



Interdiction And Flashforward: Plot Dynamics In Northern Sotho Folktales, Makgamatha (1990)

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ABSTRACT

The plot of Northern Sotho folktales is mostly made possible by introducing an interdiction, characterised by, *o se ke wa* (do not do). This interdiction assists listeners in identifying the problem and knowing the possible events that will come after the interdiction. In most cases, the protagonist will likely transgress the interdiction to suffer and endure the consequences. The study followed a qualitative research approach where a case study design, was adopted. Data were generated through focus group interviews and content analysis. The study found that: One, the interdiction serves as a mandatory cultural structure of all the Northern Sotho folktales. Two, that in most cases the main character transgresses the interdiction. These findings have at least two most important implications. Firstly, the listeners can predict future incidences, and secondly, the violation of interdictions leads to the plot development.

KEY WORDS: Plot, Folktales, culture, character, interdiction

Introduction

Northern Sotho folktales are rich repositories of cultural values and wisdom, intricately woven through narrative techniques that captivate listeners and impart moral lessons. Central to these tales is the concept of interdiction, encapsulated in the phrase "o se ke wa" (do not do), which serves as a foundational plot device shaping the trajectory of storytelling. This introduction explores the dynamics of plot development in Northern Sotho folktales, focusing on the interplay between interdiction and flashforward to elucidate their cultural significance and narrative impact.

Interdiction in Northern Sotho folktales functions not only as a narrative warning but also as a cultural imperative that delineates acceptable behaviour within the community. It sets clear boundaries and expectations, guiding characters through moral dilemmas and signalling the potential consequences of transgression. This qualitative study adopts a case study approach, utilizing focus group interviews, content analysis of traditional narratives, and cultural interpretations to unravel the role of interdiction in driving plot development.

Moreover, the concept of flashforward emerges as a narrative technique closely tied to interdiction, offering listeners glimpses into future events predicated upon the violation of cultural taboos. By foreshadowing outcomes, flashforward enhances suspense and engages audiences in a reflective exploration of moral choices and their repercussions. This dual narrative structure not only entertains but also educates, reinforcing cultural values and fostering a deeper understanding of societal norms.

Situated within the broader discourse of folklore and narrative theory, this study contributes to a nuanced understanding of how oral traditions encode and transmit cultural knowledge. By examining the consequences of transgressing interdictions, the research underscores the complexities of human behaviour and ethical decision-making, offering profound insights into the enduring relevance of traditional storytelling in preserving cultural heritage.

In conclusion, this introduction sets the stage for an exploration of plot dynamics in Northern Sotho folktales, highlighting the pivotal role of interdiction and flashforward in shaping narrative structure and cultural

meaning. By unravelling these narrative elements, the study seeks to deepen our appreciation for how folklore not only entertains but also serves as a vehicle for moral instruction and cultural preservation across generations.

Problem Statement

This study examines the structural role of the interdiction "*o se ke wa*" (do not do) in Northern Sotho folktales. This interdiction serves as a cultural marker that guides listeners in identifying pivotal plot points and anticipating subsequent narrative events. Typically, the protagonist disregards this interdiction, leading to significant consequences that drive the storyline forward. The findings emphasize two key implications: first, the interdiction is a fundamental cultural element in Northern Sotho folk narratives, aiding listeners in foreseeing narrative developments; and second, the violation of interdictions plays a crucial role in shaping the plot trajectory of these tales.

Literature Review

Ngũgĩ wa Thiong'o (1986), a prominent Kenyan writer and scholar, provides insights into the cultural and narrative significance of oral traditions in Africa. In his works, Ngũgĩ emphasizes how oral storytelling traditions serve as vital repositories of collective memory, history, and cultural values within African societies. He argues that folk narratives, including folktales, encode complex social structures and moral teachings, often using interdictions and their consequences. This perspective highlights the interplay between orality, cultural preservation, and the transmission of ethical norms in African storytelling traditions (Ngũgĩ wa Thiong'o, 1986).

Ndebele (2001), a South African writer and critic, explores the role of storytelling in post-apartheid South Africa. Ndebele's work underscores how narratives, including folktales, continue to play a crucial role in shaping collective identities and negotiating socio-political challenges. He argues that interdictions within folk narratives serve as markers of cultural values and community expectations, reflecting both continuity and adaptation in South African cultural expressions. Ndebele's insights into the transformative power of storytelling highlight its capacity to foster resilience and agency within marginalised communities (Ndebele, 2001).

Maseko (2009), a South African scholar specializing in African oral literature, examines the structural and thematic elements of folktales within the context of Northern Sotho traditions. Maseko's research emphasizes how interdictions function as narrative devices that delineate moral boundaries and drive plot development. She argues that interdictions and their violations serve not only as dramatic tensions but also as symbolic expressions of societal norms and ethical dilemmas within Northern Sotho culture. Maseko's analysis enriches our understanding of how folk narratives, through interdictions, engage listeners in reflecting on ethical choices and their consequences (Maseko, 2009).

In Northern Sotho folktales, the interdiction *o se ke wa* (do not do) embodies these scholarly perspectives by structuring narratives around moral dilemmas, cultural expectations, and the consequences of human actions. Through these tales, listeners are not only entertained but also instructed in the values and wisdom of their community, illustrating the enduring relevance of oral traditions in transmitting cultural heritage and shaping collective identities.

The theoretical frameworks of Ngũgĩ wa Thiong'o, Njabulo Ndebele, and Pamela Maseko provide comprehensive insights into how interdictions function within Northern Sotho folktales. These perspectives highlight the interplay between storytelling, cultural preservation, and ethical reflection within African and South African contexts. By examining folk narratives through these lenses, we deepen our understanding of how interdictions structure narratives, convey moral teachings and reflect socio-cultural dynamics within Northern Sotho oral traditions.

African Humanism Theory/African Renaissance Theory

The study was guided by the theory of African Humanism (also known as African Humanism or African Renaissance) as articulated by South African scholar, Thabo Mbeki. Thabo Mbeki, former President of South Africa and a leading advocate of the African Renaissance, has expounded on the concept of African Humanism. This theory emphasizes the cultural and philosophical heritage of Africa, promoting values such as interconnectedness, communalism, and a holistic view of human existence within the context of African societies (Mbeki, 1998).

In the context of Northern Sotho folktales, African Humanism offers a theoretical framework for understanding the role of interdictions such as *o se ke wa* (do not do). Central to African Humanism is the idea of Ubuntu, which underscores the interconnectedness and interdependence of individuals within communities.

Interdictions in folk narratives serve as moral guidelines that reinforce communal values and promote ethical behaviour, reflecting the broader principles of African Humanism (Mbeki, 1998).

Three key values inherent in African Humanism theory are:

1. **Communal Solidarity:** African Humanism emphasizes the importance of community and collective well-being. In folk narratives, interdictions symbolize shared moral norms and ethical principles that contribute to social cohesion and harmony within Northern Sotho culture. We wanted to know if folklore as oral cultural narratives can unite all members of society and make all children play together and respect the important values advocated by the folktales.
2. **Ethical Integrity:** African Humanism promotes ethical integrity and responsibility towards others. Interdictions within folktales highlight the consequences of individual actions on community welfare, encouraging moral reflection and accountability among listeners. We further tested if folktales could integrate all members of the society and enforce respect and consideration to one another.
3. **Cultural Continuity:** African Humanism seeks to preserve and promote African cultural heritage and values. Folk narratives, through interdictions and their resolutions, transmit cultural wisdom and ethical teachings that contribute to the preservation of Northern Sotho cultural identity and traditions (Mbeki, 1998). We wanted to know if members of the community, especially elders still value the cultural oral narratives such as folktales to a level that they narrate them to their children.

In Northern Sotho folktales, interdictions like "o se ke wa" exemplify these African Humanism values by illustrating the ethical implications of personal choices within a communal framework. These narratives serve not only to entertain but also to educate listeners about moral conduct and the importance of upholding shared values within Northern Sotho society.

Thabo Mbeki's theory of African Humanism provides a culturally grounded theoretical lens for analyzing the role of interdictions in Northern Sotho folktales. By examining how interdictions uphold values of communal solidarity, ethical integrity, and cultural continuity, we deepen our understanding of the cultural significance of these tales in transmitting moral teachings and fostering community cohesion. Through African Humanism, folk narratives continue to play a crucial role in preserving Northern Sotho cultural heritage while promoting ethical values and social responsibility.

Research Methodology Research Design

This study delved into the structural significance of the interdiction "o se ke wa" (do not do) within Northern Sotho folktales. To explore this inquiry thoroughly, a qualitative research methodology was deemed appropriate as it facilitated immersion in the cultural context, providing an insider's perspective on the phenomena under investigation. The chosen research design was a case study, selected for its ability to yield a comprehensive understanding of the complexities inherent in narrative dynamics. In alignment with the epistemological viewpoint that knowledge is actively constructed rather than passively discovered, we drew upon the principles of qualitative research advocated by Metz (2017). This approach positioned us as qualitative researchers who interpret and collect interpretations, echoing Metz's emphasis on the dialogical and interpretive nature of knowledge production in cultural contexts. By adopting this methodological stance, we aimed to uncover the underlying cultural meanings embedded within the interdictions of Northern Sotho folktales, thereby enriching our understanding of their narrative structure and cultural significance.

Study Site and Sampling

The study took place in the Mankweng Cultural Organisation, in Limpopo Province in the Capricorn District over three months (in the third term of the year). Out of about 10 cultural organisations in the district, we selected the Mankweng Cultural Organisation because of its robust cultural activities that they usually have during the third term of the year (in September). The cultural centre provided a rich context for exploring the study's objectives, centered on understanding the dynamics of cultural activities within the local community. Its location in the Capricorn District, known for its cultural diversity and historical significance, offered a unique setting for examining the intersection of cultural practices and community engagement.

Throughout the study, efforts were made to establish rapport and build trust with participants, recognizing the importance of community engagement in conducting ethical and meaningful research. Regular interactions and feedback sessions were held to ensure that participants felt valued and informed about the study's progress and outcomes. We finally decided to have five participants from the centre, three females and two males.

We gave participants a detailed explanation of the purpose and procedure of the study and sought their consent. We explained to them that their participation in the study was entirely voluntary. We pledged our commitment to confidentiality, privacy, and anonymity to the participants as much as possible. To ensure ethical standards were met, the research team adhered to guidelines Smith (2010) established, emphasizing respect for participants' rights and well-being throughout the research process. Participants were invited to ask questions

and seek clarification before providing their consent, promoting transparency and trust in the research endeavour.

Data Collection

Following their agreement to participate in the study, we began to create a cordial atmosphere where we allowed them to tell us about their experiences on the impact of their cultural competitions, types of cultural items, and the social significance of the cultural activities. Data was constructed through two methods, semi-structured interviews and content analysis.

Interviews

A semi-structured interview schedule was used to open discussions with the teachers. We found the semi-structured interviews more appropriate to elicit the level of the women's experiences in the implementation of curriculum in their schools. We probed extensively to allow the participants to elaborate on their experiences in oral narratives, particularly folktales. This helped us to develop our theoretical understanding of what constituted African Humanism.

The interview schedule included the three elements of the African humanism theory: Communal Solidarity, Ethical Integrity, and Cultural Continuity. We wanted to know if folklore as oral cultural narratives can unite all members of society and make all children play together and respect the important values advocated by the folktales. We further tested if folktales could integrate all members of the society and enforce respect and consideration to one another. We wanted to know if members of the community, especially elders still value the cultural oral narratives such as folktales to a level that they narrate them to their children.

It was initially planned that each participant in the centre would independently be visited four times to allow reasonable time for gathering raw data and for conversation with the participants, and indeed through proper planning, we were able to stick to our original plan. All participants were visited four times. The first visit was for the arrangements and the introduction of the study. The second visit was for the initial interviews. The third visit was used for feedback and debriefing. The fourth visit was used for further conversations and clarifications on areas that were not clear.

Content analysis

Content analysis was adopted as another method of data collection to supplement the semi-structured interviews. Makgamatha's two folktales, *Mapula le makgema* (Mapula and the Ogres) and *Ngwana kutu ya morula* were selected from the folktale published book, *Keleketla*. The two folktales contain relevant content of, *o se ke wa* (do not do) interdiction. These folktales also contain the relevant interdiction that enforces cultural morality. The two folktales were first summarised, followed by the presentation and analysis of the interdiction, then the flash forward, and finally the social significance outlined and connected.

Since data analysis involves organizing, reducing, and describing data collected by the researcher. We began right at the beginning of the study to analyse data. The audio tape was played, and notes were taken to re-organise it. Data was read again and again until categories emerged. The categories were then developed into themes.

Findings and Discussions

From the analysis of both semi-structured interviews and content data analysis, we came up with four main findings, which we discussed under four themes: i) summary of folktale, ii) Interdiction, iii) flash forward and development of folktale plot, and iv) social significance of interdiction. These are further exposed in the sections that follow.

Mapula le makgema (Mapula and the Ogres), Makgamatha (1990)

Summary

The folktale *Mapula la Makgema* (Mapula and the Ogres) is a narrative about a young girl, *Mapula* who went out with her friends into the bush to fetch some wild fruits. *Mapula's* mother passed an interdiction to the girls not to swear and insult any obstacle in the form of a stone on the way that might trip them or make them stumble. Out they went without any problems, but on their way back *Mapula* was tripped by a stone, and she swore and swore on it. All the other girls managed to pass but when it was *Mapula's* turn, the stone grew very big and blocked *Mapula* from passing. The other girls passed and went home leaving *Mapula* alone in the bush. the Ogres tried to catch *Mapula*, but she climbed the tree; the Ogres tried to cut the tree, but the bird came, sang reversed the cutting. The Ogres waited and slept under the tree until in the night *Mapula* slipped fell and was caught by the Ogres. They took her to where they stayed and stored her in the cave. While the Ogres were

away to hunt for other victims, *Mapula* fried meat which attracted other Ogres. There was a fight between the Ogres that gave *Mapula* a chance to flee and was rescued by an eagle and arrived safely home.

Interdiction

The interdiction introduced by *Mapula's* mother in the folktale *Mapula la Makgema* serves as a crucial narrative device that shapes the story's trajectory and imparts significant moral guidance to its characters. At the outset, *Mapula's* mother issues a clear warning to *Mapula* and her friends, emphasizing the prohibition against cursing or insulting obstacles encountered during their journey into the bush. This initial instruction not only establishes a framework for the tale's unfolding events but also sets the stage for the moral lessons that are central to the narrative.

Within the context of African cultural traditions, the interdiction carries profound significance. It reflects broader values and community norms where respect for elders' wisdom and adherence to communal rules are deeply valued. The prohibition against disrespecting natural elements aligns with the belief that all aspects of the natural world possess spiritual significance deserving of reverence and care. By obeying this interdiction, individuals demonstrate their understanding of these beliefs and their commitment to upholding cultural integrity.

The consequences of *Mapula's* disobedience illustrate the narrative impact of the interdiction. When she defies her mother's warning and insults a stone that impedes her path, the stone magically grows and separates her from her companions, leading to her capture by Ogres. This immediate repercussion underscores the seriousness of disregarding traditional wisdom and the potential dangers that can arise from such disobedience. This narrative progression not only propels the storyline forward but also serves as a moral anchor, highlighting the interconnectedness between human actions and the natural or supernatural consequences that follow.

Ultimately, the interdiction in *Mapula la Makgema* encapsulates a broader moral lesson about respecting cultural norms and heeding ancestral wisdom. *Mapula's* journey serves as a cautionary tale, emphasizing the importance of humility, respect, and mindfulness in navigating life's challenges. Through its exploration of these themes, the folktale not only entertains but also educates, preserving cultural identity and transmitting timeless lessons that resonate across generations within African communities.

Flashforward and development of folktale plot

In the folktale *Mapula la Makgema*, the use of flashforward techniques and the development of the plot are instrumental in crafting a compelling narrative that engages readers or listeners while conveying cultural values. Let's explore how these elements unfold:

The folktale employs a flashforward at key moments to provide glimpses of future events, building anticipation and suspense for the audience. For instance, early in the tale, *Mapula's* mother warns her about the consequences of insulting obstacles in the bush. This foreshadows *Mapula's* disobedience and the ensuing conflict with the stone that grows and blocks her path. The flashforward technique effectively sets up the central conflict of the tale while preparing the audience for the consequences of *Mapula's* actions.

As the plot unfolds, the narrative develops through a series of escalating challenges and resolutions. *Mapula* and her friends initially venture into the bush to gather wild fruits, setting a serene backdrop that contrasts with the eventual tension and danger they encounter. When *Mapula* disregards her mother's interdiction and insults the stone, the narrative takes a dramatic turn. The stone's transformation into a formidable obstacle creates immediate tension, separating *Mapula* from her friends and setting her on a path fraught with peril.

The development of the plot intensifies as *Mapula* encounters Ogres who attempt to capture her. Her resourcefulness and resilience are tested as she evades the Ogres, using clever tactics such as cooking meat to distract them and ultimately escaping with the help of an eagle. Each encounter with the supernatural or natural elements such as the protective bird and the rescue by the eagle adds layers to the plot, demonstrating the interconnectedness between humans and the natural world in African folklore.

The social significance of interdiction

The folktale *Mapula la Makgema* offers a vivid depiction of African oral traditions, weaving together cultural values and societal norms that resonate deeply within African communities. At its core, the tale imparts moral lessons and underscores the importance of respecting elders and adhering to community norms. *Mapula's* disobedience of her mother's warning not to insult obstacles serves as a poignant example of the repercussions of defiance. The stone growing to block her path symbolizes the consequences of disrespecting natural elements, emphasizing the value placed on moral conduct and obedience in navigating life's challenges.

As *Mapula* confronts the Ogres who threaten her, her resilience and resourcefulness shine through. Her ability to outwit them, from climbing a tree to cooking meat as a diversion, exemplifies qualities highly esteemed in African folklore: resourcefulness in adversity, and cleverness in overcoming obstacles. Moreover, the

intervention of animals like the bird and eagle underscores the deep-seated belief in the interconnectedness between humans and the natural world. Animals are depicted not only as allies but also as messengers of supernatural forces, bridging the gap between physical and spiritual realms and reinforcing spiritual dimensions embedded in African cultural narratives.

Furthermore, *Mapula la Makgema* highlights communal values of mutual aid and solidarity. Mapula's interactions with her friends and their inadvertent contribution to her rescue by inciting conflict among the Ogres underscore the communal bonds within African societies. This communal support system reflects a broader societal framework where individuals rely on each other for protection and assistance, reinforcing the importance of unity and collective responsibility. Ultimately, the tale serves as more than just an adventure story; it acts as a repository of cultural wisdom and communal ethics, transmitting timeless insights and preserving African cultural heritage across generations.

Ngwana wa kutu ya mohlare

Summary

This folktale is about the young boy *Mašilo* who was staying with his grandmother. One day his grandmother sent him to his uncle to ask for the peanuts. His grandmother gave him an interdiction not to eat even a single peanut. What is surprising is that his grandmother does not tell him what will happen if the boy transgresses the interdiction. On his way back *Mašilo* got tempted and ate one peanut and he gave birth to a child whom he hid in the Marula trunk tree hole. One day his grandmother noticed the strange activity around the Marula tree trunk, secretly went there, and found the child.

Interdiction

In the folktale of *Mašilo*, the interdiction given by his grandmother not to eat even a single peanut serves as a pivotal moral directive with unforeseen consequences. The interdiction is a test of obedience and respect for authority, highlighting the traditional values of listening to elders' instructions without questioning. Despite the seemingly simple nature of the interdiction, its violation leads to a startling outcome *Mašilo* unexpectedly gives birth to a child, emphasising the tale's blending of the supernatural with everyday actions. This interdiction underscores the tale's theme of accountability for one's actions and the repercussions of disobedience within the framework of African cultural norms, where obedience to ancestral wisdom is paramount to maintaining order and harmony within the community.

Flashforward and development of folktale plot

The folktale of *Mašilo* employs a compelling narrative structure that integrates flashforward techniques to enhance suspense and convey its moral lessons effectively. Initially, *Mašilo* receives a straightforward interdiction from his grandmother not to eat any peanuts, though the consequence of disobedience is left unspecified. This sets the stage for anticipation as *Mašilo* undertakes his task but succumbs to temptation, consuming a peanut on his way home. The narrative then utilises a flashforward device to reveal the unexpected outcome of *Mašilo*'s disobedience he mysteriously gives birth to a child, whom he conceals within the hollow of a Marula tree trunk. This twist propels the plot forward, introducing supernatural elements and escalating the consequences of *Mašilo*'s transgression.

As the plot develops, *Mašilo*'s grandmother becomes aware of strange occurrences around the Marula tree and investigates, discovering the hidden child. This discovery marks a crucial turning point in the tale, revealing the full impact of *Mašilo*'s disobedience and prompting reflection on the consequences of disregarding familial wisdom and traditional interdictions. The narrative progression not only delves into the supernatural repercussions of *Mašilo*'s actions but also underscores broader themes of responsibility, respect for elders, and the interconnectedness between human behavior and the spiritual realm in African folklore. Through its intricate plot development and use of flashforward, the folktale of *Mašilo* captivates readers with its moral complexities and cultural richness, offering profound insights into

The Social Significance of Interdiction

The interdiction in *Mašilo*'s folktale holds profound social significance within the context of African cultural norms and values. Interdictions, often delivered by respected elders or authority figures like *Mašilo*'s grandmother, serve as moral guidelines that reinforce community cohesion and individual responsibility. By obeying interdictions, individuals demonstrate respect for authority and adherence to shared values, fostering harmony and order within the community. Conversely, the violation of an interdiction, as seen in *Mašilo*'s disobedience by eating a peanut, illustrates the potential consequences of disregarding established norms. This disobedience leads to unforeseen supernatural consequences for a child born to *Mašilo* underscoring the belief in spiritual repercussions tied to actions that defy ancestral wisdom.

Furthermore, interdictions in African folklore reflect deeper philosophical insights into human behavior and societal expectations. They emphasize the interconnectedness between personal actions and communal well-being, highlighting the role of tradition in maintaining cultural identity and moral integrity. The social significance of interdictions lies not only in their immediate impact on individual characters like *Mašilo* but also in their broader implications for transmitting ethical values across generations, ensuring the continuity of cultural practices and communal norms that shape collective identity and resilience within African societies.

Conclusion

In conclusion, the analysis of the folktale narratives *Mapula la Makgema* and *Ngwana wa kutu ya mohlare* illuminates several key themes and cultural insights deeply rooted in African oral traditions. Through a synthesis of semi-structured interviews and content data analysis, four main findings have emerged, each underscoring the richness and societal relevance of these tales.

Firstly, the importance of interdictions as moral imperatives within African communities is prominently illustrated. In both tales, interdictions serve as pivotal narrative devices, guiding characters' actions and imparting critical moral lessons. *Mapula la Makgema* exemplifies the consequences of disobedience through *Mapula's* defiance of her mother's warning, resulting in her capture by Ogres a stark reminder of the repercussions of disregarding ancestral wisdom. Similarly, in *Ngwana wa kutu ya mohlare*, *Mašilo's* transgression of his grandmother's interdiction leads to supernatural consequences, highlighting the cultural emphasis on obedience and respect for authority figures.

Secondly, the use of flashforward techniques enhances the narrative impact of these folktales by foreshadowing events and building suspense. In *Mapula la Makgema*, the anticipation of *Mapula's* fate after defying the interdiction intensifies the story's dramatic tension, while in *Ngwana wa kutu ya mohlare*, the revelation of *Mašilo's* unexpected offspring serves as a narrative twist that deepens the tale's supernatural dimensions.

Thirdly, the development of folktale plots in both narratives intricately weaves together cultural values, supernatural elements, and moral dilemmas. From *Mapula's* encounters with Ogres to *Mašilo's* mysterious offspring, these plots not only entertain but also educate, reflecting communal norms, resilience in adversity, and the interconnectedness between humans and the spiritual world in African folklore.

Lastly, the social significance of interdictions extends beyond individual characters to encompass broader philosophical insights into communal ethics and cultural identity. Both tales underscore the role of interdictions in maintaining societal order and transmitting ethical values across generations. They emphasize the interconnectedness between personal actions and communal well-being, highlighting the enduring relevance of oral traditions in preserving cultural heritage and shaping collective resilience within African societies.

In conclusion, the folktales *Mapula la Makgema* and *Ngwana wa kutu ya mohlare* not only entertain with their imaginative narratives but also serve as profound reflections of African cultural values and societal norms. Through their exploration of interdictions, narrative techniques, and plot development, these tales continue to resonate, offering timeless lessons that bridge the past with the present, ensuring the preservation and appreciation of Africa's rich cultural tapestry for generations to come.

Recommendations

Exploration of Regional Variations in Interdictions

Conduct comprehensive comparative studies to explore how interdictions vary across different Northern Sotho subgroups. Investigate regional differences in the types, themes, and contexts of interdictions used within folktales. This research will enrich our understanding of regional storytelling traditions and their implications for cultural diversity and identity within the broader Northern Sotho community.

Strategies for Enhanced Oral Tradition Preservation

Develop and implement strategies to effectively preserve and transmit Northern Sotho oral traditions, focusing specifically on the role of interdictions. Evaluate how adherence to storytelling conventions contributes to the continuity of cultural knowledge and values across generations. Explore innovative approaches, such as digital archiving and interactive storytelling platforms, while respecting the oral origins and authenticity of these narratives.

Integration of Folktales in Educational Curricula

Design culturally responsive educational materials that integrate Northern Sotho folktales, emphasizing the significance of interdictions in narrative development. Develop curricular modules that not only teach cultural literacy but also promote ethical understanding and empathy among students. Evaluate the impact of these educational interventions on enhancing cultural awareness and preserving Northern Sotho cultural heritage.

Promotion of Community-Led Cultural Revitalization

Support community-driven initiatives aimed at revitalising and celebrating Northern Sotho storytelling traditions. Facilitate workshops, storytelling festivals, and intergenerational exchanges that engage community members in sharing and preserving oral narratives. Empower local storytellers to continue practicing and passing down folktales with authenticity, ensuring their continued relevance and cultural integrity in contemporary Northern Sotho society.

These recommendations aim to deepen scholarly understanding, promote effective cultural preservation strategies, and foster community engagement in safeguarding Northern Sotho oral traditions for future generations.

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