

**NATIONAL UNIVERSITY OF LESOTHO**

**AN INVESTIGATION OF MULTILINGUAL TRANSLANGUAGING IN DIGITAL  
COMMUNICATION: A CASE STUDY OF UNIVERSITY STUDENTS'  
COMMUNICATION ON FORMED FACEBOOK GROUP PAGES**

**BY**

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**Certificate of Approval  
MA Dissertation**

This is to certify that this dissertation has been approved as meeting the requirements of the Department of English Language and Linguistics in the Faculty of Humanities at the National University of Lesotho for the Degree of Master of Arts in English Language and Linguistics.

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## **Declaration**

I, Lieketseng Moleleki, declare that all the information contained in the dissertation entitled: “An investigation of multilingual translanguaging in digital communication: A case study of university students’ communication on formed Facebook group pages” is original and has not been submitted either in whole or in partial to any educational institution for any qualification before. The references that are used in this work have been acknowledged and presented fully.

Lieketseng F. Moleleki

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## **Abstract**

This study sought to investigate the linguistic features of multilingual translanguaging practices of university students in Lesotho within their Facebook group pages. The two theoretical frameworks that guided the study were digital discourse analysis and translanguaging as theory and practice. The study employed a qualitative methodology to investigate and evaluate the language pattern using content analyses, in which information was studied, debated, and understood in terms of themes. Three university students' Facebook sites provided data collecting platform for digital ethnography. From these pages, 60 communicative messages were sampled, with 20 texts per Facebook group page. The results showed that in their digital communication, students often display their linguistic repertoire by code-switching, code-mixing, and code-mashing Sesotho with English, isiZulu, isiXhosa, and Afrikaans for special emphasis. Different forms of translanguaging, such as intra-sentential and inter-sentential translanguaging, were produced by alternating inside sentences. The transition frequently fits in with the conversation's subject, the relationship between participants, and the target audience. This transition reflects several translanguaging strategies like borrowing, language crossing and convergence among others, which are achieved by them not adhering to the traditional or codified language rules. The study provides insights into pedagogical strategies that can support multilingual learners, promoting inclusivity and better educational outcomes in diverse linguistic contexts. Since it emphasises the importance of recognizing students' full linguistic repertoires in academic settings

**Keywords:** Multilingual, translanguaging theory and practice, linguistic features, digital communication, Facebook group pages.

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# **CHAPTER 1**

## **GENERAL INTRODUCTION**

### **1.1 INTRODUCTION TO THE STUDY**

This study discusses the multilingual translanguaging features of Facebook group pages formulated by students from three universities in Lesotho, respectively: Botho University, Limkokwing University of Creative Technology, and National University of Lesotho. The study comprises a background to the study, the problem statement, and the aim of the study. The research questions, research objectives, and research hypotheses also make up part of the chapter. Lastly, the chapter addresses the significance of the research, the scope and limitations of the study as well as the organisation of the study.

### **1.2 BACKGROUND TO THE STUDY**

This section is divided into themes and sub-themes. The first section described the linguistic and geographical landscape of Lesotho as well as a brief historical background. The other portion narrated the concept of translanguaging and its various contextual environments. Lesotho is a country with a rich and varied linguistic landscape. Kolobe and Matsoso (2020) state that the most spoken language is Sesotho, but there are other languages that are also spoken in different parts of the country. In recent years, there has been a growing interest in the study of how bilingual and multilingual individuals use language in different contexts. Particularly, how do they use multiple languages in a single utterance or interaction? Crystal (2001) indicates that a plethora of studies have explored ways in which online participants partake in multilingual and multimodal computer-mediated discourse to communicate with each other from across the globe.

It is a challenge for social media users to navigate the typical self-representation that arises in daily life because of the flattening of various social interactions into a homogeneous group of people or friends (Canagarajah, 2011). This is concurred by Kramsch (2015) who states that the use of social media and language can have an influence on social identity as individuals navigate the presentation of their “curated self” online, which can impact the construction of language and cultural identity. In addition, Joseph (2004) maintains that when people facilitate self-expression,

language has the capacity to influence one's identity and sense of self. Their understanding of their identity and origin, as well as their language, is influenced by such factors.

Nonetheless, language has significantly changed because of social media, with new terms, acronyms, and the addition of two new-age hieroglyphic languages: emoticons and emojis (Morra and Bazzanella, 2003). These are commonly used in modes and systems of communication. This issue makes it difficult for societies to practice monolingualism on social media platforms but rather tap into various aspects of different languages, hence practicing translanguaging. Translanguaging has been observed in a range of contexts, including education, healthcare, psychology, social media, and communication studies. David (2001) says that when two or more languages come into contact, there is an influence on each other, and the exchange of certain features is observed.

These can bring certain distinctive characteristics, which can be achieved through using different communication techniques like code-switching or mixing different varieties of language in social encounters. It may be by either crossing between two or more languages or between more standard varieties of a language. For example, Aeur (1984) states that interlocutors sometimes manoeuvre through language by utilising standard language and a regional dialect or by crossing between the standard and non-standard varieties of a language, such as slang, where the standard variety is expected. The next section discusses the linguistic landscape of Lesotho and the factors that contributed to the situation.

### ***1.2.1 Lesotho linguistic landscape***

Lesotho is one of the southern African countries that had been under the British protectorate during colonialism. Lesotho is landlocked by South Africa. She gained her independence on October 4, 1966 (Raselimo and Mahao, 2015). The Constitution of Lesotho (1993) states that the official languages of Lesotho shall be Sesotho and English, and, accordingly, no instrument or transaction shall be invalid by reasons only that are expressed or conducted in one of those languages. This issue on its own makes Lesotho a bilingual country and a monarchical country; hence, it is called the Kingdom of Lesotho.

The population of Lesotho is estimated at 2 million people (Babji, 2024). Majority of the population is entirely ethnic Basotho who mainly speak Sesotho. However, there are other ethnic groups such as Xhosa, Zulu, Ba Phuthi, Ndebele who are regarded as minority groups that arose during the lifaqane attacks (Quilan, 1996). In Quilan's view, this was a very unstable period in the early 19th century during the Zulu state's expansion when Moshoeshe 1 was protecting his Mokoteli chiefdom. These other ethnic groups whose languages are regarded as minority languages are called isiXhosa, isiZulu, and siPhuthi. Kolobe and Matsoso (2021) therefore, state that this situation on its own makes Lesotho's linguistic landscape complex. Matlosa (1993) also states that Ndebele, aba-Thembu and Batlokoa are also an existing minority groups among Basotho who speak isiNdebele, IsiThembu and Setlokoa.

The language policy and other socio-political issues like colonialism, cultural identity, and education have contributed to this multifaceted situation. For example, the language of Lesotho has been shaped by its colonial past, which has an impact on the behaviour of the Basotho people. Sesotho was reduced to the status of a vernacular tongue during the colonial era when English was imposed as the official language. Additionally, due to history, Lesotho is assumed to be a bilingual nation, and thus the country's language practice promotes bilingualism up to date. While in actual fact, it is not the case because the system has marginalised the other languages. Kukulska-Hulme (2008; 2013) indicates that after colonial tenure, in early independence, majority of African countries partitioned for language and cultural liberty to achieve national building structures. Lesotho was not the only country in Southern Africa where attempts were made to adopt a mother-tongue instruction policy rather than recognising Sesotho as the official language and the medium of instruction (Kukulska-Hulme and Bull, 2008).

Nonetheless, the practicality of this policy has not been fully implemented since learners from the "minority" groups who speak the above-mentioned languages are still not given an opportunity to learn and read in their mother tongue (Kolobe and Matsoso, 2021; Matlosa, 2009). The Ministry of Education under the curriculum and assessment policy of 2009 made an introduction of mother-tongue policy, which says every child from grade one to grade three must be taught in mother-tongue (Ministry of Education and Training (MoET), 2009).

While acknowledging, as the Lesotho constitution (1993) states that Sesotho and English are the two languages, and in recognition of the fact that there are other spoken languages in Lesotho

besides Sesotho and English, the mother tongue will be employed as a medium of instruction up to class 3, while English will be taught as a subject at this level, as well as grades one through three. Beginning in grade 4, English will be employed as both a medium of education and a subject. English will no longer be a hindrance to future learning and achievement. Sign language and its application in teaching and learning processes must be included into the new language policy to provide information access and effective communication. Therefore, multilingualism practices and language policy structure have been shaped by historical background of colonialism, post-colonial national building (Chimhundu, 1997) and global influences (Mensah, 2018). The situation has made a long-lasting influence on how Basotho societies behave in different settings. This circumstance on its own has brought the society into a complex language state.

## ***1.2.2 Understanding translanguaging***

### *1.2.2.1 Translanguaging as a general concept*

Translanguaging is a theoretical framework which views bilingual and multilingual situations differently. It accommodates the fact that individuals and communities select and deploy certain features from their unitary linguistic repertoire as form of meaning making during communication (Vogel and Garcia, 2017). It again questions the colonial and modernism ideologies that gave priority to certain languages over others. Some linguistic theories, during colonial and modernism such code-switching, diglossia to mention a few stigmatise and neglect situations involving bilingualism or multilingualism. This is to say, according to Garcia (2009), the theory dismantles the hierarchies that disregarded the language practices of the ‘minority’ groups. Translanguaging has no favour for any language; it views all languages equally. Meaning, in its spectrum, no language is important than the other, this theory and practice was first proposed by Cen Williams in 1994. However, several scholars expanded on it, such as Garcia who further defined translanguaging to be the deploying of bilingual speakers’ full linguistic repertoire to navigate their worlds.

Similar alternative names are transidiomatic practice (Jacquemet, 2005); metrolingualism (Otsuji and Pennycook, 2010); Polylingualism (Jørgensen, 2008) and others (Blommaert and Rampton,

2011). Research indicates that there is now a recent terminology to incorporate the above-mentioned terms, although its meaning or definition goes beyond that of these older concepts. Over and above all, the term translanguaging came as a remedy to those previously used terms. Its main ideology is to wipe out hierarchy of languages; it was invented to resolve an issue of dominance and subtractive languages. Its innovation was to cater for multiple language practices those bilinguals or multilinguals engage in order to make sense of their social worlds (Li, 2014; Creese, 2015). In the following paragraph is a description of institutional translanguaging.

#### *1.2.2.2 Institutional translanguaging*

As earlier mentioned, translanguaging can be seen in various contexts; institutional translanguaging is a situation whereby multiple languages are used within an institutional setting. Renkema (1993) defines these institutions as bilingual or multilingual education, international English varieties, deaf culture, psychology, philosophy, applied linguistics, sociolinguistic and communication studies. The writer says this concept institution originates from Sociology, where it is used to describe activities which individuals construct and maintain within a society. The researcher continues to state that, institutions can be viewed as the mediators between individuals and society, or as how individuals can form a society. As Garcia and Otheguy (2020), maintain that through open language policies' influence in institutional contexts and educational practices outside of the classroom, translanguaging is viewed as a means of advancing multilingualism and academic equality.

Translanguaging advocates indicate that students can gain multilingualism and intercultural competency by being taught through translanguaging (William 1994; Garcia 2009; Li 2016, Makalela 2016). This method encourages the use of a variety of linguistic forms and opposes the dominance of Standard English variants, thereby empowering multilingual speakers. Overall, Garcia and Otheguy (2020) assert that translanguaging facilitates intercultural and cross-linguistic communication in institutional settings, making it a useful instrument for inclusive education. Next in line is translanguaging in education.

### *1.2.2.3 Translanguaging in education*

Cen Williams (1994) challenges the concept of dominance and subtractive bilingualism of languages by advocating for translanguaging practice in classroom as pedagogy. Discrimination of other languages was a major factor that hindered learners' excellence and performance. Moreover, Williams realised that the imposition of language hierarchies contributed to the destruction of learners from less dominant languages. So, in order to perpetuate this linguistic discrimination, his main objective was to come up with a framework that will recognise and value all languages by seeking to create a more inclusive and equitable linguistic environment. According to Flynn et al. (2019), translanguaging advocates for the gains made possible by supporting individuals in using and developing their full language repertoires.

The framework started as a pedagogical practice in Wales in 1994. Williams realised that learners should be allowed to learn in both Welsh and English in classroom situations for them to fully understand the information being passed across to them. As put by Li and Luo (2017), this approach makes use of learners' fluid performance and talents to increase their understanding and engagement with difficult texts and information. The researcher invented this theory by coining these morphemes Trans + languaging to derive a new word *trawsieithu* in Welsh, which simply means translanguaging in English (Baker, 2001). The notion behind this was to disrupt or challenge the structuralist language ideology which says language is static and believe on the standardised knowledge or competences that individuals must acquire.

Translanguaging can be a valuable mechanism for multilingual learners because it allows students to participate using their full linguistic repertoires to better understand and express themselves in classroom settings (Garcia 2009; Li, 2019). Moreover, scholars affirm that translanguaging is a process of changing first language to target language in communication, either bilingually or multilingually. Saputra (2015) claimed that there are five types of translanguaging in a classroom environment during teaching which are intra-sentential translanguaging, inter-sentential translanguaging, insertion translanguaging, congruent lexicalisation translanguaging and entire translanguaging and tag translanguaging by (Sari, 2021).

The present study intends to investigate how university students deploy and blend language to express them in a digital context to achieve meaning making. It is also suggested that these translanguaging practices can help learners to build metalinguistic awareness or ability to think about language as a system. Cenoz and Gorter (2020) indicate that metalinguistic awareness is a set of multiple skills related to the formal aspects of language including phonological, morphological, syntactic, and lexical awareness. Again, in educational situation, pedagogical translanguaging pertains to developing metalinguistic awareness as a way of assisting learners become aware of their own linguistic resources and use languages more efficiently.

#### *1.2.2.4 Translanguaging in social media setting*

Besides its original background in education, the theory has also been acknowledged in communication or media studies among other disciplines, for example social media. Lesotho is experiencing this dynamism and flexibility of language, like many other nations do globally. Recently, social media translanguaging is seen as a new phenomenon that has a big impact on language. Prior to it, translanguaging and social media were considered distinct fields (Piccardo, 2017). Thus, Androutsopoulos (2013) highlights that because of contemporary internet communication and networked multilingualism, these phenomena have fundamentally altered how cultures perceive and use language, also Garcia and Li (2022) confirm that social media and translanguaging together have been found to be helpful tools that give people knowledge and abilities.

Research has shown that there have also been super-diversified linguistic structures, because of an increased interaction of languages through digital media. Kukulska-Hulme and Pegrum (2018) state that urbanisation and online language mixing are situations in which norms and custom activities were preliminarily unnoticed, such as multilingualism and code-switching. However, they are currently becoming popularised through digital media amongst which Facebook is one of such networks. This is to say; digital media has made multilingualism and code-switching be on the spotlight again. Additionally, not only digital platforms but also the shifting of people from rural to urban areas influences how people interact or behave in different settings. Therefore, leading to acknowledgement of simultaneous use of various linguistic practices. For example, when one switches between different languages' codes in different social

environments. The section that follows complements the previous one, providing more support for the same translanguaging practices and techniques in a social setting.

#### *1.2.2.5 Linguistic features of communication in social context*

Communication occurs in numerous ways in social contexts. Translanguaging practices facilitate effective interpersonal communication as it is previously mentioned. Translanguaging encompasses various linguistic codes namely, code-switching, code-mixing and code-meshing approaches (Garcia, 2009; Makalela, 2016). One way through which translanguaging may occur, speakers can shift between two or more languages or language varieties within a unified communicative repertoire for meaning making (Garcia, 2009).

Again Makalela (2013) ascertains that sometimes words are borrowed or loaned from another language, whereby speakers turn to morphologise such embedded words. For example, *tjo le muntu u ya confusa, one minute he speaks about Bandura, the next u ringa ngaboZuma* (Makalela, 2013). In relation to Garcia and Velasco (2014), translanguaging strategies may not only be seen by showing paralinguistic and multimodal features but also by using grammatical features that entail intra-sentential (phonetical and phonological analysis) and inter-sentential processes (syntactic analysis). These features can be practical in bilingual and multilingual environments.

According to Gee (2005), there are two types of grammar which are grammar one and grammar two. The first one is studied formally while the second one is learnt informally: self-taught. The researcher further indicates that, although the latter is less studied, it is important. It is still “grammar” and by right, grammar is the rules in which grammatical units like nouns, verbs, phrases and clauses are utilised to create patterns and systems that guide features to identify who is -doing-what-within-discourse (Gee, 2005). Understanding the importance of both grammars along with morphologised word processes is necessary when examining multilingual translanguaging on Facebook groups for university students because it helps on evaluating the diverse strategies in which students combine languages and language patterns they employ in these virtual environments.

The researcher again maintains that interlocutors purposely design their discourse in such a way that the audience can derive those patterns of meanings and assign situated identities and specific goals and roles from one another. It is further pointed out that the features of what is named grammar two are co-related at many grammatical devices and from different levels of grammar one. Therefore, the interconnectedness of these two types can also coordinate to other non-language features or paralinguistic features such as semiotics like symbols, signs and emoticons. In the subsequent sections, the description of how social media plays a crucial role in making these communication techniques observable, followed by how tertiary students utilise language on social media platforms.

#### *1.2.2.6 Language meets social media among tertiary students*

Social media is the most affordable and rapid means of communication in the 21<sup>st</sup> century. Scholars such as Crystal (2001) argue that the internet enables unprecedented tracking of changes in language, affecting vocabulary, grammar, spelling and pronunciation. This digital landscape fosters a unique environment where language evolves quickly, with new words and usages emerging as people interact across diverse platforms. In emphasis, social media is one tool that these distinctive language practices are enacted and become visible. In other words, social media is a vital facilitator for translanguaging practices, because societies do go beyond the static language rules in the name of meaning making. Borijian, (2018) affirms that social media can be a way for people to challenge dominant language and assert their cultural identities.

This is worth noting that the internet itself is an environment where multilingualism, translanguaging and cultural diversity are highly practiced; every language and culture has its own space (Charamba, 2022). Hence the current researcher's interest was intrigued to investigate the linguistic complexities that are brought by going beyond the static language rules that students practice on Facebook pages. Moreover, Li (2016) points out that social media as a form of internet communication, has been a key factor in both the acceptance and celebration of diverse cultures. The researcher indicates that it allows societies all over the world to learn connect and share their languages and cultural identities.

Due to the availability of tools that permit multilingual translanguaging, social media sites such as Facebook, Instagram, Twitter to mention a few, have grown to be popular channels or facilitators for this hybridity (Li, 2016). Multilingual translanguaging on Facebook can be seen

as an example of societies erasing linguistic distinctions between languages in real life communication. Therefore, by using various translanguaging strategies and patterns, the current researcher may gain insightful knowledge into how interlocutors blur languages in real practices. This can help in understanding how university students navigate the linguistic landscapes of the modern world.

Studies have been conducted elsewhere around the globe to indicate this situation. For example, in Europe, Asia and Africa among other continents. Auer, (1998) and Garcia, (2009) investigated society's utilisation of multifaceted features, where individuals would embed certain linguistic elements into another language system. However, in the context of Lesotho, studies on linguistic features on multilingual translanguaging on social media have been scarcely dealt with. Regardless of the situation that young Basotho adults, particularly, learners from higher learning institutions are highly portraying the usage of multiple linguistic features in their social media conversations.

In the 21st century, translanguaging is sometimes regarded an additional language competence which individuals have apart from their first and second languages. In other words, it is considered a 3rd language other than a native or second language that a speaker has. According to Grosjean (1989), a bilingual is not just two monolingual people combined, but rather a linguistically distinct language user whose language reflects the different experiences that bilingual people may have with one another (Cenoz and Gorter 2020). Casmire (2008) concurs that hybridity is likely to produce what has been called a "Third Culture". It is considered as a holistic competence on its own right.

According to various research studies, it is quite visible that Facebook like other networks does not only shape or influence culture and cultural identity but also creates dynamic usage of language. Lee and Horsley (2017) state that Facebook is the most popular mode of network that is liked by youth. It allows people to formulate groups, whereby massive numbers can join without limit. This technological innovation has brought an immersed version of linguistic characteristics. Due to social media networks, there may be possibility of transference or language crossing of sociocultural features from the neighbouring country: South Africa. For instance, according to (Munyandziwa and Mncwango 2010), "certain linguistic features such as

grammatical elements (phonology, morphology, syntax) from other South African languages may be observed”.

Consequently, based on some scholars, it is quite evident that in sociolinguistics, some concepts are now regarded as outdated due to the 21st era of super diverse urban and online networking spaces due to translanguaging practices (Irimiea, 2018). The concepts of multiculturalism which may be a kind of plural monoculturism (Beck, 2011) and multilingualism; a kind of plural monolingualism (Makoni and Pennycook, 2007) are one such faced-out phenomena. It is because these concepts are regarded to be depriving minority societies’ morals and cultural values. They are also being scrutinised for legitimising and producing discrimination against other languages practices.

This study seeks to explore the linguistic features of multilingual translanguaging in Lesotho focusing on Facebook communication groups of university students. Different communities have different modes and systems of communicating. Hence, the researcher is intrigued by the ways in which these university communities of Lesotho are utilising various language competences and communication skills in their conversations.

### **1.3 PROBLEM STATEMENT**

In an ideal scenario, university students in Lesotho engage in Facebook group chats where they seamlessly switch between languages and utilise different translanguaging patterns, such as borrowing from different languages. This activity fosters inclusive communication, enriches language learning experiences, and promotes cultural exchange among students (Genelza, 2022). However, the actual language use within these online spaces may not align perfectly with this ideal scenario, and varying language proficiency levels among participants can impede effective multilingual communication. Consequently, there may be instances of miscommunication, linguistic inequalities, and limited cultural exchange opportunities.

Limited language proficiency or unequal language access may hinder students’ full participation in group discussions. Additionally, lack of diverse language could restrict opportunities for intercultural exchange and appreciation among students. As a result, by investigating the linguistic patterns and strategies within Facebook, the study aims to delve deeper into the

intricacies of multilingual translanguaging in Lesotho university students' conversations on their Facebook pages. That means, it offers a deeper understanding of how language is used and manipulated in these digital communication spaces by providing insights on how educational frameworks can implement and embrace translanguaging to allow students to utilise their full linguistic repertoires.

#### **1.4 AIM OF THE STUDY**

This study aims to explore the linguistic practices and dynamics within online space in order to gain insights into how translanguaging is utilised in digital communication among students formed Facebook pages.

#### **1.5 RESEARCH QUESTIONS**

This study addresses the main research question being:

What linguistic translanguaging patterns do university students utilise to communicate in Facebook pages that they have formed?

This main question is unpacked into three specific research questions:

- a) What multilingual translanguaging strategies do Lesotho university students use in their Facebook pages?
- b) How do grammatical tendencies of translanguaging vary across these Facebook pages of Lesotho university students?
- c) What factors contribute to the variation?

#### **1.6 RESEARCH OBJECTIVES**

The study's main objective is to investigate the linguistic translanguaging patterns that students utilise to communicate in Facebook pages that they have formed.

The main objective is further unpacked into three specific research objectives:

- a) To explore the multilingual translanguaging strategies used by Lesotho university students in their Facebook pages.
- b) To assess how the grammatical tendencies of translanguaging vary across the Facebook pages of Lesotho university students.
- c) To identify factors those contribute to the variation.

### **1.7 STUDY HYPOTHESIS**

This study hypothesises that multilingual translanguaging practices on Facebook group pages of university students in Lesotho include a range of linguistic mechanism such as different codes of language, loaned and pronunciation.

### **1.8 SCOPE OF THE STUDY**

The study focuses on the linguistic features of multilingual translanguaging on Facebook pages that students have formed to address their social issues. It analyses students' conversations from the three Facebook walls of these higher institutions namely Limkokwing University of Creative Technology (LUCT), Botho University (BU) and National University of Lesotho (NUL). These universities are based in Maseru district which is the capital town of Lesotho. The first two institutions are located in the urban part of the town while NUL is a little bit in the sub-urban area, approximately 34 kilometers South-East of the capital city (Moloantoa, 2025). This study will also not delve into the cultural issues and non-verbal communication of translanguaging such as semiotics.

### **1.9 SIGNIFICANCE OF THE STUDY**

There is a growing body of research on translanguaging practices on social media and other contexts, there is however a lack of studies on how bilingual and multilingual speakers utilise

different linguistic features in an online communication specifically by university students in Lesotho. Against this background, the study is intended to benefit the following bodies:

### ***1.9.1 Policymakers***

The outcomes of this study can assist inform the policymakers with the existing empirical evidence to formulate the language policies in educational sector for minority language students as they are disadvantaged compared to others. This means that the study can give decision-makers empirical data to help guide the creation of language policies in educational environments. Thereafter, the policymakers can better promote linguistic diversity, inclusion, and equality in education by considering how students navigate multilingual situations on social media networks (Gitschthaler, et al., 2021).

Improved access to educational and technological resources can be achieved by considering students' preferred languages and online communication styles. Based on the results, policymakers can create interventions that close the digital gap and guarantee all students, regardless of their socioeconomic or language background, fair access to learning opportunities.

### ***1.9.2 Educators***

Language instructors can benefit from the study's insights into the linguistic characteristics of university students' Facebook conversations in a natural environment, which can help shape language educational methods and policies. Additionally, this might assist educators in general in creating and implementing translanguaging teaching pedagogy in schools to mitigate and eradicate the difficult conditions that multilingual students encounter time and again in educational environment. The outputs of this study may contribute to the right pedagogies and structural organisation of translanguaging grammar books. Understanding students' translanguaging practices and utilisation of grammatical tendencies can inform language teaching methods and curriculum adjustments (Li, 2018; Seals et al., 2020; Omidire et al., 2020; Prilutskaya, 2021).

Incorporating multilingual resources such as books, posters, and music may foster a welcoming environment for pupils who speak multiple languages (Education Service Centre, 2023). Additionally, ensuring teachers have the right training and resources for teaching in a multilingual setting is essential for supporting multilingual students effectively. Gitschthaler et al. (2021), assert that improved access to educational and technological resources can be achieved by considering students' preferred languages and online communication styles. As these researchers further point that teachers' opinions on language support models in the context of multilingual students for educational system, it is a challenge in providing the best support possible for multilingual students worldwide.

### ***1.9.3 Researchers***

Moreover, this study will be an addition to the growing body of research and discourse in the field of translanguaging in Lesotho. Studying translanguaging usage in Facebook can provide valuable information on contemporary communication patterns. This assessment goes beyond the scope of Lesotho linguistic landscape, as the study may have broader relevance globally, because it can establish a comparative awareness into how other multilingual communities engage in online communication.

## **1.10 ORGANISATION OF THE STUDY**

This study is divided into five sections. Chapter one entails the introduction, background, and problem under investigation. The chapter also consists of research questions that go along with their corresponding objectives, aim of the study, significance of this study also highlighted. The chapter further includes hypothesis, delimitation of the study, organisation of this study and summary of the chapter.

Chapter two consists of an introduction, theoretical frameworks, literature review and summary of chapter two. Chapter three covers research design and approaches, population sample, methodologies to collect data and its analysis criteria, ethical considerations and summary of the chapter. Analysis and discussion of findings are presented on chapter four, and chapter five

consists of summary of the findings, conclusion, recommendations and suggestions for future research based on the presented findings, contribution of the study and summary of the chapter.

### **1.11 SUMMARY OF THE CHAPTER**

This chapter provided the background to the study. It also discussed the different socio-contextual scenarios under translanguaging as a concept. Again, it highlighted on how multilingual context attributes to translanguaging practices.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 INTRODUCTION**

The chapter reviews literature aligned to the present study. It is divided into sections. Section 2.2 discusses the literature on bilingual and multilingual translanguaging practices in different socio-economic contexts. The section analyses, critiques, and identifies gaps of knowledge related to the concept of translanguaging. Section 2.3 focuses on the theoretical frameworks underpinning this study.

#### **2.2 LITERATURE REVIEW**

A literature review is a collection of scholarly materials pertaining to a particular subject or research question. According to Rudestam and Newton (1992, 44), “a literature review is a piece of academic writing demonstrating knowledge and understanding of the academic literature specific topic placed in context”. A review of the literature provides an overview of the theoretical background of an issue. These authors assert that giving the reader and the researcher a comprehensive picture of the corpus of existing research on the topic at hand.

As mentioned by McCombes (2003), reviews of the literature are secondary sources that do not offer original, freshly conducted experiments. It serves to situate the current work within the already existing knowledge to identify the gap so that the study can contribute to the field. McCombes adds that it involves evaluating and synthesising the sources to gain a comprehensive view of the field of study. In the context of this study, the researcher has compared the current study with the preceding studies, analysed, critiqued them, and also identified the gaps in knowledge. The review is organised into themes guided by the research questions and will use inductive and deductive approaches.

### **2.2.1 Translanguaging in education**

The literature discussed in this section showcases the distinctive translanguaging practices in bilingual and multilingual contexts. Makalela (2016) states that in almost all African countries, translanguaging is a living cultural practice. The researcher further states that in many South African townships or locales, one may find a child speaking up to four languages before the age of six. In Makalela's (2015b.) study, it is affirmed that in multilingual contexts, it becomes very hard for one language to be used in isolation in a communicative setup. That is, for meaning-making, interlocutors use all languages to interrelate and interconnect for clarity purposes within such a society. Similarly, in the case of Lesotho university students, this could be the case of practicing different languages on their Facebook group accounts to interconnect. Therefore, through translanguaging theory, Makalela (2016) challenged the phenomenon of named languages, which are based on European colonial ideologies of language policing and national affairs.

Hence, Makalela introduced "Ubuntu translanguaging" to fit the social practices of African communities that were derived from the African concept of Ubuntu, which means humanity. The framework puts emphasis on the systematic inclusion of multiple languages in creative ways in a classroom context, as well as how it would benefit the natural setting during conversations (Makalela, 2016). Closely related to Makalela is Sefotho (2019). Drawing on the Bilingual translanguaging practices, Sefotho's (2019) study supported the idea that no language is in isolation. The writer conducted the study to test the effectiveness of translanguaging strategies in developing reading in a bilingual classroom setting. In this same sense, the recent study intends to investigate whether Lesotho students use a variety of languages in their daily interactive online communication.

Sefotho (2019) proclaims that Makalela's "Ubuntu" nomenclature derived from the Sesotho idiomatic expression that says "motho ke motho ka batho" to clarify the concept. The expression was explained by quoting the translated version of Makalela's English which goes "I am because you are, and you are because I am". In other words, no man is an island. According to Sefotho (2019), a bilingual environment acts as an aid in communication for meaning-making purposes,

be it in a formal or social context. Sefotho explained that this facilitates equipping students with language proficiency and content comprehension of whatever subject is put forth before them to be discussed.

In support of the effectiveness of translanguaging as pedagogy in an educational context, Sefotho conducted a study in two different schools in the urban city of Johannesburg. The outcome was that the experimental school outperformed the controlled school. She, like other scholars such as Garcia, views English as an additive bilingualism in most parts of the world, particularly in Africa, since most countries have multilingual speakers. Sefotho again noted that proficiency in a second language cannot only benefit communication within education but also in several aspects like linguistics, culture, economic context, and social context.

In emphasis, the researcher argues that some scholars consider additive bilingualism within translanguaging as a flexible category in a heteroglossia environment. That says, multilinguals have the potential of simultaneous utilisation of not just one, or two but more languages within a single communicative interaction. Contrarily from this view, other researchers still consider bilingualism as a subtractive situation with diglossia (Fillmore, 1991; Cummins, 2017) because of the concern that there are two co-existing languages, which are given different statuses. In other words, they are of different hierarchies; one being dominant and the other being minor.

From Sefotho's observation, the subtractive bilingualism phenomenon was reflected in the less performed school which prioritised a monolingualism teaching approach. She maintained that this is due to teachers still viewing languages as separate entities that “contaminate” each other, yet educators still practice translanguaging for clarity purposes when teaching, but they do not allow learners to concurrently use the languages.

The study used a qualitative and quantitative approach to investigate this concept. The researcher based the study on three theoretical frameworks namely The Linguistic Independence Hypothesis, Translanguaging, and the Continua Model of Biliteracy Hypothesis. Sefotho stated that this triangulation of framework demonstrates the complex interrelationship that prevails between socio-cultural dimensions and their learning environment. The frameworks also indicate that all bilinguals' linguistic resources need to be considered in the classroom setting to develop reading skills. Sefotho's study revealed that the translanguaging intervention that was

offered to the experimental groups had a positive effect on developing bilingual learners reading skills using their home language, Sesotho, and English as an additional language. Consequently, it can be concluded that additive bilingualism with heteroglossia supports translanguaging practices whereas subtractive bilingualism with diglossia correlates to code-switching. She, however, noted that some scholars perceive this kind of bilingualism (the former) as an abnormal practice because they refer to it as “mental confusion or language handicapped”.

Motlhaka and Makalela (2016) conducted a related study on translanguaging using one large urban university in South Africa with a population of eight first-year students. It is important to note that in as much as Motlhaka and Makalela used university students their population is deemed too small hence the current study used three university students’ Facebook group pages. The investigation was whether students’ use of Sesotho and English rhetorical conventions has an impact on their writing skills. The study used dialogic techniques to explore strategies for developing better translingual pedagogies for programmatic scaling. The outcome was that students apply code-meshing to address the rhetorical conventions in their essay writings. The duo discovered that L1 speakers did not quite differentiate the academic style of writing for both languages, respectively. Students did not have a clear distinction between these terms, thesis statement or main statement, discourse markers, and cultural influences.

Motlhaka and Makalela (2016), with emphasis concerning Kubuta (1998), said that placing a thesis statement in the introduction section denotes a deductive style of writing, which is practically a UK and US convention of writing. The majority of L1 learners place the main idea in the middle or final position because of their influence and being accustomed to following the Sesotho style of writing (Motlhaka and Makalela, 2016). These scholars indicate that Sesotho tends to reject the initial placement of the thesis statement in favour of the medial position. As a result, this in its own influences learners to academically write L2 using the L1 style of writing, which then becomes a cultural influence or transference of writing techniques. This finding corroborates the view that translanguaging is a pedagogy that not only enhances the learning capability of multilingual students but also allows them to value and practice their identity (Creese and Blackledge, 2010). This study took place in South Africa which is a different context from the one used in the present study. It is, therefore, imperative to find out if translanguaging has the same impact on students in Lesotho.

Motlhaka and Makalela's study further revealed that four of the students were found to be adopting the deductive approach of writing when engaging in their L1 as well. This is the translanguaging writing approach, which seemingly shows the inherited forms of the L2 writing system. Garcia and Li (2014) indicate that multilingual adapt and use language to suit their context. The study revealed that logical connectors were mismatched between Sesotho and English by these learners. The analysis from this is that for L1 (Sesotho) speakers' discourse connectors are not often expressed or written in words but instead are derived from contextual inferences. Next in line is a study conducted in New Zealand by Cenoz and Gorter (2017) about formulating the pedagogical grammar rules of translanguaging in classrooms.

Translanguaging practice and pedagogy, as narrated by Cenoz and Gorter (2017), have valuable levels at all costs in multilingual teaching, especially in the case of minority language students. A study was conducted in 2020 to evaluate and analyse how exactly the natural uses of translanguaging in multilingual classrooms happen to apply the knowledge to the development of translanguaging grammar rules. The objective was to design and produce translanguaging resources for minority language communities, namely Maori and Samoan. This objective aligns with the focus of the present study as a researcher is also interested in the future development of educational translanguaging pedagogy.

A team of researchers collaborated with the Wellington Translanguaging Project (WTP), in 2018 to implement translanguaging resources. In an effort to assist these learners from the minority groups, the main aim of the collaboration was to decide on the appropriate instructional translanguaging pedagogical methods and equipment. Meaning, the focus of this study was to establish translanguaging grammar textbooks among others, as to facilitate the learning of Te Reo Māori and Samoan children at the kindergarten level. Seal et al. (2020), state that "with the country superdiverse of over 160 languages", the project was aimed at assisting the above-mentioned language students.

The project felt Te Reo Māori and Samoan learners were marginalized by the mainstream education system. Thereafter, other cities with the same situation adopted the criterion that the WTP established to draw up their system of operation. The study used the traditional micro-ethnography method to collect and analyse data, while in this study, the researcher uses digital

ethnography as a form of data collection to explore the patterns and strategies that students use in a natural environment.

In another study, Nkhi and Shange (2024) did collaborative work investigating pedagogical translanguaging impacts on the enhancement of communicative competencies of university students in Lesotho. The study used a qualitative approach. By the researchers' choice, the methodology was about Chilisa's (2011) and Jalongo and Saracho's (2016) descriptions. They describe the approach as an aiding or interpretive mechanism for researchers when trying to understand human experiences with samples that are usually smaller (Leedy and Ormrod, 2016)

The study was designed as a case study and used a purposive sampling technique. It used a focused group discussion of 90 learners and face-to-face interviews with 9 lecturers to collect data. The selection was on the basis that, it is an appropriate approach to investigate a current phenomenon in depth and within its real-world context, especially, in situations where the boundaries between the phenomenon and the context may not be immediately visible (Merriam, 1998). With close observation, the study may seem relatively like the current study. However, the current study focuses on Facebook to gain the depth of the translanguaging phenomenon among three universities whereas Nkhi and Shange (2024) focused on the classroom setting

Nkhi and Shange's objectives were mainly on investigating three things: (a) individual and (b) collective teaching and learning and (c) the impact of translanguaging on the enhancement of students' communicative competence and performance in English as a second language. The researcher of the current study's objective is to investigate the students' linguistic patterns and strategies of translanguaging in an informal environment. Therefore, Nkhi and Shange's study is significant to the present one as an empirical point of reference.

The study revealed that learners prefer to be taught in both languages instead of mono-centric language teaching, under the themes of students' understanding, participation, and confidence. Again, it was discovered that translanguaging approaches increased their confidence. Thus, these practices enabled them to partake in any topic discussions that were brought before them, because they became free and no longer shy away from contributing their knowledge in fear of other students. In terms of lecture feedback, it was discovered that applying translanguaging in their teaching was of great benefit because learners were most of the time happy in class

compared to when they were only taught in English. The possibility is some students could have genuinely not understood the concept that was taught due to L2 incompetency.

In the case of teachers whose L1 is not Sesotho, the other lecturer said to accommodate every learner, he would throw a question to the class and instruct them to translate it into Sesotho. The lecturer mentioned that this technique aids him to achieve comprehensive interaction and participation in the classroom. The other lecturer mentioned that most students who participate more when using both languages are those students who come from rural schools because they hardly engage in any activities whenever a direct method is used.

The study aligned to Vygotsky's socio-cultural theory of second language learning and acquisition. In line with the meaning of this theory, the researchers focused on the theory where it stresses interaction as another means of developing students' communicative competence skills in the classroom. Even though they employed socio-cultural theory to investigate translanguaging, the current study opted for translanguaging theory because it offered the researcher an opportunity to investigate the subject matter in its natural setting where students interact with one another. The next section discusses the socio-political view of translanguaging.

### **2.2.2 Socio-political view in translanguaging**

Research indicates that monolingual-centric orientation is problematic for students because their abilities are hindered and restricted by the imposition of Standard English rules in many school settings. Among other researchers who investigated this notion is Moses Lindsey, in 2023. Lindsey reports that restrictive language policies and curricular assumptions and inferences have negatively impacted students so much that most countries are opting for plurilingual approaches to education.

Additionally, the writer contends that there is a prevailing outcry about the pedagogical approaches which are not different from the apartheid and colonialism regimes. The concern is on the monolingual status of English being the only language of instruction in institutions of higher learning. Still, on the same notion, Lindsey debates that several writers advocated for the recognition and validation of minority languages. The author asserts that these African writers

proclaimed translanguaging practices, yet they were not familiarised with the term back then. For example, the likes of Ngugi wa Thiongo; *Decolonize your mind* in 1986 and *Things Fall Apart* by Chinua Achebe in 1958, to mention a few (Heaugh et al. 2020). The writer acknowledged their ideology which nourished and appraised the language practices of the African diaspora during the colonial period.

The author argues that there is still some confusion about the terminology “translanguage” for some scholars. The confusion is based on whether it is practice or a theory. Lindsey indicates that the confusion arises when the theory encompasses different linguistic codes specifically code-switching, since the term: translanguaging changed over time as studies have been conducted. Although, other scholars support the concept that translanguaging is indeed a theory and practice (Garcia, 2009; Creese and Blackledge, 2015; Li, 2016). Garcia among others, discussed strategies within the translanguaging frameworks. Garcia, (2009; 117-130) says “Translanguaging encompasses code-switching within its meaning”. Translanguaging practices are not to be seen as marked or unusual, instead should be considered to be a normal mode of communication that identifies communities throughout the world (Creese and Blackledge 2015). In the context of the present study, translanguaging is adopted as a practice and a theory.

This study serves as a background to the present study in terms of bringing awareness to translanguaging practices within multilingual societies. The distinction between the two concepts aids in comprehending how multilingual individuals and communities navigate linguistic boundaries and construction in online space, as seen in the university students' Facebook group pages.

The study discovers that the above two mentioned ideologies are not aligned. They are considered incongruent due to their different theoretical approaches and attitudes toward language use (Vogel and Garcia, 2019). The differences are brought about by code-switching because it fails to cater to the fluidity of languages. It disassembles swiftly the linguistic structures of the named languages that interlocutors engage in to navigate the communication system. Moreover, Lindsey (2023) put to it that translanguaging goes beyond just the linguistic elements unlike Code-Switching does. Moses (2023) clarifies that translanguaging also accommodates other language variables like verbal and non-verbal communication. Non-verbal

communication is categorised into sub-systems which are multimodal features such as gestures and facial expressions and paralinguistic parameters like tone and pitch. While code-switching only deals with verbal communication, the linguistic elements are grammatical (words, syntax, and semantics) and do not break the governing rules of the prescriptive grammar (Moses, 2023).

For instance, code-switching does not allow words, phrases, and sentences to be changed from their original structure, but instead translanguaging practice or theory allows for these rules to be broken. All in all, as long as sense or meaning making comes out of this distortion, the rules are not of great importance since they are usually destroyed. Moreover, considering the above-discussed viewpoint, Makalela and Ndlhovu in their 2021, notified that translanguaging can relieve African bilingual and multilingual speakers from being operational in just one language in formal settings. Having established the socio-political distinction between translanguaging and code-switching, the next point is on the sociolinguistic view of translanguaging.

### **2.2.3 Sociolinguistic perspective in translanguaging**

The study of translanguaging practices, by bilingual or multilingual speakers, has been in the limelight for quite some time now. It began in the late 20th century. The phenomenon was popularised by Cen Williams in 1994 to the recent writings of renowned scholars in the field of sociolinguistics in places like Europe, Asia, and America as well as Africa. In the Southern African region especially in South Africa, some scholars delved into the translanguaging phenomenon (Hurst, 2017 and Mona; Ntshangase, 2014; Makalela, 2013). Makalela, among other scholars, wrote extensively on the concept of translanguaging especially in the educational sector, in the post-colonial era, and his frame of works advocates for minoritised languages and cultures, particularly for African communities. In his study (2013), Makalela explored the discursive language practices in one university through translanguaging theory.

The study used a self-recorded method in which the analysis was drawn from 20 dialogue samples extracted from second-year university students who came from five townships. Thus, by far, the study aimed to examine communication practices among black township natives. This society considers Kasi-taal: a hybrid urban variety from major black townships of Johannesburg, a native language. Makalela indicates that after the 1994 political dispensation, South Africa

experienced a wave of social mobility because there was a high allowance of movement within its borders. In this era, movements of migrants from well-established nations and trans-local mobility were made possible by fast urbanisation. According to Blommaert (2010), the “theory of urbanisation has led to the emergence of new spaces for language and identity negotiation”.

Therefore, “critical sociolinguistics of globalisation” makes these places conceivable hence the blurring of traditional languages (Makalela, 2013). Chen (2012) adds that cultural globalisation results in a multicultural world, identity, and diversity as well as new linguistic usage. Moreover, still on this phenomenon, Mensah (2018) highlights that the relationship between cultural globalisation and social media demonstrates the delicacies and complexity of language that are experienced in social mobility. These complexities and delicacies go beyond the physical movements of societies in this technological era, in the 21st century. Makalela declares that most of the movements were seen in the urban regions, where the local migrants left their homelands in the countryside to make ends meet.

In addition, the research showed that the speakers’ spatio-temporal complex communication considers the multilingual and transcultural movements of individuals residing in the “ekasi” that is known as a township area. As a result, a variety of linguistic elements are possible in townships. The speakers’ capacity to mesh codes also showed a hybrid habitus (Makalela, 2013). Makalela’s study revealed that the Nguni and Sotho languages’ shared substrate system; lexical borrowing, semantic shifts, and morphological derivations from both Afrikaans and English as source languages all contributed to a rise of codes. Furthermore, this large number of migrants was entirely from neighbouring African countries including Mozambique, Zimbabwe, Botswana, Swaziland, and Lesotho. Adopting analysis of Makalela on multilingual communication strategies in South African townships, the present study investigates the multilingual patterns and strategies of communication among university students’ formed Facebook group pages using a translanguaging lens.

In the case of Lesotho, Ntseli and Mokala (2023) did a study that investigated whether an informal language can indeed fill the formal language gap. In this study, the authors sought to understand how societies utilise language. They did a case study on one high school using a sociolinguistic framework. The duo clarified that although Sesotho is a homogenous and ethnic

language for most people in Lesotho, it has gradually transformed as early as the 18th century when the missionaries (Dutch and Britain) arrived in the country.

The conduct of missionary languages influenced Sesotho because of the borrowing of lexical items. This is reflected in the *Sebopeho-puo sa Sesotho* which is a grammar book that describes the formal structure of the Sesotho language (Ntseli and Mokala, 2023). There has been an observation that the informal Sesotho language called “Sesotho sa Seterateng” (Colloquial language) is a transitional language, which is mostly spoken by young and educated Basotho in the 21st era. According to Ntseli and Mokala (2023), learners bring certain linguistic features into Sesotho due to their contact with English. The current study on the other hand will be focusing on the formation of the grammatical patterning of this transitional language seen on students’ Facebook platform through a translinguaging lens. Without further ado, it should be clarified that the authors further indicated not only English but also the different South African languages contact have led to a change and development of new language varieties.

The researchers stated that this language contact has brought modernisation, especially in the cities or urban areas of Lesotho. In regard to Gumede et al. (2020) and Wagner et al. (2020) studies the researchers also highlighted that informal language structures may affect the standard language structures. Ntseli and Motlhaka (2023) subscribe to the above-mentioned authors’ findings that the morphological and lexical features of urban vernaculars aligned with those of formal standard variations of isiZulu, Setswana, and Sepedi respectively, in terms of concordial agreement. Like other scholars, Ntseli and Mokala, say English is used as the language of status. It is valued to be a language of the profession since it has become a medium of communication in different situations.

Due to this, instead of learners engaging in Sesotho throughout their communication, they would rather shift to the English language whenever they find it conducive depending on the context. Their analysis was that since learners use mixed languages mostly, this normality extends to the school premises. Hence, they do not consider this as a code-switching strategy but rather as students’ linguistic repertoire (Garcia 2009; Garcia and Li 2014). Their reasons are that students use Sesotho frequently or daily at home.

Contrary to Lindsey's (2023) view discussed earlier on, Ntseli and Motlhaka show that speakers code-switch between a minimum of two languages because of their limited vocabulary in either of the languages. Conversely, it was not the case in their study because students strategically manipulate these language systems by using one or more chunks of speech or words in communication since it is their repertoire. The previous sentence complements Lindsey's perspective on code-switching. The study used a sociolinguistic approach to analyse the informal language: *Sesotho sa Seterateng* variety utilised by students at one high school in the sub-regions of Lesotho. The research questions in this study were dedicated to an exploratory qualitative research methodology with a case study research design. Data collection was done by one Sesotho teacher who recorded it in the journal and content analysis was used to interpret the data.

Based on the writers' selection of data collection, the reflective journal was decided considering Hussein's view which allows researchers to reflect on past experiences, choices, and deeds, identify the values and beliefs that underlay the behaviour, and consider other options. The study revealed that the influence of English lexical items on Standard Sesotho was used regularly because mostly, their use of Sesotho lexical was a translation from English. Not only did the translation derive from English but also from modern lifestyle contexts like slang and other South African indigenous languages. There was an observation that the attitude towards it should be changed to acknowledge its positive impact by society, specifically education officials.

Ntseli and Motlhaka's study is important in this study because it reflects that informal language aspects of students build up their linguistic repertoire. Hence the current study uses translanguaging to explore these informal linguistic elements of digital communication. Again, in as much as these two studies are case studies the *Sesotho sa Seterateng* study, focused on students of one high school while the present study focuses on three university students' Facebook group pages in Maseru which will give a richer analysis on the subject matter. Up next are linguistic features of multilingual societies in digital space studies.

#### **2.2.4 Linguistic features in social media discourse**

Mensah (2018) argues that culture and cultural identity is complex on social media platforms. The study examined communicative repertoires and cultural identity construction among the

students at the National University of Lesotho on social media space. Simpson (2015) says “Language diversity has not been seen on this type and scale since different languages came into contact, thanks to the mobility of linguistic and semiotic message tools which made possible to “linguistic globalization”. Sefotho (2019) describes that this type and scale of linguistic diversity has been caused by English being a mediator in many formal and social bilingual or multilingual environments.

Mensah (2018) indicated that in an informal setting, different languages come into contact with one another to bring two aspects of interdependence and interconnectedness. In other words, a variety of language techniques such as linguistic codes are utilised to drive a message home, especially in situations where interlocutors share the same background or ethnic group. In consonance, Mensah (2018) stated that the basic diversity concept aligns with the theory of dynamism and communicative repertoires that establish a “glocalised” language community. Here, the author theorized that a glocalised linguistic society is a community that utilises a range of local and global communicative resources available for communicative purposes.

Mensah (2018) mentions that culture is observed in many ways, but one that he believed individuals vary in, is how much they identify with cultural knowledge and communication patterns hence naming it a glocalised language. Similarly, the present study intends to examine the “glocalised” linguistic patterns and strategies of three university students’ Facebook pages.

The researcher in this study used a qualitative method, under the limelight of cultural convergence and divergence together with hybridity to provide a solid foundation. It used mixed theoretical frameworks which were the Conceptualisation domain of Fishman’s (1965, 1972) and Hassan’s (1976) approach to discourse analysis to analyse data. According to his view, Mensah chose the Fishman Conceptualisation domain based on that it denotes means of interaction, and refers to the location (space), participants, and topic. On the other hand, based on Halliday and Hassan’s discourse analysis, meaning is described using three contextual situations “field”, “mode” and “tenor”. The study focused on these social media networks Facebook, WhatsApp, and Twitter. It also adopted face-to-face and focus group interviews for data collection.

The study used a population sample of 40 learners, in which three groups of 10 were engaged in different focus group discussions, and the last 10 members were interviewed. Conversely, the

present study is aligned with translanguaging theory and digital discourse analyses, where content analyses and comparative case study approach are used to analyse data of three formed university students' Facebook group pages

The author further states that social media is a platform where societies can exercise their multilingual linguistic capabilities freely, by engaging in the various language codes (code-switching/shifting, code-smashing, and code-mixing) to portray their fluidity. Thus, he put forward that linguistic repertoires are logically arranged sets of materials that people employ for various forms of communication, that is, all the linguistic structures, and semiotic and social resources used in communication are included in repertoires. The discoveries indicated that there is a significant alliance between language and identity because NUL students' posts narrated different stories, therefore reflecting one's individuality.

Moreover, some scholars explored the influences and impacts of Computer-Mediated Communication (CMC) in different contexts by bilingual and multilingual communities. CMC is said to be distinct from traditional face-to-face interaction that encompasses different forms of digital interaction, such as videos, emails text messaging to mention a few. It is mainly distinguished by transcending geographical boundaries, which can lead to linguistic features like acronyms, abbreviations, and emoticons Murray (2013). Androutsopoulos (2013) states that there is a stream of research indicating that Computer-Mediated Communication (CMC) are a thriving environment for multilingualism and code-switching. Androutsopoulos concerning Shebba, (2012) and Meyer, (2011) said before CMC, this was not the case because researchers overlooked written language.

The author explained that multilingualism on the internet is cast in different languages; the result is a multilingual configuration of "modules" that coexist in screen space. In his study, Androutsopoulos (2013a) refers to this action as "networked-multilingualism" which can be an umbrella term for multilingual practices and are shaped by two interrelated processes being "networked" and being "in the network". The goal of the study was to set out that computer-mediated discourse does not only demonstrate processes associated with spoken interaction in live settings but also forces researchers to extend their theorising. There was an emphasis on the

need to include more approaches to digital communication that take into consideration the account of the linguistic diversity of users.

The focus was on language practices on Facebook, by observing a group of seven German-Greek secondary learners. The findings of the study were that the students' networked multilingual practices were individualised, shaped by genre, and grounded in a broad range of stratified repertoires. Therefore, from the multilingualism point of view that is thriving due to network-mediated communication, the present study finds it vitally important to find out if the networked-multilingualism has the same impact on Lesotho university students' Facebook group pages. Kurmanova, et al., (2023) explored translanguing activities involving grammatical fusion that permitted language alternation for a variety of reasons, including inferential and expressive use, as well as structural parallelism.

The outcomes showed that code-switching in digital space includes creative and playful uses of linguistic resources because online language users can blend different linguistic systems, increasing the importance of spelling, punctuation, and the visual appearance of language (Androutsopoulos, 2013a). The study adopted a sociolinguistic methodology. Data collection was done through direct contact with users, as well as through online ethnography, where systematic observation of online activities aided in the collection of linguistic components via screen data.

In the same vein, Shoo's (2019) study investigates the linguistic practices of multilingual Tanzanian youngsters influenced by computer-mediated communication. It is a qualitative study focusing on six rural areas through metrolinguism and translanguaging frameworks. The study revealed that the youngsters reflected the fixity and fluidity aspects in their conversations. These youth used their linguistic repertoires diversely on CMC. Nonetheless, the writer indicates that these rural youngsters did not use Kiswahili and English as much as they used their tribal languages. According to Shoo's perspective, this is not because they are incompetent but it is just a matter of creating freedom of expression and a sense of belonging.

Moreover, in the case of scarcity of English language usage, there is a possibility of a lack of enough knowledge in oral and written form. Factors for this incompetence are language hierarchies or statuses in Tanzanian society, international trade, politics, and education. Shoo's

findings revealed that there was an integration of local, urban, and global linguistic practices that were influenced by CMC during communication. Thus, over long distances, there is a great deal of cross-geographical fluidity; urban changes and rural-urban connections show a greater degree of interconnectedness than previously thought (Martin and Nakayama, 2010). As Shava and Chinyamurindi (2018) state social media does not play a crucial role in connecting only youth from the urban cities but also the rural ones benefit from this tool. However, in the present study, the focus is on the linguistic patterns and strategies employed by tertiary students in social media discourse (texts) in the urban city.

Shalihah (2024) conducted a study on the internet-based communication of an Indonesian vlogger on YouTube to reflect the multilingual ability of the speaker using the translanguaging lens. Although the vlogger is an Indonesian, it is indicated that she is now residing in the United States which is a different context. The writer indicated that the mastery of the vlogger in both Indonesian and English made it possible to connect with her followers and guests on the show. Again, the vlogger achieved this through the utilisation of code-switching (tag-switching, intra-sentential switching, and inter-sentential switching), translation, and language brokering. The findings also demonstrated that the vlogger employs translanguaging to enhance communication, assert her identity, introduce new topics, and assure understanding for a diverse audience.

Moreover, Shalihah clearly stated that even though Indonesia has a national language called Bahasa; it is a multicultural nation with many regional languages. The vlogger skillfully used English, Indonesian, and Surabayan-Javanese in her videos which indicated her diverse linguistic repertoire and background identity.

Similarly, Nkhi (2023) conducted a study at one tertiary institution in Lesotho. The study explored the impact of social media on the writing and speaking skills of English as a second language. Data was collected qualitatively using face-to-face interviews and focus group discussions. Five lecturers were interviewed, and 50 students were engaged in focus group discussions. Nkhi's study used Brain and Clark's (2006) latent thematic analysis to classify meanings related to the topic of study. The findings indicated that digital media have negatively impacted students' grammatical competence since they used short forms in formal writing.

However, students seemed more confident and willing to converse and participate in any stimulating topic in a more relaxed manner.

Furthermore, focus group discussions revealed that social media helps them in having adverse impact on students' writing skills because of the informal language used in these social media platforms. This study serves as an empirical reference to the current study because the findings indicated social media indeed had an impact on students' writing style like using shorthand-form and informal language. Resultantly, understanding social media's influence on students' language can shed some light on how they engage in digital communication. The knowledge is beneficial to the current study in terms of linguistic analysis especially since the geographic context is similar: urban region Maseru.

### **2.3 THEORETICAL FRAMEWORK**

This section discusses two related frameworks that guide the study. Translanguaging theory is the main framework that aligns with this study, while digital discourse analysis is the complementary framework to the main theory. Based on the aforementioned ideas, the language patterns and communication styles of Lesotho university students' Facebook group interactions are analysed. This study uses translanguaging theory as a theoretical framework to understand how language use is fluid and dynamic, focusing on how students interact and negotiate meaning through their linguistic repertoire. Digital discourse analysis, on the other hand, provides a methodological framework for investigating the distinctive communication techniques and interactional patterns present in digital communication environments, including Facebook group chats.

Some scholars mentioned that there is a misconception between these two frameworks: theoretical and conceptual frameworks. However, in this study theoretical framework is a structure that supports a theory of a research study. Theories are developed to challenge and expand the body of current knowledge as well as to explain, predict, and comprehend phenomena. Merriam and Tisdell, (2016: 85) describe a theoretical framework to be "an underlying structure, the scaffolding or frame of your study". Concepts and accepted theories are employed in the theoretical framework to support a certain investigation. It needs to exhibit comprehension of theories and ideas related to the research issue.

A complete theoretical framework will likely not emerge until a thorough review of the literature is done. Thus, Grant and Osanloo (2014) acknowledge that regarding the choice of a topic, formulation of research questions, the concentration of the literature study, design methodology, and analytical plan for the dissertation are crucial steps. It is important to remember the importance of theory-driven thought and action. Since it provides structure and support for the study's justification, problem statement, purpose, importance, and research questions, it is the cornerstone upon which all other knowledge for the study is built. As Martens (1993: 3), asserts that the theoretical framework "has implications for every decision made in a research process". A well-rounded theoretical framework sets up the researcher for success later in the research and writing process. Therefore, a reason behind Eisenhart (1991) is that a theoretical framework is a structure that guides research by relying on a formal theory which is constructed by using an established, coherent explanation of certain phenomena and relationships.

### **2.3.1 Translanguaging theory**

This study employs the theory of transanguaging as a conceptual lens to investigate the digital communion practices of university students in Lesotho, particularly within the context of formed facebook pages. Translanguaging is understood as a dynamic process through which multilingual speakers utilise their linguistic repertoire to communicate effectively drawing from multiple languages fluidly based on context, audience and purpose. As Cenoz and Gorter (2017) indicate that translanguaging is a lens through which the flexibility and fluidity of language use in multilingual contexts, such as those found on social media, can be understood.

Translanguaging is grounded in several foundational principles that guide its application in multilingual contexts. The first principle is the concept of unitary linguistic repertoire, which posits that individual posses a single linguistic system from which they draw various linguistic features as needed. This perspective transcends traditional boundries that separate named languages, emphasising the fluidity of language use. Baker (2011) postulates that in linguistics, translanguaging does not only question and test the traditional notions of languages as distinct entities, but acknowledges and emphasises the active negotiations and blending of various linguistic characters of language used by individuals.

The second principle highlights dynamic multilingualism, where language is characterised by fluidity and adaptability. Speakers are able to switch between languages and utilise their entire linguistic resources based on context and communicative needs. This adaptability allows for effective communication across diverse situations. Translanguaging facilitates for utilisation of multimodalities to cross rigid linguistic barriers, where humans have a toolset from which they may quickly draw. As Kress and Van Leeuwen (2001: 20) state, “Multimodal representations mediate the sociocultural ways in which these modes are combined in the [communication] process.” This describes how various representational modes interact, such as when written or spoken words and images are involved.

The third tenet acknowledges the interplay between social context and identity. Language practices are shaped by social interactions and cultural identities, illustrating how individual express themselves within their linguistic communities. This principle stresses the significance of understanding language not only as a means of communication but also as a reflection of personal and collective identity. Translanguaging is frequently linked to bilingual or multilingual settings; translanguaging is a good candidate for a theory of language practice, hence naming it a “practical theory” (Li, 2018). Furthermore, based on the linguistic multilingual aspect within translanguaging practices, the present study focuses on the application of multilingual patterns and strategies employed by university students on their Facebook pages. This study delves into investigating how students from three various universities utilise their language repertoires on Facebook for meaning-making purposes in their world.

Li (2018) further stipulates that the key aim of practical theory is to offer interpretations that can be applied to various practices and phenomena, allowing for observation and understanding rather than making predictions to provide solutions. That is, it serves as a tool for interpreting normality. In this view, translanguaging is reshaping major areas of the study of language and society, from the study of language policy (Menken and García, 2020) to language teaching and learning (Wiley and García, 2016).

### **2.3.2 Digital discourse analysis**

Digital Discourse Analysis (DDA) is guided by several foundational principles that facilitate the examination of language use in digital environments such as social media, and other digital spatial. DDA came to light because of the prevalence of digital communication and as an answer to comprehending the evolution of language in this new context (Alek, 2023). One of the primary principles is identity construction, which investigates how individuals utilise language to construct and present their identities within digital communication. For instance it encompasses expression of personal beliefs and affiliations with the various social groups. Gee (2014) in agreement with Recuber (2017) suggest that this framework examines how language functions in shaping identity, interaction, performance, and digital cultures in virtual environments.

Another important principle is the exploration of power dynamics, which examines how power relations are reflected in language use. DDA analyses the establishment and reinforcement of social hierarchies, as well as the potential for resistance against the dominant discourses. This angle on power dynamics allows for a deeper understanding of how language can both perpetuate and challenge inequalities. Recuber (2017) continues to point out that DDA is an interdisciplinary field that examines language use in communication using texts such as emails, chats logs, social media posts, and blogs. Meaning, DDA aims to comprehend how, in the digital age, language is shaped by social, cultural, and technological elements.

Social norms and expectations also play a crucial role in DDA, as this principle examines how language use is shaped by societal conventions. It considers instances of conformity to these norms, challenges to them and responses to linguistic diversity within digital interactions. Herring (2016) asserts that DDA examines how interaction and interconnection of these sociocultural aspects produce a complex and dynamic language system within online space.

The principle of multimodality emphasizes the intergration of various modes of communication such as texts, images and videos in creating meaning within digital interactions. This recognition of multiplenmodalities reflects the complexity of communication in contemporary digital platforms. Within the multimodal parameters of DDA, the current study focuses on the dynamism or fluidity of linguistic features utilised by university students on the digital platform. Hence the

study explores the patterning and strategies students employ on Facebook group pages that they have formed within these online communities. This approach allows for a thorough examination of how university students modify their language usage in a Facebook setting.

Context is another critical consideration in DDA, as it analyses how different digital environments influence language use and communication practices. Understanding context allows for more a more nuanced interpretation of discourse within specific platforms or communities. It emphasizes on the necessity for diverse methodological approaches to study digital discourse by incorporating techniques from various analytical frameworks enriches the understanding of language dynamics in the digital age. DDA is a multifaceted field that explores new and emerging methodologies for studying digital communication, often combining traditional analytical tools with new digital tools and approaches. DDA drew its analytic style from Discourse Analysis (DA). In Herring's view (2013), it is widely acknowledged that discourse modeling has been transformed by several techniques created in an attempt to recognize and classify new forms of digital communication that are based on Web 2.0 platforms and have a variety of digital format effects.

## **2.4 SUMMARY OF THE CHAPTER**

This chapter discussed the review of relevant literature as well as the theoretical framework that set the parameters for the current investigation. The literature covered multilingual translanguaging in a variety of contexts, such as in education, social media, sociolinguistic, and socio-political perspectives. The study also tapped into translanguaging theory and digital media discourse. The former becomes the main theoretical lens of the current study as it guides the investigation into how individuals use multiple languages within the context of Facebook group chats. Digital media discourse, on the other hand, complements the former by examining the specific ways in which digital communication platforms influence and shape the participants' language practices. The next chapter presents the methodology employed in this study.

## **CHAPTER 3**

### **METHODOLOGY**

#### **3.1 INTRODUCTION**

This chapter discusses the methodology used to carry out the research investigation. It includes the research design and approach followed in this study. It further explains the population of the study, sampling, and sampling techniques used in this study, together with the procedures used when collecting data and how the data was analysed. The trustworthiness of findings and ethical considerations form part of this chapter.

#### **3.2 RESEARCH DESIGN AND APPROACH**

##### **3.2.1 Research design**

A research design is the framework of procedures and strategies a researcher undertakes to carry out a study in research. Leedy (1997) indicates that research design is a plan, proving the overall framework for collecting data. It is a strategy for answering a researcher's research questions using empirical data (McCombes, 2021). For Durrheim (2004: 29), research design functions as a tactical framework that connects the research strategy's execution or application with the research questions. Again, Singh (2023) adds to it that, to achieve such results, the design should help maintain validity, neutrality, reliability, and generalisability, among other things. This researcher used triangulation of three Facebook group pages when capturing and documenting the raw data in relation to multilingual translanguaging elements, then coded and analysed each group to avoid subjectivity in order to maintain Singh's suggestion. This is done to produce findings that can offer insights into broader patterns of multilingual translanguaging in a digital communication.

##### ***3.2.1.1 Case study***

A case study in research is an in-depth investigation and analysis of a specific subject, such as an individual, group, event, organisation, or phenomenon. Creswell (2009) explains case study as "researcher explores in-depth a program and event, an activity, a process, or one or more

individuals." It involves examining the subject comprehensively to understand its complexity and content, aiming to provide detailed insights that other research methods might overlook. A case study is comprised of the following principles: problem, context, issue, and learning (Creswell, 2014). Case studies are valuable for exploring how or why questions arise, especially in situations where the researcher has limited control over events. Case studies are commonly used in various fields like social sciences, education, healthcare, and law to study complex issues, make informed decisions, and generate hypotheses for further research.

McCombes (2019) states that case study research design involves qualitative methods, even though quantitative methods are sometimes used. Case studies are good for describing, comparing, evaluating, and understanding different aspects of a research problem. There are different types of case study methods, namely, single case study, multiple case study, exploratory case study, descriptive case study, and instrumental case study (Hassan, 2024). In the social sciences, Faltis (1997) states that this method allows researchers to explore how individuals learn oral and written language, how language teachers inform their practices, and how external factors interact with language learning inside classrooms. Even though case studies offer a holistic understanding of specific cases, they can be criticised for their subjectivity, limited generalisability, and high resource requirements (Faltis, 1997). In this study, the researcher used three different university groups as case studies which are National University of Lesotho, Botho University of Lesotho, and Limkokwing University of Creative Technology, to compare different instances of language use. This is done to assist the research in identifying unique patterns or strategies within each case and gaining insights into the broader dynamics of multilingual translanguaging among university students in Lesotho.

### ***3.2.1.2 Facebook Page***

Schubert, (2018) defines Facebook as a social media platform founded by Mark Zuckerberg: who is now a Chief Executive Officer (CEO), Eduardo Saverin, Dustin Moskovitz, Andrew McCollum, and Chris Hughes in 2004, all of whom were students at Harvard University. This social networking site allows people to create personal profiles, connect with family and friends, and share images, videos, and other content. Schubert (2018) also mentions that the platform,

with more than 2 billion monthly active users, has expanded to rank among the biggest social media sites worldwide

A Facebook page is a public profile where people can unite with a common interest or cause. It is a space where community members can exchange content, post queries, and have conversations. As opposed to regular Facebook personal pages and business pages, group pages cater for a more community focused atmosphere. Potter (2022) states that for one to create a Facebook page, it entails managing group activities, inviting members, and choosing a privacy level. Pages can be joined based on specific themes, subjects, or activities. Typically, posts, comments, and members can only be seen by group members, creating a more private and interactive environment. For one to join either these groups, they must go through engine search “what’s trending on campus (NUL)” or “National University of Lesotho”, “Botho university students” account, and Limkokwing “University Lesotho” and then press join for the groups’ administrators to accept your request. Thereafter, that is when one can be able to see the posts or topic so as participate whenever one feels like.

### ***3.2.1.3 Students’ Facebook group page***

These are online communities created by student organisations to help new and current students connect with each other to share, get support, and share information. Madge et al. (2009) indicate that these group pages are entirely created to enhance collaboration and communication outside of the classroom. These groups are normally in the public domain, where information can be easily harnessed by everyone. They are platforms where students engage in different social issues or topics concerning them, for example, announcements and the sharing of resources (Madge et al., 2009). For instance, LUCT students’ Facebook page showcases student artwork, photography, and design work. NUL Facebook page discusses issues such as student protest and tuition fees and other living conditions around Roma vicinity, or sometimes they sell academic materials like books and laptops, notes and question papers.

### **3.2.2 Research approach**

The current study adopts a qualitative research approach to understand and discover the complexity of multilingual translanguaging in university students’ Facebook communication. A

qualitative approach seeks to explore phenomena and generate understanding from patterns. Although Denzin and Lincoln (2005) claim that there is no exact definition for qualitative research because it lacks clear-cut sets of methods and has no theory or paradigm that is distinctly its own, its main task is to resolve complex phenomena. Patton (2020) maintains that the goal of qualitative data analysis is to uncover emerging themes, patterns, concepts, insights, and understandings. Typically, in qualitative research, several principles direct the thinking and planning stages of the study.

Moreover, Denzin and Lincoln (2005) say the approach is guided by the philosophical assumptions of qualitative inquiry in all its complex designs and methods of data analysis. They continue to indicate that for a researcher to fully understand these complexities, one should consider multiple “realities” experienced by the participants themselves, which is the “insider” perspective. In the present study, the researcher is also a university student, who happens to be a member of these groups; therefore, the researcher herself has an insider perspective based on the realities that can be experienced by the participants. Hence, Altheide (1996) explains that the goal of qualitative research is to obtain a comprehensive understanding of human behaviour and the factors that influence it. In the next section is a description of the population of the study.

### **3.3 POPULATION OF THE STUDY**

Levy and Lemeshow, (2013) explain population in research refers to all members that meet a set of specifications or a specified criterion. The term population in research does not necessarily refer to the total number of people. As a collective word, “population” instead indicates the total number of cases of the kind that are the subjects of the study, such as events, people, units, and objects. In this case, the population of this study is the university students in Lesotho. In the context of Lesotho, students of the National University of Lesotho, Botho University, and Limkokwing University of Creative Technology have independently created Facebook group pages to facilitate communication and collaboration among their peers. The student-initiated platforms serve as virtual spaces where students can engage in academic discussions; share education resources, advertise events or opportunities make announcements relevant to the student body and even break jokes to foster a sense of community.

The groups play a significant role in enhancing student engagement, fostering a sense of belonging and promoting a culture of knowledge sharing and social interaction within the academic community of these institutions. Hansana (2011) points out that population can be defined through several features, such as geographic areas, demographics, usage, lifestyle, and awareness.

### **3.4 SAMPLE AND SAMPLING TECHNIQUES**

The process of selecting a subset of a population is referred to as a “sample”. A single individual within any given population is an element of such a sample. Naoum (2013) describes a sample as a specimen or part of the whole population that is selected to demonstrate the characteristics of the entire population. It enables researchers to make judgments about the population without having to examine each person.

In research, sampling is the process of choosing a sample to collect data from a broader population; Verma et al. (2017: 298) add “sampling is the act, process, or technique of selecting a sample or representative part of a population for the purpose of determining parameters or characteristics of the whole population”. It is again stated that a sample is a proportion or a subset of a large group called the population. A good sample is an identically sized subset of the population of which it is a part.

#### **3.4.1 Sample**

In Naoum’s (2013) opinion, the term sample refers to a specimen or part of the whole population that is selected to demonstrate the characteristics of the entire population. It is drawn to provide insights into what the rest of the population are like, serving as a representative subset for analysis and inference. As William (2011) points out, “a sample is a small segment of a population selected to mirror the characteristics of the entire population”. It is chosen to serve as a representative snapshot of the larger group for analysis and generalisation. Therefore, the researcher collected a total of 100 screenshots that reflected multilingual translanguaging components but chose to select a sample of 60% screen texts. That means 20 texts were selected per Facebook group of university students’ conversations for analysis.

### **3.4.2 Sampling technique**

A sampling technique is a specific method used by researchers to choose sample subjects from the general population (Struwig and Stead, 2001). Sampling techniques vary depending on how samples are chosen. Sampling techniques are divided into two categories, which are probability and non-probability sampling. Taherdoost (2020) maintains that probability sampling says every item of the population has an equal chance of being included in the sample, while non-probability sampling means not all participants or cases need to be represented; rather, a clear rationale can be needed. This kind of sampling offers a practical way to gather data effectively and explore specific groups or topics effectively. This study uses non-probability sampling, which is employable in qualitative research because of its usefulness and affordability.

Yin (2003) states that non-probability sampling favours case studies because are designed on a small sample size and aim to investigate real-life concepts rather than draw statistical conclusions about the general population. Due to the large-scale population of students within these university settings, this sampling technique is applicable for the study. In the context of investigating multilingual translanguaging on Lesotho University students' Facebook group pages, the purposive sampling technique is considered important for this study. Purposive sampling as a sampling technique is discussed in the section that follows.

### **3.4.3 Purposive sampling**

As Creswell (2014) suggests, purposive sampling means “being purposeful in identifying participants that might provide insight into your research question”. When studying groups with particular characteristics or backgrounds, where a random subset of participants can yield surprising results, purposive sampling is helpful. By using this sampling technique, the researcher can select volunteers who are most relevant to the topic of the study. Maxwell (1996) explains that this is the process by which the researcher adds cases or subjects to a sample based on their judgement that they merit it.

All in all, the researcher finds the above descriptions fit for the study because she observed conversations that reflected the phenomenon of interest. Firstly, in this case, the interest was that posts and comments should be made by university students; they should also demonstrate the use of multiple languages in a single utterance and exhibit patterns and strategies of multilingual translanguaging. Campbell et al. (2020) indicate that purposive sampling, also known as judgmental selective or subjective sampling, is a form of non-probability sampling in which researchers rely on their own judgement when choosing members of the population to participate in their surveys. Secondly, the researcher screened the posts and comments made by the identified university students to determine if they met the selection criteria via mobile phone. This can be done by understanding the population's background and selecting a sample that portrays those variations (Campbell et al., 2020).

This involved carefully reading through the content and identifying instances where multiple languages were used within a single utterance. Thirdly, based on the screening process, according to Palinkas et al. (2015), researchers use it when they want to access a particular subset of people, where all the survey participants are selected to fit a specific profile, thus further selecting the most relevant and representative posts and comments that demonstrated clear patterns and strategies of multilingual translanguaging. Purposive sampling means participants are chosen deliberately to align with specific study objectives (Bisht, 2024). The selected data was then documented in the researcher's notebook for further analysis. Then a detailed record of this selection process was kept to ensure transparency and the allowance of replication of the sampling procedure.

### **3.5 DATA COLLECTION AND PROCEDURES**

#### **3.5.1 Data Collection instrument**

In research, data collection refers to the methodical process of obtaining and quantifying information on relevant variables in an organised way in order to address research questions, test hypotheses, and assess results (Kabir, 2016). It entails gathering information from multiple sources in order to assess results, forecast trends, and identify opportunities. To obtain original data directly from the source or through interactions, data collection procedures comprise

surveys, interviews, observations, experiments, and focus groups (Taherdoost, 2021), among others.

Sutton and Austin (2015) state that the purpose of data collection is to identify data types, sources, and suitable collection techniques in order to maintain quality assurance, make informed judgements, and ensure the integrity of research. These authors again mention that to gather high-quality, useful information for analysis and interpretation, researchers must specify their study objectives, select appropriate data gathering techniques, and set up data management. In order to investigate multilingual translanguaging in university students' Facebook chats, the study used digital ethnography to collect data.

This qualitative research technique enables a thorough comprehension of the social dynamics and common culture of a group. Its main objective is to examine, characterise, and interpret the group members' interactions, behaviours, and values (Creswell, 2014). A new body of research is developing about social media platforms and practices, which is growing alongside an increasing amount of literature on internet ethnography. Internet ethnography here referred to as digital ethnography, although not limited to social media ethnography, is defined as ethnography that directly addresses online behaviour and content (Postill and Pink 2012). It is called differently in various contexts. According to Kaur-Gill and Dutta (2017), "digital ethnography is a method used to address questions of the social in digitised spaces... encompasses ethnography of virtual spaces (virtual ethnography), cyberspace ethnography, ethnography of new media, online ethnography, and social media/new media ethnography."

Postill and Pink (2012) again state that social media ethnography is a good example because it brings new routes to knowledge that are specifically opened through online or offline engagements. It is a relatively new area of study within the social sciences that examines how people interact in social and cultural contexts using internet technologies. Digital ethnography is a research methodology that blends traditional ethnographic approaches with digital technology. Leininger (1985) expands what Postill and Pink (2012) said by adding that ethnography means "the systematic process of observing, detailing, describing, documenting, and analysing the life ways or particular patterns of a culture in order to grasp the life ways or patterns of the people in their familiar environment." Social environments, participant observation, interviews, and

archival research are used to gain an understanding. In the current study, the researcher used online ethnography, which includes systematic monitoring of the online textual interactions of students' communication or screen discourse. The researcher took screenshots of conversational texts on these students' Facebook group pages.

### **3.5.2 Data collection procedure**

The present study employed digital ethnography to collect data, a qualitative research method that involved the observation and analysis of online interaction and digital artifacts. In this context of the study, digital ethnography was particularly suitable as it allowed the researcher to capture and analyse the natural flow of communication within the selected university students' Facebook group pages. During the data capture process, the researcher observed and documented the linguistic features portrayed by students on their Facebook group pages for over six months. The researcher's interest was to assess interactions and discussions that demonstrate translanguaging practices, then organised and catalogued the collected screenshots for analysis. The researcher opted for this approach to gather rich, contextual data that reflects the authentic language practice of the participants in their digital environment.

## **3.6 DATA ANALYSIS**

Stevens (2023) says data analysis is the process of examining raw data to draw out meaningful insights. The practice of examining data to identify pertinent information is known as data analysis. To provide the required outcomes, data is examined, cleansed, converted, and modelled using analytical and statistical methods (Stevens, 2003).

### **3.6.1 Data analysis methods**

The study adopted content analysis method to allow for a systematic and objective examination of the data. It was used to identify patterns, themes, and categories within the data, such as linguistic elements in which translanguaging occur. Moreover, data was categorised into themes to explore translanguaging patterns and strategies employed by the students on Facebook. This method enabled the researcher to understand and unpack the complexity of the students' language use within the specific context of their Facebook group conversations. In this study, the

collected screenshots served as the primary data for the analysis of multilingual translanguaging practices within the three selected university students' Facebook group pages. According to Ajayi (2023), "primary data refers to first-hand data gathered by the researcher himself". In effort to gather information from students' group pages, the researcher took the proactive step of reaching out to the group administrator. A thoughtful inbox message was composed requesting a permission to use the discussions and interactions from the groups' wall. The researcher emphasised the her commitment to respecting the privacy of all participants, by assuring the administrator that any data collected would be handled with utmost confidentiality and that individual identities will remain anonymous in any reports or analyses.

### **3.6.2 Content analysis**

This current study used content analysis. Content analysis is a popular approach to qualitative data. It is used to identify the patterns that emerge from the text by grouping the content into words, concepts, and themes. Content analysis provides a systematic and structured approach to analysing textual data. In other words, it is a process for examining communication signals sent through text, voice, or image.

Leedy and Ormrod (2001) explain it as "a detailed and systematic examination of the contents of a particular body of materials for the purpose of identifying patterns, themes, or biases." Apart from its epistemological purpose for analysis, it now has a long history of use in communication (Neundorf, 2002). This analysis is useful to quantify the relationship between all of the grouped content. Other qualitative analysis techniques may fit within the broad scope of content analysis. That is to say, content analysis is inclusive of thematic analysis. The researcher, during the analysis process, firstly employed the coding of screenshots based on the type of languages used, the purpose of translanguaging, and the communicative functions they serve. Secondly, she identified recurring patterns and themes in the translanguaging practices across the three Facebook group pages.

Lastly, she interpreted the findings in relation to the research questions and existing literature on translanguaging and digital communication. By doing these procedures, the researcher's intention was to gain a deeper understanding of how university students in Lesotho navigated

and shaped their digital communication through multilingual translanguaging practices on Facebook group pages. The study also adds to our understanding of translanguaging and its impact on digital communication in a multilingual context. The researcher decided to put the raw data as original and the translated data as the other language versions. The linguistic translanguaging patterns were labelled chronologically with numerical numbers. All in all, DDA and Translanguaging enhance content analysis by providing frameworks to explore language use in digital context. Recurber (2017) mentions that DDA examines how digital communication shapes social interactions, employing methods like coding and thematic analysis to identify patterns in user-generated content. Li (2016) points that translanguaging allows researchers to analyse multilingual practices within digital discourses, revealing how language fluidity impacts meaning-making. These theories enrich content analysis by addressing the complexities of dynamic nature of online interactions. Therefore, offering deeper understanding of multimodal communication.

### **3.7 LIMITATIONS OF THE STUDY**

The study encounters limitations primarily stemming from its exclusive focus on Facebook as the platform for investigating multilingual translanguaging among university students. This singular focus may hinder the generalisability of findings to other social media platforms, neglecting the unique dynamics of communication present on other platforms beyond Facebook. Again, the study may miss out on other aspects or insights into other language patterns that students frequently use on other platforms. For instance, the rapidly changing landscape of social media means that focusing solely on Facebook might not capture emerging trends or shifts in language use practices occurring on other platforms. Additionally, because students often use multiple social media platforms simultaneously, where language flows between these platforms, the study may provide an incomplete understanding of multilingual translanguaging in online communication environments.

However, to mitigate these limitations, the study deliberately enriched its scope for the three university groups in Lesotho. This localised approach seeks to delve into the language dynamics specific to the cultural and educational context of Lesotho's university students. By focusing on

these particular groups, the research aims to capture the nuances of multilingual translanguaging practices within a distinct cultural setting, thus providing a more contextually rich understanding of language use patterns within Facebook group chats. This study asserts that by balancing the limitations associated with focusing solely on Facebook with a targeted examination of university groups within Lesotho, the study ascertains insights that are both relevant and nuanced within the scope of its context.

### **3.8 TRUSTWORTHINESS OF THE STUDY**

Lincoln and Guba (1985) say that the trustworthiness of the qualitative research is determined by its credibility, transferability, dependability, and confirmability. The writers favoured these four general criteria approaches to trustworthiness. Cope (2014) asserts that the truthfulness of qualitative research and the transparency of the conduct of the study are crucial to the usefulness and integrity of the findings. These criteria are used to ensure the quality of the study and establish confidence in the data, interpretation, and methods used. Pilot and Beck (2014) further explain that the trustworthiness or rigour of the study refers to the degree of confidence in the data, interpretation, and methods used to ensure the quality of the study. The present study ensured that the results were trustworthy:

#### **3.8.1 Dependability**

Dependability refers to the consistency and reliability of the study's methods, which can be demonstrated by providing a clear and detailed account of the research process, including data collection, analysis, and interpretation (Janis, 2022). The researcher consulted other colleagues to evaluate the data being collected and its evaluation processes. This was to allow scrutiny to provide relevant information based on the study objectives.

#### **3.8.2 Credibility**

As Stahl and King (2007) ask, "How congruent are the findings?" They say credibility refers to the accuracy and reliability of the study's findings. Stahl and King indicate that it can be demonstrated through triangulation, transparent documentation of reflections, thick description,

prolonged engagement, member checking, and reflexivity to ensure that the findings are consistent and valid, among other things. In the study, the researcher used transparent documentation of reflections to prolong engagement. In terms of transparency of the documentation, the researcher documented the data as raw as it is. This was done to avoid subjectivity in terms of meddling with the original data. Again, the researcher openly discussed the research motivations for this study. For the prolonged engagement aspect, the quality time that the research took reading about the concept, seeking advice and guidance, and collecting data in this study promoted the credibility of the findings.

Credibility of the results was further assured by applying triangulation. In scientific research, triangulation refers to the process of addressing a research question by employing several datasets, methodologies, theories, and researchers. Stahl and King (2007) acknowledged that multiple forms of triangulation exist: methodological, data, investigator, theoretical, and environmental triangulation. With the use of this research technique, one can lessen the chances that any research biases will appear in their work and increase the validity and credibility of their conclusions. Stahl and King (2007) continue to state that using multiple sources of data or field procedures to consistently identify recognisable patterns is known as triangulating. In particular, the present study used a combination of mixed methodological frameworks, namely translanguaging and digital discourse analysis, to investigate the subject matter. It also applied environmental triangulation. It specifically, selected data from three university students' Facebook group pages in Lesotho. The selection was done to ensure the authenticity of the results.

### **3.8.3 Transferability**

This is the applicability of the study's findings to other contexts, which can be shown through a thick description to provide a detailed understanding of the research contexts and participants. Rich descriptions of the research setting, participant traits, and data collection techniques help readers judge how applicable the findings are to their own situations (Tuval-Mashiach, 2021). It is also indicated that transferability is normally relevant in qualitative research methods like ethnography and case studies because reports in these methods are usually detailed and specific.

Such an inference process is done by the research readers when reading a research situation; they take note of the details and contrast them with those of a situation they are familiar with.

This indicates how much the results can be applied to populations or situations that are similar. In this study, the translanguaging practices are extracted from the Facebook group pages of students from three universities in Maseru, Lesotho. These Facebook pages are platforms where students communicate about various social issues concerning their everyday lives. These universities accommodate thousands of students from various backgrounds and ethnic groups. The engagement of the three universities ensured the transferability of the results obtained in this study.

#### **3.8.4 Confirmability**

This criterion entails the objectivity and neutrality of the study's findings. Torres, (2024) suggests that, it can be achieved by showing an audit trail that documents each step of the research process and demonstrates that the findings accurately represent the data. Affirms that in order to achieve confirmability, researchers can be meticulous in documenting their data collection and analysis techniques, which can be done by keeping a record of data collection and analysis. This is done to review the approaches that were used later on to assure consistency and weed out any implicit biases one may have imposed on the data analysis process.

Among other strategies, the researcher used an ethnography approach by making a collection of screenshots of these students' Facebook groups as they communicated daily. The observation took six months in order to make documentation per university group. This was made to maintain the audit trail of multilingual translanguaging practices in order to explore the patterns and strategies that students use when communicating in a natural environment.

### **3.9 ETHICAL CONSIDERATIONS**

Ethical considerations deal primarily with researchers and the people they study. Whenever research is conducted, the well-being of research participants must be our top priority. Obtaining approval for human research ethics is crucial since most research studies involve human participants. Leedy (2016) indicates that ethical considerations in research are the fundamental

principles that guide the design and conduct of research to protect the rights and well-being of participants, ensure research validity, and uphold scientific integrity.

According to Bhandari (2024), ethical considerations are a set of tenets that guide research design and practices, ensuring the protection of participants' rights, maintaining research integrity, and contributing positively to society. These considerations include voluntary participation, informed consent, anonymity, confidentiality, and minimising the potential harm to participants. The standard ethical protocols, such as risk mitigation, informed consent, and participant privacy, are applicable when conducting any kind of research (Leedy, 2016).

#### **(a) Anonymity and Confidentiality**

Confidentiality and anonymity are important factors to observe while researching delicate subjects like language use in online groups. According to Oliver (2003), confidentiality is typically thought to be similar to the concepts of privacy and respect for freedom of speech. It is often understood to entail that information shared with another individual won't be repeated without that person's consent (Gregory, 2003). Researchers should always keep in mind that subjects like language, anonymity, and secrecy are essential factors to consider. In the present study, participants' names were made anonymous to protect personal information.

#### **(b) Respect for Cultural and Linguistic Diversity**

Language use has an impact on our world, which is becoming more diverse and connected. Pillar (2021) says that in a world where communication barriers are disappearing, being able to understand and interact across different languages and cultures is increasingly seen as a valuable skill. Hence, Webber (2004) declares that a wide range of subjects are covered by ethical considerations such as diversity, cultural sensitivity, effective communication, and inclusivity.

A study on multilingual translanguaging requires a deep appreciation and respect for the cultural and linguistic diversity of participants. In order to prevent any biases or assumptions that would endanger the research process, care was given to the participants' distinct cultural and language backgrounds.

### **3.10 SUMMARY OF THE CHAPTER**

The chapter discussed the methodology that encompasses research design and approach, population, sampling, sample and sampling techniques, data collection procedures, instruments, and data analysis. The study again highlighted the limitations of the study, the trustworthiness of the study, and the ethical considerations that the study followed.

## **CHAPTER 4**

### **DATA PRESENTATION, ANALYSIS, AND DISCUSSION**

#### **4.1 INTRODUCTION**

This chapter's main objective is to present data analysis of the data collected, interpret it, and then discuss multilingual translanguaging practices among university students in digital communication. Data was collected using digital ethnography; content analysis was used to code data into themes. The qualitative data is analysed using tables in relation to research questions exploring the linguistic patterns and strategies employed by university students on Facebook group pages. Tables are represented based on translanguaging pattern per university students' Facebook group page.

#### **4.2 DATA PRESENTATION AND ANALYSIS**

This section presents and analyses communicative texts of students' Facebook group pages which are presented according to translanguaging themes respectively by focusing on the diversified language components used in their online interactions.

Equally important, data analysis, according to Crabtree and Nehme (2023) "is a comprehensive method that involves inspecting, cleansing, transforming, and modelling data to discover useful information, make conclusions, and support decision-making." These authors further pointed out that it is a multifaceted process that empowers organisations to make informed decisions, predict trends, and improve organisational efficiency.

In this study translanguaging theory is used as a theoretical foundation in exploring and analysing the linguistic patterns and strategies related to multilingual translanguaging practices of students' communicative texts from online communication. It also intends to assess and interpret the distinctive linguistic variation tools across the three Facebook groups' pages of university students while examining the factors that contributed to their language selection. In what follows tables presenting five translanguaging patterns of communicative texts by National

University of Lesotho is provided. The communicative texts are chronologically numbered from 1 to 60, starting with NUL that ranges from 1 to 20, followed by BU from 21 to 40, and finally LUCT from 41 to 60. Each table contains extract from same type of translanguaging, which the numbers within it are in ascending order.

**Table 1: Inter-sentential translanguaging**

<b>Extracts number</b>	<b>Original communicative text</b>	<b>Translated communicative text</b>
<b>Extract 14</b>	Now I begin to understand why parents used to say, “ <i>Motho a mpatlang lere ha keyo</i> ”.	Now I understand why parents used to say if someone is looking for me tell them I am not here.

**Extract 14:** Now I begin to understand why parents used to say, “*Motho a mpatlang lere ha keyo*”.

The above extract demonstrates an instance of inter-sentential translanguaging because the first sentence is entirely in English, and the next sentence within the inverted commas is also entirely in Sesotho. However, in the Sesotho version sentence, the final word “key” used the South African orthography which deviates from the standard Sesotho of Lesotho orthography, which should be “keeo”. This says /-e-/ is substituted for /-y-/

**Table 2: Intra-sentential translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 3</b>	Next <i>acca Nul ma III a tloba 46 feela kea cho</i> . Results <i>tsa ma</i>	Next academic year, NUL's first year will be only 46 I say. Results

	<i>Grade 11!</i>	of Grade 11!
<b>Extract 7</b>	I'm tired of life <i>mara ke tla ipolaya ka</i> January, <i>nou tje ha re</i> <i>nweng jwala</i>	I am tired of life but I will kill myself in January, right now let us drink beer.
<b>Extract 9</b>	<i>E mong</i> next week <i>o tla be a thata hlooho e</i> <i>feitseng</i>	Someone will be plaiting her hair yet she has failed.
<b>Extract 17</b>	<i>Hantle u ho kae? Korr</i> on a <i>serias noute?</i>	On a serious note! Where are you?

An example of intra-sentential translanguaging is seen in the communicative texts in Table 2. Both English and Sesotho are employed interchangeably in the initial portion of the phrase in extract 3, along with a combination of words and numerals. The phrase, next *acca Nul ma 111*, for next academic NUL first-year students is composed of the shorthand for academic, which is *acca*, and the numerical number 111, which is preceded by the plural Sesotho prefix */ma-/*. The students have successfully transitioned between English and Sesotho languages by combining the Sesotho concord in agreement with the noun results to signify plural form in the final sentence. Similar feature occurred in this example, results *tsa ma* Grade 11 [*Tsa*], a Sesotho concord has been embedded into the noun results and prefix [*ma*] into grade 11 in the final phrase

Extract 7 has both intra-sentential and inter-sentential features of translanguaging because *mara ke tla ipolaya ka* January, *nou* and *ha re nweng joala* has components of intra-sentential. It is a Sesotho clause embedded with English (January), Afrikaans (*nou*) words and phonological South African orthography. *Mara /mara/* is frequently used in Sesotho and Setswana, and it may have been adopted from Afrikaans *maar*. *Mara* has comparable connotations to English contrastive markers but, though, or however, implying that it is a contrastive discourse marker. It occurs more frequently in the clause-initial position than in the final place. It is also more common with

declaratives than interrogatives (Unuabonah and Mtembu, 2023). Here the speaker used multiple languages within a single utterance. On the other hand, inter-sentential is where the speaker uses multiple languages across multiple clauses or sentences which makes this extract have both features because it is composed of two distinct parts, I'm tired of life, *mara ke tla ipolaya* ka January, *nou tje ha re nweng jwala*. The word *feitseng* in extract 9 is a loaned word from English fail.

In this extract 17, the first question is entirely formal Sesotho language, while the following question is constructed using a spoken transcribed Sesotho word *korr* instead of *ke hore* and a misspelled word “*serias noute*” for serious note. Instead of using the correct spelling, they decided to use pronunciation to mean making.

**Table 3 Tag translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 2</b>	<i>Nfanakkk mona teng e ka re o bitter swapano, why o penta rasta.</i>	My brother it sounds like you are bitter really, why are you making fabrications about Rasta
<b>Extract 4</b>	<i>Leletho! We are fixing the k'hantri.</i>	Nothing at all, we are fixing the country.
<b>Extract 11</b>	<i>“Neh! Akeree lwena o na le Aids marr hao shoe”</i>	Yeah, because you also have AIDS yet you do not die.
<b>Extract 16</b>	<i>Order! Order setho se khabane sa Maama!</i>	Order! Order! Honourable member of Maama!

In the above extracts, the words, *nfanakk*, *leletho*, *neh*, are tag words because it uses words from or phrases from one language as tags within another language to enhance understanding. In extract two, the word *nfanakk* derives from the Zulu word *umfana wam* that means my boy

which is now borrowed into a Sesotho context. Again, in the very same sentence, the word *penta* comes from the English word paint although the meaning has been shifted into bad-mouthing someone. *Leletho* is a Sesotho discourse marker that is used to signal contrast between two ideas and in this case, it is for clarification. The next word *neh* is a South African interjection slang which means is it not so! It is used to confirm a situation or mood, and show dismay or disbelief (Unuabonah, 2022). The word *akeree* is another Sesotho interjection that functions to show amusement.

The word order, in extract 16, is an English interjection that shows attention or command in extract 16. In extract 4 the word *k'hantri* is converged from the English word country through spelling because when a Mosotho speaker reads it will be pronounced it as country. Whereas extract 11, South African orthography was used in word pronoun word *lwena* for you and a conjunctive *marr*; which stands for but in this case.

**Table 4 Insertion translanguaging**

Extract number	Original communication texts	Translated communicative texts
<b>Extract 4</b>	<i>Tlontlolla then le motlontloli get tlontloed</i>	Humiliates and then the sadist gets humiliated
<b>Extract 6</b>	<i>Ba sa qualifying re sieleng grocery</i>	Those who are not qualifying for the examination, leave us with groceries
<b>Extract 12</b>	<i>U tseba mang wadi relationship tseba last'eng?</i>	Whom do you know of relationships that do not last long?
<b>Extract 15</b>	<i>Lengolo la hau re le nke serious joang u graduat-a ka black Friday!</i>	How should we take your certificate seriously, yet you are graduating on black Friday?

<b>Extract 18</b>	<i>Ha ke hane Nul ea re hurder ka li transcripts, empa nthoe Nivea roll-on e re etsang eona e worse, ene re thotse re le naha.</i>	It is obvious NUL is hurting us with the issue of transcripts, but as for Nivea roll-on, it is worse, though we kept shut as a nation
<b>Extract 19</b>	<i>Bakhotsi ba hau ha u mentionoa companeng tse jeleng ba u latola hore wena u tletswoe ke papali</i>	Your friends, when you are being mentioned for high-ranking companies, they reject you by saying you are not serious

Some English words have been included in their original, unaltered form, while others have been changed or twisted. Like extract 15, where an adjective serious and the adjectival phrase “black Friday” have been placed within Sesotho sentences from the English language source, extract 6 also includes the addition of a noun grocery and an adjective qualifying. However, words like *graduata*, *mentionoa*, and *companeng*, have been merged from their originality to fit a Sesotho context. The words *graduata* and *mentionoa* are from the English verbs graduate and mention respectively, but *companeng* is from the English noun company which has been diverted into an adverb through a suffix */-eng/* which is used to show a change of word class. Therefore process is suffixal morphological.

In extract 19, the word *mentionoa* comes from an English verb mention but now has been inflected with a Sesotho suffix */-oa/* to indicate past tense although the lexical category is still maintained in the verb class. Again, the Sesotho pronoun *uena* has been written using a South African orthography *wena* in the last sentence. Therefore, phonological insertion of */u/* and */w-/* as in this sentence, *bakhotsi ba hau ha u mentionoa companeng tse jeleng ba u latola hore wena u tletswoe ke papali*

There is also a verbal phrase *tse jeleng* which is personified by converging the meaning because companies cannot eat, rather the meaning has been shifted to indicate a company of high standard or rank.

**Table 5 Entire translinguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 1</b>	<i>Emotional taaaaaaaaaaaaaaaaamej</i>	Emotional damage
<b>Extract 8</b>	Imagine joking with a physics student and he says "The velocity of your joke is at rest"	
<b>Extract 10</b>	The examination rule you never followed	
<b>Extract 13</b>	<i>Hoae o re botsa?</i>	Why do you ask us?

In the above instances, in extracts 8 and 10, the speakers used the English language entirely through the sentence, but in extract 13, the word *hoae* is phonologically transcribed into the Sesotho language. In extract 1, the translinguaging was through a noun phrase of a word damaged which was achieved by using the incorrect spelling and prolonged pronunciation which is represented by doubling the letter [a] as in *taaaaaaaaaaaaaaaaaamej*

### **4.3 DISCUSSION OF THE FINDINGS**

The application of translinguaging theory in this study revealed five types of translinguaging as translinguaging patterns and strategies that the three formed university students practiced on their Facebook group pages. As translinguaging theory advocates for speakers to utilise their unified linguistic repertoires to communicate for meaning-making purposes. It supports language shift and recognises the fluid and dynamic nature of multilingual language practice, therefore challenges and dismantles the traditional monolingual history of language dominance.

Similarly, this study discovered the fluid and dynamic characteristics of NUL, LUCT and Botho University communicative texts in their Facebook group pages. According to Saptura (2015), there are five types of translanguaging that multilingual communities pattern their communication using, which are intra-sentential translanguaging, inter-sentential translanguaging, insertional translanguaging, entire translanguaging and congruent lexicalization translanguaging. In the following discussion are the translanguaging patterns of university students' Facebook group pages that this study revealed

### **4.3.1 Translanguaging patterns of university students on Facebook**

#### ***4.3.1.1 Inter-sentential translanguaging***

Inter-sentential translanguaging according to Septura (2015) is adapted from code-switching model. In this translanguaging pattern, the shifting happens within a clause/sentence boundary. This means, in this category, one sentence is entirely in one language and the other sentence is in another different language. It can be at sentence's initial or ending. The inter-sentential pattern is said to be a common practice among multilingual speakers. Present study discovered this linguistic feature where the students used both languages halfway to communicate in their posts or comments like when they say *its'epe mokhotsiaka, nthoena ea swabisa*, it has to stop. The first sentence, the speaker used Sesotho language and continued the rest with English language.

#### ***4.3.1.2 Intra-sentential translanguaging***

This type of translanguaging is adopted from code-switching hence Garcia, (2009) and David (2001) state that translanguaging is inclusive of code-switching. Intra-sentential is an approach of switching or shifting from one language to the other within an utterance. It can happen at the word, phrase, and clause levels. Romaine (1989:13) says "It occurs at word, phrase, and clause level or within the sentential level and may include the "mixing" within the word boundaries". Buriro and Pahwar (2020) concur that in this type, languages may bring together certain grammatical elements of the other language.

Kroll and Bock (1988) contend that intra-sentential involves language switching, grammatical integration and vocabulary integration since it is a common characteristic of bilingual language use which reflects a high degree of proficiency and flexibility in using multiple language. To be

specific *Nna ha le batle ho mpona hampee ke postile, ka nako eno ntse ke tloba le lona ka July next year*. In this sentence the speaker used vocabulary and grammar structures of two different languages and incorporated into one thing, an adverb phrase, July next year, from English language, *postile* which is nativised through Sesotho grammatical structure that is indicated by past tense morpheme */-ile/* being attached to English word *post*.

#### **4.3.1.3 Entire translanguaging**

Saptura (2015) states that this type of translanguaging is where the speaker uses either of their language repertoires entirely through the conversation. It is indicated that translanguaging works as a mediator where speakers are allowed to engage in communication using their repertoires fully as in this conversational post, “the examination rule you never followed”. In this sentence the participant used only English language without any shifting or mixing of codes.

#### **4.3.1.4 Insertional translanguaging**

This type of translanguaging entails an incorporation of foreign words into another language, such incorporation can either be at the lexical or phrasal level. This means, it happens when a speaker utilises words or phrases from one language within a sentence or a clause in another language. It is adapted from code-mixing. Tohheh (2021) states that the mixing of languages can influence the linguistic practices and social interactions significantly because it fosters inclusivity in multilingual societies enabling participants to convey meanings and emotions effectively. These two sentences, *ba sa qualifying re sieleng grocery* and *lea boo ke le thiba e ntse ka kea dlala, mohlala o ntso tla etswa* there are two insertional English words in the first sentence which are qualifying and grocery. In the second sentence isiZulu verb word *dlala* was inserted into Sesotho language. However, Tohheh (2021) further argues that it may also complicate language acquisition for learners by blurring linguistic boundaries

#### **4.3.1.5 Congruent lexicalisation translanguaging**

This is the uniformity and similarity of forms of linguistic units. These university students use different language units in a very strategic way that harmonises their communication. According to O’Grady (1996:14-15) “human language is characterised by creativity...grammar governs the

articulation, perception, and interpretation of utterances”. For example, *hantle u hokae! Korr on a serias noute!* In this sense, the English phrase “serious note” is embedded on a Sesotho phrase, although the overall structure and flow of the sentence follows Sesotho grammar and syntax which is *hantle u hokae, ke hore hantle-hantle!* Again, the English phrase *serias noute* is adapted phonetically to fit the Sesotho pronunciation. The students’ educational levels aid them in creatively utilising both languages to fit their social context. People use language in a very multifaceted manner especially in multilingual communities (Vogel and Garcia, 2017). Research indicates that translanguaging is used to dismantle language hierarchies.

In this study, the observation is that lexical congruency is achieved through the grammatical agreements that are coherently adjoined to one other. Dumrukic (2022) supports that congruent lexicalization translanguaging is achieved through linguistic approaches such as grammaticalisation, nativisation, and language crossing of which the latter may include the phonetical, phonological, morphological, syntactical, and semantical stages. These features allow interlocuters to strategically alternate, borrow, translate, and converge words, phrases, clauses, and sentences to fit their context. Though Sesotho and English language have similar pattern in terms of word order (subject, verb and object) it becomes easy for them to strategically select features from English that will fit their context for the intended meaning. That goes for other Bantu language features. The next discussion taps on the strategies that were used during the online conversations which the discussion is in relation to the research objective two of this study.

#### ***4.3.1.6 Tag translanguaging***

This type of translanguaging is mainly used specifically for clarity or emphasis to express emotions in conversational communication. It has a tag word or phrase and is sometimes called sentence filler. Liando et al. (2022) state that this type of expression is often not used to show emotions, or signify surprise. Tag translanguaging is also adapted from code-switching. For instance, interjections such as “oh!”, and “ah”! Discourse markers like “actually”, “I mean” and “you know”, and filler words, “like”, “well”, and “literally”. These words can be incorporated at various locations in a sentence without disorganising the grammatical structure of such sentence

(Liando et al., 2022) Often than not, local language or non-standard form of language is used to facilitate this practice. For example, Order! Order! Setho se khabane sa Maama! Translated as order! Order! Honourable member of Maama!

The current study finds the university students' practicing translanguaging patterns on Facebook group pages relate to Saptura (2015) translanguaging typologies that were discovered in a classroom situation. Similarly, the study also made the finding that the sixth type correlates with Sari (2021)

### **4.3.2 Translanguaging strategies of university students on Facebook**

#### ***4.3.2.1 Alternation***

One significant element of multilingual communication is language alternation which is also known as code-switching. It is an act of changing or shifting languages and grammatical aspects during a discussion in just a single utterance or sentence. Froemel et al. (2023) suggest that this idea may be used to infer a variety of information about the speakers' language practices, social dynamics, and identities...this phenomenon does not only assert cultural identity but also establishes group solidarity. This strategy helps communicators to switch both languages at the lexical, phrase, and clause level within the sentence (Froemel et al., 2023). This means both languages appear alternately with each other in their structure either morphologically or syntactically. For instance, get *tlontloled*, in this example, both Sesotho and English grammatical structures are joined together using English suffix /-ed/ that reflects simple past tense that is joined to a Sesotho stem /tlontlol-/. The word *tlontloled* has never existed before, so the word is foreignised.

**Extract 2:** *Ka li 15, I was invited to Lesotho School of Graft hee! Kele Guest joale neke apere, ke nkile Hlomo tsa Ntt Linkokwing.*

**Extract 3:** *Next acca Nul ma III a tloba 46 feela kea cho. Results tsa ma Grade II*

**Extract 16:** *Exam plus attitude ya Bo officiri gateng moo, ebile masecurity bare fafa ka maponesa le sethunya then surprise ka invigilator tse triiii3*

Alternation happened at different intervals between these two sentences in extract two, there is alternation at word level; the word *guest*, sentential which is I was invited to Lesotho School of Graft, and another lexical alternation of interjection *hee!* Again, in extracts three and 16, alternation of created words such as *ma III for first year*, *triii3*, *three and fafa* for here and there were observed in these university students Facebook communicative texts.

The study revealed that alternation allows speakers to creatively invent different linguistic elements within a single utterance. Therefore, the variation depends on the speaker's preferences or choice of words. The findings revealed that university students used alternation strategy to communicate with other group members in Facebook pages.

#### **4.3.2.2 Borrowing**

Borrowing is where certain foreign linguistic features are incorporated into a source language from another language. This is commonly noticeable in conversations due to language contact. This practice usually adopts the recipient language into the source language. Nordquist (2019) says borrowing, in linguistics, which is also known as lexical borrowing, is the process in which a language is adopted for use in another language. The writer indicates that such a word is sometimes called a loanword. Moreover, borrowing can also occur for other linguistic elements beyond just vocabulary, such as phonemes, morphemes, and even syntactic patterns (Hock, 2021). In this study, the phonemic features */-w-/* for */-o-/* were discovered to be used interchangeably. Nonetheless, the features are visible, through a phonological process where substitution happened at the lexical level of a dominant language, *[-w-]* for *[-o-]* for example, words like *tletswe* for *tletsoe* and, *etswa* for *etsoa* and an apostrophic Sesotho words *ts'ohile* is substituted with voiceless alveolar sibilant affricate sound */tsh-/*.

Other such borrowed examples are *litablet*, *lifashion*, *licourse*, *liproject liresults*, *litranscripts*, and *linotes*. In this situation, some words; *litablet*, *lifashion*, *licourse* are being singly affixed by the Sesotho inflectional prefix, while in some cases, words are being double affixed. That is, the Sesotho prefix is attached without detaching the English suffix, for example, *liresults*, *litranscripts*, and *linotes*. At this stage morphological processes took place, where words are

affixed by inflectional morphemes to indicate nominal case and these morphological choices are determined by agreement (Janda, 2012; Bickel and Nichols, 2018)). The other instances observed were words that had undergone affixation processes. There are cases where foreign words are attached to Sesotho prefixes either to reflect plural form or tense. In the word *bo officiri* the word *officiri* which comes from the English word officer is attached to a noun class prefix /bo-/ to indicate the number of officers who were there. Despite, showing plurality, other words indicated tense like the words *postile*, *setuwe*, *feitseng* that show past tense because of the attached suffixes /-ile/, /-oe/, /while *mbora* shows reflexive pronoun in that a Sesotho 1<sup>st</sup> person reflective pronoun was attached to an English bore.

Borrowing like congruent lexicalization in translanguaging patterns, allows for adaptation of the phonetical pronunciation of words into Sesotho. When a word is borrowed into Sesotho, it often undergoes changes to fit the phonological structure and sound patterns of Sesotho language. For example, the word *lifatuku* from *vadoek*, because Sesotho does not have this voiced labiodental fricative /v-/, it becomes the voiceless labiodental fricative /f-/.

#### **4.3.2.3 Language convergence**

O'Grady et al. (1996) state that the study of human language systems demands a great deal of effort and innovation since we are unable to study grammar by only applying what we have learned in the past or by consulting our own minds. As is the case with any field of study, data on observable facts like word pronunciation, sentence structure, and so forth. This says, because language and grammar is dynamic, complex and rooted into human experience, research should dive deep into uncovering the complexities, patterns and underlying principles that govern societies' use and understand language.

In addition, this ability to utilise a variety of linguistic features from numerous languages brought about different patterns and structures that the university students apply while communicating. For example, in word like *gateng* derives from the English word gate was converged into the word *gateng* where a Sesotho bound suffix morpheme /-ng/ was attached to the noun gate to change its lexical category to be an adverb *gateng*. Again, although *majita* is a

slang word from the word “gents” it is also a shortened form of gentlemen. Lieber (2017) declares that these kinds of words are morphologically zero derivational because there have been null affixation processes. In addition, Dahl and Fabregas (2018) agree that having a zero derivation denotes there is already an inflectional morpheme in such a word representation.

Language conversion strategies such as code-switching, code-mixing, and code-meshing aid them to understand each other on social level and social platforms, as Gee (2005) earlier stated that there are two types of grammar of which type two grammar influences type one. In other words, their background knowledge assists them in strategically joining words from other languages to make sense of their social worlds, or even to formulate a new word of what Makalela (2013) says bilingual and multilingual speakers turn to morphologies words. In this case, students merged grammatical components of different languages to come up with new words or representations of such words, *setuwe*.

#### **4.3.2.4 Nativisation**

Likewise, in Mensah’s (2018) study, urbanisation has brought about language flexibility within communities that the author suggested they practice what he named “glocalised” language since it brings interconnectedness within such a community. This is closely relevant to the of the present study because the observation is that these university groups used a hybrid language which is shared and familiar amongst them. For instance, in extract 17, we’re *kanrently* in a *taf sichuweishin*. *Faef deis* left. The words, in a, and left were written with the normal English language style. Although, the words *kanrently*, for currently, *taf* for tough, *sichuweishin* for situation and *Faef deis* for five days, have been presented in spelling of the source language to pronounce foreign language. This technique is to convey a specific meaning or to make the word more recognisable. This finding correlates to institutional translanguaging concept which advocates that every multilingual is institutional or organisational. Speakers utilise multiple language varieties that are known and conversant in their own context for inclusivity and meaning-making such as in these *penta* and *poleke*.

Nativisation is used when communicating with other members from the same ethnicity, who are familiar with the original language, for them to understand the specific essence of the utterance that may be either difficult to express in the target language or portray a sense of humour. This approach brings fluency and clarity to only Basotho participants who understand both languages. Sesotho prefixes that were used are of noun classes 2a /bo-/, 6 /ma-/ and 8 /li-/ (Lekhotla la Sesotho, 1995), such as in words like *ma III*, *bo officiri*, *li mistake*, *ma security*, which means first year students is the language that is known to them.

From the collected and documented data, the researcher familiarised herself with translanguaging practices to evaluate the kind of translanguaging patterns that students use and the kind of strategies they employ to master this discursiveness. The texts were analysed based on what linguistic components were composed of in each of the texts in order to classify them according to the research questions. By so doing, the observation made was that in most of the students' communication, there were multimodal translanguaging features (linguistic and semiotics). However, the study only focused on the linguistic aspects of multilingual translanguaging practiced by university students in online interaction.

#### **4.3.2.4 Language crossing**

As Rampton (1995) contends, “language crossing involves code alternation by people who are not accepted members of the group associated with the second language that they are using (code switching into varieties that are generally thought to belong to them)”. The grammatical rules of different languages are combined and used together in a natural and cohesive way that creates integration between languages. The university students were found to be using words from Nguni languages such as isiZulu, *nfanakk* for *umfana wam*, *dlala*, and *bethuna* isiXhosa are being intelligibly selected to fit the matrix language which is Sesotho language in this context. Again, interjections that are commonly used by South African people, were also identified for example *neh*, and *marr*, and isiZulu interjection *yebo!* These cross-linguistic features connect to the “Ubuntu translanguaging” concept that Makalela (2015) emphasises, which says languages are interdependent and interconnected because they are incomplete without other languages.

Again, he declares that this concept encourages the multilingual practice that is fluid and dynamic, in which languages coexist and are used creatively in an act of humanity.

The findings revealed that these students used different codes (code-switching, code-mixing, and code-meshing) which facilitated multilingual translanguaging patterns and strategies that are found in their Facebook group pages. This variation of codes assisted students to fully engage and utilise their language repertoires to manoeuvre their social contexts. Following Makalela (2013), there are instances of translanguaging practices that are found in the speakers' ability to use various linguistic codes within a single thought unit.

### **4.3.3 Variation of grammatical tendencies in networking space**

Translanguaging in an informal setting still uses mixing of grammatical structures which are similar to the ones used in formal setting. This is concurred by Gee (2015) as discussed earlier before in chapter one that there are two types of grammars; grammar one and two, and these grammars influence each other, hence it calls a need for grammar two to be investigated. In this present study, digital discourse analysis (DDA) is used as a complementary framework to explore the variation of grammatical tendencies of the three university students' Facebook group pages on online communication.

#### ***4.3.3.1 The Facebook group pages***

Facebook assists translanguaging practices in online spaces by expressing and showcasing the complex linguistic elements that facilitate the smooth communication of multilingual societies. Facebook group pages, in electronical space, facilitate and permit individuals or communities to actively interconnect. Mwithi et al. (2016) state that non-standard orthography that the writers refer to as spellings, turn to diverge from standard or codified orthography.

These researchers argue that this uncodified form entails the transference of spoken language features of writing which deviates from the formal writing conventions. The conventions can be done through various ways, such as combining letters and number homophones, reduction of initial or final consonant, reduction of vowels in spelling or the use of one letter that represents a

word. According to Androutsopoulos's (2021) findings, computer-mediated communication allows multilingual communities to be networked; meaning speakers are digitally connected among other individuals and groups, and being in the network. Thus, speakers are being encapsulated in the global media of the web. Similarly, in the current study, these Facebook group spaces enable the university students' communities to practice discursive language practices within their social worlds in the sense of meaning-making. As in extract 18, "*ha ke hane Nu lea re hurder ka li transcripts, empa nthoe Nivea roll-on e re etsang eona e worse, ene re thotse re le nah*"

Online written communication naturally influences speakers to have grammatical tendencies which fit their context and may sometimes be understood by them. Communicators can also practice word convention in networking spaces. Carey (2007) says that convention refers to the accepted norms and manners practices that are widely accepted by society as appropriate or polite. Conventionally speaking, works that are translanguaging sometimes combine linguistic elements in unusual ways.

Convention of words refers to applying the norms and rules of a particular language choice and usage of words and phrases; this may involve incorporating terms from one language into another. The unconventional use of language conventions in translanguaging texts is intentional, as Vogel and Garcia 2017 argue that it reflects the fluid language practices of bilingual and multilingual speakers this challenges the notion of static standard language and provides opportunities for critical discussions about language, identity and power. As in the following sentence: *marr! Re tlo pasa jng invigilator li ba 3 ka examong*, entails an example of the converted word *examong* because the word has derived from a noun word *exam* to a nativised word *examong*.

#### ***4.3.3.2 Lack of adherence to prescriptive grammar rules***

All languages are guided by what language communities regard as language laws, these are principles that govern every language use. Prescriptivists believe that a language is static and fixed. Van der Meulen, (2020) explains that prescriptive grammar is a set of rules based on how people think language should be used. In this kind of grammar there is right and wrong language

usage, while functionalist contends to descriptive grammar which advocates for set of rules in accordance to the actual use of any language. The NUL, BU and LUCT university students' Facebook group pages reflected this descriptive grammar which does not draw a line for right or wrong.

These grammatical tendencies vary widely, as seen by the points below, where orthography is the primary factor contributing to this informal language in use. Since, university students are highly proficient in using codified forms of languages, whenever they engage in their communication there are innovative and modified conversations trails to fit their Facebook content. Therefore, this characteristic assists them to dismantle the language hierarchies (Garcia, 2009), and showcasing language habitus (Makalela, 2013). Such statements are as follows, *Yah! Loba li Mistake le li Error le li Pain ke li phoso!* In this example, because these university students have proficiency in both languages, their fluency in both Sesotho and English languages enable these interlocuters to intermingle grammatical features of these. The use of capital letters in words like mistake, error and pain is to highlight the theme of the subject matter and give the words prominence.

#### ***4.3.3.2.1 Lengthening practice***

In translanguaging, where grammatical trends are not usually followed, lengthening consonants and vowels in phonetic writing is a normal technique. Even when it goes against standard pronunciation rules, speakers may purposefully prolong some sounds in translanguaging in order to emphasize a point or communicate meaning. Mwithi et al. (2016) say “prosodic spellings are representations of prosodic patterns such as in *taaaaaaamij*, for damage. The use of homophones was also observed, where words are used together with numbers *triii3 ma 111*, although informal *triii3* was creatively made represent the formal three.

#### ***4.3.3.2.2 Error in capitalisation***

This linguistic element is one feature that deviates descriptive grammar from prescriptive one. In this situation, studies have indicated that the former acknowledges that capitalisation conventions are mostly ignored and used in an inconsistency manner in casual speech and writing. Native

speakers normally turn to neglect the standard procedures for writing and capitalize words that are not supposed to be capitalised especially in the informal setting. In the university students' Facebook communication similar features were realised in sentences like this *ke kopa li* fashion designer *tse 8 TSE* willing to be part of the project *eke laba labelang ho e qala* soon. The Sesotho morpheme *tse* is capitalised where in standard form is not supposed to be. This is done for clarification purposes. The statement is used to mock or tease to other students who are studying fashion design. In this extract *li* Mistake *le li* Error *le li* Pain *ke li phoso* the capital letters in words like mistake, error and pain are used as a highlight for emphasis of what is to be negotiated.

#### **4.3.3.2.3 Phonetic spelling**

When speaking in a natural conversational setting, multilingual people can find phonetic spelling and pronunciation to be a helpful translanguaging tool which contributes to the discursive practice of language by multilingual communities. As Blakeley and Gray (2023) indicate, maintain that many words in the way that English is spelled according to orthographic rules that not so intuitive. English has 44 phonemes, or individual sounds, almost all spelled in different ways. Generally, multilingual speakers generate phonetic spelling to emerge naturally in order to negotiate meaning, inject humour, and enable fluid and dynamic language mixing that characterises translanguaging in a natural space.

In this study, data revealed that university students' communities used this phonetic spelling and pronunciation technique to communicate with members in Facebook, for instance, *serias noute*, for serious note, *faef deis* for five days. These words when one pronounces them, the word is represented by a Standard English pronunciation yet the spelling is uncovered by the English orthography. Weber (1986) states that this is an eye dialect whereby a word has a familiar spelling in a non-standard form yet maintained the standard pronunciation, which are meant for a regional humour.

#### **4.3.3.2.4 Abbreviation**

Abbreviation is a compressed form of a word or phrase and commonly accepted for convenience and brevity in texts. Zerlina, Kostina, and Pitina, (2015) say that an abbreviation is a short form of word or phrase, made by leaving out some of the letters or by using only the first letters of each word. It is categorised into standardised abbreviations and non-standardised form of abbreviations. That is, it is applicable in formal and informal context. The former has been exemplified into acronyms, initialism, contractions, clippings, and blends whereas the latter is divided into slang, informal contractions and shortened forms. Contraction involves omitting letters and using apostrophe, while abbreviation simply uses the first letters of a longer term. Since the current study explores the multilingual translanguaging in online communication of university students, the non-standard form correlates with focus of this study answers the third objective which seeks to assess the university students' grammatical tendencies on Facebook group walls.

The following sentences exemplify how university students in Lesotho use abbreviation in their Facebook group pages to communicate with ease amongst them. *Neh! Akeree lwena o na le Aids marr hao shoe!* The word Aids for AIDS that is a well-known acronym which is used in a formal standard space, however, in this case, the only letter that was capitalised is at word initial, instead of writing all capitals like the standard written acronym. The representation of writing AIDS as Aids could only be showing the mood and feeling of the conversant during the discussion that indicates annoyance, sarcasm and belittlement. The study finds the students utilisation of non-standard abbreviations on three categories. Similarly, the acronym NUL was written with only one capital letter at the initial point as in Nul.

#### **4.3.3.2.4.1 Slang**

Slang is one form of non-standard language, which usually is disallowed in professional and academic settings, though acceptable and common in spoken conversations and online space communication. This kind of a language is particularly associated with special social groups, regions, and context, since language is functional and evolving, so does slang is going similar changes where new expressions; lexemes and phrases are derived to indicate diversity of this

language. Liu et al (2019) acknowledge that slang is steadily evolving, with new words and phrases that are regularly coined to reflect the natural changing nature of communication. The researchers further say, due to different regions and language cultures, slang has significantly changed because it is dependent on countries and communities. Therefore, the evolution makes it difficult to draw a line between slang and colloquialism and high-register lexicon since slang has become welcomed into vocabulary over time. Slang- *poli eno, penta, tse jeleng*

The use of profanity from Afrikaans and English languages as one form of slang was also discovered in this online communication of university students' Facebook group pages. To be specific, the study revealed sentences like these, *che fuck hlee ohk! Emong eno ke nna wena joumurskont!* Words like *jou moerskont* and *fuck* were used though not in their true sense of vulgarity, but to show a sense of humour, closeness and an act of being playful. Research indicates that the acceptance of profane words can vary across time in different cultures...even if they are still known to be taboo, they are used commonly today.

#### **4.3.3.2.4.2 Informal contraction**

This strategy allows speakers to leave out letters in words for stylistic purpose in an informal language. One such informal contraction is done by omission of certain letters in a word. For instance, in a sentence such as *so! Lore proof of registration ha e le siyo hao kene gateng lona ba tswa ngola?* In this case, the word *lore* for *e le hore*, there has been an omission of letters in the initial and medial positions, a vowel /e/ and a consonant /h/ for Sesotho conjunction *hore*. In this extract we're *kanrently* in a *taf sichuweishin*. *Faef deis* left, the word *we're* has been contracted from standard version of *we are*. Other examples that were observed are *tse sa last'eng*, from the word *last*, *graduat-a*, also from an English word *graduate*

#### **4.3.3.2.4.3 Shortened form**

Shortened form of words are an example of abbreviations, though are not used in professional space. They are generally associated with spoken language because are not defined in dictionaries. The findings indicate that students used shortened form in their communicative texts such as *hn* for *hona*, *jng* for *joang*, *saba la tata* for *le se ke be la tata*, Next acca Nul, academic

has been abbreviated into *acca*. This feature finding supports Nkhi's (2023) study that university students are using short form in the formal writings. However, the current study also finds university students using shortened form in their online communication.

#### **4.3.4 Factors contributing to variation among university students' Facebook group pages**

The study featured stylistic variation. This terminology describes how speakers or writers use language differently based on the circumstance or context. It is the variety in speech patterns within a speaker that ranges from formal to casual. According to Auer (2015), "stylistic variation can be observed between speakers (inter-speaker variation) as well as in the speech of individual speakers (intraspeaker variation)." In addition, a range of different types of variation are associated with intraspeaker variation including shifts in usage level of features associated with particular groups of speaking (Schilling-Estes, 2002)

In informal settings, speakers tend to use non-standard language more often than standard language. As O'Grady (1996) states, this linguistic feature is a well-established fact that grammar of all languages is constantly changing, and some changes are relatively minor and quickly occur. This type of variation refers to differences in language use that may occur due to context or how language is used. Stylistic variation is a key component of language use which is triggered by factors such as the speaker's age, gender regional and social background, and the given communication situation. Smith (2022) asserts that it can be observable at numerous linguistic levels such as lexicography, syntax, and intonation such as using these kinds of words *mentionoa*, and *companeng*. This morphological blending of words enhances meaning and demonstrates the innovative use of language that reflects the students' multilingual identity.

In this study, the stylistic variation was found to be triggered by social background and given communication situations because the selection of words depends particularly on the choice and preference of individual utterances. DeFrank and Kahlbaugh (2018) say swearing in societies is common. For instance, in a Limkokwing University of Creative Technology group page, the students code-meshed languages to indicate sense of humor. The use of profanity from Afrikaans and English languages such as *jou moerskont* and *fuck* was used to show a playful sense in this

case. The duo indicates that the acceptance of profane words can vary across time in different cultures...even if they are still known to be taboo; they are used fairly commonly today.

Research shows that profanity can be used to create humor in different scenarios where swear words are used to create humor among non-native although it is important to consider the cultural and social norms (Fagersten, 2017). Rowell (1971) suggests vulgarism creates attention and shows identification. Students can embed profane words to mark their territories as to self-identify their social background such as educational and geographical backgrounds.

Weber, (1986) says intonation is one other factor that spelling variation in words sometimes pertains to reflect differences in pronunciation that are socially, regionally, or stylistically marked in the spoken language. *Korr on a serias noute? Hurder, kanrently in a taf sichuweishin. Faef deis left*

#### **4.4 SUMMARY OF THE CHAPTER**

This chapter presented linguistic features of multilingual translanguaging in online communication by university students in Lesotho. The findings of the present study revealed that the university students of NUL, BU and LUCT practiced translanguaging typologies while communicating on their Facebook group pages. It was also realised that when students practice translanguaging, numerous strategies were applied, that also revealed various habitual grammatical features from different languages. Moreover, code-switching, code-mixing, code-meshing components were the factors contributing to the discursive or multifaceted structures.

The present study observed that, translanguaging does not only bring effective communication in classroom environment but also language proficiency assists students to express themselves in more diversified languages in a natural environment. Thus, breaking barriers on instances where miscommunication existed, also linguistic inequalities and limited cultural exchanges may hinder their interactions and exploration of different ethnic groups. Language proficiency did help them to effectively communicate because they are eblae to utilise their knowledge by alternating, converging, borrowing techniques in online space.

## **CHAPTER 5**

### **CONCLUSIONS AND RECOMENDATIONS**

#### **5.1 INTRODUCTION**

This chapter presents an overview of the findings that restated the aim and objectives of the study, summary of the key points which is divided into themes. The section also discusses limitation of the study, recommendations of the study and implication that is sectioned into themes is also presented.

#### **5.2 OVERVIEW OF THE FINDINGS**

This chapter provides a discussion of the findings presented in the previous chapters, linking them to the research objectives and theoretical frameworks of the study. The study investigated the linguistic multilingual translanguaging patterns, strategies, grammatical tendencies, and factors influencing these tendencies. Despite the potential benefits of translanguaging, such as fostering inclusive communication and enriching language learning experiences, challenges such as varying language ability levels among participants may hinder effective multilingual communication. The hybrid language practice on social media platforms raised curiosity for the current researcher to investigate linguistic features of multilingual translanguaging practices with the university students' communities. The study discovered that university students maneuver through digital communications daily using different translanguaging patterns to enforce their multiple language proficiencies that aided in inclusive participation for members.

Therefore, this study was based on the main objective to achieve the discussed outcomes: to explore the linguistic practices and dynamics within online space to gain insights into how translanguaging is utilised in digital communication among students formed by Facebook pages. The aim was unpacked by addressing the subsidiary objectives and the substrate objective as follows:

a) To explore the multilingual translanguaging strategies used by Lesotho university students on their Facebook pages.

b) To assess how the grammatical tendencies of translinguaging vary across the Facebook pages of Lesotho university students.

c) To identify factors those contribute to the variation.

## **5.3 SUMMARY OF THE KEY FINDINGS AND CONCLUSIONS**

### **5.3.1 Translinguaging patterns of university students on Facebook**

This study also revealed that these students use various strategies to navigate multilingual interactions. Thus, the identified patterns of translinguaging demonstrate the student's ability to swiftly switch between languages, reflecting their rich linguistic repertoires and the dynamic nature of their communicative strategies. Inter-sentential and intra-sentential translinguaging highlight how students construct meaning across sentence boundaries, while insertion and tag translinguaging show how elements of one language are embedded within another.

### **5.3.2 Translinguaging strategies of university students on Facebook**

Furthermore, these strategies include alternation, borrowing, language convergence, nativisation, and language crossing, which are discussed next. Alternation is where these students were found to be switching between languages within a sentence or conversation. While borrowing happened where they incorporated words or phrases of one language into another language. They also blended structures of different languages into one thing to create a unified linguistic expression, and this strategy is named language convergence. Language convergence is where one adapts loaned words to suit the phonological and grammatical rules of their native language. The practice of nativising English words into Sesotho and affixing foreign words to fit the Sesotho context are significant findings. These processes show how students adapt and modify languages to create hybrid forms that are contextually relevant and meaningful. Language crossing, where elements of different languages are embedded in one another, reflects the creative and dynamic nature of multilingual communication in digital spaces as evidenced by other studies related to the current research.

### **5.3.3 Variation of grammatical tendencies in networking space**

Additionally, when identifying these translanguaging strategies, this study inspected the variation in grammatical tendencies within the informal online setting of Facebook. The findings indicate general habitual utilisation in lack of adherence to the static rules of prescriptive grammar. This variance was observable through practices such as lengthening sounds within words for emphasis and clarity purposes. The inappropriate use of capitalisation was often depicted in the students' Facebook communicative texts, where words were incorrectly capitalised. The other variation tool that facilitated them is phonetic spelling; this is where a word is written as it sounds rather than in its codified form.

### **5.3.4 The Facebook group pages**

A variety of abbreviation forms were detected in various texts which incorporated slang, informal contractions, and shortened forms of words, which reflected the casual and natural nature of the communication system. They choose languages based on the topic, the audience's language preferences, and the need to convey specific cultural nuances. This strategic use of language enhances communication by making it more inclusive and contextually appropriate.

The findings of this study align with previous research on translanguaging, which highlights the fluid and dynamic nature of multilingual communication. Makalela's (2013) findings indicate that the speakers' capacity to mesh codes showed a hybrid habitus. This dynamism feature was also discovered in Lindsey's (2023) study which stated that translanguaging theory or practice allows the prescriptive grammar rules to be manipulated at different linguistic levels: phonetically, phonologically, morphologically, syntactically, and semantically.

Continuing with Lindsey's argument, the outcry that English is the sole language taught at universities undermines the legitimacy of minority languages. Thus, the current study revealed that the limited use of minority languages advocates for students to nativise other languages into Sesotho. Equally important, language crossing highlights the significance of exploring the informal language grammar speakers engage in a multilingual digital environment. Nonetheless,

the results of this study established information on loan word pronunciation and spelling features that appear to have escaped the attention of previous research.

In light of the observed varied grammatical tendencies and their contributing factors, this study concludes that students' Facebook pages facilitate them with a platform to showcase their language repertoires and allow them to express themselves freely, as seen by the diverse grammatical trends that have been identified and the variables that contribute to them. Notably so, Androutsopolous (2013a) discovered that CMC allowed the globalisation of interlocutors' stratified range of repertoires which Mensah's (2018) observation was that, the very unified range of linguistic elements speakers have is glocalised based on societal norms.

### **5.3.5 Factors contributing to variation among university' Facebook group pages**

One important contributing element that was found throughout the research when grammatical trends were examined was stylistic variation. The informal Facebook environment and the writer's or speaker's style contributed to these differences since the vocabulary and grammatical structure of a post or comment are determined by the post's intended audience and purpose. Compared to traditional academic and professional contexts, Facebook's casual communication style further fosters the use of creative and relaxed language. Social media allows for more conversational approaches, such as emotional phrases, slang, and abbreviations. Because students feel free to experiment with language and break from formal rules, this informality therefore contributes to grammatical differences.

## **5.4 VALIDATING THE STUDY' S HYPOTHESIS**

The results validate the study's hypothesis, which holds that a variety of linguistic mechanisms, including loanwords and pronunciation adaptation, are used in multilingual translanguaging practices on Facebook group pages of Lesotho university students. Illustratively, these codes facilitate patterns and strategies of translanguaging. The activities highlight the students' abilities to blend and navigate their language resources with ease, reflecting the dynamic and complicated nature of multilingual communication in digital settings. Noted also is the fact that the study emphasises the relationship between language, identity, and digital communication by providing

an extensive weaving of multilingual interactions in online contexts in addition to supporting the hypothesis.

## **5.5 LIMITATIONS OF THE STUDY**

This research has some limitations, even though it provides insightful information about the grammatical changes and translanguaging techniques employed by Lesotho university students on Facebook group sites. Primarily, the research ignored demographic factors including the participants' age, gender, and social background. Although, the study excludes these demographic constraints, there is a possible impact or residues on translanguaging practices of these university students' communicative text since the linguistic structures portrayed characteristic that made it possible to deduce the meaning. While Facebook group pages were the study's primary source of data, the findings might not be as widely relevant as they could be, because the findings may not be revealing the same discoveries in other online groups or platforms.

Secondly, when studying grammatical patterns and contributing variables, the study concentrated mainly on language aspects; nevertheless, it did not thoroughly investigate the larger sociolinguistic environment. Other essential aspects including identity, power dynamics, and social influences on language use have not been well examined. This omission limits the study's ability to provide a comprehensive picture of the social dynamics influencing translanguaging practices.

Thirdly, an additional constraint in this study is its informal setting; Facebook group pages were utilised for this research, which may have produced unusual outcomes or an unstructured communication atmosphere or procedures. Thus, this feature might result in language use variants that are unusual in situations that are more official or organised. As a result, this means, in contexts where language use is more formalised and regulated, like academia or business, the findings could not hold constant.

Although the method used for data collection, digital ethnography, provides rich and genuine data, it is not without restrictions. This method relies heavily on the researchers' interpretations of online interactions. Non-digital communication techniques that are a part of the participants'

whole linguistic repertoire can be overlooked, due to the time frame of the study being limited by the duration of data collection. This says language usage on social media can change quickly, therefore, the results may not reflect these dynamic shifts. Consequently, this time constraint limits the study's capacity to shed light on long-term patterns in translanguaging techniques.

## **5.6 RECOMMENDATIONS OF THE STUDY**

The limitations of this study include the exclusive reliance on digital ethnographical data collection, which may not have fully captured the contributing factors of the grammatical tendencies of students. This means, having avenues of interest for future studies, calls for obtaining a more systematic understanding of these grammatical habitus. Future studies should include additional data-gathering techniques including face-to-face, questionnaires, and group interviews to get a holistic opinion of these tendencies. Since, this study also employed a qualitative research methodology, using a mixed-methods approach could offer more nuanced insights into the dynamics of linguistic features of multilingual translanguaging. Combining qualitative and quantitative methods can improve the findings' generalisability and enrich the existing body of knowledge.

Future research should explore translanguaging practices in different digital platforms and contexts apart from Facebook and investigate ways to support the use of minority languages to ensure inclusive and equitable communication in an educational environment. Understanding multilingual translanguaging practices can assist the educational system in developing pedagogical approaches to bridge the gap between informal and formal contexts university students use and understand best. Moreover, this can assist institutional policies that promote linguistic inclusivity. Such policies can make a mandate that provides an availability of multilingual resources. For instance, support services for multilingual students, and training for faculty on effective translanguaging practices to ensure that higher education institutions create an environment where linguistic diversity is not only accepted but actively supported and practiced within such an environment.

An investigation on whether translanguaging practices may lead to language attrition should also be considered as a future study. Again, semantic analysis of paralinguistic tools such as semiotics

and emoticons (stickers and emojis) in translanguaging may also be a triggering issue under investigation.

## **5.7 CONTRIBUTION OF THE STUDY**

The main contributions of this research include an awareness of translanguaging particularly on linguistic structures of multilingual society in digital communication. This study enhances understanding of translanguaging practices among university students in Lesotho by uncovering various translanguaging patterns including intra-sentential, inter-sentential, insertion, entire, congruent lexicalisation, and tag translanguaging. The theory also discussed translanguaging strategies such as alternation, borrowing, language convergence, nativisation, and language crossing. These practices within the sociocultural and linguistic landscape of Lesotho expand the application of translanguaging theory especially in informal and digital contexts in a way that they clarify a localised viewpoint and demonstrate how multilingual individual creatively utilize their linguistic resources in digital interactions.

It is also worth noting that in applying digital discourse analysis to examine and assess Facebook group communicative texts of university students in Lesotho; this study establishes the usefulness of DDA in unfolding the distinctions of online communication. DDA provides a model that caters to both linguistic structures and the way digital spaces influence language use. The model aided the study in documenting the specific grammatical tendencies students made such as lengthening practice, error capitilisation, phonetic spelling, and various abbreviations, offering a granular understanding of how language conventions are adapted in a digital context.

## **5.8 IMPLICATIONS OF THE STUDY**

### **5.8.1 Theoretical implication**

The findings of this study showcase the theoretical, methodological and practical implications. Language occurs in bilingual and multilingual communities for a variety of reasons, which are explained by translanguaging theory and practice. Thus, this bilateral characteristic indicates how language operates in multilingual groups by connecting an abstract theoretical notion with

concrete or tangible linguistic opposition. Therefore, translanguaging being a theory and practice is to provide a holistic understanding of multilingualism.

Moreover, based on digital discourse analysis, the study paves the way for future research to explore digital discourse in other contexts and platforms. Researchers can build on these findings to investigate how digital environments influence language use and how these language practices evolve. The findings also help in understanding digital communication norms. As this evolution of digital norms becomes more widespread, they may influence language use in broader contexts, including professional and academic settings.

The combination of these theoretical frameworks: translanguaging theory and digital discourse analysis encouraged interdisciplinary research approaches, bridging gaps between sociolinguistics, digital communication studies, and education. As mentioned earlier educators and policymakers can use this information in the educational system, they can also use this knowledge to develop digital literacy programs that recognise and support multilingual communication. This comes as a result that the present study highlighted the significance of digital information, especially in understanding and navigating the linguistic diversity that is actively present in online spaces that university students practice day in and day out.

### **5.8.2 Methodological implications**

Content analysis was useful in this study when investigating multilingual translanguaging because; it yielded the desired outcomes by effectively identifying and categorising linguistic features across different languages. While purposive sampling ensured that the selected sample is within the scope of these three Facebook group pages that were representative of the entire population being studied. This approach allowed the researcher to select communicative text that reflected rich and relevant data enhancing the study's complexity. Moreover, consideration of digital ethnography helped this study by providing a wide-ranging perception of how linguistic practices unfold in digital settings as a thorough consideration is needed in dealing with data in multiple language. The researcher has to be cautious of sociocultural issues.

### **5.8.3 Practical implications**

The study's insights into the practical shifting and mixing of language in everyday use of multiple languages among young people in Lesotho can influence language policy. Policymakers could use this data to support more inclusive and flexible language policies that reflect actual language practices. It may also inform educational strategies that leverage translanguaging practices to support multilingual students in formal settings because understanding these digital strategies can help educators develop teaching methods that acknowledge and utilise students' full linguistic capabilities.

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## Appendix

In what follows is **Botho University** students' communicative text from Facebook group page which is categorised into similar themes like NUL translanguaging patterns.

**Table 1 Inter-sentential translanguaging**

Extract number	Original communicative text	Translated communicative text
<b>Extract 40</b>	<i>Its'epe mokhotsiaka, nthoena ea swabisa.</i> It has to stop.	Trust yourself, my friend, this is embarrassing. It has to stop.

In the above extract, in the first Sesotho sentence, the spoken Sesotho transcription was used in the words *mokhotsiaka* instead of *mokhotsi oaka*, and *swabisa* was written using the South African orthography. There is a phonetic substitution of /-o-/ substituted by /-w-/.

**Table 2 Intra-sentential translanguaging**

Extract number	Original communicative texts	Translated communicative texts
<b>Extract 24</b>	<i>Nna ha le batle ho mpona hampee ke postile! ka nako eno ntse ke tloba le lona ka July next year</i>	You do not want to see me posting yet I will still be here with you next year in July
<b>Extract 28</b>	<i>Re le mastudent re re its over ho ma completera</i>	As students, we are saying it is over to completers.

Extracts 24 and 28, both sentences were constructed using embedded English phrases July next year and it's over. There is also an inclusion of converged Sesotho lexical from English language *postile*, *ma student* and *ma completera*, however, the word *postile* derives from the English verb post, with the Sesotho suffix */-ile/* to indicate past tense.

**Table 3 Tag translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 21</b>	<i>Nakwane ntse kerr ekaba usa mulella le li masters, bethuna!</i>	At that time, I thought he was to continue with masters, my friend!
<b>Extract 22</b>	<i>Oksalayo, re etsa fake (Honours) kaofela!</i>	is not it that we are all studying fake honours?
<b>Extract 27</b>	<i>So taba ela ya li tablet ho itsweng ka yona</i>	So, what did you guys say about that tablet issue?
<b>Extract 29</b>	<i>Le tlabo ma senior ka July saba la tata tuu!</i>	Please do not rush; you will be seniors in July.
<b>Extract 31</b>	<i>Ya! Loba liMistake le liError le liPain ke li phoso!</i>	Yeah! So are mistakes, errors, and pains harm!
<b>Extract 34</b>	<i>Yebo! lona ka boyfriend tse patallang li project!</i>	Yes you, who have boyfriends who are paying for projects

These tag sentences entail lexical tags *bethuna*, *oksalayo*, *khilik*, *tuu*, *yah*, *yebo* and *so* where Madubela (2021) states that *bethuna* means “our people”, but roughly translates to oh shame! *Oksalayo* is shorthand for *okusalayo* which means “what remains is”. *Oksalayo* and *Yebo* are loaned from the Zulu language (Urban dictionary, 2019). The next words are Sesotho interjections *khilik!* *Tuu!* These interjections express a sense of excitement, surprise, and shock.

**Table 4 Insertion translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 23</b>	<i>Lea boo ke le thiba e ntse ka kea dlala, mohlala o ntso tla etswa</i>	It seems as if I am joking when trying to stop you, but there will still be an exhibit
<b>Extract 25</b>	<i>Tsohang le lwane ka licourse akere le tshohile hore le feitse.</i>	Come on argue about your courses because you are shying away from failing.
<b>Extract 26</b>	Anyone <i>aka lokisang</i> lecturer review <i>yaka!</i>	Is anyone able to correct my lecture review, please?
<b>Extract 32</b>	<i>Joale transcripts li ba available neng</i>	When will the transcripts be available now?
<b>Extract 33</b>	<i>Tshela M100 mpeseng ke rapelle</i>	transfer a M100 via Mpesa for me to pray for you
<b>Extract 35</b>	<i>Re nahanne ho tlo kena chelete, khanthe ho tlo kena liresults</i>	We thought, we would be receiving money but instead, we received the results.
<b>Extract 38</b>	<i>Batho ba balang matsatsi ba mbora hn.</i>	People who count days bore me so much.
<b>Extract 39</b>	<i>Nna ha u mpha advice ea hore ho tla loka u mphe le date ea hore neng.</i>	When you are giving me advice, please give me the date when things will be okay

In the above texts, the words university, transcripts, advice, and date have been inserted in a fixity form from the English language. The word *dlala* is from the isiZulu language. However, the word *feitse* is a lexical translation from the English word failed. Moreover, the words *liphone*, *licourse* and *linotes*, *liresults* are loaned from the English nouns although, phone and

course in this case have been attached with a Sesotho inflectional prefix that reflects plurality. As much as these words are loaned the usage differs because the words *linotes* and *liresults* have double affixes.

Extracts 26 and 38 used borrowed words, *lifatuku* comes from an Afrikaans noun word *vadoek*, while *mbora* is from the English verb bore respectively. The words are both prefixed where *lifatuku* shows plural form using Sesotho morpheme /li-/ and /-m/ in *mbora* and in extract 19, there is a short-hand form of the Sesotho word *hona* to *hn*.

**Table 5 Entire translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 36</b>	Bachelor's degree in Finance here I come	
<b>Extract 37</b>	We're <i>karently in a taf sichuweishin. Faef deis</i> left	We are currently in a tough situation, there are five days left.

In the last extract 37, the phrases, *karently in a taf sichuweishin. Faef deis* are translated through spelling and pronunciation.

But the above data and explanations are not different from the above one. We need to synthesise our data.

**LUCT translanguaging communicative texts from students' Facebook group pages**

**Table 1: Inter-sentential translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 43</b>	Men forgive cheating, <i>ha fela majita a hae a sa tsebe, nkholoe</i>	Men forgive cheating, but only if their friends are unaware.

	<i>e tlo u t'soarela puli eno.</i>	Believe me, that idiot will forgive you.
<b>Extract 45</b>	This <i>aint</i> funny and small <i>ehlile ha rena</i> transport <i>atseba. Re tlo tsamaya jwalo ka batho ba khale re robaletsa tseleng. Ha re feta mahabo lona le re feng poleke hleng, la leka re tima lijo nna ntse ke nahana serame sena hmk! re tla be re tlo inyalisa maseru mona ha rena</i> choice <i>sopano.</i>	This is not funny and small. The reality is, we do not have transportation money. Journeying like ancient people doing sleepovers at strangers' houses is what to do. As we pass by your village, please accommodate us even if you do not dish us up, because of the coldness it will still be okay otherwise we will have to cohabit there in Maseru.
<b>Extract 47</b>	5 missed calls <i>ke le ka toilet motho o sa ntsa re</i> “Enjoy Whatever You Are Doing”	5 missed calls while I am in the toilet, my lover is already saying “Enjoy whatever you are doing”
<b>Extract 48</b>	<i>Ba re</i> sometimes pretend to be pregnant & see the coward u calling your future husband	So, they say, sometimes pretend to be pregnant and see the coward you are calling a future husband
<b>Extract 56</b>	Exam plus attitude <i>ya Bo officiri gateng moo, ebile masecurity bare fafa ka maponesa le sethunya</i> then surprise ka invigilator <i>tse triiii3</i>	Examination and the officers' attitude at the gate, first, it was the security officers, then the policemen with the guns, and now a surprise of three invigilators at the go.

The first sentence in extract 55, the first sentence is a mix of standard and non-standard English. The word *aint* is an English slang normally used in America. Again, the word *poleke* is derived from the Afrikaans word *plek*, which means a place or location (source). It has now been nativised into the Sesotho language. In the Sesotho connective word *leha*, there was an omission of */-eh-/* therefore, it became a spoken utterance *la* and the word *sefapano* was also transcribed into a spoken language *sopano* where *[fa]* was omitted.

For extracts 43, 47, and 48, Sesotho and English languages were embedded together. Except that in extract 48, there was a short-hand form representation of you by the letter *u*. In the last extract, there is also a combination of English, Sesotho language, and numerals. The words *bo officiri*, *masecurity*, and *gateng* are borrowed from the English language although there has been an affixation process.

The Sesotho inflectional prefixes */bo-/* and */ma-/* were attached to the nouns *officiri* and security to indicate plurality. The suffix */-eng/* was attached to the noun gate, as a result, there was a derivation process where a noun gate was then changed into adverb *gateng*. There was another word three that was represented by *triiii3* which is a mixture of letters and a numerical number 3.

**Table 2: Intra-sentential translanguaging**

Extract number	Original communicative texts	Translanguaging communicative texts
<b>Extract 46</b>	<i>Ke kopa motho eo ke tla mo chakela ke khutle Friday. I promise nkase qete lijo</i>	can I have someone to visit please on Friday, I promise I will not finish the food
<b>Extract 50</b>	<i>Ke kopa li fashion designer tse 8 TSE willing to be part of the project eke laba labelang ho e qala soon</i>	Can I have eight fashion designers who are willing to be part of the project that I wish to start soon?
<b>Extract 55</b>	<i>Le nna ha ke tsebe karabo so ha le fana ka tse fapaneng I get</i>	I also do not have the correct answer when you provide me

	confused so <i>le nepile kaofela</i> .	with different answers I get confused and you are all right now
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In the above communicative texts, the English language was embedded at the lexical, phrasal, and clausal levels. Extract 46 contains the lexical word Friday and I promise as a noun clause where adjectival phrase fashion designer and verbal clause willing to be part of the project are in extract 50. Also, extract 55, a noun clause I get confused so, was embedded into a Sesotho

**Table 3 tag translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 41</b>	<i>Che fuck hlee ohk!</i>	No fuck! Okay!
<b>Extract 42</b>	<i>Ka li 15 I was invited to Lesotho School of Graft hee! Kele Guest joale neke apere, kenkile Hlomo Tsa Ntt Linkokwing</i>	On the 15th, I was invited to the Lesotho School of Graft as a guest and dressed up in Mr. Linkokwing regalia.
<b>Extract 44</b>	<i>So! Lore proof of registration ha e le siyo hao kene gateng lona ba tswa ngola?</i>	So, people from the examination halls, is it that when one has no proof of registration cannot be permitted entrance at the gate?
<b>Extract 49</b>	<i>Marr! Re tlo pasa jng invigilator li ba 3 ka examong</i>	But how are we supposed to pass being invigilated by three invigilators in the exam room?
<b>Extract 51</b>	<i>Emong eno ke nna wena jomurskont!</i>	That other person is me, nonsense!

<b>Extract 54</b>	<i>Ke sure exam tsena li setuwe ka mosito wa strike hedeeek! Le sure ne ba li etsetsa rona or neba re punishela ho etsa strike kapo li setuwe Malaysia!</i>	I am sure these examinations were set up with anger strike, Yoh! Are you sure they were meant for us or was it a punishment that we went on strike or were they being set in Malaysia?
<b>Extract 59</b>	<i>Le li lebelle midnight heeee makhowa</i>	Be ready and alert for the results by midnight students

In extract 41, the speaker used all interjection markers to construct the sentence to convey a message, although the word fuck functions as a verb in this sentence. It is used to express the state of being or emotions. It is an English colloquial or vulgar language. The other interjective words *che* and *hle*, *hee*, *marr*, and *hedeeek* are normally used in Sesotho-speaking communities but *Jou moerskont* is a profanity from the Afrikaans language. The word *so*, is also used as an interjective word from the English language. Also, there is a representation of phonetical substitution of /w/ for /o/ and /y/ for /e/ in Sesotho words. *Punishela* in the last extract is converged from the English verb punished that is now suffixed with a Sesotho bound morpheme /-ela/ to show a completed action or past tense.

**Table 4: Insertion translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 52</b>	<i>John ka size 1, haa telle wa hulana</i>	John with size 1, so naughty.
<b>Extract 53</b>	<i>Emong o Roala size 3, o Voice e Nyane, o Mokhits 'oane ha</i>	There is someone wearing size 3, short, and having a small

	<i>Telle oa Chaa</i>	voice, yet so silly to the core.
<b>Extract 57</b>	Admin, <i>ke</i> single and desperate <i>ke ausi</i> 26 years, <i>ke kena limkos</i> <i>ke kopa</i> boyfriend <i>e sharp e</i> <i>hlapang</i> .	Administrator, I am single and desperate, I am a 26-year-old lady from Limkokwing University. Can I have a clean and handsome boyfriend?

In extracts 52, 53, and 57, there is an insertional combination of words and numbers. The words boyfriend and sharp are also borrowed in a fixity way.

**Table 5: Entire translanguaging**

<b>Extract number</b>	<b>Original communicative texts</b>	<b>Translated communicative texts</b>
<b>Extract 58</b>	That pain of using an expensive skincare but your skin doesn't care.	
<b>Extract 60</b>	Financially I have reached a point where I understand why people rob banks	

Both extracts are made in the English language entirely

## National University of Lesotho

1) **Original:** Emotional *taaaaaaaaaaaaaaaaaamej*

**Translated:** Emotional damage

2) **Original:** *Nfanakkk mona teng e ka re o bitter swapano, why o penta rasta.*

**Translated:** my brother it sounds like you are bitter really, why are you making fabrications about rasta

3) **Original:** Next *acca Nul ma III a tloba 46 feela kea cho.* Results *tsa ma* Grade 11!

**Translated:** Next academic year, NUL's first year will be only 46 I say. Results of Grade 11!

4) **Original:** *Tlontlolla then le motlontloli get tlontloled*

**Translated:** humiliates and then sadist gets humiliated

5) **Original:** *Leletho!* we are fixing the *k'hantri*

**Translated:** Nothing we are fixing the country.

6) **Original:** *Ba sa* qualifying *re sieleng* grocery

**Translated:** Those who are not qualifying for the examination, please leave us with groceries

7) **Original:** I'm tired of life *mara ke tla ipolaya ka* January, *nou tje ha re nweng jwala.*

**Translated:** I am tired of life but I will kill myself in January, right now let us drink beer.

8) **Original:** Imagine joking with a physics student and he says "The velocity of your joke is at rest"

9. **Original:** *E mong* next week *o tla be a thata hlooho e feitseng*

**Translated:** Someone will be plaiting her hair yet she has failed.

10) **Original:** The examination rule you never followed.

11) **Original:** "*Neh! Akeree lwena o na le Aids marr hao shoe*"

**Translated:** Yeah, because you also have AIDS yet you do not die.

12) **Original:** *O tseba mang wadi relationship tsesa last'eng?*

**Translated:** Whom do you know of relationships that do not last long?

13) **Original:** *Hoae o re botsa?*

**Translated:** Why do you ask us?

14) **Original:** Now I understand why parents used to say “*Motho a mpatlang le re ha keyo*”

**Translated:** Now I understand why parents used to say if someone is looking for me tell them I am not here.

15) **Original:** *Lengolo la hau re le nke serious joang u graduat-a ka black Friday!*

**Translated:** How should we take your certificate seriously, yet you are graduating on black Friday?

16) **Original:** *Order! Order setho se khabane sa Maama!*

**Translated:** Order! Order! Honourable member of Maama!

17) **Original:** *Hantle u ho kae? Korr on a serias route?*

**Translated:** On a serious note! Where are you?

18) **Original:** *Ha ke hane Nul ea re hurder ka li transcripts, empa nthoe Nivea roll-on e re etsang eona e worse, ene re thotse re le naha.*

**Translated:** It is obvious NUL is hurting us with the issue of this transcript, but as for Nivea roll-on, it is worse, though we kept shut as a nation.

19) **Original:** *Bakhotsi ba hau ha u mentionoa companeng tse jeleng ba u latola hore wena u tletswoe ke papali*

**Translated:** Your friends, when you are being mentioned for high-ranking companies, they reject you by saying you are not serious

20) **Original:** *Nahana bao hlala ka Sesotho “kore re e behe khutlo kamolimo ke beha meja fatshe ntja mme*

**Translated:** just imagine being dumped using a Sesotho language “Let us stop it right there”.

### **Botho University**

21) **Original:** *Nakwane ntse kerr ekaba usa mulella le li masters, bethuna!*

**Translated:** At that time, I thought he was to continue with masters, my friend!

22) **Original:** *Oksalayo, re etsa fake (Honours) kaofela!*

**Translated:** is not it that we are all studying fake honours?

23) **Original:** *Lea boo ke le thiba e ntse ka kea dlala, mohlala o ntso tla etswa.*

**Translated:** It seems as if I am joking when trying to stop you, but there will still be an exhibit

24) **Original:** *Nna ha le batle ho mpona hampee ke postile! ka nako eno ntse ke tloba le lona ka July next year.*

**Translated:** You do not want to see me posting yet I will still be here with you next year in July.

25) **Original:** *Tsohang le lwane ka li course akere le tshohile hore le feitse.*

**Translated:** Come on argue about your courses because you are shying away from failing.

26) **Original:** *Anyone aka lokisang lecturer review yaka!*

**Translated:** Is anyone able to correct my lecture review, please?

27) **Original:** *So, taba ela ya li tablet ho itsweng ka yona*

**Translated:** So, what did you guys say about that tablet issue?

28) **Original:** *Re le ma student re re its over ho ma completera*

**Translated:** As continuing students, we are saying it is over to completers.

29) **Original:** *Le tloba ma senior ka July saba la tata tuu!*

**Translated:** Please do not rush, you will be seniors in July.

30) **Original:** *Le hanne hwa feela ka content ya Freshers makhowa?*

**Translated:** So, guys! Is it really over about the fresher's content?

31) **Original:** *Ya! Loba li Mistake le li Error le li Pain ke li phoso!*

**Translated:** yeah! So are mistakes, errors, and pains a harm!

32) **Original:** *Joale transcripts li ba available neng*

**Translated:** When will the transcripts be available now?

33) **Original:** *Tshela M100 mpeseng ke rapelle*

**Translated:** transect M100 via Mpesa for me to pray for you.

34) **Original:** *Yebo! lona ka boyfriend tse patallang li project!*

**Translated:** Yes you, who have boyfriends who are paying for projects

35) **Original:** *Re nahanne ho tlo kena chelete, khanthe ho tlo kena liresults*

**Translated:** We thought, we would be receiving money but instead, we received the results.

36) **Original:** Bachelor's degree in Finance here I come

37) **Original:** We're kanrently in a taf sichuweishin. Faef deis left

**Translated:** We are currently in a tough situation, there are five days left.

38) **Original:** *Batho ba balang matsatsi ba mbora hn.*

**Translated:** People who count days bore me so much.

39) **Original:** *Nna ha u mpha advice ea hore ho tla loka u mphe le date ea hore neng.*

**Translated:** When you are giving me advice, please give me the date when things will be okay.

40) **Original:** *Its'epe mokhotsiaka, nthoena ea swabisa. It has to stop.*

**Translated:** Trust yourself, my friend, this is embarrassing. It has to stop.

## Limkokwing University of Creative Technology

41) **Original:** *Che fuck hlee ohk!*

**Translated:** No fuck! Okay!

42) **Original:** *Ka li 15 I was invited to Lesotho School of Graft hee! Kele Guest joale neke apere, kenkile Hlomo Tsa Ntt Linkokwing*

**Translated:** On the 15th, I was invited to the Lesotho School of Graft as a guest and dressed up in Mr. Limkokwing regalia.

43) **Original:** *Men forgive cheating, ha fela majita a hae a sa tsebe, nkholoe e tlo u t'soarela puli eno.*

**Translated:** Men forgive cheating, but only if their friends are unaware. Believe me, that idiot will forgive you.

44) **Original:** *So! Lore proof of registration ha e le siyo hao kene gateng lona ba tswa ngola?*

**Translated:** So, people from the examination halls, is it that when one has no proof of registration cannot be permitted entrance at the gate?

45) **Original:** *This aint funny and small ehlile ha rena transport atseba. Re tlo tsamaya jwalo ka batho ba khale re robaletsa tseleng. Ha re feta mahabo lona le re feng poleke hleng, la leka re tima lijo nna ntse ke nahana serame sena hmk! re tla be re tlo inyalisa maseru mona ha rena choice sopano.*

**Translated:** This is not funny and small. The reality is, we do not have transportation money. Journeying like ancient people doing sleepovers at strangers' houses is what are to do. As we pass by your village, please accommodate us even if you do not dish us up, because of the coldness it will still be okay otherwise we will have to cohabit there in Maseru.

46) **Original:** *Ke kopa motho eo ke tla mo chakela ke khutle Friday. I promise nkase qete lijo*

**Translated:** can I have someone to visit please on Friday, I promise I will not you finish the food

47) **Original:** *5 missed calls ke le ka toilet motho o sa ntsa re “Enjoy Whatever You Are Doing”*

**Translated:** 5 missed calls while I am in the toilet, my lover is already saying” Enjoy whatever you are doing”

48) **Original:** Ba re sometimes pretend to be pregnant & see the coward u calling your future husband

**Translated:** So, they say, sometimes pretend to be pregnant and see the coward you are calling a future husband

49) **Original:** *Marr! Re tlo pasa jng invigilator li ba 3 ka examong*

**Translated:** But how are we supposed to be being invigilated by three invigilators in the exam room?

50) **Original:** *Ke kopa li fashion designer tse 8 TSE willing to be part of the project eke laba labelang ho e qala soon.*

**Translated:** Can I have eight fashion designers who are willing to be part of the project that I wish to start soon?

51) **Original:** *Emong eno ke nna wena jounurskont!*

**Translated:** That other person is me, nonsense!

52) **Original:** John ka size 1, *haa telle wa hulana*

**Translated:** John with size 1, so naughty.

53) **Original:** *Emong o Roala size 3, o Voice e Nyane, o Mokhits'oane ha Telle oa Chaa*

**Translated:** There is someone wearing size 3, short, and having a small voice, yet so silly to the core.

54) **Original:** Ke sure exam *tsena li setuwe ka mosito wa strike hedeeek!* Le sure *ne ba li etsetsa rona or neba re punishela ho etsa strike kapo li setuwe Malaysia!*

**Translated:** I am sure these examinations were set up with anger strike, Yoh! Are you sure they were meant for us or was it a punishment that we went on strike or were they being set in Malaysia?

55) **Original:** *Le nna ha ke tsebe karabo so ha le fana ka tse fapaneng I get confused so le nepile kaofela.*

**Translated:** Even if I do not have the correct answer when you provide me with different answers I get confused and you are all right now

56) **Original:** *Exam plus attitude ya Bo officiri gateng moo, ebile masecurity bare fafa ka maponesa le sethunya then surprise ka invigilator tse triiii3*

**Translated:** Examination and the officers' attitude at the gate, first, it was the security officers, then the policemen with the guns, and now a surprise of three invigilators at the go.

57) **Original:** *Admin ke single and desperate ke ausi 26 years, ke kena limkos ke kopa boyfriend e sharp e hlapang.*

**Translated:** Administrator! I am single and desperate; I am a 26-year-old lady from Limkokwing University. Can I have a clean and handsome boyfriend?

58) **Original:** *That pain of using an expensive skincare but your skin doesn't care.*

59) **Original:** *Le li le belle midnight heeee makhowa*

**Translated:** Be ready and alert for the results by midnight

60) **Original:** *Financially I have reached a point where I understand why people rob banks.*