

**USE OF INFORMATION COMMUNICATION TECHNOLOGY AS A TOOL FOR
PRESERVING TSHIVENDA PROVERBS**

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DECLARATION

I, **Phaṭhutshedzo Unarine Nevondo**, hereby declare that this dissertation for the Master's in African Studies degree at the University of Venda hereby submitted by me, has not been submitted previously for this degree at this or any other university and that it is my work in design and execution, and that all reference material contained therein has been duly acknowledge.



Signed (student)

Date: 23-03-2024

DEDICATION

This study is dedicated to my sisters, Nevondo Maemu, Nevondo Denga, Nevondo Khonani and my brother Nevondo Rudzani

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ABSTRACT

This study explored the use of Information Communication Technology in preserving the Tshivenda proverbs. From time immemorial, proverbs were valuable cultural practices of oral tradition, which were used to empower the young generation on morals, norms, behaviour, education, and other African values. It has been noticed that due to modernisation and lack of preservation, proverbs have been abandoned by the majority of Vhavana youths, which seems to be resulting in moral degeneration because youth no longer acquire moral knowledge and skills through proverbs. The overall objectives were to examine different ways of gaining knowledge and understanding about proverbs and Information Communication Technology, to explore the role of information Communication Technology in preserving proverbs within Vhavana communities, and to explore strategies to mitigate challenges associated with the preservation of Tshivenda proverbs through the use of Information Communication Technology. The study was grounded in socio-cultural and diffusion of innovation theories. This study intended to adopt a qualitative research design. Therefore, participants were selected using Purposive and snowballing samplings. Furthermore, semi-structured and focus group discussions were used to collect data. Thematic data analysis was used to analyse data. The envisioned findings of the study could be convenient in preserving the Vhavana proverbs.

Keywords: *Education, Information Communication Technology, Oral Tradition, Proverbs*

LIST OF ACRONYMS

4IR	:	Fourth Industrial Revolution
FGD	:	Focus Group Discussion
ICT	:	Information Communication Technology
IK	:	Indigenous Knowledge
IKS	:	Indigenous Knowledge System
UNESCO	:	United Nations, Education, Scientific and Cultural Organisation

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CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 Introduction

In Tshivenda culture, oral tradition has been practised since time immemorial verbally and transferred from one person to another. According to Vansina (2014) oral tradition is a verbal communication which was passed from one person to another, to entertain and educate community members. People communicate their cultural beliefs, symbols and secretive words which carry instructive messages through oral tradition because it forms a connection through their way of life. Oral tradition is composed to proverbs, riddles and storytelling, which transfer morals and survival strategies onto community members.

Proverbs are defined as metaphor statements that emphasise wisdom, truth, morals and traditional views (Milder, 2004). Oduaran and Oduaran (2006) defined proverbs as an old statement that is used as a mode of communication in African society's figurative language on a day-to-day basis. Although proverbs were shared any time of the day, they were mostly shared in the evening around the fire. During the evening young people would sit around the fire and listen to their elderly mostly grandparents narrating the proverbs. The proverbs were narrated to the young because they served different purposes such as to educate and help people to grow in wisdom (Mulanga and Banda, 2004). They translated the importance of proverbs on decisionmaking, guidance, advice, and warning to promote tolerance of hardship.

Due to modernisation the majority of community members especially youth no longer use proverbs in their daily lives which results in their disappearance of proverbs. Modernisation introduced the use of digital technology which brought changes to the lifestyle of African people and ways of communication. Economic and Social Commission for Asia and the Pacific (2001) defines information communication technology as a method of communication and gathering information on the computer network. Information Communication Technology also includes television, computers, radio and cellphones. Information Communication Technology serves as a tool that can store, disseminate and capture indigenous knowledge for future generations

(Awuor, Rabah and Maake, 2013). Through Information Communication Technology knowledge, information can be stored, distributed and exchanged. Information Communication Technology plays a big role in improving indigenous knowledge and enhancing it blending with modern scientists and technicians such as networks, software, cables, and satellites. This study explored the Use of Information Communication Technology as a tool for preserving the Proverbs of Vhavenda people.

1.2 Statement of the problem

Due to the fourth industrial revolution, the world is evolving towards the use of technology, and as a result participation and interest in Vhavenda proverbs are disappearing (Bogopa, 2012). However, proverbs were transferred from generation to generation verbally, and in the evening proverbs were narrated to the young children to acquire skills, knowledge, and morals (Madima, 2021). In the context of preserving cultural heritage, particularly Tshivenda proverbs, there exists a significant challenge regarding the effective utilisation of Information Communication Technology (ICT) as a tool. While Information Communication Technology has the potential to play a crucial role in safeguarding and promoting Tshivenda proverbs, the current strategies and implementations fall short of harnessing its full capabilities. This inadequacy hinders the comprehensive digital documentation, accessibility, and dissemination of Tshivenda proverbs, ultimately impeding their preservation for future generations. Therefore, this study is envisaged to explore the use of Information Communication Technology as a tool for preserving Tshivenda proverbs.

1.3 Aim of the study

The study aimed to explore the use of Information Communication Technology in preserving the Tshivenda proverbs.

1.3.1 Objectives of the study

- To examine different ways of gaining knowledge and understanding about proverbs.
- To explore the role of Information Communication Technology in preserving proverbs within Vhavenda communities.
- To explore strategies to mitigate challenges associated with the preservation of Tshivenda proverbs through the use of Information Communication Technology

1.3.2 Research questions

- What are different ways of gaining knowledge and understanding about proverbs?
- What is the role of Information Communication Technology in preserving proverbs within Vhavenda communities?
- What are the challenges associated with the preservation of Tshivenda proverbs through the use of Information Communication Technology?

1.4 Significance of the study

The significance of the study lies in its potential to bridge the gap between technological advancement and cultural preservation, specifically focusing on Tshivenda proverbs. By addressing the challenges outlined in the problem statement and effectively utilizing Information Communication Technology (ICT), this research holds several important implications.

1.4.1 Cultural Heritage Preservation: Tshivenda proverbs embody the cultural wisdom, values, and traditions of the Tshivenda-speaking community. Utilizing Information Communication Technology to preserve and promote these proverbs ensures that this rich cultural heritage is safeguarded for future generations. The study's findings could contribute to a broader understanding and appreciation of Tshivenda culture both within the community and beyond.

1.4.2 Digital Documentation and Accessibility: The study's outcomes could lead to the development of digital databases, websites, or applications dedicated to Tshivenda proverbs. This would enable easy access and exploration of proverbs by individuals globally, facilitating cross-cultural interactions and fostering a sense of unity among Tshivenda speakers.

1.4.3 Language Revitalization: Through the integration of Information Communication Technology tools, the study could contribute to the revitalization of the Tshivenda language. By making proverbs accessible in digital formats, younger generations may be more inclined to engage with and learn the language, thereby aiding in its continued use and survival.

1.4.5 Educational Resource: The digital preservation of Tshivenda proverbs could serve as an educational resource for schools, universities, and cultural institutions. This could enhance curriculum development, language education, and cultural studies, promoting a deeper understanding of Tshivenda traditions.

1.5 Definitions of terms

1.5.1 Proverbs

Mafokane and Sepota (2015) define proverbs as cultural beliefs and practices in the community that reveal wisdom, natural knowledge, psychology and identity of African people. Akariga (2003) defines proverbs as African statements which contain wisdom and are composed of the best experiences from the past. Proverbs are transferred from generation to generation through word of mouth. In this study, proverbs referred to short figurative statements used by elderly people to guide, advise, encourage and motivate one another.

1.5.2 Indigenous knowledge

It is the knowledge and skills that people acquire from given societies that involve education, agriculture, food preparation, health care and other activities hosted in the communities. (Centre of Indigenous Knowledge, 2005). Therefore, Mawere (2015) defines it as experiences and practices that were practiced by indigenous people back then. Indigenous knowledge is transferred orally from one generation to another generation. In this study, indigenous knowledge

referred to knowledge and methods that community members at Thengwe area opposed and used in preserving proverbs.

1.5.3 Culture

Kanungo (2006) defines culture as composed of values, religion, music, arts, and language of specific people in a given society. It is the foundation of any activities that intervene in society which is transferred from one person to another. Mazumdar (2000) defines culture as a set of particular people who share similar characteristics, ideas of life and understanding. Radhika, (2020) refers to it as symbolic communication which passed on from one generation to the next. It consists of customs, traditions, patterns, norms, attitudes, values and standards. In this study, culture is referred to as a set of knowledge, beliefs, morals, arts and customs that Vhavenda people perform within societies.

1.5.4 Information Communication Technology

It is viewed as communication and gathering information on computer networks, which include television, radio, and mobile phones (Economic and Social Commission for Asia and the Pacific, 2001). According to the United Nations Scientific and Cultural Organization (2002), ICT is defined as a scientific, technological and engineering discipline and management technique used in handling information and its application and association with social, economic and cultural matters. In this study, Information Communication Technology is viewed as a way of communicating, storing and managing information through technology.

1.6 PRELIMINARY CHAPTER DIVISION

Chapter one

This chapter presents the orientation of the study, which consists of an introduction and background of the study. Through introduction presents how proverbs used its history. This chapter further outlines the problem statement, the significance of the study, the aim of the study, the objectives and research questions that guide research and the definition of terms.

Chapter two

This chapter presents a theoretical framework and literature review. The study was grounded in socio-cultural theory and diffusion of innovation theory. A Literature review was conducted based on the following aspects, nature and value of proverbs, why African countries used proverbs in conflict resolution, moral degeneration and indigenous education.

Chapter three

This chapter presents the adoption of qualitative research design which allowed the researcher to interact with participants to understand the Use of Information Communication Technology as a tool for preserving Tshivenda proverbs. The study area, the population, and the non-probability sampling are drawn and justified. Furthermore, this study also presents semi-structured interviews and focus group discussions as data collection methods. Thematic data analysis was used to analyse data. Lastly ethical considerations and measures to ensure trustworthiness were used by the researcher.

Chapter four

In this chapter data collected were presented and analysed. The data presented provide answers to research questions. Thematic data analyses were used to analyse data, and the following were themes and sub-themes which analysed data: understanding of proverbs, uses of proverbs, where do people learn proverbs? Are people still interested in proverbs? Understanding of ICT, possibilities of digitalizing proverbs, types of ICT that can be used through digitalization, challenges of preserving proverbs on ICT and lastly ways of minimizing the effect of digitalizing proverbs.

Chapter five

This is the last chapter which presents the findings, recommendations and conclusions of the study. The findings of the study were formed through objectives, which were to examine different ways of gaining knowledge and understanding about proverbs, to explore the role of ICT in preserving proverbs within Vhavenda communities and to explore and mitigate challenges associated with the preservation of Tshivenda proverbs through the use of ICT.

CHAPTER TWO

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1 Introduction

The previous chapter provided a brief background and explained the aim of the study, and the problem statement and objectives were also outlined. This part of the write-up presents two parts which are a theoretical framework and literature review. The researcher used a theoretical framework to analyze theories, philosophies, and traditions to pinpoint the direction the study took and ensure that the study's objectives and traditions point to ensure that the study objectives are met. A literature review was used to study previous and current studies to discuss what is known and not known and the research gap on the use of ICT as a tool for preserving Tshivenda proverbs. Therefore, the literature review was guided by the objectives of the study while referring to research questions.

2.2 Theoretical framework

According to Grant and Osanloon (2014), a theoretical framework is a blueprint or a guard for research. Fulton and Miller (2012) view it as a travel map that gives directions to the exact location. In research, is theory based on the problem statement, aim, significance, and research questions of the study. Theory guides the researcher on how to build the study on methodology

and analysis (Grant and Osanloon, 2014). While Lester (2005) said that theory also stimulates the type of data to be collected. Moreover, it also generalises and creates meaningful findings. Imenda (2014) states that the study without a framework, lacks a way forward on the literature review and findings. The use of Information and Communication Technology (ICT) for preserving Tshivenda proverbs could be informed by several theories. Michael (2006) emphasizes the importance of defining community requirements before applying ICT solutions, suggesting that the Tshivenda community should be involved in the process. Aravind (2020) highlighted the potential of ICT tools, such as mobile services and social networking, for exchanging information and knowledge, which could be applied to Tshivenda proverbs. The under-utilization of ICTs in putting new knowledge into use, suggesting that the Tshivenda community may need support in utilizing the information provided through ICT. Harris (2011) underscores the role of ICTs in recording and passing on unique culture and traditions, proposing the creation of a virtual museum and a community radio station, which could be adapted for Tshivenda proverbs. There are various theories that scholars used to ground their study for example modernization, Afrocentricity and African Renaissance theories. This study employed Socio-Cultural and Diffusion of Innovation theories.

2.1.1 Socio-cultural theory

The relevance of Socio-cultural theory in the study of Tshivenda proverbs and the use of ICT in preserving them is evident in the work of Raphalalani (2018), who emphasizes the importance of indigenous knowledge in education. This is further supported by Madima, T (2022), who highlighted the cultural and ideological significance of proverbs in the Vhavenda and Yorùbá cultures. The role of language as a didactic tool in preserving cultural heritage, as seen in the study of Igbo proverbs by Oboko (2020), also underscores the relevance of Socio-cultural theory. Lastly, Majid (2022) provides a practical example of the preservation of local wisdom through the têngka tradition in the Madura community, demonstrating the potential for ICT to be used similarly for Tshivenda proverbs. Socio-cultural theory stimulates the importance of society in the development of human beings. Vygotsky (1978) cited in Daswa, T (2018), states that sociocultural theory is a form of learning process that originates from human intelligence. Cohen (2008) emphasizes the interaction between people who are developing in society and the culture

they are developing in. Nyota and Mapara (2008) further argued that when children are growing up in a society guided by responsible people such as parents, caregivers and peers to shape them through motivation, and problem-solving to be valuable people in society. Vygotsky (1978) pursues this theory focusing on two things such as how socio-cultural activities such as beliefs, morals and norms shape human development in society, hence it also focuses on how adults influence individual learning.

He further added that socio-cultural theory is composed of two levels of learning which are learning through interaction with others and collaborative learning. This theory will be adopted in this study because it recognises the development of individuals within the culture they live in. In this regard, this theory was relevant in the use of proverbs to empower future generations on morals, norms, behaviour, education and other African values in society.

2.1.2 Diffusion of Innovation Theory

The study also used the Diffusion of Innovation Theory developed by Rogers (1962), one of the oldest theories of social science. This theory is based on how communication takes place on new ideas over the period in a specific population. Adoption is a process that continues simultaneously. It also emphasizes the adoption of other ways of communication and practices of behavior that were not employed previously. This theory is composed of the following stages: (a) innovators (these are people who are willing to try how innovations work), (b) early adopters (these are people who embrace changing opportunities and do not need to be convinced to change), (c) early majority (these are people who are willing to adopt but they seek successful information as a result of innovation effective), (d) late majority (these are people who adopt changes only if majority try and check if changes are successful or not). Lastly (e) laggards, are people who are bonded to tradition, and it is difficult for them to change. Therefore, the researcher employed this theory to explore other ways of communication which was not explored before, which can be used as communication and preservation methods of Tshivenda proverbs.

2.2 LITERATURE REVIEW

Literature review is defined as a summary of conducted research which includes a critical analysis of a similar study (Hart, 1998; Croniel, 2008). The literature review aims to gain an

understanding of existing research on a particular topic for future researchers. Good literature is composed of different thoughts from books, articles and journals of related studies. A literature review is an important chapter in a thesis where its purpose is to provide background and justification for the research undertaken (Bruce,1994).

This section is centred on reviewing literature related to the use of ICT as a tool for preserving proverbs. In this regard the review of literature focuses on the following aspects: nature and values of proverbs, proverbs on conflict resolution, moral degeneration, digitalisation of IK and colonial education and indigenous education.

2.2.1 Nature and value of proverbs

Proverbs, as succinct expressions of cultural wisdom and values, have been a subject of scholarly exploration across various disciplines, including linguistics, anthropology, folklore, and communication studies. This literature review delves into the nature and value of proverbs, highlighting their cultural significance, communicative efficacy, and role in preserving heritage.

Proverbs lead us to conceive and understand the essence of human relationships, events, life's situations and the behaviour patterns of people. They establish certain value bases to help us comprehend and order our actions, and they enshrine the vital conclusions filtered from life's experiences. Take for example the philosophical question: "What is knowledge?" Several answers are given to this question, not in the form of learned treaties, but in the form of simple proverbs. One says, "Knowledge is like a baobab tree and so no one person can embrace it with both arms." This is another way of saying, "Knowledge grows and so there is no end to what any one individual can know." Another proverb states the same truth thus: "He who knows all, knows nothing." This understanding of knowledge is designed to lead to the development of an attitude of intellectual curiosity and open-mindedness.

A proverb normally has primary and secondary meanings, sometimes referred to as denotative or manifest meaning, on the one hand and connotative or latent meaning, on the other. In the proverb, "The lion and the antelope live in the same forest yet the antelope has time to grow." The lion and the antelope, firstly denote carnivorous and herbivorous quadrupeds, respectively;

connotatively, however, the “lion” represents “forces of destruction” while the “antelope” represents man in his powerlessness. The main point of this proverb is that: “There is a power in the universe that preserves the life of the weak and helpless in the face of all that threatens it.” It is not always easy to make out the connotative meaning of a proverb, but, if its connotative meaning is grasped, it is found to be a vehicle used by our fathers and mothers to approach, apprehend and recollect reality in their experience.

2.2.1.1.Uses of Proverbs in Symbolism.

Proverbs are a very effective mode of communication, and their correct and persuasive use in speech is always taken as a sign of sound education, maturity, cultural sophistication and wisdom. Among their many uses we can discern the following:

2.2.1.1.1 To express abstract truths: Proverbs are generally used to communicate truths that may be abstract and difficult to grasp. Such a proverb usually dramatizes and configures the bare truths in the facts of everyday life and the world. In the proverb form the truths become so substantial that they stimulate the imagination and challenge the understanding. Examples: (Abstract Idea).

2.1.1.1.1 There is no quarrel between the eye and sleep. Meaning: Tolerance. Learn to tolerate each other.

2.2.1.1.1.2 The freedom that comes from ignorance enslaves the one who entertains it. Meaning: Knowledge is freedom.

2.2.1.1.1.3 It is only the stupid slave who says that his condition of bondage is good after a heavy meal. Meaning: The freedom of self-determination is better than material well-being.

2.2.1.1.2 Guide to conduct: Many proverbs are used as bases for judging unacceptable models of behaviour and thus function as general guides to conduct. Examples: (Principle).

2.2.1.1.2.1 If you visit the country of frogs and you find them squatting, you must also squat, even though you may find it inconvenient. Meaning: You need to make some adjustments in a new situation in life.

2.2.1.1.2.2 You do not use the left hand to point the way to your father's village. Meaning: Learn to appreciate and admire what you have. Once you have made up your mind to cross a river by walking through it, you do not mind getting your stomach wet. Meaning: Be firm in carrying out your resolutions.

2.2.1.1.3 As a commentary on human behaviour: Some of the proverbs are careful observations and commentaries on human behaviour and so, provide useful insight into human nature. Examples: (Commentary).

2.2.1.1.3.1 A person who does not like his lips cannot blame the harmattan (a dry density North East wind from the desert in West Africa) for drying his/her lips. Meaning: People who are not prepared to help themselves are usually misrepresented and badly treated by others. It is usually the insect in your clothes that bites you. Meaning: Sometimes it is your relatives or close friends who will ruin or betray you.

2.2.1.1.3.2 It is the coward who says, "They are insulting us." Meaning: It is the coward who leaves the defence of his honour to others.

2.2.1.1.4 To express values: Proverbs display unmistakably the main value orientations of indigenous African society. They express all kinds of values from moral, spiritual, humanistic, economic and intellectual to material possessions. Examples: (Value-orientations).

2.2.1.1.4.1 There is no wealth where there are no children. Meaning: The importance of children.

2.2.1.1.4.2 It is one's deeds that are counted, not one's years. Meaning: The meaning of time is in positive deeds. (creative living).

2.2.1.1.4.3 Goodness sells itself; badness walks around. Meaning: The value of a thing is in the inherent power that it has to satisfy human needs, and it is this power that attracts people to it.

2.2.1.1.5 The following example of the extended Ghanaian proverb, the value of man's life features: "It is the human being who counts"

- (a) Don't let me die in the day,
- (b) Don't let me die at night,
- (c) Don't let me die at all, (d) But let me die.

Explanation: This is a prayer proverb, the individual expresses his desire to see and appreciate the beauty of life and nature; line (a) and to be sexually active; line (b), to fulfil his creative being and have many children who may perpetuate his name, beliefs and philosophy of life; line (c). After he has fulfilled his destiny he would be happy to join his fathers by dying, line (d). In this proverb, we see the indigenous understanding of life and death symbolically as polar opposites that complement each other. It is, therefore, clear that various indigenous symbols constitute valuable source materials for the understanding of African orientations to life.

African people are community-conscious beings and give symbolic meanings to community life. The African "UBUNTU" philosophy serves as the spiritual foundation of African societies. It is a unifying vision or worldview enshrined in the maxim "Umuntu ngumuntu ngabantu," i.e. "a person is a person through other persons" (Shutte, 1993:46). At the bottom, this traditional African aphorism articulates a basic respect and compassion for others. It can be interpreted as both a factual description and a rule of conduct or social ethic. It both describes a human being as "being – with – others" and prescribes what "being – with – others" should be all about.

A South African philosophy professor, Augustine Shutte (1993) citing the proverb “umuntu ngumuntu ngabantu,” writes: This proverb expresses a notion that is common to all African languages and traditional cultures (It) is concerned both with the peculiar interdependence of persons on others for the exercise, development and fulfilment of their powers that are recognised in African traditional thought, and also with the understanding of what it is to be a person that underlies this. In European philosophy of whatever kind, the self is always envisaged as something “inside” a person, or at least as a kind of container of mental properties and powers. In African thought, it is seen as “outside,” subsisting in relationship to what is other, the natural and social environment. The sharp distinction between self and world, a self that controls and changes the world and is in some sense “above” it, this distinction so characteristic of European philosophy, disappears. Self and World are united and intermingle in a web of reciprocal relations (1993: 46 – 47).

Our whole life is governed by symbolic actions and gestures, which have strongly influenced our behaviour and interaction with one another. The way we greet one another, for example, has deep symbolic meaning and differs from one ethnic group to another. For the Turkana people in Northern Uganda, animals are symbols of wealth. A person without livestock, no matter what other property he has, is poor. Their daily lives are filled with symbolic actions: they have at least ten verbs for cutting the ears of humans and animals. This practice is also found among the East African nomads, such as the Masai. When a child dies, its successor has the tip of its right ear cut off. The action prevents the death of other children in the family. To cut symbolises separation, and in this case the separation is from death. When a man is buried, his head faces eastwards towards the rising sun, which is a symbol of life. Our ultimate concern and our deepest mysteries can only be expressed symbolically because symbols alone can express the ultimate.

Proverbs are integral to the cultural fabric of societies worldwide. In their work, Dundes (1962) and Nwachukwu (2014) emphasize the profound cultural insights embedded within proverbs. Proverbs encapsulate collective experiences, norms, and values, serving as conduits for intergenerational transmission of cultural knowledge (Obiechina, 1975). Furthermore, they embody a society's ethos, reflecting its worldview, moral code, and social norms (Ozidi, 2004).

In addition, proverbs excel as tools of communication due to their brevity, metaphorical language, and memorability. Their conciseness and metaphorical expressions aid in conveying complex ideas and moral lessons (Mieder, 2004). Akintunde and Akindele (2011) note that proverbs are vehicles for succinctly addressing various communicative purposes, from admonishment to persuasion, adding depth and nuance to conversations.

The pedagogical potential of proverbs has been recognized across cultures. In the educational context, proverbs serve as vehicles for teaching ethics, cultural values, and critical thinking skills (Ogunsiji, 2012). Their inclusion in curricula enhances language acquisition, linguistic creativity, and cultural awareness (Kashyap and Gogoi, 2016). Proverbs contribute to the construction of cultural identity, fostering a sense of belonging and shared understanding within a community (Akindele and Adegbija, 1999). Simultaneously, they highlight the interconnectedness of diverse cultures by conveying universal truths and shared human experiences (Adeyanju, 2011). As the digital age progresses, scholars have begun exploring the role of Information Communication Technology (ICT) in preserving proverbs and cultural heritage. Digital platforms offer opportunities for documentation, dissemination, and global access to proverbs (Ogundipe and Adewole, 2014). The integration of ICT can enhance the preservation of endangered languages and traditions, contributing to language revitalization efforts (Unah, 2017).

Proverbs are more than linguistic expressions; they serve as vessels of cultural wisdom, promoting effective communication, education, and cultural preservation. Their significance lies in their ability to transcend time and geographical boundaries, imparting universal truths while reflecting diverse cultural contexts. As technology evolves, leveraging ICT to safeguard and disseminate proverbs ensures their continued relevance in an interconnected world. Future research should explore innovative ways to harness technology while honouring the intrinsic value of proverbs as cherished expressions of human experience and cultural heritage.

According to Akiriga (2003), proverbs are short sayings of wisdom in general use and are a collection of the experiences of people, some of which have been learned the hard way. In the Vhavenda society, proverbs originate from historical traditions and customs of society which were created based on activities that took place in society (Kabira and Mutahi, 1998). Oral

tradition which includes proverbs, riddles and story telling is another mode of communication which speaks of deep ideas which pass from one generation to the next. Proverbs are forever remembered because on a daily basis elderly people use to communicate while grandchildren listen. Maruka (1994) states that proverbs are multicontextual in application, which used to guide people on tomorrow's path.

In societies proverbs are used by both men and women to guide, warn, advise and entertain (Maruka,1998). Not all proverbs praise, some promote bad behaviour within society, for example, *munna ndi ndou, ha ji muri muthihi*, translation "a man is an elephant, he does not feed on tree". On an African perspective, knowledge holders are libraries of oral tradition, which was passed from one generation to another through words of mouth. African people inherited proverbs from ancestors, which make connection between the living and dead. According to Boateng (1983), all thanks should go to the ancestors who strengthen people through proverbs. Mulanga and Banda (2004) mention that proverbs are used as communication on day-to-day basis which leads to problem-solving, leadership and decision-making (Chiku, 2004). Back then during the evening, elderly people used to narrate myths, proverbs, storytelling and riddles to young ones. It was the duty of parents to communicate with children through proverbs as part of African education. In African perspectives, proverbs disclose secrets and clarify the vision. African people express their collective wisdom through proverb which identifies their culture (Marah, 2006).

These kinds of education were used for entertainment and the teaching of morality. Schipper (1991) argues that most African proverbs are biased towards women, for example; "Never marry a woman with feet bigger than your own" which warns a man not to marry a woman more intelligent than himself. Mafela (2005) states that there are proverbs on religion, kinship relations, hope and despair, caution, warning against belittling others, parts of the body, bad influences, warning against pretence, foresight and preparation, wisdom and foolishness, good fortune and fate, domestic animals, changes in times and seasons. There are Tshivenda proverbs that shame someone into compliance, for example: "*wa ḡa dza lila: wa dzula dza lila, a dzilili ngo vhona iwe*", in translation means that "you participate, and the flutes resound, you obtain, and they still resound, they don't resound because of you". These are proverbs used to correct the

behaviour of people; it is mostly used for selfish people. Another proverb that advice, to warn young and elderly people about gossip because lies a have high vocabulary that can destroy others. Proverbs communicate literally which leaves questions that need personal suggestions. (Mckenna, 1974) However, nowadays people view proverbs as outdated while some of the problems they face result on lacking of cultural value and pride (Kuzwayo, 1998). Due to the extinction of cultural practices, it is suggested that school curricula must include oral tradition.

In African societies, it is the responsibility of both parents to cooperate in correcting the behaviour of children while children who were raised by one parent cannot balance the role played in their upbringing (Uzona, 2012). Part of the culture is to train children how to greet as part of a moral generation in Tshivenda, girls say "Aa" while boys say "Ndaa!". Uche (2000) concludes that oral tradition taught from infancy is a way to develop morals in children. Russel (2004) argues that the changing environment from rural to urban contributed to the extinction of cultural practices due to mobilised tradition. However, during the colonial era in Africa, European history dominated more than the indigenous knowledge of African people which eroded indigenous knowledge.

2.2.1.2 Uses of Tshivenda proverbs and their examples

2.2.1.2.1 Proverbs that promote collectivism, interdependence and solidarity

Example: *A dzimana u la Malombe, mukosi wa lila a a phalalana*: Translation: professional dancers begrudge one another the victuals, but in trouble, they rally to aid one another

Example: *Nanga nthihi a i lidzi tshikona*: Translation: one reed flute does not perform tshikona

Example: *Mulenzhe muthihi a u tshini tshiimbo* Translation: One leg cannot dance. Meaning and

Meaning and Commentary: these proverbs are used to remind people to live together as a social unit. Especially in times of solutions to problems. This is particularly true of African philosophy, even if certain people are not particularly fond of one another. They usually immediately come

from each other. Africans generally are caring society that practices communalism. However, teamwork usually yields desirable solutions. Africans need to work as a collective, peaceful coexistence was fostered. African communities have always been communal; hence they believe in doing everything together. According to Masuvhelele (2012) states that Africans have always been a community of brothers and sisters in solving problems within society. A proverb can get to the root of complex problems and offer solutions.

2.2.1.2.2 Proverbs that are used to rebuke or shame someone into compliance

Example: *Wa ḡa dza lila; wa dzula dza lila; a dzi lili nga u vhona iwe*. Translation: You participate and the flutes resound; you abstain and they still resound; they don't resound because of you.

Meaning and Commentary: this proverb has been used to correct a person's behavior towards others, particularly a conceited and pompous person who is full of self-importance. African people despised an egotistical person or a person of self-esteem. In such scenarios, people would ensure that they would accomplish a task or solve an issue at hand to shame the individual who regards him/herself as indispensable.

2.2.1.2.3 Proverbs that are employed to advise or warn the young and old about gossip.

Example: *Mulomo wa muthu u fhira ngoma u lila*. Translation: The mouth of a human being surpasses a drum in loudness

Meaning and Commentary: In the African way of living, information spread through word of mouth. News from the mouths of human beings, whether true or just false rumours, gossip and so on, usually travels at a higher velocity and can cause more trouble than through any other medium. Every society or community has individuals with various characteristics; one of these is individuals who like spreading false information or lying, which could have far-reaching and dire consequences. The above proverb offers that the recipient of news should be careful not to accept any information as it is. The recipient is advised to investigate or interrogate the

authenticity or truth of the information before formulating an opinion, passing judgment, or deciding on any path of action.

2.2.1.2.4 Proverbs that are figurative or of ambiguous or oblique language

Example: *Mulomoni wa phalaphala u pfiwa nga mulidzi*. Translation: the mouthpiece of a trumpet is felt by the player.

Meaning and Commentary: The truth of a matter is best learnt from the person concerned; 'from the horse's mouth' as they say. Vhavanḁa has other proverbs that have the same meanings, such as "*tshilonda tshi vhavha mukwet*" (the sore is best felt by the owner) or "*ndi a vhavhiwa li na mulwadze*" (the sick is the one who best feels the extent of the sickness). This proverb can lend itself to several interpretations. It could be invoked to tell someone to shut up because she/he does not know the extent or magnanimity of the problem or pain the other person is facing or feeling. It could be used by a doctor to persuade the patient to describe exactly what s/he feels because s/he is the owner of the pain or sickness.

2.2.1.2.5 Proverbs that are invoked to encourage and motivate.

Example: *A si na ḁanga u lidza gunwe*. Translation: Even if one does not have a pipe or flute, one blows on one's thumb.

Meaning and Commentary: As the saying goes; one makes the best of a bad job or makes do with whatever there is. The proverb is usually employed to motivate or encourage a person to make a plan to contribute in whatever way possible.

2.2.1.3 Classification and examples of Tshivenda proverbs

2.2.1.3.1 Content: proverbs are classified based on their content, Mafela (2005) stated that “there are proverbs for religion, kinship relation, hope and despair, caution, warning against belittling others, parts of the body, bad influences, warning against pretence, foresight and preparation, wisdom and foolishness, good fortune and fate, domestic animals, changes in times and seasons”.

2.2.1.3.2 Theme: Mieder, (2004 said that based on international classification, there are 13 main themes which represent basic aspects of human life. The following is a list of the main themes, each accompanied by the relevant example in Tshivenda.

2.2.1.3..2.1 Practical knowledge of nature: Translation, *A hu na pfene li no fa li songo gonya luwa* (No baboon dies without having tried to climb up the precipice).

2.2.1.3..2.2 Faith and basic attitudes: *Ya Mudzimu i bva dziṅweni*, Translation, The beast of God comes from many.

2.2.1.3..2.3 Basic observations and socio-logic: Translation, *Hu bikelwa vhuṅanga, vhutsila vha vhona nga maṭo* (They cook for traditional healing, the art is seen by eyes).

2.2.1.3..2.4 The world and human life: Translation, *Ipfi Jivhi a li yi mulwadzeni* (A bad word cannot be said to a sick person).

2.2.1.3..2.5 Sense of proportion: *Nguluvhe ye ndi edza ndou, maṅanga a bva nga mulomoni* . Translation, the pig tried to imitate the elephant and the horns came out through the mouth. Concept of morality: *Mmbwa ya ja iṅwe a i noni*. Translation, a dog that eats another does not get fat.

2.2.1.3..2.6 Social life: *Muthu ndi muthu nga vhaṅwe*, Translation, A person is a person because of others.

2.2.1.3..2.7 Social interaction: *Munwe muthihi a u ṭusi mathuthu*. Translation, one finger does not pick a grain.

2.2.1.3..2.8 Communication: *Wa sa ri vhudza u tshi ya, u ḍo ri vhudza u tshi vhuya*. Translation, If you don't tell us when you go, you will tell us when you come back.

2.2.1.3..2.9 Social position: *Vhuhosi vhu tou bebelwa*. Translation, Chieftainship is born for.

2.2.1.3..2.10 Agreements and norms: *Muṭali u ḷa kaṁwe, tsilu ḷi ḷa kanzhi*. Translation, The wise eats once and the fool eats several times.

2.2.1.3..2.11 Coping and learning: *Tshi no hula tshi tshi lwa, ndi ndau na nngwe*. Translation, The ones that grows with fighting spirit are the lion and tigers.

2.2.1.3..2.12 Time and sense of time: *Tshisima tsha kule tshi vhulaisa muthu ḍora*. Translation, the spring that is far worsens one's thirst.

2.2.1.3.3 Explicit content and implied allusion

Finnegan (2012:21) said that proverbs can be classified into content and implied allusion. Below are proverbs classified into explicit content accompanied by the example of relevant proverbs in Tshivenda and their meaning:

2.2.1.3.3.1 Animals: *A hu na pfeṅe li no fa li songo gonya luwa* Translation No baboon dies without having tried to climb the precipice.

2.2.1.3.3.2 Birds: *Funguvhu ḷo ri thilaiwi, ḷa fhira muḍi to kovhela*. Translation (The raven said none shall advise me and flew past the village after sunset.

2.2.1.3.3.3 Insects: (Siblings share the head of a locust).

2.2.1.3.3.4 Mice: *Vhana vha khotsi vha ṭhukhukana ṭhoḥo ya nzie, Ṓwana wa mbevha ha hangwi mukwita*. Translation The baby mouse does not forget the mouse track.

2.2.1.3.3.5 Rats: *U tshi dza muro wa muvhuḍa, ranga u ya tshilaloni*. If you doubt the meat of the hare, start by visiting its sleeping place.

2.2.1.3.4 Keywords

Proverbs may also be classified according to the keywords. For example, proverbs that share the words *mmbwa* (dog) and also *musadzi* (woman) are classified together as follows:

2.2.1.3.4.1 *Mmbwa ya ja inwe a i noni*. Translation: A dog that eats another does not get fat.

2.2.1.3.4.2 *Mmbwa a i huvhi Kama*. Translation: A dog does not bark at the meat.

2.2.1.3.4.3 *Mmbwa i poswa kurambo nga a i divhaho*. Translation: The dog is thrown a small bone by the one who knows it.

2.2.1.3.4.4 *Mmbwa phaphadzi u fashwa nga mulavhu ndi hayo*. Translation The dog that moves around, to be caught by snares is hers.

2.2.1.3.4.5 *Mmbwa i re na muṅe i vhonala nga tshiangaladzi*. Translation The dog that is owned is seen by good ornaments.

Proverbs that share the word *musadzi* (woman) are grouped as follows:

2.2.1.3.4.6 *Musadzi ha na gota*. Translation, a woman does not have a headman.

2.2.1.3.4.7 *Musadzi muṅwe ndi khaladzi*. Translation, one wife is a sister.

2.2.1.3.4.8 *Musadzi ndi phandamulongo*. In translation, a woman is a family disrupter.

2.2.1.3.4.9 *Musadzi a si wau, o luga, a u wana, u a swurela*. Translation, somebody's wife is kind, but if she finds you, you will have it tough.

2.2.1.3.5 Significance of Proverbs

Proverbs define humanity in human life, it contains beliefs, languages, values, emotions and social affinity. Furthermore, it is composed of personal relationships and social affairs. It is also supported by Mmbi et al. (2006) state that wherever and whenever they are employed, they provide moral lessons. While Moon (2009) reveals the uses of proverbs on:

2.2.1.3.5.1 Treatment of Substance Abuse

2.2.1.3.5.2 Psychotherapy

2.2.1.3.5.3 Testing mental status

2.2.1.3.5.4 Teaching Children Abstract Thinking,

2.2.1.3.5.5 Assessing attitudes toward work and life-determining competency to stand trial and Intelligence testing.

On the above significance, proverbs are used for any group of people whereas other people still use proverbs in judgment, debates, speech, and argument. Furthermore, proverbs are also used in agriculture, religion, education, and economics. Therefore, proverbs are still relevant in the modern technological world.

2.2.2 The use of proverbs in African countries

2.2.2.1 Ghana

In traditional Ghanaian communities, they view men as strong, more intelligent and possessing leadership (Gyan, 2018). Men have the power to lead decision-making, monitoring, evaluation and implementation at all levels within communities. This results in women are not wiser than men. In Ghana, proverbs are viewed as African morals and wisdom expressions handed down by our forefathers through word of mouth (Fayime, 2009). The traditional society of Ghana believed that women depend on men for survival. “the gender conception found in the proverbs form a system of gender hegemony that supports masculine superiority and feminine

subordination”, Anderson, 2012). Proverbs play an important role in gender stereotyping and the construction of women within Ghanaian communities.

2.2.2.1.1 Presentation of women and proverbs

Proverbs play a vital role in illuminating women within Ghanaian society they are several beliefs that define women and their role in the community. This includes women as reliant on men, imprudent, kittenish frail, envious, evil, needy and immature (Hussein, 2005).

2.2.2.1.2 Women’s dependence on men

Things that predetermine men and women within societies are their positions. In Ghana, there are proverbs which say “*ɔbaa to tuo a etwere ɔbarima dan mu*” (literally means “If a woman purchases a firearm, it is kept in a man’s room”). According to Dogbevi (2007) no matter how the financial or social position of a woman, men have the privilege of owning a firearm. Again, proverbs support the disqualification of women from handling valuable positions within societies. This emphasizes how subordinate role of women in handling valuable properties and positions. This proverb emphasizes that women cannot protect themselves without a man. This eventually demonstrates that women lack agency. Additional proverbs with similar meaning are “*ɔbaa ton nyaadewa na ɔnton atuduro*” (A woman sells eggplant but not gunpowder), “*ɔbaa se ɔbehye torosa a, momma ɔnhyɛ, na ebeto ne dwonsɔ*” (A woman who puts on trousers will face challenges when she wants to urinate), “*ɔbaa ho ye fe a, na efiri ɔbarima*” (A woman’s beauty should be credited to a man), and “*ɔbaa da ɔbarima akyi*” (A woman lies behind a man) (Dogbevi, 2007). Generally, in Ghana men are considered as providers while women are pushed as parasites. Generally, in relationships men and women are considered unequal in marriage and social settings.

2.2.2.1.3 Women and Leadership

Women play a vital role in the development of Ghana in Africa. However, they continue facing discrimination and stereotypes in all spheres of life. Offei_Aboagye (2000) in the public sphere women face a high level of exclusion and discrimination in leadership. This status of women in

Ghana more especially in traditional Ghanaian communities is reflected in some Akan proverbs. Some of these proverbs are stated below: the man is the woman's honour, a strong woman uses cutlass to trim her pubic hair, a wealthy woman changes into a man, Words for women, action for men, man head, woman neck, an army of sheep led by a lion can defeat an army of lions led by a sheep, it is awful to ask a woman to guard a hyena. Semantically, concepts used to describe women in these proverbs include "sheep", "words", "never thinks", and "lies behind a man", among others.

2.2.2.1.4 Women and Marriage

In Ghanaian, society marriage is considered a step which every female should lead on. Heterosexual marriage is presented as a normative life choice or requirement for women. Women gain respect and dignity within society if she has been married. Within Ghana, singleparent accomplishments should not be recognised (Dery and Bawa 2019). That is why women seem desperate to get married. African proverbs are the main foundation to pressure women to get married. These proverbs include: 1. an unmarried woman is like a cloth in the market, but a married woman is the property of her husband. 2. A woman does not know the value of her husband until she becomes a widow. 3. A woman carrying a vagina would ask to be sexed, that the vagina is her own, but when it causes trouble, the (real owner of the vagina) would be looked for. (A woman's sexuality belongs to a man). Charles, Abbey and Baffoe (2020) argue that generally, the above lifestyle does not belong to Ghanaian communities in general only from Akan communities.

2.2.2.2 Nigeria

In Nigeria, proverbs are viewed as short messages which contain traditional wisdom handed down from one generation to another. Proverbs are used to connect the present with the past. Proverbs can be used as a social control mechanism, are used to protect marriages, institutions, and moral behaviours, and encourage the cultivation of social values such as hard work, teamwork, circumspection, and patience. In Nigeria, proverbs are mostly used by elders when

they talk. Chuku, 2004 said that African cultural heritage such as proverbs, and taboos were used for guidance,

African proverbs used to express a communalist approach to life use a Kikuyu (read African) proverb: *Mugogo umwe nduaraga iriuko* which says: “One log does not make a bridge.” It means that, on one’s own, as an individual, one cannot do something substantial. One needs others for advice, teaching, rebuke, correcting and training above other things.

Another Kikuyu proverb that expresses the value of interdependence is Indo *nikurimithania*, saying: “Wealth comes by working together.” It means that for a society to prosper, cooperation and mutual support are keys to success Another proverb, which explains the value of interdependence in African hospitality is *Iri murungu igiritagia iri kahia*, saying: “The hornless animal leans on the one that has them.”. The hornless animal can refer to somebody who is a doctor but he or she is not trained as a teacher and also, cannot teach his children therefore, even though his/her profession is noble, he or she needs the services of a teacher.

2.2.2.3 Zimbabwe

Proverbs play a vital role in conflict resolution among Shona-speaking people. During African courts in Zimbabwe, they use proverbs to minimize length, by doing that it saves time and accounts for events. Since Chiefs have crucial roles within societies, during court they need to stick to business. Proverbs are also used in court sessions to prosecute the alleged offenders.

Within societies, proverbs are also used in teaching moral behaviour among people, like adultery, laziness, jealousy, witchcraft, theft and pre-sexual behaviour. There are proverbs which judge boys who impregnate girls and deem them responsible for pregnancy. African proverbs are similar in focusing more on the morals and ethical problems of individuals within communities (Furusa, 1996).

Shona people view marriage as a blessing from ancestors, however, there are proverbs which call men to respect married women. Therefore, those who commit adultery, within society that offence have a penalty. Therefore, proverbs imply that the husband will demand compensation, which helps to guide people. Mkanganwi, (1998) argue that proverbs are mainly used for experiences and wisdom which determine people's lives.

Another role of proverbs is to give people confidence in usefulness for example *Dare hazinde munhu, varume dare rinozonda mhosva* translation a court does not condemn an individual, but it condemns the crimes. The aim is to bring peace and tranquillity within societies. Kaphagawa observed that whatever happens to individuals also happens to groups whatever happens to groups also happens to individuals. The people can say "I am because we are, and since we are, therefore, I am". Mandova, E (2013) concluded that in Sin Zimbabwe proverbs are used to channel people into values and guidance that define the Shona cultural system. Proverbs are cultural practices which used as communication to express social, natural events. It was rare for elders to communicate without using proverbs (Odebunmi, 2008).

2.2.2.3.1 Evidence of Hard Work

In marriage, hard work is an important variable since marriage can dissolve because a man is lazy. It is duties of a man to provide food for the family, shelter, education, and clothes for their children. However, they believed that being a hard worker does not kill but protects the dignity of the family. Hawarth, (2017) supported that hard work is a key competence for marriage to be successful. Charles (2018) there are also proverbs which support that women should work hard to support their husbands for example the main aim of this proverb is to advise the husband and wife if they fail to work, the family will go hungry. Proverbs in this category reveal that a lazy man will always complain about food. Hence the proverb *se nyin annwen na ber wen a, woda mu*, which means (If the man does not weave (build) and the woman does, we sleep in it). In the analysis, it was found that if the man or the woman does not go out and work, the family will go

hungry and things like shelter and clothing will elude them, hence the advice from the proverb *Anoma enntu a, obua, da* which means (If a bird does not fly, it goes hungry).

2.2.2.3.2 Respect for each other.

Dashnaw (2018) said that an important tool in a successful marriage is respect. From the African perspective its duties of women to respect their husbands, women were taught to be respectful and humble towards their husbands. There are no proverbs for mutual humility and respect directly for man. Dashnaw (2018) further indicates that respect must come from both parties in marriage not only women. This phenomenon prevailed in proverbs because Akan society is more patrilineal. The proverbs *akokober nyim adzekyee naaso chwε akokonyin ano* (The hen knows daybreak, but it always looks up to the cock to crow) and *ɔbaa a ɔɔ no kun, daa ɔse morohwe woara*, which means (A woman who loves the husband, I am looking up to you).

2.2.2.3.3 Childbearing Process

Akan believed that children are the bedrock of every marriage. While some marriages do not last due to being unable to have children. Those who have children are cherished because when a man dies, his children will bury him. Within societies, young couples advise having children as soon as possible, to build the reputation of the family. For instance, the proverb *awar mu enyimnyam nye mba*, which means (children bring reputation in marriage).

2.2.2.3.4 Faithfulness as a norm

Proverbs were used to counsel couples in marriage to be faithful towards each other. Being faithful in marriage ensures peaceful coexistence, for any successful marriage, faithful must be victory and bedrock. The proverb “*nokwardzi ma nkonyim*” (truthfulness/faithfulness results in victory), the other one says “*yε awar mu kandzea*” (truthfulness is the light in marriage) the last proverbs which say, “*nokwardzi nye awar no kutuwdo*” (truthfulness is the bedrock of marriage). According to Owu-Ewie, (2018) in Ghana, faithfulness is the key to a successful marriage.

2.2.2.3.5 Sexual denial

A major factor contributing to the collapse of marriage in Africa is sexual denial. Within the African context, sex in marriage is regarded as a key variable for marriage sustenance. Sex was considered as the glue which kept couples together. It consolidates bonds which keep couples together, denial makes men commit adultery and polygamy. For instance, the proverb *atopa na ɔma awar sɔ*, which means (sex makes marriage blossom). In this same category, some of the proverbs advise the woman not to push the man away when it's time for sex. When this happens, the man is likely to be "snatched" by another woman or will become polygamous. Hence, the proverb *akokɔ ye ne ba sɛsɛ a, akɔma kyɛr no*, which means (if the fowl drives its chicken away, it is snatched by a hawk).

2.2.2.3.6 Proverbs Against Polygamy

In Akan traditional system, mae are allowed to marry more than two wives. Owu-Ewie,(2018) advises men against polygamy using proverbs. Mostly on proverbs which support polygamy are becomes a liar as expressed in the following proverbs: *awar dodow ma kɔm dze banyin* (having many wives makes a man go hungry) and *awar dodow ma banyin n'ano ye nta* (having many wives makes a man have double tongue).

2.2.2.3.7 Against Violence

In Ghana, violence in marriage includes wife, adult, and maltreatment. It is a taboo for men to be cautioned against stretching their fingers on women. This implies that men should not be involved in physical assault on women, however, such behaviour embarrasses the family. Therefore, such behaviour may cause a marriage breakdown. The proverb *edze kokrobetsir kɔ eyi a, wɔdze asotr gya wo kwan*, which means (If you attend a funeral with a raised thumb you are seen off with a slap).

2.2.2.3.8 Provision of security through proverbial element

Women have particular needs, which they are unable to meet their own, therefore they need someone to fulfil such needs. In African culture, men must protect their families based on their

physical strength In Akan society man as head of the family must provide security to his wives and sisters. Hence Owu-Ewie, (2019) the proverb “*dua kor gy ehum a, obu*”, which means (if one tree stands in the way of the storm, it breaks) and another proverb, *wɔnam beenu sua efir a, wɔnam beenu sera*, which means (When two people set a trap/snare the two people check it).

Patience is one of the attributes of success in marriage, health and happiness. In relationship complications such as anger and frustration are avoided in marriage but patience plays a crucial role in such behaviour. Within society, patience teaches people to respect each other and it also bring good communication in relationships. These were evident in the proverbs *abotar ma nkonyimdzi* which means that (Patience results in victory). Anger is seen as a destructive element in marriage. The couple were therefore advised to abstain from anger because where there is love in marriage, anger has no place hence the proverb *beebiara dɔ wɔ no, ebufuw nnyi hɔ*, which means (Where there is love, there is no anger).

African use proverbs to guide woman against having excess friendship. Proverbs indicate that having many friendships may result in bad behaviour in married women. Within there are those women who influence married women on bad behavior. Duenwald, (2002) indicates that within marriage some friend never brings peace to the relationship. Truly, we need friends we can confide in but if that drives us away from our spouse, we are likely to destroy our marriage. Some proverbs support that: *anyɛnko dodow ntsi na kɔtɔ ennya tsir* which means (excessive friendship made the crab headless and another the proverb *nwaba kora noho na ɔye pe*, which means (the snail that takes good care of itself becomes the giant snail). The above proverbs prove such an assertion.

2.2.2.4 The use of proverbs in Ethiopia

In Ethiopia, Amharic is one of the Ethiopian people who are rich with knowledge of proverbs. They use proverbs to express their culture, history and socio-anthropological situation among

themselves. Therefore, it is their duty as a society to preserve their legacy and appropriately use proverbs. Those people within society who know proverbs are considered intelligent. Hiruiet (2020) said that many African countries consider proverbs outdated, however in Ethiopia, proverbs are used to express their emotions. They also used proverbs to put people on the right track for instance:

2.2.2.4.1 Proverbs are used to guide young people as protection for someone before he/she fails. Therefore, it is also used to treat someone on his/her behaviour before something bad happens.

2.2.2.4.2 There are proverbs which used to teach people to work harder, before getting old. By doing that young people have the energy/ strength to do anything. Therefore, the moment these proverbs are used people think about their future.

2.2.2.4.3 Within Amhara society proverbs are used by elderly people to guide the young generation through experiences they had. They encourage people to experience about lives before people are affected by their obstacles.

2.2.2.4.4 There are proverbs which give lessons to hopeless people, they encourage those who fail and give up. So society used proverbs to emphasize being patient, never giving up in life, try things until the end.

2.2.2.4.5 Among Ethiopian people education plays a vital role within society. Elderly people use proverbs to advise young people about the importance of education. They emphasize that wisdom is found through education, however, everyone must learn. The young generation must go to school to acquire the knowledge and skills needed to be productive in society.

2.2.2.4.6 Elderly people encourage people to follow their dreams, rather than wanting and being afraid to start over. These proverbs encourage people to chase their dreams, because waiting time is not on their side (Chernet, 2015).

In Ethiopia, proverbs serve many functions in day-to-day activities. Mostly proverbs are used in conflict resolution and other functions. In Somalia proverbs are used in comic relief, to add

wisdom to the proposal, embellish the speech, summarize and conclude the speech, to establish a linkage between past and present. Within the community where elders talk, they start sentences with proverbs. Moreover, proverbs are also used to make peace resolutions between the present and past.

Proverbs are symbolic expressions, which describe plants and animal life. Elderly people use proverbs to communicate with young ones. “age and expression put them (the elderly) in a better position to understand the full implication of wisdom and truth contained in the proverbs and also impart these young members”. Within the community, proverbs are used in different circumstances such as conflict resolution, from vocational discernment to vocal reprimanding. In Niger, proverbs are mostly used by the elderly generation, they believed that they had enough experiences in life and the right application of them in everyday life as sort of guiding principles. Therefore, elders will transmit the knowledge to the current generation through oral tradition. Proverbs have been preserved in books but not all proverbs are preserved, some are still practised face to face.

2.2.2.5 Malawi

Proverbs are viewed as metaphoric statements which consist of norms, beliefs and norms used within societies. In Malawi, proverbs are utilized by adults. Those students who responsibly use Chichewa proverbs within society are considered at high grades at school. During socialization if children start the sentence as “our elderly say....” People know that he/she wants to use proverbs. Malawians used proverbs to emphasize communication and also emphasize the practise of communalism. They use proverbs like “unity is power and united we stand, divided we fall”. Other proverbs emphasize patience and notion, these proverbs serve as reminders that people recovered from difficult times (Clines, 2015). Most Malawian families are extended families; they adhere use of proverbs to encourage looking after one another, especially children.

2.2.2.6 Congo

In Congo, proverbs refer to expressions which consist of wisdom, lessons, advice and morals handed down from generation to generation. Proverbs are mostly used by elderly people; they usually make proverbs to drive home their points that is why proverbs are the oil with oil which can be eaten. Within Congo society, proverbs on men encourage them on public relations, diplomacy, and courage as warriors and hunters while on women it's about food and wellbeing.

There are also proverbs which praise mother like "your mother it's your God". This proverb expresses the desire to immortalize the mother at her funeral, the second one it's the misbehaving child shaming his/her parent. All these proverbs praise the mother as a symbol of quality in the economy. Some proverbs are based on grandmother, their obligation within the community is to look after children, perform rituals and resolve problems in society. These proverbs are not many since elderly people are no longer giving birth and doing domestic chores.

2.2.3 Why do African countries use proverbs in conflict resolution?

Africa as a continent is composed of more than a thousand different ethnic groups which are made up of thousands and more different languages. In African culture, people share similar characteristics which are made up of the following concepts family setup, farming, morals and religious setting. Magni, (2016: 5) defines Indigenous Knowledge System as unique knowledge in a particular culture which is comprised of worldview, values and beliefs. While Patzak, (2012); Wilmont and Hocker, (2001), define conflict as a disagreement between two or more groups of people. Conflict is caused by people's perceptions such as goals, ideas and competition not necessarily hard facts. While Ademowo, (2016) view conflict as a disagreement between two people.

In Africa, they believed in handling conflict as early as possible, in Kenya, they believed that "those who get to the river early drink the cleanest water". If elders fail to resolve conflict earlier the problem becomes bigger and complex. In this regard, Ethiopia believes that "evil penetrates like needles and then becomes like an oak tree. While in Zimbabwe they believe that if society

fails to resolve the issue, a third party can intervene (Mandova, Wasosa, 2013: 875) also supported by Moumakwa, (2010: 43) stated that African people prefer communal institutions for conflict resolution within society.

According to Aghedo (2011), conflict is categorised into the following stages: pre-conflict, conflict and post-conflict. In pre-conflict, a third party also known as a peacemaker intervene to resolve conflict before it turns physical. This is a proactive stage in which all efforts are made to resolve causal grievances so that escalation does not occur. Furthermore, at this stage, all kinds of violent conflict can be avoided. While in the conflict stage, the third party seeks to promote peace and end animosity among parties involved in ongoing crises. Lastly in post-conflict according to Aghedo (2011) efforts at this stage are made by third parties to ensure sustainable peace after the initial conflict has ended to avoid a recurrence of conflict in the future.

In African perspectives, conflict is defined as struggles over values and claims to scarce status, power and resources in which the aims of opponents are neutralised, injured or eliminated by their rivals (Onigun and Abert, 2001). During the pre-colonial era, African countries were guided by conflict principles resolution, furthermore, when two parties had misunderstandings, their issues were resolved by the following: cabinet, chief, elders, priest and priestesses. This group of people resolves issues related to interpersonal and inter-communal conflicts. It was the duty of the cabinet not to confide issues related to this matter.

Makamani (2012) said in African society proverbs are used to resolve issues using both macro and micro levels. Why do African people use proverbs for conflict management? Why do proverbs grab people's attention? Since proverbs are viewed as statements composed of truth, wisdom and experiences. Therefore, proverbs form an integral part of African culture which has been used for centuries by our forefathers as a way of reflecting the values and wisdom of African societies. Moreover, proverbs are used to convey messages, lessons and wisdom to listeners by sharing knowledge, and entertaining and preserving cultural knowledge. Additionally, proverbs are transmitted from generation to generation and that is why it took people's interest to become responsible for their existence. Therefore, proverbs contain wisdom which is made up of ideas and activities happening in people's lives. According to Njagi (2013), proverbs

express a powerful message or statement that an ordinary statement cannot express. The figurative image of the proverb powerfully drives the point because the image will be painted in the mind hence the message will sink deeply. Usman, Jummai and Ague (2013) differ with ethnicity because every culture has proverbs which are used daily in conversations.

Ademowo and Balogun (2014) mention that no human being in society could experience peace without the use of metaphoric language to stimulate peace. Based on different ethics groups in African countries in Nigeria, among Yoruba culture, three leaders resolve conflict and comfortably adjudicate. There is Baale also known as Oloriebi, who is the head of the family which usually focuses on extended family and compound family, he resolves conflict within the family only. The second level is Qba (chief) who is the head of town and resolves issues related to affairs, the last level is Baale who is the head of the clan for the compound family, and he resolves the issues on the compound family only. To be able to fall under these categories, a person must be rich with cultural norms, and no qualification is needed. Furthermore, he nor she must have good listening skills. They selected elderly people based on this proverb “The elderly must endeavour to never allow issues to go beyond control”. Why do African people use proverbs in conflict? According to Taylor and Archer (2003), proverbs as useful statements which do not become outdated, and carry norms, values and social moralities.

In essence, proverbs do not reside in human being’s thoughts; they contain forceful language which makes human beings behave accordingly. In African culture, proverbs are seen as peacemaking on political and social factors and are also used to create peace in marriage situations (Ohwovoriole, 2011). In African leadership, proverbs are used as a solution for conflict.

Healey (2011) averred that the use of the Swahili proverb “*Wapinganapo tembonyasi huumia*” means when two elephants fight, the grass gets hurt. This proverb was used in Tanzania in the 1970s by President Julius Nyerere as part of his speech at the United Nations. Through using this proverb, he wanted people to seriously think about the impact of developing the world, particularly in Africa. In mostly African history, this proverb was recently used in Somalia during the “Civil War” and was consistently used to protest the hurting of innocent people. Back then, the use of proverbs during conflict resolution differed with culture, each group has its unique way of handling issues within a culture. However, from an African perspective, they have their way of defining conflict and African measures of handling conflict which were useful during the

precolonial era. During the pre-colonial era, elderly people were respected because they were leaders, and community members knew their cultural norms and values. Furthermore, during the civil war, other tribes learnt the cultural practices of other cultures.

Usmana (2014) posits that in Nigeria, Hausa-speaking people use proverbs to rebuke and advise on one another. Furthermore, it added that Nigerian societies while socializing, use proverbs to encourage, manage and advise to bring peace within the community. During conflict resolution, elderly people listen to both dispute parties without taking sides. It is the duties of elders to impose decisions on disputes. In Botswana during conflict management “everyone has a right to say what they think”, after conflict soothed the third party set a place for two people to make both victims offer embrace. In African courtship, both disputes are allowed to express their view equally (Giz, 2013: 31). Ohwavoriole (2011) reviewed that interaction with disputes was done to find solutions for both parties. The main aim of having African courtship was for restoration of peace, and harmony through communities (Olateje, 2013).

In the African worldview, proverbs are both philosophical and religious. They are real life which cannot be dichotomized between natural and sacred. African proverbs provide instruction, inspiration, wisdom and correction in all spheres of life. According to Katangole (1997) proverbs are used to transmit morals since they are learned easily, their formulation is intentionally brief and sometimes even poetic and interesting.

There are proverbs which teach the importance of community and operation which are expressed by the African philosophy *Ubuntu*. These kinds of proverbs express togetherness, humanness and harmonious coexistence. This emphasises partnership, solidarity and cooperation with each other. It reflects the importance of belonging to a community.

There are proverbs which emphasise leadership which might be positive or negative. Odaga (1984) states that there are proverbs on social, religious, economic and educational issues. National life is either political or economic if leaders misbehave him/she supposed to pay the price. There is a cost too and in leadership, everything stands and falls with leadership.

Thirdly there are proverbs which address family issues which is one area where ethics are to be demonstrated and lives. This is what charity begins at home. A home is a place which offers some sense of love, assurance and security. This is expressed by Tshivenda proverbs, *vhana vha muthu vha thukhulelana thoho ya nzie* (siblings share a head of a locust). This means no matter how little food is, it must be shared, and this expresses equal sharing of what is available. Hospitality in the family is a non-negotiable ethical value.

Fourthly there are proverbs regarding self-respect and integrity. Community members are shaped by both the community and themselves. It reveals how individual must choose what they become. It calls for one to make self-informed decisions about one's life. There are many areas where proverbs speak ethically such as cetera, patriotism and hospitality chose to confirm that indeed proverbs can be used to decolonize theology.

Bujo (2016) states that proverbs are carriers of culture, building blocks for wise living and good morals of life. They also provide insight into wise lifestyles contribute towards good decisions and transmit morality through proverbs.

2.2.4 Moral degeneration

According to Tang and Gutura (2013) it is also called moral decay which is influenced by political and economic activities which implicate negative results that take place in a country. Fibiger (2011) defines it as the "loss of religion and social-economic value by communities. Moral degeneration brings poverty, crime, unemployment and lack of discipline to youth. (Louw, 2009). Back then the life of indigenous people was composed of respect, generosity, honesty and solidarity which built peace in society (Tuckey, 2015), it was also supported by (Idang, 2015) Indigenous morals promoted humanity towards others.

Elderly people were afraid of making mistakes as a way of respecting their ancestors. Khorommbi (1996), also argues that moral degeneration is also caused by the adoption of other cultures while ignoring their local their own culture. This was supported by Nemudzivhadi (1988) and Nemapate (2009) that moral degeneration was caused by European civilization. During European civilization, oral tradition was regarded as backwardness, while this knowledge was a source of good morals towards youth and prevented teenage pregnancy.

The purpose of oral tradition was to produce youth who are productive and generally wise in societies. The educational structure of indigenous knowledge acquires all members of communities to participate. Mafenya (2002) states that in African education, people learn informally through practicals which cover responsibilities and spiritual values. Woolman (2001) says that in indigenous education, children learn practical which turn out to be effective in societies and teach multiple skills. This type of education requires the whole life of human beings, community members and friends to participate.

In Vhavenda culture, there are initiation schools attended by girls such as *vhusha*, *domba*, *tshikanda* and *khomba*. During initiation, the initiates teach girls morals and appropriate behaviour among girls. The final stage of initiation school is *domba* which is danced by both boys and girls. Through *domba*, girls are taught how to behave and handle men in marriage, while boys are taught how to take care of women. On *tshikanda* girls are taught sexual education and how to deal with married women (Stayt, 1931; Van Warnelo, 1960 and Netshitangani, 1995).

2.2.4.1 Factors contributing to moral degeneration

According to Louw, Jaysveree (2009) views moral degeneration as a “universal phenomenon which negatively affects many societies”. Furthermore, in South Africa, many families are facing experiences moral breakdown. Moral breakings such as poverty, unemployment violence, lack of discipline and self-discipline are affecting the modern generation in South Africa. Many authors indicate that moral degeneration results in a lack of positive value in societies. The following factors contribute to moral degeneration:

2.2.4.1.1 Negative media influence

Nowadays among youth digital technology is used as a source of communication, used to socialise with others. Therefore, social media share good or bad information, however, that were the problems begin when youth copy lives lifestyle of celebrities (Ndundula, 2014). The lifestyle and video that they copy, promote violence among youth. Ladzani (2014) also supported that once children fail to live their lives and copy lifestyles on social media that is where the problem begins. The role of parents is to guide their children throughout their whole lives. However, if parents fail to raise their children, it becomes a challenge when adopting the lifestyle of a celebrity. The Movement of parents from one place to another to seek job opportunities left some children without parents while some are left with a guardian who cannot guide them which leads to moral degeneration (Franklin, 2010 and Sjoberg, 2017).

Migration also contributes to moral degeneration when factors such as discrimination, xenophobia, culture and norms take place (The Migration Group, 2014). It is also supported by Gasper, Deluca and Estacion (2012) that moral degeneration also causes the migration of parents who leave their children out of school.

2.2.4.1.2 New migratory labour system

According to Ladzani (2014), a lack of knowledge of oral tradition among youth causes moral degeneration, which impacts conflict between knowledge holders and youth due to the adoption of Western culture. The establishing of the Language-in-Education Policy (LiEP) was a way of preventing the African language from extinct. This policy facilitates the use of African languages in public schools. According to the Rural Commission on Aboriginal People (1996), when few people practice their cultural values while the majority abandon them, this leads to the extinction of indigenous knowledge. Institutions that offer indigenous knowledge no longer exist, but through promoting awareness, these issues can be addressed on social media which can develop programs that broadcast indigenous knowledge. While Yaunches (2014) indicate that social media programs related to learning indigenous knowledge at home can be established. Therefore, Anthony, Davis and Powell (2003) conclude that the digitalization of indigenous knowledge to be of good standard can help preserve knowledge for future purposes.

2.2.4.1.3 Lack of African cultural knowledge

From time immemorial, information was passed through oral tradition, and the abandonment of African culture led to teenage pregnancy, abuse, and disrespect which was caused by disregarding indigenous knowledge. This is supported by Nemapate (2009) that modern schools and churches influenced the abandonment of African cultures which were considered backwardness. Mapunda (2015) and Bwenge (2010) indicate that at the secondary level learners are exposed to the use of smartphones which they communicate through English because it is regarded as of higher status than indigenous languages.

Dalvit, Lorenzo and Vivian de Klerk (2005) state that when youth reach the university level, they prefer English as a mode of communication, for example: Rhode university students regarded themselves as masters of English on communication. While Bornman, Elirea, Alvarez-Mosquera and Seti (2018) argue that the life of other black students is composed of Western characters, and they regard themselves as “coconuts”. On the other hand, Mbatha (2016) emphasizes that students from the University of Kwa Zulu Natal mostly prefer to use their home language isiZulu.

2.2.4.1.4 Poor parenting

Parents play a vital role in society as they are the ones who introduce their children to accept their way of life. Furthermore, they are the ones who guide the behaviour of children within society.

Lack of parenting is another factor which contributes to moral breaking down within society. Ladzani (2014) also supported that nowadays parents have no time for their children, he further added that if parents fail to guide them in their daily lives, children end up taking the lives of other peers. This ultimately affects their behaviour as they will not behave according to the socially accepted norms by doing that such children will display anti-social behaviour.

Ana et al (2014) argue that adolescent behaviour also causes moral breakdown among youth if parents are shirking their responsibility. Therefore, without the supervision of parents in

children, moral development is likely to be negatively impacted. Single parents, parenting style and neglect also contribute to moral degeneration. However, the parent must have time to take care of and provide guidance, on the needs for social, emotional and moral development of their children. If parents fail to take care of their children they engage in going to nightclubs, rocking and having unwanted discussions. Lack of love, and affection from parents spoiling their youth's lives and resulting in unrest and agitation.

2.2.4.1.5 Discard of African Value System

According to Fibiger (2011), moral degeneration is caused by the loss of religious and socioeconomic values by pre-colonial communities. This is marked by a lack of *Ubuntu* and a positive value system. Among youth moral degeneration is also caused by modern education. Modern education contributes to moral degeneration among youth. Factors such as euro-centricity, Christianity and Western education brought cultural change to African culture. These factors aligned African people with their moral values (Koto, 2014 and Chalk, 2006). These cultural changes demonized anything related to African culture and emphasize individualism. African religious and African humanness (*Ubuntu*) were undermined while Stobbe, (2011 and Idang, 2015) emphasize that change uproots African cultural norms and protocol of African communalism. All knowledge and skills that Africans were taught by their forefathers were replaced by euro-secular culture which brought individualism and capitalism.

Sokanta (2012) argues that traditional practices play an important role in instilling good morals among youth, those practices that teach morals and values to youth have vanished because of the adoption of Western concepts such as formal schools and churches. All these above concepts were influenced by the apartheid and colonialism system which was also articulated by Ramphele, (2010). Powell (2014) states that political and Western systems also contribute to moral degeneration among youth by failing to preserve the cultural identity and tradition of African people which play an important role in shaping youth behaviour.

2.2.4.2 Strategies to Alleviate Youth Moral Degeneration.

Relevant education: African education it is multi-disciplinary it covers all factors of human life. While Burger (2013) emphasises education it's like a vehicle it opens skills and knowledge to human beings. She further added that cultural activities such as riddles, storytelling and proverbs.

He further adds the importance of education it's to raise self-identity and interest among youth, to motivate them in the economic, agricultural and industrial sectors. Parents must encourage youth to learn careers such as farming, agriculture, geography and sewing. Modern education system exposes youth to different careers not only above streams. If the education system fails to take the positive stance of the African self-identity the youth may be dismayed.

The use of religions and ideology: nowadays religion plays an important role in shaping and influencing youth behaviour in African countries. After 1994 religion was relegated to background. This ideology creates bad behaviour since youth no longer behave according to religious expectations. Religions and ideology can also be used to address youth since religious beliefs can promote the lives of human beings. Religions can be also used to train youth to be tolerant and cooperative. In that way, moral renewal can be fostered through the enforcement of positive values for promoting ethical and moral behaviour among youth. Youth cannot be taught nor trained through social media to embrace values such as respect, loyalty, harmony in culture, belief, justice and peace (Steyn, 2002).

Positive role modelling: pastors, parents, teachers and politicians play an important role in youth; however, youth play an important role and interest in valuable moral characters. The above role model must live their life to the fullest while young people should not find reason to be wayward. Bayaga and Jaysvee (2011) state that such an environment influences young people to live positively. That prevents youth from experiencing the above moral decay effects. This shows that these above groups of people can use Information Communication echnology since people are living in the contemporary world, where people spend more time on gadgets. YouTube,

Television and also the use of social media such as Facebook, TikTok and WhatsApp can also be used since they contain a large number of audiences.

While Sakanta (2012) states that parents, pastors, educators and political leaders from communities should promote the positive lifestyles of children from an early age. Ladzani (2014) said that African traditional schools must be modernized for them to cover the modern curriculum. Fafunwa (1982) also adds that the young generation must be trained to be morally, spiritually, politically and socially principled. Ladzani (2014) also adds that African traditional schools must be modernized to the emerging situation for the current situation. Mafenya (2002) argue that African education trains the young generation to distinguish good and bad behaviour within communities which helps them to face all challenges in life. Ajay (1996) said colonialism brought a loss of self-respect among the African generation (Sean, 2009) credits the 1976 youth in South Africa who stood up against colonial education. Saule, Matjila and Sengani (2012) state that colonial education ignored all African education and adversely affected the moral behaviour of the youth. Tutu (1989) reveals that the restoration of African culture in human life can bring positive character in youth. Nche and Uzoigwe (2013) also argue that elderly people play a different role in installing strong moral values in children and youth within society, that is why it is not easy for youth to be influenced by social media such as Television, radio and newspapers.

Uzoigwe (2013) adults should live by example, in this way, youth can be morally grounded, if they are nurtured properly by people who interact with them in their life. Further adds that the educational system should be infused with positive norms and values which teach positive behavior among youth. All this modernization is possible if the government and elders are role models to the youth (Umeogu and Ojikor, 2014).

In conclusion, Fayokum et al (2009) concluded that parents, community leaders, politicians and pastors can contribute to addressing moral degeneration within societies. Social media can be used to address the above issue since it contains a large number of audiences, especially youth. However, programs can be also established on Television, radio and within societies to

broadcast the importance of African culture, norms and values to reduce moral degeneration among youth.

2.2.5 ICT as a tool for preserving indigenous knowledge.

Indigenous knowledge, deeply rooted in traditional practices, beliefs, and ways of life, has been a subject of growing interest in both academic and policy spheres. This literature explores the role of Information Communication Technology (ICT) as a transformative tool for preserving and promoting indigenous knowledge, shedding light on its potential, challenges, and impact. Indigenous knowledge represents a repository of unique insights into sustainable resource management, ecological balance, and community resilience (Berkes, 2012). It embodies the wisdom of generations, offering context-specific solutions to contemporary challenges (Warren et al., 1995). Preserving indigenous knowledge is crucial for maintaining cultural diversity, fostering social cohesion, and advancing holistic approaches to development (Moller et al., 2004).

2.2.5.1 ICT and Knowledge Preservation: ICT has emerged as a powerful tool for indigenous knowledge preservation due capacity to store, share, and transmit vast amounts of information (Nakashima et al., 2000). Digital platforms enable communities to document oral traditions, traditional ecological knowledge, and medicinal practices (Rajabifard et al., 2006). Mobile technologies, internet access, and multimedia applications offer innovative means for indigenous communities to actively engage in knowledge dissemination and conservation (Charters et al., 2016).

2.2.5.2 Digital Documentation and Access: Information Communication Technology facilitates the creation of digital repositories and databases, enabling indigenous communities to record and archive their knowledge for future generations (Makoro et al., 2019). Projects such as the "Digital Talking Books" initiative in Africa (Unwin, 2009) exemplify the potential of technology in converting oral traditions into digital formats, preserving languages and cultural narratives that would otherwise be lost.

2.2.5.3 Community Empowerment and Ownership: ICT-based initiatives empower indigenous communities to lead the preservation process, ensuring that knowledge is retained within its cultural context (Drouin et al., 2017). By actively participating in digital documentation and management, communities regain agency over their intellectual property and heritage (Bannister et al., 2018).

2.2.5.4 Challenges and Considerations: Despite its potential, ICT-driven indigenous knowledge preservation is not without challenges. Digital divides, limited access to technology, and concerns about cultural appropriation and misrepresentation warrant careful consideration (Dewalt et al., 2013). Ethical protocols, community involvement, and culturally sensitive design are essential to successful implementation (Berman and Paradies, 2010).

2.2.5.5 Impact and Future Directions: The use of Information Communication Technology for indigenous knowledge preservation has the potential to bridge generational gaps, facilitate cross-cultural dialogue, and contribute to sustainable development. Future research should explore effective ways to integrate traditional and technological knowledge systems, promote capacity-building within communities, and address digital inequalities to ensure equitable access to the benefits of Information Communication Technology (Nemoto & Tsuji, 2018). Information Communication Technology holds significant promise as a tool for preserving and revitalizing indigenous knowledge. It is capacity to bridge temporal and spatial boundaries, empower communities, and foster intercultural understanding positions Information Communication Technology as a catalyst for safeguarding the rich tapestry of indigenous wisdom for present and future generations. However, the successful integration of ICT requires a nuanced understanding of cultural dynamics, ethical considerations, and community needs, ensuring that technology complements, rather than replaces, the invaluable heritage of indigenous knowledge. Much research emphasizes that Information Communication Technology devices can store a large amount of quantity and are still able to store other relevant documents. In addition, information stored on the above devices can be shared on social media and accessed by everyone. Proverbs, riddles, idioms, and storytelling can also be stored on tapes while indigenous games can be stored on video and pictures. Ilo (2012) argued that also cell phones, mp3 and computers can be used for storing and preserving indigenous knowledge. Furthermore,

added above devices can broadcast indigenous Knowledge on social media and be accessed by everybody, which is also supported by (Smith and Hoven 2013) state Information Communication Technology has the accessibility of broadcasting oral tradition as suggested, researchers can develop Information Communication Technology devices which use local languages for the preservation of Indigenous Knowledge. Thus Awoli, Verete and Smith (2015) preservation of oral tradition must be based on language through ceremonies, rituals and cultural beliefs using local languages. So that future generations can have access to cultural beliefs on digital platforms. Oppenher (2010) reflect that the main advantage of using advanced technologies on Indigenous Knowledge includes storing, capturing, and recording African values. Maina (2012) concluded by saying preserving indigenous knowledge on digital platforms is more based on youth since they have a large quantity of audience on social media since nowadays communication is done on digital platforms rather than through physical interaction. Nhavvu P, D (2016) concluded supplying electricity and other infrastructure to developing areas to improve the availability of digital technologies.

2.2.5.2 Transferring of indigenous knowledge through social media

African people use oral communication and their experiences to preserve and share their knowledge (Battise and Henderson, 2000). However current generation is losing these skills because mostly they spend their time on gadgets and educational skills which are Western education rather than knowledge holders. Preservation of indigenous knowledge, it's critical since their knowledge belongs to the community. This knowledge is at risk of being extinct through the death of knowledge holders in African communities for instance midwives are dying their knowledge and skills go with them and never be retrieved. Mkhize (2014) added that indigenous knowledge-sharing platforms have been abandoned in society as a whole in the adoption of electronic technology platforms.

2.2.5.2.1 Facebook

Through the use of Facebook, individuals are allowed to post videos, share interests, make connections, and join groups with similar interests for instance *Dzomo la Mupo*. The number of

Africans who use Facebook now stands at over 17 million, up from 10 million in 2009. More than 15% of people online in Africa are currently using Facebook, compared, for example, to 11% in Asia (Essoungou, 2011). From the protestors at the Arab Spring to youth living in the slums, ghettos, and streets of East Africa, social media and mobile technologies have changed the way people earn their livelihoods and live their lives, that is why it is possible to preserve Tshivenda proverbs through the use of Facebook.

2.2.5.2.2. Google Docs (<http://docs.google.com>)

In the use of Google Docs, people are allowed to create documents, spreadsheets, forms, and presentations within the application itself or to import them through a Web interface. It is also a collaborative tool for editing among users and nonusers in real-time, and it can be shared, opened, and edited by multiple users simultaneously. The Google Docs platform is popular with students and urban populations. To help users in Africa enrich and shape the content about Africa, engineers at Google created Google Baraza (http://wn.com/google_baraza) in 2010.

Baraza, which means “task force” or “council” in Swahili, allows people in countries across Africa to share knowledge by asking questions and posting answers that may be of local or regional interest

Twitter is an immediate information network where individuals can send 150-character text messages to their followers. Through Twitter people can connect with families and friends, Twitter can be used by anyone within communities to broadcast their merchandise or commodities for sale, check prices, and interact with customers.

2.2.5.2.3 Access to an Internet

The mobile phone enables people to employ social media tools to connect with others who share their interests, experiences, and circumstances. Mostly in developing countries cell phones are ubiquitous since they afford users portability, personal control, and flexibility

(Castells, Fernández-Ardèvol, Qiu, and Sey, 2007). Through cell phones, knowledge can be captured in the place where it is generated. Also camera, audio and video capability enriches the knowledge-sharing experience. Access to an Internet-capable cell phone enables local communities to access relevant local content.

2.2.5.4 YouTube

Through YouTube it allows followers to upload, share, and view videos. YouTube is multimedias based and therefore those who are literate and illiterate can use YouTube. Recorded videos of indigenous knowledge (dance, music and farming) can be uploaded on YouTube and viewed by local communities in a library setting for instance through YouTube cultural activities such as *Malende*, *Tshikona* and *Tshigombela* already uploaded on YouTube.

2.2.5.5 Social networking and communities of practices

Within African communities, they have their way of transferring oral tradition such as which they rely on oral technologies such as stories around the fire, riddles, poems, stories and chants (Raseroka, 2008).

In some societies, the sharing of important knowledge is through *imbizo* and *stokvel* trust (Moodley, 1995). Through *imbizo* effective instrument of communication in encouraging active reciprocal participation. During the *imbizo* ceremony, they discussed important issues concerning the tribe or nation, before the information age *imbizo* was effective in business and community affairs. However, the value of contribution made by individuals is intuitively measured by the social trust that they command which could be derived from their perceived competence, benevolence and interiority as a contributor (Okkonen, 2012).

Before the information age, African people they were used horns, water and drums to communicate and amplify voices across distances. The information age is characterized by the

knowledge and variety of new communication tools available to almost every member of the community in the form of social media (World Wide Worx, 2012).

Pacharapha, (2012), nowadays the mode of communication has been adapted in response to rapid technology evolution. Yet in the knowledge, economy, competence trust remains key to the reception of knowledge. Individuals who are regarded as experts in an area of specialization command respect and trust from those who receive their knowledge as being critical to business success.

2.2.6 Challenges faced in digitalization of African Knowledge

Digitalisation is viewed as a process of capturing information into digital platforms (Bandi, Angadi and Shavarama, 2015). They further added that by digitalising indigenous knowledge, it became accessible to relevant community members. Indigenous knowledge can be digitalized in the form of text, sound, picture and video therefore converted into a single binary code (Plockey, 2014). Indigenous knowledge such as farming, hunting and traditional healer's skills can be preserved through the ICT platform. Below are factors affecting the digitalisation of Indigenous knowledge.

According to Lwanga, Ngulube and Benson (2008), personal characteristics and culture contribute to accessing knowledge that community members hold. While Meyer (2009) states that oral knowledge is contradicted by the beliefs and perceptions of knowledge holders. Colonial and post-colonial education systems used in the 21st century mostly in Africa undermined indigenous knowledge (Whatman and Duncan, 2005). Msuya (2007) states that the younger generation prefers Western education which contradicts their indigenous knowledge, regarded as primitive and backwardness. The current generation prefers Western education due to advanced technology.

The introduction of technology in developing countries to the preservation of indigenous knowledge poses challenges. Ngulube and Lwaga (2009); and Ngcobo and Obono (2013) state

factors such as financial stability, shortages of trained Information Communication Technology, the maintenance of Information Communication Technology, lack of act awareness, lack of infrastructure such as electricity and the use of English as the prime language of documenting Indigenous Knowledge. There are shortages of libraries and trained librarians in rural areas. According to Mchumbu and Cadbury (2011), rural libraries are composed of foreign materials such as drums and instruments which promote Western science and language while undermining African identity. Intellectual properties and copyrights were addressed by the United Nations declaration on the rights of indigenous people as the main challenge. African education promotes communalism education while Western education promotes state individualism. These are serious problems because indigenous knowledge belongs to the community (Greyling and MCNUH, 2011).

Lack of documentation: since the nature of Indigenous Knowledge was unable to read and write, therefore knowledge was preserved through songs, dancing and stories. Thus Indigenous Knowledge were not confided formally, when elderly people die they die with knowledge since it is oral-based. Secondly, its destruction of natural resources caused by wild fires and floods distracts indigenous resources that community members might use as reminders of special events and also contributes to a lack of documentation of Indigenous Knowledge System. Another challenge affecting the documentation of indigenous knowledge is the issue of copyrights and intellectual property issue which is also highlighted in the United Nations

Declaration on the Rights of Indigenous People (2007). "Oral tradition and indigenous knowledge in African communities should be exploited in all their forms, giving cognizance to the protection of intellectual property rights" this statement is also recommended by the Economic Commission for Africa (United Nations, 2001:3).

Tinyani, T.C. (2018) illustrates that in the current generation, the bad uses of social media also contribute to moral degeneration, such as committing crimes, having unprotected sex and bad moral behaviour among community members. While author states that elderly people must be trained on how to use social media as another way of preserving Indigenous Knowledge. Since people are living in the 21st century which evokes the use of technology, it is a brilliant idea to preserve indigenous knowledge for future generations since morals have already been lost.

Gradual changes which are taking place in the 21st century have negative effects on indigenous knowledge such as the extinction of African education. However, to reduce the extinction of IKS thus knowledge must be preserved on digital platforms. Therefore, to preserve IK on the digital platforms the issue of ownership must be retrieved which is supported by Oroma O and Guma A, (2018:40) said that the issue of ownership of indigenous knowledge must take place since IK belongs to the community. Indigenous Knowledge needed to be preserved on digital platforms and applauded on digital networks and social media to improve as another method of communication.

Many scholars suggest that the digitalization of oral tradition, through management, preservation and storage would be mostly expensive, since it requires well-trained people. Ritchie (2014) said even though digitalizing oral tradition will require lots of money, people must digitalise as a way of respecting our African values, norms and cultural practices before they erode. Nxumalo and Mncube (2018) opined that must be preserved since it carries social structure, law, languages and values which were inherited from our forefathers. Kugara, L and Mokgoatsana, S (2022) said that the lack of digitalizing Tshivenda norms, values and language has a negative impact on improving African language. Hence other researchers viewed the digitalization of the Vhavenda oral tradition as demonstrating African ways of living and adopting

Eurocentric ways. Thus UNESCO (2014) and UNESCO for Institute Information and Communication Technology in Education (2011) recommended the improvement of infrastructure in developing countries to improve the preservation of indigenous knowledge using ICT. While Mehta and Marezki (2014) also emphasise that poor infrastructure contributes to a lot of limitations in preserving indigenous knowledge. Therefore, to preserve Indigenous Knowledge through digital technologies challenges such as lack of infrastructure, and electricity must be addressed quickly. In conclusion, Kugara (2022) said since there are challenges associated with the digitalization of oral tradition, oral tradition must be preserved since it faces the danger of losing African history. Tradition is viewed as principles of a certain group of people who continued to be followed for a long period Cambridge Advanced Learner Dictionary (2008). Therefore, this knowledge is oral based and resides on the mindset of elderly people which is transferred generational and not recorded anywhere. In African tradition writing down as a form of documentation was not necessary since it was a Eurocentric way of doing things. However, that is why oral tradition is generated from elders. Adebis (2009) in addition there are shortage of history of African traditions that are preserved compared to Europeans. While Okoro (2010) states that a lack of documentation of oral tradition leads to the extinction of oral tradition. In African countries, there are shortage of preserving oral traditions while developed countries already digitalized their cultural tradition. Iziaco, Lagwesi and Ekele (2013) added that digital preservation of oral tradition is needed rapidly, and doing that increases production in terms of

culture. They further argued that it increases the number of tourists who will be attracted by African oral tradition. That is why Information Communication Technology can be used for the preservation of African knowledge, which is viewed as capturing, processing, collecting and storing data using electronic (Adebisi, 2009). Analysis of challenges faced by Ghana in developing countries.

2.2.7 Decolonization of Indigenous Knowledge through Information Communication Technology

South Africa is one of the most diverse countries in the world and it is regarded as a rainbow nation to describe the unity of various cultural and ethnic groups in the country, it is also rich in indigenous knowledge. Indigenous knowledge refers to knowledge produced within communities, which is passed orally from one generation to another (Govennder, 2013). In addition, Ngulube (2002) indigenous knowledge consists of knowledge of farming, fishing, animal husbandry and sewing, it is used to communicate, solve problems and teach indigenous communities where it is embedded. This knowledge needed to be safeguarded all the time and be decolonized for future generations (Sithole, 2007). Decolonization refers to the recovery of language, people's identity and experiences which were brainwashed through the colonial era (Datta, 2018).

2.2.8 Impact of colonialism on indigenous knowledge

Colonialism is defined as the brutal subjugation of indigenous people from African countries who are still developing countries (Blakemore, 2019). Colonialists view indigenous knowledge as primitive, backwardness which is irrelevant knowledge on development and an obstacle rather than a force of change. The impact of colonialism comprises environmental degradation, ethnic rivalries and economic instability. During colonialism, indigenous communities were threatened to take their land and forced to practice Western culture and leave their culture. This concurs with Western education dominates over indigenous knowledge. Morga (2003) emphasizes colonial education should initiate decolonization, a process that allows the revaluing and

recovering of the lost. In addition, Masenya, (2022) there are decolonial theories which promote and protect indigenous knowledge by countering the colonial forces that seek to displace this knowledge. During the formation of the above theory were diagnose the problem of colonization and aimed to situate the course within the episteme of indigenous philosophy.

2.2.8.1 Knowledge transfer

Knowledge transfer methods of transmission design of knowledge with a group of people to enhance learning and productivity of knowledge, skill and experience. There are a set of knowledge-sharing enablers namely:

Social behaviour: this includes interaction on norms, values and experiences such as care, trust and tolerance on day-to-day basics

Information system: the use of information communication technology such as social media and other broadcast platform which enable knowledge to be shared to support knowledge activities.

Structure: the need for organization and management to establish the importance of indigenous knowledge among communities.

However effective knowledge transfer may not be completed without the use of knowledge transfer including the collection of knowledge and it is possible that knowledge is not put into proper use. Knowledge managers thus need to develop strategies for effective knowledge transfer that efficient knowledge use.

2.2.8.2 Barriers to effective knowledge sharing within indigenous communities

Since indigenous knowledge is oral, it affects the loss of indigenous knowledge, because elderly people are dying who were libraries of indigenous knowledge. Indigenous knowledge is tacit knowledge which supposed to be shared by community members, however, community

members are not willing to share this knowledge. Knowledge sharing become a dynamic challenge across African countries. The common method of sharing indigenous is the oldfashioned transmission mode (Savolainen, 2017). Lack of digital documentation, poor communication, lack of interpersonal skills and lack of integration of ICT challenge sharing indigenous knowledge. However, this knowledge is only shared through word of mouth among societies.

2.2.8.3 Oral tradition

Oral tradition refers to the collection of memories which have been transmitted orally. Oral tradition consists of proverbs, riddles, language, storytelling and all cultural particulars. To be called oral tradition must be transferred from generation to generation (Biyela, 2016).

This oral tradition was combined with other cultural activities such as ritual practices, art, and music and rock carvings. Oral tradition has both spiritual and physical aspects on spiritual aspect it was in ritual activities while in practice it is used for hunting, and gathering all in means of communication. On the physical level, technicians have developed technologies that enable successful hunting, fishing and communicate as a means of communication with elemental spirits and worldly beings that have intelligence of their own (Apffel-Marglin, 2011).

2.2.8.4 Community of Practice

Community practices refer to a mutual group of people who manage, share, create and disseminate information in the community. They used to share problems and solve them through the use of proverbs, through these practices, people learn from each other. Community practices are a free way in which all community members benefit from participation in the community. Biyela (2016) these practices have been disappearing due to colonialism even thou this knowledge has been practiced for a long time

2.2.9 Digital preservation of indigenous knowledge as a decolonial strategy

Oral traditions such as proverbs, riddles and storytelling are regarded as undocumented knowledge which transmitted through word of mouth (Ebijuwa, 2015). These are methods of preserving it for fear of being lost. However, this kind of knowledge was shared by elderly people, who are respected within the community. Elderly people who were considered as knowledge holders are they are passed away and this becomes a concern to indigenous people and academics alike. Adeniyi (2013) also noted that this knowledge is poorly managed that why some proverbs vanish once custodians die. Therefore, these proverbs need to be preserved since it at risk of being extinct. Biyela, Oyelude and Haumba (2016) argued that indigenous knowledge is not digitalised and preserved therefore it would be unavailable for future generations. The available digital technology shows a great possibility of digitalisation and preservation of proverbs. Most African countries such as South Africa, Uganda, Ghana and Nigeria have already started digitalization of oral tradition. While Kaniki and Mphahlele (2002) the documentation of indigenous knowledge must include a legislative system which recognizes the rights of indigenous people. Digital preservation has thus become a popular method for assisting in the recovery and protection of indigenous knowledge.

2.2.9.1 The impact of policy and protocol in digitalizing indigenous knowledge.

Decolonizing research should be aligned with indigenous values, policies and indigenous protocols. Theories, policies, protocols and initiatives for the protection of indigenous knowledge were thus reviewed in this article. The review of these policies and protocols helped in understanding whether indigenous knowledge policy supports indigenous knowledge practices. The government of South Africa has countered the bio-piracy of indigenous knowledge and resources by passing laws which protect indigenous knowledge systems (Masango, 2010).

It has been using indigenous knowledge systems such as biotechnology to develop and improve indigenous natural resources for the socio-economic development of South Africa (South Africa,

2012). Several departments such as the Department of Science and Technology (DST) (2004) approached the cabinet in pursuit of formulation of an indigenous knowledge policy. The Protection, Promotion, Development and Management of Indigenous Knowledge Act 6 of 2019 has been promulgated in South Africa to protect indigenous knowledge from unauthorised use and misappropriation, to regulate the equitable distribution of the benefits of the use of indigenous knowledge and to provide for the documentation of indigenous knowledge. The Department of Trade and Industry (DTI) (2010) developed a national intellectual property policy which explains how indigenous knowledge can be protected through the use of patents, trademarks, designs and copyrights. DST (2013) established the National Indigenous Knowledge Systems Office (NIKSO) aimed at protecting the intellectual property rights of indigenous communities and ensuring equitable sharing of resources. Although protocols for handling indigenous knowledge help to uphold its interests by developing standards for ethical professional practice, however, they do not provide legal protection for indigenous communities nor do they provide any legal framework for those who want their cultural and intellectual property rights protected. Therefore, developing standards for ethical professional practice among indigenous communities is about managing risks associated with breaches of intellectual property rights. DST (2013) developed the National Recordal System (NRS) aimed at recording indigenous knowledge and bridging the chasm between indigenous knowledge systems production and other Western knowledge systems. Based on the content analysis undertaken by this study, intellectual property systems in South Africa are not entirely compatible with the nature of indigenous knowledge and do not provide effective protection for indigenous knowledge. Much of the indigenous materials in cultural heritage institutions in South Africa remain subject to relevant copyright laws. In many cases, the institution is the owner of the copyright, in others, copyright is owned by the individuals or entities which created the particular work or material (Andrzejewski, 2010). Most knowledge in developing countries is thus not legally protected and this leaves much of indigenous knowledge in developing countries open to bio-piracy and other forms of misappropriation (Msuya, 2007). The indigenous knowledge is thus used without the consent of the indigenous people, who are also given no acknowledgement for their work. For example, the hoodia plant has been patented for medicinal purposes and there was no recognition or compensation given to the indigenous Kalahari community that shared this knowledge with the global world, and this is a clear example of biopiracy (Msuya, 2007).

Some of the developing countries have proposed that before patents are awarded to applications relating to indigenous knowledge, the country of origin and indigenous knowledge used in the invention must be disclosed, and proof of prior informed consent obtained through relevant authorities in the country of origin be provided (Ndinda, 2011).

2.2.10 Interaction between indigenous education and African proverbs

Before colonialism, indigenous knowledge was learned in different ways from early childhood. This education was informally transmitted. Before pre-colonial education was oral and transmitted through the mother's language. At an early age, children learn the value of norms, knowledge and skills through folklore. Through childhood, children learn about hunting, ritual, and other cultural activities. The aim of indigenous knowledge prepare and integrate the young into various social roles. Proverbs also transmit and enhance language learning among young members of the community. Proverbs are also cited in native courts; it was used by lawyers in courts of law. The morals that proverbs illustrated gave insight into the basic values of society and also taught what was held to be right and wrong. Many people within African society see proverbs and riddles as resurrecting local and indigenous languages. Proverbs is not just language it is language that actualizes the culture of African people (George, 2013).

2.2.11 Philosophical underpinnings on the use of ICT as tools for preserving Tshivenda proverbs.

The use of ICT in preserving Tshivenda proverbs is a complex issue, with both potential benefits and challenges. On the one hand, ICT can be a powerful tool for creating, preserving, and disseminating indigenous knowledge, as demonstrated by Owiny (2014). However, Alzouma (2005) warns against a techno-centric approach that overlooks existing social conditions. Bosch (2020) offers a potential solution, suggesting the use of digital lexical databases to document

and preserve African indigenous knowledge. Finally, Iosr (2015) highlights the significance of African proverbs in preserving cultural heritage and promoting peace and justice. These studies collectively suggest that while ICT can be a valuable tool in preserving Tshivenda proverbs, it must be used in a way that respects and enhances the existing cultural and social context. African scholars such as Linda Smith, Chilisa B, Mawere, Ndhovu-Gatsheni, Mapara, Koitsiwe, and Nhemachena have made significant contributions to the field of African studies. Their work has been instrumental in reclaiming the human sciences and humanities through African perspectives (Lauer, 2012). In particular, their contributions to African feminist theology have been crucial in diversifying insights in this field (Frederiks, 2003). These scholars have also played a key role in the search for truth about Africa and in sharing the results of their research with the world (Obichere, 1976). Their work has been influential in shaping the field of African studies, both in Africa and internationally (Kowalski, 1967).

Let's explore how these philosophical underpinnings align with the study: Use of ICT in Preserving Tshivenda Proverbs.

2.2.11.1 Oral Tradition and Communal Knowledge Sharing

African scholars have critiqued the Western dualistic framework, advocating for a participatory epistemology that aligns with indigenous knowledge (Moodie, 2004). They have also challenged formalist definitions of oral tradition, emphasizing the dynamic and everyday nature of historical knowledge (Cohen, 1989). This aligns with the communal and moral philosophy in African traditions, which are transmitted through oral narratives (M'Baye, 2006). The use of oral sources in Africanist history has evolved, with a shift from structural functionalism to social theories, such as Bourdieu's, which can inform systematic ethno-historiography (Tonkin, 1986). This evolution has been driven by the need for a more comprehensive approach to evidence, given the relative paucity of written documentary materials for the continent (Cooper, 2005). The use of oral traditions has been particularly influential in the development of African history, with a focus on the cultural attitudes of Africans about their history (Schmidt, 1983). However, the reliability of oral traditions as historical sources has been a subject of debate, with some scholars emphasizing the need for a critical approach that considers the influence of ideology and the fallibility of human memory (Hamilton, 1987).

Vhavenda proverbs, as a key element of oral tradition, have been passed down through generations by elders, particularly during evening gatherings (Mann, 1984). This practice is consistent with the broader African tradition of intergenerational respect, where grandmothers play a crucial role in teaching respect and values (Møller, 1999). The use of proverbs in this context serves as a method of value transmission, reinforcing the importance of family and cultural values (Mcadoo, 1995). Similarly, in Naga culture, oral tradition is a significant aspect of conflict resolution, with the transmission of history and wisdom through various oral forms (Longkumer, 2009). These studies collectively highlight the central role of Vhavenda proverbs in the preservation and transmission of cultural knowledge and values.

However, the use of ICT in preserving Tshivenda proverbs aligns with the perspectives of prominent African scholars, particularly in the preservation and transmission of cultural and ideological traits (Mawere, 2022). This is in line with the decolonial perspective that emphasizes the affirmation of African heritage (Ramantswana 2016). The preservation of Tshivenda proverbs also serves to authenticate religious beliefs and moral codes, as seen in the Shona tradition (Masaka 2013). Furthermore, the use of ICT can enhance the transformative possibilities of these proverbs, particularly in addressing poverty (Kimilike 2009). The use of ICT in preserving Tshivenda proverbs is in line with the cultural and ideological preservation advocated by African scholars (Madima, 2022). This aligns with the call for African scholars to affirm their roots and contribute to shaping the face of biblical hermeneutics (Ramantswana 2016). Chikonzo (2006) and Suleman (2009) further support this, highlighting the potential of ICT in collecting, preserving, and disseminating indigenous knowledge in Africa, and the need for digital preservation approaches that suit the needs of developing countries.

2.2.11.2 Cultural Continuity and Identity

African scholars have emphasized the value of indigenous proverbs in preserving cultural continuity and identity, particularly in the context of sustainable development (Thakhathi, 2020). These proverbs are seen as a source of rich theoretical and conceptual insights, including those related to youth theory (Mapadimeng, 2016). The use of these proverbs is also linked to a rejection of epistemological dualism and a call for a participatory epistemology (Moodie, 2004). However, there is a recognition that the recovery of the past through these proverbs is a complex

process, influenced by colonialism and the dynamism of African indigenous knowledge systems (Zegeye, 2006). This complexity is further compounded by the intertwining of competing claims to land and power, which are often based on different constructions of the past (Lund, 2013). However, the critical reappropriation of these knowledge systems can serve as a platform for rebuilding African consciousness and affirming African forms of knowing (Mungwini, 2013). In the context of education, African proverbs can be used as pedagogical tools to promote culturally relevant and inclusive education (Kemi, 2021).

Furthermore, Linda Smith's work on decolonizing methodologies, particularly in the context of indigenous research, has been widely recognized and praised. Ortleby (2005) and Crothers (2014) both highlight the significance of her book "Decolonizing Methodologies: Research and Indigenous Peoples" in challenging conventional research practices and advocating for the protection and development of indigenous interests. Smith's approach, which privileges the standpoint of underprivileged social categories, is seen as a crucial contribution to the field. Overton and Tuck (2013) further highlight the enduring relevance of Smith's work, with Tuck specifically noting the impact of her book 15 years after its initial publication. Despite not being an African scholar, Smith's work has had a significant impact on the broader discourse on decolonizing methodologies. Appiah's work emphasizes the importance of maintaining a pluralistic culture while preserving national civil and political practices (Appiah 1994). He argues that racial and cultural identities should not be central to an individual's psyche, and supports the idea of a cosmopolitan state as a solution to the problems of identity in a multicultural society (Coetzee 2001). However, critics have pointed out that his work does not adequately address the problem of Eurocentrism in cosmopolitan discourse (Jeffers 2013). Nzegwu (1996) further critiques Appiah's work, highlighting the impact of Judeo-Christian and Anglo-Saxon marriage forms on the Akan matrilineal family structure. Despite these critiques, Appiah's emphasis on the importance of cultural preservation and plurality aligns with Mbiti's ideas on the significance of cultural continuity in maintaining identity and resisting colonial legacies.

2.2.11.3 Ubuntu Philosophy

The philosophical underpinnings of Ubuntu, as explored by prominent African scholars, align with the use of ICT in preserving Tshivenda Proverbs. Twinomurinzi (2010) emphasizes the

importance of ICT complementing tradition, a key aspect of Ubuntu, in the context of e-government. Machakanja and Waghid (2020) both highlight the transformative and humancentred nature of Ubuntu, which can be applied to the preservation of cultural heritage through ICT. Gianan (2011) further underscores the ethical dimension of Ubuntu, which can guide the use of ICT in a culturally sensitive and respectful manner. The use of ICT in preserving Tshivenda Proverbs aligns with the principles of Ubuntu, as it complements tradition and enhances community assemblies (Twinomurinzi, 2010). However, this is particularly important in postcolonial contexts, where inclusive frugal ICT innovation can empower the marginalized and contribute to social wellbeing (Tsibolane, 2016). Indigenous African proverbs, including Tshivenda Proverbs, play a crucial role in re-educating communities about Ubuntu, fostering social cohesion and sustainable development (Thakhathi, 2020). Furthermore, an Ubuntu-centered approach to health communication, which emphasizes inclusiveness, tolerance, and consensus-building, can be applied to the preservation of Tshivenda Proverbs (Ngondo, 2022). Chilisa B, a prominent researcher in the field of indigenous research methodologies, aligns with the Ubuntu philosophy, which emphasizes respect, cooperation, and community-based research (Mkabela 2015, Ketsitlile 2013, and Seehaver 2018). Her work focuses on developing context-specific and culturally relevant research methodologies, particularly in African contexts (White 2014). This approach is in line with the Ubuntu philosophy, which underscores the importance of community and respectful, caring relations in research (Seehaver 2018). Chilisa's emphasis on making visible the voices of marginalized groups also resonates with the Ubuntu principle of humanness (White 2014). Ubuntu, a philosophy that emphasizes interconnectedness, humanity, and community, is a central tenet of African Indigenous communities (Venter, 2004). This concept has been explored as a foundation for research methodology, ethics, and agenda in a Sub-Saharan African context, with a focus on respectful, caring relations and community-based methodologies (Seehaver, 2018). The interplay between individuals and their communities is a key aspect of Ubuntu, which is seen as a dynamic concept that can be enriched by other cultural and religious values (Dolamo, 2014). In the context of societal practices, Ubuntu has been extended to include ethics, sustainable development, and Eco spirituality, further emphasizing its potential as a theory informing social practices (Breda, 2019).

2.2.11.4 Integration of Ancestral Wisdom:

Ndhovu-Gatsheni's exploration of ancestral wisdom and the role of ancestors in shaping African identities is echoed in various studies. Ramantswana (2016) emphasizes the importance of affirming one's roots, a sentiment that is also reflected in Tshivenda proverbs. Zulu (2013) and Kopytoff (1971) both highlight the significance of ancestral wisdom in shaping moral instruction and community ideals. Mccall (1995) further underscores the continued importance of ancestor-related practices in African societies, despite the shift in anthropological theories. The enduring influence of ancestral wisdom in African cultures, particularly in the preservation of Vhavenda proverbs, is supported by a range of studies. Adom (2016) and Masaka (2013) both highlight the role of proverbs in preserving cultural values and ethical codes, with Adom specifically emphasizing their impact on biodiversity conservation. Chikonzo (2006) further underscores the potential of information and communication technologies (ICTs) in collecting and disseminating indigenous knowledge, a tool that could be harnessed in preserving Vhavenda proverbs. Lastly, Ramantswana (2016) advocates for a decolonial perspective in African biblical hermeneutics, which aligns with the preservation of ancestral wisdom. These studies collectively support Ndhovu-Gatsheni's perspective on the enduring influence of ancestral wisdom in African cultures and the potential use of ICT in preserving Vhavenda proverbs.

2.2.11.5 Education as a Collective Responsibility

Communality, a concept not widely known, is associated with communal responsibility in education and the use of ICT in preserving African Indigenous Proverbs (Owiny, 2014). This is particularly relevant in the context of Shona traditional children's games and play songs, which serve as indigenous ways of learning (Nyota, 2008). The potential of ICT in collecting, preserving, and disseminating indigenous knowledge in Africa is highlighted by Chikonzo (2006), who also discusses the challenges and recommendations in this area. These studies collectively underscore the importance of communal responsibility in education and the role of ICT in preserving and sharing indigenous knowledge, including African Indigenous Proverbs. African philosophers such as *Wiredu Kwasi and Njoki Nathani*, emphasize the communal nature of

education and knowledge transmission in African societies, aligning with the preservation of Tshivenda Proverbs using ICT. This is in line with the concept of ubuntu, which promotes the common good of society and emphasizes the importance of humanness (Venter, 2004). Traditional African modes of education, which include the use of proverbs and myths, are also seen as relevant in the modern world (Omolewa, 2007). Community engagement, as a contemporary pedagogical counterpart to indigenous pedagogies, is positioned within the South African indigenous education framework (Rajah, 2020). The Africanization of education, which seeks to uphold indigenous knowledge systems, is a topic of debate (Msila, 2009). This debate is particularly relevant to the use of ICT in preserving Tshivenda Proverbs, as it raises questions about the compatibility of indigenous knowledge with modernization. However, the use of social media and mobile technologies has been proposed as a way to bridge this gap and preserve indigenous knowledge (Owiny, 2014). The relevance of traditional African modes of education, which include the use of proverbs, in the modern world has also been highlighted (Omolewa, 2007). Mswazie (2013) further emphasizes the importance of understanding indigenous knowledge and presents a framework for integrating it into mainstream educational systems. These studies collectively suggest that while the Africanization of education is a complex issue, the preservation of indigenous knowledge, including Tshivenda Proverbs, is crucial and could be facilitated through the use of ICT.

2.2.11.6 Ethical Use of Technology

Nhemachena's work in African studies aligns with discussions on the ethical use of technology while preserving Tshivenda proverbs, as it emphasizes the importance of indigenous knowledge systems (IKS) and the need to integrate them into formal education (Madima, 2022). This aligns with the preservation of Tshivenda proverbs, which are a key aspect of the Tshivenda culture. The ethical use of technology in this context could involve the digitization and dissemination of these proverbs, ensuring their preservation and accessibility. However, this must be done in a culturally sensitive and respectful manner, taking into account the socio-cultural significance of Tshivenda proverbs (Raphalalani 2018). The integration of IKS into formal education also raises ethical considerations, particularly in the context of traditional medicine, where informed consent, confidentiality, and paternalism are key issues (Bogaert 2007). Therefore, Nhemachena's work

could contribute to a broader discussion on the ethical use of technology in preserving and promoting indigenous knowledge, including Tshivenda proverbs. Additionally, the nature, use, and meanings of Tshivenda proverbs, as well as their role in expressing cultural identity and ideologies, are important aspects to consider (Madima, 2022). Finally, the need for ethical policies and critical approaches in managing indigenous knowledge, including the use of technology, is a crucial consideration (Burtis, 2009).

2.2.12 Relationship between African proverbs and Christianity.

Malunga and Banda, (2004) said African proverbs make a great contribution towards addressing many political, economic, and socio-cultural challenges that the world faces today. It has been observed that cultural heritage passed from generation to generation, it has been used as a source of guidance for African communities in times of peace, uncertainly, life, birth and death. It has enabled them to live in harmony with the physical, social, and spiritual environment.

Mbiti (2002) asserts that African religion is found in proverbs, riddles and storytelling. He opines that the above oral tradition had a connection between African fathers and mothers with their descendants who now feel proud. This oral tradition provides a foundation for leadership, guidance, problem-solving and decision-making. However, Moon, (2004) said proverbs are used to permeate communication in Africa. It also unlocks the mystery of life, hides discussion from younger ones and also passes a code of information. According to various scholars, there's a shortage of research on African proverbs, that's become a challenge since proverbs are appropriate, and used by elderly people. Mbiti said that the interest in using proverbs to enrich modern life in growing based on institution and home had in the wisdom that proverbs hold.

Song and proverbs are commonly used in praising God, while mulunga and Banda(year) further added that proverbs are the common property of Africans since they ascribed wisdom to the wisdom of the entire ancestors. Ojo (2000) asserts that proverbs are used to praise people, warn people against bad misfortune and teach people to obey cultural norms in societies. In Africa, proverbs have been used in building institutions, relationships and uncomfortable issues. Proverbs dignify and identify culture. They express wisdom to people by reflecting on their

values, behaviour and thinking (Gyekye, 1995). For instance, two villages in conflict may not fight after reflecting on the proverb, “When elephants fight, it is the grass that suffers”.

2.2.12.1 Proverbs in the Bible

African proverbs are useful and effective in teaching morals, values, and social and biblical truth, they are also used in successful business life. One characteristic of proverbs is short and not easily forgettable. Boadi, (1972) said that:

Proverbs have the power to change people’s conduct because truth portrays those who understand the morals and advice they contain, and feel compelled to conduct their lives in the manner prescribed in the by proverbs elderly people. Moreover, they provoke vivid images in the mind such that things that are otherwise abstract and difficult to grasp become relatively easy to understand.

An old man once said, one of the things I often did when growing up as a boy.... was to look after our family cattle, sheep, and goats. This work was difficult since in the vegetation there are snakes, hyenas, jackals, and wolves. Therefore, throughout the years, I see culture and gospel go hand in hand when the bible says, “The Lord is my Shepard, I shall not want, and he makes me lie down in green pastures” (Psalm 23). As I went about in my youth looking after these animals, I realised that God was right there in front of me. African history carries moral and social reform through the use of proverbs. Churches had an interest in people living morally good lives through the use of African proverbs.

Proverbs also contribute towards the decolonization of theological ethics for various reasons. Firstly, there are proverbs which teach value and morality to human beings. There are proverbs which teach respecting human beings regardless of their status, it also emphasizes not laughing at those who are in trouble biblically it is supported by scripture (Romans 13:15) said: “Rejoice with those who rejoice, mourn with those who mourn”. Secondly, there are proverbs which emphasize the value of cooperation, which is expressed by African philosophy known as Ubuntu.

These proverbs emphasize togetherness, solidarity and partnership, biblically in scripture (Romans 14:17), let us, therefore, make every effort to do what leads to peace and mutual edification. Thirdly there are proverbs which address self-respect and integrity, within culture morals identify the upbringing therefore in scripture (Rm 14:12) “each of us will have an account of himself to God” (Resane, 2013).

The best way of decolonizing theology is through engaging African proverbs in making theology attractive to Africans. Through proverbs theology can be collected, created and reflected (Bevans, 1992). Mbiti agreed since proverbs contain spirituality, as well as theology and philosophical insight. It is also supported by Swati proverbs which also talk about *modimo*, for instance, Nkomazana, (2007), in Batswana, proverbs, myth and storytelling tell more about *modimo* being the creator of all things. Who created animals, vegetation and plants, He further gave our forefathers wisdom to run their day-to-day activities.

African idioms and proverbs encased all ethics, wisdom and African philosophy. There is one way of decolonizing theology is through the expression of African proverbs. Proverbs enlighten as “traditional wise sayings whose author are not known; they advise on how to live” (Musoke, 2018). These proverbs transmit ethics, morals and philosophy of life. Musoke further added that proverbs shape the present and future through past experiences and the wisdom of the individual. Christian theology maintains historicity and tradition although expressed in African idioms and cultural patterns.

Various scholars such as Mugambi, 2001; Healey and Syberrtz, 1996 and Mbiti, 1995 agreed there are connection between African proverbs and Christianity. They consider the above text as food and salt. Mbiti, 1995 culture indeed “shape the human voice that answers the voice of Christ”. Adomo,(2015) opines biblical proverbs and African proverbs are used to encourage, advise, reproach and elucidate important facts in human lives.

In the Gospels, Jesus uses proverbs as guidelines for a good life, moral principles and propagation of the kingdom of God. They are exhortations, not dogmas. All these teachings can

be found in African Proverbs. We will consider some African proverbs with parallel teaching from the Bible, under themes, (Christaller, 1879):

2.2.12.1.1 On the theme of Advice

The Bible says, “Blessed is the man who always fears the LORD, but he who hardens his heart falls into trouble.” (Proverbs 28:14 NIV)

African Proverb: “Tere, tere, mu të, bàyyil mu gis” (Wolof) meaning, Prohibit, prohibit, he refuses to listen, leave him to see. If someone refuses to listen to advice, leave him to discover the consequences himself. (Shawyer, 2009)

2.2.12.1.2 On Quest for Knowledge

The Bible says, “Listen to advice and accept instruction, and in the end, you will be wise.” (Proverbs 19:20 NIV)

African Proverb: Boroom làmmiñ du réer. (Wolof) meaning, someone with a tongue will not get lost. One should always ask when one doesn't know.

2.2.8.1.3 On warning against hypocrisy

He says, “They are blind leaders of the blind and when one blind man leads another, both fall into a ditch” (*Matthew 15:14*).

African Proverbs: “Sago toun bu igo”, kettle calling pot black; “ikan ko se ikan”, (Yoruba) meaning, none is better off.

2.2.12.1.4 On justice and reconciliation

The Bible says, “Eye for an Eye and a tooth for a tooth” (*Matthew 5:38*).

African Proverbs: “Adiye dami logun nu, mafo leyin”, (Yoruba) meaning, A fowl that throw away my charm, I break all eggs laid.

2.2.12.1.5 On entering the Kingdom of God

Jesus says, “No one can break into a strong man’s house and take away his belongings unless he first ties up the strong man; then he can plunder his house” (*Matthew 12:29*).

African Proverbs: “Oju lasan ko se gbomo lowo ekuro” (Yoruba) meaning, it is not easy one remove the palm kernel from its shell.

2.2.12.1.6 On disobedience,

Jesus says, “Anyone who does evil things hates the light” (*John 3:20*)

African Proverbs: “Inde ojor na aga na’abali nani” (Etche) meaning, Evil men only walk (operate) in the night.

2.2.12.1.7 On faith,

Jesus says, “Whoever eats my flesh and drinks my blood lives in me, and I live in him” (*John 6:56*).

African Proverbs: “Onye wefere oji wefara ndu” (Igbo) means, one who brings kola brings life.

2.2.12.1.8 On obedience,

The Bible says, “The one who gathered much did not have too much, and the one who gathered little did not have too little” (2 *Corinthians* 8:15 cf. *Exodus* 16:18).

African Proverbs: “Ayom uwak I yeneke uwak” (Ibibo) meaning, He that requires much, does not earn much.

2.2.12.1.9 On responsibility,

The Bible says, “The parents ate the sour grapes, but the children got the sour taste” (*Jeremiah* 31:29).

African Proverbs: “Uru nile manu ruo na i so gide uma ya” (Etche) meaning, the evil that one does follows their children always.

2.2.12.1.10 On responsibility,

The Bible says, “The parents ate the sour grapes, but the children got the sour taste” (*Jeremiah* 31:29).

African Proverbs: “Ete yen adia okum uyo, Eyen okoplkpai edet” (Ibibo) meaning, the father ate unripe fruit, but the son feels weary.

2.2.12.1.11 On humility,

Jesus says, “Whoever wants to be first must place himself last of all and be the servant of all” (*Mark* 9:35).

African Proverbs: “Akitan la si waju, egin lo ma gba” (Yoruba) meaning that a leader is a refuse dump, that accepts garbage.

2.2.12.2 Possible connections between African proverbs and Biblical text.

African proverbs and biblical proverbs go hand in hand for instance: in Ghana it is duties of old women to look after children to grow their teeth, therefore even taking care of young ones when their teeth are lost. This statement is also used by the Christian church to point out that the daughter church of Europe supports and advises. In Lesotho the horns are stuck on do not grow, this, message is also used in the bible on communication the pure Western perspective for not taking African roots.

African proverbs and biblical texts affirm each other. An African proverb and a biblical text have (almost) identical wording. People do not build a house on top of the water. Everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. Matthew 7:26-27. What must be nursed is the person who is ill and not lying down. (Shona) When Jesus heard this, he said to them: Those who are well do not need a physician, but those who are sick; I have come to call not the righteous but sinners.” Mark 2:17. The heart is diligent, but the body is weak. Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak. Mark 14:38, Van Heerden: It’s on the old mat OTE 19/2 (2006), 429-440. The one who loves is not afraid. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. (John 4:18, For God did not give us a spirit of cowardice, but rather a spirit of power and love and self-discipline. 2 Timothy 1.

An African proverb and a biblical text have matching ideas or motifs • One returns to the ruins, but one does not return to the womb. Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’ (John 3:4) • Oh salt! For your own sake, be tasty, or they will say ‘A stone!’ and throw you away. (Oromo) You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled underfoot. (Matthew 5:13) • He is so clean; a fly would not sit on him. Zulu, South Africa) Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Psalm 51:7. Come now, let us argue it out, says the Lord; though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool. (Isaiah 1:18) • When God picks up a stone, God

does not throw it at once. (Akan, Ghana) That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and ready to relent from punishing. (Jonah 4:2) •

A biblical passage illustrates an African proverb. If God gives something, he gives life with it. However, if the earth does not give birth to grass and grain we die. The mouth eats because of God and the clouds, the creation narrative of Genesis 1. You cannot escape God. You will meet him in foreign lands. The springhare said: 'I can run away fast!' But the desert said: 'I am too wide,' Van Heerden: It's on the old mat OTE 19/2 (2006), 429-440. One does not have to wear shoes to show bravery. The story of David and Goliath, especially 1 Samuel 17:38-39, 45-46, 48-49).

African proverbs and biblical texts extend each other an African proverb extends a biblical text the following two proverbs extend the biblical text from a gender point of view. Who loves the mother must love the child too. Everyone who believes that Jesus is Christ has been born of God, and everyone who loves the Father loves the child. 1 John 5:1. Some Bible translations, for example, the New Revised Standard Version, read 'parent' instead of 'father' to the same effect. No mother can throw away her child even though the child is covered with boils. So he the prodigal son admitted that he had sinned against heaven before his father set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him.

African proverbs and biblical texts contradict each other sometimes a proverb and a biblical text contradict each other. For instance, through favoritism and fatalism respectively: the antelope's back does not get wet. The evil doings of an elder or important personality do not easily leak out. Therefore, one who farms by the path does not plough a crooked farm. While the Bible supports respect for the elderly and the noble 1 Timothy 5:1-2; 1 Peter 2:17, it disapproves of discrimination and favouritism. Instead, it teaches fair, just and equal treatment for all.

There is always blood in the head of a tsetse fly. This proverb can be used to caution people when dealing with a person known to have done some evil. This caution has been taken to

suggest that people can never change from bad to good: once bad, always bad. Therefore, through Bible has shown this view to be mistaken, for If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new 2 Corinthians 5:17.

An African proverb and a biblical text have matching ideas or motifs. One returns to the ruins, but one does not return to the womb. Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” John 3:4. Oh salt! For your own sake, be tasty, or they will say ‘A stone!’ and throw you away. You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled underfoot, Matthew 5:13. He is so clean, that a fly would not sit on him. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Psalm 51:7, come now, let us argue it out, says the Lord; though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool, Isaiah 1:18. When God picks up a stone, God does not throw it at once. (Akan, Ghana) That is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and ready to relent from punishing.

(Jonah 4:2). The dog, not seeing its back end, says to the goat, “Hold your tail down!” (Oromo, Ethiopia) And the polecat is not aware of its smell. (Xhosa, South Africa) And the dry skull laughs at the fresh one. (Gusii, Kenya) Why do you see the speck in your neighbour’s eye, but do not notice the log in your eye? (Mt 7:3). Do not look at the visitor’s face but at his stomach. (Tonga, Zambia) If a brother or sister is naked and lacks daily food, and one of you says to them, ‘Go in peace; keep warm and eat your fill,’ and yet you do not supply their bodily needs, what is the good of that? So faith by itself, it has not worked, is dead. (James 2:15-17) Van Heerden: It’s on the old mat OTE 19/2 (2006), 429-440 435. An African proverb illustrates a biblical passage. Let the elephant fell the trees, let the bushpig dig the holes, let the mason wasp fill the walls, let the giraffe put up the roof, and then we’ll have a house

An African proverb is based on a biblical text. He has a stick, but he is not Moses. (Swahili proverbs) therefore in scripture, Exodus 9:23; 10:13; 14:16; 17:5-6 is when Moses uses a stick to point to open a way on the red ocean.

African proverbs and biblical texts share literary features, proverb and a biblical text may share the same stylistic features that pose certain interpretive challenges, for example, the literary use of paradox. The hare says: Walking slowly leads to death. The chameleon says: 'Walking quickly leads to death.' Do not answer fools according to their folly, or you will be a fool yourself. Answer fools according to their folly, or they will be wise in their own eyes. (Proverbs 26:4-5).

Based on the African proverbs and biblical text above the true dialogue between these two components. Through dialogue state African wisdom through proverbs and biblical text used to confirm. Mbiti, 1995 states "Indeed culture shapes human voice that answers the voice of Christ".

2.2.13 Ways of decolonization of African proverbs

2.2.13.1 Theology through proverbs

The best way of decolonizing theology is through engaging African proverbs in making theology attractive to Africans. Through proverbs theology can be collected, created and reflected (Bevans, 1992). Mbiti, (2002) agreed since proverbs contain spirituality, as well as theology and philosophical insight. It is also supported by Swati proverbs which also talk about *modimo*, for instance, Nkomazana, (2007), in Batswana, proverbs, myth and storytelling tell more about *modimo* being the creator of all things. Who created animals, vegetation and plants, He further gave our forefather wisdom to run their day-to-day activities.

African idioms and proverbs encased all ethics, wisdom and African philosophy. There is one way of decolonizing theology is through the expression of African proverbs. Proverbs enlighten as "traditional wise sayings whose author are not known; they advise on how to live" (Musoke, 2018). These proverbs transmit ethics, morals and philosophy of life. Musoke further added that proverbs shape the present and future through past experiences and the wisdom of the individual. Christian theology maintains historicity and tradition although expressed in African idioms and cultural patterns.

2.2.13.2 Decolonization of Indigenous Knowledge through ICT

The African history of colonialism is brutal subjugation among indigenous people and also in the African continent which is still underdeveloped and recovering from colonialisation (Blakemore, 2019). He further defines colonization as when one country has the power to control to subjugate another. Through colonization, indigenous knowledge has impacted ethnic rivalries, environmental degradation and economic instability.

In Botswana, the traditional structure has divided into different tribes (*merafe*). The *merafe* clustered in regions across Botswana to form different village and tribe territories that unified them through common culture. These territories were led by the elderly council which was made up mainly of the chief's brothers, relatives and elders. The above teams were responsible for dealing with affairs, and religious and socio-cultural issues. This team resolved issues in Botswana through the use of proverbs since proverbs are considered an important part of Setswana culture. Proverbs are one of the oral traditions that is rich in wisdom. This wisdom was used to reduce disputes and conflicts in human interaction. Traditional courts are still active in Botswana, especially in *Kgotla* village and the ward *Kgotla* area. The use of proverbs is very important in Botswana. These proverbs are mostly used in conflict resolutions to influence those involved to accept certain points of view. The use of proverbs was also renowned for their exceptional skills in the use of proverbs used by the former president together with the vice president. Proverbs were also used in finding solutions to problems within communities. Below are examples of proverbs used in the *Kgotla* hearing in Botswana villages.

Proverb 1: *Fifing go tshwaranwa ka dikobo*: Direct translation: In the dark, people hold one another's cloaks.

Interpretation: In times of difficulties, people – especially those who are related to one another – should support or help one another. Situation: This proverb was used in a case in which three brothers allegedly had a misunderstanding involving the use of properties inherited from their deceased parents. The two younger brothers claimed that their elder brother was using their belongings for his own family’s benefit and was not allowing them to make any decisions relating to the said properties. Investigations revealed that the two younger brothers were highly irresponsible young men who spent most of their time drinking and bragging about their inheritance. It appeared that their elder brother was concerned about his brothers and had done everything in his power to use the properties for the benefit of all of them. Verdict: After listening carefully to both sides, the judiciary advised the brothers to work together as the sons of one man. One elder narrated to them the story of a wise man who used sticks to show his sons that they have strength when bundled together, but that they break easily when they stand alone. He concluded by telling the three brothers that since they were undergoing difficulties – having recently lost their father and sole surviving parent – they should heed the Setswana maxim: ‘Fifing go tshwaranwa ka dikobo.’

Proverb 2: *Monna fa a metsa tlhapo ya morula o a bo a ikantse boatlhamo jwa marago a gagwe.*
Direct translation: When a man swallows a marula seed, it means that he trusts the width of the opening of his buttocks/anus.

Interpretation: This proverb suggests that if you do something reckless, you should be prepared to face the results/consequences of your actions, which may be difficult to handle. Situation: A young male teacher in a junior secondary school in a remote area was accused of abusing young female students. Evidence presented in the court indicated that the teacher tended to engage in intimate relationships with schoolgirls and to bribe them with money (to buy whatever they needed) so that they would not tell anyone about their relationship with the teacher. The teacher was brought before the court by an aggrieved parent because of a fight that had developed between two girls, where the older one was accusing the younger one of stealing her boyfriend.

Verdict: The teacher was warned by the village elders that he was committing a very serious offence, which could result in severe punishment under the law. One of the elders used this

proverb to warn the teacher that should he continue to seduce 7 *Gadilatolwe*. The role of proverbs in the Setswana judicial system schoolgirls, he would lose his job and would have to live with the consequences of his actions, which might prove to be unbearable. In Botswana, proverbs are also used in the following categories advice, warning and criticism

2.2.13.2.1 Advice

Gadilatolwesn (2016) in *kgotla* setting proverbs are also used to give advice, as supported by Mieder (1994) proverbs are used to direct people's behaviour by evoking a sense of responsibility in them. As evident from the above scenario, this was a common function of proverbs in advising human beings on resolving conflict. Through the use of proverbs community members enable the accused to feel optimistic about handling various situations in future more effectively. Proverbs highlight truth and also advise against interdict from doing something against societal expectations to avoid unnecessary conflict and provide a harmonious living environment.

2.2.13.2.2. Warning

In some instances, proverbs also warn human beings to prevent doing something which involves unacceptable behaviour within societies. Among Kgatla they use proverbs to rebuke unacceptable behavior among communities which shows disapproval of such conduct. Through the different situations discussed above, it is evident that proverbs played a crucial role in indicting the accused for the commission of different crimes. This is done to prevent the commission of various crimes hence it promotes social harmony and stability.

2.2.13.2.3 Criticism

Among *Kgotla* setting utters of proverbs in conflict situations the intention is to criticize human beings through his/her actions. Proverbs enable the speaker to criticize the accused without

offending the latter. This enables the offenders to accept the criticism as a common belief of the community as a whole. By using proverbs quoted in the above article the speaker can criticize those involved in conflict and their actions to avoid physical confrontation.

In South Africa, the Zulu nation is one of the tribes which stood to uphold the community culture. Mulaudzi (2013) discovered that proverbs play a significant role in different cultures through prescribed values and norms for men and women. Chiloisa (2012) view proverbs as a tool which expresses sociocultural events and community behaviour handed down from generation to generation. Through the proverbs, some show denigration of the right dignity of women (Balogun, 2010). Most of the Zulu proverbs hinder the role of humans from their marriage and leadership positions. George (2018) is still concerned about marriage which shows inequality between man and woman. Even thou some proverbs prove men and women co-exist and should be treated equally this becomes impossible since women are always reminded to respect their husbands, stay home and bear children. This inequality was also revealed during the migrant labour system where mine workers were men only, unlike today where women are also employed. Below are proverbs related to gender inequality:

Ihlonipha nalapho ingeyukwendela khona. (A woman especially young and still unmarried, should be well mannered and show respect to everybody to earn herself a good reputation). These proverbs encourage young women to respect everybody since they do not know who will marry them. In this case marriage ultimate destiny of women and has no reference to men. Such proverbs have been used by African people to prepare humans for marriage. Phiri (2015) marriage were viewed as the ultimate achievement of women, while men appear not to be subjected to similar expectations. Furthermore, marriage seems a reward to women who should look up to. Those women who end up not married they considered as they had disrespectful behaviour. Mostly IsiZulu proverbs seem to favour men instead of women, and such practices lead to psychological stress for women (Christiansen, 2013).

Umakoti wasikw' emlonyeni ngendlal' egob 'inyam (A cultured woman knows how to behave around her in-law another other member of her new family, even during meal time).

This proverb is used for Zulu women in homestead when their meat is eaten. Traditionally the meat is cut into small pieces on the traditional carpet before it is consumed. If the bride cuts the meat while holding them considered badly broad up. During the event, if the girls misbehave are like their mothers while their fathers are always right without any fault (Nyembezi, 1990). Within the family women are always excluded from decision-making which affects the household, and society, even thou it affects their lives. Ndlzazulwana, (1986) states that women should also treated equally in various settings including society and relationships.

U kwenda ukuzilahla (To marry is to throw oneself away/lose oneself)

Getting married is like throwing yourself away because no one will know what will happen in future. When she is married to their in-laws she does not know what kind of people they are, therefore getting married is risky. Even though men would also explore to risk but its minimal compared to women who leave their families. On their in-law, their mother-in-law would keep an eye on her without confusion. The above proverbs discourage women from being married. Marriage requires women to carefully consider the marriage proposal before accepting it. These proverbs precautionary to women to stay at home rather than to throw themselves into marriage. Masaku (2005) eloquently stated that when a woman marries she is no longer important because nothing can do herself, she belongs to her new family. Being married it's like throwing yourself and taking care of your in-laws than yourself.

U mlobokazi uhamba (if a married woman decides to leave her marriage, she does so without spoiling her relationship with her husband and her in-law).in African culture during marriage, the cow should be slaughtered to welcome the bride. It is usually slaughtered on the wedding day in the early hours. The bride should be anointed through bile in her stomach as a sign to join two families together. During Zulu culture women cannot anointed twice if they divorce while a man can leave and marry another wife. It seemingly bile binds the women while the man is free to do what he wants. If women decide to leave the marriage according to patricianly society such women lack the proper virtues of traditional African women (Ochieng, 2017). Therefore, for a woman to stay married she needs a highly loving and caring husband even thou he comes from a patriarchal society.

2.2.13.3 Proverbs on addressing violence on youth

Bania (2009) discussed factors which cause violence, particularly among youth, violence is defined as “an act of destruction that dehumanises both the perpetrators and acted upon. Violence among communities influenced by the colonizer to achieve their goal and aim of colonization by introducing Western way of learning, classroom violence also changes learner behaviour. For instance, the introduction of Western culture destroys the African language, culture and tradition. However, nowadays violence is caused by unemployment, poverty, illiterate, and social and psychological ills. However, many authors discussed addressing the challenge of youth violence and indiscipline. Therefore, it found that African culture such as indigenous proverbs, riddles, songs, storytelling and folktales were used to address moral degeneration among youth (Schwart, 2008). This kind of education has educational policy implications to promote responsibilities within communities.

2.2.13.4 The use of proverbs in child-rearing

In Nigeria, there are many proverbs which are used in child upbringing as a communal effort. It is the responsibility of community members to raise children. Everybody in the family, including aunts, uncles, grandparents and elderly sisters participates in child-rearing. Children are considered as a blessing from God this communal responsibility in raising children is also seen in the Tanzanian proverbs “one knee does not bring up a child” and “Swahili proverbs one hand does not nurse a child”. All African proverbs emphasize the importance of family, relationships and hospitality. This is also emphasized in Scripture (Isaiah 49:15-16). It is also supported by Healey, (1998) people use African proverbs to emphasize unity, cooperation and sharing. In addition, Babaeva (2023) said that proverbs at childhood age are used to glorify good, honesty, correctness and truthfulness to serve to develop children’s minds and concepts.

2.2.13.5 Proverbs’ role in problem-solving

Punishment as a source of problem-solving: The purpose of punishment is to stop people from committing bad behaviour. Murat (2019) defines punishment are applied for various purposes, mostly generally to encourage and enforce proper behaviour as defined by society. Through the use of proverbs traditional courts used underscore their arguments. The judge of the traditional courts usually the chief of the tribe, often resorts to proverbs when giving judgment.

Legotlo le lefa ka setopo (A rat pays with its life).

The above proverbs are usually used in traditional court. The Constitution of the Republic of South Africa state that if a person has mistreated another person he/she must face imprisonment where he will be several punished according to the crime he committed. These proverbs are also used to emphasise the people who harass others, it's either he is killing, raping or stealing.

For instance, if a person steals another's object, he/she is taken to traditional court, where he pays for his sins either through goat or bull.

Molato ga o bole (A crime does not decay)

Thoka (2012) states that a crime it's a crime it does not matter if it was committed a long time ago or not if a person is found guilty, he will be punished. This proverb is often used when a criminal who has been suspected is found guilty (Malatji and Phokwane, 2023). Further, emphasises that proverbs are the foundation of life since they help people deal with various challenges of life.

Proverbs on developing critical thinking skills: According to Ennis (2015), critical thinking " is the intellectually disciplined process actively and skillfully conceptualizing apply, analyzing evaluation information gathered from generated by observation, experience, reflection, reasoning communication as a guide to belief and action". *Ditlabonyane ke ditlaboima* (things may start easy but later become difficult) through this proverb advise people to solve problems, no matter how small it is. Although people usually use these proverbs when they are facing

problems, however, these proverbs contain various messages within them not just about problems, they are also used to warn and teach stages of life. It also taught problems do not start with the difficult parts but the problem level however even a baby starts by crawling, standing and lately walking.

Mmutla laela segola, o bone nao la motsomi kgauswi (rabbit leave the nest, you saw the hunters footprint is near).

The above proverbs are used to advise on critical thinking skills by analyzing things that are happening around to be on the safe side. When you see smoke, know there is a fire nearby. These proverbs emphasize people should stay away from danger. Our forefathers formed these proverbs to solve problems, in Sepedi “*Thibela malwetsi e phala kalafo*” which means prevention is better than cure.

All societies use proverbs as a way to interpret their knowledge, and life philosophies and it is the responsibility of community members to literate among themselves. “Proverbs have been used as disseminators of traditional wisdom, knowledge and apparent truths that are handed down from generation to generation, especially in the absence of vagarious written literature” (Degnew and Wadajo, 2014). Proverbs are like other oral traditions which talk about plants and animals and other metaphoric narratives which rich in message, allusion and graphic statements. In all African oral traditions, proverbs are one of the powerful tools which transmit messages faster.

2.2.13.6 The Expectation that married women had to be obedient

Mulaudzi (2016) in African culture women are expected to be obedient to their husband and their in-laws to persevere in marriage. During lobola celebration, women are taught to be submissive and take whatever comes to persevere. You do whatever your in-laws say. The elderly women in the family counsel the bride through the use of proverbs, they also intend to use the bible as another way of showering and encourage them to persevere and observe Christian values in

marriage women are taught their happiness from marriage comes from the morals of elderly people.

2.2.13.7 Negative reinforcement by proverbs

Throughout women's lives, proverbs had an impact on every experience. The following excerpt comes from the discussion of how her premarital counselling was conducted through marriage:

Through women's lives, they are used to counselling women through the grave of every female at their in-law. They further said we are not expecting you to come back because in their family they counted grandmother so and so who has mothered my mother. They said we are expecting you to stay and endure all even though it is difficult, in that journey stress will come but you have to preserve for instance: *Vhuhadzi ndi n̄ama ya tholo, ya fhufhuma ri a vhunzhela* which means (marriage is the last home of women). In a similar vein the used, the moment you are married you are out there is no turning back because it's said a woman's grave is at their in-law. The above quotes express the undesirable implication that elderly women attached to the proverbs. They use proverbs as a tool to force the bride to stay in their marriage and endure. The use of proverbs on women dictates women have no option but to stay at their husband's homes and serve him and his family until she dies. However, they do not use proverbs only but they also use songs to sing during marriage ceremonies, through the use of songs they reinforce married women to be submissive. Some of the songs promote patriarchal ideologies and gender inequalities. The language of these proverbs used in the song reinforces stereotypes of self and others who also contribute to unequal power relations in a family. The family of the groom feels superior since they paid *lobola*.

2.2.13. 8 Conflict prevention

African traditionalists believe that they need each other for survival, that is why there is a motto of “I am who I am because of who we are”. Olateju, (2013) explained that

The inherently African semantic field of Ubuntu provides a good example in this regard. It signifies a socially caring and sharing way of thinking and living, which is well captured in the rhyming Xhosa expression, *Umntu ngumntu ngabantu*. This means that a human being is a human being through human beings. Or, paraphrased, a human being becomes a true human being through her/his relationships with other human beings. Similar or comparable expressions are found all over Africa.

2.2.13.9 Conflict management

Regarding the prevention of conflict, the conflict has become part of a human being Mehari, (2015) supported that in all African countries, there are proverbs which state that social conflict is natural. In African culture, it is believed that conflict is manageable however if the conflict can not be managed as soon as possible it becomes complex. In Zimbabwe, they usually warn people that if a conflict is not resolved as soon as possible, it will be exposed to third-party interference: for instance, “Slowness is of the leopard; the hyena ate in transit” (*Chinono chikave chengwe; Bere rakadya richifamba*). African society, uses their customary conflict resolution institute. In African society during the conflict resolution, the leader does not simply impose their decision on disputants. During the African court they allow participants to hear all sides of the story, those who become part of the court are valuable and respectful individuals. These practices are derived from community members having a sense of owning their mechanism. Therefore, there are proverbs which encourage apology by the offender and forgiveness by the victim.

2.2.13.10 The interaction between Indigenous Education and African proverbs

Before colonialism, indigenous education took place in a different way from early childhood. This education was transmitted informally. Before pre-colonial education was oral and transmitted through the mother's language. At an early age, children learn the value of norms, knowledge and skills through folklore. Through childhood, children learn about hunting, ritual, and other cultural activities. The aim of indigenous knowledge prepares and integrate the young into various social roles. There are formal education and informal education formal education is this type of education reserved at institutions while there are informal one is this type of education which takes place everywhere at home, religious and in society as a whole. This education is the best education which teaches culture, tradition and custom. The inclusion of proverbs in informal education not only helps to diversify the educational process, is also used to address important problems within communities. Indigenous education begins at home, which interacts with the child and the environment.

For instance, within African society, parents use proverbs, folklore and taboos to educate their children at home mostly the use of this education is organized during moonlight stories which they interpret for the young children (Marah, 2006). Proverbs also transmit and enhance language learning among young members of the community. Proverbs are also cited in native courts; it was used by lawyers in courts of law. The morals that proverbs illustrated gave insight into the basic values of society and also taught what was held to be right and wrong. Many people within African society see proverbs and riddles as resurrecting local and indigenous languages. Proverbs are not just language but the language that actualizes the culture of African people (George, 2013).

Even indigenous education plays a crucial role within the community but colonization has a negative impact on indigenous education for instance. African culture it's not static but dynamic however the impact of globalization is fast eroding some cultures, and some cultures which not able to withdraw from it. Secondly, the tradition was replaced faster by Western education.

Mostly African people it's easy to find them not speaking their language. In this case, the full force of meaning implied in proverbs is lost if converted to their indigenous interpretation.

The use of Akan proverbs addresses the life experiences and activities of the people. This is done to provide a better life since they are used to warn people against bad behaviour within society. They used proverbs to encourage hard working and detest laziness. These proverbs are used to motivate those people who do not make an effort in their lives. It also stresses the importance of mobility and the modern socio-economic environment. These proverbs provide a clear message for the youth to work for themselves nor rely on their parent for development.

They also use proverbs to warn people about the deception of physical appearance and investigate their partners before e, this proverbs are mostly used to warn youth not to consider the physical appearance of a person. They consider beautiful or handsome people as not necessarily good people, prostitutes, honest and bullies. These proverbs are used because modern youth usually get involved with different people due to infatuation. It is also used to warn youth to investigate their partners before marriage.

One of the Akarn proverbs emphasizes unity, cooperation and love. They use different proverbs to emphasize the Ubuntu philosophy. In African culture children at an early age are taught the importance of community without discrimination, xenophobia and ethnicity. With this kind of training in social skills when children grow up, they might harm others due to different tribes. They use this proverb to love one another since they never know where help might come from.

In African culture, there are moral obligations used to teach children the importance of treating people with dignity and fairness without discrimination. In Akarn they believe that treating people on unfairly can lead to a curse on the the doer. Within Akans, they taught their children, neighbours and family members to treat people fairly since they cannot predict the future.

Proverbs are used to warn people against hypocrisy, and the behaviour and attitude of people also feature in some Akan proverbs. Through proverbs, they pass messages to aware of the ungratefulness of some people, when they are in trouble they become humble but after the danger, they behave differently and reveal their true colour. These proverbs do not discourage people from helping one another but warn those who do good to minimize their expectations.

2.2.14. Summary

This study explored the theories underpinning this study. There are Socio-cultural theories and diffusion of innovation theories. Further discussed literature review related to the study. The next chapter presented the methods used in collecting data from participants.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The previous chapter outlined the theoretical framework and literature review adopted in the study. This chapter provides the research methodology used in this study. Descriptions of research design, study area, population and sample are also given in this chapter. In addition, the discussion of qualitative research methods of data collection in African indigenous knowledge is provided. The researcher also explains the ethical considerations and measures to ensure the trustworthiness of the study.

3.2 Research methodology

According to Irny and Rose (2005), methodology is defined as strategies used to collect data which provide solutions for research problems and give direction on how research is conducted. Research methodology is composed of research design which determines the shape of collected data (Kroeze, 2013: 37). In addition, methodology pertains to specific techniques or approaches used on research phenomenon (Osuagwu, 2020:48). Osuagwu (2020:48) points out that a research methodology directs a researcher in terms of the type of data the researcher seeks to find, and the application of procedures, and data collection techniques

3.3 Research design

Research design is opined as the method used by researchers to figure out how the study is going to be carried out (Osugwa, 2020:48). Hence, it is a cornerstone which guides researchers in selecting a method of collecting data and the analysis suitable for their choice of study. In addition, research design is the equipment used to find solutions for research problems. There are three types of research methods namely: qualitative method, quantitative method and mixed method. Christensen (2004) views qualitative as a way of evaluating people's views, and behaviour in the natural environment, which is also called the multi-methods approach. While Aliaga and Gunderson (2002) define quantitative as a method of collecting and analysing data in numerical ways, usually they use tests, predictions and results that will be generalised on the wide population. Lastly, the mixed method is defined as a collaboration of using both quantitative and qualitative elements to find answers to research questions.

3.3.1 Qualitative research design

Qualitative research design was used throughout the study, therefore Asenehabi (2020:81) defines a qualitative research design as a research method concerned with a phenomenon in a natural setting which is also called a multi-methods approach. While Bryman (2012) and Kumar (2014) added that it focuses more on the deep experience, behaviour and beliefs of people. Throughout the study, participants felt flexible and participants were allowed to express their feelings. The researcher found the qualitative research design profound, as it is explorative. Therefore, the explorative nature of this research design guided the researcher to explore the use of ICT as a tool for preserving Tshivenda proverbs.

3.3.1.1 Exploratory qualitative research design

Exploratory qualitative research design is research design focused on the problem that has not been studied in more detail, (Stephen and Kasim, 2015). The study sought to focus on the use of ICT as a tool for preserving Tshivenda proverbs. Thus exploratory research design enables the researcher to ask different types of questions (what, why, how). Through exploratory

research design, the researcher explored in detail the problem concerning the preserving Tshivenda proverbs through ICT. In addition, the researcher managed to gain new ideas since the study was conducted in a natural environmental setting.

3.4 Study area

According to Given (2008) study area is the exact location where research data were collected. The researcher collected consistent data on a specific area, such as Thengwe village in Musina local municipality of Limpopo province, South Africa. Thengwe village is surrounded by the following villages Tshithuthuni, Thengwe-Tshidongololwe and Thengwe- Madzivhanani. The nearest town to Thengwe is Musina. In this study researcher chose this site because the community still practices and cultural norms and it's also nearer to where the researcher resides during data collection, so it was easier to access participants without any difficulties. Thengwe village is one of the developing areas in the Vhembe district which is dominated by Tshivendaspeaking people who still practice cultural norms. It is also composed of youth who already adopted the use of technology for example social media, and digital technology. Elderly, youth and ICT specialists formed part of the study. This assisted the researcher in acquiring more information about their knowledge and experience with Tshivenda proverbs and digital technology. The study area was situated around the Thengwe royal family dominated by Tshiveḍa-speaking people, this assisted the researcher in collecting more data as the researcher was using the same language as the participants.

3.5 Population

Taherdoost (2016:18) defines a population as a particular group of people who are located within a specific area while Henning (2004) views population as conceivable elements, subjects or observations relating to a particular phenomenon on interests the researcher. The targeted study population for this study was from the *Thengwe village*, as indicated in the table below:

Table: 1 Targeted population and justification

Group	Justification
Elderly people who are not eligible in proverbs	To give their insight into the importance and values of proverbs, since they are community members who use proverbs as a mode of communication.
ICT Specialists	They will give their perception of suitable digital platforms which might be used to preserve proverbs.
Youth	To give their views on the how ICT platform could be used by youth for preservation.

3.6 Sampling

Etikan and Bala (2020:2) state that “sampling of study draws from a population which involves the selection of participants who are key participants from the study population.” Non-probability sampling was adopted which is also called biased sampling (Mugenda and Mugenda, 2003).

Fink (2004:55) mentions that “a non-probability sampling is interchangeably referred to as nonrandom sampling and this refers to the sampling procedure that prohibits the population of the phenomena being studied the same chances of being selected into the study.”

The sample comprised 13 participants which were five (5) elderly people, four (4) ICT specialists and four (4) youth in Thengwe village. The first interview conducted were focus group discussions interview first category was elderly people in a group of four people. The second interview was a semi-structured interview for ICT specialists which included IT students and youth of Thengwe village. Participants were chosen because they were key participants in

proverbs and digital technology. Non-probability sampling has its sub-types which are quota, convenience, purposive, self-selection and snowballing samplings. As part of non-randomly sampling purposive and snowballing samplings were adopted to sample the study's participants.

3.6.1 Purposive sampling

Purposive sampling refers to judgmental or selective sampling (Terrell, 2016; Doyle, McCabe, Keogh, Brady, and McCann, 2020). Purposive sampling is a non-probability sample method in which participants are selected based on the researcher's purpose. According to Maxwell (2016) purposive sampling is a procedure that allows researchers to choose participants based on ideas on data expected from them. The researcher was able to select participants who were able to provide reliable information towards the study. Researchers purposively sampled elderly people, ICT specialists and youth because they were knowledgeable about Tshivenda proverbs and ICT. The researcher ensured participants who were interviewed had information regarding oral tradition and the digitalization of oral tradition. For instance, the following participants were selected based on the following reasons, elderly people based on knowledge of proverbs, ICT specialists based on digital knowledge, and youth based on their views on digitalising proverbs. The researcher was part of the sample participants until data saturation was reached.

3.6.2 Snowball sampling

Snowballing is a type of non-probability sampling technique. Nonprobability sampling focuses on the judgment of the researcher. Alston and Bowels (2013) define snowballing sampling as a process where participants nominate their desired population targets, and those participants are identified as knowledgeable members. Furthermore, snowballing is a suitable sampling strategy when the population is hidden or hard to reach. Snowballing are non-random sampling strategies, which chooses participants due to the difficulties of finding participants. This technique was used to identify ICT/ IT graduates who could assist. It is also used to nominate elderly people. First, the elder referred us to other people who were knowledgeable about oral tradition and cultural norms.

3.7 Data collection methods

Data collection methods consist of primary and secondary data collection which is composed of words, images or numbers (Osuagwa, 2020). The study employed by qualitative research design. Semi-structured interviews and focus group discussions as data collection instruments.

3.7.1 Semi-structured interviews

Semi-structured interviews were used in a study which is known as the primary data collection instrument. A semi-structured interview is defined as a data collection method which involves the collection of data from participants through dialogue, with the use of an interview guide (De Vos et al. 2011), it is also called an in-depth interview. The researcher chose semi-structured interviews because questions were prepared ahead of time. In some cases, the researcher was asked questions which led to discussion with participants.

3.7.1.1 Fieldwork experiences

The researcher used a semi-structured interview based on its nature, it allows open-ended questions which simplifies the researcher to follow up on questions asked. The study aims to draw the different understandings and experiences on the use of ICT in preserving Tshivenda proverbs. Throughout the interview, an audiotape was used together with handwritten to capture all necessary information. The researcher introduced herself and her aim to the participants.

Furthermore, the researcher explained the dos and don'ts through the process, an informed consent form was distributed and participants filled. Those who were illiterate put a cross as agreement as a signature. Participants explored their feelings and beliefs on the use of ICT and the preservation of proverbs. The researcher intended to collect data from eight (8) participants, four (4) ICT specialists, and four (4) youth. The researcher chose the above methods since were easily accessible towards the use of technology. Participants and the researcher set golden rules for the interview to avoid biases. The researcher set a few questions for this category which were used as a guiding line for participants.

Semi-structured interviews were used to gather information regarding research questions. Therefore, the participants and the researcher used WhatsApp voice calls to engage with each other. The researcher and participants agreed to use this method since some participants were at school and others were at work. The interview took two hours thirty minutes (2 hours: 30 minutes) after every forty (40) minutes, there were ten (10) minutes of free time. During free time all participants were disconnected from their devices, to save data. To avoid gender bias, this interview was gender-balanced, eight participants were interviewed, four were ICT specialists and the other four were youth. This study comprised four females and four males of both categories. The researcher chose these two categories because they bring new ideas.

Data was collected through semi-structured interviews with a group of youth and ICT students who were knowledgeable at Thengwe village. The focus group in this phase were based on objective two which states to explore the role of ICT in preserving proverbs within Vhavenda communities and objective three which indicates to exploration and mitigating challenges associated with the preservation of Tshivenda proverbs through the use of ICT. Semi-structured interviews were held using WhatsApp and the researcher sent informed consent to participants through WhatsApp. This interview took almost two hours and participants were selected based on their age, gender and qualification or level of knowledge they had. The purpose of the discussion was to explore the variety of perceptions regarding Tshivenda proverbs and ICT. The questions that suited them well were what is the role of ICT in preserving proverbs within Vhavenda communities and What are the challenges associated with the preservation of Tshivenda proverbs through the use of ICT?

3.7.2 Focused group discussion

This study adopted focus group discussion as the second data collection method. Focus group discussion (FGD) is defined as the method of collecting data which involves the collaboration of different ideas from different people at once (Wang and Park, 2016). Wang and Park further added differentiation between FGD and other interviews is that FGD involves a group of people while other interviews are mainly one-on-one. The study aims to draw the different understandings and experiences on the use of ICT in preserving Tshivenda proverbs. If

participants failed to share key information during one-on-one interviews, therefore, FGD were used to gather information regarding research questions. The researcher conducted one focus group discussion which comprised five (5) elderly people. During the interview participants were used pseudonyms to hide participants confidentiality.

3.7.2.1 Fieldwork experiences

During FGD researcher ensured, that she arrived early to prepare the setting and honoured the commitment that the participant made. The Session took place at *Tshivhamboni* where the meeting was held at Thengwe royal family. The session lasted for up to two hours, after every fourth minute, there were five-minute break. The researcher bowed (*U losha*) as a way of greeting elderly people. An introduction was made, the researcher explained the purpose of the study and presented the informed consent form. Participant were extremely happy since they were interviewed about their way of living. Ground rules were set by the researcher which allowed the discussion to be run well. Rules were to respect each other to avoid unnecessary conflict, the participants should stay on topic and all participants were equal, no participants should dominate the discussion. During data collection participants used pseudonyms names to hide their identity. With the participant's permission electronic devices were used to record data and the researcher was also taking notes to be used on analysis data.

The researcher used FGD since it was less expensive and conserved time as the researcher interacted with participants once. This method was useful since it allowed participants to elaborate on the uses of Tshivenda proverbs in their livelihood. Participants' responses allow the researcher to learn new information related to the topic. One disadvantage is although participants are free to voice their opinions, sometimes bring up issues which were irrelevant to the topic being discussed. This became a challenge since the researcher had to repeatedly redirect the focus to the initial topic.

3.8 Data analysis

Data analysis is a procedure of reducing collected data (Wilkinson and Birmingham, 2003). The purpose of analysing data is to minimize the large amount of the collected data to make sense and categorize them under themes or patterns. There are types of qualitative data analysis which are content analysis, disclose analysis, narrative inquiry, thematic data analysis and conversation analysis. In this study, the collected data were analyzed using thematic analysis. Thematic data analysis is defined as a method of analysing data by classifying them into themes sub-themes or patterns (Boyatzis, 2008). While Nowell, Norris, White, and Moules (2017) define thematic as a way of identifying, organising, analysing, and reporting themes found within the research.

Data was recorded, transcribed, and analysed into themes which were derived from the objectives of the study and other sub-topics that emerged during the data analysis. When data processing is complete, the data analysis process begins. In a bid to achieve the goal of the research. Open coding was the second step in determining the meaning of the data, that is, emerging themes were noted. The themes were derived from the research questions, and other themes were formulated based on the responses of the participants.

3.9 Ethical considerations

In research, the most important aspects are ethical considerations since where researcher and participants agree on the conduct that was adhered to during the data collection process. The researcher drew an informed consent Participates were aware of the consent form, confidentiality, voluntary participation, and permission to collect data. In this study, there was good communication between the researcher and participants. Therefore, the researcher addressed participants to express their challenges during the data collection process. During the collection of data, participants were allowed to choose if they wanted to follow all coronavirus protocols such as washing hands, wearing masks, maintaining distances and using hand sanitiser. Some participants followed the coronavirus commandment while others didn't. The following ethical issues were considered in this study.

3.9.1 Informed consent

Lawrence and Naeumann (2014) define informed consent as a written statement which explains all necessary information about the study such as the research title, the aim of conducting the study and the objectives of the study. The choice of the participants to take part in a study and avoid Exploitation is based on the provision of informed consent by the researcher. Participants need to be fully informed about the purpose and how it affects them. The researcher explained the expectations to the participants and to decide whether they wanted to be part of the study.

Then, a consent form was furnished for them to sign.

3.9.2 Anonymity and Confidentiality

Surmiak, (2018) defines anonymity and confidentiality as commitments which restrict certain information from being revealed. Moreover, Fan, (2015) said it is when two or more parties agree not to expose certain information. Anonymity and Confidentiality go hand in hand with privacy, referred to as keeping information from people who are not supposed to have it (Abdekhoda, Dehnad, and Khezri, 2019). This assisted participants in being comfortable during data collection and managed to share more information in detail as they were free and confident because they knew that their identification was not disclosed. Additionally, the researcher respected the privacy of participants by using pseudonyms and refraining from taking pictures of participants.

3.9.3 University of Venda Ethical Clearance

Ethical clearances are research considerations representing the decent practice of research and conduct consisting of trustworthiness, accuracy, and fairness (CIOMS, 2002). The purpose of ethical clearance is to protect participants and researchers from physical harm, social harm and psychological harm. The researcher used an ethical clearance letter to show that she understands the ethical measures. In the study, researchers were represented by the University of Higher Degree Committee (UHDC) and given a clearance certificate to collect data.

3.9.4 African Indigenous Protocols

The researcher first asked permission from *Vhakoma* (headman) to collect data from selected participants in the village. The researcher wore appropriate clothes when visiting the headman to show respect which is a key in any African culture. The researcher explains the purpose of the study. Onwards researcher was introduced to the chief and proper arrangements were made for data collection. *U losha* was used as an African indigenous protocol used for greetings.

3.10 Measures to Ensure Trustworthiness.

3.10.1 Confirmability

Oxford Dictionary (2001) defines confirmability as criteria of evaluation to balance the neutrality of findings. To achieve confirmability in the study, bias was not considered while analyzing data. Furthermore, the researcher ensured that the findings from the participants reflected their responses and the researcher reviewed recorded data several times to ensure that the findings were accurate. The researcher ensured findings of the study reflected the participant's responses. In addition, previewed data findings by repeatedly recording and reading participants' responses to ensure findings were accurate.

3.10.2 Transferability

Mouton (2012) asserts transferability as a measure that the finding of the study may be applied in other contexts within a similar environment. To achieve transferability in research, data were analysed and interpreted without bias. This study also aims at discovering the findings which could be useful to other researchers. Therefore, the researcher ensures data collected from participants and recorded and analysed by the researcher

3.10.3 Credibility

According to Shenton (2016:4), criteria concern the questions asked on the data collection procedure on “how congruent are the findings with the reality”. In addition, are the questions that the researcher asked clear and translated? Questions were translated into Tshivenda because this study involved elders who were unable to read and write. The findings of the researcher are reliable and related to reality.

3.10.4 Truth value

Refers to the confidentiality of the information from the participants based on the research topic (English Oxford Dictionary, 2001). The researcher was not intervening in the findings of the study to meet her personal needs and the participant’s responses were interpreted accordingly.

3.10.5 Triangulation

Shento (2016) views triangulation as various methods used to find validity and accuracy in the findings. To ensure trustworthiness in the study, triangulation was used in data analysis. In addition, to ensure the accuracy of the findings, collected data were analysed twice.

3.11 Chapter Summary

In this chapter, the research design and the approach employed to conduct the research for the study have been described. The research design, the population and population sample of the study, the sampling technique, the instruments used for collecting data and how they were administered, how the data was analysed, the ethical considerations about the research and the limitations encountered while conducting the study have all been covered. In the next chapter, the findings of the study will be presented and discussed. This chapter depicted how the research itself was carried out and how data was collected. The sample chosen was appropriate for the data to be collected as it targeted people involved in the practice in some way or another.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

The chapter presents, analyses and interprets collected data through semi-structured interviews and focused group discussions. The study was conducted in Thengwe in Vhembe District. The researcher reviewed relevant literature reviews on the nature and values of proverbs, the digitalization of Tshivenda proverbs, preserving indigenous knowledge through ICT, moral degeneration, and indigenous education. Moreover, semi-structured and focus group interviews were used to collect data. Participants varied based on the types of data sought from the concerned population group. The participants group were elderly people, the second group were youth and the last group was ICT/IT technicians. These groups sought their perception of preserving Tshivenda proverbs through ICT. This was done to establish the inter-disciplinary, multi-disciplinary and trans-disciplinary of nature of the Indigenous Knowledge System in the study. The data presented was addressing the following research questions:

- What are different ways of gaining knowledge and understanding about proverbs?
- What is the role of ICT in preserving proverbs within Vhavenda communities?
- What are the challenges associated with the preservation of Tshivenda proverbs through the use of ICT?

4.2 Demographic profile of the participants

This study presents the demographic profile of individuals who participated in the semistructured interviews and focus group discussions to achieve the objectives of the study in the use of Information Communication Technology as a tool for preserving Tshivenda proverbs. The researcher used pseudonyms throughout the study to protect their original names as indicated by ethical considerations:

Table 1: Demographical profile of the participants

Participant name	Age	Gender	Occupation of participants
Vho-Maemu	50 years	Female	Lady Teacher at Muhuyuwathomba
Vho Denga	62 years	Female	Unemployed

Vho-Musiwalo	52	Male	Teacher at L̄ivha combine school
Tshifhiwa	27	Male	Self-employed
Takalani	33	Male	Admin Cleak at the Department of Higher Education and Training
Mpho	20	Female	Grade 12 learner at St. Augustine Residential Combined School
Mulalo	30	Female	Unemployed
Masindi	25	Male	Second-year ICT master's Degree student at the University of Johannesburg
Humbulani	35	Female	IT Technician at the Department of Sport, Arts and Culture

Mashudu	21	Male	Second-year IT student at the University of Venda
Nyandano	22	Female	IT student at Vhembe TVET college

4.3 DATA PRESENTATION

4.3.1 The understanding of proverbs

During the interviews, I first found out if the participants had an understanding of what proverbs are. This was to ensure that the conversation primes on a similar understanding of what entails.

This is what the participants said:

Vho-Maemu said in her language “; vhari mirero ndi ndila ine lushaka lwa Vhavenḁa lwa shumisa lwone kha ḁuvha na ḁuvha, musi hu khou tsivhudziwa, tuḁuwedziwa na u eletshedza, sa tsumbo wa sa lipfa u vhudzwani u ḁoli pfela vhulaloni”.

Translation: Vho- Maemu “proverbs are ways in which Tshivendḁa-speaking people used to communicate daily and it also used to guide or relieve something for future purposes. For instance, in Vendḁa culture there are proverbs used for guidance which is if you do not listen to your elders you are being warned, you will face the consequences alone for not listening when you are being warned”.

Vho -Denga said in her language “mirero ndi ndila yo dzumbamaho ya vhudavhidzani, ine ya shumisiwa u fhirisa mulaedza. Kanzhi mirero i shumisiwa nga vhaaluwa u fhirisa mulaedza u tshiya kha vhana vhaṭuku. Mirero ya Tshivenda i shumiswa u fhululedza, tsivhudza na u eletshedza vhathu tshitshavhani. Vhunzhi ha mirero i vha i tshikho ambesa nga ha vhuthu sa tsumbo, a dzimana u ḽa malombe, mukosi a phalalana”.

Translation: Vho –Denga “proverbs are ways of communication which use hidden ways to express a message, mostly it is used by elderly people to pass a message from one person to another. Therefore, proverbs are used to congratulate, guide and motivate people in communities. Back then we practice (*vhuthu*) *ubuntu* through proverbs, for example, we may be sworn enemies”.

Vho-Musiwalo in his language “mirero ndi luambo lune lwa shumisiwa, u fhirisa mulaedza nga ndila yo dzumbamaho, ine a i pfesesiwi nga nnyi na nnyi. Mirero i funzwa tshikoloni, kerekeni na hayani musi ri khou aluwa”.

Translation: Vho-Musiwalo “is a language which is used to communicate, to express a message in a hidden way, which can’t be understood by everyone and was taught at school, churches and home during childhoods”.

Vho- Ndutanyeni in his language “Mirero ndi luambo lwa ḽuvha na ḽuvha lune lwo fhambana, zwi tshi bva kha mvelele ya vhathu. Mirero ndi mulaedza mupfufhi une wa hwala mafhungo a ṭhuthuwedzo. Nḽe mirero ndo guda hayani kha makhulu wanga musi ri khou aluwa”

Translation: Vho -Ndutanyeni “Proverbs is an everyday language which differs in culture but passes the same messages. However, proverbs are short but they contain vital messages within them. During childhood, I learnt proverbs through elders”.

The above responses clearly show the similarities that were noted in the responses. Even though they differ in words their understanding is the same. Moreover, participants indicated that proverbs are a way of communication, which reveals something for future purposes. This is supported by Mafokane and Sepota (2015) when they state that proverbs are cultural beliefs and practices in the community which reveal wisdom, natural knowledge, psychology and the identity of African people. Mann (1984) concurs with the statement of Mafokane and Sepota (2015) when they said that Vhavenda proverbs are key elements of oral tradition and have been passed down through generations by elders, particularly through evening gatherings. In this regard, researchers had to understand what proverbs are and their significance within societies. To have a clear view the researcher made sub-themes based on the above comments from participants:

4.3.1.1 African ways of preserving Tshivenda proverbs.

The researcher interviews participants to give the African ways of preserving Tshivenda proverbs. This was relevant as community members to determine ways which they used to preserve proverbs. Following are the views of the participants:

Vho- Denga in her language “kaleni hashu, ro vha ri tshi kuvhangana nga madekwana tshivhasoni ri khou dzedza, mme anga na makhulu wanga vha tshi vha vha khou ri itela ngano, mirero na dzi thaii. Mirero yo vha i inwe ndila yo ri gudisa zwino itiwa na zwi sa itiwi. Ndi yone ndila yo itaho uri nne ndi gude mirero”.

Translation: “Back then, in the evenings we sat around the fire where my mother and my grandmother would use storytelling, proverbs and riddles to guide us on good and bad behaviour. This was another way of learning the dos and don’ts within people’s lives. That is how I learnt proverbs”.

Vho- Maemu “. Kale riṅe ro vha ri songo funzea lune ra nga kona u ṅwala na u vhala, fhedzi ho vha ṅdivho ye vho makhulukuku washu vha i fhirisela kha riṅe nga u to amba. Vha tshi ri kuvhanganya vha thoma-ha uri mvumvusa nga mirero, zwidade na ngano. Yo vha i iṅwe ṅdila ya u ri kaidza na u ri tsivhudza sa vhana vha vhasidzana”.

Translation: Back then, people were illiterate but our forefather passed down their knowledge of proverbs through word of mouth. This was done when people seat around the fire in the evening, people would entertain us through proverbs, storytelling and riddlings. This was another way of guiding us as teenagers”.

Vho-Nduṅanyeni in his language “Mirero yo vha i tshi vhulungiwa nga u to anetsheliwa vhathu. Nṅe mirero ndo guda hayani kha vhakegulu na vhakalaha nga madekwana, zwezwi ri khou dzedza ho vha huna maḍuvha a mirero, zwidade na matangwa, ro vha ri tshi vha ri kho sea fhaḷa, ḍuvha ḷi vha li khou kovhela. Vha tshi ri ṅalutshedza mirero vha dovha vha i ṅalutshedza uri I amba mini”.

Translation: Vho -Nduṅanyeni “I learnt proverbs through elderly people. During the evening, they used proverbs, riddles, storytelling and fare tails to entertain us this was another way of preserving proverbs for the younger generation. This method of narrating was used as a way of preserving proverbs”.

Vho- Musiwalo “kale ho vha na tshaka mbili dza vhathu, vho makhulukuku washu vha songo ya tshikoloni mara murafho wa nga nṅe wo ya tshikoloni. Mirero yo vha i tshi vhulungiwa kha dzibugu dzine dzo ṅwaliwa nga vho -Patrick Ngwane na Vho -Saise na vho Mukwevho, ndi vhone vhathu vha u thoma u ṅwala bugu dza mirero na thai, ya vha yone ṅdila ya u vhulunga mirero.

Translation: Vho -Musiwalo “Our forefathers were illiterate but my generation was literate. There was a group of men Vho-Patrick Ngwane, Vho- saise and Vho- Mukwevho those are men who first documented Tshivenda proverbs in books”.

The majority of participants show that proverbs were preserved through word of mouth, even though some participants used documentation as a way of preserving proverbs, the difference was age groups but all were methods used to preserve proverbs. This is also supported by Madima, (2021) when she said proverbs transferred from generation to generation verbally, during the evening were narrated to young children to acquire skills, knowledge and morals. In this regard, researchers also note that proverbs had different ways of preserving which were practised by different people and would be practiced in different depending on the place and time. To attend to the preservation of proverbs, the researcher further asked participants about their perception toward preserving proverbs in modern ways.

4.3.1.2 Possibilities of preserving proverbs in a modern way

Since the beginning of the interview, we have engaged with participants about understanding proverbs. Participants were now familiar with proverbs. Regarding understanding of proverbs and African ways of preserving proverbs. The researcher asked participants about their perception towards modern ways of preserving proverbs. This was done to ensure that participants understood the research topic. During the interview vho-Maemu and Vho-Denga were very silent but stayed until we furnished our discussion. They indicated they do not understand modern ways of preservation. The following were the participants' views:

Vho –Musiwalo in his language “Nhe ndi vhona mirero I tshi tea u iswa phanda na uto nwaliwa fhasi, ngauri ano maduvha vhana vha khou ya zwikoloni, vha kona u vhala na u nwala. Zwi amba uri a huna murafho une a u nga koni u vhala sa izwi vhana vha khou ya zwikoloni”.

Translation; Vho- Musiwalo “writing down of Tshivenda proverbs as a way of preserving its good idea, since nowadays people are educated, no one will be unable to read books. By doing that even future generations will be able to read all proverbs which are documented”.

Vho-Nduṭanyeni in his language “mirero kha i to ṅwaliwa fhasi kha bugu, vha ṅwali vha dzibugu dza Tshivenda, kha vha ṅwale dzibugu dzi vhe nnzhi dzine dza to amba nga ha mirero fhedzi, sa tsumbo, ṅṅe na zwino kho ḍi ḍivha bugu nthihi fhedza ya ngoma ya vhatei, arali vha ṅwali vha ṅwalesa bugu zwi amba ṅḍivho ya mirero i ḍovha yo vhulungea”.

Translation: “I think many authors who specialized in the Tshivenda language, can write many books as a way of preserving proverbs from being extinct, for instance, I know one book which specialized in Tshivenda proverbs, which is *Ngoma ya vhatei*”.

Now that the researcher had managed to get insight into ways used to preserve proverbs back then. The researcher wants to know if participants understand what Information Communication Technology is as keywords on the research topic.

4.3.2 Understanding of ICT

Chikonzo (2006) states that information and communication technologies can collect and disseminate indigenous knowledge, a tool that could be harnessed in preserving Vhavenda proverbs. Participants were interviewed to express their perception of understanding of ICT. The researcher found it significant to ask the participants to give an understanding of ICT, this was done to assess their perceptions towards ICT. Participants discussed ICT as:

Vho-Tshifhiwa said in his language “ICT ndi ṅḍila ya vhudavhidzani ya o ṭavhanya, dzi no nga sa “computer, seḷefounu facebook na Tiktok, sa tsumbo maḍuvha ano magudedzini a ṅṅha, vhadededzi vha funza matshudeni vha khou shumisa Microsoft, heyo ndi tsumbo ya ICT”.

Translation: Vho Tshifhiwa “ICT is it fast way of communication through technology such as computers, cellphones, Facebook and Tiktok. He said, for example, recently lecturers were lecturing students using Microsoft, that example of ICT”.

Vho-Mulalo said in her language “A thi ðivhi uri ndi ngari ICT ndi mini fhedzi ndi ndivha mushumo wa yo na tsumbo dza hone, sa tsumbo radio, ðhingokhwalwa na Thelevishini, ndi dziñwe dza tsumbo dza hone”

Translation: Vho-Mulalo “I do not know what ICT is but I know its duties and examples for instance cellphones, Television and Radio are examples of ICT”.

Vho-Mashudu in his language “ICT ndi ku shumisele kwa vhudavhidzani ku ne vhatshena vha amba nga kwo, lune ho lu luambo lwa vhatshedza lu vho pambutshela na kha vharema, sa tsumbo khomphiyutha, TV, radio na ðhingo thendeleki dza tshizwino-zwino dzine dza fhirisa milaedza”.

Translation: Vho Mashudu “defines it as methods used by Western culture to communicate, which nowadays are adopted by African people to improve their livelihood. They use computers, TV, radio, and smartphones to share information”.

The majority of participants in the above explanation are of the same ideal, even though it's different in words but their understanding it's the same. Even though one participant did not understand what ICT is but managed to state examples of ICT. United Nations Scientific and Cultural Organization (2002), ICT is defined as a scientific, technological and engineering discipline and management technique used in handling information through television, radio and mobile phones. Given those responses, the researcher picked up some participants who expressed types of ICT used on day to day-to-day lives. To attend those types of ICT, the researcher made the following sub-theme:

4.3.2.1 ICT platforms that can be used in the preservation of proverbs

Since the beginning of our interview, we have engaged with participants several times to understand ICT. As evident participants were familiar with the technology. I asked them in which way Tshivenda proverbs can be preserved through ICT. Below are the participants' responses:

4.3.2.1.1 Creation of App

Since the App is one of the most common technologies accessed by different people, proverbs can be preserved easily on an App related to Tshivenda proverbs and it can be accessed by different age groups. It is affordable since an App is downloaded once. Participants discussed the following:

Vho-Humbulani in her language "u ya nga ndivho ye nda funzwa tshikoloni, vho radzipfunzo vhanga ita App yo kona u vhulunga mirero ya Tshivenda. App ndi yone thekhinolodzhi ine ya nga shumisiwa nga nnyi na nnyi, ngauri, ha ya maitele a u vhulunga mirero kha App o leluwa, ha duri a nga swikeleleli wa vhathu vhanzhi na vhanu dzula mahayani ngauri, muthu u tea u to daunudouda App ya mirero a i shumisa lwa tshifhinga tshothe."

Translation: Vho-Humbulani "based on the knowledge I was taught at school, the scholars can create Tshivenda proverbs App, where all Tshivenda proverbs can be kept, this type of technology is easy to be used by people, I think this is the best way for preserving proverbs and it's affordable".

Vho- Mpho in her language "nxe ndi vhona u sika App ine ya amba ngaha mirero na thalutshedzo ya yo zwi tshi nga thusa uri vhathu vha gude mirero na thalutshedzo dza hone,"

Translation: Vho- Mpho “I think people can create an App which deals with all oral traditions for Vhavenda culture including its translation, however, many people can know proverbs and their meaning.”

Based on the above explanation Vho-Humbulani and Vho-Mpho are of the same explanation of using an App to preserve Tshivenda proverbs. As supported by Owiny, (2014) there are powerful ICT types which can preserve, create and disseminate Indigenous Knowledge, which is easy, less expensive and information can be stored for a long period. The researcher agrees with the participant on the use of the creation of an App as a tool for preserving Tshivenda proverbs since it's less expensive and affordable.

4.3.2.1.2 Web development

Another format for the preservation of Tshivenda proverbs is through the development of the website. Through the website, anyone can manage and access all Tshivenda proverbs for different purposes. Firstly, the researchers must first check proverbs that are not included on the app and then put them on the website. Participants discussed the following:

Vho-Masindi in her language “website i a zwi kona u vhulunga mirero, heyo ndi yone ndila ine ya nga shumiswa u vhulunga mirero sa izwi i tshi nga swikeleliwa nga vhathu vhothe, vhare kule na tsini. U ita website ine ya nga shuma u vhulunga mirero a si zwithu zwine zwa nga dura, fhedzi zwi nga toda vhathu vha ne vho ita digirii dzi nonga IT na computer sciences. U wana mirero kha website zwo leluwa, nga maada u tshikona u shumisa zwithu zwa thekhino lodzhi, heyi i nga to vha khaedu kha vhathu vhahulwane vha sa koni u shumisa thingo dzavho”.

Translation: Vho-Masindi “it is possible to preserve proverbs through a website; this method can be used accessed by everyone worldwide. developing website is not expensive but it requires people who have degree such as IT and computer science which is simple and affordable, especially for those people who know how to use gargets and it is also a challenge for elderly people”.

Vho- Humbulani in her language “u vhulunga mirero kha webite zwo leluwa nga maanda, ngauri huna zwithu zwinzhi zwine zwo no vhulungiwa kha website zwine zwa fana na, mitambo

ya sialala sa tsumbo, mahundwane na khadi, nga kha webite mirero i nga dzula lwa tshifhinga tshilapfu nga maanda arali ‘website’ ya tsireledziwa nga ‘firewall’ u shavhisa u thuthea ha website”.

Translation: Vho- Humbulani “Itis accessible to preserve proverbs through a website, and it can last for a long period. To prevent the website crushed, it should be protected by a firewall. On the website, things like the traditional games are already preserved for instance *mahundwane* and skipping rope”.

Most participants agreed on using the website to preserve Tshivenda proverbs because proverbs can be accessed worldwide and it is affordable. Even thou participants state challenges that can be faced through the website, they even state ways to minimize the above challenges. The participants further discussed the following platforms which can be used:

4.3.2.3 Television

Vho-Mulalo “Ndi vhona uri mulanguli wa thelevishini a tshi nga sika mbekanyamushumo ine ya vha I khou amba nga ndeme ya Mirero, Thai na Ngano. Tsumbo mbekanyamushumo ya Zwamarani kha SABC2 i nga thusa kha u vhulunga mvelele yashu. Zwivhuya zwa u shumisa thelevishini khou vhulunga mirero ndi zwa uri mbekanya mushumo i a dovholola lune arali

vhañwe vhathu vha balelwa u vhona heyo mbekanyamushumo, vha do dovha vha i vhona liñwe duvha. Vhuvhi ha u shumisa thejevishini khou vhulunga mirero ndi uri huna miḍi minzhi i sina thejevishini, heyo ndi yone khaedu ine ya nga vha hone”.

Translation: Vho-Mulalo “I think managers on TV can establish shows which focus on the preservation of oral tradition, by doing that the show will also state the significance of oral tradition in our lives, for example, shows like *Zwamaramani* on SABC 2 can have to preserve information like that”.

Vho-Musiwalo in his language “kha thejevishini ndi vhona hu hone fhethu ha khwiñesa, ha u phaḍaladza mirero hu tshi khou shumisiwa nyambo nga u fhambana. Vhudi ha u vhulunga mirero kha thekholodzhi ndi uri, vhana vha ano maḍuvha, vha khou aluwa kha sia ḷa thekholodzhi, lune vha do ḷavhanya vha ḍivha mirero .. Ngeno vhuvhi ha u vhulunga mirero kha thejevishini hu uri, ha ano maḍuvha huna u khauwa ha muḍagasi lwa tshifhinga tshilapfu, zwivha khaedu ngauri mbekanyamushumo I nga tamba muḍagasi wo ḷuwa, vhathu vha balelwa u ḷalela ”.

Translation: Vho-Musiwalo “Television it is the best platform for sharing and preserving Tshivenda proverbs since it accommodates everyone and their languages, for Vhavenda proverbs would be shared through their home language TV. The disadvantage of using it loadshedding since it affects worldwide nationwide”.

4.3.2.4 Radio

Furthermore, regarding the issue of preserving proverbs on ICT, participants said many ICT platforms can be used to preserve proverbs. Most of the participants discussed platforms which can be used for preservation. Below are participants responses:

Vho-Tshifhiwa in his language “Nḡe ndi vhona u vhulunga mirero kha radio hu yone ḡdila ya khwiḡe ngauri radio i pfhiwa nga vhathu u ya nga u fhambana, ha ano maḡuvha muthu a nga kona u swikelela mbekanyamushumo ine yo no tamba nga kha sia la thekhinoḡodzhi. U vhulunga mirero kha radio, zwi dina zwi tshi ḡa kha vhaswa, a si vhathu vha u funa u thetshesesa radio, vha funesa zwithu zwa u to vhona, hu si zwa u pfa”.

Translation: Vho -Tshifhiwa “I think it is a good idea to preserve proverbs on radio, since everyone can access radio. There are many ways of accessing radio through digital technology platforms. The disadvantage of preserving proverbs on radio are, majority of youth cannot access the radio, since they love watching programs”.

Vho-Takalani in his language “U vhulunga mirero kha radio, ndi zwavhuḡi, ndi iḡwe ḡdila ine i nga shumisiwa nga nnyi na nnyi zwi tshi katela na vhaaluwa. Musi mirero i tshi vhulungiwa kha radio, hu to sikiwa program ine ya do vha I tshi kho amba nga ha mirero, thai na dzi ngano dza Vhavendḡa. Sa tsumbo, kha Phalaphala Fm huna program ine ya amba nga ha vhubvo ha Vhavendḡa, ndi iḡwe ya ḡdila ya u vhulunga mvelele ya Vhavendḡa”.

Translation: Vho-Takalani “Radio, is the best platform for preserving Tshivenda proverbs which cover all age groups, especially elderly people. To preserve proverbs on radio, people establish a certain program which presents proverbs, riddles and storytelling for example on Phalaphala FM there is a program called *Vhubvo ha Vhavendḡa*, it is another way of preserving Vhavendḡa culture”.

4.3.2.5 Social media

The use of social media and mobile technologies has been proposed as a way to bridge this gap and preserve indigenous knowledge (Owiny, 2014). The relevance of traditional African modes of education, which include the use of proverbs, in the modern world has also been highlighted (Omolewa, 2007). Participants were interviewed to express their perception of preservation of proverbs towards ICT.

Vho-Masindi in her language “Vhashumisi vha whatsapp, Facebook na Tiktok vha nga kona u vhulunga dzi video, zwinepe zwi re na milaedza ino kwama mirero ya Tshivenda, uya ngaha mbalo ya vhaqivhi, zwileludzi zwa vhudavhidzani zwina mbalo nnzhisa ya vhathu vhane vha kho zwi shumisa”.

Translation: Vho- Masindi “through WhatsApp, Facebook and TikTok audience can upload video, pictures and information containing Tshivenda proverbs, social media contain a large number of audience and it can store information for a long time”.

Throughout the discussion we had, looking at all sub-themes that we have engaged in with participants it is clear that proverbs can be preserved through ICT and therefore should be implemented. The researcher further asked participants for examples of social media which can preserve proverbs: Below were the participant’s responses:

a) Facebook

Vho-Humbulani in her language “Facebook ndi vhona i yone ndila ya khwinesa ya u vhulanga mirero ya Tshivenda, mirero heyi i nga vhulungiwa nga u to sika siatari li ne la do vha li co amba ngaha mirero ya Tshivenda. Mirero iyo vhathu vhangana kona u i phadaladza na vhathu nga u fhambana. Tshi ne Facebook ya takadza nga tsho ndi uri, mirero iyo i nga vhulungea lwa tshifhinga tshilapfu, thaidzo i do vha arali heli siatari la swika hune la tshwiwa.”

Translation: Vho-Humbulani “Facebook is one of the best ways of preserving Tshivenda proverbs, this can be done by creating a page that will broadcast all information related to proverbs. Through Facebook proverbs can be shared through one another and preserved

for a long period. While on another hand an account can be hacked on Facebook, that is the disadvantage of using Facebook”.

b) Whatsapp

Vho-Masindi in her language “iñwe ndila ine ya nga vhulunga mirero ndi kha WhatsApp, kha WhatsApp muthu a nga sika siatari line bugu iñwe na iñwe ine mirero ya ñwaliwa khayi nga, postiwa kha group, u phandaladziwa ha ndivho iñwe na iñwe ine ya kwama mirero. Thaidzo ine WhatsApp ya vha na yo kha u vhulunga mirero ndi ya uri, a i koni u vhulunga tshithu lwa tshifhinga tshilapfu.

Translation: Vho- Masindi “Whatsapp is another way which can be used to preserve proverbs, through WhatsApp people can create a page where all information regarding Tshivenda proverbs can be shared there. Through WhatsApp, information can be shared from one person to another but its disadvantage it’s that information cannot be stored for a long period”.

c) TikTok

Vho- Mulalo in his language “TikTok ndi tshone tshileludzi tshine tsha vhesa na vhañaleli vhanzhi, kha vha ne vho vhañaleli ho ðalesa vhaswa, ndi nga zwo ndi tshi ri, arali mirero ya vhulungiwa kha TikTok ndi yone ndila ya u ðavhanyesa ine na vhaswa vhang guda mirero nga khayi. Kha TikTok muthu u to sika siatari lawe line a ðovha a khou phandaladza mirero ya Tshivenda na dzi video, tshi no takadza nga yo ndi uri zwithu zwi a vhulungea lwa tshifhinga tshilapfu. Ngeno thaidzo i tshi do tou vha uri l ðodesa data nnzhi uri muthu a dzhene khayi.

Vhunzhi ha vhathu vha bva mahayani hune network a i tou fara zwavhuḍi.

Translation: TikTok is one of the top social media which contains the largest audience, especially youth. That's why I recommend the use of Tiktok to preserve Tshivenda proverbs. Through the above social media youth will learn proverbs fast since they spend their time on TikTok. The disadvantage of using TikTok it's consumes data and those people who live in rural areas will be unable to access it".

d) Google Doc

Vho- Mpho in her language "Google doc ndi inwe ndila ine mirero ya nga vhulungiwa ngayo, nga hei ndila mirero ito n'waliwa fhasi, huna miñwe mirero ine yo no vhulungiwa kha google doc, fhedzi asi yothe. Zwino arali vhunzhi ha vhathu vha zwi dzhiela nṯha zwi amba ahuna mirero ine ya ḍo sa i songo vhulungea. Hei ndila i vhulunga zwithu lwa tshifhinga tshilapfu fhedzi uri muthu a zwi swikelele u tea u vha a na ṯhingothendeleki dza tshi zwino".

Translation: Vho-Mpho "Google Doc is another way which can be used to preserve proverbs, already there are many proverbs preserved on Google Doc problem they are many. If many people consider preserving proverbs on Google Doc, the extinction of proverbs challenge will be resolved". The Disadvantage of using Google Doc is it requires smartphone".

Participants were able to discuss all ICT platforms that might be used to preserve Tshivenda proverbs. The majority of participants seem to understand the ICT and its platform. The findings show that it is possible to preserve Tshivenda proverbs through ICT.

4.4 Chapter Summary

This chapter discussed the presentation, interpretation and analysis of the study. This study aimed to explore the use of proverbs as a tool for preserving Tshivenda proverbs. Data were presented, interpreted and analyzed through the following research questions: what are different

ways of gaining knowledge and understanding about proverbs, what are the role of ICT in preserving proverbs within Vhavenda communities and which are challenges and mitigate associated with preserving Tshivenda proverbs through ICT. This chapter notes that the preservation of Tshivenda proverbs is still relevant current generation. The values, morals and cultural norms communicated by Tshivenda proverbs give credit to digital preservation. The prospect and challenges were preserving Tshivenda proverbs were also addressed in this chapter. Therefore, the views of youth, elders and ICT specialists were also outlined. The following chapter will be based on study's findings, summary and recommendations.

CHAPTER FIVE

FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The previous chapter outlined different matters that contributed to providing answers to the research questions while ensuring that the study's objectives were met. This study presents the use of ICT as a tool for preserving Tshivenda proverbs. Moreover, this chapter presents a final reflection on the research. This chapter also provides the conclusion and recommendations based on the research study's findings on the use of ICT in preserving Tshivenda proverbs in the Thengwe village under the Musina local municipality. The findings of the study are based on the research question used in carrying out the exploratory.

5.2 Findings of the study

5.2.1 Understanding of Proverbs

The finding of the study indicated that proverbs are a mode of communication used by Tshivenda-speaking people in an ironic way. Proverbs are mostly used by elderly people to pass

the message from one generation to another orally. Participants said that proverbs were used to encourage, entertain, motivate and congratulate and guide within the community. Proverbs were learnt at school, churches, households, and initiation school and through farming. It seems as if many people are still interested in proverbs since they form parts of their well-being, however the methods of using proverbs need to be updated. Akariga (2003) defines proverbs as African statements which contains wisdom and are composed of the best experience from the past. Proverbs are transferred from generation to generation through word of mouth.

5.2.2 Understanding and the Role of ICT

Participants viewed ICT as the way in which people use technology to communicate. This technology is used for business and social well-being to improve people's lives. Participants state that technology such as TV, radio, computer, smartphone, emails and social media such as WhatsApp, Facebook, YouTube and TikTok can be used in storing, sharing and managing Tshivenda proverbs. Ilo (2012) ICT platforms such as cell phones, computers and MP3 players can store, and preserve, proverbs, riddles and storytelling on digital platforms through video and pictures. Chikonzo (2006) concur statement of Ilo that the potential of information and communication technologies (ICTs) in collecting and disseminating indigenous knowledge, is a tool that could be harnessed in preserving Vhavana proverbs.

5.2.3 Challenges faced in the preservation of Tshivenda proverbs

The use of information communication technology in preserving Tshivenda proverbs, this technology does not suit people who live in rural areas, since they are from poor family backgrounds who do not have access to smartphones, some are illiterate, and cannot read nor write and the issue of network problems become a big challenge on rural areas, since South Africa still developing area. People who are unable to read and write. Ngulube and Lwaga (2009); Ngcobo and Obono (2013) state factors such as financial stability, shortages of trained ICT, the

maintenance of ICT, lack of act awareness, lack of infrastructure such as electricity and the use of English as the prime language of documenting IK.

5.3 Conclusion

The purpose of the study was to explore the use of ICT as a tool for preserving Tshivenda proverbs. The study shows the importance and possible way of preserving Tshivenda proverbs. It also relieved that the current generation spend their time using gadgets. By digitalizing Tshivenda proverbs, will also assist the current generation in knowing cultural norms and values. However, findings of the study do not imply of discarding of books. Books should improve reading and writing skills. Preservation of Tshivenda proverbs would engage the users in the promotion of culture for the sake of identity. It would address issues such as gender inequalities for those who would access digitalized proverbs. Therefore, digitalized materials are accessed easily globally by those who are interested.

5.4 Recommendation

5.4.1 Awareness campaigns and education programs on how digital platform

During the study, little exists about preserving oral tradition on digital platforms. There is a need for the Department of Sport, Arts and Culture. This will influence youth and community members to consider the significance of Tshivenda proverbs. The issue of digital inequality in the socioeconomic gap between those with access and without access to digital technology, must also addressed this gap includes awareness, adoption, knowledge, skills and ability to use digital technology.

5.4.2 Social media

This study recommends that social media audiences can also use social media platforms to transfer cultural knowledge, this can be done through recording information, sharing videos and uploading pictures. Since social media, it's accessible and contains a large percentage of youth.

5.4.3 Application development

This study recommends that the researcher develop the Tshivenda proverbs App, which can be an easy method of storing and accessing all Tshivenda proverbs within the App. People can enjoy reading Tshivenda proverbs on the App, it costs less. By doing that elderly people can be taught how to utilise gadgets.

5.4.3 Website development

The study recommends that researcher can use websites to store proverbs and also other oral traditions of Vhavenda culture. Since a website can be used by anyone who wants to learn something, this study suggested that a website is an important platform for preserving Tshivenda proverbs.

5.4.5 Decolonising the process

This study recommends that during digitalizing and promoting indigenous knowledge such as Tshivenda proverbs, content creators must respect African culture and not perpetuation pejorative and negative stereotypes. This digitalization must not preserve African culture but the development of Indigenous Knowledge to fit contemporary technology.

5.4.6 Funding for Indigenous Communities

The study found that mostly in indigenous communities there are shortage of infrastructure, poor networks, and a shortage of libraries, most municipalities focus only on urban areas. The study recommends that municipalities and other companies assist development of rural areas by providing, sponsors and funds. Also, the municipalities have to be fully responsible for providing development in rural areas that can be able to help in the promotion digitalization of oral tradition in rural areas.

5.4.7 Further studies

This study proposed that future researchers on digitalization of oral tradition should also focus on the preservation of oral tradition in another context. It is either oral tradition factors or another language in African culture. The future researcher should also focus on kind of cultural practices for particular age groups. Another researcher can also investigate if it is possible to transfer cultural practices into robotic and artificial intelligence.

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NEVONDO PHATHUTSHEDZO UNARINE

ETHICS APPROVAL CERTIFICATE

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Ms PU Nevondo

STUDENT NO:
16018372

PROJECT TITLE: The use of Information Communication Technology
as tool for preserving Tshivenda Proverbs.

ETHICAL CLEARANCE NO: FHSSE/23/IKS/02/1210

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Dr PE Matshidze	UNIVEN, Indigenous Knowledge Systems and Heritage Studies.	Supervisor
Dr TJ Madima	UNIVEN, Indigenous Knowledge Systems and Heritage Studies.	Co-Supervisor
Ms PU Nevondo	UNIVEN, Indigenous Knowledge Systems and Heritage Studies.	Investigator – Student

Type: Masters research

Risk: Minimal risk to humans, animals, or environment (Category 2)

Approval Period: October 2023 – October 2024

The Research Ethics Social Sciences 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 at the REC. Would there be deviated 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 if:
 - Any unethical principles or practices of the project are revealed or suspected.
 - 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 A it necessary

ISSUED BY:

UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: September 2023

STUDENT NO 16018372

APPENDIX A: INFORMED CONSENT FORM

1. I,the undersigned understand that I am being asked.
2. To participate in a research study under Musina local municipality. This research study is aimed at explore the use of Information Communication Technology in preserving the Tshivenda proverbs.
3. I also understand that I will be given pseudonym names by researcher which will not identify me
4. I am aware that there is no benefit of participating in this study.
5. I also understand that my participation in this study is entirely voluntary, that I may withdraw from this study at any time should I wish to do so. If I decided to discontinue my participation in this study, I will continue to be treated in the study usual and customary fashion.
6. If I agree to participate in the study, I will be given a self-administered questionnaire on a form with a rating scale and given answers in writing for approximately 10-20 minutes. I am free to ask any questions about the study or about being subjected and I may contact Miss Nevondo P.U (Masters Student) at 0768818347.
7. The study has been explained to me. I have read and understand the consent form, all my questions have been answered and I agree to participate. I understand that I will be given findings if I am interested to know about the outcomes.

Signature of subject.....date.....

APPENDIX A: INTERVIEW GUIDE

DEMOGRAPHIC INFORMATION OF PARTICIPANTS

1. Gender

Male	
Female	

2. Age group

20-30	
30-40	
40-50	
50-60	
60-70	

3. Occupations

Elders	
Youth	
ICT/IT practitioners	

RESEARCH QUESTIONS ON FOCUS GROUP DISCUSSIONS

1. What are proverbs in your understanding?

2. What are the uses of proverbs within communities?
3. Where do people learn or use proverbs?
4. Are African people still interested in proverbs in this era?

RESEARCH QUESTIONS ON SEMI-STRUCTURED INTERVIEWS

1. What is your understanding of proverbs?

2. What is your understanding of ICT?
3. What are the possibilities of digitalizing proverbs?
4. What are types of ICT that can used to preserve Tshivenda Proverbs?
5. What are the challenges associated with the digitalization of Tshivenda proverbs?