

**REVISITING THE ROLE OF NEIGHBOURS AS  
REFLECTED IN THE SELECTED SESOTHO DRAMA  
TEXTS: MAHALEFELE (1993), MOKETE (1997) AND  
KHAKETLA (1954)**

**By**

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## **DECLARATION**

I, Lydia Lekhooa (201305463), hereby declare that REVISITING THE ROLE OF NEIGHBOURS AS REFLECTED IN THE SELECTED SESOTHO DRAMA TEXTS: MAHALEFELE (1993), MOKETE (1997) AND KHAKETLA (1954) is my original work and has not previously been submitted in any university for a degree, in its total or in part. All the sources that I have used and cited have been provided and acknowledged with complete references.

Signature \_\_\_\_\_

Date \_\_\_\_\_

## **CERTIFICATION**

This is to certify that this thesis has been approved in partial fulfilment of the requirements for the degree of Masters of Arts in Literature in the Department of African Languages and Literature.

Supervisor: \_\_\_\_\_

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## **ABSTRACT**

The study investigates the role of neighbours portrayed in the selected Sesotho drama books, written by Mahalefele (1993), Mokete (1997) and Khaketla (1954). This qualitative study seeks to investigate the significant societal concerns that are portrayed in the selected literary works within the Functionalism Theory. The situations include emotional abuse, child abuse, and family negligence. The results show that neighbours, motivated by a desire to lend a hand and offer social support, are important players in stepping in during these trying times. Their efforts to increase awareness and provide affected families with hope define their engagement. The study also reveals that the positive effects of these treatments include lowering the victims' stress levels, helping them to overcome obstacles more successfully and encouraging positive habits in the community. The positive impacts also involve reduced stress, success and positive behaviour. However, the study also notes adverse effects resulting from neighbourly initiatives. The negative impacts of neighbourly interventions comprise forced marriages and teenage pregnancies, which might result from cultural pressures or misunderstandings of support. Further, this study emphasises the difficult relationships that exist between family struggles and the networks of support in the community within the framework of selected Sesotho drama texts.

## TABLE OF CONTENTS

DECLARATION .....	ii
CERTIFICATION .....	iii
ACKNOWLEDGEMENTS .....	iv
ABSTRACT .....	v
CHAPTER ONE .....	1
INTRODUCTION .....	1
1.0 Introduction.....	1
1.1 Background of the Study .....	1
1.2 Statement of the Problem.....	3
1.2.1 Research Aims .....	4
1.2.2 Research Questions.....	4
1.2.3 Sub-Questions .....	4
1.2.4 Hypotheses.....	4
1.3 Significance of the Study .....	5
1.4 Literature Review.....	5
1.5 Theoretical Framework.....	11
Functionalism Theory .....	11
1.5.1.....	11
1.6.1 Research Approach.....	14
1.6.2 Sample and Sampling Technique .....	15
1.6.3 Data Collection .....	16
1.6.4 Data Analysis.....	17
1.7 Organisation of the Study .....	17
1.8 Summary .....	18
CHAPTER TWO .....	19
ABUSE AND NEGLECT AS PRESENTED IN LEFA LA NTATE, PEO EO E JETSOE KE MANG? AND MOSALI EO U 'NEILENG EENA .....	19
2.0 Introduction.....	19
2.1 Synopsis of the Texts .....	19
2.1.1 The Synopsis of Lefa la Ntate .....	19
2.1.2 Synopsis of Peo Ena e Jetsoe ke Mang?.....	20
2.1.3 Synopsis of Mosali eo u 'Neileng Eena.....	20
2.2 Situations that Need Interventions .....	21
2.2.1 Child Abuse .....	21

2.2.2	Emotional Abuse .....	28
2.2.3	Family Negligence.....	32
2.3	Summary.....	37
CHAPTER THREE .....		38
NEIGHBOURS' SUPPORT IN LEFA LA NTATE, PEO ENA E JETSOE KE MANG? AND MOSALI EO U 'NEILENG EENA .....		38
3.0	Introduction.....	38
3.1	Will to Help.....	38
3.2	Hope.....	42
3.3	Feedback .....	44
3.4	Raising Awareness.....	45
3.5	Social Support.....	47
3.6	Summary .....	52
CHAPTER FOUR.....		53
THE IMPACT OF NEIGHBOURS' SUPPORT IN LEFA LA NTATE, PEO ENA E JETSOE KE MANG? AND MOSALI EO U 'NEILENG EENA.....		53
4.0	Introduction.....	53
4.1	Reduced Stress .....	53
4.2	Success .....	55
4.3	Positive Behaviour .....	56
4.4	Teenage Pregnancy .....	58
4.5	Forced Marriage .....	60
4.6	Conclusion.....	62
CHAPTER FIVE .....		64
GENERAL CONCLUSIONS .....		64
5.0	Introduction.....	64
5.1	Conclusions.....	64
5.2	Recommendations .....	68
REFERENCES .....		70
BOOKS.....		70
DISSERTATIONS AND THESIS .....		71
JOURNALS .....		73
ARTICLES .....		75

## CHAPTER ONE

### INTRODUCTION

#### 1.0 Introduction

The study aims to investigate how Mahalefele (1993), Khaketla (1954) and Mokete (1997) portray the role of neighbours on the situations such as child abuse, emotional abuse and family negligence in their literary work *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*. In this introductory chapter, the following topics are presented: the study's background, the problem statement, the research aims, the questions and sub-questions and assumptions. The chapter also includes the significance of the study, literature review, theoretical framework and methodology.

#### 1.1 Background of the Study

The role of neighbours is to combat challenges/problems faced by other neighbours. As portrayed in selected Sesotho drama texts, the study examines how the neighbours contribute to maintaining stability in their communities as portrayed in Sesotho drama texts. Smith (2015) defines a neighbour as someone who lives next to or beside another person, often in the same neighbourhood or residential area. This denotes that an individual's neighbours are those who reside in close contact with one another, typically in a neighbourhood or residence. In support, Wellman and Wortley (1990) state that neighbours are the individuals who are the nearest to us for support during difficult times or simply to catch up, and as such, they significantly impact our lives. This implies that the neighbours are important; they are support system during difficult times in life.

There are types of neighbours, such as geographical neighbours, social neighbours, supportive neighbours and casual neighbours (Smith, 2015). Geographical neighbours live nearby; social neighbours interact regularly; supportive neighbours offer help; and casual neighbours have minimal contact. Mokae (2015) states that in Sesotho, there is a saying that *Motho ke motho ka batho* (A person is a person through other people). As neighbours one need other neighbours for support. It promotes respect for one another, social support, and that community is important. This suggests that neighbour need support from another neighbour. These kinds of neighbours are reflected in literature written in drama texts.

A collection of written works is referred to as literature by both men and women (Rexroth 2020). This means that literature reflects the society in which it exists, because it exposes the realities of life experiences. According to Rexroth (2020), literature is defined as a body of written works by both men and women. Rivera (2020) indicates that women's literature has been defined as a category of writing done by women. This denotes the literature by women that represents their unique views and life experiences. Yeakly (2018) asserts that several writers throughout time display their talents in a way that changes the world of literature forever. With more women on the rise in literature, more females out there are feeling the hands of companionship and understanding like never before.

Africa has produced both male and female authors who were, and still are, both on a national and international scale (Adichie, 2020). They are Zukiswa Wanner from Zambia, Olive Schreiner from Wittenbergen, to mention but a few. Lesotho is no exception because it has its female authors, such as 'Masechele Caroline Ntšeliseng Khaketla, Sheila Khala, Mpho 'Matsepo Nthunya and Mabasiea. Jeannette Mahalefele, amongst others who are pioneers.

The current study believes that the women's writing falls under literature, which can be classified into fiction and non-fiction. Literature can be divided into major categories, including drama, poetry, short stories and novels. These female authors have concentrated on different genres of literature, which include drama (Marrzipan, 2018). According to Marrzipan, the term drama comes from an ancient Greek verb, meaning to do or to act. Dramas are typically called plays, and their creators are known as "playwrights" or "dramatists". Therefore, the selected Sesotho texts are dramas. Marrzipan (2020) means that characters that form part of the story are interwoven into the plot of the drama. Each character in a play has a personality of its own and a set of ideals and views.

Originally, there were two types of drama: comedy and tragedy and still exist even today. Marrzipan (2020) points out that there are three elements of drama, namely: literary elements, technical element, and performance elements. When a story is dramatised, it is brought to life through a stage production starring actor who assumes the parts of the story's characters and act out its events and, moving the plot along.

Literature, including drama, reflects the society that exists. This is because it exposes the realities of life experiences, such as the role of neighbours supporting women and children. This study, therefore, intends to discuss the role of neighbours supporting others as

neighbours in the world of drama. Specifically, the study focuses on three drama texts written by women, which include *Lefa la Ntate*, *Mosali eo u 'Neileng Eena* and *Peo Ena e Jetsoe ke Mang?* This study is situated within the cultural framework of the Basotho communal values. Through text analysis, the research investigates how Mahalefele, Mokete and Khaketla respectively, depict the difficulties and effectiveness of neighbourhood support and networks in preventing abuse and negligence, providing insights into the relationship between social welfare and cultural norms.

It is worth mentioning again that the study concentrates on the role of the characters who assist their neighbour. There are the characters from the selected drama texts who perform different roles to convey the messages, which align with the current study. This technique through which the characters are introduced through their roles is called characterisation. According to Abrams (2015), characterisation is the process by which the writers construct and create their characters for a story. This entails exposing the character's characteristics through their deeds, conversations and relationships with other characters. For instance, there is a dialogue in the text between the neighbours.

In various genres, there are the characters whose role is to support other characters in different spheres of life. However, the current study deals with the characters who support the women and children who experience abuse and neglect from the members of their family. In these selected drama texts, the women and children who are abused are the main characters. The protagonist is one of the play's primary characters whom the audience can relate to. As stated earlier, the study aims to investigate how Mahalefele (1993), Khaketla (1954) and Mokete (1997) portray the role of the neighbours on child abuse, emotional abuse and family negligence in their literary work *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena* correspondingly.

## **1.2 Statement of the Problem**

The previous studies have focused on the role of social workers. For instance, Brently (2019) and Sithole (2018) focused on the role of social workers, providing social support to the women and children. However, there is a lack of literature, if any, on the role of neighbours. This has left a gap, particularly in literary works. The question that remains to be researched is: How are the neighbours supported by their neighbours in a society as portrayed in the selected Sesotho drama texts?

It is against this background that the study intends to investigate how Mahalefele (1993), Khaketla (1954) and Mokete (1997) portray the role of neighbours on child abuse, emotional abuse and family negligence in their literary work *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*.

### **1.2.1 Research Aims**

The proposed study aims to investigate the role of neighbours on child abuse, emotional abuse and family negligence as depicted in the selected Sesotho drama texts. Again, the study intends to investigate the kind of intervention the neighbours provide to the characters in the texts. The study also proposes to inspect the effects of intervention.

### **1.2.2 Research Questions**

To achieve the aim of this study, the following main question is asked:

How is the role of neighbours depicted in the selected Sesotho drama texts: *Lefa la Ntate*, *Mosali eo u 'Neileng Eena* and *Peo Ena e Jetsoe ke Mang?*

### **1.2.3 Sub-Questions**

To answer the main research question, the study seeks to answer the following sub-questions:

1. Which situations need the intervention of neighbours in the selected Sesotho drama texts?
2. What kind of intervention do the neighbours provide in the selected Sesotho drama texts?
3. How does the intervention impact the characters?

### **1.2.4 Assumptions**

1. The study assumes that child abuse, emotional abuse and family negligence have been outlined in the selected drama texts.
2. The study assumes that the neighbours offer support in a form of will to help and give hope and feedback, to raise awareness and for a social support. This is seen in the selected Sesotho texts through their characters.

3. It also assumes that the characters that have experienced support from their neighbours have reduced stress, teenage pregnancy and forced marriage; they are successful and show positive behaviour.

### **1.3 Significance of the Study**

The study may be beneficial in many ways. It is hoped that this study will contribute to literary criticism because it addresses day-to-day issues that affect both females and males, young and old. The current study also attempts to fill this gap by shedding light on the situations that need social support, the types of social support and the effects of social support. This new knowledge might be of assistance to the literary and linguistic scholars and students, and the people interested in the social support of others. Finally, the study is anticipated to quench the researcher's curiosity by answering her research question.

### **1.4 Literature Review**

This section reviews the literature related to the current study. The review of related literature will be presented chronologically.

Tuwangye (2000) investigated the parents' construction of emotional abuse and neglect of children aged birth to six years in a rural district in Uganda. The investigation was conducted to establish how the parents living in rural Uganda interpret child abuse and neglect. Child abuse and neglect are endemic not only in the Western countries, but also in developing countries, such as Uganda. The findings suggest that the most hopeful strategies will be those that bring effort of central government agencies with their resources and policy-making capacities, as well as the local community bodies with their grassroots' understandings of family life in rural Uganda. Tuwangye's (2000) study is relevant to the current study on emotional abuse and neglect of children as it is the focus of this study.

Masuku (2005) researched on the perceived oppression of women in Zulu folklore, drawing from a feminist critique. Masuku focused on the role and presentation of women in Zulu's traditional literature and/or folklore. The research aimed to establish whether folklore is used as a corrective measure or an avenue of correcting gender imbalances. Specifically, Masuku's study investigated whether these projections were not oppressive to Zulu women. The study revealed that the traditional Zulu woman felt depressed by patriarchal discrimination, especially in the marriage situation. In the day and age of the African Renaissance, the study

recommends that the women must mould their children, especially their sons, to adapt to the idea that the women have changed. They have rights and privileges that could intimidate their male ego. Masuku's (2005) study focused on the role of women in Zulu folklore while the current study focuses on the role of neighbours in the selected Sesotho drama texts.

In a different context, Tillman (2011) studied the influence of social support and intimate partner abuse on the African-American mothers' substance use. The focus of the study was that the African-American women are at the increased risk of severe forms of partner abuse. Moreover, the women who were abused while pregnant have reported higher frequencies of severe intimate partner abuse compared to the women who have been abused only before and/or after pregnancy.

The findings indicate that regression analyses were conducted to examine this relationship. Counselling, research and policy implications are provided. Tillman's (2011) informs the current study on the forms of abuse that the study is going to focus on.

Just like Tuwangye (2000), Nzilani (2012) researched child abuse and neglect, with a concern for the catholic diocese of Kitui in Kenya. The study explored the role of the church in addressing child abuse and neglect in Kitui. The study used stratified, purposive and systematic sampling methods. Both primary and secondary sources of data collection methods were used. The research was guided by three theories: Psychoanalysis Theory developed by Sigmund Freud, which explained the irresponsible behaviour of the perpetrators of child abuse and neglect; the Social Learning Theory by Albert Bandura, which explained the effects of exposing the children to abuse and neglect; and the Structural Functionalism Theory developed by Emile Durkheim, which explained that the church has a role to play in protecting the children from abuse and neglect.

Nzilani's (2012) study investigates the role of the church in addressing child abuse and neglect in Kitui. The research made some recommendations based on the findings of the study, which included the strengthening of the referral systems and networking, the improved ways of creating awareness, training on parenting skills and the adoption of child protection measures by all the churches in Kitui. Nzilani's (2012) study uses Social Learning theory, Psychoanalysis Theory and Structural Functionalism Theory while the current study uses Functionalism Theory. Nzilani's (2012) study is of help to this study regarding the Structural Functionalism Theory as this study uses.

Still on child abuse, Yahaya (2014) researched childhood sexual abuse against girls in sub-Saharan Africa. The aim was to assess the individual and contextual factors associated with childhood sexual abuse. Yahaya's study highlighted the significance of mediators in the relationship between child sexual abuse and sexual risk behaviours. It is, therefore, important that effective preventive strategies are developed and implemented. They will cut across all socio-economic spheres in the context that both permits and encourages disclosure, as well as identifying predisposing circumstances for recurrence. Yahaya's (2014) study is of importance to the current study because it will assist the current study with the issues concerning abuse.

Focusing on the women, Sithole (2018) investigated social support services for the neglected women in shelters. The findings reveal that, because of limited resources, the social workers cannot provide social support services effectively without assistance. As shown that Sithole's study used purposive sampling and semi-structured interviews, the current study used selected Sesotho drama texts. However, Sithole's (2018) study is of help to the current study with the theme of negligence, as the current study also focuses on that theme.

Matela (2020) investigated the role and effectiveness of intervention strategies employed by six organisations dealing with intimate partner violence in Lesotho. The focus was on intimate partner violence (IPV) that has become an epidemic with ever-rising statistics of women battered and murdered by their intimate partners. The study used a qualitative approach, and the findings reveal how survivors use strategies to overcome violence. Further, the findings illustrate the significant impact of information availability on women's ability to assert control over their lives during challenging times. Matela's study is important to the current study since its focus is on the role and effectiveness of intervention strategies employed by six organisations dealing with intimate partner violence in Lesotho, which the current study focus on the role of neighbours in the selected Sesotho drama texts.

Wacuka (2020) investigated the influence of parental child neglect on educational wastage amongst grade two pupils. The purpose of this study was to establish the prevalent types of parental child neglect amongst Grade 2 pupils. The focus is to find out whether parental child neglect influences educational wastage amongst Grade 2 pupils, and to explore the measures that schools have adopted to curb parental child neglect in Machakos County. Urie Bronfenbrenner's Ecological System Theory, which guided the study, states that a child's environment impacts their growth and development.

It is highly recommended that the parents are advised on the importance of ensuring that their children are always in school. Further, the study recommends that the government should have strict rules and guidelines that will discourage the child neglect, which was noted as the major cause of high Grade 2 educational wastage. As stated, Wacuka's (2020) study is guided by Urie Bronfenbrenner's Ecological System Theory while the current study is guided by the Functionalism Theory. Wacuka's study is of help to the current study regarding parental child neglect, which is the focus of this study.

Silva (2020) researched on child abuse and neglect as the most common types of child maltreatment that impact child well-being. The main aim of Silva's thesis was to find out about the prevalence of child abuse and neglect issues in Sri Lanka. In addition, it aimed to reveal the lack of policies, legislation and services to prevent the children from child abuse. The qualitative research was carried out using primary and secondary data. Silva's (2020) findings of reveal that child sexual abuse, neglect and corporal punishment are the most prevailing child protection issues in the country. Moreover, the findings reveal that poverty is the main root cause for the majority of child prostitution and child sex tourism, and all other forms of child abuse and neglect problems. Furthermore, the lack of policies, cultural norms and poor awareness of people on child protection issues have worsened the situation. Despite currently established policies and laws related to child protection, Sri Lanka has a long way to go to achieve globally accepted child protection standards. Silva's (2020) qualitative study used primary and secondary data while the current study is also qualitative but used secondary data from the selected Sesotho drama texts. Another difference is that Silva's study focused on child abuse and neglect, so the discussion of child abuse and neglect informed the current study.

Krieger (2021) researched on the relationship between social support and childhood trauma on resilience. This quantitative study used a correlational design to test any relationship between childhood trauma experience levels and resilience against life challenges in adulthood. The theoretical framework used for this study was Barnes' Social Support Theory. The main findings show that social support has a favourable effect on those with mental illness.

Adequate social support is, therefore, beneficial for improving the well-being of the individuals with mental illness. Future research can focus on childhood trauma by examining the effects of acute, repetitive and chronic trauma on the adults with mental illness's

resilience to cope with the life's challenges. The findings of this study have implications for positive social change, as the emphasis is on the value of social support systems for enhancing the quality of life for the individuals with mental illness. These findings can lead to positive social change by demonstrating that the individuals with mental illness benefit when receiving social support. The current study is qualitative whereas Krieger (2021) study is quantitative. Krieger (2021) study uses Barnes social support theory while the current study uses Functionalism Theory.

Still on social support, Musella (2021) investigated the role of perceived social support as a mediator in the relationship between childhood trauma and social anxiety. Musella's study assumes that social support, the experience of being valued, respected, cared about and loved by individuals present in a person's life, would mediate the relationship between childhood trauma and social anxiety in a sample of college students.

Furthermore, it was assumed that gender would moderate the relationship between childhood trauma and social anxiety. The current study analysed emotional abuse (EA), emotional neglect (EN), physical abuse (PA), physical neglect (PN) and sexual abuse (SA) separately.

Contrarily, the findings revealed that gender did not moderate the relationship between childhood trauma and social anxiety. Musella's (2021) study is important to the current study on the role of perceived social support as a mediator in the relationship between childhood trauma and social anxiety which the current study focuses on the role of neighbours in the selected Sesotho drama texts.

Güçlü, Şahin and Körpe (2022) examined the perceptions of the parents of the children who are victims of negligence and abuse in Turkey regarding the concept of maltreatment. Their focus was on how to determine the abuse behaviours of parents and the emotional outputs of these behaviours. In the qualitative study, a phenomenology research design was employed. The data were collected from the parents of the children who are the victims of neglect and abuse and who receive service from the Ministry of Family and Social Services. Güçlü et al.'s study support is received from the Ministry of Family and Social Services while, in the current study, the characters get support from the neighbours. Even though Güçlü et al.'s (2022) study is on Turkey while the current study is on Lesotho, their discussions of child abuse and negligence will be considered.

Mothabeng (2022) researched about the factors contributing to child neglect amongst young mothers incarcerated for neglecting their children. The chief concern was a female correctional institution in Maseru, Lesotho. In Maseru, Lesotho, the study aimed to examine the factors that contribute to child neglect amongst the young mothers who are incarcerated for neglecting their children. The study is informed by the Problem-Behaviour Theory. In an attempt to provide suitable responses to the research problem, the qualitative phenomenology design was adopted and semi-structured interviews were utilised with four social workers and nine young mothers to collect the data. Thematic analysis was useful in identifying the themes and sub-themes from the data gathered.

The observation is that child neglect amongst young mothers is extensive, and that young mothers' poor background in terms of poverty increases the rate of child neglect. The young mothers also neglect their children because unemployment; limited knowledge that leaves a child unsupervised, and this is a criminal offence; the maternal history of childhood abuse; lack of social support; mental illness; and in some cases, spiritual attacks. The findings also show that the most prevalent sub-types of child neglect were supervisory neglect and physical neglect. Mothabeng's (2022) study is beneficial to the current study in child neglect which the focus of the current study.

Yusuf (2022) investigated preventing domestic violence towards women. This study examined the intervention methods and tools available for domestic violence survivors in Nairobi, Kenya. Furthermore, the aim was to contribute to the area's knowledge and to discover if further research can be done. The findings of this study have highlighted the importance of educating and empowering the population, specifically women and teen girls, about domestic violence and its harm. Besides this, the lack of financial support and investment in communications platforms were some factors that hindered the service providers from assisting the survivors. Yusuf's (2022) study is in Nairobi, Kenya while the current study is from selected Sesotho drama texts in Lesotho.

Rizky (2023) investigated on the oppression towards the main female characters in Rao's *Girls Burn Brighter*. The study aimed to examine the oppression of the main female characters as revealed in the novel through literary devices. The perception of the women's inferiority in society has created significant issues as the oppression of women. This study used a sociological approach since the novel raises the social phenomena, such as female oppression, which is examined through the perspective of feminist literary criticism.

Rizky (2023)'s study applied Iris Young's Theory of Oppression to explore the forms of oppression. Rizky (2023) also used Kimberly Crenshaw's Theory of intersectionality to look at the factors of oppression experienced by the main female characters. The findings of this study found that the main female characters, Poornima and Savitha, experience oppression of marginalisation, exploitation, powerlessness, cultural imperialism and violence. They experience marginalisation in terms of limited access to resources, exploitation in both sexual and labour aspects, and violence that affects their lives physically and sexually. Poornima experiences powerlessness in accepting mistreatment, and cultural imperialism that reinforces societal expectations for women. Rizky's (2023) study is relevant to the current study on the exploitation of the female characters which the current study is going to focus on in the selected Sesotho drama texts.

## **1.5 Theoretical Framework**

This section presents the theories to be applied in the analysis and discussion of data in this study. Stam (2007) asserts that a theory is an interpretation of observations that directs a study, helps us forecast behaviour and enables us to intervene. Hence, according to Leedy and Ormrod (2005), a theory is an organised body of concepts and principles designed to explain a specific phenomenon. Therefore, this study adopts the Functionalism Theory (FT), which is used as an analytic tool in the analysis section.

### ***1.5.1 Functionalism Theory***

This study is underpinned by the Functionalism Theory, which was first proposed by Emile Durkheim, a French sociologist in the 1890s. Functionalism Theory focus on community and order. As seen in Crossman's (2020) study, the Functionalists say that community coherence and order are dependent on the existence of common norms, values and practices that govern and direct the people's conduct. Despite the status quo that the proponents say should be maintained, Robert Merton counteracted the proponents by stating that solidarity can be disrupted by the dysfunctions of some social institutions within the society.

Regarding theoretical underpinnings, it is believed that theories have a greater influence on the results. For instance, Crossman (2020) investigated the effects of an institutional breakdown in a society, drawing from the functionalist perspective. Crossman stated that Émile Durkheim, the pioneer of the Functional Theory, criticises societal shifts during his period, notably in how industrialisation and modernisation affected social cohesiveness and

solidarity. His research focused on how the traditional forms of solidarity, based on shared cultural values and norms, were being weakened by the transition to a more individualised and specialised society. Durkheim was concerned that these developments might result in isolation, a state of normlessness or moral disorientation in which individuals feel estranged from society and its ideals. He claimed that preserving social links and collective consciousness is critical to preventing such disorders.

Crossman (2020) addressed these topics regarding Durkheim's theories, highlighting how social changes affect community cohesiveness and stability. It implies that as social conditions change because of economic disruptions, societal shifts or technological breakthroughs, these changes may have an impact on how people interact in a society and preserve social order. Hence, Williams (2023) investigated Durkheim's thoughts on the various varieties of solidarity and its consequences for social order and stability. Durkheim's insight has remained relevant in sociological ideas of solidarity and social transformation.

Other pioneers are Alfred Raddiffe-Brown, Talcott Parsons, Robert Merton and others. Crossman (2020) is likely to examine how various functionalists understand and use these principles differently. Some researchers may place a greater emphasis on identified functions, whilst others may go further into identifying latent functions and their consequences for social dynamics. Understanding these distinctions enables sociologists to examine the various functions of social structures and institutions in sustaining social order and change.

Despite the proponents' assertion that the status quo should be maintained, Crossman (2020) points out that Robert Merton (1938) responded by arguing that solidarity can be broken by the dysfunctions of various social institutions in society. Functionalists think that social institutions fulfil certain tasks that contribute to societal stability and function. When these institutions fail to perform their functions efficiently, it can result in various types of societal instability and dysfunction. Crossman's (2020) approach is likely to stress how the breakdown or malfunction of social institutions in conveying norms can result in individual obstacles, as well as societal problems. The example of getting up early shows how seemingly slight mistakes in norm transmission may have a substantial impact on the people's social integration and success in life.

Other than the failure of some social institutions, Trueman (2015) states that Durkheim (1890) has identified social anomie, in which society deviates from values that encourage

social cohesion and solidarity. Durkheim's view is that a society in this state of anomie neglects the shared norms and values: it lacks collective consciousness, so it is in the condition of *normlessness*. Aside from the breakdown of some social institutions, Durkheim (1890) defined social anomie as occurring when society deviates from the principles that promote social cohesiveness and solidarity. Durkheim believes that a society in a state of anomie ignores shared norms and values because it lacks collective awareness, resulting in normlessness. Trueman (2015) is likely to explain how Durkheim and his colleagues looked at these processes, emphasising their concerns about the impact of fast modernisation on social order and stability. Their research continues to have an impact on comprehending the complicated interaction between societal change, cultural norms and social cohesiveness.

According to Crossman (2020), the following are the concepts of Functionalism as derived from the works of Durkheim (1890): social structure, social functions, functions and dysfunctions, equilibrium, collective functioning, social integration, manifest and latent functions, value consensus and value consciousness.

The study employs the principles of value consensus, value consciousness, dysfunction and collective functioning. According to McLeod (2008), value consensus or value awareness is the collective agreement or shared knowledge of rules and values in a community. This notion is strongly related to the functionalist approach in sociology, notably as stated by Émile Durkheim and his followers.

The concept of value consensus, as explained by McLeod (2008) and, more widely, in the functionalist approach, may analyse the role of neighbours in a community or society.

Crossman's (2020) shows how dysfunction within social institutions may damage social cohesiveness by failing to carry out their tasks and obligations properly to discuss child abuse and neglect. This viewpoint emphasises the interdependence of social institutions and their collective influence on the society's well-being and stability. The concept of dysfunction has been applied where the social institutions fail to support their neighbours. The idea of dysfunction within the framework of sociology, and particularly from a functionalist perspective, may be employed to examine the circumstances when social institutions fail to assist neighbours effectively.

Crossman's explanation of anomie focuses on how differences between agreed standards and norms may hinder social co-operation and harmony. The notion continues to exist. Anomie,

as defined by Émile Durkheim and employed in the sociological study, can highlight circumstances in which the neighbours or individuals within a community fail to carry out their responsibilities successfully. According to Crossman (2020), social evolution, value consensus, social order, collective functioning and preservation of social stability are the essential concepts of structural functionalism. The study, therefore, applies the principles of collective functioning, value consensus or value consciousness. Value consensus or value consciousness is a collective set of norms and values, which consolidate a society into a coherent unit (Nickerson, 2024). The principle will be used to determine forms of abuse, type of support and impacts of support by neighbours in the selected text *Lefa la Ntate, Peo Eo e Jetsoe ke Mang?* and *Mosali Eo u 'Neileng Eena*.

## **1.6 Research Methodology**

This section outlines the methodological approach of the study based on the role of neighbours offering social support to other neighbours in the selected Sesotho drama texts. Warren (2020) defines research methodology as an outline of how a given piece of research is carried out. It is the plan of methods that are used. In support, Surbhi (2018) explains that research methodology is a system of methods that are used scientifically to solve the research problem and to reach a new conclusion. In this regard, methodology is taken as a tool to apply and solve research problems. Research methodology includes the entire plan and guiding principles of a study, such as the theoretical framework and approach. The main principle that directs the investigation is a research approach (Dawson, 2019). Therefore, this section comprises sampling, data collection and data analysis.

### **1.6.1 Research Approach**

There are two main methods of research, which are quantitative and qualitative (Kassu, 2019). On the one hand, Creswell and Creswell (2018) states that the quantitative method involves gathering numeric information through instruments, such as surveys, questionnaires or observation. This means that quantitative deals with numbers. On the other hand, Bhandari (2023) and Jain (2023) describe a qualitative approach as an approach that entails gathering and examining non-numerical data (text, audio, or video) to comprehend ideas, viewpoints or experiences. The current study adopted qualitative methodology as a research approach.

According to Denzin and Lincoln (2018), qualitative research is a situated attempt that helps to place the observer in the world. This implies that qualitative research concentrates on the specific circumstances and settings of the research participants. Acknowledging the different

circumstances that form the participants' experiences to comprehend phenomena in their natural contexts is opposed to aiming for the outcomes that can be generalised across many settings. Davis (2012), qualitative research also examines how language and behaviour in natural environments convey information. This approach even enables the researchers to investigate phenomena in their natural environments.

The qualitative approach is an interpretive, naturalistic approach to the world. Thus, an interpretive, naturalistic method in qualitative research places a strong focus on comprehending and interpreting the world in its naturalistic setting, paying particular attention to the contexts and meanings that hold significance for the participants. Grad (2015) states that the systematic investigation of social phenomena in their natural environments is known as qualitative research. These phenomena can include, but are not limited to, how the people act in groups and individually, how they perceive different elements of their lives, and how relationships are shaped by encounters.

It is worth mentioning that this study employed the qualitative method because the data that were collected and analysed used the words and sentences ascribed to explain the role of neighbours on the situations of child abuse, emotional abuse and family negligence in the selected Sesotho drama texts. Hence, the researcher could even give deeper insights into the role played by the neighbours from the selected Sesotho texts. Therefore, the study uses qualitative research approach to investigate how Mahalefele (1993), Khaketla (1954) and Mokete (1997) portray the role of neighbours on the situations such as child abuse, emotional abuse and family negligence in their literary work *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*.

### ***1.6.2 Sample and Sampling Technique***

A sample is a subset of the population, which one is studying, and is selected for the actual research study (Trochim, 2007) while Easton and McColl (1997) view sampling as the process of selecting units, such as people, organisations from the population of interest so that the researcher may fairly generalise the results back to the population from which they were chosen. Sampling is also seen as the process of selecting a representative group from the population under study (McLeod, 2019). According to Kvale and Brinkmann (2015), in qualitative research, a sample of a population is selected for any given study. This implies that a well-selected sample is taken from a broader population in qualitative research in order

to offer comprehensive, contextually rich insights into the subject of study. The samples of the study are three selected Sesotho drama texts namely, *Lefa la ntate*, *Mosali eo u nneileng eena* and *Peo ena e jetsoe ke mang?*

The most common three sampling methods are purposive sampling, quota sampling, and snowball sampling (Kvale & Brinkmann, 2015). In this research, the researcher used purposive sampling, which is more specific concerning sizes. Purposive sampling, according to Heath (2023), is a sampling technique that is frequently used in qualitative research. It enables the researcher to concentrate on the particular areas of interest and collect in-depth data. McCombes (2019) specifies that a purposive sampling is a type of non-probability sampling in which researchers use their discretion to select population individuals to participate in their study. This sampling technique can be characterised as judgmental, selective or subjective.

Therefore, present study has purposively selected three texts, namely, *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*. These texts were purposively chosen with the belief that they would enable the researcher to uncover the role of neighbours who support other neighbours on the situations of child abuse, emotional abuse and family negligence.

### **1.6.3 Data Collection**

Data collection is the process of gathering and analysing data on relevant variables in a predetermined way so that the researcher can test theories, assess findings and respond to research questions (Kobir, 2016). In support, Duggal (2021) points out that data collection, which can be divided into two categories: primary and secondary, is the process of obtaining, evaluating and analysing precise data from a range of pertinent sources to provide answers to research questions. This implies that data collection is a process in which the researcher follows by collecting responses to the research problems.

Primary data is the first-hand information gathered by the researcher from sources such as surveys, observations, questionnaires, and interviews (Ajayi, 2017). This denotes that the primary data is authentic, first-hand information that the researchers collect using techniques, like questionnaires, observations, surveys and interviews. In contrast, secondary sources deal with data and information already collected by organisations or agencies, being written in the past and represented by magazine articles, websites, government publications and

others (Ajayi, 2017). In summary, secondary data refers to the data and information that have previously been gathered, examined and presented by other people or organisations. These sources were gathered and recorded by different organisations in the past rather than being produced by the researcher. There are many ways to acquire data for qualitative research, such as individual or group interviews, observations and textual or visual analysis (from books or movies, for example) (Gill et al., 2008).

In the current study, the data were collected from the books. Using books or any form of documents as data collection is also known as documentary analysis. Documentary analysis is the processes used to classify, look into, understand and point out the limitations of physical sources, most frequently written documents, whether in the public or private domain (Mogalakwe, 2009). Therefore, the current study used a documentary analysis, a secondary data collection method, because the study uses selected drama texts namely; *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena* to collect data.

#### **1.6.4 Data Analysis**

Data analysis is the methodical application of logical or statistical approaches to represent, outline and interpret data (Winkle-Wagner, 2018). After the collection, data was analysed using content analysis. This method is used in a qualitative research to analyse the text. According to Luo (2023), content analysis is a research methodology that recognises communication patterns in a collection of written, spoken or visual materials. In this study, the content was analysed by picking the words that are ascribed to the sentences to unfold the role of neighbours in the selected texts namely; *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*. Therefore, the relevant sentences were picked, analysed and interpreted. The data in the study were formed by adopting principles of Functionalism Theory.

### **1.7 Organisation of the Study**

To facilitate understanding of the objectives of the study, the research is organised as follows: Chapter One introduces the study by presenting the background and contextualisation of the study, the statement of the problem under investigation, the aim, as well as the research questions, assumptions and the significance of the study. The chapter also represents the review of related literature, theoretical framework and methodology. In Chapter Two, the focus is on the investigation of the situations that need social support in the selected Sesotho drama texts. Chapter Three focused on the investigation of the types of social support offered

to the characters in the texts, whereas in Chapter Four, the discussion is on the impact of social support. Chapter Five concludes the study by summarising the findings and making recommendations.

## **1.8 Summary**

The study was introduced in this chapter. This chapter provided the study's background information and put the problem statement in context. It emphasised the goals and purpose of the research and its significance. It explored the relevant literature, as well. The methods and theories that are used in the data collection and analysis were also covered in this chapter. Lastly, the chapter provided an overview of the structure of the study.

## CHAPTER TWO

### ABUSE AND NEGLECT AS PRESENTED IN *LEFA LA NTATE*, *PEO EO E JETSOE KE MANG?* AND *MOSALI EO U 'NEILENG EENA*

#### 2.0 Introduction

The previous chapter has introduced the study. The current chapter starts by giving a synopsis of the Sesotho selected drama books, namely, *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*. This chapter is divided into sub-themes to answer the first research question. The study identifies child abuse, emotional abuse, family negligence, child negligence, alcohol abuse and teenage pregnancy in the selected Sesotho texts. In this chapter, the researcher employs the Theory of Functionalism to analyse data.

#### 2.1 Synopsis of the Texts

This section gives a brief synopsis of the selected Sesotho books in the present study. The present study first gives a synopsis of *Lefa la Ntate* by J.M. Mahalefele, then *Peo Ena e Jetsoe ke Mang?* by C.M. Mokete and *Mosali eo u 'Neileng Eena* by N.M. Khaketla.

##### 2.1.1 The Synopsis of *Lefa la Ntate*

*Lefa la Ntate* is a drama book that was written by J.M. Mahalefele in 1993. The title *Lefa la Ntate* can be translated as 'my father's inheritance'. The drama in *Lefa la Ntate* unfolds through the life of 'Masehloho who is a widow. 'Masehloho is survived by a son Theriso who is still a minor. In Sesotho, when a man dies, his wife and children remain within the family, and they are taken care of by the wife's brother-in-law.

In *Lefa la Ntate*, Makopo is a younger brother to 'Masehloho's late husband and is supposed to look after and safeguard his brother's property, including his wife and child, and make sure that they are safe. Makopo is a hostile person towards his widowed brother's wife over what has been inherited. Now that his brother is dead, he sees his chance to take the property of his late brother because he is the one left in the family.

Makopo is a typical Mosotho man who believes in Sesotho culture whereas 'Masehloho is a Christian, and as such, she is against some of the cultural practices, like *ho keneloa* 'levirate'. However, Makopo seems to be threatened by the presence of Theriso, his brother's son. Theriso is the only child of 'Masehloho, and he is the one who is supposed to be the heir of his father's inheritance. However, Makopo decides to claim that he is the one to take over on

behalf of his late brother. He forced Theriso out of school and orders him to look after the cattle, allowing Mahlomola to attend school without looking for his father's animals. Through 'Masehloho's efforts, Theriso escapes his uncle's traps and survives to be a teacher.

It is reasonable that Makopo's patriarchal power allows him to maintain the well-being of his late brother's house and property. Certain people assisted 'Masehloho during her struggle, and those people are, including 'Mamahlomola, the wife of Makopo; 'Mamosele; Moruti; and Mabeea.

### **2.1.2 Synopsis of *Peo Ena e Jetsoe ke Mang?***

*Peo Ena e Jetsoe ke Mang?* is a drama book that was written by C.M. Mokete in 2003. The title *Peo Ena e Jetsoe ke Mang?* can be translated as 'who sow this seed'. The story in *Peo Ena e Jetsoe ke Mang?* unfolds through the life of Lisebo, a child of Lethola and 'Malisebo. 'Malisebo is a drunk and has neglected the family, and the whole family is taken care of by her child, Lisebo.

As indicated that 'Malisebo drinks alcohol, failing to take care of her husband and her child, Lisebo, the latter plays her mother's role. With the regular absence of the wife, Lethola takes advantage of her daughter by abusing her sexually. Lisebo becomes pregnant by her father. Some people support Lisebo in her journey of life. There are the people from the school where she attends who are concerned and worried about Lisebo's future when they realise that she is not attending school well because of what she encounters in the family. Lisebo ends up having a child with her biological father.

### **2.1.3 Synopsis of *Mosali eo u 'Neileng Eena***

*Mosali eo u 'eNileng Eena* is a drama book written by N.M. Khaketla in 1954. The title *Mosali eo u 'Neileng Eena* can be translated as 'the woman you gave me'. This is a story about a young protagonist, Tseleng, who lost her mother at a very tender age. She is, therefore, raised by her aunt, 'Malitaba, who ill-treats her. Tseleng is given a lot of work to do. Even though she is a minor, she works excessively. Tseleng had a friend called Thato, who was always on her side during the struggles of life. These two girls can be called best friends because they even have a motto when calling each other; they can just say *mathe le leleme* 'saliva and tongue', meaning that they are inseparable. This is the indication of how they are in their friendship.

Tseleng and Thato love and support each other to an extent that they can be considered best friends. 'Mathato, as a mother to Thato, encourages the friendship of these two girls. Tseleng survives the ill-treatment of her aunt because of the support from Thato and 'Mathato.

'Malitaba's hatred for Tseleng reaches a climax when she forces the latter to marry one dumb herd-boy, Sootho. The marriage, however, becomes successful and Sootho recovers. Every time in a prayer, Sootho thanks God for giving him Tseleng as his wife.

## 2.2 Situations that Need Interventions

In Chapter One, it has been indicated that the study seeks to discover the situations that require the neighbours' intervention the selected drama books. As shown, the situations include child abuse, emotional abuse and family negligence.

### 2.2.1 Child Abuse

Child abuse is a non-accidental behaviour by caregivers or other adults that is outside the norms of conduct and may cause physical or emotional damage to children (Venumadhava, Balaraddy & Mavarkar, 2017). This suggests that child abuse is any type of behaviour that is harmful and can cause physical or emotional pain and suffering. The characteristics of child abuse include physical abuse, sexual abuse, exploitation and emotional abuse (Altafim & Linhares, 2016). This implies that child abuse happens in different forms to different people. According to the World Health Organisation (WHO), child abuse includes all the forms of physical and/or emotional ill-treatment, sexual abuse, neglect and negligent treatment and exploitation (World Health Organisation [WHO], 2016; Abbasi et al. 2015). Many perpetrators are parents, teacher or anyone else who should be protecting them (United Nations Children's Fund [UNICEF], 2015). According to the study, child abuse means emotional ill-treatment, neglect and exploitation of a perpetrator to a child.

Child abuse is revealed in *Mosali eo u 'Neileng Eena*, as in extract 1 below:

1. *Uena e le ha u hopola joang, u le ngoananahali e mokaakale? Haila poone ena kapele, u b'u lale u e inetse, u tsohe u e nepola esale hosasa.* (Khaketla, 1954: 8)

'What do you think, as you are a big girl? Grind this maize quickly, then soak it overnight and wake up very early to refine it'.

From extract 1, 'Malitaba talks to her daughter, Tseleng, *Uena e le ha u hopola joang ...* 'What do you remember ...'. The extract further states that 'Malitaba calls Tseleng *ngoananahali e mokaalekale* 'big girl like you'. Lastly, 'Malitaba orders Tseleng to do three

tasks; amongst other things, she has to get up early to *haila poone* 'grind maize'; *u inele poone* 'you soak maize overnight' and *nepola* 'prepare home brew' to make sour porridge.

'Malitaba asks Tseleng, *Uena e le ha u hopola joang ...* 'What do you remember ...'. This implies that Tseleng has to remember her tasks. Tseleng remembers her tasks like a young girl who can think of sweeping, fetching water and washing dishes. According to 'Malitaba, it is like Tseleng can remember things beyond her age and act accordingly. 'Malitaba further says, *ngoananahali e mokaalekale* 'big girl like you'. 'Malitaba refers to Tseleng as a 'big girl', making it clear that she is now regarded as mature and responsible. 'Malitaba gives Tseleng three tasks, signifying her new position as an adult and accountable for the family. She is ordered to grind maize for cooking, which needs more energy from this little girl. She has to soak it overnight and soaking needs some water. Therefore, she has to fetch water to make it easier to grind before she can grind it and grinding also takes more energy as she is going to use stones to grind with her hands.

Generally, Tseleng is expected to perform three tasks within the family, reflecting her role as an adult member who must contribute significantly to household tasks. She also has to make sour porridge, a customary dish that needs to be prepared carefully. These duties are depicted as a lot of work, which is an indication of the significant time and effort required to handle these common home chores. 'Malitaba is not helping her daughter, Tseleng, who is still young. Age-wise, Tseleng is a young girl who can only sweep, wash dishes and fetch some water. However, 'Malitaba qualifies her to be a responsible person by calling her a big girl. 'Malitaba does not lead by example; she orders this little girl as if she knows what she is supposed to do.

According to Altafim and Linhares (2016), child abuse characteristics include physical abuse, sexual abuse, exploitation and emotional abuse. The behaviour of 'Malitaba regarding the tasks given to Tseleng is portrayed as exploitation. In this study, exploitation is when individuals are forced to work under harsh conditions. Tseleng is a girl child, who should be taught how to grind maize by 'Malitaba. She should also be taught how to prepare sour porridge, but 'Malitaba put everything to her when she says Tseleng is *ngoanahali e mokalekale* (a big girl). This shows that 'Malitaba is justifying to Tseleng that she should consider herself as a fully grown woman who can do all what other women do. However, Tseleng is still a young girl who looks up to her mother for food. According to 'Malitaba, Tseleng must act beyond her age.

'Malitaba, when using the suffix *-hali* 'big', denotes that this little girl should think like a grown-up and mature woman. The tasks, such as grinding maize 'quickly', soaking it overnight and waking up very early to refine it, have to be performed by the women for their husbands. Surprisingly, 'Malitaba looks up to Tseleng to prepare herself food and the entire family. The three mentioned tasks given to Tseleng match with the Functionalist perspectives on value consensus, where each member's position is crucial for the smooth running and stability of the family. Tseleng's acceptance and performance of the three tasks of grinding this maize quickly, then soaking it overnight and waking up very early to refine it indicate her connection with the society's expectations and the communal ideals that ensure social cohesion and continuity.

'Malitaba perpetuates the societal presumption that adulthood and maturity entail heavy burdens. The cultural consensus on gender roles and familial responsibilities includes this expectation, which states that older or more responsible family members should pitch in more with domestic work. This is regarded by the Functionalism, which it states that the society is held together by the shared values and norms that create social unity. Tseleng performs duties, such as preparing and soaking maize, grinding it and creating sour porridge, and these are regarded by the Functionalism as child abuse. These chores are presented as a lot of work, underlining the considerable role that Tseleng must play in preserving the family's everyday functions. In support, Luthar (2016) adds that many researches emphasised the negative consequences of parents, placing excessive demands and tasks on their children. He further indicates that research suggests that these kinds of demands can cause the children to have stress; their anxiety levels may rise and their general mental health may even decline. According to the Theory of Functionalism, 'Malitaba is dysfunctional while Tseleng is functional. Being dysfunctional is not to act accordingly while being functional is to act according to the expectation of the society.

'Malitaba further piled a lot of the women's works on her girl, Tseleng, as shown in extract 2 below.

2. ... *u hopola ho tla ritella malom'ao neng; motoho oa bana oona u o haile neng; le phofo ea ka ea leshelehele e felile, e se k'aba u lebetse?* (Khaketla, 1954: 8)

'.... when you are thinking of preparing some beer for your uncle; when are you going to refine it; and the mealie meal for porridge is finished, have you forgotten'?

In quotation 2 above, 'Malitaba is talking to Tseleng, saying, *u hopola ho ritella malomao neng?*, which translates as 'when are thinking of preparing some beer for your uncle'? 'Malitaba further asks Tseleng to also grind dough for sour porridge meant for the children. 'Malitaba says, *motoho oa bana o o haila neng?* Lastly, 'Malitaba makes Tseleng aware that her mealie meal that makes soft porridge is finished *phofo ea lesheleshele e felile*, 'the mealie meal for porridge is finished' as such Tseleng should consider grinding sorghum for soft porridge. Tseleng performs all the mentioned tasks all alone and finishes them up.

'Malitaba is giving Tseleng extra duties to perform, such as *u hopola ho tla ritella malom'ao neng?*, which translates as, 'when you are thinking of preparing some beer for your uncle'? Preparing traditional beer for the uncle is quite a lot of work that needs more energy. It involves fetching wood, preparing fire and collecting water to be used in brewing. The process of cooking before brewing is also a long one. 'Malitaba further ordered Tseleng to grind dough to refine it for sour porridge meant for the children (*motoho oa bana o o haila neng*). On top of that, the process of preparing the ingredients for sour porridge for the children is also a tiresome one. It requires firewood and water; all of which need to be fetched away from home. That requires time and energy. Lastly, 'Malitaba makes Tseleng aware that a mealie meal that cooks soft porridge is finished (*phofo ea lesheleshele e felile*), and as such, Tseleng should grind sorghum for soft porridge. Tseleng, performing all the mentioned tasks all alone, finishes them up.

As mentioned earlier, Altafim and Linhares (2016) note that the characteristics of child abuse include physical abuse, sexual abuse, exploitation and emotional abuse. Just like quotation 1, the behaviour of 'Malitaba about the work assigned to Tseleng is portrayed as exploitation. In this study, it is emphasised that exploitation is when individuals are forced to work under harsh conditions.

The three tasks were given to Tseleng, such as *ho ritella malom'ao* translates as 'preparing some beer for your uncle' and *ho haila motoho oa bana* 'to grind dough for sour porridge meant for the children'. 'Malitaba makes Tseleng aware that *phofo ea lesheleshele e felile* 'mealie meal for soft porridge is finished' so that Tseleng should grind the sorghum for soft porridge. His role or activity matches with the functionalist perspectives on value consensus, where each member's position is crucial for the smooth running and stability of the family unit and society.

Through the lens of the Functionalism, which says that there should be a smooth functioning in the society, it views 'Malitaba's treatment towards Tseleng as child abuse because the latter is exploited by her mother. The Theory of Functionalism advocates for smooth functioning as the aspects of contribution of different parts of social system that function to maintain the entire society. 'Malitaba's actions are not in line with the value consensus, which says that there should be a smooth functioning in the society. According to Functionalism Theory, 'Malitaba is dysfunctional. In support, Luthar (2016) adds that the negative consequences of parents placing excessive demands and tasks on their children is not good. He further indicates that these kinds of demands can cause the children's stress; anxiety levels may rise, and their general mental health may even decline. Weissbourd (2015) confirms how having numerous demands on the children may cause stress and anxiety. Weissbourd has even promoted parenting and educational approaches that support moral growth and emotional health.

Child abuse is further portrayed in *Lefa la Ntate*. Consider extract 3 below.

3. Makopo: (*Ka bohale*) *Theriso! Theriso! Tlo koano! (oa tla) Ke itse Mahlomola a u bolelle u se hlole u ea sekolong. Khutla, u eo lisa: Mahlomola a ee sekolong! Ha u bone u se u rutehile, ngoana lejakane?* (Mahalefele, 1993: 5)

'Makopo: (With anger) Theriso! Theriso! Come here! (he comes) I told Mahlomola to tell you to stop attending school. Go back and look after the animals: Mahlomola should go to school! Are you not aware that you are educated enough, a child of a convert'?

Makopo is calling Theriso with anger (*Ka bohale*) *Theriso! Theriso! Tlo koano! (oa tla)* 'Theriso! Theriso! Come here! (he comes)'. Fuming in anger, Makopo orders Theriso, *u se hlole u ea sekolong* 'do not go to school', meaning that he asks Theriso to leave school and look after the animals. He further calls Theriso *ngoana lejakane* 'the child of a "convert"', which is considered as an insult. It is discriminatory to call other people converts.

Makopo is calling Theriso with anger (*Ka bohale*) *Theriso! Theriso! Tlo koano! (oa tla)* 'Theriso! Theriso! Come here! (He comes). *Ka bohale* 'With anger' is a powerful expression that expresses a strong emotional state. When someone uses this expression, it usually means that they are really irritated, frustrated or unpleasant. The tone of voice, body language and words spoken can all be indicators of this level of emotion. Makopo further says, *Ke itse Mahlomola a u bolelle u se hlole u ea sekolong*, translates as 'I told Mahlomola to tell you to

stop attending school'. Thus, Makopo is committing two forms of child abuse: forcing Theriso out of school and insulting him.

According to the extract 3 above, Makopo is denying Theriso an opportunity to attend school by telling him that he is educated enough. The fact that Makopo has denied Theriso the right to education is an evidence of his influence over him; child abusers frequently employ anger to control their victims. By preventing Theriso from developing educationally and being independent, this limitation breeds despair and feelings of failure. He will find it more difficult to escape Makopo's influence since it fosters dependence. Makopo manipulates Theriso with shame and anxiety by separating him from his classmates.

Makopo also says, *Khutla, u eo lisa* 'Go back and look after the animals. This statement, 'Go back and look after the animals', usually refers to directing someone to take up an obligation or duty that involves taking care of animals. This might include taking care of their environment, feeding them or making sure that they are in good condition. It is a simple instruction that suggests the speaker wants the listener to pay attention to the animal's needs and end up being futureless as a shepherd. Another point, *Mahlomola a ee sekolong! Ha u bone u se u rutehile ngoana lejakane?* translates 'Mahlomola should go to school! Are you not aware that you are educated enough, a child of a convert'? Mahlomola is being directed to attend school by his father, Makopo, who implies that this is important for Mahlomola's education or personal growth. Theriso is also being addressed by Makopo, who challenges Theriso's belief that he is educated enough in a Christian setting. In Sesotho, when one calls the other person *lejakane*, it is an insult, so Makopo is insulting this little boy, Theriso.

The Functionalism, with its principle of value consensus, advocates that the structures within the society should be in agreement so that there can be smooth functioning in the society (Macionis & Gerber, 2018). According to the Theory of Functionalism, when Makopo denies Theriso the right to education, he abuses him and leaves him unpeaceful, yet Makopo is the one who should provide absolute protection to Theriso. As a result, Herman (1992) points out that child abuse as a kind of abuse includes controlling behaviours, manipulation and psychological harm that affects the person's self-esteem and emotional well-being. In support, Brown (2021) argues that abusers often want to control all the elements of the victim's life, including their thoughts, feelings and behaviours. Makopo further administers physical abuse on Theriso.

Child abuse is lastly portrayed in *Peo ena e jetsoe ke mang?* in quotation 4 below.

4. *Monna ke oa ka ausi. Ngoana eena o tla phehela ntat'ae; a mo hlatsoetse; a b'a mo aenele. Ke phetho, ke tu!* (Mokete, 1997: 7)

'The husband is mine, sister. The child will prepare food for her father, wash for him and even iron for him. That is all, finish and klaar!'

In quotation 4 above, 'Malisebo is talking to 'Malitaba, telling her that *monna ke oa ka ausi*, which translates 'the man is mine, sister'. This basically means that the husband belongs to 'Malisebo. This can suggest that 'Malisebo is addressing the other person, her sister or someone whom she calls sister when she is claiming the man as her spouse and reminding them of this relationship.

'Malisebo further says, *Ngoana eena o tla phehela ntat'ae; a mo hlatsoetse; a b'a mo aenele. Ke phetho, ke tu!* translates as 'the child will prepare food for her father, wash for him and even iron for him. That is all, finish and klaar!' 'Malisebo highlights a shift in roles within the family by expressing delight in giving her daughter home chores. The child shows responsibility and caring because she is ordered to do cooking, cleaning and ironing for her father. The tasks that 'Malisebo is ordering Lisebo to do need more energy for this little girl. Levine (2020) shows how this burden, especially on the children from homes, can cause stress and mental problems in young people. The expression 'that is all, finish and klaar!' might imply that these duties are thought to be enough or the only ones she must perform in her capacity. It emphasises a sense of restriction, maybe suggesting that her contributions are limited to certain household responsibilities. In short, the sentence suggests a division of labour in which these particular acts of service determine her worth.

Through the lens of the Theory of Functionalism, with its principle of value consensus, supports the smooth functioning in the society. This implies that 'Malisebo, as a family woman, is expected to foster function by cooking and washing for her husband so that the child could copy and imitate her. This kind of work needs more energy, especially from a grown-up woman, like 'Malisebo. Lisebo's promise to cook for her father is an order from 'Malisebo as she is the one to do, to emphasise the value of nurturing and providing for others in their family. Giving Lisebo chores, like cooking, laundry and ironing, demonstrates that giving a young child work that is excessively difficult or physically tough might be not appropriate. Adult tasks should not be placed on the children at the price of their education, leisure time and sleep.

This arrangement represents the traditional family values that teach the children to help out around the house. 'Malisebo's pride seems to indicate a strong bond and confidence in her

daughter's skills. It also suggests that household skills are being passed down, strengthening ties within the family. All things considered, this instance highlights the value of co-operation in the family and the satisfaction that results from carrying out parental responsibilities.

The cultural expectation of a married woman is that a woman is considered a nurturer of the family. This implies that a woman is the one who takes care of her household chores. This includes taking care of the children and the husband while the husband is the provider. United Nations (UN, 1989) argues in Article 5 that the children need to be cared for by their parents or guardians. This right is an international treaty ratified by nearly every country in the world. Therefore, 'Malisebo's actions of arriving home late and not taking care of the family members are considered as not in line with the UN treaty and the Theory of Functionalism, which advocate for moral and ethical values by parents to their children.

About child abuse in the present situation, the South African Police Service (2024) asserts that in Klerksdorp, a 38-year-old mother was assaulting and abusing her children, who were between the ages of three weeks and 13 years, hitting them, throwing them against the wall and depriving them food. South African Police Service indicates that in another case, the Klerksdorp regional court sentenced another 38-year-old mother to five-year-imprisonment in connection with the charge of assault with intent to do grievous bodily harm (GBH). This implies that child abuse is a problem that affects the whole world.

### **2.2.2 *Emotional Abuse***

Emotional abuse is any act, including detention, isolation, verbal assault, intimidation, or any other treatment, which may diminish the sense of identity, dignity and self-worth (Tracy, 2001). This suggests that emotional abuse means any pattern of behaviour that is meant to control, manipulate or intimidate someone else. According to Tracy, emotional characteristics of domestic violence include threats, lack of respect, humiliation, lack of recognition, neglect and all the forms of psychological manipulation aimed at subduing the rights and freedom of a person. Existing researches indicate that emotional abuse is the most common form of abuse (Foster, Olson-Dorff, Reiland & Budzak-Garza, 2017) with physical abuse being the most reported (Tillman et al., 2015) and sexual abuse being the least reported (Foster et al., 2017). According to the study, emotional abuse means isolation, verbal assault, intimidation, or any other treatment, which may diminish the sense of identity, dignity and self-worth. In this section, the study discusses emotional abuse as reflected in the selected texts, through the

application of the Theory of Functionalism with its principles of values consensus, which advocates for smooth functioning in a society.

The example below reflects an emotional abuse from *Mosali eo u 'Neileng Eena* where 'Malitaba is inflicting emotional abuse to Tseleng.

5. 'Malitaba: *Etsa kapele, u tlohele ho 'na u nkarabisa joale ka ha eka re bonetse letsatsi hong le uena tjena. Ha ke e-s'o bone ngoana ea se nang thuso tjena ka uena.* (Khaketla, 1971:8)

'Malitaba: Do quickly, stop exchanging words with me as if we were born on the same day. I have never seen a useless child like you'.

'Malitaba talks to Tseleng saying, *Etsa kapele, u tlohele ho 'na u nkarabisa joale ka ha eka re bonetse letsatsi hong le uena tjena*, which translates 'Do quickly, stop responding to me as if we were born on the same day'. From the excerpt, 'Malitaba orders Tseleng, feeling the latter to stop responding to her as if they are agemates. 'Malitaba is trying to undermine Tseleng's ability and the sense of dignity by using cruel remarks.

'Malitaba further says, *Ha ke e-s'o bone ngoana ea se nang thuso tjena ka uena*, translates as 'I have never seen a useless child like you'. 'Malitaba indicates that Tseleng is useless. *Ngoana ea senang thuso* 'a useless child'. It means that, when someone calls somebody useless, it usually indicates that they do not think that they are adding anything important or that they are not carrying out their assigned task or function well enough. The intentional activities of 'Malitaba may cause Tseleng to feel less important and reduced. Tseleng may experience significant emotional effects that compromise her mental and self-worth. Tseleng has to safeguard her health and make efforts to re-establish a more positive activity.

Through the lens of the Theory of Functionalism, with its principle of value consensus, which supports the smooth functioning in the society, the study declares that as emotional abuse. Value consensus, as defined by the Functionalism, is the consensus on common standards and values that preserve social coherence and stability. Saying something, like *ha ke e-s'o bone ngoana ea se nang thuso tjena ka uena* 'I have never seen a useless child like you,' denotes that, what 'Malitaba is saying to Tseleng, is that she is not living up to the standards or expectations of society. This indicates a departure from the general agreement on values, implying that Tseleng is not performing her anticipated duties. According to the Functionalist Theory, such imperfections have the potential to destroy societal stability and order. Based on the Functionalism Theory, 'Malitaba is destroying Tseleng emotionally. Besides violating these common ideals, intentionally undermining another person's feeling of worth, upsets the

balance that promotes civil and productive relationships. Restoring a feeling of fairness and respect can be facilitated by restating these principles and addressing the imbalance.

Another example of emotional abuse from *Lefa la Ntate*, where Makopo inflicts emotional abuse to 'Masehloho, is seen in example 6.

6. Makopo: (*Ka bohale*) *Theriso! Theriso! Tlo koano! (oa tla) Keitse Mahlomola a u bolelle u se hlole u ea sekolong. Khutla, u eo lisa: Mahlomola a ee sekolong! Ha u bone u se u rutehile ngoana lejakane?* (Mahalefele, 1993: 5)

'Makopo: (With anger) Theriso! Theriso! Come here! (he comes) I told Mahlomola to tell you to stop attending school. Come back to look after the animals: Mahlomola should go to school! Are you not aware that you are educated enough, a child of a convert?

Fuming in anger, Makopo orders Theriso to leave school as he says, *u se hlole u ea sekolong*. 'you should stop attending school' Theriso was told to look after the animals. Makopo denies Theriso an opportunity to attend school by claiming that Theriso is already educated. Makopo as the father and guardian in the absence of his brother; he is supposed to be the one protecting and taking care of both 'Masehloho and Theriso, but he is forcing Theriso to leave school. 'Masehloho, as a mother, is supposed to protect Theriso. However, since she is just a wife and a widow, she is afraid of Makopo, so she is unable to confront him.

The fact that Makopo has denied Theriso an education is clear evidence of his control over him. Preventing Theriso from developing personally by attending school and being independent hurt 'Masehloho emotionally, and this limitation breeds despair and the feelings of failure. Theriso might end up as a shepherd. However, if he attends school, he had a chance of becoming a professional; he may be employed and earn a good salary. It is true that even when he is looking after animals, he can be paid little money compared to when he has a profession. Now, he is forced to leave school. There is an opportunity to hire someone to look after animals while both Theriso and Mahlomola attend school. Makopo, as he claims to be the caregiver of his late brother's family, can even look after the animals to give Theriso and Mahlomola a chance to attend school. However, it seems that forcing Theriso out of school is just meant to hurt his mother, 'Masehloho. With this act, Makopo is planning to frustrate 'Masehloho and cause emotional distress to her. 'Masehloho could only feel hurt without being able to intervene because, culturally, Makopo has a right to give orders to his late brother's son. Here, 'Masehloho is left helpless and miserable. In short, Makopo managed to achieve his aim of frustrating 'Masehloho.

The Theory of Functionalism, with its principle of value consensus, which advocates that the structures within the society should be in agreement so that there can be peace within the society (Milton, 2007), confirms that Makopo commits emotional abuse to 'Masehloho. What Makopo did to Theriso was declared as emotional abuse to his mother, 'Masehloho. This is because when Makopo denies Theriso the right to education, he abuses 'Masehloho's emotions and leaves her unpeaceful, yet Makopo is the one who should provide peace (stability) and protection within the family. Makopo, as the guardian, is expected to bring peace and harmony in the entire family of his and his brother, but he abuses 'Masehloho emotionally. Makopo further administers physical abuse on Theriso. As a result, Heman (1992) points out that emotional abuse as a kind of abuse includes controlling behaviours, manipulation and the psychological harm that affects a person's self-esteem and emotional well-being. In support, Brown (2021) argues that emotional abusers often want to control all the elements of the victim's life, including their thoughts, feelings and behaviours.

Another example in 7 below is the citation from *Lefa la Ntate* where Makopo further inflicts emotional abuse on 'Masehloho.

7. *U mo rutile hampe! Ha ke arabiso e ha ke buoa! Haeba u batla ke u shapelle le eena tloho! (Mahalefele, 1993:5)*

'You taught him badly! I am not interrupted when I'm talking! If you want me whip with him, come!'

Extract 7 above portrays Makopo fuming in anger, talking to 'Masehloho about Theriso saying: *U mo rutile hampe!* translates as 'you taught him badly', so Theriso is not disciplined because of his mother's teaching. According to Makopo, 'Masehloho is the failure in child upbringing, so Makopo blames 'Masehloho, his brother's wife. Makopo further threatens to use physical punishment. This denotes that emotional abuse is the failure of the family to provide the necessary guidelines and examples.

The section presents Makopo's deep anger with 'Masehloho, accusing her of being responsible for Theriso's stated lack of self-control. Upon saying, *U mo rutile hampe!* 'You taught him badly', Makopo condemns her for not living up to her parental expectations. He thinks that because Theriso was raised under 'Masehloho's supervision, he has unacceptable behaviour. Makopo's frustration with the family's approach drives him to support physical punishment as a remedy, expressing his view that such measures are required. This case demonstrates how Makopo blames 'Masehloho for the family's shortcomings, yet he fails to provide appropriate advice and positive role models, which leads to emotional abuse.

Makopo causes 'Masehloho emotional distress as he blames her of poor child rearing. He threatens her that he will beat her.

According to the Theory of Functionalism, a society is made up of interconnected pieces that work together to keep belongings stable. By using mental and physical attacks, Makopo's activities disturb the equilibrium in this situation. He thinks that this misperception of how constructive social interactions support societal stability justifies the need for various kinds of discipline. His method of blaming and threats creates instability and strife within the family instead of promoting understanding and collaboration. This acceptance of violent methods reveals a lack of understanding of the significance of supportive connections for normal growth. In the end, the Functionalism's beliefs, which favour helpful behaviours that uphold social order, stand in sharp contrast to Makopo's acts.

This section depicts the real-life scenarios where parenting styles and family dynamics seem to have a significant impact on the children's behaviour and development. Makopo's anger towards 'Masehloho's upbringing of Theriso highlights common conflicts between the parents and caregivers over differing parenting styles. He accuses her of failing to discipline Theriso, revealing the blame, which is often placed on one parent when a child's behaviour goes astray. This type of tension can lead to emotional abuse in many families, where one parent's frustrations take the form of rage or punitive measures.

According to the Theory of Functionalism, Makopo's belief that physical punishment is the only solution highlights a problematic approach that can perpetuate the cycles of emotional abuse and neglect. This case shows how poor parenting and unresolved family quarrels may harm a child's emotional and behavioural growth, with long-term effects that go beyond the immediate family setting. Cherry (2023) adds that attachment is an emotional tie formed with another individual. Cherry further indicates that the early ties created between the children and their caretakers have a tremendous influence that persists throughout life. This implies that supportive connections can influence, and in some cases, transform psychological concepts.

### **2.2.3 Family Negligence**

Another identified situation, which needs the neighbour's intervention is family negligence. According to Risser and Murphy (2017), family negligence is a type of abuse that occurs when a parent fails to provide for basic needs, such as food, shelter, clothing and care. Hence,

Morgan and Stresiak (2017) assert that negligence characteristics occur when someone acts in a careless (negligent) manner, causing one individual to get hurt or damage one's property. This implies that negligence is a public problem affecting numerous families in society. In this study, family negligence would mean disregard by the parent to deliver the essential care that results in any type of injury or possible harm to the family.

Below, extract 8 presents family negligence from *Peo Ena e Jetsoe ke Mang?*

8. *Monna ke oa ka ausi. Ngoana eena o tla phehela ntat'ae; a mo hlatsoetse; a b'a mo aenele. Ke phetho, ke tu!* (Mokete 1997: 7)

'The husband is mine, sister. The child will prepare food for her father; wash for him; and iron for him. That is all, finish and klaar!'

In quotation 8 above, 'Malisebo proudly tells her friend that *monna ke oa ka ausi*, which translates as 'the husband is mine, sister'. By declaring that her spouse is hers, 'Malisebo is implying a tight bond or sense of ownership. Such claims are used to denote a close personal relationship or a major influence in someone's life in various cultures. 'Malisebo continues saying, *Ngoana eena o tla phehela ntat'ae; a mo hlatsoetse; a b'a mo aenele. Ke phetho, ke tu!* 'The child will prepare food; wash for him; and iron for her father. That is all, finish and klaar!'. Here, 'Malisebo highlights a shift in the roles within the family by expressing delight in giving her daughter a duty to take care of her husband. She says that Lisebo will cook for her father. In this way, 'Malisebo emphasises the value of nurturing and providing for others in their family. The child performs all these duties by cooking, making laundry and ironing for her father. The expression 'that is all, finish and klarr!' might imply that these duties are thought to be enough, or the only ones that she must perform in her capacity. It emphasises a sense of control, maybe suggesting that her contributions are limited to certain household responsibilities.

In short, the sentence *Ngoana eena o tla phehela ntat'ae; a mo hlatsoetse; a b'a mo aenele. Ke phetho, ke tu!* suggests a division of labour in which these particular duties of service determine her worth. Giving Lisebo duties, like laundry and ironing, demonstrates her increasing maturity and feeling of responsibility. However, 'Malisebo is not leading by example. Lisebo is a young girl to take care of a husband on behalf of her mother. She does not have enough energy to do all these tasks on her own at the same time. This arrangement exemplifies the traditional family values that teach the children to help out around the house. 'Malisebo's pride seems to show a strong bond and confidence in her daughter's skills. It also suggests that household skills are being passed down, strengthening ties within the family.

All things considered, this instance highlights the value of co-operation in the family and the satisfaction that results from carrying out parental responsibilities.

Through the lens of the Theory of Functionalism, its principle of value consensus supports the smooth functioning in the society and family. According to the Functionalism, 'Malisebo commits family negligence since the family woman is expected to foster function by cooking and washing for her husband so that the child can imitate her. However, 'Malisebo is not functioning regarding the family chores.

The cultural expectation of a married woman states that a woman is a nurturer of the family. According to Lesitsi (1991), a married woman is supposed to take care of her husband, their children and the entire household. This implies that a woman is the one who takes care of her household chores, such as cooking, cleaning and general household management, taking care of the children and the husband, while the husband is the provider. This is also supported by Chodorow and Held (2015) that this womanly role, includes taking care of all kinds of domestic work, such as cleaning, washing, cooking, as well as bringing up children and making sure the family is maintained. In this sense, she is considered a wife and a mother, a carer or nurturer, the one who provides for the nutritional needs of her family.

In the family, besides procreation, a woman is expected to be a good and responsible wife to her husband (Chodorow & Held, 2015). This suggests that a woman is supposed to take care of first and main, her husband, attending to all his needs and desires and then the rest of the household roles. UN (1989) also argues that children need to be cared for by their parents or guardians. This right is an international treaty ratified by nearly every country in the world. Consequently, 'Malisebo's actions of arriving home late and not taking care of the family members are considered as violating the UN treaty and the Theory of Functionalism, which advocate for moral and ethical values by the parents to their children. As a homemaker, she is expected to be obedient to her husband, sharing his likes and dislikes.

Another quotation of family negligence from *Lefa la Ntate* after the death of 'Masehloho, where Makopo uses 'Masehloho's place as a shelter for his animals.

9. Makopo: *Ha u hloke ho lula motebong, u tle le tseo u ka li tholang, re tla tla li koalla ka mono ka ha 'Masehloho. (Mahalefele,1993:51)*

'Makopo: You don't need to stay at the cattle-post. Bring what you may find, we will lock them in 'Masehloho's place'.

Makopo is talking to Mahlomola, saying, *ha u hloke ho lula motebon*, ‘you don’t need to stay at the cattle-post’ and continues saying, *u tle le tseo u ka li tholang, re tla tla li koalla ka mono ka ha ’Masehloho*, which translates as ‘bring what you may find, we will lock them in ’Masehloho’s place’. This is a command or statement from Makopo. The message says that Mahlomola should gather or collect the animals that are reachable rather than staying in the cattle-post. The next step is to either lock up or keep these gathered animals in ’Masehloho’s place.

In this context, Makopo is the one giving instructions, while ’Masehloho is the person associated with the location for the storage of gathered animals. It is advised that Mahlomola should not remain in the cattle-post but focus on collecting the animals that can be easily picked. The gathered animals are meant to be kept at ’Masehloho’s place. Makopo is destroying ’Masehloho’s house with the animals.

Based on the Theory of Functionalism, the extract 9 also emphasises the value of teamwork in accomplishing family objectives. Community members show that they are committed to maintaining the shared values, like co-operation and sustainability by banding together to achieve a common goal. The quotation also illustrates how the concept of value consensus is consistent with the functionalist viewpoint. The focus on the resource collection efficiency indicates a common value amongst the community members regarding the significance of resource usage. This shared value ensures that the resources are managed in a way that is advantageous to all. According to the Functionalism, with its concept value consensus, which advocates for smooth functioning, indicates that Makopo is not functional. It also considers him being negligent towards ’Masehloho’s property.

Authority and decision-making are dynamic components of family and community interactions, as this paragraph illustrates. In a ranked relationship, one person provides clear instructions on what has to be done, as seen by Makopo’s direction to Mahlomola. The emphasis on gathering the animals that are conveniently available points to a practical approach to resource management, which is typical in communal or agricultural settings. Real-world family structures, where duties are assigned according to roles and responsibilities, are frequently the setting for such directives. It is important to have defined locations within the families or communities for safety and organisation, as evidenced by the mention of ’Masehloho’s spot as a storage area. According to the value consensus of the

Functionalism, which advocates for smooth functioning, Makopo is not functional and he is considered being negligent towards 'Masehloho's property.

Besides reflecting underlying power relations, example 9 demonstrates how families work together to manage resources and make sure that everyone contributes to the needs of the community. In the end, it emphasises how power and collaboration must be balanced to achieve common goals, a fact that many people deal with daily. Nozick (1974) believes that a property can be acquired as long as it does not harm others. This means that one can claim ownership of unowned resources as long as their use does not interfere with the rights or opportunities of others. Tomassini (2023) asserts that using someone else's property without their permission violates their freedom and reduces them to a tool for personal gain. This denotes that using someone's property without their agreement disrupts their ownership rights and fails to recognise their independence.

According to the study, family negligence means when someone acts in a carelessly (recklessly or negligently), causing one individual to get hurt or damages one's property. Lesotho News Agency (LENA, 2023) states that in Qacha's Nek, a 29-year-old woman has appeared before court for neglecting her 13-year-old son. It further states that the woman is charged with a contravention of section 44 (1) of Child Protection and Welfare Act (CPWA) 2011. It was stated that from 2021 to 2023, the accused unlawfully left her child without providing for his basic needs, such as food, clothes and guidance. The Act states that Section 44 (1) of CPWA points out that a person who abuses, neglect, abandons or exposes a child in a manner is likely to cause the child physical, psychological or emotional injury commits an offence and is liable to conviction to imprisonment. This implies that the issue of family negligence happens even in real-life situation as the news from LENA has been stated.

South Africa Police Service. (2024) indicates that in Potchefstroom, a 38-year-old mother and 46-year-old father in Klerksdorp on Wednesday 21 February 2024 were sentenced for two counts of assault with intent to so grievous bodily harm (GBH), assault, child negligence and culpable homicide. The two accused sentencing emanated from their arrest on May 2021 and October 2021 from the abuse of their five children at Alabama near Klerksdorp. This suggests that negligence is a problem for the entire world, not only in the texts, and not only in Lesotho.

### 2.3 Summary

The chapter was set to analyse the situations that need interventions from the neighbours. This study, therefore, identified the forms of abuse from the selected texts *Lefa la Ntate*, *Peo eo e Jetsoe ke Mang?* and *Mosali Eo u 'Neileng Eena*. It has revealed that there is child abuse, emotional abuse and family negligence. Emotional abuse is administered by Makopo on 'Masehloho by forcing Theriso out of school. Makopo, as the head of the family, does not protect and take care of 'Masehloho's family but abuses his power by torturing the vulnerable people ('Masehloho and Theriso) who need his protection. In conclusion of this chapter, in line with Functionalism Theory, this study concludes that alcohol abuse by a parent can have serious and long-lasting consequences for the entire family.

## CHAPTER THREE

### NEIGHBOURS' SUPPORT IN *LEFA LA NTATE, PEO ENA E JETSOE KE MANG?* AND *MOSALI EO U 'NEILENG EENA*

#### 3.0 Introduction

The previous chapter discussed the situations that affect the actors who need the intervention of the neighbours. The current chapter also uses the Theory of Functionalism with its concept of collective functioning to analyse data. Collective functioning refers to how different parts of society work to maintain the social system's stability and continuation. To explore the role that the neighbours play in resolving the issues and obstacles that other neighbours encounter in the chosen Sesotho drama texts, it is important to consider this concept of collective functioning, which supports family and society. It also ensures the continuation of society. This chapter describes how the neighbours offer support as a will to help and give hope, feedback and social support to one another to help them overcome obstacles and issues.

#### 3.1 Will to Help

The will to help is the intention or desire to support people in need, usually motivated by empathy, compassion or a sense of duty (Dunn, 2013). Authentic concern for the well-being and welfare of others is reflected in the will to help, which can take many forms. Gilbert (2017) also states that the will to help is the essential sign of compassion and love. He felt that creating wholesome connections and communities requires this natural impulse to help others. Some examples of the will to help include listening to someone who is going through a difficult time, providing practical assistance with tasks or projects, giving financial support to those in need, volunteering time and resources for charitable causes or just being there for someone in times of need. According to the study, will to help refers to the essential sign of compassion and love that a neighbour shows to another in times of need for help.

The response in the form of will to help to the situations from **section 2.2.1.** and **2.2.2.** The response of the will to help is reflected in *Mosali eo u 'Neileng Eena* contained in the quotation 10 below.

**10.** Thato: *Ha se joale 'na ke re ke mo fa chelete, a inee naha, a k'a tlohe mono ha 'Malitaba, empa oa hana, ke se bile ke tetse.* (Khaketla, 1971:28)

'Thato: I've long tried to give her money so that she can flee, leaving 'Malitaba's place, but she refused, I've now given up'.

The aforementioned extract describes Thato's attempts to free Tseleng from the harsh situation and tells 'Mathato about the mistreatment that Tseleng was exposed to at 'Malitaba's residence. Thato decided to step in as a friend and neighbour to help Tseleng get away from 'Malitaba's abuse. Thato's gesture of generosity is emphasised when she says, *Hha se joale ke re ke mo fa chelete*, which means 'I have long tried to give her money'. Thato's willingness to help Tseleng to avoid more abuse is demonstrated by this gesture. *Ha se joale*, meaning that it has been for quite several occasions. Even when Tseleng resisted, Thato still maintained her will to help.

It means Thato's act as a neighbour of providing Tseleng money highlights her readiness to give financial support during a difficult period. Thato says *Ha se joale 'na ke re ke mo fa chelete* 'I have long tried to give her money'. Thato says, *a inehe naha, a ka tlohe ha 'Malitaba* means to have 'to flee/escape and leave 'Malitaba's place'. Thato continues saying, *empa oa hana, ke se bile ke tetse*, translates as 'she refused, I have now given up'. Further, Thato's actions as a helpful friend and neighbour demonstrate how important it is for the neighbours to work together to protect one another's safety and dignity. The neighbours who intervene may offer much-needed emotional support, practical aid and a feeling of community in several situations.

Thato's behaviours towards Tseleng in the excerpt outlined to serve as an example of the functionalist idea of collective functioning. Thato illustrates common community ideals of compassion and solidarity by offering assistance and kindness to her neighbour, Tseleng, especially during abusive times. According to Functionalism Theory, communities are harmonious when the members share a common set of basic values and standards. Thato's will to financially help as a neighbour demonstrates how the neighbours maintain or share common values of support and caring throughout their community, which is consistent with this notion. Besides fostering a feeling of community, her supporting position as Tseleng's neighbour highlights the significance of group accountability in resolving problems, like abuse. Thato contributes to the general stability and well-being of her community by practicing compassion and helping others, virtues that foster social unity. Thato's will to help Tseleng in real life serves as an example of the crucial part that the neighbour's role is reflected in resolving the issues of cruelty and abuse within communities. According to the Theory of Functionalism, Thato is functional. Her choice to step in and let 'Mathato know of Tseleng's situation shows compassion and moral responsibility for her neighbour's welfare.

In the end, Thato's will to help highlights the value of group efforts to address and prevent cases of abuse and maltreatment by demonstrating the effectiveness of compassionate intervention in fostering both individual well-being and collective togetherness. Guerrero (2016) claims that the people who take action to help others, particularly in the cases of injustice or abuse, play an important role in preventing future harm and creating social peace. He believes that by acting and providing assistance, the people, like Thato, may influence appreciable change and help to establish a more compassionate and helpful community. Apart from that, DeWall (2016) maintains that those who act positively, such as lending a helping hand to those in need, become role models in their communities. Thato is an excellent example of Bandura's idea of moral agency, which holds that people can behave morally and responsibly toward others in need, by actively helping Tseleng and speaking out against maltreatment. The Sesotho saying: *Motho ke motho ka batho* states that 'people are what make us who we are'. This implies that co-operation is necessary because no man is an island (Lesitsi, 1991). Thato is a good example of actively helping Tseleng.

In *Lefa la Ntate*, will to help is portrayed where Moruti shows his will to help 'Masehloho with Theriso. Mabeea finally meets the church minister and gives him information from 'Masehloho as in extract 11 below:

**11.** Moruti: *Ke ne ke nahana hore na ebe 'mè Exinia a ka lumela ho mpha ngoana eno, ke tsamaee le eena, a mpe a e'o kena sekolo koana moo ke eang.* (Mahalefele, 1993: 9)

Moruti: I was wondering if mother Exinia will agree to give me the child to travel/transfer/relocate with me to attend a school where I am going.

In extract 11 above, Moruti is talking to Mabeea about Mrs Exinia ('Masehloho). He wonders if she will agree to give him her child (Theriso) since he is soon to transfer to another mission. Moruti wonders if 'Masehloho will agree because he believes that she might no longer trusts anyone around Theriso. However, he is willing as a neighbour to help by taking Theriso with him when he transfers to a new mission.

The relocation of Moruti means that he is now going to stay on a new mission for some time. Therefore, he is willing to take Theriso with him. He will take care of Theriso and everything concerning his education and upbringing would be the responsibility of Moruti. However, he is not sure if 'Masehloho will agree; if she agrees, Theriso will be separated from his mother. There will be no normal or day-to-day communication between a mother and a son for a longer period until Theriso finishes school. If she does not agree, Theriso will be a school

dropout forever. Moruti only shows his will to help, just like a neighbour; however, 'Masehloho is the one to decide. The study comments on the will to help 'Masehloho, which is the role that Moruti displays as a neighbour.

The focus of Functionalism Theory is on how different components interact to keep a system stable and functional. This theory's concept of collective functioning emphasises how every part or member of the community enhances the system's overall effectiveness and success. Moruti's will to support 'Masehloho by taking Theriso with him when he relocates. This serves to further Theriso's long-term goals. Theriso will gain from this assistance, but it also makes the society stronger by encouraging intelligent citizenship. Moruti's will to help with Theriso's schooling also serves as an example of collective functioning. This is because it incorporates private acts into the larger social structure to accomplish shared objectives. Every contribution makes society stronger and more functional.

In real-life situations, will to help identifies needs, offering both financial and emotional support to those in need. This commitment includes being there for the individual, being willing to help even if they are first resistant, respecting their boundaries and putting them in touch with another service, like safe places. It necessitates following up frequently and exhibiting tolerance and empathy for their circumstances. Grant (2013) states that the will to help is the desire to act kindly because one has a sense of mission and is caring, and the culture of the company encourages and rewards these behaviours. This implies that the will to help is a mission of caring for one another in a society. Grant indicates that creating a culture that values generosity and assistance may increase the people's willingness to support one another. According to the study, the will to help means a desire to act kindly because of the mission of caring for one's neighbour.

The Basotho subscribes to the will-to-help concept since they believe that it is only through the will and courage of the victim that help could be beneficial. In this instance, they say *moketa ho tsooa o itekang*, translate as 'God helps those who helps themselves', which means the person who needs help is the one who should also do something: act and show the courage to be helped.

In conclusion, according to the Theory of Functionalism with its notion of collective functioning, the neighbours play a critical role in preserving social stability and harmony by always having the will to help their neighbours in the times of need. Thato's financial assistance and Moruti's action of getting Theriso ready for school serve as two examples of

the functionalist view that the people and groups contribute to social stability and cohesion by showing supportive roles. Thato's financial will to help Tseleng is a type of social help that ensures an individual's needs are met, which helps to maintain the stability of the social system as a whole. The reason being, when one victim of child abuse is rescued, at least one soul in the entire community who represents other children is rescued. In the future, she will rescue others from abuse. Moruti's will to help is meant to aid in Theriso's educational development because when Theriso gets educated, he will help his community, which further supports the social structure by making sure the younger generation is ready to contribute to the society. Tseleng refused Thato's financial assistance, and as such, remained under abusive living environment. In contrast, 'Masehloho did not reject Moruti's will to help. She agreed, and Theriso could attend school.

### 3.2 Hope

Hope may be defined as a mental process that involves goal-setting, making plans to reach those plans and staying motivated in the face of setbacks (Snyder, 2018). According to Seligman (2018), hope in the societal development and human drive is an accelerator for the achievement of a better future. This implies that hope is a mental process that involves goal-setting and plans in the face of challenges. According to the study, hope means giving a neighbour a promise that her problem might find a solution, as seen in extract 12 below.

12. Mabeea: *Ke soabile haholo 'mè, ha ke sitoa ho u thusa; mohlomong ntate Moruti eena ha a se a tsebile taba ea hau, a ka u fa tharollo ha e le 'na kea sitoa.* (Mahalefele, 1993: 7)

'Mabeea: I am very sorry, mother, for being unable to help you; maybe the church minister, upon hearing your information, may come up with a solution, for I cannot'.

The quotation in 12 is a response by Mabeea to 'Masehloho, where he indicates that he is sorry that he cannot help 'Masehloho, but he will take this information further to Moruti, who might come up with a solution as he is in the administrator of the church and has a final word. Mabeea says, *mohlomong ntate Moruti eena ha a se a tsebile taba ea hau, a ka u fa tharollo*, which translates as, 'maybe the church minister, upon hearing your information, may come up with a solution'. This statement gives 'Masehloho hope that Theriso's education might be solved in a later stage. It means that Mabeea plays a supporting role by giving 'Masehloho hope that she might be helped well, building trust through honest dialogue.

Mabeea gives 'Masehloho the freedom to proactively handle her problems and makes use of local resources, like Moruti, to offer further assistance. This strategy is essential for improving 'Masehloho's general well-being besides helping to address the pressing problems. Through his acts, Mabeea, as a neighbour, helps 'Masehloho to become more resilient, making her more capable of overcoming obstacles in the future. Mabeea creates a hopeful atmosphere that is long-term beneficial to 'Masehloho by combining empathy, encouragement and resources. Mabeea reflects the functionalist perspective of individuals co-operating to preserve social balance and attend to communal needs. His activities show how empathy and resource usage foster collective well-being.

The concept of collective functioning, which is consistent with the Theory of Functionalism, highlights how every part or member contributes to the system's overall success and effectiveness. This is demonstrated by Mabeea, who gives Moruti information on 'Masehloho's difficulties. Because it encourages interpersonal hope, this act has a useful purpose within the social structure. Mabeea shares 'Masehloho's worries, which improves the well-being of 'Masehloho, the worried mother, and Theriso, the child receiving the assistance. The Functionalism underlines the interdependent responsibilities within a social system, and this co-ordination shows how individual activities may combine to promote the hopeful situations.

The Sesotho proverb, which says *matsoho a a hlatsoana*, which translates to 'people help each other', is an indication that the people need to be neighbourly to one another. It is presented through Mabeea's willingness to take the initiative of going to Moruti to inform him of 'Masehloho's dilemma and come up with solutions. Snyder (2018) states that hope entails both goal-setting and creating plans to reach them, with an emphasis on the psychological and emotional elements of hope. Further, Haidt (2015) asserts that hope and other good emotions lead to a happy and meaningful life.

From the perspective of the Theory of Functionalism with its idea of communal functioning, the neighbours play a crucial role in promoting harmony and stability in the community. Mabeea's goal to assist 'Masehloho by giving her hope is an excellent example that is reflected in the texts. By offering hope, Mabeea does not only help 'Masehloho but also supports the community, representing how the individual deeds add to the general efficiency of the social structure. This neighbour's gesture emphasises how crucial each person's contribution is to preserving social cohesiveness.

Mabeea's attempt is in line with the Functionalist Theory, which holds that for a society to operate successfully, support and resources must be shared amongst the members to guarantee everyone's well-being. This reinforces the interconnection that keeps a community peaceful and stable. To increase hope, Mabeea promised 'Masehloho a very quick feedback. Then the act of referring Theriso's issue further to Moruti to deliberate on it is regarded as giving 'Masehloho hope.

### 3.3 Feedback

Feedback is the recipient's answers or reactions to the sender's message (Edmondson, 2018). According to Dweck (2006), feedback is an information given to the people regarding their performance or actions, which affects what they do next. Further, Dweck indicates that feedback affects motivation and mentality, pointing out that depending on how it is stated, feedback may either support a development mindset or reinforce a fixed mindset. According to this study, feedback refers to the recipient's answers to the sender's message within a brief period.

Extract 13 below portrays Mabeea giving 'Masehloho time frame of feedback from Moruti on time:

**13.** Mabeea: *Butle 'mè; ebe laboraro u tla tla phuthehong ke tle ke tl'o u phetela hore na ekaba ntate Moruti o itseng?* (Mahalefele 1993: 7)

'Mabeea: Wait, mother; will you come on Wednesday to the meeting so that I can tell you what Moruti has said'?

Quotation 13 puts forth Mabeea, who asks 'Masehloho if she will be available on Wednesday so that he will give her feedback from Moruti about the information they were discussing earlier. It means Mabeea wants to see the issue be resolved quickly, and he wants to give 'Masehloho feedback the same week on Wednesday. Hattie and Timperley (2007) indicate that feedback is a person's information about certain parts of their performance or comprehension. This implies that feedback is an important information. Hence, Hattie and Timperley indicate that feedback ought to be intended to (and able to) bring about personal development for the individual. This implies that Mabeea wants to give 'Masehloho feedback within the same week. The Basotho also has a saying that *ba o fa tsona li chesa*, translates as 'they give you as they are still hot', so Mabeea wants to give 'Masehloho a feedback as soon as possible, hoping that there will be a solution.

The concept of collective functioning in the Theory of Functionalism emphasises how each member's activities contribute to the system's overall performance. Mabeea demonstrates this idea by being willing to provide quick feedback and by being a neighbourly collaborator, which promotes the community's efficient operation. This is illustrated by Mabeea's request for a meeting with 'Masehloho on Wednesday. By doing this, Mabeea and 'Masehloho will make the informed decisions that will strengthen their positions on how Theriso should be helped as the neighbours. This adds to general effectiveness and harmony by ensuring that Theriso gets an education.

According to Kluger and de Nisi (2016), feedback can assist people by informing them of their progress towards objectives, which promotes self-improvement. Thus, people will draw the plan and objectives on the problems at hand. Hence, Kluger and de Nisi state that feedback should be provided positively and encouragingly, to promote growth.

From the perspective of the Theory of Functionalism with its idea of collective functioning, the neighbours are essential to maintaining social efficiency and stability. This idea is reinforced by Mabeea's plan to meet 'Masehloho to give quick feedback from Moruti. Mabeea helps the members of his community, 'Masehloho and Theriso, to run smoothly by encouraging communication and disseminating crucial information. This action upholds the interwoven responsibilities within the social structure in addition to supporting 'Masehloho. It serves as an example of how the individual takes efforts to communicate criticism and offer support. The Theory of Functionalism supports Mabeea's acts that a community can only succeed if all of its members actively participate and support one another, making sure that each person contributes to the general harmony and well-being of the collective. The willingness of Mabeea to give 'Masehloho an answer from Moruti the same week is concluded as the role of neighbour in the form of feedback.

### **3.4 Raising Awareness**

Raising awareness is an important stage in the communication of knowledge about new ideas or problems (Snow, 2015). His research highlights the fact that increasing public awareness entails more than just educating people; it also entails influencing their adoption rates and behaviours through the focused methods of communication. Hence, Habermas (1990) views raising awareness as the procedure that improves public conversation by educating people about abuse; the awareness encourages independent involvement and discussion. Raising awareness is essential to facilitating thoughtful dialogue and decision-making. According to

the study, raising awareness is when a neighbour confronts the other about child abuse as reflected in *Peo Ena e Jetsoe ke Mang?* in extract 14 below.

14. 'Malitaba: *Ngoana e mokaalo a ka tseba ho hlatsoa marikho joang?*  
(Mokete, 1997:7)

'Malitaba: How can such a child know how to wash pants?

'Malitaba is seen confronting 'Malisebo about how she handles Lisebo in the quotation 14 above. 'Malitaba says, *ngoana e mokaalo a ka tseba ho hlatsoa marikho joang?* 'How can such a child know how to wash pants?' 'Malitaba confronts 'Malisebo to raise awareness that what she is doing is not right. 'Malitaba aims to oppose 'Malisebo, raising awareness of Lisebo's difficulty through this encounter. It means that Lisebo is too young to take on the adult duty of cleaning her father's pants, which has a suggestive sexual meaning in Sesotho slang, which means *ho hlatsoetsa monna tšea* 'to wash the man's underwear - personal belongings). Realising this, 'Malitaba shows kindness by offering 'Malisebo's advice as a concerned neighbour. She is raising awareness for the youngster's welfare by emphasising that such adult responsibilities should not fall on a child. From the perspective of the Functionalism, this emphasises the role of neighbours as the active supporters who should speak out against unacceptable situations rather than just being passive bystanders. 'Malitaba's intervention in raising awareness highlights the value of community support and activism in preventing the exploitation of vulnerable people and making sure that they are not overburdened with obligations that exceed their abilities.

'Malitaba's raising awareness can be seen as an effort to protect Lisebo and make sure that her mother gives her the care and attention that she needs. The people, like 'Malitaba can increase the awareness of child abuse and promote appropriate parenting techniques by openly sharing concerns and tackling bad habits.

The Theory of Functionalism compares the society to a body in which each component contributes to the general well-being and operation through its idea of collective functioning. The Functionalism holds that every member of a society has a different role that is essential to the society's success. 'Malitaba's care as the neighbour for Lisebo's well-being in this situation illustrates her appreciation of the significance of each member, carrying out their assigned duties by raising awareness against child abuse. 'Malitaba draws attention to a breakdown in the normal functioning of the family. This intervention through raising awareness as a neighbour reinforces the Functionalist Theory of the interconnectivity of

responsibilities within the society by highlighting how important it is for each member to carry out their duty appropriately to preserve the society's harmony and stability.

In times of abuse, awareness is crucial as shown by 'Malitaba in this scenario in 14. She demonstrates awareness and a sincere wish to make things better by placing herself in Lisebo's position and realising the effect of Lisebo's actions on the youngster. It is more likely that compassionate interventions will have an impact on the people like 'Malisebo, encouraging them to examine their actions and think about changing them for the benefit of their children. Ekman (2015) states that raising awareness plays a crucial role in helping the individuals to navigate their feelings and responses effectively. This suggests that 'Malitaba plays a crucial role in raising awareness for Lisebo. In Sesotho, it says *ngoana ke oa motse*, which translates to 'it takes a village to raise a child' as an African proverb that denotes group parenting duties. In addition, the parents, family, neighbours and elders, all have a part in guiding and caring for the youngsters in the community.

The neighbours are essential to preserving societal peace and order, according to the Theory Functionalism with its notion of collective functioning. 'Malitaba's step to raise awareness against child abuse by confronting 'Malisebo about Lisebo's situation serves as an example of how the individual deeds may contribute to the community's overall stability. 'Malitaba is commented on sustaining the norms and shared values that promote the well-being of the community by responding to 'Malisebo's abuse with empathy. This exchange of words demonstrates a dedication to settling disputes and upholding social roles, making sure that everyone abides by the rules that promote group productivity. 'Malitaba's strategy supports the Functionalist Theory that preserving social cohesiveness entails treating the problems with kindness and encouragement, which strengthens the community's cohesion and effectiveness. It takes the effort of every member of the society to contribute positively; *ngoana ke oa motse* 'it takes a village to raise a child'. The confrontation of 'Malitaba to 'Malisebo to rescue Lisebo from abuse is concluded as a role of neighbours as a form of raising awareness.

### **3.5 Social Support**

Social support refers to the fundamental experience that the people need to stay healthy both physically and mentally, to get proper aid and comfort, and to integrate morally and behaviourally into the group or society at hand (Buchwald, 2017). This implies that social

support is needed in the society for healthy interaction of the social system. Social support can be seen as part of our basic need for belongingness and love. According to the study, social support means fundamental experience that the people need to stay healthy both physically and mentally, to get proper aid and comfort. Social support as providing shelter and food from *Lefa la Ntate* is a response to **section 2.2.3** and is portrayed in extract 15 below.

**15.** Moruti: *Ke lokisitse le hore a u fe ntlo hona moo sekolong.* (Mahalefele, 1993:53)

‘Moruti: I have arranged for him to give you a house right there at the school’.

In this quotation, Moruti says, *ke lokisitse* ‘I have arranged’, informing Theriso that he has arranged with Mabeea. He further says *a u fe ntlo* ‘to give you a house’. Lastly, Moruti says, *hona mona sekolong* ‘right there at school’. This arrangement suggests a recognition of Theriso’s need for a safe environment to focus on his education. However, the mention of nowhere to stay implies that Makopo has taken over ‘Masehloho’s house for his animals, leaving Theriso without a home. It means this situation illustrates the lack of consideration for Theriso’s well-being within the family dynamic. Moruti’s intervention emphasises the role of community support in addressing familial shortcomings. Finally, this interaction reveals the challenges that Theriso faces and the need for external assistance in his life. It underscores the complexities of family relationships and the impact of parental decisions on the future of the child.

The Theory of Functionalism with its concept collective functioning shows how every member of a community contributes to the stability and general functioning of the community. Here, Moruti’s arrangement, which prioritises the welfare and education of the children and reflects common community values, displays this idea by providing Theriso with a secure place to live at school. Moruti encourages Theriso’s personal growth and emphasises the value of creating caring relationships by offering a safe atmosphere. The Theory of Functionalism views it as a social support. However, Makopo’s choice to let the animals live in Masehloho’s house triggers peace and shows a neglect for these shared ideals. This behaviour demonstrates how disobedience from the shared responsibilities can threaten the integrity and effectiveness of the family unit, exposing a breakdown in the family dynamics and respect for shared standards.

The notion of providing shelter for communities was started by Moshoeshoe with one of his nation-building policies of *Mokobobo*. This is where the king would take orphans and give them shelter and food. He will raise them until they become adults. Finally, they became the king's loyalists. Similarly, the Basotho used to give to the homeless. There are shelters called *maqhofa* 'old unoccupied residents. The chief accommodates the homeless people in *maqhofa* as his responsibility to provide social support to the needy. Even natives do that; they call it *ho fa motho boroko* 'to give someone sleep'. Anyone who takes a long journey from one place to a far place knows that on the way, when it gets darker, he will ask for *boroko* 'a sleepover' from anyone on the way.

From the principle of collective functioning of the Functionalism, Moshoeshoe I instilled a sense of social support through the provision of shelter to the homeless in his nation. With that policy and legacy, the Basotho could make it their habit. Hence, Moruti can subscribe to the same practice of social support as a neighbour and gives Theriso a shelter.

In the real world, this circumstance illustrates the difficulties that many children have in the absence of parental assistance. The involvement of Moruti as a neighbour represents that when family relationships break down, the community members frequently step in to offer stability. Like Theriso, a lot of young people could, because of parental choices, find themselves without a secure place to live, which could negatively affect their access to education. When parents prioritise their wants over those of their children, it may result in neglect and put children in danger. Under such circumstances, community assistance becomes important as it fills in the gaps created by dysfunctional family environments.

The significance of co-operation and shared accountability in fostering the child's growth is emphasised by this dynamic. In support, Repetti (2017) shows that social support from the people who actively participate in the process by offering emotional, practical or informational help is just as important as having connections. This suggests that social support is offered as emotional or informational help. Snyder (2018) also highlights that social support at all phases of life, not just in childhood and adolescence, is important. This includes the methods of social support in understanding how the connections impact personal growth throughout time. This implies that Moruti is not helping Theriso now as a child but for the future.

The Basotho say, *khutsana ha e lahloe*, translates to ‘an orphan is never discarded’ or ‘an orphan is not to be thrown away’. The Basotho culture, in supporting one another in the society, inherited it from Moshoeshoe I, the founder of the nation. Moshoeshoe I gave homeless people and villages safety and shelter during the times of instability and trouble.

Another instance of social support is reflected where ‘Mamosele’s neighbourly support extends further to Theriso. She takes the responsibility of participating in Theriso’s graduation, the reason being, ‘Masehloho had died. This is indicated in quotation 16 below.

**16.** ‘Mamosele: *’Na ke ikemiselitse ho pheha, ke tla ritela lekopo-kopo la motoho, ke be ke be polata ea bohobe, le motsuoane.* (Mahalefele 1993: 55)

‘Mamosele: I am prepared to cook. I will brew a tin case of sour soft porridge, and even provide baked bread and a chicken.

From the quotation 16 above, ‘Mamosele puts forth that *’Na ke ikemiselitse* ‘I am prepared’; she has made up her mind to assist Theriso in his graduation ceremony. She will also provide food, such as sour porridge: *ke tla ritela lekopo-kopo la motoho* ‘I will brew a tin case of sour porridge), *ke be ke be polata ea bohobe le motsuoane* ‘and even provide baked bread and chicken’. ‘Mamosele’s choice to provide food for Theriso’s graduation celebration, including bread, chicken and sour porridge, demonstrates a strong feeling of neighbourhood, solidarity and community assistance. ‘Mamosele highlights the need for the neighbours to band together to support one another through life’s big moments, such as graduations.

‘Mamosele’s choice to further bake bread, cook chicken and make sour porridge for Theriso’s graduation highlights her dedication to neighbourhood, social support and community assistance. Insisting that ‘Masehloho’s child should not handle such a significant occasion by himself highlights the responsibility that the neighbours have to one another to celebrate one another’s achievements. This concrete gesture of social support demonstrates a strong feeling of unity amongst the people and compassion for one another. ‘Mamosele’s act emphasises how important it is for the people to support one another in their culture, especially at the important life milestones, like graduation. Her support serves as an example of how the individual deeds may fortify ties within the community. It emphasises the significance of social support in preserving social coherence.

Providing food for a celebration illustrates how the neighbours reinforce their connections and demonstrate commitment to each other’s well-being. According to the Theory of Functionalism, social support is the key example of collective functioning, which underscores

the importance of shared responsibilities and mutual support. 'Mamosele's social support as a neighbour to contribute to the celebration highlights her alignment with these collective values. Her generous gesture not only emphasises shared ideals but also strengthens social support within the community. By participating in the graduation ceremony, 'Mamosele embodies the culture of togetherness, showing how social support serves to mark important milestones and foster a sense of unity. This example underscores how communal events contribute to the overall stability and harmony of the social system.

In the Basotho culture, the phrase *ngoana ke oa motse*, translates to 'a child belongs to the community' or 'a child is the responsibility of the community'. In the Basotho culture, the entire society has a responsibility for a child's well-being besides their immediate family. All the societal members provide care, direction and support for the children through this collaborative method. In the end, 'Mamosele's deeds capture the spirit of neighbourly assistance and represent the common ideals that support a peaceful community. By strengthening the members' resilience in this way, the community's collective attitude makes sure that everyone gains from having a healthy social support system.

The Basotho also celebrates success; family and friends gather for a feast to mark the achievement. Along with the preparation of traditional food and dishes, storytelling, music and dancing are frequently featured at the occasion. 'Mamosele's readiness to participate in celebrations shows how the neighbours frequently band together to help one another, creating a sense of community. Bringing meals for special events, like graduations, fosters a network of support for one another, besides strengthening connections.

'Mamosele's actions highlight the value of solidarity by demonstrating how the people of the community support one another during good times and celebrate one another's accomplishments. Such deeds of compassion guarantee that the people feel cherished and supported in a lot of areas. It is an atmosphere where the individuals realise that they are not alone in their pleasures or challenges when there is a spirit of neighbourly assistance. In the end, 'Mamosele's actions are essential for boosting general well-being and community resilience. This is supported by Krieger (2021) that tangible support may be as housing, money, food or personal care. In this case, 'Mamosele offers support as food, and by so doing, she provides tangible support. Park (2004) adds that people are better able to manage their immediate issues when they receive tangible support during stressful or challenging

moments. This denotes that Theriso, after receiving tangible support from 'Mamosele, manages to cope with life more effectively.

### **3.6 Summary**

According to the Functionalism, social support is essential to preserving the society's stability, as demonstrated by Mamosele during Theriso's graduation and Moruti's sheltering of him. Theriso's fundamental requirements are covered by the help of his mother's neighbours, which is essential for their well-being and social integration. Mamosele's social support gesture acknowledges personal accomplishments and strengthens relations across the community. These behaviours are consistent with the Functionalist Theory, which holds that, by fostering common norms and values, social rituals and support systems contribute to stability and coherence. All things considered, Moruti's and Mamosele's contributions show how different assistance is necessary for the social system to run well. According to the Theory of Functionalism, 'Mamosele's actions of helping Theriso on his graduation is concluded as the role of neighbour in a form of social support.

## CHAPTER FOUR

### THE IMPACT OF NEIGHBOURS' SUPPORT IN *LEFA LA NTATE*, *PEO ENA E JETSOE KE MANG?* AND *MOSALI EO U 'NEILENG EENA*

#### 4.0 Introduction

The previous chapter discussed the support provided to the victims of abuse in the selected Sesotho drama texts. The support provided includes, amongst others, the will to help, hope, feedback, raising awareness and social support. Within the Theory of Functionalism, the chapter aims to uncover the influence of support to the characters in the chosen Sesotho drama texts. The study perceives impact as the changes in people's lives, and this might include the changes in their knowledge, skills, behaviour, health or living conditions for children, adults, families or communities at large. The impacts include reduced stress, success, positive behaviour, teenage pregnancy and forced marriage.

#### 4.1 Reduced Stress

In this study, the researcher observes that one of the impacts brought about hope is reduced stress of 'Masehloho. Scott (2023) denotes that reduced stress is the state in which the physiological and psychological effects of stress are lessened or managed. An individual's emotional, cognitive and physical health will improve because of a reduction in their total stress load. Interventions that improve the people's resilience and ability to handle stress are often a part of successful stress reduction measures. In addition, reduced stress, according to Kabat-Zinn (2017), is a condition in which people can keep their calm in the face of stressors outside of themselves. The foundation of his method is the practice of mindfulness, which enables the people to notice their thoughts and sensations without passing judgment. It is a sign to show that 'Masehloho appreciates the relief she was provided by Moruti when he is a guardian of Theriso. 'Masehloho is presented when she says:

17. 'Masehloho: *Nke ke ka u lebala le khale!* (Mahalefele 1993: 30).  
'Masehloho: I will never forget you'!

In the above quotation, 'Masehloho conveys her sincere appreciation to Moruti. 'Masehloho says, *Nke ke ka u lebala le khale!* translates as, 'I will never ever forget you', which means that 'Masehloho will never forget how Moruti supported them throughout this difficult period, and she appreciates that. In her emotional statement, 'Masehloho expresses her sincere gratitude to Moruti for his assistance throughout a difficult relocation, particularly

getting Theriso settled into his new school. Even though this change has been challenging, Moruti's assistance has made a big difference in reducing stress. The journey has gone considerably more smoothly because of taking Theriso with him. This was done to enable him to attend school, and 'Masehloho admits that this support has been a tremendous source of strength and comfort.

In line with the Theory of Functionalism, the contributions and support from each member are essential to the overall operation of the group. Besides providing 'Masehloho with personal hope by taking Theriso to another school, Moruti's presence and leadership confirmed the societal's capacity to overcome obstacles. The essence of collective functioning is best illustrated by this mutual support to 'Masehloho and shared strength, by taking Theriso with him so that he will attend school. Here, the Functionalism comments when the individual activities and actions combine to form a stronger effort, as seen in the collaboration between 'Masehloho, Mabeea and Moruti in finding a solution for Theriso.

Therefore, 'Masehloho's message reflects an understanding of how important it is to recognise and value Moruti and Mabeea. It enhances resilience both personal and communal as neighbours. Recognition of this kind strengthens the bonds of community and connection that elevate and support all those engaged. Davidson and Goleman (2017) state that reduced stress is defined as improvements in brain chemical reactions and emotional control. This implies that the improvements in brain chemistry and improved emotional control are indicative of less stress. Davidson and Goleman further discovered that stress reduction and better emotional resilience can result from techniques, like meditation, which change brain activity in regions linked to the stress response. This implies that reduced stress can improve brain chemicals and emotional control. Hence, Sapolsky (2004) points out that reduced stress is the result of efficient physiological and psychological management of stressors, both acute and chronic. According to this study, reduced stress is the improvement of brain reactions and emotional control.

Reviewing pressures as less dangerous and developing better-coping mechanisms are the keys to effective stress management. Hence, The Sesotho phrase *ke u khotše moea* 'you have uplifted my spirit', expressing sincere appreciation for relief. *U ntsoetse mosola* 'you have been a blessing to me' expresses gratitude for the important, constructive influence of advice or support. In this context, it expresses gratitude for the assistance provided, particularly about caring for a child called Theriso and emphasises how significant and worthwhile such

support has been. Through the lens of the Theory of Functionalism, the phrase *ke u khotše moea* means 'Masehloho is relieved from terrible stress.

## 4.2 Success

In this study, the researcher observes that one of the impacts on Theriso brought about by education in a new school is success. Jachimowicz (2018) states that success is a perseverance and passion for long-term goals. This implies that success is reached through hard work. Covey (2016) asserts that success is more about knowing one's place in the world and about achieving goals. This suggests that success is the ability to discover significance in the life's experiences, even amongst sorrow. In the selected Sesotho drama text *Lefa la Ntate*, Theriso manages to succeed in life because of life experiences in difficult times.

Theriso's determination, courage and ability to adjust in the face of difficulty demonstrate how obstacles may act as sparks for growth and success on a personal level. Through his challenges, Theriso not only finds his inner strength but also picks up valuable life lessons that help him succeed. Success in this study means reaching a state in which people fully engage in their work and feel happy and satisfied.

This is evident where 'Mamahlomola talks to Makopo about Theriso, being a teacher. The extract below indicates that when she says:

18. 'Mamahlomola: *Theriso ho thoe ke tichere, o bile o tlil'o ruta hona sekoloaneng sena.* (Mahalefele 1993: 54).

'Mamahlomola: Theriso is said to be a teacher; he is going to teach at this school'.

In quotation 18, 'Mamahlomola is talking to Makopo about Theriso. She is informing Makopo that *Theriso ho thoe ke tichere* 'Theriso is said to be a teacher'. She further tells Makopo that *o bile o tlil'o ruta hona sekoloaneng sena*, translates as 'and he is going to teach at our local school'.

Theriso is referred to as a teacher: *Theriso ho thoe ke tichere*, someone who will instruct and mentor others. Theriso has succeeded in his studies, and he has got the job, *o tlil'o ruta* 'he is going to teach', where his abilities and expertise will be put into practice. His presence will improve the learning atmosphere and support the students' development. With his competence in the classroom, Theriso's forthcoming post promises to improve the educational experience at the school. His dedication to teaching will foster the students'

growth and have an important impact on their academic path. It means the success of Theriso has an impact of education as a support in **section 3.1**, where Mabeea and Moruti provided to Theriso and his mother, 'Masehloho, and impacted on Theriso's life positively. It is also evident that this act of kindness portrayed by Moruti and Mabeea is supported by the Sesotho proverb *tsoho la monna ke mokolla*, which is translated as 'a man's hand is the marrow'. According to Sekese (2002), this Sesotho proverb means without a man's assistance, a society would be hopeless. The notion is viewed by this study as Moruti and Mabeea playing a key role in improving Theriso's life.

This collective functioning ensures that institutions and people make meaningful contributions to the community's stability and continuity. In this sense, Theriso's success is not only personal history but also evidence of the community's ability to develop talent and encourage aspiration. His journey from assistance to success serves as an example of how societal support networks and devotion to shared ideals, like hard work and perseverance, can propel individual success.

Success encourages people to recognise what is most essential (rather than just urgent) and organise their time accordingly, ensuring that they focus energy on activities that contribute to their goals (Covey, 2016). Hence, Gladwell (2008) points out that success is rarely the result of individual ability or hard work; rather, it is a numerous problem impacted by timing, cultural background and chances available throughout one's life. This implies that Theriso is a hard worker, regardless of numerous problems. Moruti and Mabeea came up with support as a will to help, and 'Masehloho accepted the offer. As a result, Theriso succeeded in life and became a professional teacher. According to the Theory of Functionalism, the positive impact reflected in Theriso after the support of the will to help from Moruti and Mabeea. He had concluded as a success.

#### **4.3 Positive Behaviour**

In this study, the researcher observes that one of the impacts brought about by education and social support is the positive behaviour of Theriso. Sutton (2016) states that positive behaviour is defined as the acts that support one's own fulfilment and well-being. This implies that the action that improves a person's pleasure and sense of fulfilment in life is considered positive behaviour in this context. Fredrickson and Joiner (2018) assert that positive behaviour helps develop long-term personal resources and widens one's cognitive and emotional range. This denotes those good emotions are promoted by positive actions, and

these in turn strengthen social bonds, creativity and perseverance. This is portrayed in the text *Lefa la Ntate* where Theriso displays these features in excerpt 20.

**19.** Makopo: *Rea phela leha bofofu bo ntotetse, ke se ke bona ka lerootho ka le le leng. Ha tsatsi le likela ha ke sa bona ho hang.* (Mahalefele 1993: 58)

‘Makopo: We are living even though blindness has overwhelmed us, I see with short-sighted in one eye. When the sun sets, I see nothing at all’.

**20.** Theriso: *Ke batla ho u isa ngakeng ea mahlo, ba eo u fa mahlo a sekhoora, ho matlafatsa lena le bonang, le ho tšireletsa lena le holofetseng.* (Mahalefele 1993: 59)

‘Theriso: I want to take you to an ophthalmologist, to give you spectacles, to strengthen the healthy one, and to protect the affected one’.

In quotation 19, Makopo is talking to Theriso about his ill health; he admits that he has trouble seeing well. Makopo says, *Rea phela leha bofofu bo ntotetse* ‘We are living even though blindness has overwhelmed us. He implies that his vision is blurry. He can only see with one eye. He continues indicating that he has vision problems; he says, *ke se ke bona ka lerootho ka le le leng* ‘I see with short-sighted in one eye’. Lastly, he says: *Ha tsatsi le likela ha ke sa bona ho hang*, which translates as ‘When the sun sets, I see nothing at all’. The fact that he is completely blind after the sun sets highlights how serious his situation is.

Theriso also responds by proposing a solution. *Ke batla ho u isa ngakeng ea mahlo, ba eo u fa mahlo a sekhoora, ho matlafatsa lena le bonang, le ho tšireletsa lena le holofetseng.* This translate as: ‘I want to take you to an ophthalmologist, to give you spectacles, to strengthen the healthy one, and to protect the affected one’. He offers, suggesting that Makopo gets expert assistance. The expert’s goal would be to provide Makopo with ‘proper vision’ or better vision. With this intervention, Theriso intends to both protect and strengthen Makopo’s eyesight. This conversation emphasises care, optimism and a dedication to solving the health problem.

According to the Theory of Functionalism, the society’s stability and well-being depend on collective functioning. Makopo’s admission of his eyesight impairment highlights personal struggles within a broader community setting. His condition of being blind and having impaired vision illustrates a personal problem that is affecting his general well-being. Theriso’s positive behaviour, volunteering to take Makopo to an ophthalmologist, demonstrates positive behaviour to assist others. Makopo’s health condition is being addressed by Theriso, which also demonstrates how shared resources and support systems work to improve individual’s well-being.

Theriso's kindness for Makopo, despite being led out of school and denied an education, demonstrates his patience and resiliency. Theriso decides against taking retribution even if Makopo's actions were intended to keep Theriso from becoming a teacher. Theriso's devotion to honesty and personal development, as well as his strength of character, are demonstrated in this response. Theriso shows emotional maturity and dedication to overcoming misfortune by not taking revenge, maintaining his moral principles and concentrating on his journey. His behaviour conveys an awareness that seeking revenge would not advance his long-term objectives or personal growth. Rather, Theriso's admirable actions and denial of revenge can be evidence of his faith in justice, his fortitude and the ability of knowledge to overcome obstacles. Moruti played a huge role in Theriso's behaviour by instilling forgiveness. Through the Theory of Functionalism, this is the impact of education that Theriso got from Moruti's support as a neighbour.

Social support may increase strong support systems and encourage pleasant social connections (Ludwigs, 2018). This denotes those positive behaviours, including clear communication and empathy, encouraging interactions. Gottman (2015) states that social support enhances stable relationships. According to the Theory of Functionalism, the positive impact reflected in Theriso to Makopo not having revenge but forgiveness after the struggle he had is concluded as a positive behaviour.

#### **4.4 Teenage Pregnancy**

In this study, the researcher observes that one of the impacts brought by perpetuated abuse is teenage pregnancy. UNICEF (2021) defines teenage pregnancy as the girl's pregnancy between the ages of 13 and 19. World Health Organisation (WHO, 2017) adds that teenage pregnancy refers to the pregnancy that occurs in girls under the age of 20. This implies that teenage pregnancy is not planned as it happens to the youth between the ages 13 and 19. Hence, Ramphabana, Rapholo and Makhubele (2019) claim that youngsters are raised in the African culture to follow all the instructions from the elders and guardians. This exposes children, particularly females, to be abused by certain adults who behave based on this notion. This implies that the elders who take advantage of their submissive African youngsters do it out of obedience.

A youngster who is obedient and neglected may be more likely to become a teenage mother in several ways. For example, a lack of parental supervision or support may make the neglected children more likely to partake in risky behaviours, like drug abuse or unprotected

sex. The children who are neglected may also have worse mental health outcomes and a reduced sense of self, which may raise their chance of becoming pregnant as teenagers (Sullivan, 2016). It is significant to observe that there are many sides and a complex relationship between teen pregnancy and neglect.

In addition, other variables, including poverty, lack of education and social standards, can significantly raise a child's chance of becoming pregnant as a teenager. Consequently, it is imperative to handle the problem of teen pregnancy holistically, taking into account many elements that contribute to this intricate issue.

The extract below from *Peo Ena e Jetsoe ke Mang?* portrays teenager pregnancy as thus:

**21.** *Ngoana enoa o ithoetse 'mè. Likhoeli li hlano.* (Mokete, 1997: 24)  
'This child has conceived. She is now five months.'

With extract 21 above, the nurse indicates that *Ngoana enoa o ithoetse*, which translates, 'This child has conceived'. The nurse continues by saying, *Likhoeli li hlano* 'She is now five months' pregnant. It means that 'Malisebo's neglect for the family is a contributing factor to Lisebo's pregnancy. A child's growth and ability to make decisions can be significantly affected by the emotional and physical absence of a parent. Lisebo could have felt alone and vulnerable at a crucial point in her life if her mother had not provided her with the emotional support and direction she needed. The child's behaviour and emotional health can be greatly affected by parental neglect. Again, children may turn to other sources for validation and connection if they do not receive the required care, attention and direction from their parents. This occasionally results in unsafe actions, such as having sex too young and getting pregnant against one's will.

Teenagers, like Lisebo, who do not have parental assistance, may feel disoriented and alone. Without a solid parental basis, young people, like Lisebo, might find it difficult to make wise judgments and successfully negotiate the difficulties of the puberty stage. Lisebo is vulnerable to harmful influences and dangerous circumstances because of their exposure. The circumstances that surround Lisebo highlight how important and supportive family relations are in influencing the child's growth. The children who grow up in a loving and nurturing home setting are better equipped to make good decisions and navigate the challenges of adulthood. As with parental neglect, the children are more likely to experience the challenges and adversity when this assistance is absent.

According to the Theory of Functionalism, society is a complex system in which every component is necessary for the stability and smooth operation of the whole. One fundamental concept is collective functioning, which is the preservation of order and coherence by common standards and values. This agreement promotes co-operation amongst participants and upholds the stability of society. The impact of neglect on the young person's life is demonstrated by Lisebo's pregnancy, highlighting the significance of resolving family difficulties. It emphasises how important it is to provide the children with the love, support and direction that they require, ensuring their development and well-being. Resolving these family issues is essential to fostering a stable and functional society, which reflects the Functionalism's tenets by highlighting the family's role in preserving peace and stability in society.

A household's conditions can serve as a significant indicator of child neglect and should be considered during the assessment process (Ferguson, 2011). From the perspective of the study, the aforementioned statement generalises the narrow definition and comprehension of the compound nature of neglect, which in Lisebo's instance, allowed her to suffer sexual abuse and resulted in pregnancy. However, Malisebo is not caring for her child, like a mother should. 'Malitaba had compassion towards Lisebo, but she did not act and the abuse continued. As a result, this little girl became pregnant.

A significant proportion of adolescents engage in premarital and risky sexual behaviours (Malibo, 2021). This implies that there is a large percentage of teenagers having unsafe and premarital sex. These statistics raise concerns regarding issues related to sexual health amongst the youth of Basotho. The Ministry of Education and Training (2012) indicates that the high rates are partly explained by early sexual presentation, which is defined as coerced and unprotected sex. Additionally, Molupe (2020) states that teenage pregnancy is a problem in Lesotho, where some young girls are compelled to leave school to raise their children. This implies that there is a problem with the younger generation in schools. According to the Theory of Functionalism, the negative impact reflected in Lisebo after the support in raising awareness from 'Malitaba is concluded as teenage pregnancy.

#### **4.5 Forced Marriage**

Another impact that the researcher perceives to be brought about is forced marriage. Lyneham and Bricknell (2018) assert that forced marriage is the marriage without the free and full consent of one or both parties to the marriage. This denotes that the parties are not

free to choose whether to be married; rather, they are forced or bullied into it. Kjaerum (2014) adds that forced marriage can be described as a marriage concluded without the consent of one or both partners, and therefore, against the will of at least one of them. It seriously violates human rights. This suggests that there is a violation on the basic freedom to select one's own spouse. According to the study, forced marriage is the marriage without the free and full consent of one or both parties to the marriage.

After losing both of her parents at an early age, Tseleng became an orphan and was placed in the care of her uncle. Rather than providing Tseleng with the love she so desperately needed, his second wife, 'Malitaba, abused her emotionally, piling on more work and degrading her. Tseleng persisted despite this hostile atmosphere. Eventually, through poverty and adversity, she wed a silent shepherd. Her spouse eventually became a minister and picked up speech, which gave Tseleng stability and healing in her life. Tseleng overcame her terrible background and found success in the life that had previously been filled with chaos and sorrow because of her resiliency and the transformational power of love.

22. Thato: *Na motho leha a s'a hloile ngoana a ka b'a mo nea hole se kang Sootho?* (Khaketla, 1954:17).  
'Thato: Can a person hate a child to an extent that she can give her a disabled person, like Sootho'?

Quotation 22 portrays Thato talking to Tseleng about 'Malitaba. Thato is concerned about Tseleng who seemed to have been forced to marry a disabled man. She is talking to Tseleng, showing her concern by saying, *Na motho leha a s'a hloile ngoana a ka b'a mo nea hole se kang Sootho?* 'Can a person hate a child to an extent that she can give her disabled person like a Sootho'? Thato's indirect question in the passage expresses deep anxiety and doubt about the depth of 'Malitaba's hatred towards Tseleng. Thato highlights the seriousness of 'Malitaba's conduct by posing the question whether someone could hate a child enough to set up a marriage with Sootho. It is implied that Tseleng's decision to be forced into a marriage with a disabled person must have been made of intense hate or dislike. Thato's inquiry draws attention to the unfairness and severity of the circumstances, implying that 'Malitaba's actions reveal a deeply personal battle, going beyond ordinary dislike. This view highlights the psychological and social results of forced marriages and shows how personal grudges may cause harm and disruption in social and familial contexts.

Thato's observation that Tseleng was forced into marrying Sootho, a disabled person, emphasises how social pressures and disputes may destroy individual roles and group

harmony from a functionalist standpoint. The Functionalism studies how different institutions and social behaviours support the stability and smooth operation of society. In this instance, forced marriage highlights a societal, systemic malfunction that jeopardises individual liberty and mental health. Thato's perspective, which sees marriage as 'Malitaba's deed of profound hatred against Tseleng, emphasises how these forced unions damage the society's cohesiveness and personal fulfilment. According to the Functionalism, this is a case of social institutions failing to match the expectations of the society with the requirements of the individual, which throws off the well-being and success of the social system as a whole.

Tseleng's persistence and courage are emphasised throughout the story, highlighting how she overcame hardship by being strong even in forced marriage. Despite going through difficult times and receiving poor treatment in the past, Tseleng's unbreakable will allows her to change her situation and start again. Thato is willing to help Tseleng with financial support several times, but Tseleng rejects the offer, and the abuse continues to the extent of forced marriage by Sootho who was a shepherd and dumb. In support, Heather (2015) defines forced marriage as a partnership in which one or both parties have not provided complete, free and informed consent, frequently because of outside pressures, such as social or familial expectations. This implies that forced marriages are marked by coercion, in which partners may be threatened or under pressure to follow the terms of the marriage contract. Tseleng is forced to marry Sootho as a continuation of abuse from the mother even though she is not her biological mother.

#### **4.6 Conclusion**

This chapter attempted to investigate, through the lens of the Theory of Functionalism, the effects of neighbourly support on the characters in the selected Sesotho drama texts. It emphasises how these effects can have an important impact on several life aspects, such as reduced stress, success, positive behaviour, teenage pregnancy and forced marriage. Neighbourly support often results in personal accomplishments and cultivates a sense of community that motivates people to succeed. Regarding pregnancy, the presence of supportive neighbours can offer emotional and practical help, alleviating the difficulties faced by expectant mothers. In marriage, neighbourly involvement can fortify relationships and guide conflicts. All effects considered; the chapter shows how important the neighbour's role is in shaping the person's life. According to the Theory of Functionalism, the negative impact

reflected in Tseleng after the support in a form of financial and social support from Thato is concluded as forced marriage since the victim rejected the offer.

## CHAPTER FIVE

### GENERAL CONCLUSIONS

#### 5.0 Introduction

The study aimed to review the role of neighbours as reflected in the selected Sesotho drama texts. This study identified the situations that require the intervention of the neighbours in the selected drama texts. It also sought to discover the role of the neighbour's situations that needed intervention by neighbours; and lastly, it looked into the impact of the role of neighbours on their assisted neighbours in the selected Sesotho drama texts. The study was underpinned by the Theory of Functionalism with its concepts of value consensus and collective functioning. This chapter, therefore, gives conclusions, highlighting the content of each chapter; it also presents the recommendations of the study.

#### 5.1 Conclusions

Chapter One introduces the study, giving the background and contextualisation of the study and the statement of the problem. The chapter also presented the assumptions of the study, where

it was assumed that child abuse, emotional abuse and family negligence have been outlined in the selected drama texts. The study also assumed that the neighbours offer support in will to help, hope, feedback, raising awareness and social support. This is seen in the selected Sesotho texts through its characters. It also assumed that the actors that have experienced support from their neighbours have reduced stress, success, positive behaviour, teenage pregnancy and forced marriage. The chapter even reflected the significant of the study. It further presented the literature review, theoretical framework, the methodology and the organisation of the study.

In Chapter Two, the focus is on the investigation of the situations that need neighbour's intervention in the selected Sesotho drama texts. That is, it discussed the different situations of neighbours, which need the intervention of other neighbours in the selected Sesotho drama texts. In order to verify assumption 1, where the study assumed that child abuse, emotional abuse and family negligence, have been outlined in the selected drama texts, many types of abuse and neglect that are shown in *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*. Therefore, the chapter discussed child abuse, emotional abuse and family negligence that disturb the stability and functioning of the society using the Theory of

Functionalism as the issues that needed intervention. The Functionalist perspective on value consensus, where each member's position, is crucial for the smooth running and stability of the family unit and, by expansion, society. The study finds that child abuse means emotional ill-treatment, neglect and exploitation of a perpetrator to a child. Child abuse is reflected where 'Malitaba exploited her girl by giving her responsibilities beyond her age. The texts include the situations of emotional abuse, neglect and exploitation to show child abuse. Tseleng, for instance, experiences hatred and severe expectations, underscoring the negative effects of such abuse on the health of a child.

The study finds that emotional abuse means isolation, verbal assault, intimidation or any other treatment, which may diminish frustration, stress, dignity and self-worth. Emotional abuse is portrayed where 'Malitaba indicates that Tseleng is useless. *Ngoana ea senang thuso* 'useless child'. Offensive comments, such as calling Tseleng as a 'useless child,' are used to illustrate emotional abuse, and this damages her psychological well-being.

The study finds that family negligence is when someone acts in a careless, reckless or negligent manner, causing one individual to get hurt or damages one's property. Family negligence is identified where 'Malisebo continues saying, *Ngoana eena o tla phehela ntat'ae; a mo hlatsoetse; a b'a mo aenele. Ke phetho, ke tu!* 'The child will prepare food for her father, wash for him and even iron for him. That is all, finish and klaar!' The burden given to the children, like Lisebo, to handle home duties without giving them or their needs any thought is an obvious example of familial negligence.

The investigation showed that these abuses not only influenced the victims but also on the structures of the family and the society, making less functioning. The chapter demonstrated, through a thorough investigation, how widespread these problems are and how they affect the coherence and well-being of society.

Chapter Three discussed the second research question regarding the kind of intervention that the neighbours provide to other neighbours in the selected Sesotho drama texts. The chapter employed Functionalism Theory with its concept of collective functioning to analyse data. Collective functioning refers to how different parts of society work to maintain the social system's stability and continuation. It was discovered that these types of intervention were will to help, hope, feedback, raising awareness and social support.

The study finds that Thato's financial assistance and Moruti's action of getting Theriso ready for school serve as two examples of the functionalist view that the neighbours contribute to social stability and cohesion by playing supportive roles. Thato's financial will to help as a neighbour to Tseleng is the type of social help that makes sure an individual's needs are met, which helps to maintain the stability of the social system because when one victim of child abuse is rescued, at least one soul in the entire community who represents other children is rescued. Thato's gesture of generosity as a neighbour is emphasised when she says, *hase joale ke re ke mo fa chelete*, which means, 'I have long tried to give her money several times'. In the future, she will rescue others from abuse.

Moruti's will to help as a neighbour is meant to aid 'Masehloho on Theriso's educational development, because when Theriso becomes educated, he will definitely help his community, which further supports the social structure by making sure the younger generation is ready to contribute to society. Moruti as a neighbour says, *ke ne ke nahana hore na ebe 'mè Exinia a ka lumela ho mpha ngoana eno, ke tsamaee le eena, a mpe a e' o kena sekolo koana moo ke eang* 'I was wondering if mother Exinia will agree to give me the child to travel/transfer/relocate with me to attend school where I am going'. In conclusion, according to the Theory of Functionalism with its notion of collective functioning, the neighbours play a critical role in preserving social stability and harmony by always having the will to help their neighbours in the times of need. Therefore, the study, through the lens of the Functionalism, when Moruti intervenes, concludes that to be a will to help.

The study finds that Mabeea's goal as a neighbour to assist 'Masehloho by giving her hope is an excellent example that is reflected in the texts. By offering hope, Mabeea not only helps 'Masehloho but also supports the community, representing how individual deeds add to the general efficiency of the social structure. This neighbour's gesture emphasises how crucial each person's contribution is to preserving social cohesiveness. Mabeea's attempt is in line with the Theory of Functionalism, which holds that for a society to operate successfully, support and resources must be shared amongst the members to guarantee everyone's well-being. This reinforces the interconnection that keeps a community peaceful and stable. To increase hope, Mabeea promised 'Masehloho a very quick feedback from the perspective of the Theory of Functionalism and its idea of communal functioning. Therefore, drawing from the lens of Functionalism, when Mabeea helps 'Masehloho as a neighbour, the study concludes that such is hope.

The study finds that feedback is another role that the neighbours could provide help to others with. Mabeea's plan to meet 'Masehloho in order to give a quick feedback from Moruti. This action upholds the interwoven responsibilities within the social structure, besides supporting 'Masehloho. It serves as an example of how the individual make efforts to communicate criticism and offer support. The Theory Functionalism concludes that Mabeea's acts to 'Masehloho's problems is a feedback. From the perspective of the Theory of Functionalism with its idea of collective functioning, the neighbours are essential to maintaining social efficiency and stability.

The study found that 'Malitaba's step to raise awareness against child abuse by confronting 'Malisebo about Lisebo's situation serves as an example of how the neighbours deeds may contribute to the community's overall stability. 'Malitaba is sustaining the norms and shared values as a neighbour to promote the well-being of the community by responding to 'Malisebo's abuse with empathy. Raising awareness demonstrates a dedication to settling disputes and upholding social roles, making sure that everyone abides by the rules that promote group productivity. 'Malitaba's raising awareness supports the Functionalist Theory that preserving social cohesiveness entails treating problems with kindness and encouragement, which strengthens the community's cohesion and effectiveness. It takes the effort of every member of society to contribute positively, *ngoana ke oa motse* 'it takes a village to raise a child'. The neighbours are essential to preserving societal peace and order, according to the Theory of Functionalism and its notion of collective functioning.

The study finds that Theriso's fundamental requirements are covered by the help of his mother's neighbours ('Mamosele and 'Mamahlomola), which is essential for their wellbeing and social integration. Mamosele's intervention as a social support gesture acknowledges personal accomplishments and strengthens relations across the community. By fostering common norms and values, the Functionalist Theory holds that social rituals and support systems contribute to stability and coherence. In short, Mabeea's encouragement and criticism, together with 'Malitaba's attempts to increase public knowledge of child abuse, demonstrate how individual deeds uphold societal standards and communal cohesiveness. All the things considered, Moruti and Mamosele's role as neighbours shows how various forms of help are necessary for the social system to run well. According to the Functionalism, social support is essential to preserving society stability, as shown by Mamosele during Theriso's graduation and Moruti's sheltering of him.

Chapter Four discussed the impacts brought by the neighbour's intervention with the Functionalism framework with its concept collective functioning to draw conclusions that the role of neighbours impacts the other neighbours. Collective functioning refers to how different parts of a society work to maintain the social system's stability and continuation. The study discussed the different forms of impact of role of the neighbours in the selected Sesotho drama texts. The study found that such forms of impacts that are negative or positive include, amongst others, reduced stress, success, positive behaviour are positive while teenage pregnancy and forced marriage are negative. The Theory of Functionalism emphasises that while neighbourly assistance seeks to maintain social cohesiveness, addressing both positive and negative outcomes within the social system is necessary for it to be effective in promoting stability.

Chapter Five presents the conclusions on the role of neighbours supporting other neighbours, summarising the findings and making recommendations. The research discussed several situations in which the neighbour's support is important in the selected Sesotho drama texts in Chapter Two, with an emphasis on child abuse, emotional abuse and family negligence. The study used the Functionalism, which emphasises the role of the neighbours on another neighbour to show how these problems damage the harmonious operation of families and of society. Through the lens of the Theory of Functionalism, the study concludes that emotional abuse and child abuse negatively impact the children's wellbeing and cause instability in families. Verbal abuse and offensive remarks are forms of emotional abuse that undermine social cohesiveness and psychological well-being. Family and community institutions are further weakened by family neglect, which is categorised by a reckless disregard for the needs of children. In order to maintain societal stability and restore balance, the chapter emphasises how these dysfunctions affect not only the individual victims but also the larger social structure. This highlights the crucial necessity for neighbourly action.

## **5.2 Recommendations**

The researcher has carried out the study on the role of the neighbours in the selected Sesotho texts: *Lefala Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*. The researcher recommends that the abused children should seek out help from reliable adults and local resources in order to avoid forced marriage. Ensuring their safety and well-being can be facilitated by enhancing awareness and intervention strategies. Giving the young children

more empowerment through instruction and therapy can help keep them safe from destructive behaviours. The researcher recommends that, as the neighbours, they could provide social support, both emotional and material support. Additionally, fostering a strong, empathetic neighbourhood connection can make a big difference more especially to double orphans.

The researcher further recommends that in order to give someone hope, one must actively listen to adults, validate their emotions and assist them in finding possible sources of support or answers. It encourages hope and pushes them to ask for assistance when one acknowledges their difficulties and show that one believes in their resiliency. The researcher also recommends that this work may be used as a reference by the interested researchers in the future literature research. The study was conducted by the researcher on the role of neighbours in three chosen Sesotho texts: *Lefa la Ntate*, *Peo Ena e Jetsoe ke Mang?* and *Mosali eo u 'Neileng Eena*. The researcher suggests that the academic studies or papers consider all the conclusions and arguments. The study invites critiques, allowing other scholars to expand on the study. Additionally, the researcher advises interested scholars to use this work as a reference in their future literature researches.

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