural traditions. The outcomes were in line with what Rick and Forward discovered in 1992. In general, Serbian young adults believe that they assimilated American culture better than their parents did. This cultural divide in America makes families less harmonious and reduces the amount of time spent with parents. This research made use of reports of parental acculturation from teenagers and young adults as participants. When many responders from other domains are included, the detrimental impacts of acculturation on family connections become even more complex. Merali (2004) for instance, investigated the acculturation status and intergenerational gaps in parent-adolescent dyads of Hispanic refugees. In line with earlier research, parents showed less behavioral acculturation than adolescents. Additionally, the acculturation gap between parents and adolescents was sometimes overlooked and misjudged, which may lead to family conflict brought on by incorrect interpretations of diverse actions (Do, 2016).

2.16. Utilization of social media for the sustenance of African culture

It is virtually impossible to completely rule out social media's growing popularity and usage. Social media is a platform with a rising user-base and audience in Africa. What now needs to be done is to figure out how to take social media's potential and use it as a means of spreading and sustaining African culture as despite the digital gap, the majority of South Africa's young people have access to social media (Mackey 2016). This shows that a study regarding social media usage is relevant in South Africa. Solo-Anaeto and

Jacobs (2015) suggested some ways in which social media can be used for the transmission and sustenance of the African culture; such strategies include archiving cultural materials and creating virtual cultural and ethnic communities by tapping into social media's multi-media nature and their global nature.

Social media can serve as an archive for cultural items because it is a mass medium that is not temporary, thereby, allowing for the preservation of African culture. Users can access traditional indigenous content on any website, at any time, since social media content is constantly accessible. As a result, social media sites, pages, or accounts that are devoted to showcasing African culture will be able to save and access such content at any time, even years from now. Content will comprise of - movies, poems, literature, theatre, music, and photos – thereby, establishing online cultural and ethnic libraries (Dominick, 2012). This process will strengthen the already-existing ethnic relationships and ties, as well as encourage stronger kinship among users who identify as members of the same ethnic community. In agreement, Poster (2010) explained how using the internet has the impact of bringing people of a similar ethnicity online and creating a close-knit group. Africans can therefore develop pages showcasing their culture on social media. This would give users from other countries and Africans who were raised outside of Africa a window to properly understand Africa and its culture, values, and traditions. Pages in African languages are now being displayed; to name a few that are available in South Africa, we have the *Venda*-English dictionary Glosbe (<https://glosbe.com>), Google *Tshivenda* (<https://books.google.com>), and isiZulu Net (<https://m.isizulu.net>).

There are specific groups and handles on Facebook (for example, “Learning to speak *Tshivenda*” <https://facebook.com/groups/500460800292589>) and Twitter that communicate in African languages to their users and followers. This maintains and strengthens the language, contributing to the general survival of both African and Western cultures. People might consciously demonstrate African culture via internet conversations. On Facebook and other social media sites, users can occasionally post and leave comments in their native tongues; use regionally, specific African idioms, proverbs, stories, and myths. This expresses African culture while also creating virtual African communities, thus, social media can provide a platform to show and introduce

users to various ethnicities and cultures, as well as to uphold these values and create bonds among users of the same ethnicity. Social media is multi-media in nature, allowing users to share - written, graphic, pictorial, and video - content (Kaplan & Haenlein, 2010). This feature of social media enables the portrayal of plays, photos, and skits on various facets of African culture, such as short documentaries on cooking African food and dramas about family values.

2.17. The global use of social media in the promotion of culture

As there are many media outlets and communication channels available globally, the impact of mass media has grown. The form of information-sharing in the past relied mostly on traditional methods like radio, newspapers, and television, however, in the current world, technological developments, like the internet and mobile technologies have globally changed how people access information. People are consequently exposed to the mass media's viewpoints on a regular basis, which over time has an impact on their values and norms, hence, different cultures around the world are being affected, either positively or negatively (Ephraim, 2013). A study by Lowisz (2014) states that social media has been used globally in daily life and often influences how people see the world. One of the best-known advantages of social media is that of the speed of connectivity, although, there are others. Some of these are - bridging the gap across the world; providing instant translations of languages; allowing anyone to know what is going on with almost anyone, anywhere and providing seamless ways for people to reconnect with each other and to stay in touch with little effort. Amedie (2015) states that through social media, any individual with access to a phone or internet can be empowered by unlimited information to add to their knowledge bank.

In today's world, it is undeniable that social media plays an essential role in impacting people's culture, our economy, and the overall view of the world. The different platforms have removed various communication barriers, created decentralized communication channel and opened the door for all to have a voice and participate in a democratic fashion, including even people in repressive countries, such as Iraq, Syria, and Libya.

In Canada the movement “Idle No More” has used social media to demonstrate challenges facing First Nations, Metis, and Inuit people. Idle No More began following the Harper government passing Bill C-45, which sought to divest First Nations’ sovereign command of lands and waterways. The movement took an advantage of social media by using the hashtag “#IdleNoMore”, to promote environmental activism globally (McMillan *et al.*, 2013). Other indigenous groups, such as ‘Aotearoa in Support of Idle No More’ and ‘Protect Mauna Kea’ from New Zealand have shown solidarity with these indigenous movements. Indigenous groups, thus, have deployed social media effectively in diverse efforts to coordinate collective political practices and express political will, in a climate where their voices are often ignored (Wilson *et al.*, 2017).

In a special section of the “Australasian Journal of Information Systems” (AJIS) entitled, “*Research on Indigenous use of Information and Communication Technologies: Re-territorialising Social Media: Indigenous People Rise Up*” Wilson, Carlson, and Sciacia (2017) describe specific aspects of “re-territorialisation”. Mainstream media cannot necessarily be counted upon to take interest in issues specific to or of concern to indigenous peoples. Social media, however, is providing the means whereby indigenous people can “re territorialise” and “indigenise” the information and communication space. These sites’ ability to create international solidarity as well as elevate indigenous issues to a global platform, remain some of the key strengths of indigenous activism and the sites. The level of visibility social media has given indigenous issues is unprecedented (Wilson *et al.*, 2017).

Native American scholar, Marisa Duarte’s (2017) study “*Connected Activism: Indigenous Uses of Social Media for Shaping Political Change*” - explores the use of digital tactics in social and political campaigns. Drawing on three case studies, Duarte compares the kinds of community knowledge work that takes place as part of any online indigenous-rights movements. Exploring - EZLN, Idle No More, and the ongoing Rio Yaqui water rights movement - Duarte reveals the significance of political and social connections forged via digital tools and in doing so reveals that indigenous movements are always grounded in indigenous ways of knowing and understanding the world (Wilson *et al.*, 2017).

Social media, thus, simplifies communication by the use of applications such as Zoom, which is mainly used for teaching, and anyone from any part of the world can participate in Zoom meetings. According to Rice *et al.*, (2016), social media is a form of inter-personal communication in which users build and exchange knowledge and ideas with online groups and networks.

2.18. Africa and the use of social media to promote the culture

With numerous other nations, including Nigeria, Ghana, Uganda, Zambia, Namibia, Zimbabwe, Cameroon, Tunisia, Morocco, and Kenya embracing the new technology, the use of social networks in South Africa and on the African continent in general has continued to increase steadily (Ephraim, 2013). By 2009, African nations started to join the group of nations where a sizable portion of the population used social media. According to www.crisscrossed.net in 2009, "South Africa had 1.1 million Facebook users, Morocco 369,000, Tunisia 279,000, and Nigeria 220,000." 2009 became a year that saw the emergence of several indigenous social networking sites in Africa. African countries began to mostly localise the use of social networking to meet the demands of Africans (Ephraim, 2013). Idakwo (2011) found that 58% of Nigerian youth use social networks for sending chatting and sending messages, 12% for updating their messages and statuses, 12% for publishing and viewing photographs, while 4% are using social networks to promote their businesses. According to research's findings, African adolescence seem to spend a lot of time "chatting" on social networks, with Facebook and other sites serving primarily as platforms for interacting with old friends and making new ones.

Currently, social media has taken on a significant role in the everyday lives of many African teenagers, which has led to the emergence of a new social network addiction among children and teenagers on the continent. Social media's development and widespread use provide a significant challenge to both western and African societies. Traditional practices, social norms, and institutions that were formerly held in high regard appear to be vanishing in the age of digital media. Traditional norms related to age, gender, and religion are not recognized on social media; anyone who can use the internet

has the freedom to access any kind of information. Tradition in most African cultures provided for social set-ups as a way of checking the excesses of the people. Fighting and other acts of bullying were strictly forbidden and, in many cases, punished harshly in traditional and initiation schools where children were taught to love and appreciate one another.

Additionally, parents cautioned children to be wary of strangers, particularly, adults that they do not know. In relationships between boys and girls, there were also predetermined boundaries. Adults, especially village elders, covered up information that they deemed unsuitable for children to hear by using strategies like, sign language, proverbs, and metaphors. While some may regard the aforementioned practice as old-fashioned and an infringement of the rights of the child, these traditional values helped to keep youngsters in Africa in check. The current misuse of social media amongst African youths calls for a need to emphasize the appropriate use of social networks - a method proposed by research called a - '*Cultural-centered approach to use social networks*' - by Ephraim in 2013. The research was conducted in East Africa and revealed that the African indigenous communities can preserve and manage their indigenous knowledge which could be useful for their social and economic development (Ephraim, 2013). The study further revealed that Africa is confronted with a high rate of digital illiteracy and the indigenous knowledge is excluded from the Western education which add to the information gap. Other challenges contributing to the information gap is the death of elderly knowledge elders and the deliberate or inadvertent destruction of indigenous knowledge (Maretzki *et al.*, 2014). A similar study by the World Bank (2010) revealed that the literacy rate is worse in East Africa, with Uganda at 73%, Kenya at 87%, Burundi at 67%, Tanzania at 73%, and Rwanda at 71%. The World Bank (2010) further reported that despite these countries being most illiterate, they still possess most of the indigenous knowledge which, unfortunately, is slowly disappearing. This implies that with the indigenous knowledge being in danger of extinction, the African indigenous communities can use social media as an opportunity to preserve and share their knowledge. Nyumba (2006:5) noted that "some 80% of the world's population depends on IK [indigenous knowledge] to meet their medicinal needs, and at least half rely on IK and crops for food supply". Although widely used in rural communities, Indigenous knowledge has not been

adequately documented or validated and is not readily available outside these communities (Maretzki *et al.*, 2014). The study by Maretzki *et al.*, (2014) recommended an awareness of IKS to be inculcated into the modern generation using modern technologies. The study revealed that awareness can play a crucial role while planning to integrate IKS on social media, therefore, the youth must become conscious about what is just going to happen on social media. They will then come up with suggestions and major themes which need to be prioritised. Other participants went on to the extent of suggesting research which will capture the IKS themes that can be posted on social media for enculturation of youths. The study revealed that IKS awareness should target local radio stations to conscientize youths about the use of social media.

A study sponsored by the United Nations Environment Programme in Tanzania, Swaziland, Kenya and South Africa conducted between from 2004 to 2006 concluded that “the value of indigenous knowledge lies in its ability to deliver social and economic goods; [and] that certain traditional practices if popularized, and integrated with modern knowledge systems, can help to alleviate poverty” (Steiner, 2008:9). The study further discovered that indigenous people used their knowledge systems to live in harmony with their natural environment as demonstrated in natural disaster management, agricultural production, health care, environmental conservation, and food preservation. Sithole (2007) concurs that the indigenous communities depended on their knowledge for specific skills and practices essential for their survival, particularly in agriculture, animal husbandry, management of natural resources, and medicinal herbs. The author further notes that despite such indigenous knowledge being useful, much of the knowledge has not been digitally preserved for the current and next generations to learn and use. Sithole (2007) concludes that indigenous knowledge is vulnerable to attrition if not recorded for storage, resulting in the indigenous communities losing most of the knowledge.

Popularising indigenous knowledge through social media seems an excellent and logical idea, however, there are challenges which may be encountered, depending on the different cultures around Africa. Several challenges have been identified which can affect the documentation and dissemination of indigenous knowledge in Africa. According to Lwoga *et al.*, (2008:176), one challenge is “poor attitudes, knowledge culture and

personal characteristics (age, gender, status, wealth, political influence and so on) also affect perceptions, actions and access to knowledge in the local communities”. Meyer (2009:5) adds, “information flow in an oral context is controlled by attitudes, perceptions, norms, values and belief systems inherent to indigenous people”. When people, for example, experience an information need, they will approach a knowledgeable person whom they trust. They are hesitant to make individual decisions unless they have been sanctioned by the group or the headman of the community (Nwonwu, 2008). A library or an information center offers a neutral space in terms of gender, age, and status in community, therefore, development agencies and non-governmental organisations (NGOs) need to understand these complexities when designing projects in rural Africa, for this purpose.

Web 2.0 technologies is one of the most-used initiatives to preserve and promote culture in Africa. Looking at South Africa, for example, the “Ulwazi Programme” (<http://www.ulwazi.org>), is an initiative of the eThekweni Municipal Library which preserves the indigenous knowledge and local histories of the nearby communities. The programme is based on a model whereby digitally-preserved indigenous knowledge are established as an integral part of local public library and information services. In Australia, the South Australian Museum has partnered with local Aboriginal organisations to develop the Ara Irititja project (<http://www.irititja.com>) which is aimed at preserving indigenous knowledge for the Anangu-indigenous people. Another project called “The Galiwin’ku Indigenous Knowledge Centre in Australia” also has preserved indigenous knowledge by recording and documenting the current cultural practices and provides a place for the return of crucial historical recordings to the community. In Austin,(2013), which is part of Latin America, “The Archive of the Indigenous Languages of Latin America” (<http://www.ailla.utexas.org/>), project was developed by the Digital Library Services Division of the University of Texas and Departments of Anthropology and Linguistics. The project was developed with the aim of digitally preserving the narratives, oratory, ceremonies, conversations, and songs in indigenous languages and making it accessible for the communities. Users must register and agree to terms and conditions concerned with intellectual property rights.

2.19. The usage of social media in South Africa in the promotion of culture

The youth in South Africa use social networks for activities other than chatting, according to Basson *et al.* (2011: 392) in their research - "*Techno Generation: Social Networking among South African Youths*" - young people also spend time uploading photos, posting thoughts, reading the latest social and political news, and downloading wallpapers, ringtones, and software. The family is a child's first training ground, hence, its role in teaching norms in the culture-centered approach. To achieve this, parents in Africa need to be sensitized on the proper use, as well as the dangers of using social media for cultural education. This will in turn help them to make informed decisions as regards purchasing smartphones, tabs, or laptops for their children. Kowalski *et al.* (2012) point out that because many parents did not grow up using mobile phones or the internet, they frequently take for granted the inherent hazards of the internet viewing it as a normal part of life for their children. Parents will need to ensure that the norms and values of African culture are inculcated into their children's home training, alongside formal training from school. Sound home training greatly increases the possibility of grooming children who turn out to be responsible internet users. Children should be taught to love, respect, and empathize with their friends and schoolmates irrespective of their sex, race, colour, or sexual orientation (Ephraim, 2013).

According to Ephraim (2013), the educational system with the assistance of the government can serve as another crucial medium for propagating the culture-centred approach. Many youths in Africa acquire their social media skills informally from friends or by trial and error online. Till date, many African youths are not aware of the immense educational and business opportunities social networks offer including the promotion of culture as social networks are mostly seen as media for chatting, posting comments and pictures, or playing computer games.

The advent of the internet, has resulted in mere attention being given on how people, socially and politically, may benefit by being in the social media space. There has, although, been some research conducted with the intention to explore global, continental, and local perspectives on media issues. The use of social media in South Africa has

grown regarding the number of users (Worldwide warx, 2016). With the various social media platforms, we find South Africans active on every social media application, it is said that social networking in South Africa has conquered the “normal” age limitations and the urban-rural division.

2.20. The utilisation of social media to acculturate the youth

Ephraim (2013) posits that a mindset that culture is an integral part of life and society is the first step to understanding and appreciating the culture-centered approach to dissemination of information. The culture-centered approach acknowledges that all global cultures are significant and include valuable norms that, in the past, governed and determined how people interacted in the social, economic, and political spheres. A strategy of using digital media technology that respects other internet users' rights and dignity regardless of their age, sex, ethnicity, social status, or sexual orientation is known as the “culture-centered approach”. The approach involves the introduction of norms and values derived from culture through online interactions, (Ephraim, 2013) emphasizes the application of information ethics in the use of social media. Ahn (2006) defines “information ethics” as an attempt to create “a standard for judging the behavior of an individual or a member of the community and classifying these as moral or amoral”. According to Limo (2010) information ethics “prescribes the dos and don'ts in an information society”. The application of ethics and respect for cultural norms, hence, is emphasized by the culture-centered approach. It aims to spread moral norms that put justifiable restrictions on engaging in social vices, such as - rape, bullying, stealing, murder, assault, defamation, and fraud – which are seen on social media from chatting, posting comments and pictures or playing computer games.

2.21. Perceptions of people on the use of social media for enculturation

Okocha and Aihuneme (2022) acknowledges that social media has become an inseparable part of people’s daily lives, therefore, it influences people’s perceptions, understanding, and how they view the world. Culture refers to a set of written or unwritten codes of conduct that must be adhered to become part of a group or a community, therefore, anybody that claims to belong to a group or community must conduct

themselves according to the codes of conduct that bind them. These codes of conduct, rules, beliefs, and social behaviour have consolidated over time to form culture, hence, the above definition, that culture is the notion, heritage, and social interaction of a particular group of people or community; in this context, social media has become part of people's daily lives (Okocha & Aihuneme, 2022). Straubhaar, LaRose and Davenport (2016), assert that media, technologies and practices are in a constant state of influx therefore, there is a need to regularly assess their relevance and appropriateness for any communication event.

For the past three to four decades, mass media has continued to play an important part in refining and redefining the culture accepted at a particular time. The arrival of digital platforms particularly internet has completely transformed communication which has evolved to a whole new dimension. This advancement of the internet and communication has dramatically played a role in refining and redefining popular culture. The internet is unarguably refining and defining popular culture in many ways and bringing it closer to the people, making it more accessible (Okocha & Aihuneme, 2022).

According to Okocha and Aihuneme (2022), social media is a society consisting of people with different beliefs of what life and situations are all about, and as such, one may tend to believe and accept what he/she sees on social media, not considering that it is not totally real. Social media has positive and negative effects (Chatyoka, 2018). An article by Mbwelela (2017) criticizes the recent behavior of Iris Kaingu, who posted pictures of herself in the nude on social media; this is against most African cultures and traditions because it is taboo to expose some the body parts in public.

Social media is also responsible for the promotion of various negative behaviours, such as lack of respect for elders and norms because, for example, some platforms indulge in pornography. Those pornographic pictures and videos are against norms, hence, they make African youths lose respect for elderly people and African societal norms (Chatyoka, 2018). Moral behaviour in African youth is being challenged by such videos and pictures which indicates some of the disadvantages of social media. Nevertheless, social media platforms offer great opportunities to the business world with regard to the promotion of

their wares. People enjoy what they see on the media, whether cultural foods, dances, ways of worshipping God, agricultural cultivation practices and many more (Chatyoka, 2018).

2.22. Theoretical framework

This section presents the theoretical framework that guided the study. Maxwell (2005) defined theory as a “set of concepts and the proposed relationships among these, a structure that is intended to represent or model something about the world.” Varpio, Paradis, and Uijtdehaage (2020) state that the term “theoretical framework” stems from the word “theory” which means the use of concepts to serve as base foundations for a problem to be investigated or explored. The authors further mention that a theory in research provides a systematic structure of concepts to explain or predict a particular phenomenon. Put simply, the theoretical framework allows the researchers to provide explanations of their research phenomenon through the use or lenses of an existing theory (Merriam, 2002). For purposes of this study, the Socialisation Theory was employed. The theory is discussed below.

2.22.1. Socialisation theory

The Socialisation Theory is a conceptual approach that was first coined by George Herbert Mead in 20th century. It maintains that people in a society learn about their identity through engagement with people, within that society (Bruni, 2021). In other words, the theory stresses that cultural background can be learnt through interaction with others which in turn has an influence on a person’s development. In this theory, George Herbert Mead argues that the people’s culture and identity can be learnt through interaction with people from the same society. To do this, people observe and learn cultural norms and behaviours that help in shaping their cultural identity.

2.22.1.1 The application of the socialisation theory

In his theory, Mead (1963:187), outlined the “role taking and significant others, and generalised others” as the key tenets of the socialisation theory; thus, the current study applied these tenets to answer the research questions based on the aim and objects.

(a) Role-taking

In role taking, Mead stresses that people socialise by observing others and later demonstrate the learning by actioning what they have observed (Harnisch, 2021). Harnisch (2021) states that it is in role-taking that people learn and adopt the behaviours of their community, thus, the application of socialisation theory demonstrates that the use of social media by youth is being influenced by the behaviours of the other community members. This may be because the current youth are growing in communities where social media has become an integral part of their community and is preferred over their indigenous-knowledge-transfer strategies. In other words, the theory highlights that youth do not instantly avoid or ignore learning about their culture, however, the existing community behaviours may drive them away from their culture.

In this view, the theory also highlights that to enculture, social media can be used to ensure that the current and future generations learn about their culture.

(b) Significant others

The significant others is one of the tenets of the socialisation theory in which Mead stresses the crucial role the elders play in building children, within a community. Wiley (2021) comments that in “significant others”, the socialisation theory points out that community elders are responsible for shaping children’s concept of understanding social patterns or behaviours within a society. In context of this study, this implies that the elderly community members are the ones who may play an essential role in enculturating youth within their communities. Currently, the youth in indigenous communities have made social media a part of their lives, therefore, when children are born, they also adopt social media into their lives. This cultural transition represents the pre-figurative society, within which the socialization process is neither hierarchical nor linear (Morwe, et al., 2015). The

changes in the socialization process mean that the older generation is no longer the repository of knowledge as technological advancements, a forte of the youth, render their knowledge obsolete. This situation blurs intergenerational relationships and roles, leading to confusion and distortion of norms, as the youth becomes responsible for their own socialization process because of their competency, adaptability and interactions with technology (Department of Economic and Social Affairs (DESA) 2007; Grusec and Hasting 2015). In that regard, the use of social media comes as vehicle that the community elders can use in enculturating their youth.

(c) Generalised other

In generalised other, the socialisation theory demonstrates that the children within a community firstly learn from others in a community and later internalise what they had learned for it to guide their behaviour (Mead, 2023). In the context of this study, the theory outlines that, although the youth learn behaviours from their communities, they also need to internalise what they have learned in order to resort to behaviours that are suitable for them. In this contemporary world, most youth learn almost everything from social media. The challenge that exists is that not many cultural practices are often shared on social media, therefore, the theory demonstrates that for learners to learn most of their cultural practices, these would need to be shared on social media.

2.22.1.2. Some weaknesses of the socialisation theory

One of the major weaknesses of the socialization theory is that of relying on the traditional schools and elderly people as sources for transmitting cultural practices and beliefs. Due to change of times, the modern youth, however are no longer interacting with these sources and because of that a lot of cultural knowledge is getting lost; for example, knowledge of respect, and teachings about marriage are no longer accessible, as they used to be offered by cultural initiation schools, like *domba* (Mulaudzi 2014). Some of these traditional schools employ figurative language and expressions which are not allowed to be spoken elsewhere, except in those schools; *murundu* and *domba* have their own code of speech (Mulaudzi 2014). This means the knowledge which is to be found there will be lost because most of the youth do not attend these traditional schools

anymore, due to the impact of formal education. Unless some new approaches are found which would compel the younger generation to attend those traditional schools again, the challenge remains that education and information which were only accessed through initiation schools are lost forever. Youth socialization is also challenged by ‘youth culture’ which can be defined as an array of youth-oriented, multi-media forms and concepts that span the boundaries of acoustic, visual, textual, and sartorial cultures to unveil intricate and ever-changing identities (Austin 2013; Toks 2015). It outlines the overlapping and similar aspects of personal and the development of a collective identity distinct from the social structures in the surrounding context. Youth culture deviates from adult beliefs and practices, it therefore imposes distinct values, norms, and morality on its adherents (Selikon *et al.* 2002; Bucholtz 2002). It is a byproduct of societal change, as was previously mentioned, and marketers have jumped on the bandwagon by making money out of it. Marketers around the world, particularly, in stable economies, view young people as independent consumers with independent similar buying patterns, therefore, there is a need for the adoption of a new system which would allow the traditional knowledge to be taught to the youth in a manner that is acceptable to them. Western, formal education through social media platforms it is suggested can be part of the strategy.

2.22.1.3. The strength of socialization theory in the study

The adoption of the socialization theory in this study has enabled the researcher to discuss how indigenous knowledge contents can be explained and put on social media for youth socialization. Socialization here was explained as taking both hierarchical and linear forms (Morwe et al., 2015), which means the elderly people can do their part while youth-to-youth socializing was through using social media. Vhavendaculture falls within African philosophy, hence, Morwe et al. (2015) viewed cultural socialization to be ways in which cultural activities, beliefs, myth and practices can be disseminated through social media platforms. Socialization theory explained how the study can merge youth culture with IKS on social media (Morwe, et al., 2015). This would ensure that a *Venda* youth who does not know the richness of the culture, for example, the way to greet in a gender-specific respectful manner, traditional food, medical plants, significance of certain lakes

and important issues about marriage, will become informed, as the contents of these will be displayed in social media.

2.23. Conclusion

This chapter analysed the literature review and the theory used in the study. The literature review was outlined according to the main objectives of the study, which are as follows:

- To identify the usage of the social media in enculturating Vhavenda youth.
- To explore indigenous knowledge system contents ideal for enculturation of *Vhavenda* youth, via social media.
- To investigate ways for integration of Indigenous Knowledge System onto social media for enculturation of youths.

The major contents which formed part of the review for youth enculturation through media were discussed. The cultural contents included - Tshivenda traditional activities (*murundu, vhusha, domba, musevetho, tshikanda*); *Vhavenda* traditional wears; medical plants, lakes (for example, Lake Fundudzi) and trees. Some of the previous studies that were considered relevant to the current investigation being carried out, focused on negative impact of colonialism on African culture with the aim of tracing the impact of colonialism on African cultures. The kind of attires we wear, for instance, is a clear indication of negative impact; the reliance on western medication and the distortion of norms and values are also falling under negative impacts.

During the literature review, the researcher considered the use of social media in enculturation of youths. The socialisation theory that was deemed to be pertinent to the investigation of social media, was evaluated and discussed. The literature review not only gathered pertinent material about the topic, but it also identified a gap in knowledge through the socialization theory. This theory places an emphasis on the various ways culture is transferred to the younger generations, however, due to the

nature of the African culture, the researcher argued that social media can be a useful tool in enculturation of youths, if implemented appropriately.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

A qualitative research design was applied in this study to explore the use of social media as a vehicle to enculturate the *Vhavenda* youth. In this chapter, the research design, research context, sampling, research instrument, research procedure, data processing and analysis are discussed in detail. The discussions begin with an explanation of the study aims, the research approach, and descriptions of the study setting and specifics of the data collection stage. Data collection procedures, data analysis techniques, the target population, sampling procedures, including the interviewing methods are all outlined. In addition, measures of trustworthiness, ethical issues are also explicated. Different researchers conceptualise and craft research in different ways according to interests, power relations, and cultural biases. From this perspective, knowledge is not seen as an absolute truth, but the making of meaning in a particular setting and set of relationships, which affect how research can be conducted.

3.2 Research design

Muzari, Shava and Shonhiwa (2020) succinctly define a research design as a blueprint that guides the researcher to conduct a study. In other words, a research design is a roadmap that points out how the study will be conducted and summaries the procedures the researchers use to conduct their studies, which often includes - when and how - the research data was collected, analysed and findings presented. This implies that a research design denotes a research plan that explains and justifies aspects like - the sampling, data collection and analysis procedures. Mweshi and Sakyi (2020) add that a research design acts as a guide which researchers follow to address their research aims and objectives; thus, for this study a qualitative approach was adopted to address the study's aims and objectives. This approach is explained below.

3.2.1 Qualitative research approach

Cantelmi, Di Gravio, and Patriarca (2021) explain qualitative as a research approach that is centred on generating non-numerical data in addressing the study's research aims and objectives. Qualitative approach employs an interpretative stance where the research phenomenon being explored or investigated is approached in an attempt to understand its nature and cause (Rubin & Babbie, 2010). In other words, a qualitative approach aims to find explanations of social phenomena as it helps us understand the world we live in and why things are the way they are, thus, it gives life experiences meaning (Busetto *et al.*, 2020). This implies that a qualitative research approach allows researchers to study a research problem or phenomena in a natural or social setting with the goal of making meaning out of the phenomena, from participants perspectives (Henning, 2004). Qualitative techniques assist readers in comprehending behaviours, culture, perceptions, and attitudes in a way that a quantitative approach cannot do (Creswell, 2014).

Philips (2023) states that a research design guides researchers to adopt methods that are appropriate for the data the research intends to obtain, thus, a quantitative approach employs tools like, interviews and fieldwork observations as data collection methods, from people's experiences, in a natural setting (Bernard & Bernard, 2013). The adoption of a qualitative approach in this study was because of the nature of the study which aimed at exploring the use of social media as a vehicle to enculture Vhavenḡa youth. The study adopted qualitative as the approach allows for the gathering of an in-depth data in a natural setting, based on people's or participants' experiences. Mulisa (2022) mentions that in qualitative research, a research problem is often approached using the exploratory open-ended questions aimed at discovering new information. The same approach was used by the researcher as the exploratory data collection methods were employed.

3.3 Study area

The location of this study included purposively selected communities in the Vhembe district. The study covered some areas falling under Vhembe District Municipality as clearly evident in the map below. The researcher chose these areas mainly because most

of the people there are adults and the youth and are still involved in indigenous games, participating in traditional songs and dances, eating indigenous food, and some of those areas have beautiful rivers, mountains and forests. During winter season, boys' initiation schools are hosted in the mountain and valleys. In some areas, boys' initiation schools are available once per year, only in winter, whereas the girls' initiation schools are available in winter and summer seasons. In these research areas, the researcher was curious to know how the indigenous cultures are observed, how indigenous knowledge is preserved for future generations and whether these contents might be stored in social media for future reference. Those were the factors which influenced the researcher to choose those areas for the study. The figure below is a map of the Vhembe District where the data was collected.



Vhembe District Map. Credit: www.municipalities.co.za

3.4 Population of the study

Thacker (2020) define population as a specific group or set of people having characteristics of interest to a researcher. In other words, a population refers to specific people from whom a sample will be drawn. Thus, the population of this study consisted

of elderly indigenous knowledge holders and students. The elderly indigenous knowledge holders were included in the study because of their expertise in Vhavenda indigenous knowledge systems. The students involved in the study were categorised in three groups namely secondary, TVET, and university students. All these students were included in the study because of their familiarity with social media.

3.5. Sampling procedure

Berndt (2020) defines sampling refers to method of selecting a representative sample to represent the whole population (Berndt, 2020). Stratton (2021) stipulates that sampling succinctly refers to a small number of people that a researcher chooses from a population for data collection and analysis purposes. For the purposes of this study, a non-probability sampling was used. This is defined as a sampling technique in which the targeted samples do not have equal chances of being sampled. To do this, the researcher employed purposive sampling which is a type of non-probability.

3.5.1. Purposive sampling

Purposive sampling which is also known as “judgmental” is a qualitative sampling technique in which researchers sample participants based on the judgement that the data required can be acquired from the targeted sample (Stratton, 2021). In line with this approach, the researcher sampled participants with the purpose that they possess an extensive knowledge or expertise on the use of social media as a vehicle to enculture *Vhavenda* youths. To select the participants, the researcher chose the participants who were readily available and willing to participate. The participants sampled were 25 youth and 25 elderly indigenous knowledge holders from 11 communities in the Vhembe District. All participants were sampled by their understanding of the research study focus and willingness to participate. Table 3.1. below provides a summary of the participants sampled and justifications for their selection.

Table 3.1: Participants Sampled

Key Respondents	Justification	Numbers from the communities										
		TH	MA	MU	KH	TY	SH	IT	TS	SI	HM	VW
Secondary Students	Familiarity with social media.	0	0	0	0	0	1	2	1	1	0	0
TVET Students	Familiarity with social media.	0	2	0	0	0	2	1	0	5	0	0
University Students	Familiarity with social media.	0	0	0	0	5	0	2	1	2	0	0
Elderly knowledge holders	Experts in indigenous knowledge.	3	2	7	4	0	0	2	2	0	2	3
Total												

KEY:

TH = Thathe

MA= Maninini

MU= Muledani

KH= Khakhanwa

TY= Thohoyandou

SH= Shanyandima

IT= Itsani

TS= Tshisaulu

SI= Sibasa

HM= Ha-Matsa

VW= Vuwani

3.6. Data collection procedures

Heap (2019) highlights the diverse data collection methods that can be used in qualitative research, such as-, focus-groups discussions, interviews, observations, as well as document and media analyses.

3.6.1. Unstructured interviews

The study employed unstructured interviews in the data collection process. Chauhan (2022) defines unstructured interviews as a technique in which an interviewer generates data from an interviewee with no pre-planned questions. Unstructured face-to-face interviews were conducted because this method allows for a free and more open interaction between the participants and the researcher. The questions used in the unstructured interviews with the participants were guided by the study's research aim and objectives.

Following the sampling procedures, when it was time for data collection, a venue in a quiet and secluded place was chosen. Before the commencement of data collection, the purpose of the study was outlined to the participants verbally and using the informed consent form which was signed by all participants after being fully informed. With the consent of the participants all interviews were recorded for transcription and analysis purposes. Furthermore, the participants freely participated in the study and were reminded that they could opt out of the data collection process, should they wish to do so, without having to give any reason. Lastly, the selected individuals agreed to participate in the study and no money or gifts were given to the participants to motivate them.

The questions that were asked were open-ended, hence, they enabled the researchers to probe for more information. Probing is defined by Gray (2004) as the detailed engagement between the researcher and interviewee for the purpose of gaining thorough understanding of a research problem. The use of unstructured interviews and the probing allowed the researcher to become familiar with the socially-lived experiences of the study participants. This was done for the participants to be able to elaborate on their answers during the interviews. The interviews were conducted in the *TshiVenda* language, and later the responses were translated into the English language. The interviews ceased when data saturation was reached. Each interview lasted between forty-five minutes to an hour and that depended on the participants' understanding of the topic. These unstructured face-to-face interviews assisted in the interaction with the participants,

particularly the elders, as this offered an opportunity for the researcher to get their verbal expressions and physical, reactions towards the use of social media as a medium for enculturating indigenous knowledge and cultural values. Field notes were written immediately after each interview to describe the physical setting and the activities which occurred during each interview.

Welman, Kruger and Mitchell (2012) revealed that how researchers present themselves to the participants may impact the data collection process, particularly how they dress and communicate. The researcher enabled an honest space for all the participants to feel free throughout the data collection process. Thus, the researcher ensured that all participants did not feel subjected, and all of their presence was appreciated and needed. Furthermore, the participants' religious, sexual, and political affiliations were not dwelt upon during the data collection process to avoid discussing about the areas that may be sensitive to them.

3.6.2. Focus-group discussion

According to Yulianti and Sulistyawati (2021) a focus-group discussion is a type of interview that is targeted at a group that individuals. Yulianti and Sulistyawati (2021) further mention that a focus-group discussion often consists of people with relevant experience or knowledge about the research problem being investigated. The focus-group discussions in this study allowed the researcher to gather more information and get collective insights from different participants, at the same time.

In this study, three focus-group discussions were conducted. The first and second focus-group discussions were held at Muleḡane which involved 8 elderly indigenous knowledge holders only. The group was mainly comprised of These two focus-group discussions were held in a large round house (*tshivhamboni*) provided by the chiefs, one in Muleḡane and the second in Khakhaḡwa. The third focus-group discussion consisted of youth only. It was held at Ṱhohoyandou town with 12 participants. Each focus-group discussion took a minimum of 45 minutes to 1 hour. Tshivendḡ was used for communication in the first and second focus group discussions since they involved elderly indigenous knowledge

holders. In the third focus-group discussions with the youth, both English and *Tshivenda* were used.

Ethics were observed throughout the data collection process in the three focused-group discussions. In addition, permission to record the discussions was obtained. Once permission was granted, the researcher recorded the sessions and also took some pictures with the permission of the participants.

3.7. Data analysis

Data analysis is defined as a technique of critically examining the collected data to bring out the intended relevant information (Popenoe, *et al.* 2021). The process is also defined as a method of classifying and organising the collected data with the aim of looking at the themes and relationships in the data (Mezmir, 2020). In this study, thematic analysis was employed.

3.7.1. Thematic analysis

A thematic analytical tool was used for the qualitative data collected. In this process, the information gathered from the participants were summarized by identifying key themes, phrases, and categories. These selected themes, phrases and categories were then used in a more detailed analysis. White (2002) states that qualitative research often requires logical reasoning, therefore, the process makes considerable use of inductive reasoning, organising data into themes, and identifying patterns (relationships) among the categories. The following steps were followed:

Step 1: Familiarising with the data

Familiarisation of data was the first step employed by the researcher. In this phase, the researcher familiarised herself with the data by reading the transcribed data, so as to 'clean' and manage the information. The researcher went further to make labels and assigned them to the different parts of the transcribed data; this was a continuous process

to enable full familiarisation with the data. This involved detecting of any fragment of text which held a meaning to the focus of the study, enabling labels to be assigned to the text.

Step 2: Generating initial codes

In this phase the researcher generated codes in relation with the study research questions, thus, each research question had its own segment of data where relevant information was coded. Not all the collected data was coded, thus, open coding was used as there was no pre-set codes as these were developed and modified as the coding process continued. In that regard, each transcript and every segment of text which were relevant to the research questions were coded and as new codes were generated, some of the existing ones were modified. Lastly, after the coding frame was developed, the researcher did another overview of the data by re-reading the data multiple times in order to refine the codes.

Step 3: Searching for themes

In the third phase, the codes were examined and those that were compatible were formulated into one theme. By the end of this phase, all codes were classified and organised into broader themes that were related to each research question of the study.

Step 4: Reviewing themes

At this fourth phase, the initially emerged themes were reviewed, modified, and further developed, thus, data that was relevant to each theme was collectively arranged. Furthermore, data that was correlated with each theme was evaluated to assess whether it was relevant to, and supported the themes.

Step 5: Definition of themes.

Definition of themes was the fifth phase which involved refining the themes to identify the essence of what each entailed, thus, the alliance and connection between the emerged themes and sub-themes were determined.

Step 6: Write-up

In the last phase, an analytic narrative was then put together, adding extracts / quotations from the data to be able to tell the reader a coherent and persuasive story.

3.8 Measures to ensure trustworthiness

Alderson and Morrow (2020) state that qualitative findings must be evaluated to establish the trustworthiness of the data. Trustworthiness mainly refers to the research findings being reliable and honest. In ensuring trustworthiness of the study, the notions of - credibility, dependability, transferability and confirmability - were used. These are discussed below.

3.8.1 Credibility

Alderson and Morrow (2020) explain that credibility is ensured when thorough descriptions of participants' experiences are presented in a way that other people with similar experience could relate to them. To ensure credibility, the researcher used prolonged engagement where the researcher invested much time in the data collection process. In doing this, the researcher recorded the interactions, took down fieldnotes including close observation of participants' non-verbal responses as well. This allowed the researcher to gain a deep understanding of the topic and specific aspects of the participants' perceptions through the interviews and focus-group discussions. Furthermore, after the data collection and analysis, the data and the findings were shown to the participants to give them an opportunity to evaluate whether the data used was credible.

3.8.2 Dependability

Squires and Dorsen (2018) state that dependability refers to the repeatability of study's findings. In other words, dependability refers to the consistency of the findings and seeks

to maintain that the study findings will be the same if similar methods were used in other contexts. The study ensured dependability by using an audit trail which allowed the researcher to trace all the research decisions taken to reach the findings. Furthermore, the researcher thoroughly explained all the research methods used to increase the reliability of the findings.

3.8.3 Confirmability

Alderson and Morrow (2020) state that confirmability seeks to establish the trustworthiness of the presented data, showing that findings are without the researcher's bias or imagination.

The researcher ensured confirmability by using an independent coder. This was to ensure that the study data and results reflect the expressions of the participants and not of the researcher. Confirmability was also ensured by using an audit trail where the researcher described all the research processes employed by the study for replication by others. The researcher further employed peer-assessment whereby colleagues from the indigenous knowledge discipline provided feedback on the study findings. This was done to allow critique of the data where the researcher may have been influenced by bias.

3.8.4 Transferability

According to Rose and Johnson (2020) the description of the data collection process should be sufficiently comprehensive to allow the study findings to be transferrable to other situations, hence, any description or interpretation resulting from the data analysis could become applicable to other contexts. To ensure that the findings of the study are transferable, the researcher provided a detailed description of the research methodology employed along with provision of untampered verbatim quotations to ensure that the findings are reliable and could be applied to other contexts.

3.9. Ethical considerations

Merriam and Grenier (2019) state that ethical considerations are the critical principles to be observed in a study, particularly, where people are involved. In other words, in a study

where people are involved, these principles help the researchers to ensure that the participants are well protected, hence, will suffer no harm.

3.9.1. Ethical clearance

Prior to the data collection process, the research proposal was presented at the University Higher Degrees Committee for approval and quality control. The University Research Ethics Committee then gave ethical clearance to conduct the research.

3.9.2. Permission to conduct study

Permission to collect data was granted by the chiefs of the various research sites. Various protocols were followed during the process of asking permission from the chiefs of the 10 (excluding, T̄hohoyan̄dou) study areas. The researcher visited all the study areas and consulted with different traditional leaders who took her to the chiefs and introductions to the chiefs were made. The researcher was aware about the ethical standards of conducting research in indigenous communities, thus, during the process of asking permission from the chiefs, the researcher wore the Venda traditional clothes and knelt in order to greet and was given a Venda mat to sit on (*thovho*), (*Mūtōdululusi o swika a luvha musanda vhunga phan̄da ha ndau hu sayiwi u sina tshikuni u swika o ambara lwa sialala la Tshiven̄da*).

The researcher gave the chiefs a token of appreciation - in Tshiven̄da culture, no one is allowed to meet the chief, empty handed. The researcher then explained the purpose of the research and all the data collection procedures. After permission was granted from the chiefs, the researcher conducted interview with the participants from the selected study areas.

3.9.3. Confidentiality

Yegidis (2017) cautions that everyone in a research study has the right to privacy, therefore, researchers are obliged to protect private and confidential information of the participants. The researcher-maintained confidentiality in this study, by ensuring that no private or confidential information of the participants was collected by the researcher.

3.9.4 Acknowledgement of participants

In this study the researcher acknowledged the knowledge holders who participated. The researcher did not use pseudo names, as this would assist other researchers who may want to conduct a study related to this to go and look for information from them which was a way of respecting their intellectual property. The knowledge holders must be known as the ones who gave the information to the researcher.

3.9.5 Informed consent

According to Milum and Bromwich (2021), informed consent is “the procedure in which individuals choose whether to participate in an investigation after being informed of facts that would be likely to influence their decision”. Prior to participating in a study, a researcher should explain to all participants about the aim, risks, and benefits of taking part (Glaser *et al.* 2020). Similarly, in this study, before the commencement of data collection, the researcher provided a written informed consent which clearly explained the purpose of the study together with benefits and risks (See, Appendix 2). The study was conducted with indigenous communities’ members, therefore, the participants were verbally informed using the *Tshivenda* language. This was done to ensure that all the participants fully understood the research topic and its implications, therefore, they gave their informed consent. Furthermore, through, the written consent form, all participants were fully informed about benefits and risks of taking part in the study and their right to withdraw from the study at any time, for whatever reason.

3.9.6 Honesty

Honesty was practiced by the researcher throughout the study, thus, right from the start, the researcher informed all participants that the study was being conducted for academic purposes. The researcher thoroughly explained to the participants that the information is needed for study purposes and honesty was required from the interviewees to ensure accurate truthful findings. The study was for purely academic reasons, however, the participants were not made to feel that they are being subjected to questioning, but rather

that the researcher assured them that their participation was because of their respected uniqueness in their various communities. The researcher assured all participants of complete anonymity and allowed them to be completely free to express their true views. Lastly, the researcher provided honest analysis of the data and credit was given to all sources and references, accordingly.

3.9.7 No harm to participants

No harm was inflicted on any of the study participants, thus, the researcher ensured that all participants were protected from any imaginable harm, such as - psychological, physical, or emotional. The researcher conducted the study in safe areas for all participants the data was collected data, in way, that was not judgmental to the participants. The semi-structured questions asked in both the focus-group discussions and interviews were not sensitive and the researcher reminded the participants to feel free to not answer any questions that they felt might be harmful to them.

3.10 Conclusion

This chapter discussed the research methods that were employed by the researcher to collect the data and perform the analysis. The chapter outlined the qualitative techniques as used for this study, such as the purposive sampling method to select the indigenous knowledge holders and youth as the study participants. The chapter further reflected on thematic analysis as it was used to analyse the data from the focus-group discussions and the one-on-one unstructured interviews. The findings will be generalizable in this study. The next chapter is a sequel of this chapter which focuses on data presentation, analysis, and interpretation.

CHAPTER 4

DATA PRESENTATION

4.1. Introduction

This chapter presents the presentation of the data acquired through mixed methods of inquiry. This includes the qualitative method and quantitative method. In quantitative methods, data was collected through in-depth semi-structured interview and Focus-group discussion. In quantitative method, surveys were distributed to the respondents which included closed ended questions on the subject matter. The main problem of the study was the use of social media as a vehicle for enculturation of Vhavenda youth. The study followed the main objectives which were the following:

- To identify the usage of social media in enculturating Vhavenda youth.
- To explore whether indigenous contents are ideal for enculturation of Vhavenda youth via social media.
- To investigate ways of integrating Indigenous Knowledge with social media, for the enculturation of youth.

The choice of the target population was encouraged by the intention to generate data from two sources that play a significant role in enculturation- the youths (as recipients) and the elderly (as senders). Data collection was through one-on-one unstructured interviews and focus -discussions. The interviews questions which were directed to the youths were asked in English while the 25 Indigenous knowledge holders were interviewed in *Tshivenda* language, and the data collected, thereafter was transcribed and translated into English.

The participants consisted of 66% females and 34% males and in terms of age, all the youth participants were between 18 to 35 years old. The data also show varying frequency of social media use among the participants, as 94% of the participants use social media every hour while the remaining 6% spend an average of 1-3 hours every day on social media. This is a clear picture to show that there is need for some intervention with these youths least they end up getting involved in anti-social vices which are featured on social

media. More than 85% of these youths use social media everyday either for job hunting, business, socializing and/or for academic purposes.

4.2. Profile of the participants:

Beneath is the demographic description of the qualitative participants that took part in the study.

Table 4.1: Demographic Population of qualitative participants

NAMES OF KEY PARTICIPANTS	DESCRIPTION		
	Age	Sex	Description
1. Mmboneni Nevhutalu	71	Male	Vho-Mmboneni resides in an area called Ngovhela. He is a retired educator who is knowledgeable in indigenous knowledge. He has vast knowledge in cultural activities. He was included in the sample because he teaches information technology to Grade 8 to 10 learners as a hobby after school and also knowledge on indigenous food .
2. Nngwana Livhuwani	54	Female	Vho-Livhuwani is an educator who resides at Tswinga. Besides being a teacher, she runs a cultural centre whose purpose is to preserve and protect Venda culture and heritage.
3. Livhadelo Ndiambani	64	Female	Vho-Livhadelo who resides at Ha-Matsa. She has been a healer for 34 years. She went up to Form 3 currently referred to as grade 10 and enrolled at an FET College She has worked at various companies as a panel beater, a trade she learnt. She considers herself a general practitioner

			because she treats a variety of diseases amongst others symptoms of HIV and AIDS. She also trains those who have a calling to become traditional healers. She serves as a midwife helping women who are pregnant. She is able to cure most gynecological diseases as well mental illnesses.
4. Dima Mashudu	79	Male	Vho-mashudu resides in Sokoutenda village, Sibasa. He has 59 years' experience, he passed Form 5 currently known as grade 12. He worked at Venda Development Corporation (VDC) from 1983-1998 in the Department of Tourism as a tour guide. He is quite knowledgeable in cultural issues. He is the founder of youth organization
5. Makaulule Mphatheleni	52	Female	Vho-Mphatheleni resides at Vuwani and has about 25 years' experience of being a healer. Besides being a healer, she runs a cultural centre whose purpose is to preserve the Venda culture and heritage. She is also currently studying for her Master's degree in African studies. She comes from a family of healers. She specialises in a variety of diseases especially for women and children's
6. Ramadolela Sara	78		Vho Sara resides in Duthuni she is a knowledge holder who is knowledgeable in medicinal plants and cultural activities.

			She is a retiree who worked at the University of Venda as a cleaner.
Nemadandila	48	Male	He reside at Tshipise , He was a lectures in FET he is farming livestock, he is a knowledge holders who is interested in teaching and motivating youth about respecting and preserving African culture
Magoro Margaret	57	Female	She reside at muledani village ,she has knowledge on indigenous medicinal plants and indigenous games.
Mudau Masindi Frida	68	Female	She reside at khakhanwa ,she is a knowledge holder ,she is always encourages people on cultural things, cooking some indigenous food telling and interpret the stories /folktales to young people
Ndou Makondelele	72	Male	He is a knowledge holders who is interested in writing short stories and history of different tribes among Vhavenda and also knowledgeable in medicinal plants He reside at Shayandima
Tshikukuvhe Masindi	79	Female	She reside at khakhanwa , she is knowledgeable in indigenous food and beading and meaning on beads
Netshidzivhe Mutanuni			She has knowledge on protecting environment and eco calender she is working with the youth and community teaching them on how to preserve the culture.

Nemalegeni Joseph	Tshililo	59	Male	He reside at Tshisahulu fhasi ha bada, he has knowledge on indigenous architecture and on how to preserve foods .
Nemutudi Jane	Shonisani	59	Female	She reside at Tshisahulu fhasi ha bada, she is an educator who teaches arts and culture in grade 8 and 9 and Life orientation in grade 12

4.3. Identification of the usage of social media in enculturating Vhavenda youth.

The first participant was Vho-Ngwana Livhuwani. She works as an educator who resides at Tswinga village. Besides being a teacher, she runs a cultural centre whose purpose is to preserve and protect Venda culture and heritage. She is well knowledgeable with regard to indigenous knowledge systems. The following information was captured from her by the researcher. It was on a Saturday morning when we seated for an interview which lasted for approximately an hour because the mood was quite good. In response to how social media can be used in enculturating Vhavenda youth? This is what she said:

“It works when we teach the youths using social media platforms than when we teach them on contact basis. When we teach them our heritage on social media, the knowledge moves faster and reaches many people at a very little time”. (Vho-Livhuwani, F, 56)

This information was supported by a youth who was also selected purposively known as Unarine. He was very keen to answer the question as he started by appreciating the relevance of this topic in this era which we are living in. He narrated the story as follow:

“Social media has changed everything in our lives such as how we communicate and learn. At campus, we use social media for learning sometimes which I think may later make us move away from attending classes from the halls. Most of us youth know these social media platforms for learning and information sharing and I think we can use them to create indigenous education programmes so that we can share our indigenous

knowledge. I think most of us would love that programme because we still lack most of the knowledge from our culture.” (Unarine, M, 26) (Interview).

Another advantage is that youth are always glued to their phones. Therefore, it would be easy to spread information through them. Some participants indicated that nowadays, it is not easy to gather youth in one place, which means to find them in large numbers you only find on social media sites such as Facebook, WhatsApp, Twitter, and many more. Vho-Thingahangwi added another crucial information when he said:

We have another section here in the Department of Sports Arts and Culture called archives; it has files that researchers come and read. But it is so exhausting to look for files. COVID-19 helped us in another way because it prevented the physical presence of people. We are in the process of digitalization and storing that information in modern technology. That will increase access to the information and improve reading about our culture. (Vho-Thingahangwi, M, 53) (FGD)

However, participants gave different responses in the idea of the efficacy of using social media to enculturate youth. On cultural beliefs such as rite of passage and some religious beliefs social media would not be recommendable to be used. An old man known as Vho-Dima Mashudu, an expert in indigenous knowledge system. He happily shared his opinions in response to the idea of not using social media in some issues of circumcision:

From time immemorial, circumcision has been a fearful ceremony in the faces of all Vhavenda peoples. The activities were kept secretive from females and males who had never been admitted to circumcision before.

The researcher found information about the secretiveness of some activities and asked a follow-up question: Why were secrets used by all men who are graduates of this circumcision? The following was the answer from Vho-Dima:

Talking of what really transpired inside the circumcision shrine was not only kept as a secret but a taboo. This is the main reason why social media cannot be used in this regard because it would distort the dignity of Vhavenda ceremonies and bring fear to those males who had never been admitted yet. Indeed, every graduate would keep it like that.

A male youth known as Tshifhiwa confirmed the words spoken by Vho-Dima. He said the following words:

“As Vhavenda, we know that there are certain practices that we are not supposed to share on our social media. As a boy the things that we were taught in initiation school are considered sacred and we are not supposed to tell anyone. Some people are still afraid that if you tell anyone a sacred knowledge you may be punished by going mad. There are many practices that sacred, so my point is, such knowledge will be difficult for us to share on social media” (Tshifhiwa, M 31) (FGDs)

Similarly, Vho-Nemadandila further revealed another interesting matter about the complicity of using social media for enculturation:

“Sometimes the boys who went to circumcision schools are given a mandate never to tell anyone about what is happening inside the shrine as it would discourage others from attending hence, attending would get them some valuable cultural lessons which circumcision is designed to teach. It would be inappropriate to post all of this on social media...It is taboo to tell uncircumcised boys about the things that are happening at a circumcision school. So, social media is accessed by a lot of youths who have never attended circumcision school. And some rituals, though they are important, are scary.” (Vho-Nemadandila, M, 50) (Interview)

Another challenge of using social media for enculturation was alluded to by a female youth known as Rudzani. She said this:

Challenges of documenting the indigenous knowledge are many but if we were to document, we would need to consider which cultural aspects to post on social media and which one not to. For example, if you can look at the topic around traditional medicine or traditional healers, it's a topic that most people who do not believe in traditional religion are very sensitive about. So, posting such topics may damage our culture. (Rudzani, F, 27) (FGD)

A youth known as Dakalo gave her opinion regarding the kind of cultural things which social media could help to enculturate Vhavenda youth. She said the following:

We can even post pictures on these social media platforms which youths prefer to use. Those platforms will contain information which is deemed relevant and significant for enculturation. The information will answer the

questions - what this thing is, where is it found, how is it used, what are the benefits of using it. If it is food, the serving suggestions must be provided. If it is “ndayo” (counselling) and ‘Mikhwa’ (manners), for an example, there should be a provision of theme, the importance of that particular theme, and the dangers associated with ignoring that theme. (Dakalo, F, 26) (FGD)

Vho-Mboneni alluded to this information by adding even some important information about the usage of social media. She said this precise information:

It will help a lot if cultural activities are posted where modern youths can find them and that is social media platforms”. (Vho-Mmboneni, M, 71) (Interview)

Vho- Mmboneni further explained this interesting information trying to make the researcher understand that modern youths are no longer sitting around the fire with elders. That gap created by social media where the youth are no longer being socialised by their elders appears to be irreversible now. In this regard, socialisation through social media could be an alternative.

Vho-Mphatheleni pointed out that:

It would however be good to acculturate the youths of today with their social media since they are more interested in what is written than what is being said. Hence, our own culture passes messages through the word of mouth. It is better to change with times to win the attention of our youths. (Vho-Mphatheleni, F, 55) (Interview)

While Vho-Mphatheleni said related information like this in support of using social media platforms to enculturate youth:

It would however be good to acculturate the youths of today with their social media since they are more interested in what is written than what is being said. Hence, our own culture passes messages through the word of mouth. It is better to change with times to win the attention of our youths. (Vho-Mphatheleni, F, 55) (Interview)

Vho-Mboneni further revealed language dimension which he perceived it as crucial to be incorporated into social media. He said if social media can advance in promoting language

it will be able to catch many youths as they often use media all the time. He put it in the following manner:

It is hard for Vhavenda youths to finish a statement spoken in Tshivenda without including one or two English words irrespective of who they are speaking to. Even in churches people are no longer speaking their languages. In this regard, social media has contributed to that behaviour, and it is social media that can be used to reverse that. (Vho-Mmboneni, M,71) (Interview).

4.4. An exploration of whether indigenous contents are ideal for enculturation of Vhavenda youth via social media.

Participants had different opinions in responding to the questions which were based on this objective. The objective covered various contents which the participants had viewed as the most relevant once for recording in the social media. The examples of them include indigenous games and indigenous food. With this objective, the researcher went to such length as to take photos of those indigenous contents.

4.4.1. Indigenous food

The responses identified indigenous food as an essential area which needs information on it widely disseminated for the *Vhavenda* youth. The participants indicated that there are youth who may not be aware about their indigenous food, therefore, the inclusion of indigenous food on social media can be an opportunity for the older generation to share their knowledge with the youth. The information on the indigenous food on social media, can share with the youth details about the importance of the indigenous food, their origin, and how to prepare them.

Dolphin said:

“It will be interesting to open one of the social media platforms and see indigenous food there. Indicating where they are found, how they are processed till they are dished”.
(Dolphin, F, 32) (FGD).

The responses demonstrated that there are many Vhavenda indigenous food that can be found, although, the participants identified - *Tshigume*, *Tshimbudwa*, *Mashondza*, *Vhuswa*, and indigenous vegetables - as key ones. These foods are discussed sub-themes in the following sections below.

(a) Tshigume

Tshigume was outlined by the participants as an indigenous food that is rich in nutrients. The participants pointed out that the production of *tshigume* relies on two main ingredients, maize and peanuts, which are mixed together when cooking.

Tshigume tshi itiwa nga nduhu na mavhele. Hu kadzingiwa nduhu, dza sindiwa dza dovha dza sefiwa. Hu dovha ha dzhiiwa thoro dza mavhele a sindiwa a dovha a sefiwa. Vhukhopfu ha nduhu na mavhele zwi a tanganiwa zwa sindiwa u swika zwi tshi vhumbana zwa tangana zwa sisima mapfura. Zwi vhumbana zwa nga daka la u ridela muṭa. Tshi vhumbedzeliwa zwavhuḍi nga ngomu ha tshanda (palm) ha tshanda zwa nga zwikontsi.” (Vho-Ndiambani, F, 64) (Interview).

This is translated as follows

Tshigume is prepared with peanuts and maize. Peanuts are fried, grinded, and sieved to get the softest powder. They also take the maize and fry, grind, and sieve. The peanuts powder and maize powder are mixed together until they are thick and look like they are producing oil. When they are mixed, they look like paving cement. To shape tshigume, it is placed in the palm, and let the mixture circle around the palm, then squeeze to make the mixture flat like biscuits. (Vho-Ndiambani, F, 64) (Interview)

Below is the picture of *tshigume*.



(b). Tshimbundwa

The study revealed *tshimbundwa* as one of the *Vhavenḁa*'s indigenous foods that should be preserved. Therefore, information about it should be shared amongst the youth. The participants indicated that *tshimbundwa* also requires maize and peanuts as key ingredients.

Hu ḁoholiwa mavhele ha dzhiwa mufumbu mutete wa sinḁiwa na nḁuhu u swika zwi tshi vhumbana zwa vha na tshivhumbeo tsha tshipulumbu. Ha dzhiwa mikope ya vheiwa kha bodo ha vheiwa Tshimbundwa nga nḁha ha mikope ha sheliwa maḁi musi mutsi wa maḁi u tshi dzhena kha Tshimbundwa tshi mbo ḁi vhibva tsha ḁiwa musi tsho fhola. (Vho-Magoro, F, 60) (Interview)

This is translated as follows:

We grind maize meal and take soft mufumbu and grind it with peanuts until they become like baking flour. You use the palm and shape the mixture so that it gets a round shape and becomes flat. A mikope is taken and placed in a pot with water, and the mixture is placed on top of mikope and the lid is used to close the pot. The cooking steam cooks Tshimbundwa, and it is eaten when it is cold. (Vho-Magoro, F, 60) (Interview).

The responses showed several benefits of *tshimbundwa* to the consumers. The participants revealed that it is rich in nutrients and very healthy because it is not mixed with chemicals. The participants further indicated that for those who are dehydrated, its consumption facilitates the drinking of more water, hence, *tshimbundwa* can be considered medicinal because it can assist consumers to drink more water that is needed in their body. *Tshimbundwa* is mostly prepared by women, and because its preparation requires grinding, this becomes an exercise to women.

Tshimbundwa is a medicinal food. You can be assured that when you eat it, you will drink lots of water. If you don't drink water enough eat it, you will see. What I like most about it is that it has lots of nutrients and is healthy because it does not have any chemicals. (Rendani, F, 34) (FGD).

Tshilidzi added this information:

It is a very delicious food but very hard to make. Most of the time it's us girls who prepare it and I can tell you that the hardest part is grinding. We used to complain about it but now we realise that we were exercising. (Tshilidzi, F, 34)

The picture below shows a cooked *tshimbundwa*.



Figure 11: Picture of cooked Tshimbundwa (*Photo credit: The author, 2022*).

This is one of the pictures which the researcher took as she was interviewing the participants. She was allowed to do so by the participants and listed it for reference of indigenous food which ought to be made available in the social media platforms.

c). Mashonzha

Mashondza, also known as “Mopani worms” form part of the *Vhavenḁa*’s indigenous food. The participants outlined that *mashondza* are mostly harvested during summer and are known to be rich in iron minerals. In the modern indigenous communities, food like *mashondza* is overlooked by youth, not only because they do not know them, but because information about them is not being provided to them by their elders. The participants suggested that sharing details about *mashondza* on social media will enable the youth to know more about them.

*Vhavenḁa vha na zwiliwa zwinzhi nahone zwi re na pfushi sa mashonzha.
One o pfuma miminerala I nga ho ‘Iron’. A batiwa nga khalanwaha ya
tshilimo nahone a wanala kha Province ya Limpopo, Venḁa. Mashozha a*

fanela u postiwa kha social media u itela uri vhaswa vha kone u divha.
(Vho-Shonisani, F,59) (Interview)

In English, it is translated as:

Vhavenḁa has a lot of indigenous food which are highly nutritious like 'Mashonzha'- Mopane worms. They are rich in minerals such as iron. They are harvested in summer and are found in the northern part of the Limpopo Province, in Venda. Mopane worms should be posted on social media for all our youths to know about them. (Vho-Shonisani, F, 59) (Interview)



Figure 2: Picture of Mashonzha a Vhavenḁa indigenous food (Photo credit: The author, 2022)

(d). Vhuswa

The Vhavenḁa has got many types of food said Vho - Mmboneni. He focused on the different types of porridge since there are more than 14 types of porridge. Most types of relish have a specific porridge to go with it.

“...such as *vhuswa ha lukaṭa/vhutshena/vhutete ha mavhele* which is very nice when you eat this porridge with *Mashonzha* or chicken. The one we called (*Tshikekea*) *Mutuku wa mavhele*, this one is very good when you eat with *delele* (*okra*) this food is very delicious, another type is *vhuswa tshikhuthela* the one you eat with fresh milk and also *mutoho-toho na tanyi*, *vhuswa ha makhaha*.

The picture below shows some of the *Vhavenḁa* porridge (*vhuswa*).



Figure 3: Different types of porridge a picture taken by a researcher during a community engagement event

One of the reasons behind taking this picture was that the participants who were waiting for the researcher prepared this kind of porridge. The researcher felt honored and appreciated their warm welcome and efforts to show their culture, which they said is on the verge of disappearing. They also appreciated the research, which they believed would contribute to both the development of the *Vhavenda* culture and to the archives of *Vhavenda* culture. The researcher then took the pictures in order to save them for future reference and as an example of foods that must be in the social media platforms.

The picture below, (Figure 11), shows the process of shelling maize by hand; after harvesting the maize is shelled, dried and stored. When winter comes everyone will be eating something from the stored food. During this time, the stored maize will be grinded using pestle and mortar; sometimes, if neighbors lack food, they are given some of the stored food because most communities practiced subsistence farming. Enculturation on these farming practices is necessary as the modern ways of doing things seem to be ineffective and unsustainable due to costs and recently, power outages in most areas. It is necessary to go back to how things, such as farming was done in the olden days.



Figure 11: Picture of old women showing a young woman how to shell maize by hand.

4.4.2. Totems

The study discovered that totems play an important role for *Vhavenda* indigenous people. Totems are outlined as an animal or object that has a spiritual importance to a certain culture or clan. In a context of this study, the word “totem” mainly referred to the spiritual

significance of animals or objects to specific families. Participants clarified that families or clans may have their own totems.

The totems in Vhavenḡa are some things that are very spiritual. The totems are animals or objects that our families see as having spiritual connection to our ancestors. We have many totems in Tshivendḡa, and this is because each family has its totem that may be similar or different to others. We have many families whose totems are elephants, porcupines, pigs, and crocodiles. You see these animals that I have mentioned are so important for most families. Sometimes when families engage in spiritual activities, they somehow mention these animals' names because they are connecting them to ancestors. (Vho-Tshikwatamba, F, 69) (Interview).

The participants discovered that totems play a crucial role in marriage, healing, identity, and spirituality. These are discussed below as sub-themes.

(f) Totems and marriage

The study established a link between totems and marriage. Participants believe that marriages for the commoners and of royals are not conducted in the same manner as their totems are different and play a vital role in marriage. It is believed that for marriage to get easily broken has some roots in the families undermining totems. The modern youth, thus, can be taught about totems and their impact on marriage through social media platforms.

This is what Vho-Mashudu said:

One of the key things in marriages is totems. They have a huge influence in causing riots, in marriages if not observed. If observed, they can cause peace and harmony. For example, a person who has a lion as totem cannot marry another person who has the same because a lion with another lion will always be roaring against each other. It would be better to pair an elephant with a lion because one will submit to the another. (Vho-Mashudu, M, 87) (Interview)

The study further detailed that totems play a different role in marriage within the royal families. Royal families are permitted to marry despite them having the same totems. The participants indicated that this is done to ensure that the next bloodline from the

chieftaincy remains undiluted with the commoners. In other words, this was done to ensure that the next chiefs carry blood that comes from a royal family. The participants indicated that for the royal marriages, *Vho-Makhadzi* plays a crucial role in selecting the women suitable for the prince to marry, ensuring that the women to be married is also from a royal family.

When it comes to marriages people must know the differences between the marriages of people from royal families and for those who are commoners. People these days are no longer observing the protocol needed to be followed when someone needs to marry, they just do whatever they want. Parents are the ones who bless marriages and also the traditional healer invited in order to tighten the relationship between the two. When it comes to people from royal families a prince or princess is not allowed to marry whoever he or she wants, he/she must marry someone from a royal family, Vho-Makhadzi and family members must approve first because it is believed that when a princess is married to another royal family is then that the couple can give birth to another chief.
(Vho-Mashudu, M, 87) (Interview)

The study discovered that totems play an important role for *Vhavenḡa* indigenous people. Totems are outlined as an animal or object that has a spiritual importance to a certain culture or clan. In a context of this study, the word “totem” mainly referred to the spiritual significance of animals or objects to specific families. Participants clarified that families or clans may have their own totems.

The totems in Vhavenḡa are some things that are very spiritual. The totems are animals or objects that our families see as having spiritual connection to our ancestors. We have many totems in Tshivenḡa, and this is because each family has its totem that may be similar or different to others. We have many families whose totems are elephants, porcupines, pigs, and crocodiles. You see these animals that I have mentioned are so important for most families. Sometimes when families engage in spiritual activities, they somehow mention these animals' names because they are connecting them to ancestors. (Vho-Tshikwatamba, F, 69) (Interview).

4.4.3. Knowledge of weather conditions

The indigenous knowledge on weather allowed the African communities to know how to respond to and natural disasters. The study discovered that the knowledge of weather conditions depended most on the observation of celestial bodies, particularly stars and the moon. The participants indicated that observation of the celestial bodies provided the *Vhavenḡa* people with knowledge that they used for survival. The participants revealed that the *Vhavenḡa* used the celestial bodies to know about the calendar and seasonal changes and this also included the predictions of rainfall which played a huge role in farming. Furthermore, they indicated that by looking at the colour of the moon they could predict any upcoming sickness that will attack the community. This was outlined by one of the youth participants in the FGDs:

Vhaswa vha ano maḡuvha ria tama u ḡivha nga mupo washu, mafhungo a uri mupo u a kona u ḡivhadza vhathu nga mutsho na vhumatshelo ha shango, ra sedza zwithu zwi nonga ḡwedzi (Moon) zwia kona u sumbedza uri arali naḡwaha hutshidovha na mvula nnzhi kana malwadze manzhi nga kha ḡwedzi ria kona uzwi vhona na uzwiḡivha, ḡwedzi wa tswuka kana wa swifhala uvha u khou amba uri uno ḡwaha hu ḡovha na malwadze manzhi, vhana vha zwino avha koni u zwi ḡivha ,arali ḡwedzi wa tangwa nga zwithu zwingaho khuli zwiamba uri uyo ḡwaha mvula idona vhukuma vha limaho vha khwaḡhise zwangḡa . zwi ḡinga sa ḡuvha arali ,tshinwe tshifhinga ri a wana ḡuvha lo tswuka kana u funga sa mulilo , tshinwe tshifhinga hapfi namusi ḡuvha lido tsha luvhili vha hulwane ratsivhudza vhatuku uri vha lavhelese vho fukedza matom, ha pfi hu na mutshakavili, vhana vha zwino vha funa u lingedza u ita zwithu uri vha vhona hu khou bvelela mini vha mbo ḡi lavhelesa, ri sala ri tshi ri kani ndi ngazwo ano maduvha vhathu vhatshi vha na malwadze manzhi .hoyu ḡwedzi na ḡuvha zwia kona uri sumbedza uri zwino ndi khalanwaha ifhio ya ḡwaha, ḡwedzi u a pfi wo dzula musi u tshi thoma wa dovha wapfi ukhou kovhela na musi wo sendama. Stars, kha naledzi na yone i a kona uri tsivhudza uri khamusi vhu kovhela huna khosi yo dzamaho ivhonala itshi gidima nga luvhilo luhulu yo sendamela henengei thungo hu re na zwo tshinyalaho. naledzi ri dovha ra dzi vhona dzo kuvhangana ra dzi vhidza uri ndi tshilimela nahone tsho limuwa. (Rudzani, F, 28) (Interview)

This is translated as follows

As a youth in this generation, we are interested in knowing about our weather conditions as we know these conditions can inform majority of the population on seasonal weather patterns and the future of the world as a whole. If we can observe celestial bodies, such as the moon culturally it can give an indication of the amount of rainfall a society may be subject to and it can even go on to show that the world can be faced with certain illnesses and diseases as a future eventuality through an observation the moon. If the moon can turn into a bright red colour, as indigenous people we can see that there will be a lot of sicknesses but the new generation does not have much knowledge about it; and if the moon is surrounded by some gloomy clouds it might indicate that in that particular year there will be a lot of rainfall which will mean those that do farming will harvest more. It even goes for the sun, sometimes you find that the sun is too bright like fire or sometimes the elders may say that the sun will rise twice in a day, because of the way the sun would be so bright, we are even encouraged to protect our eyes from the harmful rays. This upcoming generation like to test and prove things, we can even end up concluding that maybe that can be the reason we have a lot of illnesses in this day and age, so both the moon and sun can show us the months of the year without us using the modern calendars. Some people can say the moon is stable and some can say it's late as it changes position. Stars on the other hand can warn us of the downfall or death of a king or chief, especially, a shooting star gives us a direct warning of the fall of a king. And when stars are in one place together, and we anticipate the birth of a new season which is summer. Social media can greatly help if weather conditions can be made available for everyone to see. (Rudzani, F, 28) (Interview)

4.4.4. Crafts and Fine Arts

Participants in the study raised another concept - arts. It was identified in the study that crafts are some of the oldest industries that are now neglected by the youth in Venda. Most of the youths think of craft work as jobs for the uneducated. Together with painting and drawing, craft now appears like it is not an industry for black people because few blacks are in this industry, as compared to white people. Unfortunately, it is regarded as part of recreation activities by most black people. However, if the different forms of arts

and crafts are placed on social media, it could inspire more of the *Vhavenda* youth to return to this industry. This could reduce unemployment as we would have art schools in the universities and colleges. A youth named Thakhani said the following:

With the dying industry of art and crafts, social media could help to restore the love of art back. Ultimately, it will create many jobs and reduce unemployment. (Thakhani, M, 28) (Interview)

4.4.5. Traditional patterns of agriculture

Participants included agriculture as one of the aspects which must be included in the contents, as the topic can contribute to food security of the indigenous people.

Vho- Mashudu responded with these words:

We know that Vhavenda were practicing subsistence farming since time immemorial. It was working for them. They managed to combat poverty as every one of them was practicing it. (Vho-Mashudu, M, 87) (FGD).

4.4.6. Mikhwa (manners)

Various participants made comments regarding manners / courtesy. They agreed that there is generally a trend of bullying at school nowadays; this is a sign of moral degeneration. The concept of *mikhwa* (manners/courtesy) should therefore, be shared on the social media. It could initiate discussions which could ultimately lead to eradication of ill manners. A youth named Thakhani made a relevant comment, when he said:

Youths are now more feared by elders which is the opposite of what used to happen. An elderly person was more feared by youths. This is because of changes that came with democracy in South Africa. It is simply a misunderstanding of human rights in general. (Thakhani, M, 28) (Interview)

Social media has several potentially significant positives that cannot be overlooked with regard to disseminating information very fast. The *Vhavenda* had notable initiation schools which intrinsically taught manners/courtesy to the youths such as *muja* /murundu for boys, *tshitanga* for boys, *domba* for girls, *vhusha* for girls. For every stage of the growth and development of boys and girls, indigenous people have

an initiation school which they designed towards maturity. These ceremonies help the youths to be aware that good manners are essential, hence, their development needs to be taken seriously.

The participants recommended that *mikhwa* must be taught to the youth starting from when they are still young children. *Mikhwa* means “morals or good manners”. *Vhaventḁa* indigenous cultures acknowledge that the youths must be taught morals, especially within the home environment. There are many ways in which morals are taught to the youth. Vho-Ngwana said:

Respecting parents is one of the morals which our youth have lost. Respecting parents is taught as morals, we focus on manners and morals when we talk about the relationship between a parent and child. You first need to groom people who will be leaders in different parts of the country and start making video calls with them sharing information then you can have conferences. People used to eat together, as no one was supposed eat alone; this was recommended so that people can be together and spend time together. (Vho-Edith, F,62) (Interview)

The participants also made the point that the other benefit of the game is facilitating the players learning to count. The benefits of this game were summarised by the following participant.

Mufuvha teaches the players to count because if you cannot count you cannot play this. When men play this game, you will see lot of people gathering around because they want to see who the master of strategies because without strategy you cannot win this game. (Aluwani, F, 26) (FGD)

The picture below shows *mufuvha* game.



Figure 4: Picture of Mufuvha game (Photo credit: The author)

4.5. Khadi

The study revealed *khadi* as another indigenous games for the *Vhavenḁa* people. The participants revealed that *khadi* is not gender-specific, however, it is often played by girls. The participants outlined that the game only requires a rope for players to play. The game is often played in two groups; while playing two players will be swinging the rope and the other group will be jumping the rope until they miss a jump. *Khadi* was well explained by the following participants:

Vho-Nemadandila:

Khadi is a rope-jumping game played by different age groups and gender. The minimum number is three people, and as with other traditional or indigenous games, there is no prize money involved. The game is often played in an open space, road, or street, mostly by youths. Equipment is often a skipping rope, or any other material that can be used to make a rope long enough for several girls to jump over, either one by one or simultaneously. In the absence of the rope, stocking or strips of cloth are

tied together for rope-jumping. The rope's length is 3-5 meters. The play area is often an open ground with an even, hard surface. The ground should not be covered with grass. The skipping rope should swing freely, and the players should be able to jump over it with ease. (Vho-Nemadandila, M, 50) (Interview)

Aluwani added the information about *Khadi* as the researcher conducted the Focus group discussion, this is what she said:

I know khadi as a game for girls. Even boys are allowed to play but, in most cases, you will find girls only. This is the game that is fun and easy to play. (Aluwani, F,26) (FGD).

The participants revealed that the noticeable advantage of playing *khadi* is the physical exercise and unity required from the players. The participants were of the view that while jumping or swinging the rope, players are exercising. The participants also pointed out that *khadi* brings unity amongst girls. This was revealed by the following participant.

Khadi was so important when we were growing up. It gave us a chance as girls to meet. Most of us played the game for fun, it is only now that you realise that the game kept us fit and healthy. (Vho-Magoro, F,60) (Interview)

The participants revealed that *malende* is an indigenous dance that is unique to Vhavanḁa, participation in *malende* and other indigenous dances promotes socialisation amongst community members. Participants indicated that for dancers, *malende* allows them to exercise which helps these people to remain healthy. The dance can be performed by both males and females.

When we talk about Vhavanḁa dances, the only dance I can quickly think of is malende. This is the dance that both men and women can participate in, there is no discrimination. If I can put it another way, it brings people together in our communities. I am thinking about this dance because I have not seen it anywhere but only here in Venda. This dance is our pride. (Vho-Mawela, F, 46) (FGD).

The picture below (Figure 10) was taken during a *malende* dance.



4.4.7 Pottery

The study unveiled that pottery is one of the treasured indigenous knowledge systems that the participants viewed as key for youth to learn. The participants unveiled that in most *Venda* communities, the knowledge of pottery is disappearing because not many people still produce these traditional pots, despite the knowledge existing with most of the elderly indigenous knowledge holders. A participant made a comment on that, she said:

Pottery can make a huge difference as far as black businesses are concerned. Social media is a starting point. Many youths may be able to see and to explore it further. It can yield many rewards. (Vho-Lizzy, F, 64) (FGD).

4.4.7. Initiation schools

The initiation schools are there to provide wisdom to the youth who are entering into adulthood. In their study, Olufemi, Paulin, and Akinbode (2018) explain that the initiation

schools in many African indigenous communities are gender-specific, therefore, there are female and male schools which are hosted in separate areas. In the context of this study, it was discovered that to instil *ndayo*, girls had to go to three types of initiations schools - *khombani*, *tshikanda*, and *dombani*. Boys on the other side had to go to one, *murunduni*, which is also known as *hogoni*.

Zwithu zwa ngoma dza Tshivenda ndi hone hune vhana vha laiwa hone sa khombani, tshikanda na dombani vhana vha laiwa na kuambarele na thonifho, hu tou vha shangoni ho tanganana vhatu a vha tsha thonifha na zwifho. Kha huvhe na fhethu ha u layela, vhatukana na vhasidzana vha laiwa. fhedzi hu na thatidzo ya zwiila-ila kha ngoma hedzi zwine zwa tea u thogomeliwa. (Dima, F, 29) (FGD).

In English it is translated as:

In initiation schools are where children are receiving ndayo. In schools like, khombani, tshikanda and dombani children learn how to dress and to show respect. The problem is that people are no longer attending these schools, may be because of problems of taboos associated with these schools which need to be observed. (Dima, F, 29) (FGD).

In our culture boys were taught ndayo from the hogoni or murunduni. This was happening during winter when the formal schools are closed. During this time, you will find many boys in hogoni because that is where they get guidance from the elders. (Thendo, M,29) (FGD).

4.4.8. Proverbs, idioms, and their interpretation

Participants in this study concurred that proverbs and idioms are important, and they should be posted on social media for youths to know them. Proverbs are defined as a short saying carrying valuable advice, while idioms are group of words that are used to express thoughts often, they are expressed using various figures of speech. The study discovered that both proverbs and idioms are culture-specific and there are many of them in the Vhavenda culture. During the FGDs, the participants outlined the following proverbs and idioms as the most commonly used.

Table 4.1.1: Interpretation of proverbs and idioms

Proverbs and idioms	Meaning
<i>Wa sa ḽi pfa u vhudzwani u ḽo ḽi pfela vhulaloni</i>	If you do not listen to elders, you will remember when you are alone encountering challenges.
<i>Tshilamba u vhudzwa ndi tshilila u vhona</i>	If you do not listen to other people, you will face problems.
<i>ḽwana wa mbevha ha hangwi mukwita</i>	A child of a rat does not forget the mother's path, which means a child always remember the guidance of his/her parents.
<i>Muḽwe muthihi a u ḽusi mathuthu.</i>	One finger cannot pick one piece of maize. Which means a person cannot do the responsibilities which are needed, alone.
<i>ḽanzu ḽiswa ḽi tikwa nga ḽi lala.</i>	Young people are survived by elderly people.
<i>Wa pengula ḽa muhulu mutshila u ḽo u wana phanda, ḽi ndi ḽi ambele ḽi ambaho uri musi vhahulwane vha tshi ḽea ngeletshedzo avha nyadziwi.</i>	When elderly people give you advice, do not undermine it.
<i>Muhuvhadziwa u sumbedza mbanga ngeno mulaliwa atshi sumbedza thumbu.</i>	The person who is reminded of something, shows an open wound while a person who has sexual intercourse will show her pregnancy.
<i>Vhutshilo ndi sia lubuli ḽwananga, vha fhasi vhale vho.</i>	Life is about tribalizing and creating pathways for thriving by everyone (we are meant to build for future generation).
<i>Nyavhumbwa wa dagaila wa kanda vho u vhumbaho.</i>	When you are born and raised, do not forget those who raised you.

Mvanyashe (2019) notes that proverbs and idioms have existed for many years within indigenous communities, therefore, formed part of the rich culture. The author continues those proverbs and idioms were used wisely in every situation. From the findings of this study, the two main uses of proverbs and idioms were for language promotion and education. These sub-themes are discussed below.

(a) Language promotion

The study ascertained that proverbs and idioms are rarely used by this contemporary *Vhavenda* generation. The participants believed that when contents on proverbs and idioms are shared with the youth on social media, this will provide them with an opportunity to learn and promote their indigenous language. This was revealed by the following participant who had this to say:

“We are living in the days where the Tshivenda language is dying. Youths fail to know their mother languages in favour of English, and they do not feel ashamed. So, perhaps if it is included on social media, it might make a difference”.

(Lufuno, F, 27) (Interview)

(b) Educational use

The study findings showed that idioms and proverbs for the *Vhavenda* has educational purposes as they were used to educate people about every situation in life. The participants responded that the elderly people in the communities are the ones who possess rich knowledge about proverbs and idioms, therefore, were most responsible to educate the young one about them. This was outlined by the following participant:

“Proverbs and idioms are so important for the elders to teach the young ones about life situations. The elders knew them (proverbs and idioms) very well and that is why in most cases

you would find that they had answers for every life problem, using proverbs and idioms.” (Lufuno, F, 27) (Interview).

The response above points out that there were educational uses of proverbs and idioms by the elders and during that time they provided guidance to the young ones; the elders constantly used proverb and idioms relevant to different situations occurring in life. Similar findings were discovered by Kaya and Seleti (2013), who reported in their findings that for the African indigenous people, education took place everywhere at any time, hence children were given life lessons at any time using proverbs and idioms.

4.4.9. Protection of natural resources

The study discovered that the indigenous knowledge about natural resources is slowly disappearing and that the knowledge of natural resources is hinged on the protection of indigenous forests. The participants indicated that forests play a critical role for the Vhavenda because they harbour significant natural resources, like mountains, rivers, dams, springs, and waterfalls, however, the protection of indigenous forests is one of the less discussed topics within the Vhavenda indigenous communities. The current youth, thus, may need to be well taught about the importance of protecting the indigenous forests and this can be done through social media.

“Our forest contains rivers, dams, springs, waterfalls and these things are so important for the Vhavenda, and I believe that this is the knowledge that can also be shared on social media because these days we look down on these forests.”
(Rudzani, F, 28) (Interview).

The study further discovered that the importance of indigenous forest for the Vhavenda can be seen in water, food, and *zwifho*. These are discussed as sub-themes below.

(a) Water and food sources

The study discovered that the indigenous forests are home to water and food resources. The participants indicated that these forests contain dams, rivers, and springs that are

sources of water to some of the indigenous communities. Furthermore, some of the indigenous communities still forage for food in the forests.

“The way I see it, the forest is life to Vhavanḁa. I am saying this because if you can go to a forest, you can find anything you want. Before we can have the taps in our communities we used and sometimes still go to forest to fetch water and food.”
(Vho-Magoro, F, 60) (Interview).

(b) Zwifho - Sacred Sites

Zwifho is translated as sacred sites which have spiritual or religious significance for the *Vhavanḁa*. The participants disclosed that for the *Vhavanḁa*, the notion of *zwifho* is attached to natural resources such as rivers, mountains, dams, lakes, waterfalls, and graveyards. These are the places that are considered holy, and they carry cultural and spiritual significance for the *Vhavanḁa* people.

“In Vhavanḁa we have these things called zwifho. These are the things that are hard to explain but zwifho are the spiritual places that no one is allowed to visit. There are many here in Venda and these are found mostly at our waterfalls, lakes, dams, rivers, mountains, I also think even some graveyards. If I can give an example, Phiphiḁi waterfalls and Fundudzi lake are the famous sacred sites that we have here in Venḁa. When we were growing up, we were told about area which are not playgrounds and zwifho is one of them.” (Vho-Masindi, F, 70) (Interview).

The findings revealed that despite the importance of *zwifho*, the current generation has lost respect for them, thus, most of the participants raised concerns about how most of the *Vhavanḁa* sacred area are being treated. The participants pointed out that sacred sites are now no longer respected, rather, they have been turned into hiking spots and places of entertainment. These views were echoed by the following participant who had the following to say:

“If there is one thing that bores me is what I am currently seeing on social media on how our children are mistreating zwifho. We now have this practice called hiking, you will see people walking around zwifho as if it is a place where they should be playing. During our times no one even tried to go to the areas of zwifho and that was because we were told that those places are sacred. If you love zwifho and you see what I am talking about on social media, you will cry. I often see some people, even some of us who are old going there to take pictures while drinking alcohol. As the Vhavenḁa, we still have a lot to do to remind our upcoming generation why zwifho are so important to us.” (Vho-Makonḁelele, M, 74) (Interview)

The participants did not blame the youth for not knowing about the essence of the sacred sites, however, they added that *zwifho* is another ideal content that most of *youth* still needs to be taught, through social media. The participants pointed out the area of discussion, *zwifho*, needs to be protected from further damage. This was indicated by the following participant.

From what I have heard, zwifho are so important to us Vhavenḁa but most of the youth do not know about that. I don't blame the youth for not knowing, the problem is our elders are not telling us this information. I think our elders should teach us these things so that we can also share on social media so that others can know. (Unarine, M, 27) (Interview)

CHAPTER 5

DISCUSSION OF DATA

5.1. Introduction

The discussion in this chapter focusses on the 'voice' and narratives of the research participants in order to grasp and unpack their insight into identification of the possible ways in which social media could be used in order to enculturate Vhavenda youth. It is crucial to reiterate that this research is exploratory. Exploratory research is conducted on issues that lack adequate scientific examination (Babbie, 2010; Pellerin, 2012). In an exploratory study, the aim is to offer a wide overview of the issue by identifying broad and general ideas that are inherent in the problem. Pellerin (2012) recommends that in this type of research, the investigator engages in initial data gathering and analysis to establish a basis for subsequent descriptive and explanatory investigations. Such studies do not strive to offer detailed and comprehensive insights into the traits of the phenomenon being examined, as seen in descriptive studies, nor do they seek to establish definitive causal relationships between variables involved in a phenomenon like explanatory studies do. This inherently influences the quality of the data gathered and the extent of the following discussion. The conversation largely stays uncertain and general, avoiding firm stances or conclusions.

5.2. Study themes and sub-themes

The study data was collected from 11 communities within the Vhembe District using one-on-one unstructured interviews and focus-group discussions. The data was collected from 50 participants, comprising of 25 youth and 25 indigenous-knowledge holders. The objectives guided the analysis of the collected data. Thus, the research objectives were used as the overarching themes to organize the emerging themes and sub-themes. The Table below presents a summary of the emerged themes and sub-themes from the analysis.

Table 5.3: Emerged themes and sub-themes

Main themes	Sub-themes
<p>Perceptions of the participants on the usage of social media to acculturate <i>Vhavenḁa</i> youth</p>	<ul style="list-style-type: none"> • Educational platform • Social media can be used as database for cultural awareness. • Challenges on documentation of indigenous knowledge on social media • The negative attitudes displayed by <i>Vhavenḁa</i> youth towards their own culture
<p>The IKS contents are ideal for the enculturation of <i>Vhavenḁa</i> youth via social media.</p>	<ul style="list-style-type: none"> • Knowledge of the Indigenous plants • <i>Vhavenḁa</i> Indigenous games • Cultural dances • Traditional patterns of Agriculture • Pottery • <i>Mikhwa</i>- Manners • Crafts and Fine Art • Indigenous food • Totems • Proverbs • Protection of natural resources • Knowledge of weather conditions
<p>Ways of integration of IKS on social media for youths' enculturation.</p>	<ul style="list-style-type: none"> • Marketing IKS to the modern youths • Creation of blogs, Facebook page, Twitter, Instagram and WhatsApp page and YouTube where IKS information can be posted. • Development of IKS website • Establishment of e-learning, specifically for IKS • Creation of an IKS App

	<ul style="list-style-type: none"> • Integrating IKS in education • Television programmes • Capturing discourses about IKS on social media platforms

5.3.1 Perceptions of the participants on the usage of social media to acculturate *Vhavenda* youth

This part of the discussion focuses on the perceptions of the participants on the use of social media in enculturating the *Vhavenda* youth. The study discovered that social media can be used in various ways to acculturate *Vhavenda* youth. The discussions of these note that this process can be undertaken through - educational platforms and cultural awareness programmes, although challenges could surface on documentation of indigenous knowledge on social media, and from the negative attitudes of *Vhavenda* youth towards their own culture. These are discussed as sub-themes below.

5.3.1.1. Educational platform

In contemporary African indigenous communities, social media has become a common tool that the people use in their daily lives for communication and sharing ideas. The adoption of social media in African indigenous communities has resulted in a lot of youth moving away from their own culture. Perrin (2015) noted that a social media has become a platform for youth to learn cultural behaviours of foreign culture in which some of the youth tend to mimic these behaviours, forgetting their own. The study discovered that youth are inseparable with social media, therefore, the same social media can be a

vehicle that can be adopted to educate youth about their own culture. The elderly knowledge-holders participants revealed that it can be their responsibility to use the social media to educate youth about their culture. The majority of the participants from the focus-group discussions (FGDs) concurred with the explanation of elder, Vho-Livhuwani who related social media to education as follows:

“It works when we teach the youths using social media platforms than when we teach them on contact basis. When we teach them our heritage on social media, the knowledge moves faster and reaches many people at a very little time”. (Vho-Livhuwani, F, 56)

From the above information which Vho-Livhuwani has provided, it is evident that social media can be fundamental for educating *Vhavenḁa* youths since formal education excludes indigenous knowledge in its curriculum. Currently, *Vhavenḁa* youths are more knowledgeable about western cultures than their own culture, for example, the way they talk to elders, the youths no longer bow down like they should according to the *Vhavenḁa* culture. It is a fact that the effects of colonialism has strongly overruled African identity. Colonialism focused on shaping attitudes and actions which are favourable for development in terms of the European countries (Sangmor, 2013).

Majority of the participants interviewed agreed with the notion that using social media will be appropriate for acculturating youth. The students were of the view that social media platforms have become a part of teaching and learning in schools, colleges and universities and that there is a gradual education shift where not all lessons are learnt physically with some shifted to online using social media. The students, saw social media as a strategy that the indigenous communities can use to create a educational programmes to share information with the youth.

“Social media has changed everything in our lives such as how we communicate and learn. At campus, we use social media for learning sometimes which I think may later make us move away from attending classes from the halls. Most of us youth know these social media platforms for learning and information sharing and I think we can use them to create indigenous education programmes so that we can share our indigenous

knowledge. I think most of us would love that programme because we still lack most of the knowledge from our culture.” (Unarine, M, 26) (Interview)

Another advantage is that youth are always glued to their phones, therefore, it would be easy to spread the information through it. Some participants indicated that nowadays it is not easy to gather youth in one place which means to find them in large numbers you only find on social media sites such as Facebook, WhatsApp, Twitter and many more. Vho-Thingahangwi added another crucial information when he said:

We have another section here in the Department of Sports Arts and Culture called archives; it has files which researchers come and read. But it is so exhausting to look for files. COVID-19 helped us in another way because it prevented physical presence of people. We are in the process of digitalization and storing that information in modern technology. That will increase access to the information and improve reading about our culture. (Vho-Thingahangwi, M, 53) (FGD)

The information given by Vho-Thingahangwi added more weight on the role that social media can play in in this current generation. The current generation is more technologically-oriented. This means storing the information for current and future use is essential for educational purposes. Amongst the frequent users of the internet and social media users, young people constitute a large percentage (Deniz & Geyik, 2015). Social media sites, such as WhatsApp, YouTube, Twitter, Facebook, blogs, and Myspace, have facilitated faster, more interactive, and user-generated content-enabled communication thanks to the internet technology.

5.3.1.2. Cultural awareness

Cultural awareness is important for reviving the African indigenous knowledge systems. The study discovered the use of social media can revive *Vhavanḁa* indigenous knowledge and enculture youth. The participants indicated that for effective cultural awareness, there are top six top social media platforms that can be used - Twitter, Facebook, Instagram, WhatsApp, TikTok, and YouTube. These platforms were suggested because they were perceived by the participants as the most popular.

A youth known as Thomani said this:

It can help the youths if social media platforms like Tik Tok, WhatsApp, Facebook, Instagram, You Tube and Twitter can always be loaded with cultural activities. Youths can get used to watching cultural activities.
(Thomani, M, 25)

The study further revealed that awareness can play a crucial role while communities are planning to integrate IKS on social media. Youth must be conscientized about what is just going to happen in social media; they will then come up with suggestions and major themes which need to be prioritised. Other participants went on to the extent of suggesting undertaking a study which will identify IKS themes that can be posted on social media for enculturation of youths. The participants recommended that IKS-awareness initiatives should target local radio stations to conscientize the youth about the use of social media.

We can even post pictures on these social media platforms which youths prefer to use. Those platforms will contain information which is deemed relevant and significant for enculturation. The information will answer the questions - what this thing is, where is it found, how is it used, what are the benefits of using it. If it is food, the serving suggestions must be provided. If it is "ndayo" (counselling) and 'Mikhwa' (manners), for an example, there should be a provision of theme, the importance of that particular theme, and the dangers associated with ignoring that theme. (Dakalo, F, 26)
(FGD)

A study sponsored by the United Nations Environment Program in Kenya, Tanzania, Swaziland, and South Africa and conducted between 2004-2006 concluded that "the value of indigenous knowledge lies in its ability to deliver social and economic goods; [and] that certain traditional practices if popularized, and integrated with modern knowledge systems, can help to alleviate poverty" (Steiner, 2008:9). The study also found that indigenous knowledge systems have enabled communities in those countries to live in harmony with their environments for generations, as evidenced in agricultural production, food preservation and storage, health care, environmental conservation, and

natural disaster management. The rural poor depends on indigenous knowledge for specific skills and knowledge essential for their survival. For example, indigenous knowledge is used heavily by rural people in agriculture, animal husbandry, management of natural resources, and medicinal herbs. Sithole (2007:118) notes that very little indigenous knowledge has been captured and recorded for preservation, yet it represents an immensely valuable database that provides humankind with insights on how numerous communities have interacted with their changing environments, including resources on the flora and fauna. The author, however, warned that indigenous knowledge is vulnerable to attrition if it is not recorded for storage and wider transmission.

Vho-Mmboneni alluded that:

“It will help a lot if cultural activities are posted where modern youths can find them and that is social media platforms”.
(Vho-Mmboneni, M, 71) (Interview)

This idea summarised by Vho- Mmboneni appears to be interesting because modern youths are no longer sitting around the fire with elders. That gap created by social media where the youth are no longer being socialised by their elders appears to be irreversible now. In this regard, socialisation through social media could be an alternative.

Vho-Mphatheleni pointed out that:

“It would however be good to acculturate the youths of today with their social media since they are more interested in what is written than what is being said. Hence, our own culture passes messages through the word of mouth. It is better to change with times to win the attention of our youths”. (Vho-Mphatheleni, F, 55) (Interview)

The above verbatim responses mean that relying on the word-of-mouth to pass messages is a system which faces challenges which are affecting both elders and youths. Elders will soon become people of no value regarding transferring of their skills and wisdom to the younger generation. Youths will find themselves falling victims to things they could have

avoided by mere listening to the elders. Culture is dynamic and it is within the mandates of culture for the elderly people to change and adopt what works for the people at a specific time. Culture is not static it changes from time to time, the same with changes in values and behaviours, over time, reshape traditions and culture to fit the current context (Forgeard, 2023).

5.3.1.3. Challenges of documentation of indigenous knowledge on social media

The above discussions focused on social media as a vehicle that the indigenous communities can use to document their indigenous knowledge and share with the youth. In this part of this discussion, the focus was on the participants perceptions on the existing challenges that hinder documentation of indigenous knowledge on social media. The study discovered that problems in imparting sacred indigenous knowledge, dangers of cultural damage, and the digital divide as the prevailing challenges that make it difficult for documenting indigenous knowledge. These challenges are discussed as sub-themes below.

(a) Sacred indigenous knowledge

There is high degree of secrecy in the African practices, especially, around initiation rites. Kanu (2018), revealed that, during the initiation of adolescents into adulthood, there is an institutional-controlled revelation of secrets to those who are transiting into adulthood. In the same vein, Kanu commented that secrecy can be good but sometimes leads to detrimental outcomes. The study discovered that it is imperative to be cautious about the use of media for enculturation because of notions of sacredness associated with some cultural practices. The participants revealed that some cultural practices are meant to be exposed to the public while others are not. Some of these rituals are not allowed to be exposed or talked about in the public otherwise it is believed that concrescences like madness will befall such persons who violate such norms (Sidibe, 2019). This was point was raised by the following two participants who had this to say:

As Vhavenḁa, we know that there are certain practices that we are not supposed to share on our social media. As a boy the things that we were taught in initiation school are considered sacred and we are not supposed

to tell anyone. Some people are still afraid that if you tell anyone a sacred knowledge you may be punished by going mad. There are many practices that sacred, so my point is, such knowledge will be difficult for us to share on social media (Tshifhiwa, M 31) (FGDs)

This view was supported by Vho-Nemadandila in this manner:

Sometimes the boys who went to circumcision schools are given a mandate never to tell anyone about what is happening inside the shrine as it would discourage others from attending hence, attending would get them some valuable cultural lessons which circumcision is designed to teach. It would be inappropriate to post all of this on social medias...It is a taboo to tell uncircumcised boys about the things which are happening at circumcision school. So, social media is accessed by a lot of youths who had never attended circumcision school. And some rituals though they are important are scary. (Vho-Nemadandila, M, 50) (Interview)

(c). Cultural damage

In their studies, Senier (2014) and Strathman (2019) reported that documenting indigenous knowledge requires a careful consideration because some of the indigenous knowledge to be documented may contain content that may misrepresent cultural or indigenous knowledge. In a context of this study, it was also discovered that there are indigenous knowledge content that have become a centre of criticism because of religious beliefs.

Challenges of documenting the indigenous knowledge are many but if we were to document, we would need to consider which cultural aspects to post on social media and which one not to. For example, if you can look at the topic around traditional medicine or traditional healers, it's a topic that most people who do not believe in traditional religion are very sensitive about. So, posting such topics may damage our culture. (Rudzani, F, 27) (FGD)

Social media is a place of attention sometimes. I think some people may use the sites to post something that is not even relevant to us because of wanting to get engagement or attention. (Arehone, F, 26) (FGD).

(c). Digital divide

The digital divide is another challenge that is associated with documentation of indigenous knowledge. The digital divide was found by the study to exist in two ways. Firstly, the students hinted that the indigenous knowledge holders possess an extensive and rich indigenous knowledge but are unable to take an advantage of the social media platforms because of lack of digital awareness and skills to share the knowledge. Secondly, the students were also aware that there are some indigenous knowledge that have already being documented and shared on social media, however, most people cannot access them because of not having the necessary digital gadgets. These views were shared during the interviews with the students who had this to say:

“Another problem is that we must not forget that not everyone has a smart phone. There are many children who cannot afford to own one in our rural communities. Let’s say we share the indigenous knowledge on social media so those people will not access them as they are amongst those who cannot use smart phones.” (Mpho, F, 26) (FGD).

Fhumulani supported this view to confirm that indeed this is the problem which could be resolved by the use of social media platforms. She said this:

“Our parents were not born with smart phones because these things came after their birth. Right now, you find that most of our elderly people have access to phones but cannot use them to share interesting things, like knowledge about Vhavanḁa culture. The main problem that I feel is damaging our culture is that the indigenous knowledge is mostly known by the elders, but they are not sharing this knowledge. I can be happy to see our elders taking advantage of social media to share this indigenous knowledge.” (Fhumulani, M, 19) (FGD).

5.3.1.4. Negative attitudes of Vhavanḁa youths towards their own culture

The study discovered negative attitudes of Vhavanḁa youths towards their culture and indigenous knowledge systems. The participants pointed out that the most common attitude is that the Vhavanḁa indigenous knowledge systems are regarded as old. Most of the youth participants demonstrated that they were not proud of their culture at all - starting from the language, food they eat, clothes they wear, and religious activities. These views were well captured by the following two participants:

Most of us youth we tend to look down on our Venda culture. The example that I can give is that when you go to campus, the only language that we use to communicate is English. It is very funny because even Vhavenda students use English to communicate with each other. The other thing again is that we view most of our indigenous knowledge as something that is old because if you can check the clothes that we wear, food that we eat even our religious activities, they are all not indigenous to us. (Thakhani, M, 28) (Interview).

It is undeniable that the effects of colonialism have strongly negated African identity. Some of the effects of colonialism focused on shaping attitudes and actions which are only favourable for development in terms of European norms (Angehrn, 2005; Sangmor, 2013). Colonialism expressed the notion that “the ethnocentric belief that the morals and values of the colonizer were superior to those of the colonized” (Okoduwa, 2008). As such, Africans believed that whatever was brought by their colonizers were worthy of acceptance without scrutinization even though African values and beliefs existed before the coming of the Europeans (Lassiter, 1999).

5.3.2. The IKS contents ideal for enculturation of Vhavenda youths, via social media

This theme discusses the Vhavenda indigenous knowledge systems that are deemed significant for enculturing. Vhavenda indigenous people have various indigenous knowledge systems, thus, under this theme, the discussions were on the indigenous knowledge systems which could be ideal for enculturation

(a) Source of Medicine to those who had the knowledge of medicinal plants

The study discovered that the indigenous plants are sources of medicine for the Vhavenda indigenous communities. The participants indicated that the Vhavenda indigenous communities have traditional healers whose medicine comes from the indigenous plants, however, most of these youth lack knowledge on the medicinal use of the indigenous plants. Currently most Venda communities are surrounded by western healthcare facilities, however, the participants outlined that it was unnecessary for some

people to go seek help in western healthcare facilities, as some of the sicknesses can be cured using some of these indigenous plants.

Vho-Mphatheleni gave the following comment:

“Vhaswa vhazwino avha ḍivhi nga miri ine muñwe na muñwe a tea u i ḍivha ya musu muthu ana mañwe malwadze. kana o vhasala, huna malwadze ane ha vhuvi a ṭoda muthu atshi thoma a fara lwendo uya u ṭoda maine a ngavha wa tshirema kana avha vhasili ,sa tsumbo musu muthu o khukhulwa ndi u tou ṭoda mushidzhi muthu waka ṭari a ṭi swoṭa wa ḍodza ho vhasalaho malofha a namba aim na zwezwo havha u oma ha tshilonda , zwiḍinga mano a tshi khou tata o farwa nga hadzila u ka ṭari ṭa mukulungwane wa shenga u fhedza afho ndi u namba wa isa phanda na uḷa zwiliwa ari tsha amba musu ñwana a tshi khou shela kana thumbuni hu tshi vhavha miri inonga mufula u shuma zwithu zwinzhisa huna miri minzhi ine arali vhatu vha funzwa vhang a ṭivha vha ishumisa hu tou vha vha mabindu vhang a ri kwatela ngauri vhañwe vhatu vha ḍo fhungudzea uya henengei”. (Vho-Mphatheleni, F, 55) (Interview)

This is translated as follows:

“Youth for these days are lacking basic knowledge of medicinal plants, that everyone should know. When they get sick, they need to have knowledge on this. There are some diseases that do not require one to take a trip and go somewhere to look for a doctor, whether an African traditional healer or a western doctor; for example, if someone kicks a stone and starts bleeding, you take a leaf for the black jack and squeeze the water onto the wound and immediately the blood will stop and the wound will dry up. Also, if a child is suffering from running stomach or stomach pain one can boil marula buds or leaves then you give it to the child who is sick. There are a lot of plants that can be used as basics and young people must be taught about them. However, part of the issues will be that some people will hate these teachings because they are making business and the number of customers who visit them will reduce”. (Vho-Mphatheleni, F, 55) (Interview)

(i). Cotemporary relevance of indigenous plants

The study further discovered the relevance of the indigenous plants in addressing the contemporary sicknesses was another challenge. Just like the other areas of the world,

Venda was also impacted by the corona virus pandemic, famously known as COVID-19. In this period, most people sought to look for medicine to protect themselves from contracting the disease (Olaigbe & Okunade, 2020). In context of this study, the participants recalled the relevance of the indigenous plants in treating COVID-19. The participants disclosed that *Tshiumbeumbe* (*clematis brachiata*) was one of the Vhavenda plants that was used by many indigenous people to protect themselves from COVID-19 and other flu-related sicknesses. The participants revealed that *Tshiumbeumbe* along with other indigenous plants could be one of the contents the youth should be engaging with.

Vho-Masindi:

Hu na thodea ya ndivho ya miri ya mishonga kha muthu muñwe na muñwe,ro zwivhona nga tshifhinga tsha dwadze tshifu la covid 19 uri ndivho kha mishonga i vhuṭhogwa . vhaaluwa vhashu vho thusa nga maandā nga ndivho ine vhavha nayo kha u kona u thusa vho farwaho nga vhulwadze ,muḍi muñwe na muñwe vevda wo vha u tshi shumisa muri wo to u kiwaho tshenetsho tshifhinga ḍakani u songo rengiwa vhengeleni vhathu vhe vhavha vho kwamea nga mukhushwane uyu vho mbo ḍi vha khwine, heyi ndi ndivho ine ya tea u pfukiselwa kha vhaswa vhashu i shumela vhathu vhoṭhe, arali vhaswa vhashu vha sazwi dzhiela nṭha ndivho iyi l ḍo ngalangala musi vhaaluwa vha tshi fhira fhano shangoni. Sa tsumbo Tshiumbeumbe muri wa ḍaka vhaaluwa vho u themendela uvha wone makone wa u shumisa nga tshifhinga tsha Covid-19 vhaaluwa vho u themendela uri muthu a vhlise a aravhele kana u bika tshivholovholo vhathu vhanzhi vho u shumisaho vho fhola, heyi ndivho i vhuṭhogwa vhukuma.

This is translated as follows:

“There is a need of every individual to have basic knowledge on the medicinal plants, it has been proven during this covid-19 pandemic where it was seen that knowledge of medicinal knowledge is important. Our elderly people assisted the nation because they knew the medicine that can be used to cure flu of they were telling people about these medicinal plants. Most rural household in Venda were using fresh plants from the bush not from the shops, those who were affected by that flu would have recovered if this knowledge had been transferred to young generation as these plants work for everyone. If young people do not get this knowledge, it will disappear when our elderly people pass on. For example, with the Tshiumbeumbe indigenous plant, many elderly people recommended it to cure any flu symptoms. They advise that even the symptoms of COVID-

19 can be cured through boiling it and steaming. Many people who used it were healed".
(Vho-Masindi, F, 81) (Interview)

Indigenous plants are so important and most of us youth do not know them. If I can give an example, during lockdown, it was my first-time hearing about the plant Tshiumbeumbe which we used to protect ourselves from the COVID-19. There are other many plants that I may not know, but this is the content that I feel as youth we should be engaging with more on our social chats. (Khathutshelo, 18, M) (FGD).

Rankoana's (2012) study had discovered that indigenous plants have been used for traditional medicine to meet primary health care needs of traditional communities for a long time. Information about some of these medical plants, however, are not well shared and discussed amongst the youth. It can be deduced from these findings that there are many indigenous plants that can be used to combat many sicknesses, hence, they are worthy to be protected and information on them be shared on social media for the current and subsequent youth to learn about them.

5.3.2.1. *Vhavenḁa* indigenous games

The study discovered that the *Vhavenḁa* have series of indigenous games that can be shared on social media for youths to know and play them. The participants indicated the current generation are slowly moving away from participating in these indigenous games. The participants pointed out that the motive to share information about these indigenous games on social media is because they are slowly being forgotten since they are currently played by a few people.

She said:

"Indigenous games... are some of the things which the media should prioritise to teach. There must be recorded indigenous games... which should be posted on social media because some of them are unknown, and they can be forgotten that they ever existed." (Thendo, 29, M) (FGD)

The participants identified *muravharavha*, *ndode*, *tsetsetse* and *khadi* as indigenous games that can be shared on social media for youth to learn about. These indigenous games are discussed below.

(a). *Muravharavha*

Muravharavha was the first indigenous game outlined by the participants as worthy to be digitally preserved and shared amongst youth. The participants indicated that *muravharavha* has no gender-specific requirement, therefore, could be played by both males and females. To understand *muravharavha*, one of the participants had this to say.

Vho- Makondelele:

Muravharavha ndi mutambo u tambiwaho nga vhatukana na vhasidzana.hu shumisiwa Matombo a mivhala yo fhambananaho, tshinwe tshigwada tshi nga shumisa Matombo matshena tshinwe tsha shumisa Matombo matswu, hu oliwa tshibogisi tshina mitalo ya thofunderaru na thofunde ina na mitaladzi tswititi, mitaladzi I dadziwa nga Matombo hutshitambiwa Matombo a fanela uvha a twenty-four. Muravharavha is a game that is played by both girls and boys. They use two different colours of stones; one group can use smooth white stones while the other group can use black stones. A square box with small lines will be drawn, showing triangles, rectangles and straight lines; the lines should be filled with stones during play there should be 24 stones". (Vho-Makondelele, F, 81) (Interview)

The participants further indicated that the benefit of participating in *muravharavha* is its ability to teach people, particularly, children mathematics. This was revealed by one of the participants who had this to say:

Vho- Makondelele

Muravharavha u gudisa vhathu ndila dza u tandulula dzi thaidzo ,khawo hu na u kona u wana zwithu zwo dzumbamaho, u funza na dzimbalo zwenezwi zwa geometry. Vha tshi tamba vha fanela u kona u vhea matombo nga ngona lune muñwe a si kone u dzhena vhukati a bvisa ja mu vhala wavho, vha kona u vhea matombo mararu o tevhekana a muvhala wavho vha vha vho kunda, vha kona u a tshimbidza vha tshi bvisa a mukhaedu wavho.

This was translated as:

“Muravharavha teaches people a strategy to solve problems, it focuses on how to find something hidden in order to succeed and it teaches children mathematics, especially, the geometry part of mathematics. When playing Muravharavha you make sure that you can move your stone, if you find that there are three of the same colour in the same row you win and take any a stone from your opponent then you continue with the game until your opponent remains with a few stones or you put the stone in such a way that your opponent will fail to move in any direction”. (Vho-Makhondelele, F, 81) (Interview)

According to Beck and Wade (2006), "cognitive, language, emotional, and social engagement in a social/cultural environment for collaborative play" is fostered by game-based play. This is easily traced back to the game of *Muravharavha*. The idea put forth here is that game-based learning offers an environment in which students can become fully immersed in challenging tasks requiring expertise, social networking, and teamwork. Gamers are able to quickly analyse novel situations, engage with individuals who possess different traits from themselves, solve problems independently and quickly, think strategically in a chaotic environment, and work in teams (Beck & Wade, 2006).

(b). Tsetsetse

Tsetsetse was identified by the participants as one of the indigenous games. The participants outlined that *tsetsetse* is mostly played by children, both male and female. The participants explained that for the game to be played, children will draw a box on the ground having 10 boxes where letters will be written in them. During the game, a player chooses a box of any letter, then he/she will be expected to name things starting with that letter. This game was outlined by one of the elderly participants.

The games are played by children's both girls and boys, the one with the alphabets does not have a specific number. They draw two rows with ten boxes and an alphabet in each of it. Alphabet can be - B which stand for a boys, G stand for girls, F stand for Fruits, V stand for vegetables, C stand

for colours, A stand for animals, D stand for domestic animals, B stand for birds, T stand for trees, Z stand for zoo. (Vho-Masindi, F, 70) (Interview).

Vho- Masindi continued to explain how the game is played.

“One person stands in the first box, she or he must be able to mention the names of first letters, like B for “boys”. If one fails that person will be out and stop playing, the next person will come and start and she/he must be able to mention names of boys. If this is done, she/he must go to the next box in which may be written the alphabet G; in this case the person must be able to mention names of girls, then move for example to letter F where she/he must be able to mention names of different fruits. After that, a person must move to the next box, V, and mention the names of different vegetables, then move to the next box on which is written letter C for colours, therefore one must be able to mention different colours, then move to letter A for animals where she/he must mention the wild animals, D for domestic animals, then to letter T for trees, so one must mention names of different trees, B for birds means the player must mention birds, then Z for zoo. When a player mentions a zoo it is the end. If you win, they crown you and you become a champion and choose any box for your own and you write whatever you like, it can be flowers, houses and no one is allowed to step on it. Everyone who will be playing must jump that box, only the champion is supposed to step on it. If you are the one winning when the game is over, they will celebrate with you singing while everyone will be going home.” (Vho-Masindi, F, 70) (Interview).

The participants revealed that one of the benefits of *tsetsetse* is that it allows the players who are mostly children, to gain mathematical and language skills at an early age., The participants believed that the game allows children to help each other in learning some new words. The participant added:

This tsetsetse game is very rich in literacy skills, when children play, they teach each other how to count and also learn some of words. What I love about this game is that children get to know each other as members of the community. (Vho-Masindi, F,70) (Interview)

(c). Ndode

The participants described *ndode* as a gender-specific game, for only girls can play. The participants explained *ndode* as an indigenous game that gathers girls around for them to play together. As mentioned by the participants, the game relies mainly on pebbles for playing. *Ndode* was well explained by one of the participants who had the following to say.

Vho-Ramadolela:

Ndode is a game played by girls...The game can be played with two or four children. It depends on the space that is there. They need to pick up the small stones (ndode) may be 12 for each of them, there must be one bigger stone than the others (the gate). The small stones must be put in a small circle or small holes that can hold the stones. The rules will be set for the group, for example, if during play the bigger stone fell down the player has to give the bigger stone to the next person and if you fail to return the stone to the box you are out as the scoped out stone must be returned into the hole; if you fail to do this you have to give the bigger stone to the next player. If another stone sits on the line you must get out and give the bigger stone to the next player... a winner will be the one that who has more stones than others, at the end of the game. (Vho-Ramadolela, F, 81) (interview)

The *Ndode* game has benefits to the players. The participants indicated that, by participating in this game, girls have an opportunity to learn basic mathematics such as counting. The participants further indicated that *ndode* also contributes to the mental exercising of the girls because through their participation they are able to use their mind to come up with strategies to win the game. This was outlined by one of the participants who had this to say:

Vho-Ramadolela:

"Ndode helps the hand, eyes, memory coordination; it teaches children to read, count also teaches children to think critically, come up with strategies on how one can be able to win." (Vho-Ramadolela, F, 81) (Interview)

(d). Mufuvha

Mufuvha was also discovered by the study as a key indigenous game for *Vhavenda* indigenous people. The participants indicated that *mufuvha* is interchangeably referred to as *Mutoga*. The participants indicated that *mufuvha* is not meant for one gender, however, the game is played mostly by males, particularly, by the elderly males. The participants explained that minimum resource is needed to play this game – what is required are just stones and a place where the holes can be made. The game is well explained by the participant below:

Vho-Nemadandila

Mufuvha is a game that is played by two males but watched by many spectators. The game is played in small holes that players put two-two-two and three-three - three stones. The holes are in rows of which of 32 small holes, if the rows are two then there are 64 holes which we call mutoga. The mufuvha rows are 4 x 32 =128 holes. The names of the stones are: Ndomo, Thoga , khasha as well as mboho which is the main character/ the main stone. How to play: one must move a stone ndomo to the relevant hole if he wins, he takes the stones of his opponent; he will move the stones until they form mboho. Even the opponents play and if he wins, he must take the opponents stones and while doing this they are counting. When they add stones to the holes the remaining one will be called khasha, it goes like that but a person who is playing can be intelligent and able to know where to go which stone to move when playing, when a game is over, we call it mufuvha woxa. (Vho-Nemadandila, M, 50) (Interview)

The participants outlined that the primary role of the game is to unite the community members as when the game is played, there are many spectators. The participants added that the game also plays an important role as mental exercise for the players because they have to come up with strategies to defeat their opponents.

5.3.2.3. Cultural dances

According to Akas (2013), in traditional African setting indigenous dance is an integral part of life, thus, the African indigenous communities are inseparable from their cultural

dances. In this present study, it was discovered that the *Vhavenḁa* has indigenous dances that appear to be unique. The study revealed *malende* as a *Vhavenḁa* indigenous dance that is worthy to be shared on social media. The discussion of this dance is covered as a theme below.

(a) *Malende*

The *Vhavenḁa* indigenous people have many traditional dances. However, from the data collected during the FGDs, *malende* was the traditional dance the participants revealed as significant for most of the youth to learn.

5.3.2.3. Traditional patterns of agriculture

Participants made some responses which implies that indigenous agricultural knowledge can be used for sustainable food production by the indigenous communities. These findings concur with findings from Richmond *et al.* (2021) who also discovered that indigenous agriculture practices have resulted in the indigenous communities being food-secured for many years. Another study by Maseko *et al.* (2017) also reported that subsistence farming has contributed to food security for indigenous people, as they use their knowledge to preserve their agricultural products for a long time. One participant shared some of the indigenous knowledge used for maintaining food security

In our Venda culture we farm during the rainy season and that can be around November. What we do is when we farm, we farm with the mind that we need to preserve food for a lengthy period. So, to do that, when we harvest maize, we save some as seeds for the next farming, and we take some for grinding. When it comes to vegetables we cook and sun-dry them so that they do not get rotten. (Vho-Livhuwani, M, 56) (FGD)

The response above outlines that the people had the knowledge as to when to farm and what to do with the agricultural products. Ayua *et al.* (2017) shared similar findings that the sun-drying of indigenous food allows the communities to preserve their vegetables for a lengthy period. This highlight the importance of traditional agricultural practices which

would remain vital to be kept in a social media for future reference and encultuation of youth.

5.3.2.4 Pottery

The study findings concur with Sen and Bhattacharjee (2021) who also revealed that pottery is one of the significant indigenous knowledge areas that is disappearing in most communities. This implies that by sharing knowledge on pottery, on social media, some of the youth may get an opportunity to learn about this activity.

5.3.2.5. *Ndayo* (manners)

In their study, Mudau *et al.* (2018) pointed out that *ndayo* is one of the Vhavenda indigenous knowledge systems that is becoming irrelevant in communities because of modernity. Sibadela (2023) succinctly defines *ndayo* as offering guidance to someone, particularly, a child. In context of this study, *ndayo* was outlined by the participants as counselling or imparting wisdom. Participants agreed that it as a necessity to guide the modern youth using social media. The participants recommended initiation schools as the appropriate place for offering guidance to the youth.

(a) Initiation schools

The above responses suggest that it is during the initiation schools that children and the youth are taught how to respect their elders by the way they dress or communicate. In their study, Seroto *et al.* (2011) explained that for male initiation schools, *ndayo* focused on preparing boys to become great husbands and girls were also prepared to become good mothers to their children and good wives to their husbands.

5.3.2.6. Indigenous food

Participants agreed that indigenous foods like Tshigume, Tshimbundwa, and Mashonzha, could be pasted in social media platforms with their nutritional benefits. They supported

that it could help the current and the future youth who might not get the information through the word of mouth just as it is the traditional way to transfer culture.

5.3.2.7. Totems.

Participants spoke volumes on the significance of totems on areas like marriage, and healing. They supported the notion that they also fall in the socio-cultural aspects that should be preserved in the modern social media platforms. Participants revealed that totems are spiritual and speak of identity of a person.

5.3.2.8. Crafts and fine arts

Social media can at least provide a catalyst, a stepping stone, for more artistic creativity to occur (Keate, 2021). Modern-day artists are continually looking for ways to expand the reach of their art, and one of the most popular ways is social media. Platforms like Instagram, Facebook, Twitter, and many more, have millions of users and accounts that cover every interest imaginable; for artists, social media can be a world of opportunity. Utilizing social media can provide artists with a platform to share their work and reach audiences across the world, hence, can be a helpful tool for artists. By using it as a tool to enhance their skills, meet fellow artists, and gain new insights and experiences, the benefits of social media for artists are great.

5.3.2.9. Proverbs, idioms, and their interpretation

Participants in this study concurred that proverbs and idioms are important, and they should be posted on social media for youths to know them. Proverbs are defined as a short saying carrying valuable advice, while idioms are group of words that are used to express thoughts often, they are expressed using various figures of speech. The study discovered that both proverbs and idioms are culture-specific and there are many of them in the Vhavenda culture. During the FGDs, the participants outlined the following proverbs and idioms as the most commonly used.

5.3.2.10. Interpretation of proverbs and idioms

Mvanyashe (2019) notes that proverbs and idioms have existed for many years within indigenous communities, therefore, formed part of the rich culture. The author continues that proverbs and idioms were used wisely in every situation. From the findings of this study, the two main uses of proverbs and idioms were for language promotion and education. These sub-themes are discussed below.

(a). Language promotion

The study ascertained that proverbs and idioms are rarely used by this contemporary Vhavenda generation. Adom (2021) reported that proverbs and idioms are slowly disappearing from most indigenous communities' languages. Another study by Mvanyashe (2019) revealed that children are raised with a view that English is better than their indigenous language, hence, most children now grow up with little or no knowledge of their rich languages complemented with proverbs and idioms. It is because of this reason that participants agreed on the idea of using social media platforms.

(b). Educational use

The study findings showed that idioms and proverbs for the Vhavenda have educational purposes as they were used to educate people about every situation in life. participants pointed out that there were educational uses of proverbs and idioms by the elders, and during that time, they provided guidance to the young ones; the elders constantly used proverbs and idioms relevant to different situations occurring in life. Similar findings were discovered by Kaya and Seleti (2013), who reported in their findings that for the African indigenous people, education took place everywhere at any time. Hence, children were given life lessons at any time using proverbs and idioms. They concluded that social media could play a crucial role in saving these proverbs and idioms.

5.3.2.12. Protection of natural resources

Participants pinpointed that there are a lot of valuable water resources, including food resources, in the area of Vhembe district, which deserve to be saved on social media. There are sacred sites

like Thathe forests, Dzivha Fundudzi, and sacred mountains around the district. In these, social media could be useful tools for this moder generation.

5.3.2.13. Knowledge of weather conditions

The indigenous knowledge of weather allowed the African communities to know how to respond to natural disasters. The study discovered that the knowledge of weather conditions depended most on observing celestial bodies, particularly stars and the moon. The participants indicated that observation of the celestial bodies provided the *Vhavenda* people with knowledge that they used for survival. The participants revealed that the *Vhavenda* used the celestial bodies to know about the calendar and seasonal changes. This also included the predictions of rainfall which played a huge role in farming. Furthermore, they indicated that by looking at the colour of the moon they could predict any upcoming sickness that will attack the community.

5.3.3. Ways of Integration of IKS on social media, for youth enculturation

Integration of IKS into social media may not be a smooth process because of the diverse nature of the contents. The same views are shared by Ngulube (2023) who also revealed that to effectively integrate IKS into social or digital media platforms, indigenous communities may need to consider ways that are profitable to everyone and not harmful. In the previous theme, the indigenous contents that was deemed important to be shared on social media to enculture the youth were highlighted. In this part of the chapter, the focus is on ways that can effectively integrate IKS into social media. These ways are discussed in the sub-themes below.

5.3.3.1. Marketing IKS to the modern youth

Many participants of the study showed interest in suggesting ways which could help make IKS more popular on social media. The participants indicated that there is an urgent need to market indigenous knowledge because most of the youth are moving away from practices on their culture.

“The first thing which must be done is to make known to the youth what IKS is. We should not take it for granted that IKS is known by all youth

because those who do not know out-weigh those who know. That is why I say marketing IKS to the youth is the fundamental thing". (Vho-Nemadandila, M, 50) (Interview)

Marketing IKS is pivotal to the youth as this type of knowledge appears to be new to them because the youth are too westernised. The main cause for this being the fact that the current African child, when he/she is born, is welcomed by the western world for socialization. All things, starting from schools, churches, and games, are westernised.

(a). Social media

Social media are mainly mobile platforms that people use for communication and sharing ideas. The participants pointed out that it is undeniable that most youths spend most of their time on social media. Thus, platforms that participants use - such as Facebook, Twitter, WhatsApp, and Instagram can be used to market Vhavenda Indigenous knowledge content. The participants pointed out that to effectively market the Vhavenda indigenous knowledge, there would be a need to get social media influencers for marketing; the influencers are social media users who have a large group of followers. In other words the, participants hinted that if Vhavenda Indigenous content needs to be marketed, the influencers may need to be involved in marketing.

IKS can be marketed using the radios, TV adverts, social media and word of mouth. The most important one above all others is social media. (Unarife, M, 27) (Interview).

5.3.3.2. Indigenous Knowledge Content Creation

Content creation is described as an act of producing information about a topic of choice for a certain audience using digital or social media platforms (Dagostino & Casatelli, 2017). Put simply, content creation is the production of appropriate information that is targeted at specific people. In content creation, usually an individual or group of people first explores the topic that is deemed essential or interesting to people and later share it with them. Zhang, Sun, and Findlater (2023) state that content creation could be in the form of pictures, videos, or podcasts that are shared on social media for the targeted audience's engagement.

The study participants suggested that to enculture youth, there should be more production of indigenous knowledge content, and these should be shared on social media for youth to learn and engage with. The participants indicated that social media is currently flooded with a lot of content that is foreign, although that is what most of the youth spend most of their time on. Social media platforms are foreign to Africans, however, they can still use the same platforms to produce indigenous knowledge content that African or the *Vhavenda* youth can learn their culture from. Those platforms will contain information that is deemed relevant and significant for enculturation. The information will answer such questions as - *what is it? where is it found? how is it used? what are the benefits of using it?* If it is food, even the serving suggestions must be provided; if it is “*ndayo*” – counselling and ‘*Mikhwa*’- manners, for example, there should be a provision for theme, the importance of that particular theme, and the dangers associated with ignoring a particular theme.

“The modern youth are found only on social media. If you invite them and say there is a project that needs to be done, using other forms of communication, you will find no one coming, but through social media, you are sure to find everyone”. (Vho-Edith, F, 62) (Interview)

Dolphin added the most interesting piece of information by stating the following:

“Most of the content that we see on social media is foreign to us and we spend a lot of time consuming that content. I think what we need to do is also use social media and share our own Vhavenda content.” (Dolphin, F, 32)

(a). Indigenous knowledge content creators

The content creators are people with expertise on a specific topic or field. To add, Enke and Borchers (2021) state that content creators are mainly people who produce knowledge or information in which people are interested. Participants suggested that for *Tshivenda* content creation, there should be knowledgeable content creators who will produce and share *Vhavenda* Indigenous knowledge on social media.

“We have people who are called content creators which is a big name, but content creators are people who produce knowledge and share on social media. Now that we want to take our indigenous knowledge to social

media, I think we also need to have our indigenous knowledge content creators.” (Thakhani, M, 28) (Interview)

The study discovered that Indigenous knowledge content creation would need specific people to be involved in the process. Thus, the participants outlined that to effectively produce content that is authentic and relevant, the elderly Indigenous knowledge holders should be involved, as they possess extensive knowledge compared to other members of the community.

In the past, knowledge was passed on from one generation to the next by the elders because they had more knowledge. Even now, it is still the same, but the problem is that we are attached to social media. I think that our knowledgeable elders can produce content for us to see and share on social media. (Mpho, F, 26)

Along with the elderly indigenous knowledge holders, creative youth were also suggested as possible content creators. The participants pointed out that in this world full of technology, the youth have a better experience with digital gadgets that can be used to create the content.

“I think as youth we can work together with the elders to produce the content, for others. As young as I am, I know I have digital skills, but I don’t think most of our elders have these skills. As youth we must mobilise each other and produce the content for others.” (Unarine, M, 27) (Interview)

The above discussions point out that the indigenous communities may need to adopt collaborative measures to ensure that comprehensive content is created. To do this, the elders may need to share the indigenous knowledge with their youth community members who may assist in producing the content and sharing it with others on the different platforms.

5.3.3.3. Development of IKS website

With the current generation propelled by the Internet, sharing of information via websites has become common. The study results indicate that *Vhavenda* indigenous knowledge is not widely shared on websites, thus, the participants recommended that a dedicated *Vhavenda* website can be dedicated to specifically sharing indigenous knowledge. The

participants did acknowledge that websites and social media are two different aspects, however, they can be used together to promote *Vhavenḁa* indigenous knowledge. The participants outlined that the development of website is the initial step where lot of indigenous activities or stories can be shared on. As the second step, the participants outlined that the developed *Vhavenḁa* websites can be easily shared on social media platforms.

“If you can open your WhatsApp or Facebook, you will find websites of other indigenous communities where with a click you can learn about their indigenous culture. I strongly believe that our Vhavenḁa culture does not suit most of the websites that are dedicated to indigenous knowledge. For this, I believe that we can also first start creating our own websites that is where we can store our indigenous knowledge. By having these websites, we can be able to post them all over our socials”. (Thakhani, M, 28) (Interview).

Another option was for a main library in a region to set up with outreach terminals or kiosks in public places, such as shops, markets, schools, and churches, thus providing different users the means to access the databases in which indigenous knowledge is stored (UNESCO, 1997). These technologies also might break down the social and gender stratification that is a limiting factor in most rural areas (Meyer, 2009). Several preservation initiatives in Africa use Web 2.0 technologies. The Ulwazi Programme (<http://www.ulwazi.org>) is an initiative of the eThekweni Municipal Library to preserve the indigenous knowledge and local histories of communities in the greater Durban area, South Africa. It is based on a model whereby online indigenous knowledge resources are established as an integral part of local public library and information services. The Ara Irititja project (<http://www.irititja.com>), supported by the South Australian Museum, partners with local Aboriginal organisations to collect and preserve both traditional and current Anangu material and stories. Through an interactive multimedia archive database, the materials are then given back to the community. The Archive of the Indigenous Languages of Latin America (<http://www.ailla.utexas.org/>), a joint project of the Departments of Anthropology and Linguistics and the Digital Library Services Division of the University of Texas, in Austin, preserves and makes accessible narratives, ceremonies, oratory sessions,

conversations, and songs in indigenous languages of Latin America. Users must register and agree to terms and conditions concerned with intellectual property rights. The Galiwin'ku Indigenous Knowledge Centre in Australia records and documents current cultural practices and provides a place for the utilisation of significant historical recordings by the community.

5.3.3.4. Creation of an IKS App

In this modern world, mobile applications (apps) have become a center of information sharing and communication. Liaw, Hatala, and Huang (2010) explain that a mobile application can be used to store data that people may need to learn or use to improve their lives. In the context of this study, the participants unveiled that one way of integrating IKS into social media is developing a mobile application that is IKS-based. The development of a mobile application is motivated by the fact that currently there are no mobile applications that are IKS-based with a focus on *Vhavenda's* indigenous content. The following is what the participants said:

“There are many social media platforms like Facebook and WhatsApp that I think will be important in sharing the indigenous knowledge. What I think can work is for us Africans to start developing apps that will share IKS content only.” (Fhumulani, M, 19)

“I think it is time that we also have our apps that we can download from the internet to learn about the indigenous knowledge of the Vhavenda.” (Vho-Nemadandila, M, 50) (Interview).

The study has demonstrated that indigenous knowledge is one of the valuable treasures for the *Vhavenda* people. The absence of a *Vhavenda* indigenous IKS mobile application implies that indigenous communities may need to start their own. The development of a mobile application may require some of the indigenous communities to have digital skills or partner with people outside their communities who have the necessary skills to assist them. Most of the youth spend lots of time on their own mobile phones, hence, an application would allow them to easily learn about their indigenous knowledge.

5.3.3.5. Integrating IKS in education

The educational system in South Africa is mostly classroom-based, where everything is learned from the class physically; now, however, the curriculum is shifting to online learning through social and digital media platforms (Dube, 2020). Indigenous knowledge for many years has been taught physically but now it is being documented and shared on media platforms for the purpose of storing and sharing the knowledge with the current and subsequent generations. In this study, it was discovered that the indigenous knowledge that is currently documented may also be used within schools so that the youth can learn from it. Participants indicated that the process of integration might take a long time, but they suggested that within the formal educational system, IKS may be taught both physically and online. The participants indicated that many indigenous communities still lack digital gadgets to access the indigenous knowledge, therefore, teaching of the indigenous knowledge both online and physically will enable learners in schools to learn with or without digital gadgets.

“Because of the imminent role of IKS, I think it will yield more results if the educational system of South Africa can be involved seriously in it. Youths will start to see the significance of social media when it is done at school from primary to tertiary levels”. (Thakhani, M, 28) (Interview)

“Our communities are now taking advantage of social media. I think this is something we need to use to promote our Venda culture. We need to make sure that even in schools they teach our children, both online and physically in classrooms.” (Fhumulani, M, 19) (FGD).

(a). Establishment of e-learning specifically for IKS

The study discovered that despite the challenges brought by digital gadgets, South Africa is still moving in the direction of the digital space. The participants indicated that the Department of Education should take advantage of the idea that most youth have access to digital gadgets by creating indigenous content that is easy for youth to learn from their digital gadgets.

Thakhani said:

“To show that IKS is a serious issue, we need to see the Department of Education making use of e-learning. Youth everywhere will, then regard IKS as a serious phenomenon”. (Thakhani, M, 28) (Interview)

Mashau and Nyawo (2021) also discovered that there is a need to improve students' experiences of using online learning platforms and doing online assessments to roll out online teaching and learning successfully. The same e-learning can be designed to allow the indigenous communities to develop relevant content to be shared with the youth or children in schools.

5.3.3.6. Television programmes

The majority of the participants responded that television can play a critical role in the enculturing of youth. Television programmes which broadcast cultural events are essential for the enculturation of the modern youth through cultural games, dances and other non-visible cultural values. The participants further indicated that recording of indigenous content cannot only be limited to social media, therefore, the recorded content can be broadcasted on national television for two reasons. The first reason is this process would allow the youth to learn the recorded content from a television. This is because there is a possibility that some youth do not have access to smart phones to access the indigenous knowledge content but they have access to television at home, thereby, making it possible for very young children to learn about the *Vhavenda* indigenous. The second reason is that television programmes are viewed by a large number of people, even those outside the *Vhavenda* culture. The participants indicated that this could allow people to learn about *Vhavenda* culture throughout the word. This is what the participants had to say:

“We need to have more TV programmes that show our indigenous knowledge. If I am not on my phone I am watching TV; I know I am not alone in this behaviour, so I think having programmes that talks about our culture can be really helpful in educating us about our culture... The TV programmes will benefit the youth who may not be able to learn from social media and also young children.” (Khano, F, 18) (FGD).

(a). Financing IKS programmes

The participants pointed out that television broadcasts less indigenous knowledge content on televisions because such programmes require sustainable finance. They suggested that provision of funding for IKS programmes and the facilitators can help in recording and posting the content on social media platforms. The participants indicated that IKS is the backbone for many rural communities in South Africa. Thus, the Department of Sport, Arts, and Culture may need to consider funding IKS-related programs to allow their broadcasting which will assist in preventing the loss of South African Indigenous knowledge including that of the *Vhavenda*. This was what a student participant who to say:

“For IKS programs to work well, we will need the Department of Sport, Arts, and Culture. They should fund not only us, the Vhavenda, but other cultures in the country to make sure that we do not lose the knowledge and it continues to exist.” (Fhumulani, M, 19) (FGD).

5.3.3.7. Capturing discourses about IKS on social media platforms

It was revealed by the participants that discussions on any IKS theme or contents could help many people to understand something about the *Vhavenda* culture. Many aspects of culture will be elaborated and explained thoroughly during such discourse. Some youths indicated that there is a need for the youth to be part of these discussions, to enhance peer influence

This was supported by Mufamadi who said:

“It would be interesting if the youths will be interviewing an elderly person about particular themes; the youth would learn a lot from that video. Themes could be- medical plants, indigenous games, indigenous food, ndayo, mikhwa, indigenous songs and dance and others. A youth interviewing can have more impact than when an adult and another adult are intending to teach the youth”. (Vho-Mufamadi, F, 38) (Interview).

The study also found out that there is a need to capture information about the use of social media through cameras. That information could be put in writing and posted on social media platform like Instagram and twitter. Participants emphasised that it is

through discussions that ideas are generated. The information that is captured will attract many scholars, anthropologists and people who might have an interest in IKS.

“There is a need for elders to gather and discuss IKS. They will have to create a platform for debates about the value of IKS. That is where youths can be acculturated. That platform should always be accessible to the youth to ask questions, and elders should be readily available to answer those questions”. (Vho-Nemadandila, M, 50) (Interview)

5.4. Conclusion

Two methods were used in this study, namely, interviews and focus group discussions. The researcher managed to get the similarities from these two methods. As such, the researcher managed to get valuable information from both methods, which did not contradict each other. The researcher had a clear picture of how social media could be used as a vehicle of enculturation of Vhavenda youth. The study established those social media platforms, such as Facebook, YouTube, WhatsApp, Twitter, and Instagram, Telegram, Snapchart, TikTok, Wechart, Signal, Pinterest, Threads, Quora, LinkedIn, and Reddit can be effectively used to acculturate youth with the various IKS dynamics. The study identified indigenous knowledge that can be shared via social media and this included - knowledge of indigenous plants, Vhavenda indigenous games, cultural dances, traditional patterns of agriculture, pottery, *mikhwa* (manners), crafts and fine Art, indigenous food, totems, proverbs, protection of natural resources, and knowledge of weather conditions. It was well spelt in this research that youth enculturation would depend on education which takes IKS as a priority for this current generation. In the atmosphere of incorporating IKS into educational system, school-going youth would get the opportunity to get inspired by elderly people, however, the study also identified some challenges regarding posting some of the IKS contents on social media. These challenges included – non-disclosure of knowledge on sacred sites, cultural damage, and the digital divide. In the next chapter, summary of these findings are provided along with conclusions and recommendations.

CHAPTER 6

SUMMARY OF FINDINGS

6.1. Introduction

The preceding chapter presented the collected data in line with the research questions. The presented data was qualitative in nature and collected in 11 Vhembe District communities using unstructured interviews and focus-group discussions. The aim of this chapter is to provide the overall reflection of the study, thus, the chapter commences with the summary of the research findings narrated in the previous chapter. This summary is done by reflecting on how social media can be used as a vehicle for the enculturation of *Vhavenda* youth. The chapter further presents the implications of the findings, conclusions, and salient recommendations.

6.2. Findings

The aim of this section is to present the main research findings in line with the research objectives articulated in Chapter One.

- To identify the possible usage of the social media in enculturating Vhavenda youth.
- To explore whether Indigenous knowledge contents are ideal for enculturation of *Vhavenda* youth, via social media.
- To investigate ways of integrating Indigenous Knowledge with social media, for the enculturation of youth.

6.2.1. The identification of possible usage of social media to acculturate *Vhavenda* youth

The summary of the findings is presented as themes and sub-themes.

a) Social media can be used as a platform of education

The study revealed that in the current *Vhavenda* indigenous communities, social media platforms are already in use, thus, to enculturate the youth, social media can be used since they are already comfortable in using it. To do this, *Vhavenda* educational programme may need to be developed that can be shared on social media and in schools for learners; this would assist those who do not have access to digital gadgets.

b) Challenges in the documentation of indigenous knowledge on social media

The study discovered that it is appropriate to use social media to enculture youth, however, the study also unveiled that moving *Vhavenda* indigenous knowledge systems onto social media will not be easy. Firstly, it was discovered that *Vhavenda* has sacred Indigenous knowledge which is culturally believed should not be shared with everyone. Lastly, the study outlined a digital divide as an existing challenge that cannot be avoided. Thus, the study acknowledged that although some of *Vhavenda* Indigenous knowledge may be placed on social media, there are those who cannot access such information. These digital divide challenges were found to be some community members poor access to internet facilities and their inability to use the digital gadgets.

c) The negative attitudes displayed by *Vhavenda* youth towards their own culture

The study discovered that although the *Vhavenda* indigenous knowledge has rich content to benefit the youth, some of them had shown negative attitudes to their own culture. They have negative attitudes towards the use of their own indigenous language, clothes, food, and religion. The motive behind this was that most of the youth have found comfort in using the western or modern practices, thus, western - clothes, , food, and religion and norms - are preferred mainly because they look modern against their indigenous culture which they perceive as backward.

6.2.2. The IKS contents ideal for enculturation of *Vhavenda* youth via social media

The study revealed that there are many indigenous contents that the *Vhavenda* youth can benefit from learning them. Below is a summary of the main ideal indigenous contents.

a) Knowledge of the indigenous plants

Indigenous practices play a critical role in healthcare of the community as indigenous plants contain medicinal plants that can be used to cure or treat many sicknesses. Indigenous plants can be used as cure for contemporary sicknesses as participants disclosed that indigenous plants were also used to combat the novel COVID-19 pandemic.

b) *Vhavenda* indigenous games

Indigenous games were considered to be valuable and could be shared on social media. The study reported that some of the benefits of the indigenous games include - mathematics learning, community socialisation as well as, mental and physical exercise. The indigenous games that were focused upon were - *muravharavha*, *ndode*, *tsetsetse*, *mufuvha* and *khadi*.

c) Traditional patterns of agriculture

The *Vhavenda* traditional patterns for agriculture facilitated community members being food-secure at all times. The indigenous people have mastered that crop farming occurs during summer and this is because it is the season that has higher chances of rainfall, hence, the appropriate time for farming is often November. During the farming season, most food is produced for food security. Thus, some of the food or seeds are stored for the next farming season, and for preservation, some food, particularly indigenous vegetables, are sun-dried.

d) Indigenous food

Details about *Vhavenda* indigenous food were also considered to be valuable content that the youth can learn. The participants noted several benefits to the consumers as indigenous food was reported to be healthy and nutritious.

e) Totems

Totems were considered as playing a meaningful role in marriage, establishing of one's identity and healing. One of the norms around marriage is that people of the same totems should not marry, however, this was found to be contrary in the case of royals as this was permitted so that the new kings or chief born to these couple will have royal paternal and maternal blood.

f) Proverbs and idioms

The study established that *Vhavenda* indigenous people used proverbs and idioms to teach values to the children within the communities. Proverbs and idioms, hence were used to guide and counsel children on what to do and what not to do.

g) Protection of natural resources

Findings of the study showed that natural resources are not protected, rather misused by some of the current youth. The respondents isolated *zwifho* as a valuable natural resource for the *Vhavenda*, however, were not as respected as previously, as they have become sources of entertainment for the youth.

l) Knowledge of weather conditions

The *Vhavenda* indigenous people relied on their indigenous knowledge to monitor weather conditions which was mostly based on the people's understanding of the celestial bodies. With this information, the *Vhavenda* know - when to farm, the starting of a new season, the death of a king, as well as any upcoming sicknesses - by observing the celestial bodies.

6.2.3. Ways of integration of IKS on social media for youth enculturation

The study established various ways that can be adopted to enculture the *Vhavenda* youth. Below is a summary of the main ways that can be used in enculturing the youth.

a) Indigenous knowledge content creation

Suggestions were made that there should be specific Indigenous content creation under the supervision of dedicated youth and Indigenous knowledge experts who can collaborate to create appropriate content that can be shared on social media. The reason for this was that the youth possess digital skills and the elders have indigenous knowledge; therefore, the collaboration will be aimed at knowledge and skills sharing for creating relevant indigenous content for the other youth.

b) Development of IKS website

Social media cannot be used alone to enculture youth, thus, the participants suggested that there should be development of a *Vhavenda* IKS website that will be dedicated to posting of content of indigenous knowledge. The developed IKS content can also be shared on social media, since currently there is not a single website that is dedicated to the *Vhavenda* indigenous knowledge.

c) Establishment of e-learning specifically for IKS

In most *Vhavenda* communities, there is gradual use of social media in teaching and learning. Thus, the respondents noted that a *Vhavenda* indigenous electronic curriculum can be developed and be shared with the youth. To do this, the Department of Education can lead such an initiative.

d) Creation of an IKS Application

Currently, there is little to no mobile application that is preserving *Vhavenda* indigenous knowledge, therefore, the development of a *Vhavenda* mobile application will allow communities to share their knowledge. Such a mobile application can also be used to preserve and manage the indigenous knowledge for a lengthy period of time.

e) Television programmes

There are not enough *Vhavenda* television programs that are dedicated to sharing *Vhavenda* Indigenous knowledge. Creation of such programmes will enculture youth at an early age as most children watch television, if not on social media. The study unveiled that for the sustainability of these programs, the Department of Sports Arts and Culture may need to financially support them all over South Africa.

f) A need for capturing discourses about IKS on social media platforms

Seminars and discourse sessions led by the indigenous knowledge holders can be arranged to enculture the youth. These seminars can be organised for the purpose of allowing the elderly indigenous knowledge holders to pass on their indigenous knowledge to the youth, thereby, enculturating them, during these interactive sessions.

6.3. Conclusion

This section presents a comprehensive summary of the findings from the study regarding the role of social media as a conduit for the enculturation of youth. The analysis is underpinned by three principal themes: the perceptions regarding the utilization of social media for the enculturation of youth, the Indigenous Knowledge Systems (IKS) content deemed essential for the enculturation of *Vhavenda* youth, and the methodologies for integrating IKS within social media platforms to facilitate youth enculturation.

The study reveals that the Internet has become a ubiquitous resource, serving diverse purposes, and this trend is particularly nascent within African Indigenous communities. Social media platforms, including but not limited to WhatsApp, YouTube, Twitter, Facebook, and blogs, as well as Myspace, have significantly enhanced communication by enabling user-generated content that is both interactive and user-friendly. Participants underscored the potential of these platforms to serve as effective instruments for the *Vhavenda* indigenous community in their efforts to enculture their youth.

Moreover, it is imperative that various social media outlets be enriched with content that elucidates cultural programs, practices, values, and strategies aimed at educating the contemporary youth about their identity and cultural heritage. Despite the potential of social media to act as a facilitator for enculturation, the study identified several inherent challenges. Participants expressed concerns over the dominance of Western ideologies, values, and cultural narratives prevalent on social media, which they argue contribute to the erosion of African culture and pose a threat to its survival.

Consequently, the study concluded that, with prudent management, social media platforms could be harnessed to promote cultural values among Vhavanḁa youth effectively. It was noted that such initiatives might necessitate financial backing, particularly from governmental entities, which should consider investing in research, preservation, documentation, and dissemination of Indigenous knowledge.

6.4. Implications of the findings

This section provides implications of the study findings. These implications are focused on two areas namely, contribution to the existing research and policy implications. The two areas are outlined below.

6.4.1. Contribution of the study to existing research

The study adopted a qualitative research approach. This approach allowed the researcher to use unstructured interviews and focus-group discussions to allow gathering of in-depth data to address the research problem. This approach allowed the study to add to the body of knowledge and establish new areas for further research. In that regard, the study has extensively reported on the existing challenges of social media and its potentials in enculturating Vhavanḁa youth. The study also contributed to conscientization on the notions surrounding natural resources and Vhavanḁa Indigenous practices, which could benefit youth and, hence, are worthy of being further researched.

6.4.2. Theory contribution

This study was successful in producing findings that point to the use of socialization theory, especially, the application of its sub-theory of cultural socialization. In the theory of socialization, the study focused more on the hierarchical role of parents which has been practiced from time immemorial through informal education where stories, folklores, tales, and initiation rites were used mainly through word-of-mouth. This theory was appropriate because the elderly people are the initial suppliers of cultural information resulting in the study recommending that those contents be made available in social media for youth' enculturation. Parents, however, seem to be failing to fully socialize the youth these days because social media has taken over socialisation through the various platforms available. This led the researcher to suggest youth culture to socialize the youth through social media, even though socialisation is the primary theory to direct the entire investigation, The researcher concludes that taking cultural socialisation as part of youth culture could make the theory successful. The theory of socialization was mainly challenged by youth culture where technology dominates word-of-mouth as the main form of information dissemination. The findings revealed that there were, currently, challenges in areas where elders had to directly socialize the youth through traditional schools like *murundu*, *domba*, *vhusha*, *musevhetho* and many others. Social media platforms are also challenged by cultural secrecy to comprehensively capture all social and cultural beliefs and rituals associated with those schools. There is a need for any selected theory and strategies to diligently describe the steps that need to be taken when enculturating youths through social media.

6.4.3. Policy implications

The study has extensively outlined the challenges that come with documenting and/or sharing indigenous knowledge on social media. This was done along with areas that can be used to ensure that there is a sustainable way of preserving Vhavenḁa Indigenous knowledge. In that regard, such information can be used as a foundation for the development of new policies and initiatives for preserving and protecting indigenous knowledge in *Venḁa* and the whole of South Africa. The study findings may also be used

to strengthen or improve the existing policies that regulate the Indigenous knowledge systems in South Africa.

6.5. Limitations of the study

The first main challenge the study encountered was the emergence of the Covid-19 pandemic which altered the plans, particularly the study's data collection process. The study was granted ethical clearance from the University of Venda's Higher Degree Ethics Committee, however, due to the pandemic and lockdown restrictions by the South African government, the researcher could not conduct focus-group discussions as planned. To overcome this challenge, the researcher had to pause the data collection process until the restrictions were lifted.

The other challenge faced by the researcher was gathering people to meet for the focus-group discussions, considering that participants were from different communities that were far from each other. In addressing this challenge, the researcher hosted the focus group discussions in a convenient location, as suggested by the participants.

6.6. Recommendations

This section provides salient recommendations for practice and future research. The recommendations are as follows:

- a) Based on the findings of the research, the study recommends the usage of social media platforms for enculturation of *Vhavenda* youths with the knowledge of IKS. To achieve that, the society should be conscientized about changes that have come with modernity for the youth and the elderly people where both of them do not have time for sitting together either in the evening or any time for enculturation. This has led the youth to neglect their own culture despite the elderly people telling of its significance. The study recommends that, making use of social media platforms can be a solution to the problem, however, not all cultural contents should be captured on the social media platforms, only contents on rituals which do not have taboos associated with them can be disseminated to the public through social media.

- b) The study recommends that further descriptive and explanatory studies of the social media as a vehicle for enculturation at Vhembe District must be conducted as this study was exploratory in design. As clearly and repeatedly stated in the first and subsequent chapters, the social science tradition of explanatory studies seek to conduct accurate preliminary investigations (Igwenagu, 2016) for the purpose of ascertaining broad conceptual contours and definitional systems embedded in the problem formulated and defined. Exploratory investigations are conducted in an area or on problematic events and situations whose virginity has not been broken by any social science researcher. The researcher is not aware of any researcher who has conducted an investigation on the social media as a vehicle for enculturation deploying a clearly articulated theoretical frameworks organised under the socialization theory. Now that the broad contours of the conflict have been conducted, moving forward, what is now required is further descriptive and explanatory research.
- c) There is an urgent need for a thorough and systematic scientific research on the part of Southern African scholars, rooted in interdisciplinarity approach to come up with theoretical constructs to study and explicate specific and limited problematic issues, such as social media as a way of enculturating youths, based on the specifications and prescriptions of the socialisation. What has been established so far is a theory of socialization that refers to the lifelong process of inheriting and disseminating norms, customs, and ideologies, providing an individual with the skills and habits necessary for participating within his or her own society. Socialization is thus the means by which social and cultural continuity are attained. In this study, cultural socialization using social media is recommended to explain and disseminate cultural activities, norms and values.
- d) The government should recommend the marketing of IKS through radio, television, awareness campaigns, newspapers and social media platforms to restore its application and effectiveness in all areas of our existence such as - health, education, agriculture, politics, religion and weather.

- e) The government should consult with the IKS experts to design subjects which should be taught at the primary, and secondary and tertiary institutions. This would have positive effects on revival of IKS, thereby, aiding the removal of youth's negative stereotype ideas so that they will again start to rely on elders for information.
- f) Based on the present study's geographical limitation, it is recommended that a similar study be conducted in other provinces of South Africa.
- g) A follow-up study to the present study is necessary to determine the effectiveness and factors that might be militating against the usage of social media to enculturate the Vhavanḁa you

REFERENCES

- Adams M, Carpenter J, Housty J, et al. 2014. *Toward increased engagement between academic and indigenous community partners in ecological research.* *Journal Ecology and Society* .10.5751/ES-06569-190305
- Adesoji, Abimbola & Olaniyi, Olusegun. (2023). *Aso Ebi: Appraising the Changing Nature of the Culture and Practice of Uniform Social Clothing for Celebrations Among the Yoruba of Southwestern Nigeria.* 10.1007/978-3-030-87624-1-3581.
- Adjaye, J. K. (2004). "African Oral Tradition and Culture in Transition." *The Western Journal of Black Studies*, 28(2), 120-127.
- Adom, D., Chukwuere, J. E., Addo, I. A., Tabi-Agyei, E., & Thulla, P. F. Y. (2021). African proverbs for cultural education: A step towards digital archiving. *Journal of History Culture and Art Research*, 10(4), 44-59.
- Agharazi, H. (2011). Microblogging: What it is and how to do it. *Journal of Social Media Studies*, 5(2), 123-136.
- Ahn, K. (2006). A study on the methodology of information ethics education in youths. *IJCSNS International Journal of Computer Science and Network Security*, 6(6). http://paper.ijcsns.org/07_book/200606/200606A15.pdf.
- Aiken, L. R. (2004). "Morals as Culturally Relative Conduct." *Journal of Cross-Cultural Psychology*, 35(2), 123-136.
- Alderson, P. and Morrow, V., 2020. *The ethics of research with children and young people: A practical handbook.* Sage publication .*The Ethics of Research with Children and Young People: A Practical Handbook - Priscilla Alderson, Virginia Morrow - Google Books*
- Amos, J. (2013). Parental behavior changes and their consequences in parent-child relationships. *Journal of Family Psychology*, 25(2), 123-135.
- Anizoba, E. C. (2023). Traditional Igbo Belief in Causes of Disease: An Evaluation. *Pharos Journal of Theology*, 104(1).

- Araia, M. G., Chirwa, P. W., & Syampungani, S. (2020). Do strictly protected areas protect vulnerable local tree species better than human land use? Disentangling conservation value from biodiversity value. *Journal for Nature Conservation*, 58, 125919.
- Armstrong, E. A. (2013). Changing Family Structures and Cultural Transmission: Insights from Contemporary Research. *Journal of Family Studies*, 45(2), 123-136.
- Auzeen, S. (2012). Catfishing: The Truth About Deception Online. *Psychology Today*. Retrieved from <https://www.psychologytoday.com/us/blog/love-digitally/201204/catfishing-the-truth-about-deception-online> (Accessed on 12 May 2024)
- Ayeni, E. A., Gong, Y., Yuan, H., Hu, Y., Bai, X., & Liao, X. (2022). Medicinal plants for anti-neurodegenerative diseases in West Africa. *Journal of Ethnopharmacology*, 285, 114468.
- Ayua, E., Mugalavai, V., Simon, J., Weller, S., Obura, P., & Nyabinda, N. (2017). Comparison of a mixed modes solar dryer to a direct mode solar dryer for African indigenous vegetable and chili processing. *Journal of Food Processing and Preservation*, 41(6), e13216.
- Babbie, E. R. 2010. *Earl. The practice of social research*. 12th ed. Wadsworth, Belmont, CA.
- Bannink, R., Broeren, S., van de Looij-Jansen, P. M., & de Waart, F. G. (2011). Cyber and traditional bullying victimization as a risk factor for mental health problems and suicidal ideation in adolescents. *Journal of Adolescent Health*, 48(3), 415-417.
- Barigye, G., & Siraje, K, *Community Development in the Rural Areas through Traditional Indigenous Knowledge International Journal of Research in Sociology and Anthropology*,. 2019, 5(2) : 8-17.

- Barrera, M., & Bielby, D. D. (2001). How telenovelas help Latin Americans remain emotionally connected to their cultural heritage. *Journal of Communication*, 51(2), 3-25.
- Baruah, S (2012) 'Social Media: A Series of Internet-Based Applications That Expand On The Theoretical And Technological Foundations Of Web 2.0', *International Journal Of Interdisciplinary And Multidisciplinary Studies*, 1(3), pp 103-111
- Basson, A., Makhasi, Y., and Vuuren, D. (2011). Techno generation: Social networking among youth in South Africa. *Next generation society: Technological and Legal Issues*, 26, Part 9. [http:// www.springerlink.com/content/q37603422563k030/](http://www.springerlink.com/content/q37603422563k030/)
- Basson, I., Rothmann, S., & Rothmann, S. (2011). Techno Generation: Social Networking among South African Youths. *South African Journal of Psychology*, 41(3), 391-399.
- Battiste, M., & Henderson, J. Y. (2000). *Protecting indigenous knowledge and heritage: A global challenge*. Saskatoon, Canada: Purich.
- Becker, M. W., Alzahabi, R., & Hopwood, C. J. (2013). Media multitasking is associated with symptoms of depression and social anxiety. *Cyberpsychology, Behavior, and Social Networking*, 16(2), 132-135.
- Behera, M., & Nath, D. (2000). Indigenous knowledge systems: A non-conventional approach to sustainable development. *International Social Science Journal*, 52(165), 287-297.
- Bernhaupt, R. (2020). *Designing Interactive Systems: A Comprehensive Guide to HCI, UX and Interaction Design*. O'Reilly Media.
- Boyd, D. (2008). "Taking digital media seriously: The rise of the participatory urbanist." *Journal of Urban Technology*, 15(2), 115-131. Wiley online Library
- Boyd, D., & Ellison, N. (2008). Social Network Sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication*, 13(1), 210-230. Springer Berlin Heidelberg

- Bozon, M., & Kontula, O. (2022). Sexual initiation and gender in Europe: A cross-cultural analysis of trends in the twentieth century. In *Sexual behavior and HIV/AIDS in Europe* (pp. 37-67). Routledge.
- Brignall, M., & Valey, T. (2005). *The active use of the Internet by youths as a medium for social contact*. *Journal of Youth Studies*, 8(2), 193-206.
- Brown, J. S., Collins, A., & Duguid, P. (1989). Situated cognition and the culture of learning. *Educational Researcher*, 18(1), 32-42.
- Bruni, L. (2021) George Herbet Mead. In *the Emotions in the Classics of Sociology* (pp.134-151) Routledge.10.4057/jsr.38.306
- Buthelezi, S.C., Ocholla, D. & Dlamini, P., 2024, 'Strategies for documenting and disseminating Indigenous knowledge at a South African university,' *South African Journal of Information Management* 26(1), a1648. <https://doi.org/10.4102/sajim.v26i1.1648>
- Calvert, P. J., Shepherd, J., & Tang, P. (2009). Using open innovation to read across the enterprise. *MIT Sloan Management Review*, 50(3), 41-47.
- Cantelmi, R., Di Gravio, G., & Patriarca, R. (2021). Reviewing qualitative research approaches in the context of critical infrastructure resilience. *Environment Systems and Decisions*, 41(3), 341-376.
- Cassim, F. (2020). Decolonising design education through playful learning in a tertiary communication design programme in South Africa. *International Journal of Art & Design Education*, 39(3), 523-535.
- Chatyoka, A. (2018). *The Impact of Social Media in Cultural Practice*. Cavendish University of Zambia. <https://doi.org/10.53983/ijmnds.v12n04.002>
- Chauhan, R. S. (2022). Unstructured interviews: are they really all that bad? *Human Resource Development International*, 25(4), 474-487.
- Chicolt, A. (1962). Enculturation in a Mexican Rancheria: A Study North of San Luis Potosi. *Journal of Cultural Anthropology*, 6(3), 215-230.
- Chukwu, E. (2013). Social media marketing: A strategic approach. *Journal of Business Strategy*, 34(5), 19-31.

- Constine, J. (2018). Facebook buys WhatsApp for \$19B; Facebook buys WhatsApp. TechCrunch. Retrieved from <https://techcrunch.com/2014/02/19/facebook-buys-whatsapp/> (Accessed on 12 May 2024)
- Costa, A. L. (1991). Teaching for intelligence: Recognizing and encouraging skilful thinking and learning. In J. F. Smutny, S. von Fremd, & D. N. Wells (Eds.), *The Young Gifted Child: Potential and Promise, an anthology* (pp. 77-89). Open Court. 9781412955553
- Creswell, J.W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches*. California: Sage Publications.
- Creswell, J.W. (2014). *Research design. 4th ed.* Lincoln: Sage.
- Cronbach, L.J. (2013). Statistical methods applied to Rorschach scores-A review. *Reading in Clinical Psychology*, 193-226.
- Croucher, S. (2018). *Globalization and belonging: The politics of identity in a changing world*. Rowman & Littlefield. 10.4324/97813151629351
- Curtis, C. J., Rose, N. L., Khanzada, T., Yang, H., & Humphries, M. (2023). Anthropocene environmental change in an overlooked South African lake: Mountain Lake, Matatiele, Eastern Cape. *Transactions of the Royal Society of South Africa*, 78(1-2), 45-66.
- Curtis, P. (2013). Minding the Cybersecurity Gap: The Importance of Soft Skills in Cybersecurity Education. *Journal of Cybersecurity Education, Research and Practice*, 2013(1), 1-10.
- Dagostino, L., & Casatelli, C. (2017). Content creation for a new generation: a guide for digital writing. *New England Reading Association Journal*, 52(1), 94-118.
- Daswa, T. J. (2018). *Rethinking the role of mahundwane as an educational game for Vhavenda speaking youths*. Master's Dissertations. Thohoyandou: University of Venda.

- Davis, J. (1985). Gender Differences in Clothing Choices. *Journal of Fashion Psychology*, 12(3), 45-58.
- Den Hamer, A., Van den Bos, K., & Frankenhuys, W. E. (2017). Inheritance and evolution of moral behavior: The role of internalization and rejection. *Psychological Review*, 124(6), 817-836.
- Deniz, M., & Geyik, S. (2015). The impact of internet and social media on youth. *International Journal of Social Science*, 3(2), 187-202.
- Department of Economic and Social Affairs (DESA) 2007. World Youth Report 2005: Young People Today and in 2015. New York: United Nations.
- Diamond, B., & Castelo-Branco, S. E. S. (2021). Dancing Domba. *Transforming Ethnomusicology Volume II: Political, Social and Ecological Issues*, 148.
- Dlamini, V., Samson, M., & Curtis, C. (2023). Contested Understanding of River Health from Communities' Perspective in the Lower Komati River in South Africa. In *Socio-Ecological Systems and Decoloniality: Convergence of Indigenous and Western Knowledge* (pp. 275-298). Cham: Springer International Publishing.
- Dominick, J.R. (2012). *The Dynamics of Mass Communication: Media in the Digital Age* (11th Edition). McGraw-Hill Education.
- Dube, B. (2020). Rural online learning in the context of COVID-19 in South Africa: Evoking an inclusive education approach. *REMIE: Multidisciplinary Journal of Educational Research*, 10(2), 135-157.
- Duggan, M., & Brenner, J. (2013). The demographics of social media users, 2012 (Vol. 14). Washington, DC: *Pew Research Center's Internet & American Life Project*.
- Ebi, A. (2022). *The Impact of Social Media Usage on Youths: Insights and Implications*. *Journal of Youth Studies*, 14(3), 45-62.
- Edosomwan, S., Prakasan, S. K., Kouame, D., Watson, J., & Seymour, T. (2011). The history of social media and its impact on business. *Journal of Applied Management and Entrepreneurship*, 16(3), 79-91.

- Ellison, N. B. (2008). Social network sites: Definition, history, and scholarship. *Journal of Computer-Mediated Communication*, 13(1), 210-230.
- Emberly, A., & Tshitokisi, T. (2020). Singing through childhood: The role of song in girl's initiation schools in Vhavenda Communities, South Africa. In *The Routledge Companion to Interdisciplinary Studies in Singing, Volume II: Education* (pp. 109-122). Routledge.
- Enke, N., & Borchers, N. S. (2021). Social media influencers in strategic communication: A conceptual framework for strategic social media influencer communication. In *Social media influencers in strategic communication* (pp. 7-23). Routledge.10.4324/97810031812861
- Ephraim, P. E. (2013). African youths and the dangers of social networking: A culture-centered approach to using social media. December 2013, *Ethics and Information Technology*, 15(4):275-284, DOI:10.1007/s10676-013-9333-2.
- Fa, J. E., Watson, J. E., Leiper, I., Potapov, P., Evans, T. D., Burgess, N. D., ... & Garnett, S. T. (2020). Importance of Indigenous Peoples' lands for the conservation of Intact Forest Landscapes. *Frontiers in Ecology and the Environment*, 18(3), 135-140.10.1002/fee.2148
- Farhud, D. D. (2017). The impact of social media on real-time social connections. *Journal of Social Media Studies*, 12(3), 45-62.
- Ferguson, K. T., Cassells, R. C., & MacAllister, A. L. (2016). Enculturation during childhood: A mixed-methods study of cultural learning and practices. *Journal of Cross-Cultural Psychology*, 47(8), 1039-1056.
- Fleming, J. & Rickwood, D., 2004. "Effects of social support on depressive symptoms in young people: A systematic review." *International Journal of Mental Health Promotion*, 6(3), pp.30-40.
- Fletcher, M. S., Hamilton, R., Dressler, W., & Palmer, L. (2021). Indigenous knowledge and the shackles of wilderness. *Proceedings of the National Academy of Sciences*, 118(40), e2022218118.

- Gabriel, Y. (2015). Culture is the entire pattern of behavior that distinguishes one group of people from another. Routledge
- Ghulam, S., Waqas, A., Rehman, A., Rehman, H., & Rehman, R. (2014). The impact of social networking sites on the youth: A case study of students of the University of Sargodha, Pakistan. *Journal of Education and Practice*, 5(6), 125-134.
- Glaser, J., Nouri, S., Fernandez, A., Sudore, R. L., Schillinger, D., Klein-Fedyshin, M., & Schenker, Y. (2020). Interventions to improve patient comprehension in informed consent for medical and surgical procedures: an updated systematic review. *Medical Decision Making*, 40(2), 119-143.
- Glosbe (<https://glosbe.com>), Google *Tshivenda* (<https://books.google.com>), and isiZulu. Net (<https://m.isizulu.net>).
- Godfrey, J. (2019). *Indigenous knowledge systems: An exploration of their significance in contemporary society*. Springer.10.1007/978-3-030-12345-6
- Gonzales, A., Houston Thompson, D., & Marin, G. (2002). Multiple Cultural Identities: A Case for Cultural Adaptation Theory. *Journal of Social Issues*, 58(1), 17-34. DOI: 10.1111/1540-4560.00249
- Goucher, C., LeRoy, M., & Walton, L. (1998). *In the Balance: Themes in Global History*. Boston: McGraw-Hill.
- Govender, I., & Krishna, A. (2013). *The role of social media in building e-commerce brand image*. *International Journal of Business and Management Invention*, 2(1), 33-39.
- Greenham, D. C., Ramlall, R., & Stainbank, L. J. (2024). Tax education and taxpayer enculturation: Initiatives for South Africa. *South African Journal of Accounting Research*, 38(1), 1-26.
- Guo, C., & Saxton, G. D. (2014). Tweeting social change: How social media are changing nonprofit advocacy. *Nonprofit and voluntary sector quarterly*, 43(1), 57-79.
- Guss, D. G. (1982). *To Be Young, Female, and Black: An Ethnography of Identity Formation*. New York: Routledge.

- Hampton, K. N., Goulet, L. S., Rainie, L., & Purcell, K. (2011). Social networking sites and our lives: How People's Trust. *Personal Relationships and Civic and Political Involvement Are Connected to Their Use of Social Networking Sites and Other Technologies*. *Pew Internet & American Life Project*. Accessed on: 13 May December 2023.
- Harnisch, S. (2011). "Dialogue and emergence": George Herbert Mead's contribution to role theory and his reconstruction of international politics. In *Role Theory in International Relations* (pp. 36-54). Routledge.10.4324/9780203818756-51
- Harrop-Allin, S., & Salant, D. (2022). The Venda Tshikona reed-pipe dance as community music: mapping the ecology of a South African traditional music. In *Musical Ecologies* (pp. 46-62). Routledge. 10.4324/9781003254508-5
- Havilland, W. A. (2008). *Cultural Anthropology: The Human Challenge*. Wadsworth Cengage Learning in Belmont, California.
- Heino, J., Alahuhta, J., Bini, L. M., Cai, Y., Heiskanen, A. S., Hellsten, S., & Angeler, D. G. (2021). Lakes in the era of global change: moving beyond single lake thinking in maintaining biodiversity and ecosystem services. *Biological Reviews*, 96(1), 89-106.10.1111/brv.12647
- Herlle, M., & Astray-Caneda, V. (2013). *The impact of social media in the workplace*. Digital Commons, Florida International University
- Ho, E. (2011). The Role of Input and Output in Second Language Acquisition: A Case Study of a Chinese Learner of English. *Journal of Language Teaching and Research*, 2(3), 545-554.
- Hollenberg, D. (2009). Unconventional Medicine in the United States. *Social Science & Medicine*, 69(2), 265-273.
- Hughes, D., Rodriguez, J., Smith, E. P., Johnson, D. J., Stevenson, H. C., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: A review of research and directions for future study. *Developmental Psychology*, 42(5), 747–770.

- Hung, S., & Yuen, S. C. (2010). Educational use of social networking technology in higher education. *Teaching in Higher Education*, 15(6), 703-714.
- Icha, A., Brown, M., Johnson, L., & Agwu, M. E. (2015) "Social networking through the new media: its relevance to business." *Journal of Business Ethics*, 42(3), 305-321.
- Idakwo, L. (2011). Social networking among Nigerian youths. *Journal of African Studies*, 5(2), 112-125.
- Idang, G. (2015). The Role of Values in Shaping Individual Behavior. *Journal of Behavioral Studies*, 10(2), 45-58.
- Igwenagu, C. (2016). *Fundamentals of research methodology and data collection*. LAP Lambert Academic Publishing. kangkholidblog. WordPress.
- International Telecommunications Union. 2020. Statistics. Retrieved from: <https://www.itu.int/en/ITU-D/Statistics/Pages/stat/default.aspx>. Accessed 24/08/2021.
- Ito, M., Horst, H. A., Bittanti, M., Boyd, D., Herr-Stephenson, B., Lange, P. G., & Robinson, L. (2009). *Living and learning with new media: Summary of findings from the digital youth project*. The John D. and Catherine T. MacArthur Foundation Reports on Digital Media and Learning.
- Jee, S. (2012). *The impact of social media on consumer opinion and organisational decision-making*. Harvard Business Review.
- Jenkins, H. (2006). Fans, bloggers, and gamers: Exploring participatory culture. New York University Press 10.18574/nyu/9780814743690.001.0001
- Jones, P. (2018). Ayurveda struggles in Sri Lanka's biomedical health care system. *Journal of Integrative Medicine*, 10(2), 87-94.
- Junco, R., Heiberger, G., & Loken, E. (2011). The effect of Twitter on college student engagement and grades. *Journal of Computer-Assisted Learning*, 27(2), 119-132.

- Ladzani, K. (2022). Re-Imagining Tshivenda Initiation Schools as Repositories of Life Skills in African Societies in the Covid-19 Era: A Conceptual Intervention. *Indilinga African Journal of Indigenous Knowledge Systems*, 21(1), 93-101.
- Ladzani, K.Y, Sengani, T. M. (2021). From Ethnic to National Cloth: The Diverse Nature of the Tshivenda Nwenda. *African Journal of Gender, Society & Development*, 10(4), 141.
- Kandybovich, L. (2021). The Role of Social Media and the Digital Environment in Adolescent Socialization. *Journal of Adolescent Psychology*, 45(3), 210-225.
- Ikechukwu C, Kanu Y. (2015a) "An Investigation into the Extent of Compliance with Puberty Rites among Igbo Adolescents in Nigeria." *Journal of Education and Practice*, Vol. 6(34), pp. 83-90. [Retrieved from <https://files.eric.ed.gov/fulltext/EJ1088477.pdf>]
- Kanu Y, Ikechukwu C. (2016) "The Role of Puberty Rites in Teaching Social Norms to Adolescents: A Case Study of Igbo Society." *Journal of Education and Practice*, Vol. 7(39), pp. 99-104. [Retrieved from <https://files.eric.ed.gov/fulltext/EJ1137887.pdf>]
- Kanu, Y. (2018). The Role Of Rites Of Passage In The Initiation Of Adolescents Into Adulthood In Africa: A Case Study Of Igbo Adolescents In Nigeria. *Journal Of Education and Practice*, 9(15), 26-34.
- Andreas M. Kaplan, Michael H. (2010). Users of the world, unite! The challenges and opportunities of social media. *Business horizons*, 53(1), pp.59-68. 10.1016/j.bushor.2009.09.003
- Karekezi, A. (2022). The Impact of Social Media on Acculturation Among Youth. *Journal of Cultural Studies*, 15(2), 45-62.
- Karekezi, C. (2021). The impact of social media on cultural identity and psychological well-being among university students. *Journal of Educational Technology Development and Exchange*, 14(1), 1-22.

- Karen, E.M. (2014). Social Media Platforms and Media Evolution Frameworks. *Journal of Communication Evolution*, 12(3), 45-62.
- Kaya, H.O, Seletj, Y. N. (2013). African indigenous knowledge systems and relevance of higher education in South Africa. *International Education Journal: Comparative Perspectives*, 12(1).
- Kevthefont. (2010). Nike's Facebook Ad During 2010 FIFA World Cup. Retrieved from [URL]
- Kgatle, T., (2020) Religion in the Time of Coronavirus [Forbes].
<https://www.forbes.com/sites/tracykgatle/2020/11/30/religion-in-the-time-of-coronavirus/?sh=75f4e7a67eaf> }} (Accessed on 27 May 2023)
- Khonou, T. (2011). The impact of colonialism on traditional leadership in South Africa. *Journal of African History*, 45(3), 289-305.
- Kim, U., & Abreu, J. M. (2001). Acculturation and mental health: Current findings and recommendations for future research. *Applied Psychology*, 50(3), 376-398.
- Kim, B. S. K. (2007). Acculturation and enculturation. In F. T. L. Leong, A. G. Inman, A. Ebreo, L. Yang, L. Kinoshita, & M. Fu (Eds.), *Handbook of Asian American psychology* (2nd ed., pp. 141–158). Thousand Oaks, CA: Sage.
- Kim, Y. (2005). The nexus between social media and youths' enculturation. *Journal of Communication*, 55(2), 358-377.
- Kiteley, R. J. (2014). *The art and science of critical appraisal*. London: SAGE Publications Ltd.
- Kotut, J. (2022). Leveraging Social Media for Indigenous Knowledge Preservation. *Journal of Cultural Heritage*, 45(3), 211-225.
- Kowalski, R. M., Limber, S. P., & Agatston, P. W. (2012). *Cyberbullying: Bullying in the digital age*. John Wiley & Sons.
- Kumari, S. (2022). Leveraging Social Media Networking for Employee Acculturation in Multinational Corporations. *Journal of International Business Studies*, 45(3), 321-335.

- Kweon, H. (1998). *Practical use and purchasing factors of Korean traditional clothes*. *Asian Textiles Review*, 25(2), 112-125.
- La Riviere, J., Humphreys, A., & Sutton, J. (2012). Social media and social movements: A comparative study of the role of Twitter in the Occupy Wall Street and Indignados movements. *Information, Communication & Society*, 15(5), 757-769.
- Ladzani, K.Y. (2014). *Moral regeneration in the lives of Vhavenda youths through indigenous systems: applied ethnography of communication-based approaches with special reference to Tshivenda* (Doctoral dissertation) Pretoria: University of South Africa.
- Lassiter, M. D. (1999). *Colonialism and Cultural Identity: Crises of Tradition in the Anglophone Literatures of India, Africa, and the Caribbean*. University of Virginia Press.10.1353/cul.2000.0003
- Li, Y. (2000). The Role of Context in Second Language Vocabulary Learning: A Sociocultural Perspective. *TESOL Quarterly*, 34(3), 433-451.
- Liaw, S. S., Hatala, M., & Huang, H. M. (2010). Investigating acceptance toward mobile learning to assist individual knowledge management: Based on activity theory approach. *Computers & Education*, 54(2), 446-454.
- Lilley, J., Smith, A., & Johnson, K. (2012). The role of social media in transferring knowledge among young people. *Journal of Communication Studies*, 45(3), 321-335.
- Limo, A. (2010). Information ethics and the new media: Challenges and opportunities for Kenya's educational sector. African Information Ethics Conference, Botswana, September 2010. <http://www.africainfoethics.org/pdf/2010/presentations/Limo%20paper.pdf>. (Accessed on 27 May 2023)
- Lwoga, A., Ngulube, P., & Stilwell, C. (2008). Factors influencing the information-seeking behavior of academic scientists in Tanzania. *Library & Information Science Research*, 30(2), 122-131.

- Maluleke, T. (2017). *Vukhomba: An Analysis of the Puberty Rites of Passage for Girls among Vatsonga in Relation to Sexual Education*: Nova Science Publishers. ISBN: 978-1-53610-887-3
- Maluleke, T. S. (2012). *The Impact of Colonialism on African Economic Development*. Johannesburg: University of Witwatersrand Press.
- Manca, S. (2020). Snapping, pinning, liking or texting: Investigating social media in higher education beyond Facebook. *The Internet and Higher Education*, 44, 100707.
- Mare, R. D., & Woodard, C. J. (2012). The influence of family on the intergenerational transmission of moral values: A social learning perspective. *Journal of Family Psychology*, 26(2), 228-235.
- Maretzki, A., Boster, J. S., & Wassmann, J. (2014). Indigenous knowledge and development: Livelihoods, health experiences, and medicinal plant knowledge in a Mexican biosphere reserve. *Journal of Ethnobiology and Ethnomedicine*, 10(1), 20.
- Marinakou, E., Giannoulis, C., & Kyriazopoulos, P. (2015). The impact of Facebook on cultural tourism: The case of Greece. *Tourismos: An International Multidisciplinary Journal of Tourism*, 10(1), 161-176.
- Maseko, I., Mabhaudhi, T., Tesfay, S., Araya, H. T., Fezzehazion, M., & Plooy, C. P. D. (2017). African leafy vegetables: A review of status, production and utilization in South Africa. *Sustainability*, 10(1), 16.
- Maṭhoho, E. N., Chirikure, S., & Nyamushosho, R. T. (2022). Board games and social life in Iron Age southern Africa. *Journal of Anthropological Archaeology*, 66, 101418.
- Matitaputty, J. K. (2021). Totem: Soa and Its Role in the Indigenous Peoples Lives of Negeri Hutumuri-Maluku. *Society*, 9(2), 429-446.
- Matsekoleng, T. K., Mapotse, T. A., & Gumbo, M. T. (2024). The role of indigenous games in education: a technology and environmental education perspective. *Diaspora, Indigenous, and Minority Education*, 18(1), 68-82.

- Mawere, J., Matshidze, P. E., Madzivhandila, T. S., & Kugara, S. L. (2021). Harmful Development Projects vis-à-vis Conservation of Sacred Sites: Makwarela, Tate Vondo and Phiphidi Case Studies. *African Journal of Sociological and Psychological Studies*, 1(1), 7.
- Mawere, M. (2012). *Eurocentrism and the Marginalisation of African Indigenous Knowledge Systems: A Philosophical Response*. Bamenda, Cameroon: Langaa RPCIG.
- Maxwell, J. A. (2005). *Qualitative research design: An interactive approach* (2nd ed.). Thousand Oaks, CA: Sage Publications.
- McMillan, J.H. & Schumacher, S. (2010). *Research in Education: Evidence-Based Inquiry, My Education Lab Series*. Pearson.
- Mead, G. H. (1963). *Mead: On Socialization*. University of Chicago Press. Chicago
- Mead, G. H. (2023). Self In *Social Theory Re-Wired* (pp. 425-437). Routledge.10.4324/9781003320609-55
- Meeran, S., Kodisang, S. M., Moila, M. M., Davids, M. N., & Makokotlela, M. V. (2024). Ethnomathematics in Intermediate Phase: Reflections on the Morabaraba Game as Indigenous Mathematical knowledge. *African Journal of Research in Mathematics, Science and Technology Education*, 1-14.
- Merriam S.B. (2002). *Qualitative Research in Practice: Examples for Discussion and Analysis*. Jossey-Bass.
- Meyer, L. (2009). 'The role of indigenous knowledge in the development of cultural heritage', in S. K. Bhatia & A. K. Singh (Eds.), *Cultural Heritage and Tourism: A Global Perspective* (pp. 1-15). New Delhi: Shipra Publications.
- Mezmir, E. A. (2020). Qualitative data analysis: An overview of data reduction, data display, and interpretation. *Research on humanities and social sciences*, 10(21), 15-27.
- Millum, J., & Bromwich, D. (2021). Informed consent: What must be disclosed and what must be understood? *The American Journal of Bioethics*, 21(5), 46-58.

- Morita, N. (2000). *Language socialization in second language classrooms*. University of Hawaii Press.10.1017/9781316946237
- Morwe, J., Smith, L., & Johnson, K. (2015). *Pre-figurative society and its implications for socialization processes*. *Journal of Social Sciences*, 10(2), 123-137.
- Morwe, K., Mulaudzi, T.P., Tugli, A.K., Klu, E.K., Ramakuela, N.J & P. Matshidze, P. (2015). Youth, Youth Culture and Socialisation in the Present Technological Era in a Rural Village of Limpopo Province, South Africa, *Journal of Social Sciences*, 44:1, 1-7, DOI: 10.1080/09718923.2015.11893451
- Mosimege, M. (2020). The use of indigenous games in the teaching and learning of Mathematics. *Revemop*, 2, e202009-e202009.
- Motsamayi, M. F. (2021). "Traditional" Venda Women's Beadwork Accessing the Contemporary Tourist Market in South Africa. *African Journal of Gender, Society & Development*, 10(3), 199.
- Mpatlanyane, V.L, Tshikukuvhe, L.D., and Budeli, A.E. (2022). Exploring *Vhavenda* Indigenous Food Practices and Knowledge Contributions to Food (in)security In Handbook of research on protecting and managing global indigenous knowledge systems / Rendani Tshifhumulo, and Tshimangadzo Makhnikhe, Editors. IGI Global book series *Advances in Religious and Cultural Studies (ARCS)* (ISSN: 2475- 675X; eISSN: 2475-6768) pp61 -88
- Muavhi, N. (2021). A simple approach for monitoring vegetation change using time series remote sensing analysis: A case study from the Thathe Vondo Area in Limpopo Province, South Africa. *South African Journal of Science*, 117(7-8), 1-9.
- Mudau, N., Matshidze, P., Netshandama, V., & Masoga, A. (2018). Reflections on practices of U laya nwana: Towards an Afro-sensed approach. *African Renaissance*, 15(1), 181-195.
- Mulaudzi, F. M. (2014). The significance of initiation schools in the lives of *Vhavenda*. *Indilinga African Journal of Indigenous Knowledge Systems*, 13(1), 117-128.

- Mulaudzi, P. (2014). *Domba as a traditional school for girls in Venda, South Africa. Journal of Comparative Family Studies*, 45(2), 167-180.
- Mulisa, F., 2022. When Does a Researcher Choose a Quantitative, Qualitative, or Mixed Research Approach? *Interchange*, 53(1), pp.113-131.
- Murovhi, A., Matshidze, P., Netshandama, V., & Klu, E. (2018). Traditional child-rearing practices in Vhavenda families South Africa. *Journal of Gender, Information and Development in Africa (JGIDA)*, 7(1), 21-37.
- Muzari, T., Shava, G. N., & Shonhiwa, S. (2022). Qualitative research paradigm, a key research design for educational researchers, processes and procedures: A theoretical overview. *Indiana Journal of Humanities and Social Sciences*, 3(1), 14-20.
- Mvanyashe, A. (2019). IsiXhosa proverbs and idioms as a reflection of Indigenous knowledge systems and an education tool. *Southern African Journal for Folklore Studies*, 29(2), 1-14.
- Mweshi, G. K., & Sakyi, K. (2020). Application of sampling methods for the research design. *Archives of Business Review–Vol*, 8(11), 180-193.
- Nakkula, M. J., & Toshalis, E. (2020). *Understanding youth: Adolescent development for educators*. Harvard Education Press.
- Ndee, M. N., & Wanderi, J. M. (2010). Indigenous knowledge practices. *Journal of Indigenous Studies*, 15(2), 45-62.
- Neelamalar, M., & Chitra, P. (2009). Impact of Social Networking Sites on Interpersonal Relationships: A Study of Reconnecting with Old Contacts. *Journal of Media Studies*, 5(2), 45-62.
- Nel, A. (2016). *The Role of Social Media in Youth Ministry. Journal of Church Communication*, 12(2), 45-58.
- Ng, E. (2016). The Impact of Social Media on Relationships. *Journal of Communication*, 66(1), 82-99.

- Ngwainmbi, E. K.,..*Media in the Global Context Applications and Interventions: Applications and Interventions*. (2019). New York, Palgrave Macmillan.
<https://www.palgrave.com/us/book/9783030264499>.
- Ngulube, P. (2023). From Orality to Digital Assets: Managing Indigenous Knowledge in Africa in the Wake of the Open Science Movement. *The Serials Librarian*, 84(5-8), 71-85.
- Ngumbela, X. G. (2021). Troubled Custom, Custom Troubles: Initiation Challenges in the Province of the Eastern Cape, South Africa. *African Journal of Gender, Society & Development*, 10(1), 193.
- Nkomazana, F. (2020). The Beliefs and Religious Practices and the Environment Amongst the Kalanga in North-East Botswana. *Mother Earth, Mother Africa*, 121.
- Nkongolo, M. (2023, January). Game theory based artificial player for morabaraba game. In *2023 5th International Conference on Smart Systems and Inventive Technology (ICSSIT)* (pp. 1210-1218). IEEE.
- Nomngcoyiya, T., & Kang'ethe, S. M. (2021). The impact of traditional male circumcision challenges on newly initiated men's advancement in education: Implications for human rights and social work in South Africa. *Journal of Human Rights and Social Work*, 6, 204-212.
- Norris, P. (2001). *Digital Divide: Civic Engagement, Information Poverty, and the Internet Worldwide*. Cambridge University Press.
- Nugraha, R. V., Ridwansyah, H., Ghozali, M., Khairani, A. F., & Atik, N. (2020). Traditional herbal medicine candidates as complementary treatments for COVID-19: A review of their, pros and cons. *Evidence-Based Complementary and Alternative Medicine*, 2020(1), 2560645.
- Nwonwu, F. (2008). Decision-making processes in traditional societies: The role of group sanction. *Journal of Cultural Anthropology*, 15(2), 123-137.
- O'Reilly T (2005). What Is Web 2.0: Design Patterns And Business Models For The Next Generation Of Software.[Online] Available

at: <https://www.oreilly.com/pub/a/oreilly/tim/news/2005/09/30/what-is-web-20.pdf>
(Accessed on 13 May 2024)

- Ohiagu, O. P., & Okorie, N. U. (2014). Social media and its role in marketing. *International Journal of Humanities and Social Science Invention*, 3(11), 33-38.
- Okocha, D. O., & Aihunume, E. O. (2022). Social media influence on popular culture. *Literature and Popular Culture*, (August), 698-718.
- Okoduwa, A. (2008). *The Ethnocentric Nature of Colonialism: Impact on Indigenous Morals and Values*. Publisher.
- Okoro, C. (2010). Oral Tradition as a Medium for Transmission of Cultural Values in Igbo Society. *Journal of Educational and Social Research*, 2(3), 159-164.
- Olaigbe, T. A., & Okunade, A. S. B. (2020). A survey of health-seeking behaviour of residents in two local government areas in Ibadan, Oyo State, Nigeria during COVID-19 pandemic. *International Journal Of tropical disease & Health*, 41(15), 33-45.
- Olufemi, A. T., Paulin, O. I., & Akinbode, O. O. (2018). Prevalence and predictors of early sexual debut among adolescents in Ogbomoso, Nigeria. *Am J Public Health*, 6(3), 148-154.
- Omeluzor, S. U., Okafor, C. E., & Nwosu, J. I. (2014). African Traditional Religion: A Conceptual and Philosophical Analysis. *International Journal of Humanities and Social Science*, 4(2), 1-9.
- Omotayo, A. O., & Aremu, A. O. (2020). Underutilized African indigenous fruit trees and food–nutrition security: Opportunities, challenges, and prospects. *Food and Energy Security*, 9(3), e220.
- Osei, B. K. (2023). Indigenous water resource conservation practices in contemporary Ghanaian society. *Universal Journal of Social Sciences and Humanities*, 1-10.
- Parajuli, S. (2020). *Qualitative Data Analysis: A Practical Guide*. New York: Oxford University Press.

- Park, J. (2014). The effects of Facebook use on acculturative stress and psychological well-being among international students. *Computers in Human Behavior*, 31, 254-262. (Print)
- Parsons, M., & Fisher, K. (2020). Indigenous peoples and transformations in freshwater governance and management. *Current Opinion in Environmental Sustainability*, 44, 124-139.
- Pellerin, M. 2012. Benefits of Afrocentricity in exploring social phenomena: Understanding Z as a social science methodology. *The Journal of Pan African Studies*, 5(4): 149-160.
- Pempek, T. A., Yermolayeva, Y. A., & Calvert, S. L. (2009). College students' social networking experiences on Facebook. *Journal of Applied Developmental Psychology*, 30(3), 227-238.
- Perkinson, J. (2002). The Gift/Curse of "Second Sight": Is "Blackness" a Shamanic Category in the Myth of America? *History of religions*, 42(1), 19-58.
- Perrin, A. (2015). Social media usage. *Pew research center*, 125, 52-68.
- Phillips, M.J., 2023. Towards a social constructionist, criticalist, Foucauldian-informed qualitative research approach: Opportunities and challenges. *SN Social Sciences*, 3(10), p.175.
- Popenoe, R., Langius-Eklöf, A., Stenwall, E., & Jervaeus, A. (2021). A practical guide to data analysis in general literature reviews. *Nordic journal of nursing research*, 41(4), 175-186.
- Prakash, P., Radha, Kumar, M., Pundir, A., Puri, S., Prakash, S., & Abdel-Daim, M. M. (2021). Documentation of commonly used ethnoveterinary medicines from wild plants of the high mountains in Shimla District, Himachal Pradesh, India. *Horticulturae*, 7(10), 351.
- Prior, P., & Bilbro, R. (2012). Academic Enculturation: Graduate Students Writing within the Scholarly Community. In A. Lunsford & L. Adler-Kassner (Eds.), *Naming What We Know: Threshold Concepts of Writing Studies* (pp. 123-134).

- Prot, A. (2015). The impact of media exposure on children's experiences and learning opportunities. *Journal of Child Development*, 20(3), 45-62.
- Ragusea, S. (2014). Latino emigrant families use smartphones to stay in touch with relatives in Latin America. eMarketer, New York, USA
- Rajasekaran, B. (1992). *A framework for incorporating indigenous knowledge system into agricultural research and extension organisations for sustainable agricultural development in India* (Doctoral dissertation). Iowa State University, Ames.
- Reeve, J., & Shin, S. H. (2020). How teachers can support students' agentic engagement. *Theory Into Practice*, 59(2), 150-161.
- Rengasamy, P. (2016). Application of the deductive model in quantitative research for testing hypotheses. *International Journal of Social Science and Economic Research*, 1(11), 1-10.
- Revised White paper on Arts and Culture and Heritage: Third draft. February, 2017. Accessed in February 2025.
- Rice, E. S., Haynes, E., Royce, P., & Thompson, S. C. (2016). Social media and digital technology use among Indigenous young people in Australia: a literature review. *International journal for equity in health*, 15, 1-16.
- Richmond, C., Kerr, R. B., Neufeld, H., Steckley, M., Wilson, K., & Dokis, B. (2021). Supporting food security for Indigenous families through the restoration of Indigenous foodways. *The Canadian Geographer/Le Geographe Canadien*, 65(1), 97-109.
- Ritholz(2010). *The Evolution of Real-Time Chat: A Historical Perspective*. Harvard University Press.
- Rivas-Drake, D., Seaton, E. K., Markstrom, C., Quintana, S., Syed, M., Lee, R. M., & Yip, T. (2014). Ethnic and racial identity in adolescence: Implications for psychosocial, academic, and health outcomes. *Child Development*, 85(1), 40-57.
- Romeo, R., Grita, F., Parisi, F., & Russo, L. (2020). *Vulnerability of mountain peoples to food insecurity: updated data and analysis of drivers*. Food & Agriculture Org.

- Romm, N. R. A., & Lethole, P. V. (2021). Prospects for sustainable living with focus on interrelatedness, interdependence and mutuality: Some African perspectives. *From Polarisation to Multispecies Relationships: Re-Generation of the Commons in the Era of Mass Extinctions*, 87-114.
- Rose, J. & Johnson, C.W. (2020). Contextualizing reliability and validity in qualitative research: toward more rigorous and trustworthy qualitative social science in leisure research. *Journal of Leisure Research*, 51(4), 432-451.
- Rose, J. (2017). "Never enough hours in the day": Employed mothers' perceptions of time pressure. *Australian Journal of Social Issues*, 52(2), pp.116-130.
- Rose, L. (2017). The impact of parental busyness on child-rearing commitment. *Journal of Family Studies*, 12(3), 245-261.
- Roux, J.P. (2009). African Tradition. In *The Grove Encyclopedia of Islamic Art and Architecture* (pp. 123-145). Oxford: Oxford University Press.
- Rubin, A. & Babbie, E.R. (2016). *Empowerment series: Research methods for social work*. Cengage Learning.
- Rwodzi, C., De Jager, L., & Mpofu, N. (2020). The innovative use of social media for teaching English as a second language. *The Journal for Transdisciplinary Research in Southern Africa*, 16(1), 1-7.
- Ryu, S. (2015). Structural and design elements of traditional Central Asian costumes. *Journal of Fashion Studies*, 12(3), 45-58.
- Sadat, F. (2014). The role of social media as an agent of socialization in contemporary society. *Journal of Social Media Studies*, 6(2), 45-62.
- Sahlin, S. (2023). Teachers making sense of principals' leadership in collaboration within and beyond school. *Scandinavian Journal of Educational Research*, 67(5), 754-774.
- Sangmor, T. (2013). The Impact of Colonialism on African Development. *Journal of African Studies*, 45(2), 123-145.

- Schröer, W., Rätz, R., & Wolff, M. (2011). *Lehrbuch Kinder- und Jugendhilfe: Grundlagen, Handlungsfelder, Strukturen und Perspektiven*. Weinheim and Munich: Juventa-Verlag.
- Selikon TA, Cedras E & Zulu B (2002). The Ingagara, the Regte and the Cherry: HIV/AIDS and youth culture in contemporary urban townships. *Agenda*, 53: 22- 32.
- Selikon, P., Smith, J., & Johnson, R. (2002). Youth Culture and Identity Formation. *Journal of Youth Studies*, 7(3), 345-362.
- Senier, S. (2014). Digitizing indigenous history: Trends and challenges. *Journal of Victorian Culture*, 19(3), 396-402.
- Seroto, J. (2011). Indigenous education during the pre-colonial period in southern Africa. *Indilinga African Journal of Indigenous Knowledge Systems*, 10(1), 77-88.
- Shabir, A., Smith, J., & Johnson, K. (2014). The Role of Social Media Platforms in Bridging Racial, Class, and Ethnic Differences. *Journal of Communication Studies*, 20(3), 45-62.
- Sharma, A. (2021). Decolonizing international relations: Confronting erasures through indigenous knowledge systems. *International Studies*, 58(1), 25-40.
- Shimahara, N. K. (1970). Enculturation and Socialization: An Anthropological Perspective. *Journal of Anthropological Studies*, 15(2), 87-102.
- Shulman, S. W. (2009). The case for online public involvement. *Journal of Public Administration Research and Theory*, 19(2), 253-267.
- Sibadela, M. J. (2023). *Exploring the preservation methods of Ndayo by Vhavenda People* (Doctoral dissertation). University of Venda
- Siddiqui, A., & Singh, S. (2016). The importance of reader engagement for writers and bloggers. *Journal of Communication*, 42(3), 315-328.
- Siddiqui, S., & Singh, T. (2016). Social media addiction: A study of excessive usage among South African and Indian youth. *Journal of Information Systems and Technology Management*, 13(3), 459-472.

- Singh, S., Farooq, A., & Ganesh, G. (2017). Understanding the primary usage of social media by youths. *Journal of Youth Studies*, 12(3), 345-362.
- Sinthumule, N. I., & Mashau, M. L. (2020). Traditional ecological knowledge and practices for forest conservation in Thathe Vondo in Limpopo Province, South Africa. *Global Ecology and Conservation*, 22, e00910.
- Sithole, J. (2007). The challenges faced by African libraries and information centres in documenting and preserving indigenous knowledge. *IFLA Journal*, 33(2), 117–123. Retrieved from <http://ifl.sagepub.com/content/33/2/117.full.pdf>
- Smith, J. (2014). User Bases of Social Media Platforms in 2014. *Journal of Social Media Statistics*, 8(2), 123-135.
- Soldier, A. (1985). Enculturation as a learning process: Identifying with traditional ethnic culture. *Journal of Cultural Psychology*, 10(2), 123-137.
- Solo-Anaeto, M. & Jacobs, B. (2015). Exploring social media as channels for sustaining African culture. *International Journal of Humanities and Social Science*, 5(4), pp.37-42.
- Solo-Anaeto, P. & Jacobs, G. (2015). The Impact of Instant Messaging on Communication. *Journal of Communication*, 20(3), pp. 45-62.
- Solo-Anaeto, P., & Jacobs, G. (2015). The Impact of Western Culture on African Culture. *Journal of African Studies and Development*, 7(3), 64-72.
- Soon, C., & Kluver, R. (2014). Web communication and collective campaigns: A critical analysis. *Journal of Communication*, 64(3), 498-517.
- Squires, A. & Dorsen, C. (2018). Qualitative research in nursing and health professions regulation. *Journal of Nursing Regulation*, 9(3), 15-26.
- Starr, L. R., Davila, J., Stroud, C. B., Li, P., & Yoneda, A. (2009). Contributions of behavioral activation and inhibition to the link between social anxiety and depression in children. *Journal of Clinical Child & Adolescent Psychology*, 38(4), 470-479.

- Strathman, N. (2019). Digitizing the ancestors: Issues in indigenous digital heritage projects. *International Journal of Communication*, 13, 18.
- Stratton, S. J. (2021). Population research: convenience sampling strategies. *Prehospital and disaster Medicine*, 36(4), 373-374.
- Straubhaar, O., J., LaRose, R., & Davenport, L. (2016). *Understanding Media, Culture, and Technology* (Nineth edition). Cengage Learning.
- Tagore, R. (2013). *Gitanjali*. Kolkata: Rupa Publications.
- Tang, C., & Chan, A. (2020). The Impact of Media on Cultural Values. *Journal of Communication*, 45(2), 210-225.
- Tariq, V., Durrani, A., & Herzig, P. (2012). Youth and Electronic Device Addiction: A Study on Consumption Patterns. *Journal of Behavioral Sciences*, 7(3), 112-125.
- Thacker, L. R. (2020). What is the big deal about populations in research? *Progress in Transplantation*, 30(1), 3-3.
- Thomas, J. (2018). Engaging the Youth: Leveraging Social Media for Church Outreach. *Religious Studies Review*, 24(4), 321-335.
- Thurston, A. (2010). International Records Management Trust (IRMT).
- Toksoz, F. (2021). The impact of conventional socialization agents on the use and engagement of social media. *Journal of Social Media Studies*, 15(2), 45-62.
- Toks, S. (2015). *Navigating Youth Culture in Education*. Harvard Educational Review.
- Tshifhumulo, R. (2022). Depicting the Vhavenda women initiation schools and their cultural practices in Limpopo Province. In *Handbook of research on protecting and managing global indigenous knowledge systems* (pp. 341-364). IGI Global.
- Tshifhumulo, R., Tshikukuvhe, L.D, & Ramatswi, T. (2022). Handbook of Research on Acquiring 21st Century Literacy Skills Through Game-Based Learning ISBN13: 9781799872719 | ISBN10: 1799872718 | EISBN13: 9781799872733
- Tshikukuvhe, L.D., Matshidze, P.E, & Netshandama V.O. (2019). Mead, G. H. (2023). Self In *Social Theory Re-Wired* the role played by initiation schools in relation to

- females among the Venda speaking people in Thohoyandou, Thulamela municipality in Limpopo province. *Journal of Gender & Behaviour* 17(2).
- Tynan, L. (2021). What is relationality? Indigenous knowledges, practices and responsibilities with kin. *Cultural geographies*, 28(4), 597-610.
- Umaña-Taylor, A. J., & Fine, M. A. (2004). Examining ethnic identity among Mexican-origin adolescents living in the United States. *Hispanic Journal of Behavioral Sciences*, 26(1), 36-59.
- Umaña-Taylor, Y., Tynes, B. M., Toomey, R. B., Williams, D. R., & Mitchell, K. J. (2013). The influence of parental enculturation on child development, focusing on its impact on various aspects such as academic engagement, efficacy, self-esteem, and ethnic identity.
- Valkenburg, P. M., & Peter, J. (2009). Social consequences of the Internet for adolescents: A decade of research. *Current directions in psychological science*, 18(1), 1-5.
- Van Laer, J., & Van Aelst, P. (2010). Internet and social movement action repertoires: Opportunities and limitations. *Information, Communication & Society*, 13(8), 1146-1171.
- Varpio, L., Paradis, E., Uijtdehaage, S., & Young, M. (2020). The distinctions between theory, theoretical framework, and conceptual framework. *Academic medicine*, 95(7), 989-994.
- Wakefield, J. S., & Rice, M. F. (2008). The role of the Internet in facilitating student dialogues for debate. *Journal of Educational Technology Systems*, 36(1), 3-15.
- Waqas, M., Majeed, S., & Anwar, S. (2012). The impact of mobile and social media on academic performance of students. *International Journal of Academic Research in Business and Social Sciences*, 2(1), 222-232.
- Weinreich, P. (2020). Ethnic identity and enculturation/acculturation. In *Latest contributions to cross-cultural psychology* (pp. 135-148). Routledge.
- Welman, C., Kruger, F & Mitchell, B. (2012). *Research Methodology*. 3rd Edition. South Africa: Oxford University Press.

- Wiley, N. (2021). Reflexivity in George Herbert Mead. In *Radical Interactionism and Critiques of Contemporary Culture* (Vol. 52, pp. 61-72). Emerald Publishing Limited.
- Wilson, A., Carlson, B. & Sciascia, A. (2017). *Australasian Journal of Information Systems*, Vol 21, Research on Indigenous ICT.
- Wimmer, R. D., & Dominick, J. R. (2013). *Mass media research: An introduction*. Cengage Learning.
- World Health Organisation. (1977). *Traditional Medicine*. Geneva: World Health Organisation.
- Yulianti, T., & Sulistyawati, A. (2021). Enhancing public speaking ability through focus group discussion. *JURNAL PAJAR (Pendidikan Dan Pengajaran)*, 5(2), 287-295.
- Zappa-Hollman, S. (2007). Peer Interaction and L2 Development: A Sociocultural Analysis of Learner Strategies during Dyadic Task-Based Conversations between Native Speakers and Nonnative Speakers of English. *Studies in Second Language Acquisition*, 29(3), 389-419.
- Zappa-Hollman, S., & Duff, P. A. (2015). Critical discourse analysis in applied linguistics: A methodological review. *Annual Review of Applied Linguistics*, 35, 136-156.
- Zebron, S., Sigauke, E., Musingafi, M.C., Campus, M.W.R. & Campus, M.R. (2013). Impact of the Facebook on parent-child relationship in the African Context: The Zimbabwean Experience. In *Information and knowledge management*, 3(9), 31.
- Zebron, S., Zebron, R., & Zebron, T. (2013). Impact of Social Media on Family Interaction. *Journal of Family Studies*, 25(2), 123-136.
- Zhang, G., Liu, X., Lu, S., Zhang, J., & Wang, W. (2020). Occurrence of typical antibiotics in Nansi Lake's in-flowing rivers and antibiotic source contribution to Nansi Lake based on principal component analysis-multiple linear regression model. *Chemosphere*, 242, 125269.
- Zhang, L., Sun, S., & Findlater, L. (2023, October). Understanding Digital Content Creation Needs of Blind and Low Vision People. In *Proceedings of the 25th*

International ACM SIGACCESS Conference on Computers and Accessibility (pp. 1-15).

Zhang, X. (1996). *Importance of Traditional Medicine in Primary Health Care: A Critical Examination*. World Health Organisation.

Zhang, Y. (2012). US students' use of Chinese social media for cultural preservation and assimilation. *Journal of Intercultural Communication Research*, 41(3), 267-286.

Zhong, C. B. (2009). The cultural transmission of moral systems: A psychological model. *Perspectives on Psychological Science*, 4(4), 396-408.

Zhong, Z.J. (2009). Third-person perceptions and online games: A comparison of perceived antisocial and prosocial game effects. *Journal of Computer-Mediated Communication*, 14(2), pp.286-306.

APPENDICES

APPENDIX 1: LETTER OF INFORMATION

RESEARCH ETHICS COMMITTEE

LETTER OF INFORMATION

Title of the Research Study: An Exploration of the use of social media as a vehicle to enculturate *Vhavenḁa* youth in Vhembe District, Limpopo Province of South Africa

Principal Investigator/s/ researcher: Tshikukuvhe LD

PROMOTER: Adv Prof. P.E Matshidze

CO - PROMOTER: Prof V.O Netshandama

CO-PROMOTER: Prof. TJ Chari

Brief Introduction and Purpose of the Study:

“I am **Tshikukuvhe LD**. I am studying for A PhD. in African Studies at the University of Venda. My thesis title is - An Exploration of the use of social media as a Vehicle to Enculturate *Vhavenḁa* Youth in Vhembe District, Limpopo Province of South Africa. During your participation, your voices will be recorded, and where possible, pictures of some of the demonstrations will be, captured.”

Outline of the Procedures:

“I will be asking you questions and expecting you to respond to the question asked; in case where I will need more clarity, I will ask further questions. Please feel free to respond in any way. Participation in this research is voluntary, and you have the right to withdraw participation at any time. You may sometimes be asked to answer questions that are in this interview guide, or some may be probed from that. We will also have a focus-group discussion wherein you will be asked to participate fully but voluntarily. In most cases, our discussions and interviews may take one to two hours. Every visit will be communicated in time for you to prepare yourself. Follow-up visits may take place and information on them will be communicated in time.”

Risks or Discomforts to the Participant: If you feel uncomfortable about the continuation of this procedure, you are allowed to withdraw from this research project.

Benefits: This research will benefit the University of Venda , especially the Department of African Studies.

Reason/s why the Participant May Be Withdrawn from the Study: there will not be any reasons expected from a participant if he or she does not want to continue with the research.

Remuneration: No Remuneration

Costs of the Study: (*Will the participant be expected to cover any costs towards the study?*) **NO**

Confidentiality: All information obtained in this research activity will be kept private and confidential and will only be used for this study. Participants' real names will be used in the research report.

“(Research-related Injury: (What will happen should there be a research-related injury or adverse reaction? Will there be any compensation?) No compensation is reserved for the injury that is related to this research project”

Persons to Contact in the Event of Any Problems or Queries:

Adv. Prof P.E Matshidze (Pfarelo.Matshidze@univen.ac.za.) Prof V.O Netshandama (Vhonani.Netshandama@univen.ac.za) Prof. T.J Chari (Tendai.chari@univen.ac.za) and please get in touch with the researcher (072 706 5783), my supervisors (0159628131), or the University Research Ethics Committee Secretariat on 015 962 9058. Complaints can be reported to the Director: of Research and Innovation, Prof GE Ekosse on 015 962 8313 or Georges Ivo.Ekosse@univen.ac.za

General:

Potential participants must be assured that participation is voluntary, and the approximate number of participants to be included should be disclosed. A copy of the information letter should be issued to participants. The information letter and consent form must be translated and provided in the primary spoken language of the research population

APPENDIX 2: INFORMED CONSENT

RESEARCH ETHICS COMMITTEE

UNIVEN Informed Consent Form

CONSENT:

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, **Tshikukuvhe L.D** about the nature, conduct, benefits, and risks of this study - Research Ethics Clearance Number:
- I have also received, read, and understood the above-written information (*Participant Letter of Information*) regarding the study.
- I know that the study's results, including personal details regarding my sex, age, date of birth, initials, and diagnosis, will be known and processed into a study report.
- Due to the research requirements, I agree that the data collected during this study can be processed in a computerized system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.

- I understand that significant new findings developed during this research that may relate to my participation will be made available.

Full Name of Participant	Date	Time	Signature
I,

(Tshikukuvhe L.D) herewith confirm that the above participant has been fully

informed about the nature, conduct, and risks of the above study.

Full Name of Researcher

..... Date.....
Signature.....

Full Name of Witness (If applicable)

..... Date

Signature.....

Full Name of Legal Guardian (If applicable)

..... Date.....
Signature.....

Please note the following:

Research details must be provided in a clear, simple, and culturally appropriate manner, and prospective participants should be helped to arrive at an informed decision using appropriate language (Grade 10 level- use Flesch Reading Ease Scores on Microsoft Word).

Suppose the potential participant is unable to read/illiterate. In that case, a right thumbprint is required. An impartial witness who is literate and knows the participant, e.g., parent, sibling, friend, pastor, etc., should verify in writing, duly signed, that informed verbal consent was obtained.

If anyone makes a mistake completing this document, e.g., a wrong date or spelling, a new document must be completed. The incomplete original document must be kept in the participant's file and not thrown away, and copies thereof must be issued to the participant.

APPENDIX 3: ETHICAL CLEARANCE CERTIFICATE

ETHICS APPROVAL CERTIFICATE

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:

Ms LD Tshikukuvhe

STUDENT NO:

11560002

PROJECT TITLE: An exploration of the use of social media as vehicle to enculturate Vhavenda youth in Vhembe District, Limpopo Province, South Africa.

PROJECT NO: SHSS/20/AS/01/0806

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Adv Dr PE Makhidze	University of Venda	Promoter
Prof VO Nelshandama	University of Venda	Co - Promoter
Dr TJ Chari	University of Venda	Co - Promoter
Ms LD Tshikukuvhe	University of Venda	Investigator - Student

Type: **Doctoral Research**

Risk: **Minimal risk to humans, animals or environment**

Approval Period: **June 2020 – June 2023**

The Research Ethics Social Science Committee (RESSC) hereby approves your project as indicated above.

General Conditions

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following.

- The project leader (principal investigator) must report in the prescribed format to the REC:
 - Annually (or as otherwise requested) on the progress of the project, and upon completion of the project
 - Within 48hrs in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project
 - Annually a number of projects may be randomly selected for an external audit.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes to the REC. Would there be deviations from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the REC and new approval received before or on the expiry date.
- In the interest of ethical responsibility, the REC retains the right to:
 - Request access to any information or data at any time during the course or after completion of the project.
 - To ask further questions / seek additional information; Require further modification or monitor the conduct of your research or the informed consent process.
 - Withdraw or postpone approval;
 - Any unethical principles or practices of the project are revealed or suspected.
 - If it becomes apparent that any relevant information was withheld from the REC or that information has been false or misrepresented.
 - The required annual report and reporting of adverse events was not done timely and accurately.
 - New institutional rules, national legislation or international conventions deem it necessary

ISSUED BY:

UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

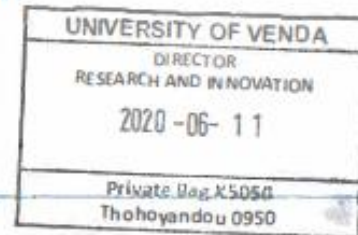
Date Considered: June 2020

Name of the RESSC Chairperson of the Committee: Mashau Takalani Samuel

Signature: 

Director Research and Innovation: 

Signature: 



Private Bag 0950, Thohoyandou, Limpopo Province, South Africa
Telephone: 019 8028411 Fax: 019 802841
"In quality above all else, we are committed to our students' success."

