

**THE ROLE PLAYED BY SESOTHO TEXTING AS A MODE OF COMMUNICATION
OF MARRIED BASOTHO PEOPLE IN LESOTHO**

BY

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ABSTRACT

The study aimed at identifying and exploring the roles of text messages among married Basotho staying in Maseru urban, Lesotho. In order to address the purpose of the study, the qualitative research design utilising semi-structured questionnaires and face-to-face interviews were used. The sample of participants comprised ten married people in Maseru urban in Lesotho. A thorough statistical analysis of the roles of text messages through the theory of Textual Analysis was conducted to understand the issue of text messages among married Basotho. Findings from this study indicated that texting among some married Basotho consolidates relationships while in others brings about marital conflicts. With regard to recommendations, the study recommends the good use of texting.

KEY WORDS: Role, Sesotho, Texting, Messages, Mode of communication and Basotho.

Khutsufatso

Sepheo sa boithuti bona ke ho hloaea le ho lekola mesebetsi ea melaetsa e mekhutšoanyane banyalaning ba Basotho ba phelang Maseru toropong, Lesotho. E le hore mofuputsi a fihlele sepheo sa boithuti bona, o sebelisitse mokhoa oa “qualitative research design” moo a batlang ho utloisisa mokhoa oa phelisano sechabeng sa Basotho, a sebelisa lipotso-patlisiso tse bulehileng le puisano ka mokhoa oa lipotso. E bile sehlotsoana sa batho ba leshome, ba bileng le seabo liphuputsong tsena. Ho utloisisa mesebetsi ea melaetsa mekhutšoanyane banyalaning ka botebo, mofuputsi o sebelisitse theory ea “Textual Analysis”. Litšibollo tse fumanoeng phuputsong ena li supa hore melaetsa e mekhutšoanyane bayalaning ba bang ba Basotho e kopanya manyalo ha manyalong a mang e tlisa likhohlano.

MANTSOE A SEHLOOHO: Mosebetsi, Sesotho, Molaetsa, Mokhoa oa puisano le Basotho

DECLARATION

I hereby declare that this dissertation submitted in completion of the degree Magister Artium at the University of the Free State is my own work. It has never been submitted previously to any other university. I further declare that all resources cited or quoted are indicated and acknowledged.

'Mamorema Lydicia Tiheli

Date

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CHAPTER 1

INTRODUCTION

This chapter covers the following sub-topics; introduction, background of the study, research problem and objectives, research question, research aim, research design and methodology and value of the research.

1.1 Background

According to Geeertsema, Hyman and van Deventer (2011:475), Short Message Service (SMS), is popularly known as text messaging. Pettigrew (2007:01) defines text messaging as a fast, easy, convenient, and an easy way to multitask. Baron (2005:15) adds that text messaging is an asynchronous text based technologically mediated discourse that uses simple sentences structure for communication. In less than a decade, the use of mobile text messaging has become prevalent, particularly among teenagers and young adults. (Gera and Chan, 2003:02). Text message is primarily phatic (in that it is concerned with fulfilling a social or interpersonal function rather than conveying information). To support this, Tagg (2012:03) states that text messages can be heartfelt, expressive, sustain friendship and convey complex emotions. Therefore, text messaging has become quite a communication phenomenon among people around the world. In support of this, Tagg, (ibid) states that text messages are sent from one individual's mobile phone to another and the individual tend to be intimately related friends, family members, colleagues or classmates.

Communication is the key to all relationships, communicating effectively can contribute to the success or the failure of a relationship (Gamble and Gamble, 2009:08). Texting as a mode of communication has improved and destroyed people's relationships. This is backed by Pettigrew (2007:05) when he says that it has been argued by many that messages have improved people's life, however, some marriages have been badly affected by text messages. Grinter, D.E., & Eldridge, M.A. (2001:01) state that forms of communication include: face-to-face communication, email, chats, Facebook, my space, instant messaging and text messaging. It is the contention of this study that the behaviour embedded in the messages married people share with other people can either destruct or empower their marriages. Moreover, this study is concerned with exploring the socio-cultural roles and emotional roles that text message plays in the

communication of Basotho marriages in the both civil and customary in the Maseru district in Lesotho. According to Chaka (2014:03) text messaging can play an emotional role. It can also play a hurtful role (Klein, 2012:02). Furthermore, text messages convey information or it could be phatic (i.e., it is concerned with fulfilling a social or interpersonal function rather than conveying information), and play a social role (Pettigrew, 2007:06).

1.2 Research problem

Texting has been argued by many that it has improved people's lives; however, some marriages have been badly affected by text messages. Marriages are impacted in a social and emotional way. People began to use SMS by friends, later for extra-marital affairs mobile phones (Pettigrew, 2007:05) that is by so doing it promotes good marital communication and relationship. On the other hand, texting disrupts marital relations and sows seeds of endless conflicts. This is mostly reflected when texting is used to further extra-marital relations among married Basotho people in the Maseru district, in Lesotho. These positive and negative social experiences have motivated the researcher to undertake the present study.

1.3 Research aims and objectives

The study aims at exploring the socio-cultural and emotional roles of Sesotho texting as a mode of communication among married Basotho people in the Maseru district in Lesotho.

1.4 Rationale of the study

The study contributed to existing knowledge on the socio-cultural and emotional roles of Sesotho texting as a mode of communication in the institution of marriage. It will also conscientized research participants about the effects of text messages on their relationship by explaining the positives and negatives of texting among married Basotho people in the Maseru district in Lesotho.

1.5 Research question

Two main questions that guide this study, are:

- -Does texting have the positive socio-cultural and emotional roles on married Basotho people in the district of Maseru?
- -Does texting have the negative socio-cultural and emotional roles on married Basotho people in the district of Maseru?

In relation to the above-mentioned main questions, the following minor questions will also be discussed.

- a) What are the socio-cultural roles of Sesotho texting amongst married Basotho people in the Maseru district in Lesotho?
- b) What are the emotional roles of Sesotho texting amongst married Basotho people in the Maseru district in Lesotho?
- c) How does Sesotho texting affect relationships amongst married Basotho people in the Maseru district in Lesotho?
- d) Why does Sesotho texting affect relationships of married Basotho people in the Maseru district in Lesotho?

1.6 The value of the research

The study intends to afford married people especially Basotho in the Maseru district in Lesotho knowledge about how texting may be beneficial and harmful in their marriages. This study serves on informing on the good use of texting, therefore, it will

- (i) emphasize on the respect of confidentiality of text texting and also make people aware about the prevalence and the role of texting in their marriages.
- (ii) benefit the understanding of texting through in-depth analysis of the socio-cultural aspects of Basotho cultures, i.e., respect your partner.
- (iii) conscientize research participants of the effects of text message on their relationship.

1.7 The structure of the study

The study is structured in the following manner:

Chapter 1	Introduction
Chapter 2	Literature review and theoretical framework
Chapter 3	Research design and methodology
Chapter 4	Data presentation and analysis
Chapter 5	Findings, recommendations and conclusion

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

This chapter presents two parts, literature review and theoretical framework. Literature review covers a variety of texts that the researcher found relevant to the study while theoretical framework covers only one theory.

2.1 Part A: Literature review

The literature carried herein covers Sesotho texting amongst married Basotho people in the Maseru district in Lesotho. The following will be dealt with;

- Definition of text message,
- A short history of text message,
- Socio-cultural roles,
- Emotional roles,
- Effects of texting
- The positive effects
- Negative effects and
- Sesotho texting as a mode of communication.

Literature review will also comment on the status of texters and their knowledge about text messages. These materials are relevant to the study in the sense that they are related to Basotho married people who use Sesotho texting as their mode of communication.

2.1.1 Definition of text message

SMS is an acronym of “short message service”, also known as text messages, text messaging, mobile text messages, texting, or g-mail (Chiad, 2008:01). Pettigrew (2007:01) writes about Americans in his paper titled ‘Text messaging and connectedness within close interpersonal relationships’. He elucidates texting as asynchronous text based technological mediated discourse that peruses simple sentences structure for communication. His definition is relevant to this study since there is also the use of such simple sentences for communication in this study. From another angle, however, Pettigrew’s explanation differs because in this study in that some communication among Basotho are made using only a word rather than sentences. In addition to Pettigrew’s assertions, Geertsema et al. (2011:475) state that text message is a short message service (SMS) more popularly known as text messaging, developed as an initial by-product of the cell phone industry. In this regard, a developing country like Lesotho, SMS is still the most used technologically mediated communication tool. Most Basotho rely heavily on this mode of communication since it is the most affordable and accessible to people stationed in settlements marked with being under resourced.

The term text messaging or just ‘texting’ refers to the brief typed messages sent using the Short Message Services (SMS) of mobile/ cell phones, Personal Digital Assistants (PDAs), smart phones or web browsers, Thurlow & Poff (2011:01). In this regard, married Basotho people in the district of Maseru in Lesotho use their cell phones to send typed messages to people around them.

2.1.2 A short history of text message

Most of the literature review would revolve around the works of Klein (2012), Pettigrew (2007), Tagg (2012) and Chaka (2016) because they have researched and written on this subject. However, some scholars who have written on this subject like, Winkel (2010), Gulushkin (2003), Gera & Chen (2003), Reid, D and Reid, F (2004), Gamble,

and Gamble, M. (2009), Doring & Christine (2004) and LoBueno (2013) were also reviewed. Pettigrew (2007:01) writes about Americans. He posits that texting globally is traced from the late 1990s, text messages emerged in 1995 (the phenomenon termed SMS (short message services) or simply texting is developing rapidly since its mainstream introduction in 1995. Late in 1990 (1999) people began to use text messages but later for extra-marital affairs – mobile phones. Extending on this statement, Pettigrew (ibid) asserts that modern technology plays a major role in conveying messages hence text messages are becoming an increasingly common way of communication among the people around the world.

His view is in line with the present study because it is likely that Basotho have a certain problem. Therefore, this will shed some light whether the same thing happened to Basotho married people because they are part and the parcel with the people around the world, irrespective of cultural background and linguistic background. Pettigrew's views will help this study in responding to following question 'Do you usually use SMS?' that is, the views will help in providing expected responses from the questionnaires and interviews about whether married people usually use texting or not. They are also more important because they explain why and how married Basotho people in the Maseru district in Lesotho use texting. These views will also help this study in relation to what was to expect from the types of responses the participants provided to the above questions. Pettigrew talks of texting generally and not specifically texting regarding married couples as stated by this study. Pettigrew does not mention friends in his study while this study acknowledges that married people text their friends. Lastly, Pettigrew's line of study differs from this study because it is on the Americans in America while this study specifically deals with a different locality that is Basotho in the Maseru district in Lesotho.

Klein (2012:01) writes about Americans. In the opinion of Klein (ibid) text messaging is one of the foremost means of communication in today's society and has become a primary medium used in romantic and sexual correspondence. As a result, texting has nearly obscured earlier forms of relational communication such as the written word (Klein ibid). Klein (2012:01)'s view helps this study in responding to the following

questions 'why do married people use texting' and 'how do married people use texting'. That is, it helps in providing expected responses from the questionnaires and interviews about why and how married people use texting.

In the same view, Hogan, B., Gilbert, E., Leckington, M. & Morris, C. (2012:01) write about effects of texting. They indicate that in today's day and age, almost everyone in our society has and uses a cell phone. Hogan et al. further state that most of those who use cell phones also use the SMS text messaging. Hogan et al. (ibid)'s assertions are relevant to this study in that most Basotho people have and use cell phones.

Gera and Chan (2003:10) postulate that in less than a decade, the use of mobile phone text messaging has become prevalent, particularly among teenagers and young adults. Largely Perry and Lee (2010:63) in their paper explain that although text-messaging capabilities have been available on mobile phones since the early 1990s, it was nearly a decade later that SMS use mushroomed.

This is relevant to this study because texting is prevalent among Basotho nowadays especially married people in Lesotho. Perry and Lee (ibid)'s views help this study in providing the expected answer from the questionnaire and interview about the following question 'Do you know anything about SMS? If yes, how did you know about it?' It is worth noting that texting is not only prevalent among teenagers and young adults only, but also among married people whether newlyweds or those married for years. Perry and Lee's work looks at texting in general in the developing world not specifically texting regarding Lesotho as will be highlighted by this study. It also looks at texting in institutions such as university while this study is basically on the institution of marriage irrespective of educational level.

2.1.3 The socio-cultural roles

According to Fairclough (2010:458) social practices include activities, subjects (endowed with representations, knowledge, beliefs, values, purposes, and attitudes), social relations, instruments, objects and time and place. Fairclough's view (ibid) is

compatible with Smagormksy 's (2001) view cited in Wheeler (2010:05) that culture is recurring of social practices and they are artefacts that give order, purpose and continuity to social life. Fairclough further states that culture is a 'signifying system' constituted as articulation of representations, values and identities. These notions are embedded within texting and as such validate the socio-cultural roles of texting among married people. In relation to this study, the researcher looked at what texting does to the couple, what people do in texting, and how married people communicate through texting. As such Fairclough's views help, determine what is relevant and irrelevant as far as texting is concerned among married Basotho people in the Maseru district in Lesotho.

Tagg (2012:193) explains texting as primarily phatic. He looks at its phatic role (in that it is concerned with fulfilling a social or interpersonal function rather than conveying information) in married people. According to her, texting forms bonds between speakers therefore, texting fulfils a largely interpersonal function; that of acknowledging and consolidating a social relationship. Tagg (ibid) further indicates that text messages are sent from one individual's mobile phone to another and the individual in question tend to be intimately related friends, family members, colleagues or classmates. She also states that rather than being an interruption or destruction, it is part of people's everyday lives. Tagg (2012:01) states that texting does not require one to sit at a computer. It is used alongside other means of communication. Tagg's work relates well to this study because married people text their friends, family members and their colleagues, and they also text their co-workers. Tagg's study deals with the different locality; as he focuses on Americans while this study focuses on Basotho of Lesotho. Furthermore, Tagg talks of texting generally and not specifically regarding married people while this study focuses on married people. His view is related to this study to some extent; because some Basotho use texting not only for interpersonal purposes but also for conveying important information. This is in connection with this study because texting develops relationship between married people. Even though these roles are American, married Basotho cannot be exceptional hence, marriage is a global phenomenon. Tagg's paper is very important as it unearths why, how couples use texting, and thus justifies that texting can be

socially good and bad in marriages, and that married people use texting in different ways for different purposes.

2.1.4 The emotional roles

Chaka (2016:03) writes about South Africans in his paper titled 'gender, identity and language use in web discussion forum and mobile phone text messages'. He laments that emotive language expresses feelings, moods and attitudes such as happiness, excitement, anger ..., flirting, joking and insulting. According to Chaka(ibid) emotional roles in texting often include the following:

- (a) Disclosure of personal information. He states that 'both genders engage in intimate topics and they employ passive and cooperative language similarly.
- (b) Emotive features. He states that females tend to employ emotions than males mainly because males use less expressive language. He argues that emotive language can be used to express feelings, moods and attitudes such as happiness, excitement, humour, sarcasm, anxiety, anger appreciation and gratitude. He further states that emotive language can be used for apologizing, flirting, joking and insulting. Chaka (ibid) also explains the type of language men and women use in texting. In this study, the couples' feelings are going to be discussed as far as texting is concerned. Chaka's study is related to this research as it explores the emotional roles which this study intends to discuss. Chaka's paper differs from this one because it does not deal with texting in marriage institution but from gender lens. He further differs from this study because he uses web discussion not cell phone communication therefore still leaves a gap for the pursuance of this research.

In addition to Chaka's study, Lobueno (2013:06) states that women reported that when texts are used to offer apologies, make decisions or resolve differences, it reduces attachment, stability and happiness in the relationship. She points out that frequent texting was associated with lower relationship quality. These assertions of Lobueno correlate with this study because they provide us with reasons why married people become emotional in texting. On this aspect of emotional roles Tagg (2012:02) states

that text messages can be heartfelt, expressive and chatty and thus sustain friendships and convey complex emotions. Tagg (2012:122) further states that texters draw on a set of emotions to indicate their stance in relation to the content of text messages and how it should be interpreted. Tagg's views help this research in that it explains emotional roles of Basotho as far as texting is concerned.

Pettigrew (2007:02) points out text messages are affecting marriages around the world negatively in a social and emotional way. He does not explain this role in relation to Basotho but to the Americans and this leaves a room for researcher to deal with topic among the Basotho.

2.1.5 Effects of Sesotho texting

In relation to the effects of texting on married Basotho people, the study focuses on the positives and negatives of texting on married Basotho.

2.1.5.1 The positive effects

Winkel (2010:173) writes about Americans. He states that text messages are primarily positive, in that they bring people together, create a sense of commending through "smart phone or net war" which creates "people power", and substitute a voice in a situation where communication is not good. This work of Winkel helps in citing positive functions and also shows how people use texting which corresponds to one of the aims of this study, 'how married Basotho use texting.' It also has some relationship with this study because it confirms that texting is positive. From another angle however, Winkel bases his study on business while the present study focuses on marriage. Winkel looks at texting from the American perspectives while this research looks at it from Basotho in the Maseru district, Lesotho perspectives. Again it is not only through smart phones that people text as indicated by Winkel, but also through every cell phone as it is done by Basotho.

LoBueno (2013) writes about couples. He focuses on positive impacts of texting. He states that 'they offer romantic partners an extra opportunity for intimate communication, a chance to send sweet things to each other, keeping the connection tight.' LoBueno (ibid) extends by saying, among couples at the age of 18-25 (in committed relationships) both men and women said that when they read texts expressing affection, it enhanced their relationships. She further states that texting can increase the feeling of connection in a relationship, if they are used in a purposeful way, and it can be a great tool for communicating. The two questions are well addressed by LoBueno here; 'How do married Basotho in Maseru use texting?' 'Why do married Basotho in the Maseru district in Lesotho use texting?' This work of LoBueno (ibid) also help in response to this question; 'Write some of the points you usually talk about'. LoBueno emphasises on how and why married people should use texting and therefore helps with the sub aims of this study; to clarify 'why' and 'how' of the roles and effects of texting on married Basotho in Maseru, Lesotho. It also helps what to expect from the participants' responses in relation to the above questions. LoBueno's work relates well with the research because he defines the positive impacts of texting in married people which, are the expected responses from questions like; 'what are the positives of texting on married Basotho in Maseru, Lesotho'. On the other hand, LoBueno differs from this study in that he talks about romance in partners while this study is on married people. LoBueno's study also differs from the current study in that he looks at Americans while this study looks at Basotho in Maseru, Lesotho.

In addition to the positive impacts of texting, Doring & Christine (2004:04) write about Americans. They state that text messages are being used to commence advance, maintain or otherwise impact Interpersonal relationships. Doring & Christine (ibid) further state that text messages are the cheapest means of communication. These feelings of Doring and Christine are in line with the research because they show the roles of Sesotho texting that will be discussed in order to explore the socio-cultural roles of texting among married Basotho in Maseru, Lesotho. Doring and Christine also explain why married people use texting that is one of the aims stated by this study.

According to Pettigrew (2007:11) SMSs are cheaper, quicker and more convenient than other communication vehicles in that they have ability to communicate information that people did not want others to hear. Lastly, Pettigrew (ibid) mentions the content of text message. He states that the content of text message sent among

their respondents involved gossip, plans for an upcoming weekend, details of their activities the previous evening, and fine-tuning details regarding forthcoming informal meetings. Pettigrew's views are relevant to this study in that they state the positive impacts of texting as stated by the study. They also help this study in responding to the following question '*Write some of the points you usually talk about*'. Thus, this helps in providing the expected responses from the questionnaires and interviews about what married people talk about in texting. Therefore, they help the study to explore and describe the positives of texting as is the intention of the research.

2.1.5.2 The negative effects

Pettigrew (2007:02) states that it has been argued by many scholars that messages have improved people's lives; however, some marriages have been badly affected by text messages. He argues that text messages are impacting marriages negatively in a social and emotional way. Pettigrew's paper relates well with this study because it addresses the negative roles of texting in married people that the study investigates. It also confirms that texting has a negative impact in marriages as it is highlighted by this study.

Lenhart and Macve (2014:02) state that some couples quarrel over the use of text messages and have had hurtful experience caused by the use of technology. They also state that internet users in a committed relationship have had arguments with their spouse or partner about the amount of time one of them was spending online. They further state that cell phone owners in a marriage or partnership have felt that their spouse or partner was distracted by their cell phone when they were together. Furthermore, Lenhart and Macve (ibid) state that they have gotten upset at something that they found out their spouse or partner was doing online. Their work relates well with this study because it addresses the effects of texting among married people that this study investigates. In addition to the above negative impacts, Klein (2012:02) states that text messages provide a written record of communication and they provide evidence of secrets or indiscretions. She further states that texting has a high risk of misinterpretation and ambiguity. Her views are very important to the research because they expand on the negative effects of texting thus they will help the researcher

elaborate on the negative roles and effects of texting among married Basotho. Her views also help what to expect from the responses of participants on the following question; 'What are the negative impacts of texting', 'Are you free to text? If yes, why are you free? If no, why are you not free?', 'Do you allow your spouse to read your SMS?' If yes, why do you allow him? If no, why do you not allow him or her?'

In line with these negative roles, Baruch (2001:12) quoted by Galushkin (2003:04) emphasizes that a lack of non-verbal communication and a lack of immediacy of response weaken social influence with social anonymity caused by the depersonalizing of technology.

Furthermore, he argues that although a message can be delivered, body language, gestures and other essential communication facets are lost. He further argues that the receiver in SMS lacks cues such as eye contact and body language, which assists in assessing whether or not a message is sincere. This work of Galushkin is relevant to this study in that it elaborates on the negative impact of texting and it addresses texting in the institution of marriage. In the same view LoBueno (2013:03) asserts that electronic communication is a powerful tool that can have effects on relationships that partners may not appreciate. Moreover, people do not see the impact that the text is having so they tend to think little of its consequences, but it is easy for the sender to be removed from that when they are just sending text and that text message is not a good way for partners to discuss important relationship conversation. When addressing the negative impacts of texting; LoBueno bases herself on men and argues that an argumentative or harmful text certainly does have an impact on the recipient. She further indicates that frequent texting of both men and their partners were actually associated with lower relationship satisfaction. He (ibid) further cites that cell phone users in marriage or partnerships report that their spouses or partners were disturbed by their cell phone when they were together. She states that SMS in particular does not guarantee the user's ability, which can cause anxiety and misinterpretations, i.e.; someone in the office, can use another person's desk or phone.

Lobueno's work helps this study because it touches on the misinterpretation of the text messages resulting in a consequence of irrelevant message that was intended for the

receiver. It is likely that even among the married Basotho text messages may be misinterpreted.

2.1.6 Sesotho texting as a mode of communication

Gamble and Gamble (2009:10), write about communication in their paper titled 'communication works.' They explain text message as the context of communication act. They lament that communication is the key to all relationships thus communicating effectively can determine the success or the failure of a relationship whether it be a couple that has been married for years or newlyweds. They further state that communication is extremely important in a marriage. These views of Gamble and Gamble (ibid) help this study in responding to the following questions; 'what are the effects of texting in married Basotho people? That is, their study helps in providing expected responses from the questionnaires and interviews about the effects of texting in married Basotho people. These assertions are in a way, related to this study in that Basotho use texting as one of their means of communication and it has been through texting that some Basotho marriages have been successful and unsuccessful.

On this point, Gulushkin (2003:04) writes about text Messages. He emphasizes the importance of communication in his paper about communication works. Gulushkin (ibid) states that for communication to be successful, both the sender and receiver must mutually agree that the receiver has understood the message and adjusted accordingly. He further indicates that written message would be easier to use for communicating negative feelings. He states that if information is emotionally laden the receiver may have time to think before responding immediately. These Views of Gulushkin explain texting as a means of communication which, this study explores and describes; therefore, it helps this study to explain how texting is used as a means of communication among married Basotho in Maseru, Lesotho. His views are of great importance because they correspond to the rationale of this study; to contribute to the existing knowledge on the roles and effects of texting as a mode of communication in the context of marriage.

In view of the above, Gay Lentiti & Sturgill (1999:20) cited in Galushkin (2003:04), states that for communication to be successful, both the sender and receiver must mutually agree that the receiver has understood the message adjusted accordingly. Written messages would be easier in communicating negative feelings. They further state that if information is emotionally laden the receiver may have time to think before responding immediately. This is very important to the study because it emphasizes on the good use of texting that is one of the objectives of this study. Therefore, as much as its contribution is of great importance, it still leaves a gap to be filled by this study which intends to go deeper into texting as a mode of communication among married Basotho in Maseru district, Lesotho. In view with the above assertions, Tagg, (2012:196) emphasizes the social status of texters by referring to Ekanjume's work (2009) on text messages. She states that Ekanjume writes about text message on staff members of National University of Lesotho. She explains that Ekanjume was touching on the point of respelling. She gives the following example as one of the members of the said University's staff members text which reads as follows; *'hw s d fmly? My lv 2 them an c u 18ta'*. She states that most studies of text messages written (at least in part) in English claim some similarities with the findings of research in other contexts in terms of the way that texters respell. These respelling can be seen as emerging from similar orthographic principles and constraints, (Tagg, 2012:196). It is worth noting that people have their own way of spelling words and those words convey meanings. These assertions on respelling are as associated with this study in that they show how educated people respell their texts. According to Tagg (ibid), educated people prefer English in texting and have their own way of respelling. This work also helps to explain how educated married Basotho people in Maseru district, Lesotho use texting as their mode of communication. It also helps build some recommendations on the use of texting which this study is going to recommend.

2.2 PART B: Theoretical framework: Textual analysis

This section describes and explains the role of texting among married Basotho people using the theory of textual analysis. This section covers the definition, purpose, approaches and its application to the study.

2.2.1 Textual Analysis

Frey, Botan, & Kreps. (1999:140) define textual analysis as the method of communication researchers use to describe and interpret the characteristics of a recorded or visual message. Singamperry (2011:01) defines textual analysis as a means of identifying, studying, classifying and measuring specific variables as they interact within instructional learning situation while McKee (2003:01) defines textual analysis as a way for researchers to gather information about how human beings make sense of the world. On the one hand, Halliday and Matthiessen (2004:23) define textual analysis as any instances of language, in any medium, that makes sense to someone who knows the language.

From these definitions, one realizes that textual analysis is about interaction of human beings with one other. One of the means through which married Basotho interact is through texting and as such the roles of text messages among married Basotho will be discussed in line with their positive and negative effects. Historically, there are two laboratories dedicated to Interaction Analysis: the first operated at Michigan State University (MSU) between 1975 and 1988. Subscribers were particularly concerned with the study of human-machine interaction, collaborative design practice, and the situated nature of skill and knowledge acquisition (Jordan, Brigitte and Henderson, 1999:39).

Grimes (2007:45) states that textual analysis emerged in the late 1990s as data mining or just as text mining. He points out that text analytics as a technology has its roots in linguistics and data mining; but in recent years, it has broken out of the lab into the wider analytics world first via extensions to data mining workbenches and more recently in the form of term-extraction and analysis interfaces. Grimes (ibid) points out that early approaches would treat a text source as a 'bag of words'. They evolved to use basic, shallow linguistics to handle variant word forms such as abbreviations, plurals and conjugations as well as multi-word terms known as n-grams. He further states that basic analysis might count frequencies of words and terms in order to carry out elementary functions such as attempting to classify documents by topic.

Frey *et al* (1999:128) point out that the main purpose of textual analysis is to describe the content, structure and function of the messages contained in texts. Jordan *et al* (1995:39) explain more on the purpose of textual analysis and state that it investigates human activities such as talk, nonverbal interaction, and the use of artefacts and technologies, identifying routines practices, and problems and the resources for their solution. This theory will describe and interpret the roles played by Sesotho text messages among married Basotho in Maseru district, Lesotho. With regard to the content of text, of married Basotho in Maseru, Lesotho, this theory will help in explaining why married Basotho in Maseru Lesotho text and the topics they engage in texting. With regard to the structure of text messages among married Basotho in Maseru, Lesotho, the theory will help in interpreting the words and sentences used by married Basotho living in Maseru, Lesotho on texting. With regard to the function, the theory will help in explaining the roles texting plays among married Basotho in the Maseru district in Lesotho.

Frey *et al* (ibid) state that there are two general categories of texts; they are transcripts of communication (recordings) and outputs of communication (messages produced by communicators). The theory will deal with the outputs of communication, that is, the messages produced by communicators. The participants will be asked to produce some of the messages that had an impact on their marriages, in particular, messages that changed their marital life either positively or negatively.

According to Frey *et al* (ibid), there are four major approaches to textual analysis and they are: Rhetorical criticism, Content analysis, Performance studies and Interaction analysis. Rhetorical criticism: a systematic method for describing analysis, interpreting and evaluating the persuasive force of messages with embedded criticism texts. Content analysis: it is used to identify, enumerate and analyze occurrences of specific messages and message characteristics embedded in texts. Performance studies: the process of dialogue engagement with one's own and others' communication through means of performance.

Interaction analysis: scholars view interaction as a complex accomplishment that requires much knowledge on the part of individual communicators and the ability to coordinate with others. As an approach of textual analysis, this study focuses on an interaction analysis that requires much knowledge on the part of individual communicators and the ability to coordinate behaviour with others. Interaction Analysis is a method for the empirical investigation of the interaction of human beings with each other and with objects in their environment (Jordan et al., 1999:39). Again interaction analysis is an interdisciplinary method for the empirical investigation of the interaction of human beings with each other and with objects in their environment (Jordan *et al*, *ibid*).

According to Frey *et al* (1999:129), the most appropriate approach of textual analysis to this study is interaction analysis since it is concerned about human beings. This approach will be used to analyse texting among married Basotho in the Maseru district in Lesotho. Interaction analysis will help to address a holistic picture of texting among married Basotho living in Maseru, Lesotho in that it reveals their behaviour, culture, experiences, perceptions and their marital relationships. Therefore, the study is going to show Basotho's attitude, knowledge, believes and social status in relation to this theory as the study focuses on marriage institution that is cultural and behavioural.

2.2.2 Application of the theory

According to Frey *et al* (1999:129), in the application of textual analysis, the scholars view interaction analysis as a complex accomplishment that requires much knowledge on the part of individual communicators and the ability to coordinate behaviour with others. Interaction analysis addresses the following aspects; characteristics, functional requisites and functional nature of messages exchanged during interaction focus on the purpose of each communicator's moves and the relationship between the conversant moves. In relation to characteristics of texting, Frey *et al* (*ibid*) state the "Types of topics that people talk about". This is in line with Jordan *et al* (1999:40) when they state that interaction analysis investigates human activities such as talk, nonverbal interaction, and the use of artefacts and technologies, identifying routine practices and problems and the resources for their solution. The theory will be used to

analyse the topics married Basotho in the Maseru district in Lesotho text about; therefore, the respondents will be expected to respond to this question; *what do you text with them?* Again, under characteristics interaction analysis deals with “The purposes of specific actions and utterances in an interaction”. Frey *et al* (1999:129). This characteristic will help the study to explain two of its minor questions; *why does texting affect relationships of married Basotho in the Maseru district in Lesotho?* And, *how does texting affect relationships amongst married Basotho in the Maseru district in, Lesotho?* The theory will also be used to analyse the actions of married Basotho in Maseru, Lesotho taken as the result of text messages they receive or read from their spouses’ phones therefore they will be expected to respond to this question; what is your attitude towards text messages sent to your spouse’s cell phone? The theory will help in analysing the effects of texting on married Basotho in the Maseru district in Lesotho, as the respondents will be expected to show how they are affected by texting. It will also help the study to come up with the positives and negatives of texting that are the main aim of the study.

Furthermore, Frey *et al* (1999:45) mention that functional requisites serve as one of the aspects of interactional analysis. They state that thorough and accurate assessment of the positive qualities or consequences are associated with alternatives. About functional requisites, the theory will analyse the positives of texting. This aspect will help analyse the positives of texting among married Basotho in Maseru, Lesotho. Again, under functional requisites Frey *et al* (ibid) state that thorough and accurate assessment of the negative qualities or consequences are associated with alternative choices. Concerning functional requisites, the theory will analyse the negatives of Sesotho texting as a mode of communication. Therefore, this approach will help analyse the negatives and positives of texting.

With regard to Frey *et al* (ibid)’s functional nature of messages exchanged during interaction focus on the purpose of each communicator’s moves’ the study will analyse the effects of texting and try to answer the following questions; what is the purpose of the sender? How does the reader talk about it? How does it affect the reader? Therefore, what does texting do to Basotho marriages in Maseru, Lesotho? What is

the reaction of the spouse when the other receives the text? With regard to relationship between conversant's moves the theory will analyse how married Basotho in Maseru, Lesotho talk to each other, explain if they are free to read each other's texts and state why they are free or not free. The above aspects are of vital importance to the analysis as they will help the researcher to reveal the characteristics, functions (roles), topics of text messages on married Basotho living in the Maseru district in Lesotho. They will also help the study with the effects of texting.

Most interaction analysts go beyond description to study the ways in which interaction is related to significant input and output variables, (Frey *et al*, *ibid*). They mention the following as variables; the effects of socio-demographic characteristics such as gender or race, personality traits, loneliness, need for privacy. With regard to the effects of socio-demographic characteristics, such as gender or race the study will focus on how different genders view texting and how they are affected by texting. (The socio-cultural role of texting among married Basotho residing in Maseru, Lesotho).

Texting is human and as such, human nature of texting will be addressed by the theory. Therefore, with regard to personality traits, the study will look at the emotional role of texting among married Basotho in Maseru, Lesotho, that is, how people feel about texting, their moods and their attitudes towards SMSs sent to their spouses. Texting is private and as such, people have right to privacy. Frey *et al* (1999:46) state loneliness; need for privacy as one of the aspects of texting. With regard to this aspect, the study will emphasize on the importance of confidentiality and the respect of one's privacy.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter presents data collection. The study employed questionnaires and face-to-face interviews that formed the foundation of the study. It also presents sampling and analyses data.

3.1 Research design and methodology

This study employed qualitative research design. Bendassolli (2013:07) states that qualitative approach helps researchers to understand people, social and cultural context within which they live. In this study, the researcher looks at married Basotho people in the Maseru district in Lesotho looking in-depth at how their cultural background and social experiences are influenced by their texting mode. The selection of this method is of paramount importance to the study in that texting is a social and cultural phenomenon as well as a mode of communication that this study intends to investigate.

Rakotsoane (2012:21) states that qualitative research is a field of inquiry that crosscuts disciplines and subject matters. It involves an in-depth understanding of human behaviour and the reasons that govern human behaviour. Rakotsoane's definition relates well with this study because it helps the study to have an understanding of married Basotho in Maseru people's behaviour towards texting and why they behave the way they do.

Ndlovu (2013:244) defines qualitative research as an inquiry process of understanding in which a researcher develops a complex, holistic picture, analyses words, and reports detailed views of informants and conducts the study in a natural setting. In view with this explanation, the study was conducted in the place comfortable for the participants; that is, the place in which they were relaxed and felt free to ask and

answer the questions. Some interviews were held in offices while others were held at home. The researcher asked the participants questions based on their understanding of text messages. Ndlovu (ibid) further reiterates that qualitative research is done by means of analysing people's perceptions, attitudes, understanding, knowledge, values, feelings and experiences with the aim to approximate their construction of the phenomenon. This statement relates well in this study in that the responses of the participants revealed the perceptions, attitudes, knowledge, feelings and experiences with regard to texting among married Basotho. Based on the focus of the study, it could be stated that positives and negative of texting are the main aim of the study and they relate to attitudes, knowledge and experience, emotional roles relate to feelings, and mode of communication relate to values of married Basotho in Maseru, Lesotho addressed by the study.

This study employed qualitative research because it sought to understand participants' experiences directly from the comfort of their natural settings, where their actions will be motivated by the comfort of being familiar with the surroundings. The researcher sought the participants' experiences with regard to the phenomenon of texting in an effort to understand reasons governing its use and how the prevalence of texting affects their marital lives.

3.2 Case study

Case study is used to gain a depth understanding replete with meaning rather than confirmation. Mouton (2008:44). The case study will be used to enable the researcher to gain a holistic and meaningful characteristic of life events. That is, the main questions and sub-questions of the study will be addressed such as "what", "how", and "why". Case study method played a vital role in this study because it helped the researcher to come up with the views and the experience of married Basotho in Maseru, Lesotho as far as texting is concerned.

3.3 Data collection

Semi-structured questionnaires and interviews were used as the foundation of the study. First, the questions were written in Sesotho, the language known to the participants. The second method of data collection was that of interviews in which the researcher spoke to the participants face-to-face. It was essential especially to those who did not want to provide their responses in writing. Texts messages were used as the third data collection method.

The following are text messages collected from the participants.

Extra-marital affair messages

a) *Moratuoa oa ka kea u rata*

(I love you sweet)

b) *E mong oa linyatsi tsa hae o ne a mo kopile likobo.*

(One of his extra-marital partners had asked for sex).

c) *Ke utloisisa boima boo u leng ho bona, u tsebe hore kea u khathalla, ntse ke u rata haholo.*

(I know the pain you are going through, I will always be there for you, I love you.)

Child out of wedlock¹

d) *E ne e le molaetsa o mo hopotsang ho tlisa chelete ea sapoto ea ngoana ea mo entseng ka ntle.*

(It was a message reminding about the support of his child out of wedlock)

Appointments

e) *U hokae ke u emetse pela fruits and veg*

(Where are you, I am waiting for you at the fruit and veg)

About work

f) *Hola u lekane le tlou*

(a happy birthday wish).

About marriage

p) *Lerato la ka*

(My love).

Married people not living together text messages

g) *Ke u hlolohetsoe*

(I miss you)

h) *Robala ha monate ntse ke u rata*

(Good night and I love you).

3.3.1 Questionnaires

According to Rakotsoane (2012:50) questionnaires are a set of questions to be answered by respondents, through either face-to-face interviews or self-completion, as a tested, structured, clearly presented, and systematic means of collecting data. Rakotsoane further states that questionnaires are good methods of data collection when there is a need for a particular class of people to be questioned.

There are many different types of questionnaires and this study used semi-structured questionnaires utilizing open questionnaire. According to Jegede (1999:131) open-ended questions include questions or statements that require free-range of responses. In this type of questionnaire, the respondents are not restricted in any way to a particular type of responses (respondents and participants are used interchangeably throughout the study). In relation to open questionnaire, participants were given a chance to air their views. This was done so that the researcher could get a wide range of responses from the participants and therefore add more on the study. The researcher used the questionnaire because they have a low cost of data collection and they have ability to reach respondents who live at widely dispersed locations Rakotsoane (2012:50). The researcher was able to meet many people in a very short time. It did not cost the researcher a lot of money to produce the questionnaire; the researcher only paid for printing them and it was an affordable price. This technique was easier and relevant to the study because it enabled the researcher to formulate the topics relevant to the study (they will be discussed later) therefore the study was able to come up with the views and experiences the married Basotho people. Questionnaire like other forms of data collection have some disadvantages but they were the best suitable data collection method for this study.

3.3.2 Face- to- face Interviews

Lues (2001:87) defines interview as a two-way conversation in which the interviewer asks the participant questions to collect data and learn about the ideas, beliefs, values, opinions and behaviours of the participant. In relation to behaviours the researcher learnt Basotho's attitudes towards texting. The researcher also learnt Basotho's experiences of texting in relation to opinions. In relation to values the researcher learnt why and how they use texting. Rakotsoane (2012:52) put forward that interview is a face- to- face meeting between two or more people where an interviewer asks questions to obtain information from one or more respondents. With regard to Rakotsoane's explanation, the researcher gathered all the necessary information about texting amongst married Basotho.

Rakotsoane (2012:53) posits that interview provides raw data and gives additional information to the study. It also has a higher response rate; it offers the opportunity to correct misunderstandings, to carry out observations and ratings while controlling for incompleteness and for answering sequence. In this study, the researcher had an opportunity to probe participants on the topics structured during the interview. Rakotsoane (ibid) further states that semi-structured interview is a type of interview which uses a qualitative data. Therefore, people's experiences and views were described and explained qualitatively.

There are many types of interviews but the semi-structured interviews were the best suitable data collection method for this study. According to Nieuwenhuis (2006:87) in this type of interview, questions are detailed and developed in advance, much as they are in survey research. The researcher chose semi-structured interview because it allowed for the probing and clarification of answers and it identified the line of inquiry.

3.4 Population

Jegede (1999:114) indicates that population can be seen as an arbitrarily group. It is that universe to which the investigator wishes to make generalisation. In other words,

population is the totality of all the observations that an investigator is concerned with. Because of large Basotho population in Maseru, Lesotho, the researcher would not have been able to attend to everyone. For this reason, the number of participants which were to be included in this study had to be limited to a more manageable and accessible number.

3.5 Sampling

According to Jegede (1999:113) "Sample is an only integral part of the group, it is a manageable unit drawn from population". This study only used a manageable number of participants. Participants forming part of this investigation are inhabitants or constituents of Maseru district. Participants have shared gender parity. According to Lues (2001:79) sampling refers to the process used to select a portion of the population for the study. Lues (ibid) further states that qualitative research is generally based on non-probability and purposive sampling rather than probability or random sampling approaches. Sampling decisions are therefore made for the explicit purpose of obtaining the richest possible source of information to answer the research questions. In this study, purposive sampling was selected to answer the research questions.

3.5.1 Purposive Sampling

Purposive sampling technique, also called judgment sampling, is the deliberate choice of a participant due to the qualities the participant possesses (Etikan Ilker *et al.*, 2016:1-4). Ndlovu, (2013:245) explains that purposive sampling selects participants of the study among a selected target population, because of some defining characteristics that make them the holders of the data needed for the study. For the purpose of this study the defining characteristics relate to the purpose of selecting particular respondents as against others. The participants were selected based on the following reasons; 1) because they were married but not living together, 2) live or stay in the district of Maseru, in Lesotho, 3) they have cell phones 4) they use texting as one of their modes of communication and 5) they were aged between 18 to 50 years.

3.5.2 The size of sample

Lues (2001:79) states that qualitative research usually involves smaller number than quantitative. Jegede (1999:115) states that the number of observations in the whole population is called the population size. The sample size for this study is ten people: five males and five females from urban areas. They came from different socio-economic levels.

3.5.3 Sampling procedure

Jegede (1999:114) defines sampling procedure as the choice of a sample. He explains that it becomes necessary when the researcher realizes that he is interested in a large population to which he wants to make inference. He further explains that for economic reasons, time constraints and accessibility factors the researcher might be forced to deal with a small group. Carried in Jegede's statement are factors considered as the researcher recruits her study sample.

To make the work of the researcher easy for recruitment, the researcher met the organizers of two social groups in the Maseru district in Lesotho and talked to them about her topic, its aims and objectives. It was easier for the researcher to recruit participants while they were together. The two groups were namely; *Pitiki* (women's gathering where they discuss marital issues) and *Khotla Lesotho* (men's gathering where they discuss marital issues). The researcher asked the organizers for a slot during one of their gatherings to talk to married people about her study. This is evident in appendix C1 and C2. They agreed and the researcher met the married people on the set date and time. The researcher had agreed with the organizers before the meeting starts that she would like to inform the married people about her study and ask to meet those interested after the meeting. The organizer introduced the researcher to the participants and they agreed to talk to her after the meeting. Only urban people were asked to meet the researcher because it would not be easy for the researcher to meet the participants in a village.

Approximately six hundred people attended the social meeting on that day but only hundred and five responded to the researcher's request. The researcher explained the aims and the objectives of the study and asked to see those who would like to participate. Only fifty-eight (58) indicated that they would like to participate, they remained behind. The researcher wanted ten participants because it is a manageable number. This number (58) was recruited to leave space for those who might decline. The researcher explained to them about consent forms. The participants were then told about the questionnaire and the interview and were asked to choose from the two. Thirteen chose interviews (8 females and 5 males) while forty-five chose the questionnaires (twenty females and twenty-five males). They were twenty-eight females and thirty males. The researcher took their contacts numbers for making appointments for time to collect the questionnaires and to inquire about the interview. The researcher agreed with participants to bring the questionnaires during the next gathering, which was the following month (October 2016). Finally, the researcher was able to collect fifteen questionnaires out of the forty-five questionnaires that were given to the participants. The researcher screened the questionnaires and came up with the best seven; they were three (3) females and four (4) males. For the questionnaires, the best here meant the questionnaire which had more answered questions or which its questions were all answered and were suitable for the study. It also meant the questionnaires, which its answers were comparatively clearly defined.

In relation to the interviews, the researcher agreed with participants to come for interview at their place of comfort. The participants were interviewed in order to have different married Basotho's experiences and views on of texting. Thirteen participants came for interview. During the interview, the researcher talked with the participants face to face and transcribed the information word by word without disclosing the name of the participants. The interview was orally done and the researcher was attentive to the responses of the participants so that they can identify new emerging lines of inquiry that are directly related to the topic investigated by the study. The researcher was also aware that the responses of the participants explore and probe the topic investigated by the study. The researcher screened the interviewees and out of thirteen the researcher came up with the best three participants; two females and one male. They were chosen the best because they added more to the study, able to provide relevant information to the study and answered more questions if not all. Finally, the researcher

was able to come up with ten participants; seven answered the questionnaires and three were interviewed.

3.6 Demographic profiles of the respondents

When analysing the demographic profiles of the respondents, the researcher looked at their gender, educational status and their age. There were five males and five females. In relation to educational status, out of ten respondents; one male had LL. B, three had B.Ed.; they were one female and two males, one female with Diploma, four had secondary education; they were two females and two males and one female with primary education. In relation to educational status of married Basotho in Maseru, Lesotho, it seems that, people that are more educated use text messages. In relation to age, the youngest participant aged 18 and the oldest 48. The tables below represent the level of education and age of the respondents.

Table A, the level of education of the respondents.

Level	male	female
a) Primary	-	1
b) Secondary	2	2
c) Diploma	1	-
d) B ED	1	2
e) LLB	1	-
Total 10	5	5

Table B, represents the age of the respondents

Age	male	female
18-25		1
26-30	1	1
31-36	1	2
36-40	2	1
41-48	1	
Total 10	5	5

3.7 Ethical procedures and considerations

Bless, C & Higson-Smith, C & Kagee, A and Brink (2006:28) state that as the researcher engages in research process and data collection, techniques are developed, he or she has to consider whether his or her research procedures are likely to cause any physical or emotional harm to the participants involved in the research.

In attempting to protect human rights of the participants the ethical consideration was made and thus participants were assured of confidentiality. First, the researcher issued the participants the consent forms in which she identified herself to the research participants who took part in the study and identified her association with the University of the Free State. This is evident in appendix B1 and B2 Second, the aims of the study were written and consent was obtained from each participant, this is evident in Appendix A1 and A2. Their rights were also explained. They were also informed to withdraw from the study at any stage of the interview. The researcher shared the cultural backgrounds with the participants therefore the participants were highly respected. The form was in duplicate; one for the interviewee and the other the questionnaire. Third, the researcher used coding system in which the participants were identified by numbers. (Females were given numbers starting with **MF**, meaning Maseru Female while males were given numbers starting with **MM**, meaning Maseru Male) For example there are numbers such as **MM2** and **MF1**. They were informed that their information will be used in the analysis and interpretation of data and findings

but the researcher will use pseudo names. Participants were also informed that the researcher and the supervisor were the only persons to have access to the questionnaires and the interviews (transcripts). As for males the researcher asked for assistance from a male research assistant to assist with data collection with married men who did not want to reveal their secrets to the female researcher or could not be at ease with the female researcher with regard to such issues. This was done during a male social gathering, which is *Khotla Lesotho*.

In relation to the questionnaires the participants were at liberty to respond or not to some of the questions; therefore, the sensitive questions were put later in the questionnaires so that if participants decide not to answer them, at least they should have answered more questions. Some questions were answered through self-completion and also through face to face interview with those who sought help from the researcher. More participants completed the questionnaires by themselves and very few completed them with the researcher.

3.8 Data analysis

According to Neuman (2006:08) in a qualitative research, analysis proceeds by extracting themes or generalization from evidence and organizing data to present a coherent consistent picture. The researcher used discourse analysis for the interpretation of data.

3.9 Discourse analysis

According to Gee, (2005:105) discourse analysis is a broad term for the ways in which language is used in texts and contexts. He further states that discourse analysis is one way to engage in a very important human task. The task is this: to think more deeply about the meanings we give people's words so as to make ourselves better, more humane people and the world a better, more humane place. In view with this definition, this study analysed the Sesotho text messages collected from the participants. The

analysis looked at the intention of the sender and the meaning derived from the text messages. It also looked at the reader's perceptions about the message.

Based on the different roles played by Sesotho texting, several themes were evident from the interviews and questionnaires. This is evident in appendix A1 and A2. The themes were related to the roles of texting among married Basotho in the Maseru district in Lesotho. First, were socio-cultural roles and second, emotional roles. The third was on the effects of texting and the fourth was on Sesotho texting as a mode of communication among married Basotho in the Maseru district in Lesotho. The following were the questionnaire and interview items.

(a) **Socio-cultural roles:** this sub-topic investigated on the relationships and therefore participants were asked such questions like these:

(i) *Bonyane e ka ba nako e kae eo u qetang ho etsa melaetsa e mekhutšoane?*

(Approximately how much time do you spend on texting?)

This question sought to investigate how regular the respondents engage themselves in sending short message.

(ii) *U atisa ho etsa melaetsa e mekhutšoane? Haeba ho joalo hobaneng u atisa ho e etsa? Haeba ha ho joalo, hobaneng u sa atise ho e etsa?*

(Do you usually use SMS? If yes, why do you usually use SMS? If no, why don't you usually use it?)

This question investigated on the reasons for using SMS.

(iii) *U etsetsana melaetsa mekhutšoane le mang/bo-mang?*

(With whom do you text?)

This question was meant to provide the type of people they interact with in texting.

(iv) *U ngollana eng le eena/bona?*

(What do you text with them?)

The intention of this question was to obtain topics that they usually prefer when texting.

(b) **Emotional roles:** this sub-topic investigated on the feelings, freedom and attitudes of participants in relation to texting. With regard to the emotions, the following questions were asked:

(i) *Na u lumella mohatsa oa hau ho bala melaetsa ea hau? Ha eba karabo ke e, u mo lumella hobane'ng?*

(Does your spouse read your SMS? If yes, why do you allow him or her? If no, why do you not allow him or her?)

The intention here was to retain the information regarding the relationship of the respondents with their spouses and freedom of cell phone use between the respondents and their spouses.

(ii) *Na u kile ua bala melaetsa ea molekane oa hau ka ntle ho tumello ea hae? Ha eba karabo ke e, u e balile hobaneng? Ha eba karabo ke che, ha u e bale hobane'ng?*

(Have you ever read your spouse's text without his or her permission? If yes, why did you read them? If no, why did you not read them?)

This question aimed to establish the relationship between the behaviour of the respondents and their spouses regarding texting.

(iii) *U itšoara joang malebana melaetsa e mekhutšoane e romelloang motaleng oa molekane oa hau? (What is your attitude towards text messages sent to your spouse's cell phone?)*

This question investigated the feelings of the respondents with regard to texting, which are not their own creation, but from other people.

(iii) *N a u kile oa pheha khang le molekane oa hau ka melaetsa e mekhutšoane? Ha eba karabo ke e, e ne e bakoa ke eng khang eo? Ha eba karabo ke che, u nahana hore ke hobaneng le sa etsa khang ka melaetsa?*

(Did you argue over text messages with your spouse? If yes, what was the source of argument?)

The intention was to find out from the respondents the type of relationship they hold with their spouses with regard from texting.

(c) **The effects:** this sub-topic investigated on the positives and negatives of texting among married Basotho people. With regard to positive they were asked the following question.

(i) *Ke lintho life tse ntle tse tlišoang ke melaetsa e mekhutšoane lenyalong la hau?*
(What are the positives of texting on your marriage?)

The intention here was to find out how texting benefits respondents.

(ii) *Ke lintho life tse mpe tse tlišoang ke melaetsa e mekhutšoane lenyalong la hau?*

(What are the negatives of texting among married Basotho people?)

The intention here was to find out how texting brings discomfort or sour relations between the respondents and their spouses.

(iii) *Ke lintho life tse tsoetsoeng ke melaetsa e mekhutšoane lenyalong la hau?*
(What are the consequences of texting on your marriage?)

This question addressed problems married Basotho people encounter because of texting.

(d) **Sesotho texting as the mode of communication;** this sub-topic investigated on the texts of married Basotho people. With regard to texting as a mode of communication. The following question was asked;

(i) *A ke u ngole molaetsa o kileng oa tliša phetoho lenyalong la hau.*

(Write the text message, which had a negative or positive impact on your marriage.)

The intention here was to have a specific text message, which registered indelible mark on the respondents' mind to an extent that it could have influenced his or her life positively or negatively.

3.9 Conclusion

The chapter has dealt with methodology of the study covering research design, case study, population, sample, sample procedures, data collection, analysis and ethical consideration, questionnaires and face-to-face interviews. In the next chapter (chapter 4) the roles of texting, effects and texting as a mode of communication will be explained with reference to literature review and the theory of textual analysis.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.0. Introduction

This chapter is about the analysis of the roles of Sesotho text messages among married Basotho people in the Maseru district, in Lesotho. Each role has its own set of questions, which is going to be analysed and interpreted by literature review and the theory of interaction analysis, which is one type of textual analysis. In this chapter, the analysis of data pays attention to: 4.1) the socio-cultural roles, 4.2) emotional roles, 4.3) the effects of texting and 4.4) texting as a mode of communication.

4.1 Analysis of socio-cultural roles

Around this theme, there were four questions posted to the respondents.

- a) The first question on socio-cultural roles of texting among married Basotho asked was;

- (i) *Bonyane e kaba nako e kae eo u e qetang ha u etsa melaetsa e mekhutšoane?*
(Approximately how much time do you spend on texting on daily basis?)

Ten respondents answered the above question and responses were as follows;

(about twenty minutes) 4; 2 females and 2 males.

- *Metsotso e ka bang mashome a mabeli ke ngollana le metsoalle* (about (twenty minutes texting friends)
- *Metsotso e ka bang mashome a mabeli ke ngollana le baamani le metsoalle* (about twenty minutes texting friends and relatives)
- *Metsotso e ka bang mashome a mabeli ke ngollana le basebetsi mmoho* (about twenty minutes texting core-workers)
- *Metsotso e kabang leshome le metso e me hlano ke ngollana le baamani* (about fifteen minutes texting relatives)

(ii) *Nako e ka etsang hora*

(I spend about two hours on texting)3; 2 males and 1 female.

- *ke bua le metsoalle le ba lelapa*
(we text friends and relatives)
- *ke bua le metsoalle, basebetsi-'moho le ba lelapa*
(I text friends, core-workers and relatives)

(iii) *Nako e ka etsang hora tse peli*

(I spend about two hours texting) 2; 1 male and 1 female.

- *Nako eka etsang hora tse peli, re lokela ho etsa liqeto tse itseng leboteng le metsoalle*
(I spend about two hours trying to reach some resolutions),
- *re bua ka bolo le polotiki*
(we discuss ball games and politics)
- *Ke bua le metsoalle, basebetsi-'moho le ba lelapa*
(I spend two hours talking to friends, core-workers and relatives.

(iv) *Nako eohle* (almost every hour) 1; 1 male.

- *E kaba nako eohle hobane re khetha sehlooho se itseng ebe rea se tsohla*
(we spend almost every hour because we select a topic and discuss it)

Most of the respondents said that they take about twenty minute's texting their relatives, friends and co-workers while few are pointing to an hour and so along texting. More females stated that they take about twenty minutes because they talk with their relatives and co-workers. Few females indicated that they take about two hours because they share their problems and chat with their friends. When the same question was asked to males, they also stated that they take about an hour to talk with their friends. Reasons stated were that they have some chat groups where they select a topic and try to reach a resolution. They also indicated that they discuss current affairs and ball games. Few males stated that they text their lovers. Out of these findings, it can be deduced that married people, especially males take quite a time on texting. Culturally texting is a new phenomenon amongst married Basotho therefore some people may have some signs of addiction. This is backed by Tagg (2012:193) in the reviewed literature when she indicates that texting is more prevalent in

developing countries such as South East Asia, the rest of Asia and in Africa. She argues that for many people in the developing world, mobile phone has been their first experience of communication technology. This therefore, shows that married Basotho people in the Maseru district have time for texting.

b) The second question on the socio-cultural roles of Sesotho texting among married Basotho asked was;

- (i) *U atisa ho etsa melaetsa e mekhutšoane? Ha eba ho joalo hobaneng u e etsa? Ha eba ha ho joalo hobaneng u sa atise ho e etsa?*

(Do you usually use SMS? If yes, why do you usually use it? If no, why don't you usually use it?)

Respondents stated the following reasons for usually using SMSs;

- *Ho buisane ka litaba tsa moraorao*
(to discuss current affairs) 3; 1 female and 2 males.
- *Ho hlophisa litaba tsa bolo*
(Planning for ball games) 2 males.
- *E boloka chelete*
(It saves money) 2; 1 male and 1 female.
- *Ho bua le batho ba bangata*
(Talking to many people) 3; 2 females and 1 male

Respondents stated the following reasons not usually using SMS.

- *Ke rata ho letsa ho feta ho etsa melaetsa*
(I prefer a call to texting) 2 males.
- *Batho ba lieha ho araba melaetsa*
(they respond to texts at their own convenient time) 1 male.

More respondents acknowledged that they usually use texting to convey messages while few said that they do not usually use texting. Males indicated that texting is their convenient means of communication because they use it to discuss current affairs and to plan for the ball games while females indicated that it allows them to talk to many people at very low costs. From these findings, it can be deduced that married Basotho usually use texting because it is their convenient means of communication. This is

backed by Klein (2012:01) in reviewed literature when she says that text messaging is one of the foremost means of communication in today's society and has become a primary medium used in romantic and sexual correspondence. As a result, texting has nearly obscured earlier forms of relational communication such as the written word. She further states that texting was discussed as a quick, easy and convenient way to get a message across. Hogan *et al* (2012:06) in the literature review is of the same opinion and stated that in today's day and age, almost everyone in our society has and uses a cell phone. Franklin, Annalu, Claudia, and Greene (2003:02) also back this when they state that text messaging has rapidly become a socially popular form of communication. They further state that it is highly transportable and widely used. This therefore, confirm that people usually use texting.

On the other hand, there are those few married Basotho people in the Maseru district who indicated that they do not usually use SMSs. More males reasoned that they prefer a call to a text. They further reasoned that texting delays communication in that the receivers respond to messages at their own convenient time hence they use texting but sparingly. In contrast with this view, Pettigrew (2007:10) states that texting does not delay communication but it is delayed in that the respondents sometimes take time to respond. He expresses that text messaging is a fast, easy, convenient and an easy way to multi-task. Therefore, it can be deduced from this data that much as texting seem to be fast and convenient, it may on the other hand be inconvenient that some people may not usually use it.

c) The third question on the socio-cultural roles of texting among married Basotho people in the Maseru district asked was;

i) *U etsetsana melaetsa e mekhutsoane le bomang?*

(With whom do you text?)

They responded to the above question in the following manner;

- *Metsoalle, re bua litaba tsa bolo, polotiki le tsa moraorao, ho arolelana le ho hlabollana*

(friends, we discuss ball games, politics, current affairs and share and counsel each other) 3; 1 female and 2 males.

- *Baamani/Leloko; re batla ho utloa tsa maphelo le ho bua litaba tsa lelapa*

- (we ask about their health and family some issues) 2; 1 female and 1 male.
- *Mohatsa; re bua tsa banyalani, kea be ke mo hlolohetsoe*
(spouse, we talk about marriage issues, I missed him/her) 2; 2 females.
- *Kharebe, kea mo hloloheloa*
(Lover, I miss her) 1; 1 male.
- *Basebetsi-mmoho; litaba tsa mosebetsi le ho hlopha litaba tse ling* (co-workers, work related issue and planning) 2; 1 female and 1 male.

More respondents said that they text their friends and relatives while few pointed to co-workers, spouses and lovers. Males stated that they text their friends because they make friends easily through chat groups where they discuss specific issues such as ball games, politics and current affairs. They further reasoned that they text their relatives to convey information and they also text their lovers because they miss them. From these findings, it can be deduced that texting facilitates friendship. This is in compliance with Tagg (2012:02) in the reviewed literature when she states that texting forms bonds between speakers. Tagg (ibid) further states that chatty messages sustain friendship. LaFata (2014:02) in the literature review is of the same opinion that men see communication as a way to exchange information. On the same note, few women indicated that they text their friends because they want to share their problems. One female (MF4) indicated that she texts her friend because she needs counselling. In her words she said; *Kea be ke batla a ntlhabolle* (I just need counselling) Females also indicated that they text their relatives to show support. They further stated that they text their relatives to ask about their health and talk about some family issues. From these findings, it can be deduced that relatives are very close members of the family and culturally they are entrusted in settling disputes and providing guidance for the family members. Sesotho proverb goes; *Namane e nyekoake 'm'a-eona* (a mother shows more love to her own children than to others) Mokitimi (1997:41). To support this is, Tagg (2012:03) in literature supports the fact that females use texting to fulfil interpersonal function that of consolidating a social relationship. Reid, D and Reid, F (2004:07) are of the same view that texting affects distinctive medium for personal contact in that it adds something extra to existing relationships with friends and family. LaFata (2014:02) is of the same opinion that the scope of conversation for women on the other hand, is unlimited as women see communication as a tool to connect, release

and share information. This therefore, confirms that women use texting to create good relationships between themselves and their relatives since they are very close members of the family that one cannot do without.

Very few respondents indicated that they text their spouses because they are separated, that is, they are not staying together therefore they use texting to connect. One female (MF1) indicated that she texts her spouse because she wants to know about his health. In her words she said, *Kea be ke batla ho utloa na o ntse a phela joang. (I just want to know about his health)*. Others indicated that they text their spouses to send them sweet talk. From these findings, it can be deduced that socio-culturally married Basotho people in the Maseru district in Lesotho use texting with spouse to connect and maintain their relationships. This is backed by Klein (2012:02) in the reviewed literature when she says that every participant in her study uses texting as a tool to maintain their relationships, whether to stay in contact or express emotions. On the other hand, few males indicated that they text their lovers to keep the connection tight. This is backed by Pettigrew (2007:01) in the reviewed literature when he says that texting is lately used for extra-marital affairs. This therefore confirms that texting consolidates relationships.

Few respondents indicated that they text their co-workers because they discuss work related issues and plan for the following day. One male (MM7) indicated that he uses it to make his co-workers aware about the time-table. One female who is self-employed indicated that she uses it to plan duty roster with her employees. Out of these findings, it can be deduced that married Basotho people in the Maseru district in Lesotho text their co-workers to plan for the next day. To support this, Gamble and Gamble (2009:13) state that texting facilitates social events which could of course take place, perhaps with more careful organisation beforehand, without the interference of mobile phone. This therefore shows that married Basotho people in the district of Maseru identify themselves with people very close to them such as relatives, friends, spouses, co-workers and lovers when it comes to texting.

Frey et al (1999:144) on interaction analysis in the theoretical framework state that texting is characterised with the topics that people talk about, therefore the participants

were asked to mention what they text with one another. With regard to interaction analysis, texting is characterised with the topics that people talk about, this study therefore asked the participants to mention what they text with one another.

d) The fourth question on the socio-cultural roles of texting among married Basotho asked was;

(i) *U ngollana eng le bona?* (What do you text with them?)

This question was attempted by ten respondents. They gave the following responses:

- *Litaba tsa ka*
(Personal issues); 2 females and 1 male.
- *Litaba tsa malapa*
(Family issues) 2; 1 female and 1 male.
- *Metlae le thabisano*
(Jokes and entertainment) 2; 2 males.
- *Litumeliso* (Greetings) 1; 1 female.
- *Litsebo* (Gossips) 1; 1 female.
- *Tsa marato* (Love matters) 1; 1 male.

More respondents indicated that they text personal issues because they discuss and share their problems. One woman (MM1) stated this '*Kea be ke batla a ntlhabolle*' (I just need to be counselled). The depicted idea here is that texters share problems through texting. This is in line with what Klein (2012:03) in the reviewed literature states when she mentions personal issues as some of the topics exchanged via text messages. This therefore shows that texting is interpersonal. More indicated that they text greetings. The Basotho ideology behind greetings is to wish each other peace and is also a sign for caring because people want to know about each other's health. Therefore, it is a social norm if not culture for Basotho to wish each other peace. The depicted idea here is that greetings make a topic in texting among Basotho. This is in line with Chaka (2016:03) when he states that texters mainly engaged in greetings, well-wishing, love and personal relationship topics. This therefore shows that there are emotional topics people share through texting. Few males indicated that they use

texting to convey quick messages while female respondents indicated that they share family issues such as family announcements like obituary and funeral.

From these topics it can be deduced that married Basotho people in the Maseru district in Lesotho share emotive topics through texting, they also plan through texting. This is in compliance with Gamble and Gamble (2009:13) when they state that texting facilitates social events which could of course take place, perhaps with more careful organisation beforehand, without the interference of mobile phone. Klein (2012:03) is of the same opinion that texters mostly text emotions and family issues. This therefore shows that texting is interpersonal. Few married males indicated that they text jokes and entertainment. They also indicated that they discuss soccer and current affairs. To support this, LaFata (2014:02) in the literature review states that men see communication as a way to exchange information. He further states that men discuss specific issues. Only few males indicated that they text love matters with their lovers. To support this, Reid and Reid (2004:07) state that texters get something out of texting that they cannot get from calling. Other female participants indicated that they text gossips. These therefore, show that texting enables people opportunity to discuss various topics.

4.2 Analysis of emotional roles

Frey et al (1999:45) in the theoretical framework mentions personal traits such as affective orientation (the tendency to use one's emotions as guiding information) as one of the variables of interaction analysis. Around this theme, there were four questions posted to the respondents about their personal traits.

- a) The first question asked was;
 - (i) *Na u lumella mohatsa oa hau ho bala melaetsa ea hau? Ha eba karabo ke e, u mo lumella hobaneng? Ha eba karabo ke che, hobaneng u sa mo lumelle?*
(Do you allow your spouse to read your sms? If yes, why do you allow him or her? If no, why do you not allow him or her?)

Their responses to this question were as follows:

Those who indicated that they allow their spouses to read their SMS indicated the following:

- *E, hobane ha ho na lekunutu* (Yes, no secrecy) (6) 1 female and 3 males.
- *Kea mo tšepa* (I trust him/her); 2; 1 female and 1 male.

Those who indicated that they do not allow their spouses to read their SMSs

- *Che, hobane ke lekunutu* (No, because it is secret) (4) 1 females and 1 male.
- *Che, botoloki bo fosahetseng* (misinterpretation) 1 male.
- *Che, a ka belaela* (She might be suspicious) 1 male.

Levels	Number	Female	Male
Those who said yes	6	2	4
Those who said no	4	2	2
Total	10	4	6

Based on the above figures it seems that more respondents do not allow their spouses to read their SMSs while few allow them to read their SMSs.

Most of the respondents said that they do not allow their spouses to read their SMSs while few allow them to read their SMSs. Those who stated that they do not allow their spouses to read their SMSs reasoned that texting is secretive therefore they do not want them to know about their texts and what they are doing online. One woman admitted that she uses SMS for extra-marital affairs. She told the researcher that one time her husband wanted to use her cell phone; she refused to give it to him because she was afraid that he might discover what she was doing online. Another woman indicated that she had filthy texts forwarded to her cell phones by her colleagues therefore, she did not want her husband to know about them. Out of this finding, it can be deduced married Basotho people in the Maseru district use that texting for secrecy therefore, it should be handled with care. This is in line with Klein (2012:02) when she

states that texting provides a record of communication, and can provide evidence of secrets or indiscretions. This therefore shows that it is good to keep secrets but they should be handled with care, if not it could have negative effects.

Other respondents indicated that they do not allow their spouses to read their SMSs for the fear of misinterpretation. They reasoned that in most cases what they text is not their real thoughts therefore there is likelihood of misinterpretation. Another male stated that he avoids hurting himself therefore, he cannot share his message with his wife. One married male indicated that he does not allow his wife to read his SMSs because he fears that she might be suspicious and this might weaken their marital trust. When probed on this, he stated that they once fought over an extra-marital affair message so he does not want it to happen again. On the same note, one woman stated that her messages are meant for her alone therefore she cannot share them because her husband might not have the same understanding of the text. Out of these findings, it can be deduced that texting can be misinterpreted and misunderstood. To support this, Klein (2012:02) in the literature review stated that one aspects of texting that respondents agreed was harmful is when partners read each other's text messages. She further states that with the high risk of misinterpretation and ambiguity within the concise messages, facial expression and vocal inflection are still the only ways to truly read emotions. This therefore, shows that it is indeed not good to read each other's text messages.

Those who allow their spouses to read their SMSs stated that they do not have secrets or they do not have anything to hide. They also indicated that they trust their spouses. From these findings, it can be deduced that there are married people who allow their spouses to read their SMSs. As literature has it that users in marriage or committed relationship have shared the password to one or more of their online accounts with their spouse or partner, some males and females indicated that they allow their spouse to read their SMSs because they trust them. This therefore, shows that it is important not to keep secrets.

b) The second question asked on the emotional roles of Sesotho texting among married Basotho people in the Maseru district in Lesotho was;

- (i) *Na u kile ua bala melaetsa ea molekane ua hau ka ntle ho tumello ea hae? Ha eba karabo ke e, u e balile hobaneng? Ha eba karabo ke che, ha u e bale hobaneng?*

(Have you ever read your spouse's text message without his or her permission?)

The responses to this question were as follows:

- *E, ke bala melaetsa ea mohatsa oa ka kantle ho tumello ea hae.*
(Yes, I read my spouse's texts without his/her permission (6); 4 females and 2 males).
- *Che, ha ke bale melaetsa ea mohatsa oa ka kantle ho tumello ea hae.*
(No, I do not read my spouse's texts without his/her permission (4); 3 males and 1 female).

Those who indicated that they read their spouses' texts without their permission gave the following reasons:

- *Kea e bala hobane ke na le pelaelo*
(I read them because I have suspicion)
- *Kea e bala hobane ke belaela hore e tsoa nyatsing*
(I read them because I suspect that they are extra-marital affair messages.)

Those indicated that they did not read their spouses' texts with their permission gave the following reasons:

- *Ke tokelo ea hae, ha ke kena-kenane le eona*
(It is his/her right to receive texts) 1 male and 1 female.
- *-Ha ke na taba le melaetsa ea hae*
(I am less concerned about her messages) 2 males.

More females read their spouses' texts without their permission. They indicated that they suspect that their husbands are having extra-marital affairs. Few males also indicated that they suspect extra-marital affairs; they also indicated that it reduces their worth when their wives read their texts in their presence. It could be assumed that women interfere with their spouses' text. More males indicated that they did not read

their spouses' text because they have right to texting. It could be assumed that men do not interfere with their wives' texts.

Most of the female respondents said that they read their spouses' texts without their permission because they want to know the details of the message and that they read them because they suspect extra-marital affairs. On the same note, males indicated that it reduces their worth when their wives receive frequent SMSs. One male (MM7) in his words said: "*Ke ee ke ikutloe ke le mosesane ha a fumana melaetsa ke le teng*" (it reduces my worth to watch him receiving SMSs). According to them, this makes them suspicious and therefore they read their texts without their permission. On the other hand, few male respondents indicated that they did not read their spouses' texts without their permission because their wives have right to texting. From this finding, it can be deduced that some married Basotho people in the Maseru district in Lesotho, especially females interfere with their spouses' text.

- c) The third question asked on the emotional roles of texting among married Basotho was;
- (i) *U itšoara joang malebana le melaetsa e mekhutsoane e romelloang mohaleng oa molekane oa hau?*
(What is your attitude towards text messages sent to your spouse's phone?)

The following are the responses to the above question;

- *Ha ke e tsotelle, ha ke na taba le eona*
(I am less concerned) 5; 2 females and 3 males.
- *Ha ke thabe hohang*
(I feel bad) 2; 1 female and 1 male.
- *Kea e bala*
(I read them) 2; 1 female and 1 male.
- *Ho tsoa hore na o letselitsoe ke mang*
(It depends on the gender of the caller) 1; 1 male.

More respondents indicated that they are less concerned about text messages sent to their spouses' cell phones while few indicated that it depends on the gender. More married people indicated that it is their spouses' right to receive SMSs therefore, they

are less concerned about SMSs sent to their spouses' phones. Only one married male indicated he would feel bad if his wife receives SMSs from other men; he stated that texting develops relationship so he fears that his wife might be connected to other men. He reasoned that he had had a bad experience over texting with his wife therefore he really does not like it when his wife receives frequent SMSs, otherwise he indicated that he does not have any negative attitude towards sms sent to his wife's cell phones. From this finding, it can be deduced that married Basotho in the Maseru district have both positive and negative attitudes towards text messages sent to their spouses' cell phones. This is in line with LoBueno (2012:05) when he states that texting keeps the connection tight. This therefore, shows that Basotho men are jealous of their wives and fear that they might be connected to other men.

d) The fourth question on the emotional roles of texting among married Basotho asked was;

- (i) *Na u kile oa pheha khang le molekane oa hau ka melaetsa e mekhutšoane?*
(Did you argue over text messages with your spouse? If yes, what was the source of argument? If no, why do you think you did not argue about it?)

Through interview and questionnaire, the following responses were submitted in relation to the above question

The participants stated the following reasons for their arguments

E, nkile ka pheha khang le molekane oa ka ka melaetsa

(Yes, I argued with my spouse over texting 6; 2 males and 4 females

- *hobane o kena-kenana le melaetsa ea ka*
- (because he/ she interferes with my message) 2;1 female and 1 male.
- *Nakong e sele*
(Bad timing) 2; 1 female and 1male.
- *Pelaelo*
(Suspicion)1; male.
- *Botoloki bo fosahetseng*
(Misinterpretation) 2; 1 female and 1 male.
- *ho se utloisisane*
(Misunderstanding) 1; female.

- *Che, ha ke eso phehe khang le molekane oa ka*
(No, I did not argue with my spouse); (4)

The participants stated the following reason for not arguing

- *Ha ke e bale*
(I don't read them) 2; 1 male and 1 female.

Most respondents said that they argued with their spouses over text messages while few did not argue. Those who argued with their spouses over texting indicated that their spouses interfered with their text messages because they want to monitor what they are doing on line. They indicated that their spouses scrolled down their SMSs and read them. "*Mohatsa oa ka o kena-kenana le melaetsa ea ka*" (*My spouse interferes with my messages*). One male who seemed annoyed about what his wife did said this. Out of this finding, it can be deduced that marital arguments via texting start with interference. This is in line with Klein (2012:03) in her paper when she states that participants admitted that they regularly monitor their partner's text messages.

Other respondents indicated that they argued with their spouses because they received SMSs at the bad time. They reasoned that they were awoken by the SMSs sent to their spouses' phones at night while they were asleep. One female said this; "*Mohatsa oa ka ha ngata o fumana melaetsa nako eo re leng 'moho*". (My husband receives SMSs while we are together). On the same note, males stated that their spouses received sms after sms and they were really angry and ended up arguing. One of the males (MM7) stated: "*Mohala oa hae o khabola bosiu le motseare o sa qete*". (She receives endless SMSs now and then). From these findings, it can be deduced that, Married Basotho in the Maseru district argued over text messages with their spouses. The timing here can be interpreted as lack of decency if not lack of respect. According to Basotho, bedtime is time for married people only and any form of communication is solely between them, not for people outside hence the saying *litaba li monate mosamong* (*Marital issues are best discussed at bed time.*) This is in line with Klein (2012:03) when she states that several participants also provided anecdotes about arguments or fights that began via text messaging. This therefore, shows that it very important for Basotho to take care of their timing when it comes to texting.

One female respondent stated that she argued with her husband because he misinterpreted her text message. She stated that her husband misinterpreted her message about obituary and interpreted it as an extra-marital affair message. One male stated that he misinterpreted his wife's message; *ngoana* (babes). He thought that the message was from her lover only to discover later that the sender was his wife's co-worker. He indicated that this weakened their marital trust. One respondent indicated that she argued with her husband because of the misunderstandings over an SMS from an unknown sender. She stated that her husband was not happy at all, therefore it ended in argument. From this finding, it can be deduced that marital arguments start via misinterpretation and misunderstanding. On the other hand, some respondents indicated that they did not argue with their spouses because they did not read their text messages. This is in line with Klein (2012:03) in the reviewed literature when she states that texting has a high risk of misinterpretation and ambiguity. This therefore, shows that readers should understand what is entailed in texting since it can be easily misinterpreted.

4.3 Analysis of the effects of Sesotho texting

Around this theme, there were three questions. According to Frey et al (1999:45) in the theoretical framework, one of the aspects of interaction analysis is functional requisites. It looks at a thorough and accurate assessment of positive qualities, negative qualities or consequences of texting. This section has both positive and negative effects of Sesotho texting on married Basotho.

4.3.1 Analysis of the positive effects

Around this theme, there was one question posted to the respondents. It read as thus;

- (i) *Ke lintho life tse ntle tse tlišoang ke melaetsa e mekhutšoane lenyalong la hau?*

(What are the positive impacts of texting on your marriage?)

These are responses:

- *E tiisa maqhama, e boloka likamano*
(Texting consolidates relationship)⁴; 2 females and 2 males.
- *Ke etsa meralo ka eona*

- (I use it for planning) 2; 1 female and 1 male.
- *Ke bua le batho ba bangata ka nako e le ngoe*
(Texting allows multi-tasking) 2; 1 female and 1 male.
- *Ha mokhoa oa ho bua o se bo bebe, ke sebelisa eona*
(Texting substitutes voices when communication is not good) 1; 1female.
- *E fokotsa litjeo* (Texting reduces family costs) 1; female.

More respondents stated that texting consolidates relationships while few stated that it reduces costs. More females indicated that they enjoy talking to their husbands because they are separated, that is, they are not staying together. They further indicated that they learned a lot from SMSs they received from their spouses; they send each other good and important messages. Others indicated that it enhances their relationships in that they send sweet talk to their spouses. Out of these findings, it can be deduced that married people enjoy receiving sweet SMSs from their spouses as Lenhart and Macve (2014:02) stated in the reviewed literature that people feel closer to their spouses because of the exchange they had online or via text message. Lobueno (2013:11) is of the same opinion that texting offers a chance for intimate communication, a chance to send sweet things to each other, keeping the connection tight. This therefore, shows how important it is for married people to text each other.

Other respondents indicated that texting allows them to convey a lot of messages to many people within a very short time at very low costs. They further indicated that through texting, they conveyed important messages. These findings therefore confirm the positivity of texting among married Basotho people in the Maseru district. This complies with Klein (2012:03) in the reviewed literature, when she says 'one participant noted that it allows him to multi-task, or communicate with his partner while engaging in other activities'. She further states that one aspect of texting that respondents agreed upon is that it is a very cheap means of communication. Lenhart and Macve (2014:02) are of the same opinion that texting facilitate communication and support. This therefore confirms the positivity of texting in that it is the easiest and affordable mode of communication.

More females further indicated that texting helps them keep the records in that some information is better exchanged through texting than calling. They stated that information like exam time table and the agenda of the meeting are important information that needs to be exchanged through texting. On the same note, few males indicated that they use texting to communicate with people, especially their friends; they inform them about events that will take place over a weekend. From these findings, it can be deduced that the positivity of texting is that it is used for planning. This is in line with Pettigrew (2007:10) when he states that the content of text messages sent among their respondents involved gossip, plans for an upcoming weekend, details of their activities the previous evening, and fine-tuning details regarding forthcoming informal meetings. This then shows how important it is to communicate important plans through texting.

Few married Basotho indicated that one of the positive of texting is that it substitutes voice when communication is not good. Respondents reasoned that there are times when network coverage is not good and there are some places where it is very poor. In times and places like these they use SMSs. From this finding, it can be deduced that texting can be used as a substitute of a voice call therefore, it helps facilitate communication. This is in line with Winkel (2010:65) when stating that positive side of texting is that it substitutes voice in situations when communication is not good. This therefore shows the positivity of texting among married Basotho.

4.3.2 Analysis of negative effects

The first question posted to respondents was on the negative impacts of Sesotho texting on married Basotho people in the Maseru district in Lesotho read as follows;

- (i) *Ke lintho life tse mpe tse tlišoang ke melaetsa e mekhutšoane lenyalong la hau?*

(What are negative impacts of texting on your marriage?) Eight participants responded to this question and their response are as follows;

- *Likhohlano*

(Conflicts) 7; 4 females and 3 males.

Females

- *Mohatsa oa ka a letsetsa motho ea neng a nketselitse molaetsa mme a 'muisa ka thata*
(My husband called my sender and had a very serious talk with him)
- *Ka mora ho fumana molaetsa, mohatsa a ntlhoma Lipotso*
(Wives were interrogated by their husbands)
- *Mohatsa oaka o ne a mpelaella*
(My husband became suspicious)
- *Mohatsa oa ka o fumana melaetsa bosiu*
(My husband received SMSs at night)

Males

- *Ra etsa khang le mohatsa ka ho be sale a shebane le melaetsa*
(I quarrelled with my wife about the amount of time she spent on texting)
- *-Ra tseka taba ea mohala oa hae o neng o khabola o sa qete*
(My wife received frequent SMSs)
- *-Ra qabanela mehala ea e fumaneng re le mmoho*
(My Wife received SMSs while we were together)
- *Bokhoba*
(addiction) 1; 1 female.
- *-Mohatsa oa ka nako eohle o mohaleng*
(My husband spends most of his time texting)

More married people stated that they encountered conflicts due to texting while few indicated addiction to texting. More females reasoned that they came in to conflict with their husbands because after receiving texts, their husbands called their senders who were males and had a very serious talk with them. They also indicated that their husbands about the SMSs they received and that resulted in conflicts interrogated them. They further indicated that their husbands interrogated them because they suspected that they were receiving extra-marital affair SMSs. On the same note, males reasoned that they quarrelled with their wives about the amount of time they spent on texting; that is, they spent a lot of time on texting and this has reduced their quality time. Another reason stated was that their wives received frequent SMSs when they were together, this reduced their worth, and therefore they came in to conflicts. Out of

these findings, it can be deduced that texting has some negative effects among Basotho. This is in line with Tagg (2012:23) when she states that conflicts in relationships start via text messages. Lenhart and Macve (2014:02) are of the same opinion that cell phone owners in a marriage have felt that their spouse or partner was distracted by their cell phone when they were together. These therefore, show how negative texting it is among people.

Few females stated that their husbands complained about their addiction to texting in that they concentrate too much on texting than on family chores such as taking care of their children. One female stated that she received the following SMS from her husband, “*ho ho holo ke ho shebana le melaetsa, ha u shebe ngoana*”. (You are busy texting while ignoring the child). During the interview, one man admitted that he does not have enough time for his wife; he stated that he spends most of his time in texting. Out of this finding it can be deduced that too much of texting leads to addiction and cheating. This is backed by Pettigrew (2007:01) when he indicates that so many marriages have been badly affected by messages. He further states that texting has socially and emotionally affected Basotho in both a negative and positive way. Sello (2014:12) is of the same opinion that habitual texters may not only cheat their existing relationships, they can also limit their ability to form future one since they do not get to practice the art of interpreting nonverbal visual cues. These therefore, show how harmful it is for people to be addicted to texting. *Likhohlano* (Conflicts) 2 (32,5%) 1 female and 1 male.

The second question posted to the respondents was on the consequences of Sesotho texting among married Basotho in the Maseru district and it read thus;

(ii) *Ke lintho life tse tsoetsoeng ke melaetsa e mekhutšoane lenyalong la hau?*
(What are the consequences of texting on your marriage?) The following are their responses to the above question;

- *Litoantsano*
(Marital fighting) 1; 1female.
- *Karohano*
(Temporary desertion) 2; 1females and 1 male.

- *Litlolo tsa molao*
(Criminal acts) 1; 1 male.
- *Tlhalano*
(Divorce) 1;1 male.
- *Ho hloka botsitso*
(Destabilisation) 1; males and 1 female.
- *Khatello ea maikutlo*
(Stress)1; female.

When asked about the consequence of texting in their marriages, one female indicated that she deserted her husband because she found out through texting that her husband was having a child out of wedlock and that he was having extra-marital affairs. On the same note, one male indicated that he deserted his wife because he felt bitter when he discovered what she was doing on line so he decided to temporarily leave her and cool down. Out of this finding, it can be deduced that texting facilitates extra-marital affairs and that some desertions among married Basotho people in the Maseru district are due to extra-marital affairs. This is in line with the Lesotho Vital Statistics Report – Divorce (2012) of the high court of Lesotho, which stated that major causes for divorce are adultery and constructive desertion.

One female stated that she sued her husband over texting. Reason stated was that her husband assaulted her after receiving the text messages, which her husband misinterpreted them as an extra-marital affair text messages. She also reported that her husband upon receiving SMSs beat her and she took the case to court whereby he was given a restraining order. Another female indicated that she suffered from a physical distress after discovering that her husband was having a child out of wedlock. She also indicated that she was later admitted in hospital. One female reported that one man was killed after a husband discovered through texting that he was in love with his wife. The man had sneaked in to his wife's text message and discovered that his wife and her lover (sender) had an appointment in which they were going to make love, so he followed him and have him killed. This incident made the news headline in Maseru and was announced over Moaforeka F.M. radio news programme (2014). From these findings, it can be deduced that the unethical use of texting can result in

killings. On the other hand, one male indicated that he divorced his wife after discovering that she was engaged in extra-marital affairs. Out of this finding, it can be deduced that married Basotho people in the Maseru district in Lesotho suffered terribly from the consequences of texting. This is backed by The Vital Statistics Report-Divorce (2012:02) from the high court of Lesotho which indicates that the data on divorces covered marriages that were solemnised by civil law and not by customary law. The report says divorces among males peaked at the ages of 25-29 with 48.4% while for females the peak was estimated at 58.8% at the age group 20-24 years. The report further states that the cases of divorce seem to increase at younger ages and begin to decline gradually until older ages. It states that the major causes are adultery 62%, constructive desertion 23.2% and malicious desertion within 14.8%. This therefore shows how unbearable the consequences of texting are among Basotho.

4.4 Analysis of Sesotho texting as a mode of communication

Around this theme, there was only one question posted to the respondents. The respondents were asked to write the text message which, had an indelible mark on their marriages, and most of them wrote extra-marital affair text messages while few wrote on work related messages, well-wishing and love messages.

In relation to this sub heading, the following statement was posed:

- (i) *A ke u ngole molaetsa o kileng oa tlisa phetoho lenyalong la hau.*
(Write the text message that had an impact on your marriage).

Most of them wrote extra-marital affair messages while few wrote on work related messages, well-wishing and love messages. The responses (text messages) were classified in to different groups mentioned below and each text message in each group was interpreted. The groups and the texts messages were as follows:

Extra-marital affair messages (5)

- *Ke u hlolohetsoe*
(I miss you)
- *Moratuo oa ka kea u rata*

(I love you sweet)

- *Robala ha monate ntse ke u rata*

(Good night and I love you).

- *E mong oa linyatsi tsa hae o ne a mo kopile likobo*

(One of his extra-marital partners had asked for sex)

- *Ke utloisisa boima boo u leng ho bona, u tsebe hore kea u khathalla, ntseke u rata haholo.*

(I know the pain you are going through, I will always be there for you, I love you.)

Child out of wedlock (1)

- *E ne e le molaetsa o mo hopotsang ho tliša chelete ea sapoto ea ngoana ea mo entseng ka ntle.*

(It was the message that reminds him to bring the money for child support out of wedlock)

Appointments (1)

- *U hokae ke u emetse pela fruits and veg*
- (Where are you, I am waiting for you at fruits and veg?)

About work (1)

- *Hola u lekane le tlou*
- (A happy birthday wish).

About marriage 2 (2)

- *Kea u rata*
- (I love you).
- *Lerato la ka*
- (My love).

Interpretation of text messages

Extra-marital affair messages

The first SMS read as follows;

Ke u hlolohetsoe (I miss you)

One female scrolled down her husband's cell phone and read the above SMS. Out of this SMS, it can be deduced that there is a close relationship between the interlocutors; one needs to be with other, that is, the wife (sender) needs to with another woman's husband (receiver), therefore they are in love. The verb *hlolohetsoe* (miss you) implies that the sender wants to spend some quality time with the reader; it also suggests that there was a time when they had been together. This phrase is rarely used in ordinary conversations by married Basotho people but commonly used for intimacy; love affair relationship. If used, it is commonly used between same sexes. The fact that the text message is kept, implies the significance of the relationship. In the similar case with this, one Lesedi F.M. radio listener (01 July 2015:) in '*Mathe-maloli*' programme reported that he read his wife's text message which reads '*ke hlolohetsoe lentsoe la hau*' (I miss your voice). The listener argued that the message was from his wife's extra-marital partner because the sender was the opposite sex. He further argued that the fact that the wife locked her phone and refused to talk about the sender after he confronted her, justifies that it was a promiscuous text.

The second SMS read as follows;

Moratuo oa ka kea u rata (I love you sweet)

One female scrolled her husband's cell phone and read the above SMS. Out of this SMS, it can be deduced that the close relationship exists. *Moratuo* means the loved one while *kea u rata* means (I love you) This word *moratuo* is commonly used in any kind of relationship among Basotho people but mostly for intimacy, and the fact that the text is written by opposite sex, who is unknown to the reader suggests an extra-marital affair. The fact that the text message is kept and she (sender) calls him sweet adds to the reader's understanding that the interlocutors are lovers. Therefore, it suggests that the sender (woman) is in love with the husband of the receiver.

The third SMS read as follows;

Robala ha monate ntse ke u rata

(Good night and I love you).

One female scrolled down her husband's cell phone and read the above SMS. Out of this SMS, it can be deduced that there is a deep relationship between the texters. The verb *ntse* (I am doing) is in a continuous form and this implies that the relationship is existing. The fact that the text message is kept, implies its significance to the receiver. Therefore, this suggests that the husband is in love with another woman.

The fourth SMS read as follows:

E mong oa linyatsi tsa hae o ne a mo kopile likobo

(One of his extra-marital partners had asked for sex).

One female scrolled down her husband's cell phone and read the SMS about sex. Out of this SMS, it can be deduced that an extra-marital affair relationship exists between the interlocutors because the sender had asked for sex. The fact that the husband (receiver) kept text message suggests its significance. Therefore, this suggests that the husband is in love with another woman. The above SMS also suggests an extra-marital affair in that it is about sex outside the marriage and that it is kept. To support this Phafoli (2009:186) defines extra-marital affair as a relationship outside marriage on the part of married individuals. According to him, it is not a custom but a human weakness that seem to be all pervasive in its being practised across all ages. He further states that it had been practised in the olden days although it was not legalised. Tagg (2012:16) is of the same opinion that the other impact of the written medium is that the sweet intimate nothings of the kind whispered in the ear or treasured in conversation can actually, in text messages, be kept. Keeping text message similarly signals the importance of a particular text message. These therefore, show that married people use texting for extra-marital affairs.

The fifth SMS read as follows;

Ke utloisisa boima boo u leng ho bona, u tsebe

hore kea u khathalla, ntseke u rata haholo

(I know the pain you are going through,

I will always be there for you, I love you)

One male scrolled down his wife's text message and read the above SMS. Out of this SMS, it can be deduced that the woman (sender) told her lover about the fight with her husband, and the lover (receiver) was trying to soothe her heart. The understanding of the reader (the husband) is that his wife is intimately related to the sender. The reader (husband) stated that he had a fight with his wife and after few days he scrolled down her cell phone and read the above message. These words can be said by anyone intimately related, but when said by the opposite sex, they suggest an extra-marital affair relationship. The fact that the text message is kept, implies its significance to the receiver.

Child out of wedlock

The sixth SMS read as follows;

E ne e le molaetsa o mo hopotsang ho tliša

Chelete ea sapoto ea ngoana ea mo entseng ka ntle

(It was as a text reminding him about the support
of a child out of wedlock).

One female scrolled down her husband's cell phone and read the text message about child support. Out of this SMS, it can be deduced that the sender used to send money for support but it looks like this time he had forgotten so he was reminded about his responsibility. She stated that she did not know that the husband had a child out of wedlock and she was shocked.

Appointments

The seventh SMS read as follows;

U hokae ke u emetse pela fruits and veg

(Where are you I am waiting for you at fruits and veg)

One male scrolled down his wife's cell phone and read the above SMS. Out of this SMS, it can be deduced that the husband (reader) suspected that this was an extra-marital affair message but he realised later that it was from a core-worker. They were

preparing for a function at work and had arranged to meet in town to buy some fruits for staff members.

About work

The eighth SMS read as follows;

Hola u lekane le tlou (A happy birthday wish).

One female indicated that she received this from the core-worker. Out of this SMS, it can be deduced that well-wishing SMSs are common among married Basotho just as Chaka (2016:04) in the literature stated. Out of this message, it can be deduced that the sender appreciates the presence of the receiver at work.

About marriage

The ninth SMS read as follows;

Kea u rata (I love you).

One male stated that he received this SMS from her wife. Out of this SMS, it can be deduced that there is a good relationship between the husband and wife. One woman indicated that she sent her husband this message because they are not staying together. She further indicated that texting created a bond between herself and her husband and she enjoys sending and receiving text messages from him. It could be assumed that Sesotho texting among married Basotho people in the Maseru district is good if handled in a good manner because it consolidates relationship.

The tenth SMS read as thus;

Lerato la ka. (My love).

One female received the above SMS from her husband. Out of this SMS, it can be deduced that there is a good connection between the husband and the wife. One woman proudly told the researcher that her husband calls her love. According to her, this is one of the sweetest texts that she receives from her husband. She also mentioned in the other message she was reminded to pay the children's school fee. It could be assumed that texting enhances the relationship.

4.5 CONCLUSION

The data has been analysed around the four themes, which are socio-cultural roles, emotional roles, effects of texting and texting as a mode of communication among married people.

CHAPTER FIVE

FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.0 CONCLUSION

Conclusion will cover summary of the study, findings, and recommendations. The summary highlights the topics dealt with in this study. The findings present findings based on the different roles of texting among married Basotho living in Maseru. The limitations of the study are also discussed. Lastly, the recommendations are stated.

5.1 Summary

The study has five chapters. Chapter one introduces the reader to the study by presenting the background, research problem, research aim, research objectives, research rational, research question, research design, research methodology, data analysis, value of the research and the structure of the study. Chapter two covered literature review and theoretical framework. Literature review presented variety of texts that are relevant to the study. Theoretical framework explained Textual Analysis theory that focused on interaction analysis and its relevance to texting. Chapter three covered research design and methodology. It covered qualitative research, questionnaires and interviews as the methods of data collection, population, sampling, ethical procedures and considerations and conclusion. Chapter four presented and interpreted the responses of the participants using literature review and textual analysis theory which focused on interaction analysis of the roles of Sesotho texting among married Basotho people in the Maseru district, in Lesotho. It analysed the following topics on socio-cultural roles and emotional roles, effects of Sesotho texting and Sesotho texting as a mode of communication. Chapter five, covers summary, findings, limitations, recommendations and areas for future research.

5.2 Findings

Findings in this study are based on the roles of Sesotho text messages among married Basotho in the Maseru district, in Lesotho, namely: socio-cultural roles and emotional roles. They are also based on the effects of Sesotho texting and on Sesotho texting as a mode of communication among married Basotho in the Maseru district, in Lesotho.

5.2.1 Findings on Socio-cultural roles

Under this sub-topic, the study focused on the age, educational background of the participants and topics people talk about. From this study, it has been found out that almost every married Basotho people in the Maseru district in Lesotho uses texting but it is more prevalent among the middle age, that is, those whose age ranges from 26-36. This complies with Perry and Lee (2007:163) when they state that text messaging has become prevalent, particularly among teenagers and young adults. It has been found out that texting is more prevalent among those who have post primary education because they have topics to discuss. From the study, it has been observed that married Basotho people in the Maseru district in Lesotho text their friends, relatives, spouses, lovers and co-workers. More males text their friends because they have specific topics to discuss while more females text their relatives to create good relationship and show their support. Few married people text their lovers. Only males indicated that they text their lovers because texting enhances their relationship. It has been found out that, both married females and males text their spouses to send them sweet talks and address immediate family issues. Overall it could be said that married Basotho people in the Maseru district convey messages, text personal issues, greetings, romantic affairs, gossips and announcements. Female's text personal issues because they share while few males' text personal issues to convey messages. To support this, Reid and Reid (2004:07) explain that texting affects distinctive medium for personal contact in that it adds something extra to their existing relationships with their friends and family. Therefore, texting 'brings connectedness between relatives,

friends and groups' Reid and Reid (ibid) while 'drawing a wedge between couples' (Pettigrew 2007: 06).

5.2.2 Findings on Emotional roles

Under this sub-topic, the study focused on attitudes, feelings and the freedom of the participants in relation to text messages. It was learned that married people quarrelled over text messages because of interference, bad timing, suspicion, misinterpretation and misunderstanding. Both females and males argue over text messages with their spouses because they interfered with their cell phones; that is, they scrolled their spouses' cell phones and read their text messages. More females indicated that they argue with their spouses because they were awoken by text messages from their spouses' phones at night while they were sleeping and were also disturbed by frequent messages received by their spouses when they were together. On the other hand, few married people indicated that they did not quarrel over text messages sent to their spouses' phones. More males indicated that they were less concerned about their spouses' text and that they did not read each other's text messages while more females indicated that they had mutual trust with their husbands.

Another observation under emotional role of Sesotho texting among married Basotho people in the district of Maseru in Lesotho is that married people do not allow their spouses to read their SMSs while few allow their spouses to read them. More males and females do not allow their spouses to read their SMSs because they use it for secrecy. Few allow their spouses to read their SMSs. Females indicated that they allow them because they do not have secrets and that it maintains a healthy relationship while males indicated that they allow them because they do not have secrets. Therefore, more married Basotho people in the Maseru district in Lesotho are not free to allow their spouses to read their SMSs while few are free.

5.2.3 Findings on the effects of texting

Under this sub-topic, the study focused on the negatives and positives of texting on married Basotho people in the Maseru district in Lesotho. In support to this Reid and Reid (2004:07) pointed out that text messages serve to connect individuals while simultaneously distancing them from their immediate company.

5.2.3.1 Findings on the positive effects

It has been found out that texting is impacting positively on Basotho marriages in the district of Maseru in Lesotho in that it consolidates and develops the relationships. More females indicated that texting allows them to send sweet talk to their husbands so it offers them an opportunity for intimate communication while few males indicated that they use it to send quick messages. Reid and Reid (2004:07) share this observation and state that American texters develop deeper relationships with the person they texted the most. Reid and Reid (ibid) further stated that some couples prefer texting to talking. This is because they get something out of texting that they cannot get from talking. According to them, this greater frequency of contact facilitated a deeper, more intimate relationship. It is found out that married Basotho people in the district of Maseru in Lesotho are affected the same way as the Americans. Married Basotho people indicated that texting allows them to multi-task. More males indicated that it enables them to convey lot of messages to many people at very low costs while few females indicated that it makes communication easy by allowing them to communicate with friends. This is in compliance with Klein (2012:03) when she states that in her paper one participant noted that it allows him to multi-task, or communicate with his partner while engaging in other activities.

5.2.3.2 Findings on the negative effects

It has been learned that texting is impacting negatively on Basotho marriages in the district of Maseru in Lesotho in that it brings about conflicts and therefore destabilises many Basotho marriages. More females came in to conflict with their husbands because their husbands confronted their senders who were males and held serious talk with them. They also indicated that they were interrogated by their husbands about the SMSs they received. These led to marital conflicts. Few males indicated that they quarrelled with their wives because they spent a lot of time on texting and that texting reduced their worth in that their wives receive frequent SMSs in their presence. Their wives also interfered with their cell phones. More females indicated that they deserted their husbands because they were engaged in promiscuous life through texting. The females stated that the misunderstanding and misinterpretation over texting resulted in court cases. Few people divorced their spouses after discovering that they were having extra-marital affairs while others suffered from physical distress. Lastly, negativity of texting has resulted in cheatings between married Basotho people in the district of Maseru in Lesotho.

5.2.4 Findings on Sesotho texting as a mode of communication

Under this sub-topic, the study focussed on the text messages, which participants read from their spouses' cell phones, and text messages they sent and received from people other than their spouses. It has been found out that Basotho married people use phrases and sentences in constructing a text message. They use ambiguous sentences when texting. Interlocutors only understand the mode of communication used in texting in married Basotho people and this has resulted in misunderstandings and misinterpretations of text messages by the reader. It is also found out that few married people send each other texts expressing affection to enhance their marital relationship. Very few married males and females do this.

5.3. The limitations of the study

In relation to the success of the study, the researcher was able to meet the organisers of the two social groups and they freely helped the researcher to meet the participants. The researcher was able to meet the participants and talked to them while they were together. The participants cooperated well with the researcher and they freely responded to the questionnaires and interviews. Most of the responses were relevant to the study and therefore helped in the progress of this work. In relation to interviews, the researcher was able to meet the participants at their offices and some at their homes. As for the questionnaires, the researcher was able to collect the number she wanted.

In relation to the problems, the researcher encountered some regarding the questionnaires. The research expected some verbatim responses from the participants but some interpreted and some gave indirect answers. Some responses of the participants were not relevant to the study. This might have been due to the fact that the researcher did not have control over the questionnaires therefore there were some misunderstandings in answering some of the questions. It gave the researcher a lot of work to screen the responses, that is, it was a tough exercise for the researcher to select the well answered questionnaires; to check the relevancy, and per questionnaire. Some respondents lost the questionnaires while some were damaged. The researcher had to re-print them and this resulted in time wasted and financial constraints on the researcher. The researcher did not have control over self-completed questionnaires. Due to limited time the researcher and the interviewees had, some interviews had to take place at lunch hour at work places. Some people interfered and the interviewees were disorganised. Interviews should not be done at work places or during lunch hours, they should be done on weekends, especially Sundays in the afternoon when people are relaxing. Some interviews were postponed and this extended the researcher's period.

5.4 Recommendations

Having researched on texting among married Basotho people and seen the roles it played, the following two-fold recommendations are worth considering for further investigations; they are recommendations for the study and recommendations for the future researchers.

5.4.1 Recommendations for the study

Recommendations for the study will be based on the following sub-topics; 4.1) socio-cultural roles; 4.2) emotional roles, 4.3) effects of Sesotho texting and 4.4) Sesotho texting as a mode of communication among married Basotho people in the Maseru district in Lesotho.

In relation to harmonious relations among married Basotho people it is recommended that they should delete detrimental messages after reading them because they destroy marriages. This is in line with Klein (2012:02) when she states that in marriage, there should not be secrets. It is also recommended that they should communicate less with opposite sex especially when their spouses are around because it brings suspicions. Reid and Reid (2004:08) share this recommendation and states that a spouse should not be texting or talking to someone of the opposite sex in a way that would make the other spouse upset. Married Basotho people in the district of Maseru in Lesotho send and receive text messages while spending some time with their spouses. It is recommended that they should reduce the frequency of contact because it facilitates a deeper relationship and reduces quality time. This complies with Reid and Reid (ibid) when they state that greater frequency of contact facilitated a deeper, more intimate relationship.

With regard to emotions of Sesotho texting among married Basotho people in the Maseru district in Lesotho it is recommended that married people should take a very good care of their quality time by switching off their cell phones when they are together

or they should not engage in frequent texting when they are together. With regard to communication skills among married Basotho people in the Maseru district it is recommended that they should talk about boundaries in relation to their cell phones such as not using each other's phones. This is because, as Klein (2012:02) perceives, it is harmful when couples read each other's text messages. Texting is private if not confidential; therefore, couples should learn to respect each other's privacy and confidentiality.

More married people do not text each other, if they do; their texting is only limited to family issues and not those, which are necessarily romantic in their relationship. It is recommended that couples should text each other as Klein (2012:02) states that couples should use text messages to reach out to each other in a warm, affectionate way or to spice up their time apart. With regard to methodologies such as questionnaires, it is recommended that they should be answered there and then to avoid loss and damage.

5.4.2 Areas for further research

The current research concentrated on the roles of Sesotho texting among married Basotho people in the Maseru district in Lesotho; there are some areas that need to be researched. It is recommended that a thorough research can be extended to unmarried Basotho people. The current research also concentrated on married people living in Maseru urban, therefore, it is recommended that it should be extended to people living in rural areas.

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APPENDICES

APPENDIX A1

LIPOTSO

Boemo ba batho ba e bang le seabo

Bontša boemo ba hau ka ho taka X moo ho nepahetseng

1. Boemo ba thuto

Yunivesithi Degree	Diploma K'holeje	High School COSC	Primary Education	Tse ling

2. Lilemo

18-25	26-30	31-35	36-40	41-50

Lipotso mabapi le phelisano

(Socio-cultural questions)

3. Bonyane e ka ba nako e kae eo u e qetang ho etsa melaetsa e mekhutšoane ka letsatsi?

Nako	Lebaka
Che	Lebaka

4. U atisa ho etsa melaetsa e mekhutšoane? Haeba ho joalo hobaneng u atisa ho e etsa? Haeba ha ho joalo, hobaneng u sa atise ho e etsa?

E	Lebaka
Che	Lebaka

5.

U etsetsana melaetsa emekhutšoane le mang/bo-mang?

Motho	Lebaka
Che	Lebaka

6. U ngollana eng le eena/bona?

Taba	Lebaka
Che	Lebaka

Karolo e amanang le maikutlo

7. Na u lumella Mohatsa oa hau ho bala melaetsa ea hau? Haeba karabo ke e, u mo lumella hobaneng? Haeba karabo ke che, hobaneng u sa mo lumelle?

E	Lebaka
Che	Lebaka

8. Na u kile ua bala melaetsa ea molekane ua hau ka ntle ho tumello ea hae? Haeba karabo ke e, u e balile hobaneng? Haeba karabo ke che, ha u e bale hobaneng?

E	Lebaka
Che	Lebaka

9. U itšoara joang malebana le melaetsa e mekhutšoanyane e romelloang mohaleng oa molekane oa hau? hobaneng?

Boitšoarō	Lebaka
Che	Lebaka

10. Na u kile oa pheha khang le molekane oa hau ka melaetsa e mekhutšoane? Haebakarabo ke e, e ne e bakoa ke eng khang eo? Haeba karabo ke che, u nahana hore ke hobaneng le sa etsa khang ka melaetsa?

E	Sesosa
Che	Hlalosa

Liphetoho tse tlišoang ke melaetsa

11. Ke lintho li fe tse ntle tse tlišoang ke melaetsa e sengoloa?

12. (a) Ke lintho li fe tse mpe tse tlišoang ke melaetsa?

(b) ke lintho life tse tsoetsoeng ke melaetsa e mekhutšoanyane?

Mokhoa oa puisano ka melaetsa

13. A ke u ngole melaetsa o kileng oa tlisa phetoho lenyalong la hau
Kea leboha ha u bile le seabo phuputsong ena

APPENDIX A2

ENGLISH QUESTIONNAIRES

Semi-structured written questions for the participants

Biographical questions

Show your status by ticking with **X** the following

1. Show your educational status

University Degree	Diploma at College	High School	Primary Education	Other

2. Show your age

18-25	26-30	31-35	36-40	41-50

Socio-cultural roles

3. Approximately how much time do you spend on texting on daily basis?

Yes	Substantiate
No time	Substantiate

4. Do you usually use SMS? If yes, why do you usually use it? If no, why don't you usually use it?

Yes	Substantiate
No	Substantiate

5. With whom do you text? What do you text with them?

Mention the person you text with	Substantiate
No one	Substantiate

6. What do you text with them?

Topic	Substantiate
No text	Substantiate

Emotional roles

7. Do you allow your spouse to read your SMS? If yes, why do you allow him or her? If no, why do you not allow him or her?

Yes	Substantiate
No	Substantiate

8. Have you ever read your spouse's text message without his or her permission? If yes, why did you read them? If no, why didn't you read them?

Yes	Substantiate
No	substantiate

9. What is your attitude towards text message sent to your spouse's phone?

Attitude	Substantiate
No attitude	Substantiate

10. Did you argue over text messages with your spouse? If yes, what was the source of argument? If no, why do you think you did not argue about them?

Attitude	Substantiate
No	Substantiate

Effects of Sesotho texting

11. What are the positive impacts of texting on your marriage?

12. (a) What are the negative impacts of texting on your marriage?
(b) What are the consequences of texting on your marriage?

Sesotho texting as a mode of communication

13. Write the text message which had an impact in your marriage

Thank you

Appendix B1

CONSENT DOCUMENT

CONSENT TO PARTICIPATE IN RESEARCH

RESEARCH TITLE: THE ROLE PLAYED BY SESOTHO TEXTING AS A MODE OF COMMUNICATION OF MARRIED BASOTHO PEOPLE IN THE MASERU IN LESOTHO

You have been informed about the study by **Mamorema Lydicia Tiheli**

Your participation in this research is completely voluntary, not compulsory by any means. The identity of the respondent will be kept anonymous. If in the duration of the study you feel that you can no longer participate in this study, you have the right to withdraw from participation.

You may contact DR AS MOTSEI at 0514013513 any time if you have questions about the research.

You may also contact the Secretariat of the Ethics Committee of the Faculty of Humanities, UFS at (051) 4017083 if you have questions about your rights as a research subject.

If you agree to participate, you will be given a signed copy of this document as well as the participant information sheet, which is a summary of the research.

The research study, including the above information has been verbally described to me. I understand what my involvement in this study means and I voluntarily agree to participate.

.....
Signature of Participant

.....
Date

.....
Signature of Witness

.....
Date

Appendix B2

TOKOMANE EA BOITSIBISO

TOKOMANE EA HO BA LE SEABO PHPUPUTSONG

SEHLOOHO SA PHUPUTSO: MESEBETSI EA MELAETSA E MEKHUTŠOANE BANYALANING BA BASOTHO SETEREREKENG SA MASERU E LE MOKHAO OA PUISANO

U tsebisitsoe phuputso ena ke 'Mamorema Lydicia Tiheli

Seabo sa hau phuputsong ena ke boithaopo, ha ua tlameha. Boitsibiso ha hau bo tla bolokoa e le lekunutu. Ha eba nakong ea seabo sa hau phuputsong, u ka utloa u se u sa rate ho tsoela pele, u na le tokelo ea ho tlohela.

U ka letsetsa Ngaka A.S MOTSEI ho (051)4013513 Nako efe kapa efe ha u na le lipotso malebana le phuputso ena.

U ka boela hape ua letsetsa mongoli oa komiti ea boitsoaro lefapheng la tsa batho, Unifesithing ea Free State mohaleng ona; (051)4017083 ha eba u na le lipotso ka litokelo tsa hau phuputsong ena.

Ha eba u lumela, u tla fuoa tokomane ea boitekeno e akarelitseng lintlha tsa phuputso ena.

Ke hlalositsoe ka phuputso ena 'moho le tsohle tsa eona. Ke utloisisa seabo sa ka phuputsong ena ke bouthaopo.

.....

Boitekeno

.....

letsatsi

.....

Boitekeno ba paki

.....

letsatsi

APPENDIX C1

Lebitso la Mofuputsi:

'Mamorema Lydicia Tiheli

Mohala wa mofuputsi:

Mohala wa thekeng: +26656622133/58795586

Email: tihelim@yahoo.com

2013203399@ufs4life.ac.za

TUMELLO YA SEEPA-PITSO HORE BASALI BA BE LE SEABO

Sehlooho: **Mesebetsi ea melaetsa e mekhutšoane ea Sesotho banyalaning ba Basotho seterekeng sa Maseru Lesotho**

Dumela Seepa-pitso se khabane

Ke moithuti wa degree ya Masters Yunivesithing ya Freistata lehang la Dipuo tsa MaAfrika. Ke etsa diphuputso ka tsebeliso ea melaetsta e mekhutsoane banyalaning ba Basotho

Ke etsa kopo ya hore basali ba pitiki ba be le seabo boithutong bona. Ho nka karolo phuputsoeng ena ke boithaopo, ebang motho ea e bang le seabo a nka qeto ya hore ha a sa hlotse a atleha ho tswella ho nka karolo boithuting bona, a ke ke a tjamelwa ke bobee. Mabitso a batho ba e bang le seabo boithuting bona a ke ke a phatlalatswa.

Bakeng sa dipotso ka phuputso ena nka letsetswa mohaleng oseng o ile wa bolelwa ka hodimo kappa o ka letsetsa Dr AS Motsei mohaleng o na 051 401 3513.

Nna seepa-pitso ke fana ka tumello ya hore basali ba nke karolo boithuting bona.

.....
Tekeno ya seepa-pitso

.....
Letsatsi

Appendix C2

Researcher's Name:

'Mamorema Lydicia Tiheli

Researcher's contact details:

Cell: +26656622133/58795586

Email: tihelim@yahoo.com

2013203399@ufs4life.ac.za

CONSENT FOR GROUP PARTICIPATION

Topic: **The role played by Sesotho texting as a mode of communication of married Basotho people in the Maseru district in Lesotho**

Dear Convener

I am a Magister Degree student at the University of the Free State in the Department of African Languages. I am conducting a research on text messages of married people in Lesotho.

I am requesting your group's participation in this study, specifically the married people. Participation in this research is completely voluntary, if a participant decides in the course of the research that he/ she can no longer participate in this research he/ she will experience no mischief. The identity of participants in this research will always be kept confidential.

For further enquiries about this research I can be contacted at the above mentioned contacts or contact Dr AS Motsei at 051 401 3513.

Ithe principal give consent that my school can be part of this study.

.....
Principal's signature

.....
Date