

**THE ANALYSIS OF PARENTING STYLES IN THE
SELECTED BASOTHO FOLKTALES**

By

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DECLARATION

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I, 'Masetene Mahlaka, declare that **THE ANALYSIS OF PARENTING STYLES IN THE SELECTED BASOTHO FOLKTALES** is my work, and that I have acknowledged all the sources of information used in the study by the means of complete references.

Signed.....Date.....

Student

Signed  Date: 9 November 2023

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May God bless you all.

DEDICATION

The study is dedicated to the Lord of Hosts, the One who was, who is and who will always be. To my husband, 'Molotsi; my son, Setene; my daughter, Rethabile; my daughter-in-law, Thuly; my grand-child, Bokhabane; my brother, Sello; and my parents, thank you for everything.

ABSTRACT

Parenting is one of the sensitive and challenging processes to both parents and children. For this reason, it needs to be handled with great care. Since every society has its own ways of handling parenting, the study analyses parenting styles in the selected Basotho folktales, *Mosimoli le Mosimotsane*, *Tselane* and *Molisa-oa-lipoli*. The results indicate that in the folktale, *Mosimoli le Mosimotsane*, there are two parenting styles, which are authoritative and authoritarian parenting styles. The findings show that death punishment that 'Mamosimoli administer to Mosimoli is not acceptable. Moreover, the results state that in the folktale *Mosimoli le Mosimotsane*, 'Mamosimoli discriminates Mosimoli and loves Mosimotsane. There are other parenting styles reflected in the folktale *Tselane*. These parenting styles are permissive and neglectful parenting style while in the folktale *Molisa-oa-lipoli*, the parenting style discovered is negative parenting style. The results clarify that there is positive parenting where parents love, support and take care of children. However, there is also a negative parenting style where the parents hate, murder, abuse and chase children away from home. Therefore, the study recommends that more studies could be conducted to educate parents on advantages and disadvantages of parenting. It will help the parents to choose positive parenting against negative parenting to protect children against all forms of abuse.

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CHAPTER ONE: INTRODUCTION

1.1 Background and Contextualisation of the Study

The researcher's goal is to explore parenting styles and their impact on children, as well as the role of the community in parenting. The study uses the Basotho folktales *Litšomo tsa Basotho* "the Basotho folktales" within the Afrocentricity. The chapter covers the various aspects of research, which include the background and contextualisation of the study, the statement of the problem, the research questions, the assumptions, the purpose of the study, the scope of the study, the rationale, the literature review, the theoretical framework, the methodology, the organisation of the study and the ethical considerations.

Every society has its own ways of communicating ideas from one generation to another, and the Basotho are not different. In the ancient times, during the pre-colonial era, there was no reading and writing amongst the Basotho. Just like other nations, the Basotho had their own means of communication. They also had their own ways of teaching and learning. Communication was through the word of mouth and body postures, which are termed oral tradition or oral literature. Sone (2018) defines oral literature as an articulated art of traditional cultures that is shaped through speaking. Nakin (2017:31) clarifies that, "when these forms of communication began, oral language was the only language used before the advent of written language." Therefore, oral literature refers to the literature, which is passed on from one generation to another through the word of mouth.

However, after the initiation of written language, the literature was recorded and is referred to as the folklore. Some scholars differentiate between the oral literature and the folklore; however, Makgopa (2008) views the two as synonymous. Following his view, the present study maintains that the only

difference is the way the literature is recorded and transferred to the next generation, that is, the mode or channel of communication marks the difference. This idea conforms to Kaschula (2013) as he indicates that the oral literature is the literature, which is spoken or sung contrary to the written one. Consequently, for the benefit of the current study, both concepts *oral literature* and *folklore* are used interchangeably. The cultures and traditions of a certain nation, cultural group or sub-cultural group are transferred from one generation to generation using historical narratives, recitations, tales (folktales) (Sone, 2008), music, customs, legends, jokes, proverbs, stories and popular beliefs. Therefore, amongst other sub-categories of the oral literature, Makgopa (2008) identifies the folktales, which is the concern of this study.

A folktale is transferred orally and in written form. Bascom (1954) shows that folklores are used as amusement, justification, rituals and institutions, validation of culture and maintenance of conformity to the accepted patterns of behaviour. According to Uther (2009), the term *folktale* includes any traditional, dramatic and oral narrative. From the oral point of view, Maake (2017) states that folktales are narratives in the oral tradition or recital that individuals rehearse to each other audibly rather than put down in writing. He concludes that the folktales are a belief or any story told traditionally, and mostly, the story is seen as a non-true; the story is rooted in superstitions.

Furthermore, the folktales are part of oral literature, which are used as a tool to facilitate the ways of bringing up children known as parenting, amongst other issues (Phindani, 2019). As a group, Uther (2009) also states that the folktales may be regarded as a major division of expressive culture, which also includes drama, rituals, music graphic and plastic art and dance. The researcher adopts Uther's (2009) and Maake's (2017) definitions because their definitions encompass the main features of folktale, which are orality, tradition and culture.

The folktales have types, namely, fable (the stories that involve the animals as main characters intended to deliver a moral lesson); trickster tales (the stories that are characterised by a trickster; mostly, small animals play tricks to win over the dupe; very often, they are big animals); and fairy tales (they are meant for the children, and are intended to communicate a certain appeal to elders). Moleleki (1993) identifies other types of folktales, including legends (the stories of human characters that lived in the past and exhibited extraordinary qualities); myths (a creation of stories that serves to explain the origin of people and the bio-physical universe); and folktales (the stories handed down by the oral tradition through the word of mouth “*ditshomotshomo*”).

The study adopts the folktales whose characters are mainly people. It also embraces a fable, whose characters are animals, to impart a moral lesson. In support, Uther (2004) avers that the main characters of fable are usually the animals with human characteristics. He shows that the fables are the stories that teach a moral lesson, and this moral lesson is not stated, but needs to be inferred by the listener. In the same manner, Lesitsi (1994) also concurs that the folktales are the short stories composed by the great grandparents with the purpose to teach, rebuke, advise and to do away with boredom. Most predecessors, including Lesitsi, maintain that the folktales were narrated or recited mostly to the children or visitors by the grandparents.

The folktales, as the part of folklore, has been discussed by many scholars from different angles. The scholars include Vladimir Propp, who is the legends of folklore and folktales. Amongst other things, Propp (1968) wrote about thirty-one functions of folktales. The functions include absentation, where one of the members of a family absents themselves from home; lack, where one member of the family needs something and strives to get such a thing; trickery, where the villain becomes a deceiver of their victim so that the villain could snatch away the victim's properties to make them theirs; to mention but a few.

As stated that the target audience of the folktales were the children, Smith (1940) emphasises that just like the European children, the African children love to be told a story before they could go to bed. Smith further indicates that men and women had heard these stories at young age, meaning that as the children, they were the main targets of the folktale. However, the folktales are rarely recited; as a result, we are now raising the children who lack historical make-up of the Basotho, the children with poor language skills, listening skills, wisdom and lack of respect and responsibility (Kaschula, 2013). It is, therefore, concluded that in the 21st century, the element of recital in the folktales is lost, denying our children the listening skills.

Apart from the highlighted elements of the folktales, such as, wisdom, rich language, both receptive and productive skills and other aspects of the culture integrated in the folktales, it is remarkable that parenting skills and styles are also captured in the folktales. The notion of parenting, which is the main concern of the study, is defined by Farr, Forssell and Patterson (2010) as a positive, purposive and nurturing activity, which is specifically aimed at promoting the child's welfare or ensuring the survival and development of children, of which presumes a biological or age relationship. Farr *et al.* (2010) continue to show that parenting is the activity of providing support, care and love. It is, therefore, worth noting that parenting activities should be those that provide care, support and love in a way that leads to the child's total development. Virasiri, Yunibhand and Chaiyawat (2011) mention that it is not the biological parents' responsibility to bring up the children, but the third parties, such as, caregivers, babysitters, teachers, coaches and professional childcare providers.

It has been previously stated that the folktales were mainly directed and meant for the children to discipline and expose them to wisdom and other spheres of life. This means that the folktales have been used to reprimand unwanted

behaviour of the children. The researcher, however, looking at the literature, has observed that parenting has been overlooked by many scholars who dwelt on the folktales. This implies that there is a paucity of literature if any, which discusses the folktales in relation to parents to suggest various ways or styles of parenting. For those who have concentrated on parenting, they have focused on the phenomenon on the real life situation, not in the folktales. Therefore, the current study explores the parenting styles in three selected parent-oriented folktales of the Basotho, *Mosimoli le Mosimotsane*, *Tselane* and *Molisa-oolipoli*. The study intends to find out how the parenting styles are portrayed in these three selected Basotho folktales. It also focuses on the effects of parenting styles on the children in those folktales.

1.2 Statement of the Problem

The upbringing of children is an important undertaking yet challenging, and it must be approached with caution. Failure to do so could result in unfavourable child development. Parenting is perhaps the most important public health issue facing our civilisation (Abidin, 1990). Parenting is the single most important factor in the children's illnesses and accidents, teenage pregnancy and substance misuse, truancy, school disruption and underachievement, child abuse, employability, juvenile crime and mental illness. In the ancient times, for the children upbringing, the Basotho used the folktales to instil, amongst others, cultural norms and values, language and lifestyle, to mention but a few. However, the use of those folktales as a tool to bring up the Basotho children is fainting away (Amos, 2013). In addition, the notion of parenting as far as the folktales are concerned seems to be one-sided. As indicated, this is because the folktales were mainly meant for the children, not the other way round. Despite this attribute, the researcher has observed that some folktales of the Basotho, which are parenting-oriented, also delineate various parenting styles. As far as the researcher has read, there is, however, a dearth of literature, if any, on the

parenting styles in the folktales of the Basotho and their impact on the children. Therefore, the study seeks to explore how the parenting styles are portrayed and their effects on the children in the three selected folktales of the Basotho.

1.2.1 Research Question

1. What parenting styles are reflected in the selected Basotho folktales?

1.2.2 Assumption

It is assumed that the parenting styles reflected in the selected Basotho folktales are authoritative, authoritarian (disciplinarian) and permissive (indulgent).

1.3 Purpose of the Study

The purpose of this study is to explore the parenting styles in the selected Basotho folktales to find out the effects of parenting styles on the children.

1.3.1 Motivation of the Study

In the ancient times, the Basotho used *Litšomo* to serve different purposes. For instance, they used them in the upbringing of children as some of them reflect parenting styles. However, it has been observed that these days, most Basotho have borrowed ways of upbringing their children from other nations due to negligence of their tradition and some customs, as well as influence from other cultures. Comparatively, it has been observed that the children of the 20th century to backward had acceptable to good morals than the children in the 21st century. Dalmacito (2013) states that the morality among teenagers has declined due to the fact that parents pursue their careers and spend less time with their children. Dalmacito further shows that decadence of morality in the era of 21st century has reached such an alarming level. For instance, nowadays, the young generation do not show respect to the elders. They are involve in all kinds of moral problems, such as, bullying, social problems, vandalism, to mention but a

few. Therefore the researcher has a fanaticism to explore different ways of the parenting styles reflected in the folktales of the Basotho. She had in mind that the Basotho might all go back to back to their roots: “Sekoele Basotho” to nurture their children based on their culture.

1.4 Significance of the Study

This study may benefit different people and nations in various ways. It may shed the light to the Basotho, both the present and the future generations, about the significance of the folktales in the process of parenting in general. Again, the study is anticipated to serve as a proof to the Basotho and other nations that parenting styles is not a new phenomenon, but it is as old as oral traditions. The study may further help to stimulate the young generation of the Basotho to realise that the folktales are essential in shaping the Basotho. If shared, the study may also serve as an academic reference to the next researchers and the scholars, as well. Apart from that, the researcher has increased knowledge on their field of study.

1.5 Scope of the Study

The current study remains in the parameters of the following three selected Basotho folktales: *Mosimoli le Mosimotsane*, *Tselane* and *Molisa-oa-lipoli*. It looks at the effects of the parenting styles on the children and limits itself to the following styles of parenting: authoritarian, authoritative, permissive and uninvolved.

1.6 Literature Review

The researcher has reviewed several sources of the related literature to the topic under discussion, which is folktales and came across the following scholarly works: Guma (1977), Lenake, Khati, Mabuya and Sihlahli (1986), Kganyago (2000), Sesing (2007), Sharma (2007), Seboni (2010), Piko and Balazs (2012),

Lubambo (2015), Sarwar (2016), Nakin (2017), Mahlaka (2021), Makhalemele (2021) and Makhetha (2021).

Guma (1977) analysed several Basotho folktales, such as, *Nkolobe*, *Ngwana ya Kgwedi Sefubeng*, *Moshanyana wa Senkatana* and *Pitso ya Dinonyana*. Guma's main concern was on form, content and style or technique. This author stated that the narrator's feelings are reflected in the narrator's choice of words in a folktale. For example, in the folktale *Nkolobe* the narrator chooses phrases, such as *ho khora mpa* 'to become pregnant', instead of *ho ima or ho ba 'meleng* 'to become pregnant' to show that the narrator abhors the boy's behaviour in the folktale.

Guma's work informs the current study in the sense that some folktales that has been analysed, including, *Nkolobe*, *Ngwana ea Kgwedi Sefubeng and Moshanyana wa Senkatana*, are all about the upbringing of children, which is the core subject of the current study. However, the present work is the study while the former is a compiled book.

Lenake *et al.* (1986) also wrote about the Basotho folkloretales. They divided the tales into three categories, namely, myth, fable, legend and folktale. Their motive is different with each category. With myth and legend, audience is just being introduced to the concept and the characteristics of the legend. With the fable and folklore, Lenake *et al.* determine the moral lesson contained in these two categories. However, the scholars did not indicate their findings on their work.

Lenake *et al.* (1986) further showed the difference between the legend and the myth by indicating that a myth is all about how nature came about. They gave the folktale *Leobu* as a typical example of a myth while with legend, the example provided is that of *Moshanyana wa Senkatana*. Lenake *et al.* (1986) discovered historical events, especially the outstanding episodes and actions of

ancient time's heroes, such as this one who is said to have rescued the people from a monster called *Kholumolumo*. When it comes to the fable, Lenake *et al.* (1986) put forth the folktale *Taumoholo le Mmutlanyana* as an example. Lastly, they gave *Tselane le Dimo* as an example of the folklore

Lenake *et al.*'s (1986) study informs the current study on the parenting style employed in the tale *Tselane le Dimo*, which the current study investigates. Their study also informs the current one on the contribution of the society on parenting. Nevertheless, the current study seeks to explore the styles of parenting, together with their effects on both parents and children in the same folktale.

Moreover, Kganyago (2000) embarked on a qualitative study where they examined the structure and form and tested the applicability of synchronic approach in general. Kganyago adopted the Propp-Dunde's approaches in the evaluation of Setswana folktales. In addition to the existing list of functions by Propp, Kganyago discovered three more functions of Setswana folktales: tracing, transformation and healing.

Since the current study reviews the ways of bringing up the children, Kganyago's (2000) study has acquainted the contemporary study on the punishment administered to the characters that are found guilty of violation of cultural norms. Nonetheless, the current study analyses the selected Basotho folktales with the purpose of identifying different parenting styles as per selected folktales, and to find out the effects that they have on the parents and children as opposed to Kganyago who analysed the structure and form in the Setswana folktales.

Different from the structure and form, Coffey (2006) engaged in qualitative study to investigate parenting the children with chronic illness. The purpose of Coffey's study was to create a comprehensive chronicle of the phenomena of

parenting a child with chronic illness. Coffey discovered that clinicians interact with the parents of the children with chronic illness, therefore, understands the stress that these parents go through. The clinicians also try to devise means to reduce the stress. The findings also revealed that some parents become exhausted and depressed, and they have suicidal thoughts, so they need help.

The current study gains from Coffey's (2006) study on the point of effects of the parenting styles on the parents. However, Coffey's study differs from the current study in that the former is reality-based while the latter looks at parenting in the selected Basotho folktales.

Different from Coffey's (2006) study, Sasing (2007) researched on the folktales, in particular, the focus is mainly on the trickster tales. Sasing insinuates that in the trickster tales, there are main characters, being the trickster and the dupe, sometimes known as the victim. This is the animal character in an animal tale tricked by the trickster such as the lion tricked by the hare. In the tale the hare nails the lion's tale on the roof. Makhamatha (1990a:1-5) and Sasing further stated that these two characters differ in terms of size, actions and qualities. According to the findings of Sasing, the tricksters normally institute the friendship, and that once the friendship has been formulated, there is always a contract between the two parties. The tricksters are the first to be unfaithful by breaking the rules that govern the contract. Moreover, Sasing has discovered that when the conflict emanates due to the contract rules that are broken, the tricksters always flee to avoid any form of punishment that may be inflicted on them.

From the behaviour of the tricksters, Sasing's (2007) study informs the current study on the contribution of the community in the process of parenting. However, it differs from the current study for it focuses on the trickster tales

while the current study focuses on the parenting styles in the selected Basotho folktales.

In addition, Sharma (2007) carried a study on the Bhutanese folktales and focused on the communication for the undistinguished people, tracing positioning of a common person and their life in the folktales. Sharma's findings are that the Bhutanese folktales are a major tool in shaping up the Buddhist society.

The study of Sharma informs the present one in that the researcher talked about shaping the society, which is one characteristic of parenting as the current study reviews the parenting styles in the selected Basotho folktales. Unlike the current study, which applies the Afrocentricity theory in reviewing the parenting styles in the selected Basotho folktales, Sharma did not apply a theory in analysing the Bhutanese folktales. Moreover, the present study and Sharma's vary in terms of purpose. The current study concentrates on the parenting styles and their effects on both children and parents.

Apart from Sharma and other scholars, Seboni (2010) analysed and critiqued the written discretion of girls in Sepedi folktales. Seboni found that in Sepedi folktales, the girls have accepted their lower status as the community members, and they seem to entertain being inferior. For this reason, when these girls get married, their husbands do as they please in their marriage relations. Moreover, Seboni (2010) found that the arranged marriages in real life situation give a clear picture of the impact of the folktales on Bapedi girls. Seboni further indicates that in the folktales, marriage for a girl who happens to choose a spouse herself turns to be a failure. Such a girl finds herself married to a monster or a snake.

Their study informs the current study in that these folktales reflect the parenting styles that the current study intends to review in the selected Basotho folktales.

However, based on Seboni's aim, their study did not question the parenting styles in the selected Basotho folktales. Therefore, the current study hopes to fill the gap.

Moreover, Piko and Balaz (2012) worked together on a qualitative research entitled *Authoritative Parenting Style and Adolescent Smoking and Drinking*. The main goal of their paper was to investigate the role of authoritative parenting and other family variables in the adolescent substance use. Piko and Balazs found that as the children grow from one stage to another, the parents may find themselves forced to switch from one style of parenting to another, and because of change in parenting styles, some parents turn to lose control over their children. Their results further confirmed that the levels of parental control may decline in late teens compared to untimely adolescence.

In this manner, the current study equally benefits from Piko and Balazs' (2012) study in the applicability of parenting styles as the current study reviews the parenting styles in the selected Basotho folktales. However, these two studies differ in the sense that Piko and Balazs' concern was on reality while the current study centres on the parenting in the Basotho folktales. Piko and Balazs' target was on the adolescents whereas the current study's focus is on the children regardless of age. Since they focused on the adolescents, their population was high school adolescents of Mako in Hungary. Nevertheless, with the current study, the three selected folktales are sources of information.

In addition, Lubambo (2015) ventured in a qualitative study on siSwati folktales where they explored the manipulative behaviour that occurs in the folktales. Lubambo emphasised that the victims cannot recognise the manipulation as they seem to be ignorant to it for the rest of their life. Lubambo employed two theories: Critical Discourse Analysis and Psychoanalytic Approach. Their findings demonstrated that there are familiar causes of manipulation in the

folktales. These causes are power abuse and power hunger, jealousy, bribery, the victim's ignorance and other false promises offered to the victims. Lubambo's findings also revealed that the victims themselves contribute to manipulation through their actions. It was further shown that sometimes the victims accept invitations without enquiring for genuine reasons upon such invitations or by making instinctive decisions.

Lubambo's (2015) study is relevant to the current study on the point of manipulation, as one of the elements found in the process of parenting in the selected Basotho folktales reviewed in the current study. However, the current study and Lubambo's are different in the sense that the latter was concerned with manipulation of the girls while with the former, the researcher focuses on the styles of parenting in the selected Basotho folktales to find the effects of the parenting styles on the children.

Sarwar (2016) also carried out a study on four parenting styles. Sarwar was concerned with juvenile delinquency, which seemed to be the countries' concern in Pakistan. Sarwar's objective was to identify the parenting styles that could contribute to the matter. Not only that, but also to weigh the four parenting styles to find out the best one. Sarwar found that the parents who employ authoritarian parenting style contribute to juvenile delinquency; therefore, recommended that something is missing, and that parents could use authoritative parenting style.

Sarwar's (2016) study relates to the present study regarding to the parenting styles. Nonetheless, the current study is concerned with the impact that the four parenting styles could have on both parents and children and the contribution of the society in the upbringing of children as reflected in the selected Basotho folktales while Sarwar's study dealt with the concern in the physical world.

Heath, Farre and Shaw (2017) carried out a study on parenting the children with chronic illness and the children's transition into adulthood where they found out that those parents can be key facilitators towards their child's move towards healthcare independence. Moreover, the findings showed that the parents also have to psychologically change from parenting a normal child to parenting a child with chronic illness. Furthermore, those transitional care arrangements should be made available for both parents and children so that they both develop responsibility for self-care.

Heath *et al.*'s (2017) study notifies the current study on the effects of parenting on the children and on the parents. However, their study is carried on the practical situation whereas the current study reviews the parenting in the selected Basotho folktales.

Furthermore, Nakin (2017) conducted a qualitative study using deconstruction approach to analyse the Sesotho folktale *Ngwana ya Kgwedi Sefubeng* to explore the invisible motives of the senior wife in the folktale. Nakin discovered that the role of women in raising the children gives them political power within a society. The author further signified that the same power is misused over others. Nakin further stated that some women become oppressors to other women, and that iniquity may drive people to the worst.

The present study, therefore, benefits from Nakin's (2017) study in examining the treatment given to the children as they are brought up in different styles in the families as portrayed in the selected Basotho folktales. This is because the current study also reviews the parenting styles in the selected Basotho folktales to discover the effects of the parenting styles on the children. However, Nakin's study used the Binary Opposition's theory as opposed to the Afrocentric theory employed in the current study.

Additionally, Mahlaka (2021) conducted a case study on parenting in the 21st century, looking at the forms and challenges on the folktales *Phokojoe le Leeba* and *Mohololi le Nkoe* with an application of the Attachment Theory. The findings in her study reflected single parenting as a form of parenting in the folktale mentioned above. The findings also showed that there are different ways of bringing up the children, and that both the children and parents in single parent families headed by mothers are exposed to different forms of abuse.

Mahlaka's (2021) study notifies the current study on the styles of parenting, which the current study intends to review. However, the present study diverts from her study in that, the current study reviews the parenting styles only in the three selected Basotho folktales.

Different from Mahlaka's (2021) study, Makhalemele (2021) analysed the Basotho folktale *Lehe* looking at the political aspect, particularly, addressing the negligence of political leaders on their communities, especially in the underdeveloped countries. Makhalemele's findings stated that the political leaders are negligent to the people who elect them to the positions that they hold in the government. Makhalemele's results continue to point out that the political leaders tend to lose elections because of the out-listed points.

Makhalemele's (2021) study informs the present study in dealing with authoritarian style of parenting and uninvolved (neglectful) style of parenting as these two styles of parenting talk about authority and negligence that Makhalemele's study discussed. However, the two studies are different as Makhalemele's addressed the political issues using one folktale while the current one reviews the parenting styles in the three selected Basotho folktales.

Similarly, Makhetha (2021) conducted a qualitative study using Semiotics to explore the folktale known as *Mosimoli le Mosimotsane* with the intention to

examine death penalty as a punishment administered by 'Mamosimoli to her daughter, Mosimoli, for *ho fehla thulare e kholo* 'to churn a larger vase of sour milk'. Makhetha aimed at weighing the punishment in relation to the culprit's offence. Makhetha's findings indicated that the parents punish their children however they want. Moreover, it is revealed that Mosimoli had crossed her mother; however, Makhetha's study does not agree with the given punishment. In addition, the findings showed that the issued punishment impacted the family negatively.

The current study is informed by Makhetha's (2021) study on the effects of the punishment on Mosimoli's family members. Nonetheless, Makhetha disregarded the style of parenting employed by 'Mamosimoli, looking closely at the punishment that she renders her daughter as portrayed in this folktale *Mosimoli le Mosimotsane*. Therefore, the current study hopes to close the gap by reviewing the parenting style and its effects on both parents and children in the similar folktale.

As observed, different scholars focused on the parenting styles drawing from different angles. For instance, Kganyago (2000) and Makhetha (2021) focused mainly on the punishment administered to those who broke the law. Kganyago and Makhetha are of the opinion that the girl children are being ill-treated in Setswana folktales and Sesotho folktale *Mosimoli le Mosimotsane*, respectively. Sharma (2007), like Kganyago, looked at the functions of the folktale.

Kganyago's (2000) and Makhetha's (2021) studies inform the current study on the parenting style applied by the parents who administer punishment to the children in the folktales that the two studies analysed. However, their Kganyago studies did not focus on the parenting styles, creating a gap that the current study hopes to fill.

Mahlaka (2021) and Makhalemele (2021) discussed the negligence of parents on their children. The two studies inform the current study as the current study reviews the parenting styles in the selected Basotho folktales, and one of the parenting styles that the researcher hopes to find is neglectful parenting style. However, their studies focused on different issues from the current study. Mahlaka's focus was on the challenges of single parenting while Makhalemele focused on negligence of political leaders.

Lenake *et al.* (1986) and Sesing (2007) concentrated on the types of folktales. Sesing specifically looked at the trickster tales. Sesing's findings indicated that the tricksters initiate friendships; at the same time, they are the first to ruin the friendships. Lenake *et al.*'s and Sesing's studies inform the current study on the types of folktales; however, their studies did not address anything on the parenting styles. As a result, the current study closes the gap by reviewing the parenting styles in the selected Basotho folktales to find the effects of the parenting styles on children.

Guma (1977) looked at different folktales, such as, *Nkolobe*, *Ngwana Kgweedi Sefubeng* and *Moshanyana wa Senkatana*. In the folktale, *Nkolobe*, Guma stated that the narrator discourages the bad behaviour. Although Guma discussed the folktales, his study left the gap for the current study since the focus was not focus on the parenting styles, which is the main concern of the current study.

Moreover, Piko and Balazs (2012) and Sarwar (2016) conducted studies on the parenting styles where Sarwar concentrated on four parenting style to find out the four parenting styles, which contribute to juvenile delinquency. Piko and Balazs focused on authoritative parenting style. The two studies inform the current study as they discuss the parenting styles; however, both studies did not review the parenting styles in the folktales, but in real life situation. Hence, the

current study has focused on the parenting styles in the selected Basotho folktales to find the effects of each parenting style on the children.

In addition, Lubambo (2015) and Seboni (2010) conducted studies on the folktales. Lubambo discussed the manipulating behaviour while Seboni focussed on the spousal choice where the parents chose the spouses for their children without their children's consent. The two studies discouraged the manipulating behaviour rendered to children. Therefore, the researcher found the reviewed literature important in the current study. Other than the scholars who embarked mainly on the folktales, the researcher also took a look at a few scholars who studied the parenting styles as the core issue of the research in the selected Basotho folktales.

In line with the parenting styles, it should be noted that the majority of the studies adopted Diana Baumrind's Pillar Theory. Even though the present study does not draw from psychological point of view, it also builds on this theory to guide the discussion on the parenting styles in the selected Basotho folktales. This theory was developed specifically to explain the important aspects of parenting that mould the way parents interact with their children in the process of bring the children up (Baumrind, 2012).

Following Baumrind (2012), there are the four important aspects of parenting that Diana discusses in the aforementioned theory. *Structure*, which refers to the parent's tendency to set and define the rule and boundaries; *presence*, which refers to the availability and responsiveness of the parents; *social support*, referring to the extended family, friends, groups or institutions that support the family. The above mentioned groups are said to be important because they help legitimise the authority of the parents. The last aspect is *self-control*, which refers to the parent's ability to provide persistent and self-controlled parenting that helps them to avoid escalating negative emotions during stressful situations.

Irrespective of the highlighted similarities between the previous studies and the current one, the aims, context, methodologies and theories differ from the present study. Hence, the study seeks to explore the parenting styles in the selected Basotho folktales to find out the effects of parenting styles on the children the Afrocentricity.

1.7 Theoretical Framework

A theoretical framework is the blueprint for the entire dissertation inquiry. It serves as a guide to build and support a study and provide the structure to define how the researcher approaches the whole study. It is the structure that guides the research by relying on a formal theory constructed, using an established, coherent explanation of a certain phenomenon and relationships (Lovitts, 2005) In other words, a theoretical framework is an analytical tool in a research, and a lens that the researcher wears to view the world.

A theory is a system of ideas formulated with the intention to explain a certain phenomenon. It is understood as a set of principles in which practice is based on. It directs a research and helps to filter, which data are relevant to the study, and which ones are not (Harnisch, Frank & Maull, 2011). Harnisch *et al.* (2011) also indicate that theories help us to build framework to develop schools of thoughts, hence theoretical framework.

Therefore, the current study adopts the Afrocentricity. The Afrocentricity is an African-based theory. Douglass (1953) and Walker (1996) are the proponents of the Afrocentricity. Chawane (2016) Asante (1998) calls the Afrocentricity the theory of social change and defines it as a manner of thought and action in which the centrality of the African interests, values and perspectives predominate. As a theory, the Afrocentricity calls for the African recognition and understanding amongst other people of the world. The word, Afrocentric, is said to have existed and have been used by the African American group of elites

earlier than 1970's. Nevertheless, the Afrocentricity was fully adopted as a theory to analyse the African-based issues with an African eye, not in a European eye. The Afrocentricity indicates that the Africans should be understood from the African perspective, not any other way round (Chawane, 2016). The theory originated in the United States of America due to several experiences of slaves in the Middle Passage during the transatlantic slave trade, denial of education to slaves and double cultures of the Africanisms and Americanisms, amongst others (Chawane, 2016). Therefore, the Afrocentricity is the theory that seeks to decolonise the Africans in terms of cultural norms and values to understand themselves as the Africans and be understood as the Africans by other nations.

However, this theory has been criticised by the Eurocentric scholars, who are the opponents of the same theory. Amongst the opponents of the theory of Afrocentricity, the researcher hopes to mention Mary Lofkowitz (1991). According to Chawane (2016), Mary Lofkowitz and the other scholars who opposed the Afrocentricity theory, criticise the Afrocentricity that it poses a threat to the supposed unity amongst US citizens. Chawane (2016) also indicates that Lofkowitz argues that the Afrocentric curriculum is the tissue of myths naively designed to bolster the African–American self-esteem. The Afrocentricity is also attacked for it accounts for a cultural phenomenon. Regardless of the critics, the researcher has decided to employ the Afrocentricity as an analytical tool because it seeks to place the African people within their own historical framework so that their lives, background, experiences, culture and norms are analysed using the African lens, not the European perspective as it has always been. Moreover, the researcher analysed the folktales, which are part of the African culture. To achieve the research objectives, the researcher, therefore, needs the African oriented theory.

The study has employed cultural relocation and centredness as the aspects of the Afrocentricity. Cultural relocation seeks to bring back the Africans to their own culture from which the Africans were dislocated by white domination. Moreover, this principle articulates that the Africans should be considered as subjects, not objects like the Europeans do. Centredness is an aspect of Afrocentricity, which that advocates that the Africans should put their culture first in everything they do (Chawane, 2016).

Since the study analysed the folktales, which are the Basotho ways of moulding an all-round Mosotho child, the study needs to employ a theory that is the African-based.

1.8 Research Methodology

Research methodology refers to actual procedures that the researcher has employed in carrying out the study. According to Patel and Patel (2019), research methodology refers to a science of studying how the research is done scientifically. Patel and Patel (2019) continue to say that research methodology is specifically about how a researcher systematically designs a study to ensure valid and reliable results that address the research aims and objectives. Patel and Patel 2019 further indicate that the section, therefore, includes research design, data collection methods, sampling and sampling techniques.

1.8.1 Research Design

The current study endured qualitative research approach. Qualitative research approach is defined by Creswell (1994) as a means for exploring and understanding individuals or groups ascribed to a social or human problem based on building a complex, holistic picture, formed with words, reporting detailed views of informants and conducted in a natural setting. In other words, what Creswell is saying is that a qualitative research design is applicable where the researcher analyses words, spoken or written, to understand a certain

phenomenon. According to Creswell (2013), these are some of the characteristics of qualitative research approach: natural environment, which requires the researcher to collect field data at the locations where participants experience the problem or the issue to be studied. The researcher is not expected to change the environment settings and activities of the participants.

Again, a researcher is the key instrument. This is where the researcher collects their own research data through participant observation, documents or direct interviews with participants. Multiple sources of data. According to Creswell (2013), the qualitative researchers generally choose to collect the needed data from various sources, such as interviews, documents and observations. They do not rely only on one source of data. Creswell also shows that there may be some changes after the actual collection of data. However, the changes must still remain in line with achieving the research objectives in finding information on the research issue. The qualitative researchers often take a certain perspective in conducting a research, such as, ethnography, cultural concepts, gender differences and race. It is interpretive. This is where the researchers interpret what they see, hear and understand; their interpretations differ according to individuals. Creswell states that the qualitative researchers try to make a complex picture of a research issue or problem, and that the researchers describe the perspectives and factors associated with the problem as a whole. Here are types of research design according to grounded theory, ethnographic, narrative research, historical, case studies and phenomenology.

The current study employed narrative research, which is defined by Jennifer and Agosto (2019) as a qualitative research methodology in narrative inquiry tradition that elicits and analyses stories to understand people, culture and societies. Jennifer and Agosto further states that the knowledge gained through narrative inquiry about the individuals and society is narratively constructed and understood. The choice of the qualitative research approach was

upon the fact that it focuses on collecting and analysing written or spoken words(textual data). It also means that it brings together non-numerical data. Again, one of the major focus areas of qualitative research approach is culture. Therefore, it has been an appropriate approach in analysing the selected Basotho folktales in search of parenting as a phenomenon under discussion. In support of this, Jonson and Christensen (2012) state that reliance on the collection of non-numerical primary data, such as words and pictures by the researcher, who serves as an instrument themselves, makes qualitative research well-suited for providing factual and descriptive information. Cladinin and Roseik (2007) concur that with narrative research approach data is collected through various forms, such as autobiographical writing, documents, like class plans and bulletins, journals, letter writing, interviews, field notes, story-telling, pictures, metaphors and personal philosophies.

1.8.2 Data Collection Methods

Data collection methods are all the methods that a researcher uses to collect data for the study. Taherdoost (2021) avers that generally, data collection methods are divided into two main categories of primary data collection methods and secondary data collection methods. Taherdoost defines primary data as unpublished data and that they are the first-hand information which is not changed by any individual while secondary data are the data that are gathered from the published sources. This means the data are readily available and were collected for a different reason. However, they can be used for other purposes in research as well. Gill, Stewart, Treasure and Chadwick (2008:291) also state that, “there are various methods of data collection used in qualitative research, including observations, textual or visual analysis.” The present study adopts the textual method of data collection by collecting data from *Litšomo tsa Basotho*. Using textual data helps the researcher to access data easily as the data are readily available, so the researcher’s task is made simple. Lindsey and Rathbone

(2022:2194) concur that, “using textual data for research makes things visible and traceable and act as mediators giving structure to social.”

1.8.3 Sampling and Sampling Techniques

Sampling is one of the components of the research methodology in which the researcher selects a few entities to represent the entire population of the researcher’s area of interest. Sampling is defined by Turner (2020:8) as “a selection of a subset of the population of interest in a research study.” Turner further states that when the area of study has a larger population, it becomes very difficult for the researcher to collect data from a large group. Therefore the researcher picks a small group from the larger group to make it possible for the collection of data, making it easier and faster, hence reducing costs than it could be with a larger group.

On the similar issue, Lopez and Whitehead (2013) concur that the purpose of sampling is to select suitable population or elements the focus of the study can be appropriately researched. Lopez and Whitehead (2013) further indicate that the effective sample selection is very important because inappropriate procedure may negatively impact the findings and outcomes of the study. This means that the researchers should be very careful and focussed when it comes to the process of sampling. The qualitative research uses non-probability sampling against probability sampling that is employed by quantitative research. On this point, Lopez and Whitehead (2013) define non- probability sampling as sampling in qualitative research where the researcher recruits only the specific populations to investigate a specific topic, or it is used when the population is unknown or unavailable.

There are four main types of non-probability sampling: convenience sampling, purposive sampling, snowball sampling and theoretical sampling (Lopez & Whitehead, 2013). The current study employs purposive sampling. Lopez and

Whitehead state that purposive sampling is the commonly used strategy in that the participants retained according to the criteria that was pre-selected, which is relevant to a particular research question. Lopez and Whitehead (2013) further state that purposive sampling is designed to provide the in-depth study because the participants are only those who have required status or experience or are known to possess special knowledge to the information the researchers seek. The researcher has, therefore, used documents, which were then sampled using purposive sampling by selecting the folktales of the Basotho. The selection of the used folktales was done purposely because the selected folktales served the purpose of parenting related issues. The researcher's choice of the folktales was upon the researcher's knowledge of the selected folktales, so extracting information was easier to do.

1.8.4 Ethical Consideration

The researcher hereby asseverates that she tried all in their capacity not to be involved in any form of plagiarism in her study. The researcher acknowledged all the sources of information used in her study. The researcher further predicates that she presented true, valid findings and true results not in favour of herself or anybody else. The researcher is aware of ethical issues in line with the documents, and that the folktales are in a public domain, but the accessibility of the *Litšomo tsa Basotho* is not dependent on ethical constrains, such as, consent cognisant like consent forms because the book is readily available to the researcher.

1.9 Organisation of the Study

In this section, the researcher tables the organisation together with the outline of chapters as the general make-up of the study. Chapter one is of background composed of and contextualisation of the study, motivation of the study, statement of the problem, research questions, assumptions, purpose of the study,

rationale, scope of the study, theoretical framework, literature review, methodology, organisation of the study and ethical considerations.

Chapter two consists of an analysis of the folktale *Mosimoli le Mosimotsane* to review the parenting styles and find their effects on the children.

The third chapter has analysed the folktale *Tselane* and sought to find effects of the parenting styles on children.

Chapter four examines the folktale *Molisa-oa-lipoli* in search of the parenting styles to find their effects on the children.

Finally, the fifth chapter concludes based on the whole discussion in various chapters, presenting the findings and putting forward the recommendations and suggestions for the further research.

CHAPTER TWO: PARENTING STYLES IN *MOSIMOLI LE MOSIMOTSANE*

2.0 Introduction

This chapter aims at analysing parenting styles as reflected in the selected Basotho folktales to find the effects of the parenting styles on children. The analysis is as follows: summary of *Mosimoli le Mosimotsane* and analysis of *Mosimoli le Mosimotsane*. In the process of analysing the parenting styles, the researcher provides the definition of the following concepts: parenting and parenting styles. Defining the above-mentioned concepts directs the analysis to the core factor of the study.

The researcher also intends to analyse the parenting styles in terms of definition, characteristics and how each parenting style is reflected in a particular selected folktale from the selected folktales. It has been indicated that the study employs the Afrocentric theory, and therefore, cultural relocation is the principle of this theory that is used to analyse each parenting style.

2.1 Summary of *Mosimoli le Mosimotsane*

Thulare is a big vessel while *thulatšana* is a small one. The children of the owner of these two vessels are Mosimoli and Mosimotsane. Mosimoli once visited her home from her in-laws. She asked Mosimotsane about the whereabouts of their parents, and Mosimotsane told her that they had attended a feast. Mosimoli was hungry and asked if she could have some food to eat, but there was nothing. Mosimoli churned a large vessel, cooked and ate with Mosimotsane. Mosimoli then went back to her in-laws. When 'Mamosimoli and her husband arrived home, they found that the large vessel had been churned. Mosimotsane told them that it was Mosimoli who churned the large vessel. 'Mamosimoli became very angry and could not stop scolding for the whole

night. 'Mamosimoli dug a deep hole in the ground at night. In the morning, 'Mamosimoli sent Mosimotsane for Mosimoli. Mosimoli asked Mosimotsane if their mother scolded, but Mosimotsane denied. When Mosimoli and Mosimotsane arrived home, their mother instructed Mosimoli to take a bucket of sorghum and put it in the pit that 'Mamosimoli had dug. As Mosimoli got into the pit, 'Mamosimoli quickly covered Mosimoli with soil and hit her with a grinding stone. She hit Mosimoli until the latter was mixed up with the soil. 'Mamosimoli then collected the mixture and threw it in the nearby river. The crocodile moulded Mosimoli back to life. Afterwards, Mosimoli tortured Mosimotsane by beating Mosimotsane with a rod at the village well near the river in which 'Mamosimoli threw the soil mixture after killing Mosimoli. This happened until their father gave the crocodile many cattle and got Mosimoli back.

2.2 Analysis of *Mosimoli le Mosimotsane*

2.2.1 Parenting

This study understands parenting as a lifetime process of bringing up children from birth to adulthood. Parenting is defined by Virasiri, Yunibhand and Chaiyawat (2011) as the rearing of a child or children; it also includes care, love and guidance given by a parent. Virasiri *et al.* further asserts that parenting is a process of raising and educating a child from birth until adulthood, which is carried out in a child's family by the mother and the father involved in the process of raising the children.

2.2.2 Authoritarian Parenting Style

According to this study, an authoritarian parenting style is the parenting style in which parents give children orders that the children must adhere to, or else they face punishment. Similarly, Sarwar (2016) states that the parents of this style tend to have a one-way mode of communication where they establish the strict

rules that the child obey. There is little to no room for negotiations for the child, and the rules are not usually explained. The parents expect their children to uphold these standards while making no errors. Mistakes usually lead to punishment. Authoritarian parents are normally less nurturing and have high expectations with limited flexibility (Smetana, 2017).

Moreover, Rosli (2014) avers that the children who are raised by the authoritarian parents will usually be the best-behaved in the room because of the consequences of misbehaving. Additionally, the children are better able to adhere to the precise instructions required to reach a goal. Furthermore, the authoritarian parenting style can result in the children with aggression that can remain uncontrolled. This is because they have difficulty managing anger as they were not provided with proper guidance. The children have poor self-esteem, which further enforces their inability to make decisions. Strict parental rules and punishments often influence the child to rebel against the authoritative figures as they grow older (Piko & Balazs, 2012).

In the mentioned folktale *Mosimoli le Mosimotsana*, Mosimoli and Mosimotsane were not to churn *thulare* 'the larger vessel'. Mosimoli broke the rule by churning the larger vessel in the absence of 'Mamosimoli. Mosimoli irritated 'Mamosimoli who scolded the whole night long. The folktale denotes:

(1) *Eaba o kha metsi, a hlapa, a thetha thulare, a e beha har'a ntlo, a e fehla, a e fehla, a e fehla, a e fehla, a e fehla.* (Jacottet, 2011:87)

' Then she drew some water, washed hands, rolled the larger vessel to the middle of the house, she churned it, churned it, churned it, churned it, churned it '.

The above extract denotes that Mosimoli has broken the rule, and as it was earlier illustrated that breaking the rule may result in punishment, Mosimoli is likely to be punished by 'Mamosimoli. Mosimoli's act of churning the larger vessel in this case calls for the cultural relocation where an African Mosotho child knew quite well that rules must be respected and adhered to, nothing more

and nothing less. Exercising power or one's authority is again perceived using command words, such as, *tsamaea* 'go', *bitsa* 'call' and *u re* 'say', to mention but a few. The folktale affirms that:

(2) *A re: Mosimotsane tsamaea u eo bitsa Mosimoli u re, kea 'mitsa.*(Jacottet, (2011:87)

'She said: Mosimotsane, go and call Mosimoli and say I am calling her'.

The exceeding extract in (2) informs the researcher that 'Mamosimoli acted as authorities do. 'Mamosimoli was not requesting Mosimotsane, but she instructed Mosimotsane. 'Mamosimoli even told Mosimotsane what to say when she arrived at Mosimoli's place. In Sesotho culture of marriage, once one's a daughter is married just as Mosimoli is, such a daughter belongs to the in-laws and her husband; in other words, her biological parents no longer have power over their daughter. Therefore, the parents must consult the in-laws or their son-in-law whenever such biological parents need their daughter.

However, 'Mamosimoli did not ask for Mosimoli from Mosimoli's in-laws or Mosimoli's husband. This behaviour violates Baumrind's aspect of parenting, known as self-control. This is because 'Mamosimoli misused her authority and acted against the practice or belief system, that is, the culture of Africans in the centre of everything Africans do. In other words, 'Mamosimoli violated Sesotho culture of marriage by sending for Mosimoli without the consent of Mosimoli's in-laws. The Basotho, as part of the Africans, have the sense of humour and respect for other people, which seems lacking in 'Mamosimoli. Now, if the culture is transmitted, it means that family matters must be handled accordingly to keep everyone at peace and respect every person accordingly. Mosimoli was quite aware that due to the authority that 'Mamosimoli had over her, 'Mamosimoli is likely to execute a harsh punishment. The folktale affirms:

(3) *Mosimoli a 'motsa a re; Mosimotsane, 'm'e ha a ka a omana? A re: che, ha a ka a omana. O itse ka re ka pheta a re, Mpoelle hle 'nake kea u rapela, 'm'e ha a ka omana? A latola.* (Jacottet, 2011:88)

'Mosimoli asked Mosimotsane, didn't mother scold? She said: No, her mother did not scold her. No matter how hard Mosimoli tried to ask Mosimotsane, saying, tell me please oh my dearest sister, I am seriously begging you, didn't mother scold? She denied and said, no, she did not scold'.

The above excerpt (3) denotes that amid all the confusion, Mosimoli is steeped in guilt, hence asking Mosimotsane the same question for several times. Mosimoli feels it in her veins that something was wrong, which was why Mosimotsane had come for her. On top of that, she repeated the question and the use of words *I'm praying you* (I'm begging you), reflects that Mosimoli is afraid of 'Mamosimoli for Mosimoli knew the kind of punishment that 'Mamosimoli can execute. Similarly, Mosimotsane is so much afraid of 'Mamosimoli that she had to lie to Mosimoli to avoid 'Mamosimoli's punishment. Mosimotsane's behaviour of lying is against the theory of the Afrocentricity in that, in Sesotho, children are discouraged to tell lies. Therefore, the cultural relocation is highly encouraged. Mosimoli had no other alternative, but to go home with Mosimotsane because 'Mamosimoli had instructed her to do so. Mosimoli's behaviour makes one think of culture relocation/transmission as the principle of the Afrocentric theory because in Sesotho, children should respect parents in all spheres. Even though Mosimoli was already doubtful about 'Mamosimoli summoning her home, Mosimoli respected 'Mamosimoli and went home with Mosimotsane.

The folktale indicates that upon arrival, 'Mamosimoli instructed Mosimoli to take a bucket full of sorghum down into the pit that 'Mamosimoli had dug, and Mosimoli had no other alternative, but to comply with the instruction as it was. Therefore, 'Mamosimoli killed Mosimoli for churning a larger vessel. The folktale states:

(4) *Ba fihla. 'M'ae a re: Mosimoli nka mabele ao a ka u a inole; u nke tšese, u e ale ka sekoting. A e kuka, a e ala ka sekoting. A nka nkho e kholo e nang le mabele, a e nea ngoana ea ka sekoting. Eitse ha a e beha fatše, a mo koaela ka mobu, a nkile lejoe la 'molo; a mo khoba a mo khoba a mo khoba, a mo etsa lerole, a mo kopanya le mabele.*(Jacottet, 2011:88)

'They arrived. Her mother said: Mosimoli take that my sorghum and take it out of water; you take the grass matt, you lay it in the pit. Mosimolitook it and laid it in the pit. She took a big bucket with sorghum and gave it to the child who was in the pit. When she put it down, her mother covered her with soil, taking with her a grinding stone; she beat her, beat her, and made her into dust, she mixed her up with sorghum'.

The above extract affirms that as a parent, 'Mamosimoli punished Mosimoli as it was indicated earlier that one characteristic of the authority is to administer punishment. On top of that, 'Mamosimoli administered a death sentence to her daughter, Mosimoli. 'Mamosimoli crashed Mosimoli to death. Moreover, the extract further indicates that 'Mamosimoli acted against the cultural relocation as the principle of the Afrocentricity. The cultural relocation, states that if there are matters arising in the family just as it happened with 'Mamosimoli's family, there are always acceptable ways to handle such matters so that good relations are maintained. Moreover, in Sesotho, a mother is a protector not a destroyer or a killer. As Makhetha (2021)has indicated that parents punish children any how they want, 'Mamosimoli administered a harsh punishment to Mosimoli. Makhetha even emphasises that the punishment was not equivalent to Mosimoli's fault. Furthermore, in Sesotho, *'m'a ngoana o tšoara thipa ka bohaleng*, translated as, 'a mother holds a knife on the sharper edge'. The proverb means that a mother nurtures and does not harm. Again, there is yet another parenting style that is observed in this folktale on the character 'Mamosimoli. 'Mamosimoli becomes an observant mother as she discovered that Mosimotsane had been crying. In Sesotho: *'m'a ngoana o tšoara thipa ka bohaleng* also means that a mother is trusted to bring up children in the family and to ensure the social well-being of the children in the family. In the folktale *Mosimoli and Mosimotsane*, 'Mamosimoli as a mother, realised that something was not going well with Mosimotsane; therefore, this brings the researcher to

another parenting style that is discussed below, which is authoritative parenting style.

2.2.3 Authoritative Parenting Style

Authoritative parenting style is defined by Baumrind (2012) as a parenting style in which parents are high in demandingness and high in responsiveness. Baumrind further indicates that the parents of authoritative style set clear rules and reasons for such rules and consistent with the rules that they set for their children. Moreover, the parents of authoritative parenting style are warm, protective and supportive. Therefore, caring and protecting will be discussed as the sub-themes under the main theme authoritative parenting style.

2.2.3.1 Caring

In this study, caring refers to keeping a close eye to the social well-being of a child, being able to observe the issues surrounding a child and being able to communicate with a child whenever necessary. According to Glenn (2000), caring as a practice encompasses both caring about and caring for. Glenn further asserts that caring about engages both thought and feeling, as well as awareness and attentiveness, concern and feeling of responsibility for meeting other's needs. In contrast, caring for refers to various activities regarding provision for the needs of other person, such as physical and emotional care.

'Mamosimoli asked Mosimotsane why she had been crying, and why was it that Mosimotsane brought home muddy water always. The folktale states:

(5) A fihle hae Mosimotsane, a role metsi. 'M'ae a 'motse a re: Mosimotsane u ne u nts'u llela'ng? 'M'e, ke ne ke ntse ke sa lle. Uena u n'u tle u khile metsi a mabe a seretse. A lubiloe ke manamane. 'M'ae a khutse. Ba apehe, ba je, ba robale.

'M'ae a re: Mosimotsane u n'u nts'u llela'ng? Mosimotsane a khutsa a re tu. Mosimotsane, u khutsetsa'ng, ke ntse ke u botsa? U khutsetsang ha u otile hakale? A re: Ke nne ke otloe ke Mosimoli. Mosimoli a u otla a le kae ke 'molaile? A re, o letšeng le pel'a seliba. Ere ke ile selibeng le banana ba bang,

nkho ea ka e hanella fatše. Banana ba bang ba role tsa bona ba re ba nthoesa, e hanele fatše ba be ba nyolohe, ba ee hae. Ebe Mosimoli oa tla, o tla a ikokotletse ka lere la tšepe; ere ha e-tla;a tle a nt'sa re:

Ke thulare e kholo, Mosimotsane,

Ke itse ke ile bohali, Mosimotsane,

Ua nkakela, leshano, Mosimotsane,

Eena 'm'ao eo, Mosimotsane,

Ankhoba a nkhoba, Mosimotsane,

Ka Lejoe la 'molo, Mosimotsane,

Koena ea mpopa, ea mpopa, Mosimotsane.

'M'ae a re: Eu ngoan'a ka? A re: E. Eaba o bolela ntat'ae.(Jacottet, 2011:89)

'Then Mosimotsane would arrive; take of the bucket of water. Her mother would ask her and say: Mosimotsane, why were you crying? Mum, I was not crying. You always draw bad and muddy water! It was mixed up by calves. Her mother would keep quiet. They would cook, eat and sleep. Her mother would ask her and say: Mosimotsane, why were you crying? She would keep quiet. Mosimotsane why are you keeping quiet, while I am asking you? Why are you keeping quiet while you have lost weight like this? She said: I'm always beaten up by Mosimoli. From where Mosimoli would beat you for I have killed her? She said: She is at the lake near the well. When I have gone to the well with other girls, my bucket would remain on the ground. Other girls would put down their buckets and try to help me, but my bucket would remain on the ground until they would leave and go home. Then Mosimoli would come, supporting herself on her metal rod; when she comes, she would be saying:

It is a big vessel, Mosimotsane,

I had gone to my in-laws, Mosimotsane,

You betrayed me, for a lie, Mosimotsane,

That your mother, Mosimotsane,

She smashed me, smashed me, Mosimotsane,

With a grinding stone, Mosimotsane,

A crocodile moulded me, moulded me, Mosimotsane,

Her mother said, oh my child? She said: Yes. Then she told her father'.

The above extract shows that 'Mamosimotsane is a caring mother. 'Mamosimotsane has noticed more than once that Mosimotsane has been

crying, and every time 'Mamosimotsane notices that, she asks Mosimotsane about it. 'Mamosimotsane's caring character is also reflected when she even noticed that Mosimotsane has lost weight. She keeps on asking Mosimotsane what is bothering her until Mosimotsane told her the truth that Mosimoli had been beating her at the well when Mosimotsane goes to draw some water with other girls. Therefore, 'Mamosimoli's the behaviour is in line with the theory of the Afrocentricity for in the culture of the Basotho, one of the primary duties of a mother is to take care of children in the family. On the same point, McGuigan (2012:58) says, "part of being a good mother is being a good surveyor." In other words, a good mother is very observant and is able to see beyond what the natural eyes can see. In the folktale *Mosimoli le Mosimotsane*, 'Mamosimoli was able to notice that something was not good with her daughter, Mosimotsane, no matter how hard Mosimoli tried to dismiss 'Mamosimoli when 'Mamosimoli asked Mosimotsane why Mosimotsane looked like she had been crying and about the muddy water that Mosimotsane always brings home. 'Mamosimoli was able to get the truth from Mosimotsane.

Here, 'Mamosimoli conducted herself in a manner that is consistent with the culture of Sesotho, meaning that 'Mamosimoli is centred. She considers the culture of Sesotho, which expects a mother to love and nurture children. As a Mosotho woman, 'Mamosimoli closely monitored Mosimotsane as culturally expected, which is why she was able to notice when matters went wrong with Mosimotsane. She could not stop watching over Mosimotsane; she even noticed that Mosimotsane had lost weight. Mosimoli kept on asking Mosimotsane the same question for days until Mosimotsane opened up and told 'Mamosimoli that Mosimoli had been torturing her all these days, beating her up and stirring up the water before she could let her go. As Glenn (2000) asserts that care involves physical care and emotional care. It is for this reason that, 'Mamosimoli

seeks to find Mosimotsane protection from Mosimotsane's father so that Mosimotsane might gain weight, be happy and free from Mosimoli's torture.

The similar characteristic of caring is also spotted in the same folktale, where 'Mamosimoli and her husband go out to fields to labour there to provide for their family. The folktale declares:

(6) *E re hosasane ba ee masimong.*(Jacottet, 2011:89)

'Tomorrow, they would go out to the fields'.

Excerpt (6) above indicates that both 'Mamosimoli and her husband worked hard in the fields to produce food for their family. Their children's basic needs were catered for. Culturally, a man must provide for his family; therefore, he would device means to fulfil his responsibility of being the bread winner of his family. 'Mamosimoli and her husband's act of tilling the land to produce food for their family agrees with the theory of the Afrocentricity because in the culture of the Basotho, a man as the head of the family is a provider, and a woman offers a helping hand to her husband so that their children's needs are provided. 'Mamosimoli and her husband have not forgotten that they are the Basotho, therefore, direct their family according to the culture of the Basotho. In this way, 'Mamosimoli and her husband are in line with the principle of being centred, which advocates that the Africans should always put their culture first in all they do.

When 'Mamosimoli heard the truth from Mosimotsane, she immediately took the matter to her husband so that he could act as the head of the family to protect Mosimotsane. On the same issue, Aziza (2020) indicates that parents play a vital role in the upbringing of a child. Aziza further asserts that mothers nurture, hone the children's characters and educate them. Aziza also says that the mothers are dominant in parenting process. 'Mamosimoli, as a mother to

Mosimotsane, has all the above mentioned characteristics. 'Mamosimoli loves, nurtures and hones Mosimotsane.

2.2.3.2 *Protecting*

In the current study, protecting refers to defending children from any form of danger and abuse. Protecting is defined by Yousif (2020) as a fundamental human right where the children must grow up in a safe and stable environment protected from abuse and neglect, and to have their developmental needs attended to. This protection may come from family members, especially both parents, a mother and a father simultaneously. This is because the process of parenting is not only the responsibility of a mother in a family. Hence, the children do need both maternal and paternal parenting as well. A father plays a vital role for his children and wife. He offers protection as well as basic needs. Lasser, Fite and Wadende (2011) assert that traditionally, a father is a provider and a protector in the family. In the folktale *Mosimoli le Mosimotsane*, there is a father to Mosimoli and Mosimotsane. When his wife, 'Mamosimoli, told him about the torture that Mosimoli has been doing to Mosimotsane, as a protector, Mosimoli and Mosimotsane's father acted immediately so that he could protect Mosimotsane as his daughter. The folktale states:

(7) *Ntat'ae, eitse hosasane a ea selibeng seo ho lalla; a kena lihlahleng, a ipata teng letsatsi lohle. A hlaha Mosimoli a ntse a ikokotlela ka lere la tšepe, eitse ha a mo otlala ka lere ntat'ae a re, Oho ngoanaka kea u rapela!* (Jacottet, 2011:90)

'Her father, the next day in the morning went to that well lurking. Mosimoli and Mosimotsane's father got into the bushes and hid there for the rest of the day. Then Mosimoli came out, holding fast her metal rod, as Mosimoli beat Mosimotsane with Mosimoli's metal rod, her father, exclaimed Oh! My child I'm begging you'.

The above extract in (7) is in line with the theory of the Afrocentricity on the concept of centre where it says that to practice one's culture and to apprehend oneself in a manner that is consistent with one's history, the culture is to be centred or to proceed from one's centre. Mosimoli and Mosimotsane's father,

acts as the head of the family would do in the culture of the Basotho. Mosimoli and Mosimotsane's father loves Mosimotsane so much that he spent the whole day waiting to see what happens at the well. He sacrifices other family responsibilities for Mosimotsane's protection. Therefore, Mosimoli and Mosimotsane's father pleaded with Mosimoli when she hits Mosimotsane with a rod. Mosimoli and Mosimotsane's father did all these to protect Mosimotsane. Moreover, Mosimoli and Mosimotsane's father went back home, collected as many cattle as possible. The next day, the girls' father went and pleaded with koena in exchange of Mosimoli. The folktale expresses:

(8) *Ntat'ae a ntša likhomo tse ngata, a bokella makhomo a khannoa, a isoa letšeng la koena. Ha bokana likhomo le batho. Eaba koena ea tsoa, ea re, taba ke li fe? Ntat'ae a re ke tl'o lopolla ngoan'a ka, Morena.*(Jacottet, 2011:90-91)

'Her father took out as many cattle as possible, collected many cattle, driven and taken to the lake. There gathered cattle and people. Then the crocodile came out and said, what is the matter? Her father said, I have come to rescue my child my lord'.

The above extract in (8) also aligns itself with the theory of Afrocentricity in the sense that in the Basotho culture, a father is expected to provide children with security as the head of the family. Mosimoli and Mosimotsane's father proceeds from his centre. He proceeds from the Basotho culture, where a father as a protector and as a mediator, negotiates with the crocodile so that he could get Mosimoli back home. Therefore, Mosimoli and Mosimotsane's father actions, characterise him as a loving, caring and protecting father for both his daughters, Mosimoli and Mosimotsane.

2.2.3.3 *Parental Love*

In the current study, parental love refers to the state whereby a parent accepts, appreciates, takes care of and support their children through hard times and also in good times. Parental love is defined by Maatta and Usiutti (2012) as the kind of love that appreciates, cares about the child and does not abandon the child even when the behaviour of the child causes disappointments and trouble.

In the folktale *Mosimoli le Mosimotsane*, the father of Mosimoli and Mosimotsane portrays a loving character. When he discovered that Mosimoli was alive, he collected as many cattle as possible to give them to *koena* ‘crocodile’ in exchange for his daughter, Mosimoli. He negotiated with the crocodile so that he could get Mosimoli back. When the crocodile instructed Mosimoli and Mosimotsane’s father to drive all the cattle into the lake, he did as instructed. The father of Mosimoli and Mosimotsane became patient with the crocodile as it took long in the water discussing the matter with Mosimoli. The crocodile brought the gifts first, and finally, it came with Mosimoli and handed her over to Mosimoli’s father.

As Maatta and Usiautti (2012) state that a loving parent does not abandon their children, even when their behaviour bring shame upon the family, Mosimoli and Mosimotsane’s father did not abandon Mosimoli even when Mosimoli told him that she was *koena*’s child and went back to the lake when her father tried to stop her from torturing Mosimotsane. Mosimoli’s father felt that he had to do something to get Mosimoli back. Only a loving parent could do so. Mosimoli’s father gave away many cattle to get Mosimoli back. In Sesotho, *ha le fete khomo le je motho*, translated as, ‘a cow cannot be spared instead of man’ (Mokitimi, 1997: 3). Therefore, what Mosimoli and Mosimotsane’s father did reflects a Mosotho man who is culturally centred, which is what the theory of Afrocentricity advocates.

2.3 Conclusion

This chapter analysed the parenting styles as reflected in the selected Basotho folktale *Mosimoli le Mosimotsane*. The parenting styles reflected in the above mentioned folktale are authoritarian parenting style and authoritative parenting style. As discussed earlier in the chapter that authoritarian parenting style is a parenting style characterised by high demand and less responsiveness, and

unreasonable in given rules, the study then concludes that 'Mamosimoli used authoritarian style in her family. However, she also portrayed a different parenting style on Mosimotsane. 'Mamosimoli applied authoritative parenting style on Mosimotsane as authoritative parenting style is associated with care, love, warmth, protecting and supportive.

CHAPTER THREE: PARENTING STYLES IN *TSELANE*

3.0 Introduction

The purpose of this chapter is to analyse the folktale *Tselane* in search of the parenting styles embedded in the folktale. To fulfil the task, some concepts, such as permissive parenting and neglectful parenting, shall be defined. The summary of the folktale *Tselane* shall also be provided before the analysis of such folktale. The researcher further intends to apply the Afrocentricity theory as a guiding tool in the analysis of the folktale *Tselane*. The principle of the above-mentioned theory that would be used in the process is to be centred. Some scholars' views, such as Makhalemele (2021), on the topic under discussion are also be vital in the analysis of the folktale *Tselane* thereof.

3.1 Summary of the Folktale *Tselane*

There was once a rich family, which had a big white house that could be seen from afar. The house had a plenty of luggage, and the parents of Tselane had much valuable stuff in this house. However, Tselane's family migrated to other places, leaving the white house behind. The migrating family had a daughter named Tselane, who remained at the former house. Tselane's mother would then bring Tselane food. 'Matselane would sing a song to notify Tselane that she was outside the house. Then Tselane would open the door for her mother. It happened that a cannibal appeared and wanted to catch Tselane with the intention of killing and eating Tselane. On the first attempt, the cannibal failed to come into possession of Tselane; therefore, it made a plan on how to take hold of Tselane. The second attempt worked out for the cannibal. Then the cannibal put Tselane in the bag and carried her away.

3.2 Analysis of Tselane

In this section, the researcher analyses the folktale *Tselane* with the intention to find the parenting styles that are reflected in the folktale that folktale as Baumrind (2012) and Maccoby and Martin (2003) indicate that there are four parenting styles, authoritative, authoritarian, permissive and uninvolved styles of parenting. Therefore, the study intends to find out, which of the four parenting styles are reflected in the folktale *Tselane* since the researcher has found out that consciously or unconsciously, different parents employ various parenting styles as the parents bring up their children with reference to chapter two of this study.

3.2.1 Permissive Parenting

In the current study, permissive parenting refers to a method of bringing up children, which is too open and free and allows the children to do as they want. According to Baumrind (2012) and Maccoby and Martin (2003), permissive parenting is the style of child-rearing that features two key traits, namely, being nurturing and warm. The two traits are good for the children, but being reluctant to impose limits to the children is problematic to both the children and parents. As the traits suggest, permissive parents tend to be warm and nurturing, and usually have minimal or no expectations.

The parents who follow the permissive parenting style impose limited rules on their children. Communication remains open, but the parents allow their children to figure out life for themselves. The low levels of expectations usually result in rare uses of discipline. Permissive parents act more like friends than parents (Maccoby & Martin, 2003). The unlimited freedom may lead to other negative habits as the permissive parent does not provide much guidance or moderation. The overall children of permissive parents usually have some self-esteem and decent social skills. However, permissive parents can be impulsive,

demanding and selfish, and have low self-regulation (Baumrind, 2012). In addition, permissive parenting lacks headship, power to direct, restrain and discipline (Baumrind, 2012). The permissive parents also welcome their children's desires, actions and even grant their children to determine their ventures as much as possible (Hosokawa & Katsura, 2019). The permissive parenting is observed in the Basotho folktale *Tselane* in the following extract:

(9) *Joale he batho ba ntlo eo ba ne ba tloha, ba ea haha hosele. Joale he ntlo eo e ntle e ne e sala; joale morali oa teng a hanella ho eona; lebitso la hae ke Tselane.* (Jacottet, 2011:33)

'Now the people of this house were moving to live somewhere else. Now, the daughter there insisted on remaining in it; her name is Tselane'.

The above extract implies that Tselane's parents are permissive. In the first place, Tselane defied her parents' decision of relocating, but 'Matselane brings her food. 'Matselane's act of bringing her daughter some food while Tselane acted against her will, reflects that 'Matselane accepts Tselane's decision of remaining behind alone at their former house while the rest of the family has moved to the new place. It has been indicated earlier by Baumrind (2012) and Maccoby and Martin (2003) that in a permissive parenting style, communication remains open. However, the parents here allow their children to figure out things for themselves as 'Matselane allows Tselane to remain behind while the rest of the family moves to a new home.

'Matselane, as an African woman, ought to have ordered Tselane to go with the family, but she let Tselane to remain at their previous home. 'Matselane acts against the theory, which states that the African culture should be valued by Africans (Chawane, 2016). On the same note, Lesitsi (2002) indicates that, "*ngoana oa Mosotho oa khalengoa a bontšoe tsela a sa fokola. O rutoa hore motho e mong le e mong e moholo ke ntat'ae kapa ke 'm'ae, a mo mamele*" (Lesitsi, 2002:58), translated to, 'a Mosotho child is rebuked and

shown the way at a young age. They are taught that every elderly person is their father or mother, and the child should listen to them’.

However, ’Matselane has not brought up Tselane following the culture of the Basotho as stipulated by Lesitsi (2002) above. Therefore, ’Matselane acts against the culture of the Basotho, and the principle of Afrocentricity theory, which states that it should be put first. ’Matselane has failed to instruct Tselane and ensured that Tselane adhered to the instruction. She has allowed Tselane to do as she wishes. Baumrind (2012) and Maccoby Martin (2003) indicated earlier that the permissive parents do not encourage children to meet adult-imposed behaviour standards; instead, they allow the children to regulate themselves as much as possible. ’Matselane’s act of bringing Tselane food, here denotes that ’Matselane has not taught Tselane that the children must take rules from parents in the family. Nevertheless, she has allowed Tselane too much freedom. Therefore, Tselane does not see anything wrong in remaining at the old house while her family migrates to the new place.

’Matselane’s act of bringing Tselane food reminds us of the culture of Basotho when it comes to raising the children. In the culture of Basotho, a child does not have a say in decision-making. A child is instructed and is expected to do as told. In Sesotho, the hierarchy of the family is very clear to every member of the family. There is a line of demarcation that is respected by every member of the family. The children know their place or boundaries in the family. The Basotho say, *thupa e otlolloa e sa le metsi* (Lesitsi (2002:58), translated as, ‘spare the rod and spoil a child’. ’Matselane’s act of bringing Tselane food conveys the message that she is not disciplining her daughter, Tselane. In a nutshell, ’Matselane acts against the principle of being centredness, which advocates that the Africans should put their culture first in everything they do. Therefore, ’Matselane defies the culture of the Basotho by being reluctant to discipline Tselane.

'Matselane seems to be operating from the Western cultures rather than the African culture. Therefore, her act could become a problem for her and her daughter, Tselane, in particular. As Matšela (1990) articulates that close monitoring and guidance for the youth was the duty of the older people, and that the youth would be rebuked, the three elements, including, close monitoring, guidance and rebuking, seem to lack in 'Matselane. Therefore, 'Matselane violates the culture of the Basotho. With reference to Matšela, this implies that 'Matselane has acted against the Basotho culture of bringing up the children. Consequently, she is now forced to travel from the new home to bring Tselane food. 'Matselane would also sing a song when she arrived at the house, and Tselane would respond and open the door for her mother. Thus:

(10) *Tselane, ngoan'a ke; Tselane, ngoan'a ke,*

Nka, nka bohobe u je, Tselane, ngoan'a ke,

Kea utloa 'm'e, kea utloa, 'm'e;

'M'e o bua sa nonyana thaha,

O bua sa tšoare lutse lehlakeng. (Jacottet, 2011:31)

Tselane, my child; Tselane, my child

Take, take bread and eat, Tselane, my child

I hear mum; I hear mum,

Mum speaks like, canary

She speaks like a reed warbler seated on a reed."

The above extract in (10) indicates that 'Matselane is permissive and accepts Tselane's behaviour of being disrespectful. When 'Matselane arrives at the house, she sings a song, and Tselane responds to the song. It means that 'Matselane and Tselane have a common understanding of the song. The song is used as a technique to assure Tselane that it is 'Matselane who has come, and not a stranger. The song indicates that 'Matselane was aware that Tselane's life was not safe at their former house; however, 'Matselane comes and goes leaving Tselane alone. In this manner, 'Matselane allows Tselane to do as she

pleases. Therefore, 'Matselane cannot control Tselane because 'Matselane is permissive, hence portraying a permissive parenting style.

'Matselane pays Tselane regular visits. One time when 'Matselane came, Lelimo had just left. The folktale indicates:

(11) *Joale 'm'ae ha a e-tla lelimo le se le khutlile, o re:*(Jacottet, 2011:31)

‘When her mother comes, lelimo having gone back, she says:’

The extract (11) above is an implication that Tselane’s mother comes to see Tselane frequently to check on Tselane. Baumrind and Thompson (2002) indicate that permissive parents are nurturing, so 'Matselane takes a good care of Tselane even though Tselane has disrespected her. 'Matselane does not just come to check on Tselane, but she also brings along with food because she is aware of her responsibility as a mother. She is also expected to fulfil Tselane’s needs for motherly love, support and care. The support and care that 'Matselane gives Tselane makes one to think of the principle of being centred of the Afrocentricity as it says that one is centred if one practices one’s culture and apprehends oneself in a manner that is consistent with one’s culture. However, 'Matselane cannot be regarded as being centred because she is not consistent with the culture of the Basotho, *ngoana oa holisoa ha ikholise* (Matšela, 1990), translated as, ‘a child does not nurture themselves, but is nurtured by their parents’.

Now, 'Matselane opens a platform for Tselane to live as if Tselane was motherless, yet 'Matselane is still alive. As emphasised earlier, 'Matselane’s conduct is against the culture of the Basotho. In Sesotho, *'m'a ngoana o tšoara thipa ka bohaleng* (Matšela & Moletsane, 1999), translated as, ‘a child’s mother holds a knife at the sharper edge’. This proverb implies that a mother protects her children from harm. A mother can do all things possible even if it costs her life to secure her children. In addition, a mother offers herself as a sacrifice for

her children in all situations of life. For this reason, 'Matselane comes to show love and support to Tselane as her daughter. 'Matselane insists on being a responsible mother to Tselane. Every time 'Matselane comes to check on Tselane, she brings her food because as a mother, she knows that Tselane needs food to survive. The folktale states that:

(12) *Joale he a mo nea lijo, a ja, a nts'a mo qeka, a re: Ke hahile ntlo e fetang ena, e ntle haholo. Joale ngoana u hanetse tlung ena.*(Jacottet, 2011:32)

'She then gave her food, she ate, still persuading her, she said: I have built a huge and a beautiful house than this one. Now, the child, you insist on staying in this house'.

The extract (12) above implies that 'Matselane brings food from 'Matselane's new home, prepared specially for Tselane to eat. 'Matselane's act reflects maternal love. She has sacrificed leaving other family members and her new house just to be with Tselane. 'Matselane has already brought food for Tselane, upon arrival, she gives Tselane some food. 'Matselane's act of giving Tselane food signifies the love that she has for Tselane. 'Matselane waits for the right moment to convince Tselane that she should leave the former house and live with them at their new home. As indicated by Baumrind and Thompson (2002), the permissive parents act more like friends not parents. 'Matselane also acts more like a friend than a mother to Tselane as she is not firm, instructive, direct and persuasive that Tselane must go to the new home; instead, she is being soft on Tselane.

Permissive parents are lenient; they do not expect their children to adhere to boundaries and rules; and they avoid confrontation (Baumrind & Thompson, 2002). 'Matselane persuades Tselane rather than instructing Tselane. In the process of persuading Tselane, 'Matselane is careful not to sound forceful; meaning that, 'Matselane evades confrontation as much as possible. She does expect Tselane to adhere to her decision of moving from the former home to the

new home, but the matter remains open for Tselane to choose. The sentence in the extract (12), which says: *Joale ngoana o hanetse tlung ena* ‘now the child, you insist staying in this house’ indicates that ‘Matselane is politely asking Tselane to go with her. At the same time, ‘Matselane does not want to sound harsh to Tselane. Her leniency does not make Tselane to see the importance of going to live with her family in their new home. Baumrind (2012) states that being permissive is problematic to both the child and the parent.

One of the problems that a child raised by a permissive parent in the society of the Basotho could encounter would be that such a child might not get married. This is because, in the culture of the Basotho, marriage was highly valued. Therefore, the Basotho were very particular about the kind of the girl and her family from which they can choose their daughter-in-law. The choice of a girl for a marriage was mainly based on the girl’s mother herself. A family would choose a girl from a family where the girl’s mother was of good virtue, character and good conduct. The Basotho believed that if the mother behaved in an acceptable manner within the society such a woman lives in, then her daughters would be good as well. However, if the mother’s conduct was culturally unaccepted, then her daughters would be like that, too.

The Basotho proverbs that say, “*ngoan’a tali o tsejoa ka merito*” (Sekese, 2002:99), translated as, ‘the child of a field mouse is known by stripes’, were the most used when it came to the selection of a daughter-in-law. The proverb implies that the children take after their parents’ internal and external features, such as, good or bad actions, wisdom or foolishness, fits of rage or gentleness and cruelty or kindness (Sekese, 2002). In summary, the children turn to conduct themselves in a similar way their parents conduct themselves, especially the mother. In Sesotho, it is the responsibility of a mother to bring the children up. Therefore, a well behaved mother would also bring up the children

of good manners, but a woman whose manners are culturally unaccepted would also bring up the children of bad manners. Lesitsi (2002: 33) articulates that:

Taba ea lenyalo e kholo Sesothong ka hona ha e felle ka lapeng feela ... Joale motse kaofela o sheba makhabane a bona (banana) le hore na batsoali ba bona, haholo 'm'a na haa loee, kapa a na, hase mothooa masaoana kapa motho oa mafeela-felane. 'Me maemong a joalo a litaba ba ka lumellana hore bana bao ba behelloe kathoko, ho se ikamahanngoe le bona ka lenyalo.

'In Sesotho, the issue of marriage was very crucial, so would not end in the family only ... Therefore, the whole village would check on their (girls) qualities and their families especially the mother to find out if she does not practice witchcraft or if she is not a woman of a mean character or nonsense. Then, in such a situation, they may agree that those children should be put aside, they should not be considered in terms of marriage'.

The quotation above implies that culturally, the Basotho counted on a mother to raise up children in a family; and if a mother fails to do her duty properly, her children are likely to be culturally unaccepted. In the folktale *Tselane*, 'Matselane allows Tselane to do as she pleases. Therefore, Tselane decides to remain alone at their former house when the rest of the family moved to the new house at a new place. 'Matselane raises Tselane in an unacceptable manner. Based on what Lesitsi (2002) stated above, Tselane would hardly get married. No one would like to have a daughter-law who cannot be controlled. According to the Afrocentricity, the Africans should raise children in the manner which is culturally accepted. The parents should, as well conduct themselves in a manner acceptable in the African culture. However, 'Matselane conducts herself differently as she raises Tselane differently. She is not constant with her culture, that is, the African culture. Therefore, 'Matselane should not have operated against the theory, which advocates that one should be constant with one's culture. In the folktale, 'Matselane's style of being permissive made 'Matselane lose Tselane to limo.

3.2.2 *Neglectful Parenting Style*

Neglectful parenting style refers to a way of bringing up children where parents do not take care of children and leave them to figure out life for themselves. Darling (1999) concurs that neglectful is the parenting style where the parents are low in responsiveness and demandingness. Darling (1999) further asserts that the neglectful parenting style encompasses both rejecting and neglecting features. For example, in the following extract from the folktale, 'Matselane has neglected Tselane:

(13) *Joale he ha a hlahile monyako, lelimo la mo tšoara la mo kenya mokotleng. La thaba: Kajeno nama ke e fumane! Joale he la jara la tsamaea.*
(Jacottet, 2011)

'Now, when she appeared at the door, the cannibal caught her, then put her in a bag. It became happy: Today I have found meat! Now, it carried her on its shoulders and went away'.

The above extract insinuates that 'Matselane has neglected Tselane. She was not there for Tselane; as a result, she could not protect Tselane when the cannibal came for Tselane. 'Matselane left Tselane at their former house and went to live with the rest of the family at the new house at the new place. As a mother, 'Matselane should not have agreed to leave Tselane behind, especially because Tselane is a girl: 'Matselane was not there for Tselane in her time of need. As Darling (1999) indicates that neglectful parenting style encompasses neglecting, 'Matselane, as a mother, has neglected Tselane, exposing Tselane to different forms of danger. It is at this point that 'Matselane makes the researcher reckon the principle of the Afrocentricity theory, being centred, which means being culture conscious. According to the theory mentioned above, 'Matselane, as an African woman, needs to draw back to the norms and values of the Africans regarding the role of a mother in parenting children. 'Matselane needs to first understand herself as an African woman so that others would

also regard and understand her as an African. As an African woman, 'Matselane ought to have kept an eye on Tselane as a girl child so that Tselane is not exposed to any form of danger, but 'Matselane leaves Tselane alone where there were no longer people living at the former house except Tselane. 'Matselane has acted against the theory; 'Matselane has failed to take a good care of Tselane as culturally expected. Therefore, this behaviour calls for an application of centeredness as the principle of the Afrocentricity.

3.3 Conclusion

In conclusion, the chapter has dealt with the analysis of the folktale *Tselane* to find the parenting styles and the effects of parenting styles on children. Based on the analysis of the folktale *Tselane*, the researcher discovered that there are two parenting styles reflected in the folktale, Tselane. The two parenting style are: the permissive parenting style and the neglectful parenting style. The applied theory of the Afrocentricity advocates that the Africans divorce themselves from borrowed cultures, understand themselves as the Africans and be understood as the Africans.

Consequently, the above mentioned parenting styles cannot be encouraged in the society of Africans. The permissive and neglectful parenting styles turn to go against the culture of the Africans. The permissive parenting, as the name suggests, allows the children to do whatever they want any time they want, and any how it pleases them. This is opposite to how an African brings up the children. The neglectful parenting is also not encouraged in an African society because it makes a bitter society. Such children also reject others, and they are not compassionate and sympathetic because such behaviour is copied from their neglectful, uninvolved and

unloving parents. Therefore, it is not the kind of the African society that the Afrocentricity advocates for.

CHAPTER FOUR: PARENTING STYLES IN *MOLISA-OA-LIPOLI*

4.0 Introduction

In the process of parenting, some parents are positive while others are negative. Therefore, this chapter aims at analysing the Basotho folktale *Molisa-oa-lipoli* in search of negative parenting styles. In an attempt to fulfil the purpose of this chapter, the researcher intends to break the analysis into the following sub-themes: hatred, abuse, parental ejection and attempted homicide. The sub-themes are discussed under the main theme of neglectful parenting style. Apart from that, the summary of the folktale mentioned above shall be provided before the analysis.

4.1 Summary of *Molisa-oa-Lipoli*

There was Molisa-oa-lipoli who was hated by her family. She had no clothes to wear and no blanket. Molisa-oa-lipoli was the only girl unmarried in her family. She would be beaten by her mother and her sister-in-law. They would work her hard and deny her food. Only her grandmother would give her food to eat. This supports Baumrind's (2012) social support as a requirement for parenting. Here, Molisa-oa-lipoli has her grandmother's support only. One day, they planned to kill her. Molisa-oa-lipoli's family, together with their dogs, chased Molisa-oa-lipoli outside the village where the family bit her and threw stones at her. Molisa-oa-lipoli walked away. She arrived to a certain house, and she lived alone there; yet she became pregnant and bore a son. One day she decided to visit home. She wanted a girl who would help her with her son. When Molisa-oa-lipoli arrived home, all the people were happy, and her family wanted to go and greet Molisa-oa-lipoli. Then they saw that Molisa-oa-lipoli was then a queen. She refused to greet her family and went to her grandmother who took care of her before she went on exile. Molisa-oa-lipoli stayed for a while and went back with a girl whom she had asked her grandmother to let the girl go

with Molisa-oa-lipoli to help with her child when Molisa-oa-lipoli goes out to perform some family duties, such as working in the fields. Later on, as Molisa-oa-lipoli lived there with her son and half-sister lived there alone, she met her husband and the rest of the villagers. She was married to a king.

One day, Molisa-oa-lipoli's husband asked for permission from Molisa-oa-lipoli to punish her people with famine. Molisa-oa-lipoli agreed, and it was so. There was a great famine at Molisa-oa-lipoli's home. Her family heard that there was a lot of sorghum at Molisa-oa-lipoli's home, so they went and were welcomed, fed and went back home. When they arrived home, they told people that there was a lot of sorghum, so the whole village went to buy sorghum. Their bags were filled with organic manure except Molisa-oa-lipoli's grandmother's bag. When they arrived home there was no sorghum. All the people died, only Molisa-oa-lipoli's grandmother survived. Then, Molisa-oa-lipoli fetched her grandmother and lived with her.

4.2 Analysis of *Molisa-oa-Lipoli*

In section 4.2 the researcher analyses the folktale *Molisa-oa-Lipoli* with the purpose of discovering the parenting styles embedded in the folktale *Molisa- oa Lipoli*.

4.2.1 Neglectful Parenting Style

In the current study, it has been noted that neglectful parenting is the type of parenting where the parents have lost responsibility over their children and seem to have disowned their children.

According to Mensah and Gyimah (2018), a neglectful parenting style is the style wherein the parent does not encourage emotional dependency and fails to improve their children's surroundings. Neglectful parenting style lacks warmth and nurturing communication styles and expectations of maturity and control.

Moreover, the parents who adopt neglectful parenting styles lack care and discipline for their children. In general, the parents are here, but not involved in the child's life (Maccoby & Martin, 2003). The children from such homes are said to be very bitter in life; they feel uninvolved and fail to love others. They are usually hostile towards others; they are easily angered and irritated and are less compassionate and affectionate towards others (Mensah & Gyimah, 2018). Therefore, the parents who do not care and are not involved in raising their children are not loving parents, but malicious parents. As indicated in the introduction, neglectful parenting style has been divided into the following four sub-themes: hatred, abuse, parental rejection and attempted homicide, and these are discussed below.

4.2.1.1 *Hatred*

In the current study, hatred is a state where parents, relatives and other close family members, such as sisters-in-laws, dislike, humiliate and badly treat one of the children in the family. According to Staub-Bernasconi (2003), hatred is a strong feeling against the object of hatred. The hater sees the object of their hatred as bad, immoral, dangerous or all of these together. Hatred is again defined by Navarro, Marchena and Menacho (2013) as a deep and emotional extreme dislike. Navarro *et al.* (2013) further explain that hatred is often associated with a disposition against the objects of hatred and can drive one to extreme behaviours, such as, violence, murder and war. Some parents are found to be haters of their own children as these parents engage in the process of parenting in families. Hatred may extend to other members of the family so that the target child is hated by the rest of the family. The folktale states,

(14) *Ba re e ne e le Molisa-oa-lipoli, a hlouoe ke ba habo. Ba sa mo rate.* (Jacottet, 2003:19)

'They say that it was Molisa-oa-lipoli; she was hated by her family. They disliked her'.

The above quotation implies that Molisa-oa-lipoli was hated by her family. The name *Molisa-oa-lipoli* ‘a shepherd of goats’ indicates that Molisa-oa-lipoli is not accepted in the family. This is because in the society of the Basotho, only boys are expected to look after animals, not girls. Moreover, goats are very troublesome animals, so the shepherds of goats do not have time to rest. The shepherds have it tough looking after the goats. Giving this girl the name, Molisa-oa-lipoli, means that the girl’s life is expected to be as hard as that of the shepherds of goats who run about for the whole day chasing the troublesome goats.

Giving a girl such a name implies that such a child is disliked by the family. Matšela (1990) insinuates that there were several methods that the Basotho used in naming children. These methods include, amongst others, naming children after their grandparents and different situations under which children were born to rebuke such manners and incidents. Therefore, these children would be given the names, such as, Matlakala, Selibeng, Maetsetsoa-thoko and Lihlahleng. Molisa-oa-lipoli, as a child in her family, is given a mean name, the one who looks after the goats. This means someone who is born to suffer. In the folktale, Molisa-oa-lipoli is the only girl who does not get married in the family while the rest of the family girls were married. Hatred is not acceptable in the society of the Africans. Matšela (1990) and Lesitsi (2002) concur that the Basotho children were raised with love and respect.

Therefore, the element of hatred that is noticed in Molisa-oa-lipoli’s family takes back one’s mind to the theory of Afrocentricity as it advocates for the liberation of the Africans from the Eurocentrism to what the Afrocentricity calls centeredness or location. Liberation means freedom, which in the folktale, Molisa-oa-lipoli does not have. Molisa-oa-lipoli is oppressed in the family, no wonder why she is the only girl in the whole family who is not married. As Navarroet *al.* (2013) have indicated earlier at the beginning of the discussion

that hatred is associated with violence, murder and war, the hatred that the folktale *Molisa-oa-lipoli* portrays is exposed in various actions towards Molisa-oa-lipoli. These forms of abuse are physical and emotional abuse that will be discussed.

4.2.1.2 Abuse

In the current study, abuse refers to any form of ill-treatment and exploitation that a child receives from parents and other members of the family. Cetin and Ozezen-Danaci (2016) define child abuse as intentional or unintentional behaviour by adults, a society or a country with negative consequences for the health and physical development of the child. Cetin and Ozezen-Danaci continue to show that abuse has dimensions, such as physical and emotional abuse, and that the most common form of physical abuse is the beating of children and the use of various objects to strike a child. On the other hand, emotional abuse is an abuse without physical symptoms, and it may be perpetrated in isolation, as well as accompanying other forms of abuse. Children experience all forms of abuse from parents in the process of parenting. For example, in the folktale *Molisa-oa-lipoli*, that character, Molisa-oa-lipoli, is abused by her family in different ways. In the folktale *Molisa-oa-lipoli*, the two forms of abuse are experienced by Molisa-oa-lipoli. The folktale indicates,

(15) *Joale e be 'm'e o re ho eena nka mabele o sile, u apehe. e be o nka mabele a sile a apehe ... ha a geta ho tšola bohobe, a qala ho nka lesokoana a le hopa; joale a nka bohobe boo a bo hopileng, o bo isa ka hanong oa bo ja. 'M'ae joale oa le kuka, o mo ota ka lona hloohong, o re: Li jeoa ke banana tsoo khomo tsa bana ba rona!* (Jacottet, 2003:19)

'Then her mother would tell her to take sorghum, grind it and cook bread. She would take sorghum, grind it and cook bread ... When she is done cooking, she would begin taking the stirring stick, removing bread stuck on it, taking that bread and putting it into her mouth and eating it'.

The extract in (15) above indicates that Molisa-oa-lipoli would work on a hungry stomach, denied food, be beaten and scorned. All these forms of abuse

were administered to Molisa-*oa-lipoli* by her mother. This means that Molisa-*oa-lipoli*'s mother has lost responsibility as a mother to love and nurture Molisa-*oa-lipoli*. Molisa-*oa-lipoli*'s mother is neglectful, therefore, reminds one of the theories of the principle of centeredness. The principle states that the cultural norms and values should be the driving forces in the Africans. Culturally, a Mosotho woman is expected to nurture and love her children, but Molisa-*oa-lipoli*'s mother hates and rejects Molisa-*oa-lipoli*. Therefore, Molisa-*oa-lipoli*'s mother operates against the theory and needs to be centred as an African woman. As Navarro, Marchena and Menacho(2013) demonstrated that physical abuse includes beating of children and the use of objects to strike children with, in the folktale *Molisa-*oa-lipoli**, Molisa-*oa-lipoli* is beaten with a stirring stick by her mother. Molisa-*oa-lipoli* is not allowed to eat food that she has worked hard to prepare, meaning that she is being exploited by her mother. Moreover, Molisa-*oa-lipoli*'s mother emotionally hurts Molisa-*oa-lipoli* by proclaiming that Molisa-*oa-lipoli* wants to eat the food that is brought by married girls of the family while Molisa-*oa-lipoli* is just a girl who does not want to get married. Thus:

- (16) *Li jeoa ke banana tseo likhomo tsa matla a bana ba rona.*(Jacottet, 2003:19)
'They are eaten by girls the dowry of the strength of our children'.

Extract (16) implies that Molisa-*oa-lipoli* does not get married and waits to eat what the family receives from the families where other family girls are married. According to Molisa-*oa-lipoli*'s mother, Molisa-*oa-lipoli* would only eat when she is married because dowry would have been paid to the family. In other words, Molisa-*oa-lipoli* shall have contributed bringing food to the family. Food is a basic need for the development and growth of children. It is the responsibility of the parents that their children get food to eat. However, 'Mamolisa-*oa lipoli* denies Molisa-*oa-lipoli* food in the family. By so doing, Molisa-*oa-lipoli*'s mother acts against the culture of the Basotho and the theory

of Afrocentricity, as well. Matšela (1990) stipulates that from birth, a Mosotho child was taken good care of, especially with food, warmth and the mother's love. It is the responsibility of the mother to feed, nurture and love children. Nonetheless, Molisa-oa-lipoli's mother has neglected Molisa-oa-lipoli. Mulvey, Boswell and Zheng (2017) state that the experiences of rejection can have a harmful impact on emotional and behavioural health of a person who experiences rejection. 'Mamolisa-oa-lipoli also fails to render parental responsibilities to Molisa-oa-lipoli, rather Molisa-oa-lipoli's mother abuses, exploits and tortures Molisa-oa-lipoli.

'Mamolisa-oa-lipoli is not involved in the upbringing of Molisa-oa-lipoli. She has to remember the roots of Africa as advocated by the theory of Afrocentricity. A loving mother cannot reject her child, but only a hateful mother can reject and neglect her child. 'Mamolisa-oa-lipoli denies Molisa-oa-lipoli food and clothing. The folktale states,

(17) *A hloke kobo le tseo a li aparang hohle 'meleng oa hae.* (Jacottet, 2003:19)
'She had no blanket and clothes to wear all of her body'.

The extract (17) implies that Molisa-oa-lipoli had no clothes to wear and no blanket to warm her. The Afrocentricity's principle of centeredness is against the negligence of the children because culturally, children are a blessing in the family amongst the Basotho, so they have to be taken care of. It is the duty of the mother in the family to look after their children, not to ill-treat them. The children look up to the parents, especially mothers, so it becomes complicated for the children if they receive maltreatment from their mothers as it is with Molisa-oa-lipoli. In the culture of the Basotho, a girl child would be taken a good care of in terms of clothing. Unlike a boy child who would have to find a cloth himself at a trash heap to cover his nakedness, a girl child of similar age would have been made a beautiful *thethana* 'woman's waist skirt' long before then by her mother. Matšela (1990:46-47) insinuates that:

Bana ba banana ba ne ba sa tsamaee ba tsotse le ka mohla. Ba ne ba tentšoa lithethana tse bonolo tsa tsikitlane e ohliloeng likhole hantle 'me ea tšasoa hamonatjana ka mafura a letsoku ... Ha ho pholile banana ba ne ba apara lithatšana tsa matlaloana a ngoaetsoeng 'me tse suhiloeng thupula a nku.

'Girl children would never go about naked. They were clothed with very soft "lithethana" made of twined strings of tsikitlane smeared nicely with animal fat mixed with red ochre ... when it was cold, girls would wear blankets made of soft sheep skin'.

What Matšela implies in the above extract is that a girl child was taken care of very well. A girl child would not in any way be seen walking about without clothes. The girls would even have blankets to put on during cold weather. However, Molisa-oa-lipoli in the folktale *Molisa-oa-lipoli* is a girl at the age of getting married. Molisa-oa-lipoli is not treated like a young adult in her family but like a worthless outsider. It means that Molisa-oa-lipoli does not have clothes to wear or even a blanket to wear when it is cold. At this age, a girl must be menstruating as well, so if a girl does not have clothes, it means it is very difficult for Molisa-oa-lipoli to handle menstrual issue every month, and this makes life harder for her. Molisa-oa-lipoli, as a grown-up girl was put to shame by having no clothes to wear. This could even be the reason why she could not get married like other girls in the family. There was no how Molisa-oa-lipoli could meet boyfriends to see her and propose love to her so that she could also be married like other family girls. It would not be possible for Molisa-oa-lipoli to attend ceremonies, such as, *selia-lia*, *sephumula* and *tenye*. These are the Basotho traditional dances held to create a platform for youth to propose love and choose future wives and husbands. At these traditional dances, the boys and girls at the age of marriage would openly propose and choose wives and husbands in the presence of parents (Matšela, 2001).

It is not culturally accepted that a girl child receives treatment, such as this one received by Molisa-oa-lipoli from her mother. It means that Molisa-oa-lipoli's mother has lost the Basotho cultural norms, values and belief system

somewhere and needs to do self-introspection as recommended by the Afrocentricity, the theory underpinning the current study.

4.2.1.3 *Attempted Homicide*

In the current study, attempted homicide, also known as attempted murder, refers to the family organised murder of a child that fails. Toomin (2008) defines attempted murder as an intended and premeditated attempt to kill someone else, and it is classified under the first-degree attempted murder. Toomin (2008) further indicates that attempted murder is one of the most serious charges that one can face, with the potential to ruin one's life whether one is convicted or not. In the folktale, Molisa-*oa-lipoli's* family plans to kill Molisa-*oa-lipoli* but failed. In the process of parenting, there are cases of attempted murder where the parents hate their children, and as a result, try to kill their children but then fail to fulfil the plan. As just said, in the folktale *Molisa-*oa-lipoli**, Molisa-*oa-lipoli's* family hates Molisa-*oa-lipoli*, and therefore, attempt to kill Molisa-*oa-lipoli*. The folktale states:

- (18) *Tsatsi le leng ba mo rera sehloho, ba re e ka khona a bolaoe. 'M'ae a 'mitsa a re: "Molisa-*oa-lipoli* tl'o u sile u apehe u je." Molisa-*oa-lipoli* a sila a apehe; pitsa ea butsoa. Ha hopa lesokoana, a isa ka hanong, 'm'ae a pheta lentsoe leo a nenga 'molelle lona pele, a re: "Li jeoa ke banana tseo likhomo tsa matla a bana ba rona!" Ha qala ho tsoela ntle, ba mo phalalisa, ba mo ntšetsa ka ntle ho motse, ba mo otl'a ba 'metsa le ka majoe, a phallisoa le ke lintja.*(Jacottet, 2003:20)

'One day they plotted against her and said she should be killed. Her mother called her and said: "Molisa-*oa-lipoli* come grind, cook and eat." Molisa-*oa-lipoli* ground and cooked; the pot became ready. When she collected the remains of bread on the stirring stick and started to eat, her mother repeated the same word she once told Molisa-*oa-lipoli* earlier, she said: "They are eaten by mere girls the dowry of the strength of our children!" As she began walking outside, they chased her outside the village, beat her up, threw stones at her, and she was even chased by dogs'.

The extract (18) above implies that Molisa-*oa-lipoli's* family sat down and agreed that Molisa-*oa-lipoli* should be killed and agreed onto how they would fulfil their plan to kill Molisa-*oa-lipoli*. The extract indicates that Molisa-*oa-*

lipoli's mother was at the forefront to ensure the success of the homicide. Molisa-oa-lipoli's mother plotted Molisa-oa-lipoli as usual by asking her to cook and eat so that they could find the reason to kill her. Molisa-oa-lipoli's mother is dislocated from the African culture; hence, she needs to be located to the culture of the Africans as advocated by the theory of Afrocentricity. 'Mamolisa-oa-lipoli, as an African woman, ought to have protected Molisa-oa-lipoli against the rest of the family members who wanted to kill Molisa-oa-lipoli. However, 'Mamolisa-oa-lipoli is the ring leader of the attempted murder, and the behaviour does not portray an African woman who knows the pain during labour, *motlopotlo oa ho tsoala*.

'Mamolisa-oa-lipoli betrays Molisa-oa-lipoli with food, and as Molisa-oa-lipoli begins eating, 'Mamolisa-oa-lipoli repeats herself by speaking words that Molisa-oa-lipoli knew that they meant trouble for her. This time around, Molisa-oa-lipoli is cast out of the village so that no one could rescue her from her family. Molisa-oa-lipoli was beaten up, and stoned by her family. Molisa-oa-lipoli was also chased by dogs, but she escaped death. From that moment, Molisa-oa-lipoli was forced to walk away she fend for herself for she had been cast out by her family, especially her mother who devised means to get hold of Molisa-oa-lipoli. Molisa-oa-lipoli was rejected because none of the family members bothered finding Molisa-oa-lipoli after she escaped murder.

4.2.1.4 *Parental Rejection*

In the context of the current study, parental rejection refers to the state where parents do not accept, want and value their own child in the family. Instead, they abuse the children emotionally and physically and even chase the child out from the family and do not bother to find such child. According to Shahid, Mullick, Nahar, Naher, Khan, Morshed, Shah and Shalahuddin Qusar (2009:61), "parental rejection refers to the absence or withdrawal of warmth,

love or affection by parents towards their child”. Shahid *et al.* (2009) further indicate that parental rejection is usually noticed by physical and psychological hurtful parental behaviours that negatively affect the child. The parental behaviours include aggression and neglect. Shahid *et al.* (2009) define aggression as when the parents act on feelings of hostility, anger, resentment or enmity. Shahid *et al.* further explain that neglect refers to the situation where the parents cannot provide for the material and physical needs of the children. Again, it is when the parents fail to accordingly attend to the children’s social and emotional needs. In the folktale, it is stated that:

(19) *Eaba oa tsamaea; a hlola a tsamaea letsatsi lohle, letsatsi lohle, letsatsi lohle.*
(Jacottet, 2003:20)

‘Then she walked for the whole day, the whole day, and the whole day’.

The above extract implies that Molisa-*oa-lipoli* has been left to wonder about a place that she does not even know. Molisa-*oa-lipoli* is not accepted in her family, so she is rejected and chased away from home by her family, her mother included. ‘Mamolisa-*oa-lipoli*, as a mother, turns her back against Molisa-*oa-lipoli* instead of protecting Molisa-*oa-lipoli*. According to the culture of the Africans, bringing up children was the most important woman’s task. It needed to be handled with care. However, Molisa-*oa-lipoli* experiences familial estrangement. A familial estrangement is a form of social rejection done by the family members to one family member or vice versa. Agllias (2016) indicates that the family estrangement is larger than a conflict and more complicated than betrayal, and that it can be an inordinately traumatising experience. Shahid and associates indicate that the parents become aggressive and act out of feelings of hostility, anger and enmity. Molisa-*oa-lipoli*’s parents behave in a hostile way and out of anger by beating, stoning and chasing Molisa-*oa-lipoli* away with an intention to kill her.

In the folktale, Molisa-oa-lipoli does not want to eat any food presented to her because she thinks that food calls for her beating. This is because at home, any time she touched the food, she was beaten and scorned by her mother. This means that 'Mamolisa-lipoli has acted more like an enemy to Molisa-oa-lipoli than a mother. 'Mamolisa-oa-lipoli needs to be in the culture of the Africans where a mother loves her children and does not reject them. 'Mamolisa-oa-lipoli has rejected Molisa-oa-lipoli because when Molisa-oa lipoli has walked away, 'Mamolisa-oa-lipoli does not bother finding Molisa-oa-lipoli. 'Mamolisa-oa-lipoli sees Molisa-oa-lipoli after some years when Molisa-oa-lipoli was married, a queen whom the family never thought Molisa-oa-lipoli could become and also a mother to a boy child. Molisa-oa-lipoli came home herself and everybody was happy to see her. This included her family, which rejected and wanted to kill her long before Molisa-oa-lipoli could leave home to wonder about.

4.3 Conclusion

The chapter analysed the folktale *Molisa-oa-lipoli* using the Afrocentricity theory. In the analysis sections, the researcher discovered that other than positive parenting that is portrayed in the folktales *Mosimoli le Mosimotsane* and *Tselane*, other folktales such as *Molisa-oa-lipoli* reflect negative parenting. Moreover, the researcher has discovered that the parenting style in the folktale, *Molisa-oa-lipoli* is more than just neglectful. There is deep hatred, abhorrent and hostility and loathing. Therefore, a new parenting discovered in the aforesaid folktale is negative parenting style. The degree of hatred Molisa-oa lipoli's family portrayed cannot be classified as being uninvolved or neglectful but as impoverished.

CHAPTER FIVE: CONCLUSION

5.0 Introduction

This chapter provides the summary of chapters one, two, three and four; the findings and the recommendations of the study. The research findings are drawn from the analysis of the selected Basotho folktales *Mosimoli le Mosimotsane*, *Tselane* and *Molisa-oa-lipoli* in search of the following parenting styles: authoritarian, authoritative, permissive and neglectful parenting styles.

5.1 Summary of Chapters

Chapter One

Chapter one introduced the study by providing the background and contextualisation of the study. It is in this chapter that the research problem was articulated. Besides that, the chapter defined and discussed the oral tradition, and narrowed it down to folktales as part and parcel of oral tradition. Apart from that, the chapter also gave the history of parenting styles and the theory that was used to direct the study, as well as Baumrind's Pillar Theory, which emphasises that the child's behaviour is associated with parenting styles as children grow and interact with new people. Moreover, the motivation of the study was included in this chapter. Other components discussed in chapter one are the research questions, the assumptions, the review of related literature, the theoretical framework, as well as the research methodology.

Chapter Two

The Basotho folktale *Mosimoli le Mosimotsane* was analysed. In the process of analysing the above-mentioned folktale, the summary of the folktale was provided, followed by the analysis of the folktale. Moreover, the concept of parenting was defined together with both authoritarian and authoritative parenting styles. It is in the analysis of the mentioned folktale that two parenting

styles were confirmed to be employed by the parents in the family of Mosimoli and Mosimotsane. In addition, the researcher discovered that one parent portrays causes more than one parenting style. For example, in the folktale *Mosimoli le Mosimotsane*, 'Mamosimoli made use of both authoritarian and authoritative parenting styles. When Mosimoli had churned *thulare e kholo*'the larger vessel', 'Mamosimoli brutally killed Mosimoli. However, the same parent discovered that Mosimotsane had been crying, and when she found out the cause, 'Mamosimoli acted as quickly as possible to help Mosimotsane out.

Chapter Three

Chapter three analysed the Basotho folktale *Tselane*. It is in the folktale that permissive and neglectful parenting styles were revealed. Like *Mosimoli le Mosimotsane*, the discovery is that one parent can use the two different styles of parenting. In a permissive parenting style, a parent gives a child too much freedom and does not guide the child. Moreover, in a permissive parenting style, a child draws their own conclusions, and the parent does not challenge the decisions even when the parent sees that the decisions are not appropriate. In a neglectful parenting style, a parent leaves a child behind and goes to live in another place far from the place where their child, that is, Tselane lives alone and is attacked and captured by a cannibal.

Chapter Four

Chapter four scrutinised another Basotho folktale *Molisa-oa-lipoli* in search of parenting styles and to find the effects of the parenting styles on children. The parenting style found in the folktale *Molisa-oa-lipoli* is negative parenting. It is in this parenting style that the researcher has realised that the parents can hate their biological child to the extent that they plot to kill them. The chapter discussed four sub-themes under the main theme of negative parenting. The sub-themes are hatred, abuse, parental rejection and homicide. Under the sub-theme of hatred, all the actions of Molisa-oa-lipoli's parents that were hatred-

related were presented. Concerning the sub-theme, abuse, examples were drawn from the folktale to support the sub-theme. Another sub-theme discussed in the chapter is homicide. It is in this folktale where both the parents and siblings plan to murder Molisa-oa-lipoli just because they hated her. Molisa-oa-lipoli's mother was at the forefront of the entire plan of killing Molisa-oa-lipoli. The fourth sub-theme discussed under the main theme is parental rejection. Like other discussed sub-themes, the contextual meaning of homicide and examples were provided. Finally, the conclusion was drawn, also guided by the theory underpinning the study.

5.2 Findings of the Study

- The findings reflected that there are two parenting styles in the folktale *Mosimoli le Mosimotsane*. They are authoritarian and authoritative parenting styles. Firstly, on authoritarian parenting style, this study found out that children become angry, cruel, full of revenge and disrespectful. Secondly, on the authoritative parenting style, this study revealed that the children open up and talk about their problems.
- The findings disclosed that permissive parenting and neglectful parenting are the two parenting styles reflected in the folktale *Tselane*. The findings exposed that children raised by permissive parents become unmanageable and make wrongful and risky decisions. Besides, the findings also revealed that neglected children are exposed to any form of danger.
- In the folktale *Molisa-oa-lipoli*, the findings conveyed that the children of negative parenting are unforgiving, revengeful and wicked.

5.3 Recommendations

Based on the findings of the current study, the researcher has the following recommendations:

- Parents should create a secure attachment for children to make it easier for their children to confide in them and for them to understand their children better in terms of behaviour and actions.
- Parents should implement fair and just punishments methods for their children.
- Parents should show continuous support and affection towards their children so that children remain motivated and conduct themselves in a morally and socially acceptable manner.
- Parents should not spoil their children and overlook their mistakes. Parents should rebuke, guide and mentor children.
- Parents should take care of their children, attend to their children's needs and administer their children's needs.
- Parents should avoid biasness towards their children. Parents should share equal love amongst their children
- Folklore, particularly tales, play a vital role in the process of parenting; therefore, tales should be employed in a day to day journey of parenting.
- Grandmothers should continue telling young children stories, especially tales.
- Children should be encouraged to sit and learn from grandmothers as grandmothers tell the children stories.
- The researcher recommends that further research should be conducted on the folktales.
- The study should be used as a reference by other scholars who may want to do research on both parenting styles and folktales.

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