

Youth Multilingualism and Popular Culture Interactions at His People Pentecostal Church

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A thesis submitted in partial fulfilment of the requirement for the degree of Master of Arts in the Department of Linguistics, University of the Western Cape

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Key Words

Youth

Multilingualism

Language

Stylization

Religion

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Abstract

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Youth multilingualism is an overarching notion that accounts for the dynamic macro- and micro-linguistic practices and interactions in contexts and spaces redefined by cultural practices. It makes contributions to interactional sociolinguistic research, by centring around young multilingual speaker's practices, with a focus on creativity, identity and community of practice. This study demonstrates how youth multilingualism emerges in interactions in a religious youth group. For the purpose of this study, I collected interactional data from two youth groups belonging to His People Pentecostal Church that reflects the use of language by young people while taking into account their gender and race. The data was collected by means of audio recordings that focused specifically on the young multilingual speakers' naturally occurring talk. I made use of conversational analysis and stylization as an interlinked framework to analyse the collected data. Furthermore, this study also made use of interviews to further investigate language, gender and race at the church through the eyes of both the youth leaders and the youth members. Finally, in this project, I argue that in terms of language use, there is a large discrepancy between the two youth groups and how they stylize their multilingualism.

November 2017

Declaration

I declare that *Youth Multilingualism and Popular Culture Interactions at His People Pentecostal Church*, is my own work, that it has not been submitted for any degree or examination in any other university and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

Full name: Tara-Leigh Cornelissen

Signed: _____

Date: _____

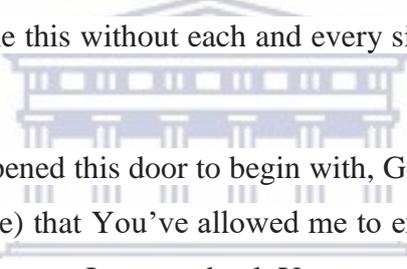


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CHAPTER 1

1 Introduction and Background

1.1 Introduction

Youth is a much-debated term that typically refers to a specific age cohort in society. According to Dimitriadis (2008:13), it is a term often used to refer “to minors, who are under the age of 18”. However, for statistical purposes, the United Nations defines ‘youth’ as those people between the ages of 15 and 24 years. For many, this is the age group in which peer pressure and environmental influences are most prevalent. In other words, it is usually in this age group where individuals are placed in a new environment, such as secondary school or a ¹youth group, and are expected to behave and speak in a certain way. For instance, their speech may vary depending on who their audience are. In other words, when speaking to adults they may use only one language and ensure that the language is spoken in the standard variety. When speaking to their friends though, they might use more than one language alongside different language varieties.

For many young multilingual speakers, however, they are often unaware of the implications of speaking more than one language, or language variety. Hence, the ways in which young people speak and the linguistic practices they make use of are often overlooked. This phenomenon essentially highlights the second aspect that comes into play, which is the notion of multilingualism. Multilingualism is possibly one of the most debated topics globally, alongside the notion of youth, and can be defined as “the ability to use three or more languages to some extent, whether these are in the same or different domains” (Aronin and Hufeisen, 2009:16).

South Africa, commonly referred to as the “Rainbow Nation”, is a country known for its eleven official languages. It is not far-fetched to say that it, South Africa, is a highly multilingual society where speakers, whether as individuals or in groups, make use of more than one language in various ways. Over the last twenty or so years,

¹ a term used by many churches when referring to a group of individuals typically between the ages of 13 and 23

sociolinguists in the country have explained that there is no real theory that considers how processes present in the sociolinguistics of globalisation and multilingualism reforms the practice and status of multilingualism, especially where it concerns popular cultural practices and interactions (Williams and Stroud, 2010). Despite South Africa recognising the significance of multilingualism and employing certain strategic initiatives to serve the developments of varying languages across population groups, there is still no observable change. Thus, these initiatives do not necessarily allow for greater participation and social transformation for the young multilingual speakers of South Africa. Furthermore, the phenomenon of multilingualism, as a whole, cannot be restricted to a single framework where languages are viewed as separate units because of the persisting ideology which views language as the bond of the nation-state (Heller, 2011). Simply put, greater agency and voice in South Africa was not the foundation for social transformation and linguistic facilitation. Instead, these transformations and facilitation has been steered by concerns of having historically disadvantaged languages avowed.

Scholars often discuss multilingualism in relation to politics and academic institutions. However, if we want to collect data that truly captures the essence of youth multilingualism², then we ought to do so in an interactional environment which does not constrain or limit the speaker in any way. It has recently been suggested that we look outside of political contexts and consider multilingualism across a variety of practices and spaces, such as popular cultural sites (Williams and Stroud, 2010). In doing this, we are able to explore stylized language varieties and registers within every aspect of everyday life outside of institutionalised contexts (Besnier, 2009). We need to also explore how the intricacies of multilingualism relates to emerging forms of speech, typically initiated by young multilingual South Africans.

An adequate example of exploring the phenomenon of multilingualism outside of institutionalised environments can be seen in studies focusing on Hip-Hop culture (Williams, 2016). According to Sarkar and Low (2012:414), “marginalized youth everywhere have seized on the possibilities of Hip-Hop as a text-loaded way of delivering their messages about their experience of oppression”. Sarkar and Low

² Youth Multilingualism discussed in Chapter 2.

(2012) continue to say that this usually takes place in “multi-ethnic youth communities where these messages are often multilingual” (Sarkar and Low, 2012). Hip-Hop as a popular cultural practice has developed tremendously by means of technology, influencing the way young people speak to an even greater extent.

However, aside from the advancement of technology and the implications it may have for youth multilingualism, there are many offline popular cultural spaces that have to a very large extent expanded the variety of communities of practice that young multilingual speakers are engaged in. For instance, this study is concerned with youth multilingual interactions at His People Pentecostal Church, where there are at least three different activities in which these young multilinguals interact with each other. In this study I aim to demonstrate how young multilingual speakers interact in the church as a popularized religious space.

1.2 Statement of the problem

His People Church is a multinational church located in various regions of the Western Cape, and the other remaining provinces of South Africa. However, in attending church services held at the various locations, observations reveal that each congregation has a culture of its own despite it being the same church. I have thus come to realise that the reason behind this is largely dependent on the members that belong to each congregation as they typically come from the same residential area and therefore exhibit, more or less, similar characteristics pertaining to language use. This proved particularly true for the young people at these congregations as they were at the forefront of using different language varieties such as Kaaps³. The problem that persists in these groups however is the tendency to homogenize youth on the basis of their religion. Thus, failing to recognise the diversity of their language competencies and capabilities. In other words, their ability to make use of more than one language, or language variety.

As the youth leader of one of these groups, a comparison of the two groups was often done. The comparison took into account not only the ways in which each youth group

³ A variety of Afrikaans.

spoke, but also the way they dressed. These observations peaked my interest as there was a distinct difference between the two groups, pertaining to the predominance of English versus Afrikaans and Kaaps. Ultimately, this motivated me in selecting two varying groups and studying them as part of my thesis.

1.3 The Context of His People Pentecostal Church

1.3.1 His People West Coast

The first congregation, the one I attend, has approximately 20 youth members and is in Bloubergstrand along the West Coast. At first, the church consisted of mostly white members. Hence, songs were sung in English predominantly and ‘extra-curricular’ youth activities consisted largely of drama, skateboarding and even surfing. However, as the years have progressed, the demographics of this congregation has changed. Currently, the majority of members are now coloured⁴ and black⁵. As a result, the number of songs sung in different languages, namely Afrikaans, isiXhosa and isiZulu, have increased. In addition, there are new pastimes that have been added to the list of activities that youth members engage in, such as Hip-Hop and African dancing.

In spite of this, there is still an underlying ⁶white culture that persists as the pronunciation of words from these coloureds and blacks are more voiced. The repertoire of these young multilingual speakers has also changed as English became their “language of choice”, despite speaking isiXhosa and other ‘bantú’ languages before. In addition, English was spoken with youth members who also had isiXhosa, and the other ‘bantú’ languages in their linguistic repertoire. Gumperz and Hymes (1972:20) defines linguistic repertoire as “the totality of linguistic resources (i.e. including both invariant forms and variables) available to members of particular communities”. According to Omoniyi (2010), the adjustment of language use to suit various groups is a common occurrence, hence he suggests that when one is

⁴ a term developed in the apartheid era to identify mixed race individuals (Bowers-Du Toit, 2017).

⁵ refers to the bantu-speaking people of South Africa (Adhikari, 2006).

⁶ refers to the pronunciation of words, or accent, often associated with English speaking whites in South Africa

confronted with mixed ethnicity, race and religious groups, demarcations and differences require a redefinition of change, accommodation and conflict. It is imperative to note that the white members in this group, however, rarely made use of Afrikaans or Kaaps, as they maintained their use of English. Hence, in analysing the interactions of the two youth groups, I aim to explore the fluidity of language use among young multilingual speakers and what the reasoning behind this may be.

1.3.2 His People N1 City

The second congregation has a total between 50 to 60 youth members and consists of more coloureds and black who have developed their own ways of speaking. These ways involve using English, Afrikaans and isiXhosa in a single utterance during conversations. This group, specifically, makes use of Kaaps to a large extent. Even though Kaaps is commonly associated with coloureds, in this group the blacks make use of it as well. This would typically occur while using English in the same utterance. This phenomenon can be linked to Brubaker's idea that states that language and religion are basic sources and forms of social, cultural, and political identification as they are ways of identifying oneself and others, construing sameness and difference, and naming fundamental social groups (Brubaker, 2013). Hence, the ways in which these young multilingual speakers use language to emphasise the similarities and differences between the various social, cultural and ethnic groups will be focused on.

1.4 Objectives

The objectives of this study are:

- To contribute to the field of youth multilingualism by identifying linguistic practices that help us better understand young multilingual speakers in urban settings such as the church.
- To highlight the ongoing racial disparities that we see in Cape Town by focusing on what young multilingual speakers say about race and racialization in interaction.

- To explore how popular cultural spaces in selected sites in Cape Town, which remain heavily racially divided, serve as productive sites for the collection of youth multilingual interactional data.

1.5 Research questions

This research project explores the various ways in which young multilinguals interact with each other within His People Pentecostal Church and aims to answer the following research questions:

- How do young multilingual speakers interact in a religious environment defined by popular cultural practices?
- What role does gender and race play in youth multilingual interactions?

1.6 Overview of Thesis

The dissertation is organised as follows:

Chapter One provides a thorough introduction to my study, which is focused on carrying out multilingual studies within popularized religious sites. This chapter also includes some background information and context surrounding the youth groups studied as part of this thesis.

Chapter Two focuses on the literature that was consulted in order to understand the phenomenon of youth multilingualism in popular cultural sites and how religion, gender and race impacts language use particularly within the church environment. This will be followed by a discussion of the theoretical frameworks that were made use of and a detailed explanation of how these frameworks are linked to the study.

Chapter Three discusses the methodological considerations of the study, such as the methods of data collection and the procedure involved in analysing the collected data.

The core theories used include Conversational Analysis and Stylization. Stylization will serve as the thread that links the analysis chapters to each other.

Chapter Four focuses on two things. The first reflects on the interactions that have taken place within the two groups. The second will analyse and discuss the collected data by making use of the theory of Conversation Analysis. This chapter therefore focuses on the observations made and the organisation of natural talk which seeks to understand conversations as a whole, not just language use. The aspects covered within this chapter include: turn-taking, repair mechanisms, agreements, disagreements, openings, closings, compliments, adjacency pairs and interruptions.

Chapter Five focuses on the lexical, syntactical and phonological analysis of the data sets. It seeks to provide an explanation of how these aspects contribute to popular cultural interactions at this particular youth group

Chapter Six demonstrates how gender and race are performed within multilingual interactions at His People Pentecostal Church during youth meetings on a Friday evening. This is done by looking at how multilingualism is stylized within the interactions. It also considers the similarities and differences between males and females of different races. These similarities and differences however focus not only on language use and sentence construction, but also on the manner in which race and different races are spoken about.

Chapter Seven the final chapter, will provide a summary of the findings produced in the study and once more show the relationship between this study and previous studies. This section will also discuss possible recommendations.

CHAPTER 2

2 Literature Review and Theoretical Framework

2.1 Introduction

This chapter presents an overview of scholarly work linked to the notion of multilingualism and the implications of it within different contexts. I begin with the background of multilingualism, which extends into a discussion about youth language and youth language practices. Next, I review the influence popular culture, race and religion has on multilingualism, which is followed by a discussion on gender and language. Once the literature has been reviewed, I discuss the theories made use of, namely Conversational Analysis and Stylization, and why they are relevant to this study. Essentially, this chapter centres itself around the concepts of multilingualism, youth multilingualism, youth language, popular culture, gender, race and religion, amongst the notion of Conversational Analysis and Stylization.

2.2 Background

Warriner (2012: 508) asserts that “although multilingualism is a centuries-old phenomenon, debates about the value of multilingualism and multilingual literacies in social, educational, and workplace contexts continue to attract great interest in scholarly and public conversations worldwide”. According to Canagarajah (2012:49), “multilingualism is often celebrated in the communicative context of late modernity, where languages come into contact in contexts of transaction affiliation, diaspora communities, digital communication, fluid social boundaries and the blurring of time and space distinctions”. This suggests that this phenomenon, i.e. multilingualism, is most prevalent in environments where individuals from different language backgrounds come into contact. An example of this could be a secondary school, or youth group, in which young people do not necessarily share the same linguistic repertoire.

The secondary school as a research site is not new as many scholars have studied the implications of multilingualism within this context. This study however, uses multilingualism as an approach to unveil the languages spoken by youth members

from two youth groups that form part of His People Pentecostal Church. In other words, this study will explore the implications of multilingualism within a religious site that contains popular cultural practices. In *The Routledge Handbook of Multilingualism*, Sakar and Low (2012:414) state that “the study of multilingualism and popular culture as a single, multifaceted area of inquiry is in its infancy”. Hence, this study will contribute to a field of study that is under a decade old.

In the past, the phenomenon of multilingualism had also been studied as separate, or rather individual, languages in contact. According to Heller (2007:11) this is largely because multilingualism is viewed “from the perspective of an analysis of the ways in which different languages, or language varieties, might correspond to different social functions”. Weinreich (1968), and Mackey and Ornstein (1979), understood language in contact to consist of separate linguistic systems that factored in aspects such as community and identity. Thomason (2001:1) defines language in contact as “the use of more than one language in the same place at the same time”. She continues to say that “language contact in the substantive sense does not require fluent bilingualism or multilingualism, but some communication between speakers of different languages is necessary”. Thus, when choosing the two youth groups for this study, I made sure to select groups that displayed more than one language, or language variety, during interaction.

2.3 Youth Language in Africa: a focus on Youth Multilingualism

The study of youth language in urban spheres is said to be a recent field of study that has attracted the attention of many scholars during the last two decades (Nassenstein, 2016). Within the context of Africa, Kerswill (2013:130) defines African youth language as “labelled urban youth languages”. Hollington and Makwabarara (2015:257) assert that “youth language practices are very popular phenomena in (urban) Africa and display the linguistic creativity of their speakers”. In other words, the speakers consciously manipulate language to bring about distinct meaning in various contexts. Thus, one could say that youth language manifests itself differently in and between groups. This idea is verified by Zimmermann (2002) who believes that youth language is considered to be a social construction.

With regards to the manipulation of language, Kießling and Mous (2004:332) state that “certain strategies of linguistic manipulation are particularly recurrent and dominant in urban youth languages – namely, morphological hybridization, truncation, phonotactic distortions, and far-fetched semantic extensions and dysphemisms”. Storch (2011:44) argues that these strategies depend on “speakers’ creativity and preferences, and the process of manipulation has an overly playful overtone, expressing transition and mobility”. Hence, the creation of meaning is one of the noticeable features of youth language in Africa (Mensah, 2016).

For the purpose of this study however, I will focus on youth multilingualism instead of youth language as I concentrate on how young people use language, and language varieties to stylize their speech. Hence, the main focus is on young multilingual speakers. According to Williams (2016:4), “youth multilingualism is how young multilingual speaker practices are involved in the playful and didactic intermixing of everyday multilingual practices and events as a way to (re)invent identities and alternative futures in both online and offline spaces”. In other words, youth multilingualism allows for individuals to establish and identify themselves as they creatively intermix languages to suit who they are or desire to be. However, Williams continues to state that “it is not just about the practices and events, it is also about how young multilingual speakers talk about multilingualism and language; about how established forms of speech permeate their lives amidst ideological tensions, both in urban and rural spaces” (Williams, 2016:4). Hence, language attitudes play an integral role in youth multilingualism as language choice is selected on the basis of how the individual feels about the language as a result of external influences. Moreover, youth multilingualism also looks at how language policies often exclude the heteroglossic nature of young multilingual speakers’, although it has a significant impact on their social trajectories (Williams, 2016).

Finally, it is said that “the notion of youth multilingualism advances research on African youth languages on the African continent, and in particular, the South African sociolinguistic scholarship which describes the use of various language varieties, dialects and lects in urban settings and domains” (Williams, 2016:4). Fundamentally, this idea, of youth multilingualism, plays a significant role in research as a whole as it allows for previously unrecognised languages and language varieties to be recognised

and appreciated. Based on this reasoning, I have chosen to focus on youth multilingualism instead of youth language. I aim to develop the field of youth multilingualism through this study as I analyse the interactions of youth multilingual speakers, i.e. speakers who possess three or more languages or language varieties within their linguistic repertoire.

2.4 Popular Culture and Youth Multilingualism

Popular culture as a concept first emerged in the context of the World War II aftermath (Gilbert, 1983). According to Acharya (2015:17), “in the 1950s when people in America turned affluent regardless of class or education background, it expanded their buying power”. Acharya believes that this power led them to become mindful of fashion, music and lifestyle (Acharya, 2015). Popular culture, came to the fore as a result of people in America being exposed to wealth. In the 1960s television became a powerful tool in the expansion of pop culture (Acharya, 2015). Since then technology⁷ has only become more advanced, contributing greatly to the spread of popular culture. From the 2000s popular culture permeated the online sphere, making it easier for individuals to situate themselves in different spaces even though they were not physically there. As a result, we are able to access every type of source, including: documents databases, bulletin boards, and electronic publications such as newspapers, books and magazines (Acharya, 2015). In turn, we are not only able to access these sources but also “post our own art, writings, videos, movies, etc. on popular websites or on personal blogs” (Acharya, 2015:21).

Consistent with Acharya (2015:21), popular culture can be defined as “cultural activities or commercial products reflecting, suited to, or aimed at the tastes of the general masses of people”. Additionally, Danesi (2008) characterises popular culture as a phenomenon that rejects the hegemony of traditional cultural practices. Acharya (2015:21) echoes this by stating that “the character of popular culture may be described as an imitation of fashion, fads, spectacle and various other accessories that together keeps the culture stand apart from every other cultural impression”. One

⁷ Technology will not be focused on, instead I will focus on interactions.

could therefore say that popular culture does not conform to preceding norms, instead focuses on new forms of self-expression. Barker (2012) supposes that this is particularly true for those classified as ‘youth’ since popular culture has distinct musical forms, fashion styles, leisure activities, dances and languages associated with young people.

The domain of arts, music, movie and media was a refuge for young, multi-ethnic children as a result of violence during the 1960s, through to the 1970s. Gilbert (1983) suggests that this culture prevalent among adolescents possessed three significant aspects, namely, a display of creativity, the ability to challenge middle-class morality and the provision for commercial exploitation which still persists today, in the twenty-first century. According to Acharya (2015:20) “twenty-first century popular culture has significantly altered our ways of life and impacted it to such an extent that it has transcended the barriers of age, gender, class, colour, religion, etc and become embedded in our daily patterns”. In other words, popular culture is heavily influenced by mass media and permeates the everyday lives of people (Acharya, 2015). However, despite this transcendence, Acharya feels that the impact of popular culture is best felt among young people as they are most susceptible to changes shaped by society (Acharya, 2015).

One way in which young multilingual speakers allow themselves to be influenced by popular culture is by habitually listening to popularised music, such as rap, typically including its own jargon. As a result, these young people become prone to making use of this type of jargon in their everyday conversations. What this implies is that this way of speaking becomes part of their identity. Dimitriadis (2001) states that young people make use of what is broadcast on the TV, radio, internet and other mediums as a means of constructing their identities, their unique subjectivities, and the social networks in which they are embedded. This notion is further reiterated by Acharya (2015:47) who states that “apart from literacy related gains, the youth have their popular culture as a platform to vent out their identity and make new formulations in it from the associations they belong to”. According to Dolby (2003) movies, advertisements, music lyrics, video games, websites, etc. are created by the media industry and because of this popular culture is a place where the youth learn about the

world. One could therefore say that popular culture has quite a significant influence on youth multilingualism in South Africa as teenagers spend a substantial amount of time listening to music and engaging with other forms of popular cultural practices. For the purpose of this study, popular culture is defined as engaging in games, prayer, announcements and sporadic conversations which inevitably popularises what it means to be a member of a His People youth group.

In addition, as a result of the influence of popular culture on young people, it is imperative that we realise that various ethnic groups in South Africa have amalgamated their own culture of speaking based on what they have picked up from the media. Coiro, Knobel, Lankshear and Leu (2008) state that information and communication technologies are transforming the way we read, interact, write and participate in the public sphere of our lives. This suggests that although various races have their own ways of speaking, popular culture has impacted youth multilingual interactions in such a way that the youth have developed similar ways of speaking as they make use of the same jargon. This is seen within religious spaces as well, as young multilingual speakers talk to each other about music, style and different games.

2.5 Religion and Youth Multilingualism

According to Brubaker (2013:1), “language and religion are arguably the two most socially and politically consequential domains of cultural difference within the modern world”. In other words, both language and religion play significant roles in terms of how individuals are categorised based on how they make use of language and what religion they are affiliated to. Brubaker (2013:5) continues to state that “both language and religion are domains of categorically differentiated cultural practice that simultaneously unite and divide”. This suggests that the way individuals make use of language and the religion they belong to either brings them together or separates them. This is not limited to languages, but also language varieties. This will be demonstrated later through instances where black youth members pick up on Kaaps, an Afrikaans variety, as a result of coloured youth making use of it during youth group meetings. This implies that the church, or rather youth group interactions, are conducive sites for learning new ways of speaking and providing a picture of what youth multilingualism looks like. Furthermore, the church is seen as a place of acceptance,

hence youth members may feel completely comfortable to use their own ways of speaking without the fear of being judged or reprimanded for not being “academic enough”.

The idea of separation (division) or coming together put forth by Brubaker, can be evidenced in the example provided in Chapter 3 of this study, where I discuss how certain youth members have unknowingly formed their own group, typically referred to as the out-group. They do this by simply continuing to speak in isiXhosa or Shona instead of conforming to the idea that English is the language that should be used when communicating with other youth members who also speak isiXhosa and Shona. Essentially this example can be associated with the notion of language shift and language maintenance which is concerned with “the relationship between change or stability in habitual language use, on the one hand, an ongoing psychological, social or cultural process, [and] on the other hand, when populations differing in language are in contact with each other” (Fishman, 2013: 1).

Simply put, language shift relates to replacing one language in favour of another, while language maintenance refers to retaining the less dominant language, or the minority language, in the social space. Han (2013:102) corroborates this phenomenon by stating that “religious institutions are generally recognised as comprising important social spaces facilitating language shift or maintenance”. Additionally, Han (2013:102) asserts that “researchers have increasingly recognised that language shift or maintenance is achieved collectively through the language policies and practices of many individuals and institutions”. What this suggests is that the practices prevalent within the religious institution contribute greatly towards language shift and language maintenance. Hence, one needs to be aware of the dynamics present within the social space to derive accurate conclusions from the data collected.

Kamwangamalu (2006:86) states that “religion can play a vital role in staving off language shift, provided it is taught through the medium of indigenous languages rather than through the medium of an already powerful language, English, which is currently intruding the family domain”. From the above-mentioned statement alone, one could say that, aside from having songs sung in various languages, the sermon too should be conveyed in a language that is not English. With regard to the selected sites

in this study, many would complain about having a sermon preached in a language other than English as most of the members who attend the church are first language English speakers, however, I would then suggest that to ensure that each individual is being accommodated for while promoting the use of home languages, one should consider having multilingual slides.

For the purpose of this study however, I will not focus on language shift and maintenance as that has been the focus of most language and religion studies. As mentioned previously, this study will focus on the interactions of young multilingual speakers from two different youth groups who form part of His People Pentecostal Church.

2.6 Race, Ethnicity and Multilingualism

Taking the former into account, it is imperative that one understands the diversity that exists within the two contrasting youth groups I have been studying at His People Pentecostal Church. Although most are South African from various ethnic groups, there are those that come from Zimbabwe as well and thus fall under the category of being an immigrant. According to Winter and Pauwels (2006:126), “there remains a need to examine language practices and identity performances among children of immigrants”. The reason for this could be linked once again to language shift and language maintenance as there are languages other than English that are spoken in Zimbabwe. Interestingly though, although Shona and Ndebele are the recognised indigenous languages in Zimbabwe, English continues to be the dominant language as it holds more prestige (Nhongo, 2013).

It is important that we have a clear understanding of what is meant by race and how race is experienced in South Africa in an attempt to comprehend the significance of race in this study. Boas (1940:4) stipulates that “in common parlance when we speak of a race we mean a group of people that have certain bodily and perhaps also mental characteristics in common”. Similarly, Dobzhansky (1944:52) defines race as “populations differing in the incidence of certain genes, but actually exchanging or potentially able to exchange genes across whatever boundaries”. In other words, race is a social construct that divides individuals into separate groupings based on outward appearance and sometimes, mental competencies. In South Africa, especially, racial

groupings are very distinct as a result of racial segregation during apartheid. Currently, the population is made up of blacks, whites, coloureds and notably less Indians/Asians. In 2016, the South African Census indicated each population group or race in terms of percentages. The figures can be seen Table 1.

Table 1: Mid-year population estimates for South Africa by population group and sex, 2016

Population group	Male		Female		Total	
	Number	% distribution of males	Number	% distribution of females	Number	% distribution of total
African	22 119 200	80.8	22 990 700	80.6	45 109 900	80.7
Coloured	2 368 000	8.6	2 529 200	8.9	4 897 200	8.8
Indian/Asian	701 900	2.6	684 100	2.4	1 386 000	2.5
White	2 190 700	8.0	2 325 100	8.1	4 515 800	8.1
Total	27 379 800	100,0	28 529 100	100,0	55 908 900	100,0

Table 1 Mid-year population Table, 2016 (Source: Statistics South Africa, 2016)

Of the different races that exist in South Africa, there are also various ethnicities that further divide racial groups. According to Shimahara, Holowinsky and Tomlinson-Clarke (2001:1), “ethnicity is often interpreted from two related but analytically different perspectives: the primordial and the instrumental views”. According to Shimahara *et al.* (2001), the primordial view takes kinship, locality and culture as the foundation for ethnic cohesiveness while the instrumental view looks at situational factors, such as economic and political interests (Shimahara *et al.*, 2001). For the purpose of this study, I have focused on both the primordial view and the instrumental view, as I will be looking at interactions from young multilingual speakers of different cultures.

In South Africa, although by race you may be identified as being black, your ethnicity is largely dependent on your culture. For instance, you would be labelled as black, but also as isiXhosa or isiZulu. Typically, your ethnicity can be determined by race, as previously mentioned, but it can also be revealed by your home language, which in South Africa can range from approximately eleven languages or more as seen in Table 2 (Fishman, 1999). In summary, biological difference is the foundation of race, while ethnicity is grounded in cultural difference which is based on language of heritage, national background, and other factors (Bucholtz, 2011).

Figure 2.3: Distribution of the population by first language spoken (percentage)

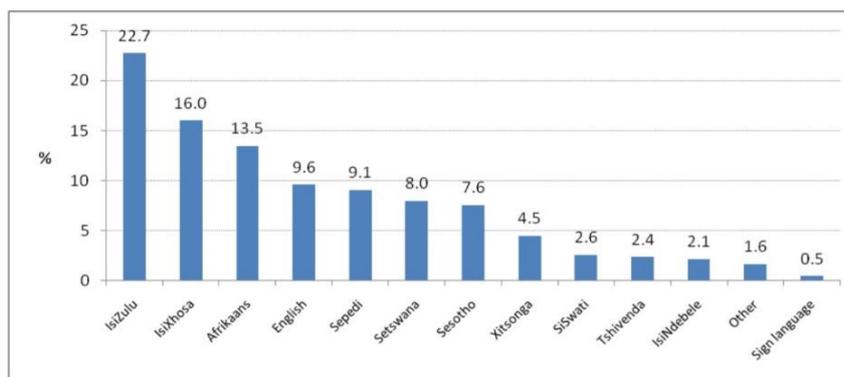


Table 2 Languages in South Africa Table, 2011 (Source: Statistics South Africa, 2016)

Harris and Rampton (2003:34) state that “it goes without saying that the mere content of language is intimately related to culture”. Hence, it only makes sense to consider language when encountering different races or cultural groups. In a similar way, Bucholtz (2011) asserts that language is often disregarded as an analytical concern in research on race, even though she believes that it is central to how race is culturally understood. What she is implying is that one cannot simply overlook language when investigating race and the implications that it holds. She continues to say that “language and race intersect in three main ways: in the use of racial terms, in discourse that takes race as its topic, and in the symbolic use of linguistic forms as ways of speaking associated with specific racialized groups” (Bucholtz, 2011:5). More simply put, language and race meet when individuals use racial terms, when participating in conversation about race as its topic and also when one focuses on the ways in which particular racial groups make use of language.

The literature thus far has contributed greatly to my understanding of race and ethnicity, especially within the context of South Africa. I have discovered that ethnicity is often interpreted from two perspectives, both of which are drawn on in this study, thus, making it easier to identify the different ethnic groups in the study which were mentioned in the Chapter 1. The primordial view brings in the aspect of culture, whereas the instrumental view focuses on the situational factors such as the influence of class on interactions. Fundamentally, this section of the literature has allowed me

to answer the research questions posed in this study as I explore race within young multilingual interactions.

In the remainder of this section, I will begin with a review on the racial terms and labels that are used. According to Bucholtz (2011:5), “systems of racial labels have been used to classify human beings for the past three centuries and more”. She adds that “these systems are based on ideologies – cultural beliefs that serve the interests of some social groups over those of other groups” (Bucholtz, 2011:5). What she is saying is what I have already mentioned at the beginning of this section. However, Bucholtz brings another aspect into play by looking at the implications ethnicity holds for whites. She also states that “ethnicity is often treated as obligatory for people of colour but optional for whites: terms such as ethnic food in the grocery store or ethnic models in the fashion industry typically refer to cultures and people that are not classified as white” (Bucholtz, 2011:6).

Similarly, Romanucci-Ross, De Vos and Tsuda (2006:325) discuss the challenges of ethnicity in relation to whites as they affirm that “the challenge for white South Africans is how to maintain a sense of ethnic identity now that their identity constructed during the apartheid era has been stripped of its central component of political and social dominance”. Likewise, McKinney (2013:216) states that “white South Africans are motivated to renegotiate their racial identities because of structural shifts in the meaning of whiteness”. In other words, the end of apartheid also brought an end to “whiteness” in South Africa because being white no longer holds the same place in the South African society (McKinney, 2013). As a result, whites either choose to tone down their ethnicity or may claim to have no ethnic heritage at all (Bucholtz, 2011).

The next paragraph looks at the content and structure of racial discourse. Doane (2006:256) defines racial discourse as the “collective text and talk of society with respect to issues of race”. This is evidenced by van Dijk (2000:34) who states that there are many expressions of discourse based on race which is often “enacted and confirmed by text and talk, such as everyday conversations, board meetings, job interviews, policies, law, parliamentary debates, political propaganda, textbooks, scholarly articles, movies, TV programmes and news reports in the press”. According

to Bucholtz (2011), what is said and how it is said should not be the only factors one considers when analysing racial discourse as social context plays a significant role too. Hence, disregarding the space your study is situated in could lead to the researcher overlooking important aspects during the data analysis procedure. It is important to note here that talk about race brings race into being by bringing it into discourse as it enables speakers to negotiate and challenge what race means in a given social context (Bucholtz, 2011).

Finally, the semiotics of racialised linguistic practice is discussed. Bucholtz (2011:8) describes the semiotics of language as “the use of linguistic forms such as words, pronunciations, and grammatical structure as symbols of social meaning”. In other words, when investigating the language use of various racial groups, you need to analyse the words that are used, the pronunciation of those words and the manner in which those words are put together to form sentences. In accordance with the above, Lock (2005) asserts that there are several levels of analysis when looking at language, however, the most common levels include: phonology, lexis, grammar and semantics. Similarly, Bucholtz (2011:8) states that:

linguistic structure operates simultaneously on multiple, interconnected levels, from the production and organisation of individual speech sounds (phonetics and phonology) to the smallest units of meaning like prefixes, suffixes, and word roots (morphology) to complete words (lexicon) to their combination into sentences or clauses (syntax)

As a result, the data collected in this study will be examined more critically as it is analysed on the different levels of analysis by applying the notion of stylization (see section 2.8 below). Her context has a big role to play as well. In other words, the different levels of analysis need to be examined in terms of context for more accurate results (Bucholtz and Hall, 2005). In summary, the above literature has helped me understand racial interactions better as it explains the different factors that come into play during the varying levels or intersections, i.e. racial labels, racial discourse and the semiotics of racialised linguistic practice.

2.7 Gender

The next section focuses on how males and females are different, or similar, in terms of language use and the stylization of their multilingualism. Males and females are said to perform their ‘gendered’ identity in contrasting ways. Most sociolinguists consent that people amalgamate their gender identities to the world around them and have been socialized to believe in gender stereotypes (Straw, 2013). This is supported by Gaganakis (2003) who argues that sex role [or gender] stereotyping occurs early in life as one’s gender is subjected to a socialisation process leading to internalisation and integration in one’s personality. According to Commonwealth Secretariat (2008:2), gender stereotypes may be defined as:

Social differences between women and men that have been learned over time and may differ within and between cultures, rather than the biological characteristics which differentiate people as males and females

In South Africa, particularly, culture plays a significant role in language use and gender performance. Phetla (2007) explains that, based on a South African study of adolescents, gender roles are characterised by one’s culture and is marked by differentiation of both girls and boys as well as men and women, as they go through socialisation. Essentially, what this implies is that one’s culture, along with the stereotypes surrounding gender, determines the way that identity is performed. It follows from this that identity formation influences your articulation, that being your language choice and how you use it.

Jule (2005:205) states that “much scholarship on language and gender has focused on examining gendered features such as markers of cooperativeness and interactional supportiveness”. Mmamwenda (2013:1) maintains that “girls are associated with being passive, nurturing, needing approval, emotional, intuitive, in contrast to boys who are perceived to be rational, assertive, competitive, ambitious, curious and independent”. These attributes typically manifest within conversation and is frequently noticed when investigating the differences in language use between males and females. Lakoff (1975) proposes that there is a ‘women’s language’ and it is exemplified by the more frequent use of nine forms, which include: words related to feminine interests, “empty” adjectives, tag questions, hedges, intensifiers, hyper-

correct grammar, super-polite forms, avoidance of humour, and talking in italics. This coincides with the list that Talbot (2003:475) put forth, which distinguishes the differences between the talking styles of men and women. He believes that women display the following characteristics: sympathy, rapport, listening, privacy, connection, support and intimacy. In contrast, the men exhibit: problem-solving, report, lecturing, public, status, opposition and independence (Talbot, 2003:475).

There are scholars, however, who believe that focusing on the gender constructs, namely, male and female, is not enough. Gal (1995:171) wrote:

What is missing in such work is the understanding that the categories of women's speech, men's speech and prestigious or powerful speech are not just indexically derived from the identities of speakers. Indeed, sometimes a speaker's utterances create her or his identity. These categories, along with broader ones such as feminine and masculine, are culturally constructed within social groups; they change through history and are systematically related to other areas of cultural discourse such as the nature of persons, of power, and of a desirable moral order

Hence, when investigating gender, language and identity, one needs to consider concepts such as masculinity and femininity as well as these concepts further contribute to gendered identity and the performance thereof as provide by Holmes and Stubbe (2003). They argue that the features of feminine and masculine interaction styles are not the same. They propose that the features of femininity can be evidenced by: indirect, conciliatory, facilitative, collaborative, minor contribution in public, supportive feedback, person/process-oriented and affectively oriented (Holmes and Stubbe, 2003:574). Masculinity, on the other hand, is perceived as: direct, confrontational, competitive, autonomous, dominates public talking time, aggressive interruptions, task/outcome-oriented, referentially oriented (Holmes and Stubbe, 2003:574).

Thus, as evidenced above, there are distinct features that come to the fore when further observing language and interactional styles in terms of femininity and masculinity. It is important to note here, that these concepts become particularly meaningful when analysing data collected from a known "masculine" female or "feminine" male. For

instance, the Kaaps word “bra” is often used as a term by males to represent their masculinity. In this study, it will be interesting to see how the Kaaps word ‘bra’ is used differently by men and women.

2.8 Theoretical Framework

The theories employed in this study form part of Interactional Sociolinguistics as the data collected consists of interactional data. The theories therefore include conversation analysis and stylization. Conversation analysis will be used to analyse the organisation of natural occurring talk within the youth groups, while stylization focuses on how the youth multilinguals stylize their speech, and ultimately their multilingualism.

2.8.1 Interactional Sociolinguistics

Interactional Sociolinguistics (IS) focuses on face-to-face interactions in which there are significant differences in the participants linguistic repertoire and/or power status (Rampton, 2017). He continues to say that IS includes methodologies such as ethnography, dialectology, pragmatics, Goffmanian and conversational analysis, and usually focuses naturally occurring talk (Rampton, 2017). In other words, Interactional Sociolinguistics analyses on natural occurring talk to understand the different ways in which individuals interact with one another.

According to Gumperz (2001:215) Interactional Sociolinguistics (IS) is:

...an approach to discourse analysis that has its origin in the search for replicable methods of qualitative analysis that account for our ability to interpret what participants intend to convey in everyday communicative practice. It is well known that conversationalists always rely on knowledge that goes beyond grammar and lexicon to make themselves heard. But how such knowledge affects understanding is still not sufficiently understood.

With this being said, conversational analysis and stylization are appropriate IS approaches as the dataset consists of interaction data. Both these concepts allow for thorough analysis to be done regarding the way in which young multilingual speakers communicate with each other. Ultimately, the analysis will look at the organisation of

the interaction and how these young people stylize their speech, or otherwise stated, their youth multilingualism.

2.8.1.1 Conversational Analysis

Conversational analysis, often abbreviated as CA, is an analytical approach developed from ethnomethodology that focuses on investigating language and social interactions (Weatherall, 2002). According to Mazeland (2006:156):

[Conversational analysts] study the methods participants orient to when they organize social action through talk, it also explores the rules and practices from an interactional perspective and studies them by examining recordings, both video and audio, of real-life interactions

In other words, conversational analysis is a research approach that is used to study social interaction, embracing both verbal and non-verbal conduct, in situations of everyday life (Hutchby and Wooffitt, 1998). Sidnell (2010:1) asserts that:

CA is an approach within the social sciences that aims to describe, analyse and understand talk as a basic and constitutive feature of human social life that holds the notion that social contexts are fluid and are constantly being constructed by participants through the use of language in interactions focusing on the ways in which turn taking, opening and closing, sequencing acts, adjacency pairs, and so on are locally managed.

The turn-taking phenomenon essentially looks at the different turns that exist during spoken interactions. In short, each turn is representative of a particular moment when something is said by the participants. When looking at the phenomenon of turn-taking, Sacks, Schegloff and Jefferson (1974:700) note that the following observations seem to be worth explaining: speaker change occurs (people take turns); generally, only one participant speaks at a time; when overlap occurs it is usually brief; the order and distribution of turns is not fixed in advance but varies within and between conversations; the size or length of speaker turns varies from one turn to the next; turns (or turn constructional units) can be composed of a single lexical item (word);

phrases; clauses; full sentences; what participants say in their turns, or what actions they perform with their turns, is not restricted or specified in advance.

I too have analysed these turn-taking phenomena within in the interactions at my research sites. Turn-taking, however, was not the only concept I focused on. The other concepts include: repair mechanisms, agreements, disagreements, openings, closings, compliments, adjacency pairs and interruptions. Essentially, these concepts come together to demonstrate the implications they have for youth multilingualism based on the interactions recorded at the two contrasting youth groups of His People Pentecostal church.

Simply put, the aim of conversational analysis, henceforth CA, is to determine how participants interact with each other and understand one another in natural, uncoerced conversations amid the variety of processes that take place within interactions. Thus, in the words of Pomerantz and Fehr (1997:65), “the core analytical objective [of conversational analysis] is to illuminate how actions, events, objects, etc., are produced and understood”. For this reason, conversational analysis is distinguished from ethnomethodology’s more general examination of how people understand their social worlds (Weatherall, 2002).

In conversation analysis, the investigation begins with audio and/or video recordings of natural occurring talk (Mazeland, 2006), which then progresses to a detailed transcription of the conversations that took place. Mazeland further states that “these recordings are carefully transcribed according to specific conventions” (Mazeland, 2006:153). The conventions mentioned by Mazeland usually refers to a key, which helps retain patterns of stress and intonation, as well as turn taking in the transcription (Mazeland, 2006). The key also assists the reader in understanding the transcribed text without having to listen to the audio. Moreover, accompanied with the original recording, the transcription allows researchers to examine the different languages, and language varieties, that were used by participants in the recorded interaction itself (Mazeland, 2006:153).

Mazeland (2006) continues to say that CA transcription notation provides details pertaining to the organisation of talk as it seeks to retain features of prosody and turn-taking. Fundamentally, this approach is highly suited to my study as I have analysed

audio recordings of real-life interactions of everyday talk by looking for recurring patterns in the realisation of social phenomena in interactions which will then be followed by a detailed transcription of the data collected.

2.8.1.2 Stylization

In order to understand the notion of stylization, it is imperative to be aware of what the concept of style entails. Coupland (2007) states that in the field of sociolinguistics, 'style' refers to the variation within an individual's speech. He continues to mention that it describes and explains the "processes of speech during a specific speech interaction when a speaker chooses from his or her available language resources" (Coupland, 2007:3). Irvine (2002:22) mentions that "whatever 'styles' are in language or elsewhere, they are part of a system of distinction, in which style contrasts with other possible styles, and the social meaning signified by the style contrasts with the other social meanings".

Coupland (2007) contends that language has creative potential while style is about meaning making which alludes to the choice of language to achieve social meaning. Social meaning is defined as:

...how we impute meaning to, and take meaning from our cultures, our communities, our personal histories, our social institutions and our social relationships. Cultural values and norms, social power and status, intimacy and distance are all social meanings. Then there are the meanings we invest in our own and other people's social positions and attributes – selfhood, personal and social identities, social stereotypes, prejudices, conflicts and boundaries (Coupland, 2007:18)

As a result, the notion of style became one of the key variables that variationist sociolinguists looked at when considering stable patterns of hierarchical individual and group variation (Williams, 2012). In other words, this correlates with the work of early variationists where relationships between intra-individual stylistic variation and inter-group variation was discovered (Irvine, 2002). Labov, known for his work on style, focused largely on intra-speaker variation. According to Eckert (2002), Labov identified intra-speaker variation by organising and using the inter-speaker variation

that occurs in the interview, which is central to Labov's analytical practice as it is viewed as a constructed speech event. Essentially, the aim of the interview "is to elicit a predictable range of stylistic output from the interviewee, so that the analyst can systematically assign that output to stylistic categories" (Eckert, 2002). The categories were the foundation of Labovian tradition as:

charting such variation along a stylistic continuum, displayed speech styles – stylistic activities – that told the variationist something about the place where a speaker came from the economic status that could be linked to that particular way of speaking (Williams, 2012:45).

Ultimately, Labov categorised ways of speaking between standard and vernacular extremes. Hence, as stated by Williams (2012:45), "in the Labovian tradition, style was a concept that denoted (quantitative) distribution of speech forms along a continuum of formality and monitored speech production such as causal speech, sociolinguistic interviews [and] reading of word lists". It is important to note here that this notion of style was criticised for limiting what could be studied – such as the styling of meaning in social interaction, or insights into how forms of social styles could shape and be shaped by other styles (Williams, 2012).

Scholars believe that the notion of stylization is a pivotal construct in the study of sociolinguistic variation. According to Bell (1984), the study of sociolinguistic variation is commonly characterized as involving three fundamental components, namely, linguistics constraints, social constraints, and stylistic constraints. Hence, the study of sociolinguistic variation plays an imperative role in assisting with understanding the phenomenon of stylization. According to Labov (1972), stylistic variation allows us to observe linguistic change in progress. Focusing on these various styles becomes particularly interesting when comparing different groups, by doing so, you provide a snapshot of various stylistic repertoires existing in both the individual and a particular social group (Rickford and McNair-Knox, 1994). Thus, I thought then to contrast the two youth groups in this study as they yield significant results.

Stylization, then, is defined as "the borrowing by one voice of the recognizable style and timber of another, it is "an artistic image of another's language" (Vice, 1997:62). In other words, stylization incorporates the manner, or the accent, in which an

individual would speak. Thus, “Stylization accounts for how speakers in interaction tend to embellish performances with accents, registers and varieties of languages that they identify with other voices and subjectivities embedded in conditions of power, structures and spaces” (Williams, 2012:46). One can therefore say that stylization is characterised by using more than one language or language variety. The shift from language, or language variety, to another is done strategically in an attempt to frame the interaction. According to Rampton (2006:225),

When someone switches into a stylized voice or exaggerated accent, there is a partial and momentary disengagement from the routine flow of unexceptional business, and the recipients are invited to use their broader understandings of society to figure out exactly what ‘image of another’s language’ this is supposed to be. At the same time, the recipients are also asked to figure out exactly what dimension of the practical-activity-on-hand the voice or accent might be relevant to – so as well as “What is this voice representing?” there is the question: “How is this voice relevant to the business-on-hand?” And on top of that, they are invited to provide an evaluation – “Is this representation any good” How does the performed image compare with your own sense of the language, people and events being modelled? And how well does it fit into what we’re doing right now?”

Simply put, the notion of stylization contributes greatly to meaning made within the interaction, and to the interaction as a whole. This phenomenon is demonstrated by Rampton (2006) where he uncovers the structure of linguistic interaction characteristics of late-modern communication and the reproduction of larger social categories such as race, ethnicity and class. Rampton (2003:52) states that:

Studies of language and ethnicity often show, for example, a switch of speech style can conjure ingroup solidarities, and if the focus shifts from the ethnic to classed speech styles, it should be certainly possible to study social class as a strategic interactional identity projection, an identity projection that proposes affiliative or oppositional lines of engagement in moments of, for example, conflicting interest

Hence, *stylization* proves to be an important concept in this study as the context consists of various ethnic groups which allows for a variety of accents and speech styles to be revealed. These accents and speech styles typically fit into a larger system

of semiotic features and is marked by “an increased density in the co-occurrence of marked phonetic features, sometimes accompanied by marked grammar or lexis” (Rampton, 2006:262), thus, further amplifying the significance of stylization in this study as a phonetic, syntactical and lexical analysis will be provided.

In the analysis chapter, I focus on certain techniques within CA to demonstrate the organisation of natural occurring talk among the young multilingual speakers at His People Pentecostal Church. The techniques will include: turn-taking, repair mechanisms, agreements, disagreements, openings, closings, compliments, adjacency pairs and interruptions, thus, illustrating the typical conversational floor features that arise amid the different activities, i.e. games, announcements and prayer, carried out by these young multilingual speakers. According to Jenks (2011:98) “a conversational floor consists of two or more speakers participating in one topic of discussion”. The notion of stylization, on the other hand, will be applied within each chapter as it serves as the thread of this thesis. Although, certain chapters will not hold stylization as its main focus, it will still be discussed to show the extent to which these youth members stylize their multilingualism.

2.9 Conclusion

This literature review, and theoretical framework, has been divided into eight core sections that have provided an overview of multilingualism in general, youth language, youth multilingualism, popular culture, gender, religion and race based on the works of scholars such as Bucholtz (2011). This chapter also focused on the notions that were employed to analyse the collected data and discussed how conversational analysis and stylization form part of Interactional Sociolinguistics. As suggested by the literature, the next chapter will consist of the methodological framework that has been applied to this study, commencing with the research method and ending with the ethical concerns that came up.

CHAPTER 3

3 Methodology

3.1 Introduction and Overview

The following chapter outlines the methodology and procedures that I have followed for this study. I have provided descriptions on the research population, the methods of data collection, the methods of analysis, the specific limitations encountered, and the ethical considerations.

This project pursued an empirical grounding of the variety of ways in which multilingual youth encounters occur and are manifested in selected popular cultural sites where religion is practised. The project is ethnographic in design and participant-observation, close transcription of audio recordings and analysis of the multilingual youth interactions and practices comprised the central databases. Data has been collected from two contrasting youth groups, belonging to the His People Pentecostal Church based in Cape Town and the focus will be on speakers whose linguistic repertoires are represented in the province, primarily English, Afrikaans, isiXhosa and migrant languages such as Shona.

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3.2 Research Methodology

3.2.1 Qualitative versus Quantitative Methods

In order to satisfy and meet the objectives of this dissertation, both qualitative and quantitative research methods were applied, qualitative methods being the principal one. Qualitative methods are commonly used to gain data of quality and precision, as Klenke (2008), states qualitative research can be defined as a process which involves the studied use and collection of a variety of empirical materials. Denzin and Lincoln (1994) further elaborate on this definition by stating that these empirical materials include case studies, personal experience, introspection, life stories, interviews, observations, historical, interaction and visual texts which describe routine and problematic moments and meanings in people's lives. One can therefore say that qualitative research is mostly appropriate for smaller samples. According to Collins

and Hussey (2003), the basic advantage of qualitative research, which also happens to be its basic difference with quantitative research, is that it allows for a complete description and analysis of a research subject without limiting the scope of the research and the nature of participant's responses. In other words, during the qualitative research method "things are studied in their natural setting, in this way, it attempts to make sense of, or interpret phenomena in terms of meanings people bring to them" (Denzin and Lincoln, 1994:2). With this being said, in terms of the qualitative approach, this study included participant and ethnographic observations, audio recordings, and interviews as qualitative methods of data collection.

According to Klenke (2008), quantitative research refers to the fact that this type of research examines variables that typically vary in quantity. For instance, the total number of youth members present at youth each Friday were not constant, some weeks the total increased and other weeks the total decreased. Similarly, the number of males and females were not always consistent, in some instances there were more males than females and vice versa. In addition, although certain faces were present at every youth meeting, there were newcomers that came and went, further contributing to the total number on a particular evening. This phenomenon was found in both congregations, despite His People West Coast being a much smaller group.

3.2.2 Multi-sited Ethnography as a Qualitative Research Approach for Data Collection

Murchison and Coats (2015) state that ethnography focusing on a single place is still the norm in the ethnographic field, especially when relating to religion. However, they continue to put forward that "multi-sited ethnography has become increasingly common over the course of the last two decades" (Murchison and Coats, 2015:994). According to the above referenced scholars, Murchison and Coats (2015), George Marcus was at the forefront of this fieldwork as he argued that multi-sited ethnography is necessary to properly study the interconnected and transitional worlds in which humans now regularly function. Falzon (2005:1) further emphasises that Marcus was indeed a contributor to this field as he also argued that "multi-sited ethnography defines as its objective the study of social phenomena that cannot be accounted for by

focusing on a single site”. More simply put, multi-sited ethnography is a method of data collection that follows a topic or social problem through different field sites geographically and/or socially. Hence, the ethnographer inserts him or herself into more than one location or space, as evidenced by Marcus (1998:90) who states that “[m]ulti-sited research is designed around chains, paths, thread conjunctions, or juxtapositions of locations”.

With this being said, this study employs a multi-sited ethnographic approach to ‘follow’, observe, participate in, study, document and understand the interactions and practices of racialization as tied to language use and gender ideologies by young multilingual speakers in the selected sites. I argue here that multi-sited ethnography is best suited to study how linguistic, cultural and discursive resources make up youth multilingual interactions in the selected sites, as such an ethnography is a spatially sensitive and flexible method.

3.3 Research Population

The study was conducted at two different youth groups from His People Church located in Cape Town. Although His People Church is a multinational church located in various regions of the Western Cape, and the other remaining provinces, I chose these two specific youth groups as they exhibited certain qualities that were necessary for this research project.

The groups differed in terms of size, but each group consisted of roughly eight multilingual speakers, between the ages of 15 and 22, from diverse social backgrounds and various ethnicities. The table below indicates, though not completely, the diversity of the participants involved the study in terms of their gender, language and age biographies.

#	*Name	Congregation	Gender	Age	F/L	A/L
1	*Mali	HPWC	Male	18	English	Sotho + Tshwane
2	*Pumelo	HPWC	Female	18	Shona	English
3	*Lenny	HPWC	Male	16	English	Afrikaans
4	*Lindo	HPN1	Female	16	IsiXhosa	English + Afrikaans
5	*Kaylynn	HPN1	Female	18	English	Shona
6	*Jaime	HPN1	Female	17	English	Afrikaans
7	*Gavin	HPN1	Male	18	Zulu	English
8	*Michael	HPN1	Male	17	English	Afrikaans

Table 3 Gender, Language and Age Biographies of Participants

The first youth group, His People West Coast, is the congregation I attended, located in Bloubergstrand along the West Coast. This suburb is made up of a very wealthy class that consists predominantly of white individuals. In the seven years that I attended the church I realised that members of this congregation, specifically, speak very differently to the members, including the youth, of the other congregations of the same church. For one, because the church is situated very close to the beach, there are quite a few youth members who belong to the surfing community which is well-known for having their own jargon. Similarly, the skateboarding community also exhibits a form of youth multilingualism explicitly used in that community.

As previously mentioned, this group is not as large as His People N1 City, hence as shown in Table 3, only three of the youth members from that youth group were selected. As evidenced above, we see that among just three youth members, two males and one female, there is an array of various languages present, namely, English, Afrikaans, isiXhosa, Sotho, Shona and Tshwane. It is imperative to note that, although His People West Coast is found in Bloubergstrand, which is thought to be a predominantly white area, it yields a variety of African languages. This goes hand in hand with the demographics of the church, which at first was predominantly white. As mentioned in Chapter 1, however, the demographics of the church has changed as it now contains more blacks and coloureds.

Additionally, in strategizing my approach for this study, I planned on having one foreign national and one South African female as part of the selected few, aside from the males. However, of the small group that made up Friday Night Youth, none of the other females were willing to attach the lapel microphone to themselves. Thus,

participant 2 is Zimbabwean and is the only female in the first group. In the same way, I was unable to involve a non-South African male, hence both males in the group are South Africans, one being a black South African and the other a white South African. The second congregation, on the other hand, is found in Goodwood which is considered a middle-class suburb. This group was larger in size, hence I was able to involve five youth members from this group, three females and two males. In terms of the females who form part of the group, two of the females are South Africans, although one is coloured and the other black. The third female is also from Zimbabwe and relocated to Cape Town while still in primary school. Similarly, both males are South African, although differing in ethnicity as one is black and the other coloured. It is important to note these ethnic identities were not assumed, but rather all the participants explicitly identified themselves as belonging to those ethnic groups. Principally, this diverse research population provided me with great insight into how racializations of language and gender ideologies are ‘interactionally’ situated.

3.4. Methods and description of Data Collection

For the purposes of this research, participant and ethnographic observation, audio recordings and transcriptions and interviews were used as methods of data collection, each of which will be discussed underneath its own heading at a later stage. For now, however, let me provide you with a brief overview of the data collection process.

Each week, from August 2016, I would alternate between the two youth groups that were selected, namely, His People West Coast and His People N1 City to collect interactional data that was recorded as accurately as possible. The youth gatherings took place from 19h30 to 22h00 every Friday, with the exception during holidays or when other church events were taking place. While the venue for the N1 City youth meeting remained consistent, West Coast found itself alternating between the homes of two youth members as they believed it would create a more relaxed environment for the youth. The structure of the youth meetings were similar, however, where West Coast had a sermon and games night every Friday, N1 City alternated between a games evening and a youth service each week. This served as a contributing factor when

deciding on which group to attend as I needed to ensure that I collected data from both the games evenings and the more structured evenings.

The youth meetings typically commenced in the same way. At both youth groups, the meeting would begin with the youth members socialising with each other for at least 20-30 minutes. This was done so that everyone was able to catch up on their week and almost distress as they prepare themselves for youth. The only difference regarding the two youth groups at this stage was N1 City would always have Hip-Hop music playing in the background while the youth interacted. This was then followed by the youth leader asking for everyone to come to the front or to the spot that the meeting was going to take place in. Once he or she had their attention, the welcome would take place, where first time visitors would be recognized, and birthdays were announced. After these formalities, West Coast would play a short game which was always linked to the sermon of the evening, whereas N1 City would either do an illustration or a creative piece. Once the games had ended the youth leader would ask questions leading up to the sermon as a means of getting the youth to link the two before the sermon was preached. Essentially, a discussion would take place between the youth leader/s and the youth members. After the sermon was finished, the youth leader would either say a prayer or ask one of the youth members to say one, which was then followed by their dismissal. On most Friday evenings the youth would not leave immediately as they would need to wait for their parents to pick them up. During this time, they end up socialising some more, while some would end up playing a game of pool.

3.4.1 Audio Recordings and Transcription

The corpus of the data collected consists of audio recordings taken from the multilingual interactions that took place during the youth gathering. In total I recorded a total of 7 sessions of approximately two hours long. The total sessions was made up of 4 sessions at N1 City and 3 at West Coast. As previously mentioned, the Friday of every week was when the interactional data was collected. Although youth would only begin at 19h30, I would arrive a half an hour before the time to ensure that I attached the lapel microphone to the active participants before the programme for the evening

commenced. This was done strategically so that interactions taking place outside of the programme were collected as well as provide me with data that in a sense could be more natural as youth had not yet begun. The lapel microphone would typically be attached to the t-shirt or jacket of the individual, closest to his or her mouth, to obtain data that is as clear as possible. All participants were made aware that the conversations taking place before the meeting begun would be used as well.

Each Friday there would be two youth members, usually a male and a female, strapped to a microphone as I carried two recorders with me. There were instances however where two males and two females were collecting data per night. The strategy here was to obtain equal data from both genders, hence when attending each congregation, I would rotate the schedule to meet certain requirements. For instance, if the first week made use of two males at N1 City, then the next time I attended this youth group I would make use of two females. In addition, I tried to make sure that, of the two participants, each were different in terms of ethnicity.

It is important to note here that I specifically used members of the group to hold the recorders as I felt the young multilingual speakers would be less hesitant to be as natural as possible with their peers. Needless to say, before handing the recorders to the youth members, I would explain what it is was they needed to do, which in simple terms was to interact with those at the youth meeting and most importantly, be themselves.

Once the youth meeting had ended, I would wait approximately 20 minutes before collecting the recorders. This was largely dependent on the fact that most evenings, as previously mentioned, youth would interact with each other while waiting for their parents. After collecting the recorders, I would go home and immediately copy the recordings to my laptop to ensure that they were not lost. This was followed by listening to the recordings and deciding on whether or not the interactions would help me answer my research questions, if they would not, I would go back the next time and try again.

Transcribing the recordings were done as quickly as possible as it was a time-consuming task. Upon starting the first transcription, and critically listening to the audio again, I developed a key that assisted me in indicating pauses, tones, pitch and

other non-verbal aspects. The transcription process for just one recording would typically take one to two days as each recording was approximately two hours long. However, during the transcription process, the notion of stylization became clearer and the data became so much more meaningful and easier to analyse on every level, namely, the phonological level, the lexical level and the syntactical level. Hence, as Duff (2008) states, transcription may come across as a very mechanical process rendering oral data into a printed text, but it aids in making data more easily analysed at some later point as it is an important initial phase of data analysis.

3.4.2. Participant Observation

With regards to participant observation, the observation began immediately after distributing the recorders to the two youth members who would be collecting data for the evening. Once they started interacting with the rest of the group I would find myself a spot right at the back of the venue enabling myself to observe the entire room. Accompanying me was my pen and notebook in which I would write down the activities that were done, the games that were played and the dynamics of the group. These notes became very helpful while transcribing as I could refer to them when I wasn't clear about which game was being played or what was happening at a particular point of the evening.

3.4.3 Interviews

The interviews were done with both the youth leaders and the youth members. The set of questions for each group were very different as they sought to achieve different perspectives. However, although the perspectives differed, the questions were phrased in such a way that the answers from both youth leader and youth member, would support each other. The interviews with the youth leaders consisted of only seven questions, while the interviews with the youth members consisted of ten. The reason being, the questions for the youth leaders were more intricate than the ones for the young multilingual speakers. In essence, the questions for the members were phrased simply, allowing them to keep their answers short if they wished to do so.

Furthermore, the interviews were conducted with four youth members, two from each congregation of opposite genders, and commenced once the audio recordings of the youth interactions were completed. The reason for this was so that I could use what was in the recordings as a basis to start the interview questions with the youth members who were 18 years old or older. With regards to the youth leaders, I only interviewed two of them, one from each congregation as there weren't many to choose from. However, I made sure to include youth leaders who were around for varying lengths to enquire about what they have noticed during their time in their capacity of a youth leader.

Ultimately, the purpose of the interview for the youth leader was to acquire information directly from the individuals who oversee the programme each week. With that being said, the answers I was hoping to achieve from these interviews were:

- Communication amongst youth members has changed in the time that they have been leading youth
- There has been observable distinctions, similarities and differences in how young multilingual speakers in the church context make use of language

3.5 Limitations to the Study

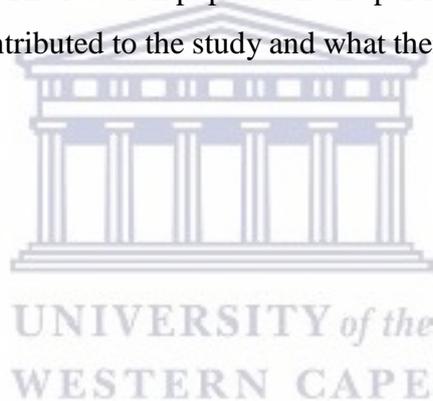
The limitations to the study included aspects of authenticity and willingness. Firstly, in terms of authenticity, despite aiming to achieve interactions of natural talk, there is no certainty that the way in which these young multilingual speakers interacted with each other is genuine. In other words, there is the possibility that, at some stage, the way in which they communicated was a 'performance' instead of natural talk as they were aware of the recorder. Secondly, from my observations and what the individuals holding the recorder told me, the youth members weren't always willing to have what they said recorded, even though they were informed about the study. Lastly, another challenge for me while collecting data was that attendance was not always consistent for particular youth members. Hence, I was unable to draw sufficient conclusions from the recordings in which they were a part of.

3.6 Ethical Concerns

One of the major concerns surrounding data collection was receiving permission from the participants that the data could be used. Each participant was given a consent form to read through and sign, if they agreed to the terms and conditions, they were asked to hand the form back to me. I ensured them that all data would be anonymous as a means of protecting their identity and told them that if they wished to withdraw they could do so at any time. Hence, the names used throughout the dissertation are not real. Lastly, participants will have access to the completed paper at any time if they wish to have it.

3.7. Conclusion

In this chapter of the dissertation, the data collection and analysis was outlined and discussed in great detail. The research population and participants were also discussed in terms of how they contributed to the study and what their roles and functions were.



TRANSCRIPTION CONVENTIONS

TRANSCRIPTION KEY

- (M-5) Music playing for less than 5 minute
- (M+5) Music playing for more than 5 minute
- [] Guess unclear word
- = = Latching
- = Overlapping
- [Interrupting
- (()) Nonverbal paralinguistic cues
- (RT) Raising tone
- (LT) Lowering tone
- ↑ pitch register shift upwards
- ↓ pitch register shift downwards
- (.) Short pause (less than 5 seconds)
- (...) Long pause (More than 5 seconds)
- (N) Noise from the crowd
- CAPS Shouting

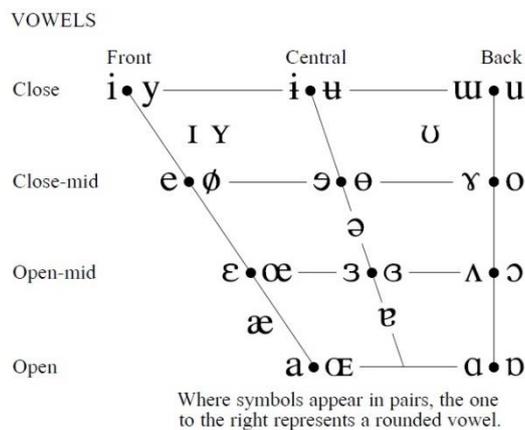
Figure 1 PHONOLOGICAL ANALYSIS: CONSONANTS

CONSONANTS (PULMONIC) © 2015 IPA

	Bilabial	Labiodental	Dental	Alveolar	Postalveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b			t d		ʈ ɖ	c ɟ	k ɡ	q ɢ		ʔ
Nasal	m	ɱ		n		ɳ	ɲ	ŋ	ɴ		
Trill	ʙ			ʀ					ʀ		
Tap or Flap		ⱱ		ɾ		ɽ					
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	h ɦ
Lateral fricative				ɬ ɮ							
Approximant		ʋ		ɹ		ɻ	j	ɰ			
Lateral approximant				l		ɭ	ʎ	ʟ			

Symbols to the right in a cell are voiced, to the left are voiceless. Shaded areas denote articulations judged impossible.

Figure 2 PHONOLOGICAL ANALYSIS: VOWELS



CHAPTER 4

4 The Interaction Order at the His People Youth Groups: a focus on conversation floors

4.1 Introduction

The following chapter provides a detailed reflection of the interactions that took place within the two youth groups. It also analyses the spoken interactions of the young multilingual speakers by means of Conversational Analysis. The *conversation analysis* section will rely on certain techniques within Conversational Analysis with the aim of demonstrating how talk is analysed within this specific context, i.e. Friday youth meetings. The techniques include: turn-taking, repair mechanisms, agreements, disagreements, openings, closings, compliments., adjacency pairs and interruptions. The researcher will focus on these as they have proved to be typical features of the ⁸conversational floor during youth multilingual interactions. These techniques are especially common in turn-taking when the youth engages in games, announcements and prayer during the course of the evening. Ultimately, the aim of this chapter is twofold: first, to provide insight into the dynamics present within the two youth groups, second, to illustrate the typical conversational floor features that arise amid the different activities carried out by the young multilingual speakers.

4.2 Setting the Scene: Background and Context

As a starting point, a brief overview of the sociolinguistic contexts of the two contrasting youth groups are provided. This information was gathered from participant observations that I made while joining the groups every alternate Friday.

The first youth group forms part of the congregation I attend, located in Bloubergstrand along the West Coast. This suburb, in its entirety, is comprised of a very wealthy class that consists predominantly of white individuals. In attending this

⁸ as defined in Chapter 2

church, I observed that members of this congregation specifically, use language very differently to the members of the other congregations, of the same church. I believe

Demographic Profile – 2011 Census

Bloubergstrand Population	Male		Female		Total	
	Num	%	Num	%	Num	%
Black African	607	5.4%	675	6.0%	1 282	11.5%
Coloured	274	2.5%	346	3.1%	620	5.5%
Asian	156	1.4%	178	1.6%	334	3.0%
White	4 191	37.5%	4 473	40.0%	8 664	77.5%
Other	135	1.2%	145	1.3%	280	2.5%
Total	5 363	48.0%	5 817	52.0%	11 180	100.0%

Table 4 Bloubergstrand, Demographic Profile (Source: Census Statistics, 2013)

the reason behind this is largely dependent on the location of the church as it is situated in a white-dominant area with just over 77% residents as indicated in table 4.

The second congregation, is located in Goodwood which is classified as a middle-class suburb, which in recent years has been occupied by more coloureds and blacks, than whites. Initially, Goodwood too was a predominantly white area but in the past five years or so, the number of black and coloured residents in this area has grown exponentially. This is evidenced in the number of black and coloured youth members who attend the youth group I studied for the duration of this thesis. The table below shows just how drastically the demographics of Goodwood has changed since 2011.

Demographic Profile – 2011 Census

Goodwood Population	Male		Female		Total	
	Num	%	Num	%	Num	%
Black African	2 882	8.9%	2 612	8.0%	5 494	16.9%
Coloured	4 918	15.1%	5 514	17.0%	10 432	32.1%
Asian	669	2.1%	682	2.1%	1 351	4.2%
White	6 832	21.0%	7 504	23.1%	14 336	44.1%
Other	461	1.4%	437	1.3%	898	2.8%
Total	15 762	48.5%	16 749	51.5%	32 511	100.0%

Table 5 Goodwood, Demographic Profile (Source: Census Statistics, 2013)

Current changes in the demographics of Goodwood, while not visible in the table, have been observed by me. These observations indicated an increase in the number of black and coloured residents in the area.

4.2.1 West Coast Youth Group

Friday nights at this group would always commence in the same way. Youth members would arrive just before 19h30, which was when the meeting would begin, and socialise with each other for approximately 20-30 minutes. Interestingly, although this time was set aside for youth members to catch up with each other, the males would always migrate towards the pool table to get a few games in, or move outside to skate around before the meeting officially began. In contrast, the females would end up having long conversations about their week and discuss how they feel, what school was like for the week, what they plan on doing during the holiday or when they would like to meet up at the mall. Keep in mind that this was a small group so during my observations I was able to hear what their conversations were centred around.

Once the 30 minutes were over, the youth would navigate towards the living room, as the meetings took place in alternating homes, and prepare themselves for the sermon or game to be played. Typically, at this stage, a game would be played as a build up to the “sermon” that would be delivered on that evening. Before the sermon, however, the youth were asked what their thoughts were about the game and how they could link it to their “Christian life”. For example, on a particular Friday evening the youth leaders asked the youth to divide themselves into two equal groups and position themselves opposite each other. Once they had done that, they were asked to walk towards each other one at a time without breaking eye contact. While they were walking towards each other the rest of the group, on either side, were told to pull funny faces and make funny noises in an attempt to distract the two members in the middle who were focusing only on each other. After the youth had voiced their thoughts about the game, the youth leader then explained that the point of the game was to illustrate how Christians should not lose sight of the goal, which is Jesus, despite the many distractions they will encounter along the way.

At the end of the sermon, the youth leader would ask if anyone would like to close with a prayer. If no one volunteered, the youth leader would do it and then dismiss the youth. After the dismissal, the young people would split into groups again, often male and female, to play some more pool or continue their conversations from earlier in the evening. On the odd occasion, one or two females would join in on the pool game. The same would happen with one or two males who decide to join the females in their conversations. I noticed that when this took place, the males speech was often accompanied by hand gestures as a means of emphasising what they were saying. Furthermore, once the males joined the females, the conversations would consist of a lot more laughter.

Moreover, aside from the games linked to the sermon, the activities would mainly consist of board games or cards. The board games would include games such as: 30 seconds, Monopoly and Pictionary. This was usually played on the odd occasion where the leader decides to have no game linked to the sermon, but instead a short message followed by these kinds of games as a means of getting the entire group seated around the table. At this stage, the atmosphere becomes slightly competitive as the divided groups go up against each other for points allocated by the youth leaders.

I further observed that, in the time that I spent with this group, English was the only language spoken, even though there were other languages present, such as Afrikaans, Sotho and Tswana. I was not surprised by the existence of these African languages as the church itself has a population that now consists of more blacks and coloureds than whites, contrary to the demographics of the church when it first started. However, despite this progression, the church, and youth group, still maintained the underlying white culture that persisted and manifested through the pronunciation of words. I noticed that when the black members spoke to the white members in the group, or even to each other, their words, especially their consonants, were less voiced (this will be discussed in Chapter 5). Therefore, it seemed that isiXhosa, Sotho and Tswana, took a backseat even when communicating with other youth members who spoke the same language. Seeing that this group was small, the picture below provides an idea of the size, as well as the setting. Their faces have been blurred to avoid ethical violations and to protect their identities.



Picture 1 West Coast Youth Group Meeting at one of the youth members' homes

With regards to dress code, the youth members would always dress in clothing typically associated with skaters or surfers. Hence, the brands they wore included Billabong, Vans and other brands that are popular within the surfing and skating communities. I believe that they dressed this way because most of them, both whites and blacks, belonged to skating or surfing communities which incorporated this dress style into their identity. Hence, in this context, their dress code can be identified as a popular cultural practice. In effect, aside from dress code, their jargon often included traces of these communities as well.

4.2.2 N1 City Youth Group

The second group's meetings started much the same way as the first group. However, the youth members in this group arrived as early as 19h00. In the time leading up to 19h30, youth members would relax at the coffee bar area of the church until the youth leaders set up and prepare for the evening. Just before 19h30, one of the leaders will start playing some Hip-Hop music in background and invite the youth into the venue. Once they were inside the venue, the youth would socialise with each other, boys and

girls together, while some members decide to run around or play a game of table tennis. Most times you would find a joint group of males and females standing around, having a conversation, and dancing to the music in the background. The most prevalent dance move shown off often included the “dab”, which originated in the hop-hop scene in America. The “dab” is a widespread dance move as a result of popularised music, thus, signifying another popular cultural practice within this specific context. In other words, in doing this dance move, the youth members are bringing in these plausibly transnational popular cultural practices.

At 20h00, the youth leaders would proceed to the front and call the youth to be seated for the meeting to start. Once everyone had settled down, the youth leader would welcome the young people and ask if there were any first time visitors. If there were, they would receive a special welcome. This was also the time that birthdays would be announced, followed by everyone singing the “Happy Birthday” song. It is important to note here that at this point of the evening things would go one of two ways, as N1 City would alternate between a games night and youth service each week. Hence, on the night of the youth service, the welcome would typically be followed by handing the microphone over to one of the junior youth leaders. This youth leader would then do an illustration related to the message for the evening, which would then be followed by the message.

In contrast, on games night, the rules of the games would be explained immediately after the welcome and birthday announcements. The games were usually chosen by theme, for instance, if the theme of the night was athletics, then the games would consist of track and field, soccer and table tennis. Ultimately, the rest of the evening would consist of different games where youth members were divided into groups and told to compete against each other. Once again, the points were tallied by the youth leaders and the group with the highest score would win.

After the games or sermon was done, the youth were formally dismissed. However, most of them, if not all, would stay behind and listen to some more music while chatting to friends or playing table tennis. Some of the youth would proceed to the coffee bar area where they would have more conversations, but without the loud music. The youth leaders would usually have their debriefing session during this time,

where they discussed how the evening went and how they could potentially improve for the next meeting.

Regarding language use, I observed that these young multilingual speakers had developed their own ways of speaking. For instance, where the first youth group uses English only as a means of communicating, this youth group used English and an additional language, usually Afrikaans or isiXhosa, simultaneously. This phenomenon will be evidenced later when analysing the transcribed data. Consequently, it was a bit easier realising just how diverse this group was in terms of language choice and language use. I further observed that the members of this group had a unique style when it came to dress code. Both males and females would come to youth almost every Friday dressed as your typical Hip-Hop dancer in today's society. They were fully kitted in their Adidas crew neck, or t-shirt, Adidas tracksuit pants, which was always accompanied by matching sneakers. It is important to note here that these members always wore popular name brands, most times, Adidas and Nike. Hence, in this group, the popular cultural practice involved wearing name brands such as Adidas and Nike, instead of Billabong and Vans. This is largely because of the different activities these young multilingual speakers engage in.



Picture 2 N1 City youth members engaging in a game

As seen in Picture 2, this youth group was a lot larger and contained a significant number of black and coloured members. This group's size allowed me to recruit more youth members into this study by allowing them to hold the recorders needed to collect the data, which consisted of their natural occurring talk.

4.3. Conversational Analysis

Conversational Analysis is concerned with the analysis of spoken interaction, commonly referred to as talk (Merrison, Bloomer, Griffiths and Hall, 2013). These spoken interactions are often attained by means of a recorder and then later transcribed so that the researcher has a written record. This section of the chapter will analyse the spoken interactions I collected by means of the transcribed audio.

4.3.1 Turn-Taking

This section aims to discuss the typical features that occur during the process of turn-taking. This will be done by focusing on the interactions that took place during games, announcements and prayer.

4.3.1.1 Games

The first activity looks at how turns are organised while different games were being played. Games were usually played in the middle of the evening. In other words, it took place after the welcome and before the closing prayer of the youth group gathering. This section aims to illustrate the turn-taking conversation floor features that occurred most while the game was in process. It is imperative to note that most of the conversations, if not all, took place in between playing the game.

In the first extract analysed below, the interaction took place in the home of one of the female youth members from the West Coast Congregation. The conversation took place before the youth meeting officially began, while everyone waited for the youth leaders to arrive. Both youth leaders can be identified as belonging to the black ethnic group. It is imperative to note that one of the participants in the conversation is a

former youth leader who joined the youth meetings to assist the two youth leaders who were in charge of this group. She is therefore older than both the youth members and the present youth leaders and can be identified as Female Assistant Leader in the extract to follow. She on the hand, can be classified as a coloured female. At this particular point in the extract, Coloured Female 1⁹ responds to the question that the female assistant leader put forth which was “do you guys know what Chinese dominoes are?” This question, however, has been omitted from the extract due to other conversations, not linked to this one, taking place.

Extract 4.1 (Coloured Female 1; Female Assistant Leader; Black Male 1; White Male 1)
English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New

1. Coloured Female 1: **yoh**, normal dominoes is too much thinking
wow, normal dominoes is too much thinking
2. Female Assistant Leader: j a, enjoy. I, I want us to play that next week. Do you have dominoes at your house or must we bring? ((to Black Male 1))
yes, enjoy. I, I want us to play that next week. Do you have dominoes at your house or must we bring? ((to Black Male 1))
3. Black Male 1: uhh can you guys bring?
4. Female Assistant Leader: oh okay, do you guys have? ((to Coloured Female 1)) will you bring dominoes uh next week?
5. Coloured Female 1: yah
6. Female Assistant Leader: do you have a table there? For dominoes?
7. Coloured Female 1: you can use any table Female Assistant Leader, you just need a blanket
8. Female Assistant Leader: mmm, but you don't have a table upstairs hey? Small table or coffee table
9. Black Male 1: we can organise
10. White Male 1: via Whatsapp
11. Black Male 1: I'll Whatsapp though, I will communicate via, but I know we don't have a table
12. Female Assistant Leader: is it?
13. Black Male 1: yah
14. Female Assistant Leader: okay

In this extract, we see clearly that the participants are taking turns to speak without being interrupted or having someone else speak at the same time as them, commonly

⁹ These labels were chosen to capture the gender and race of the participants.

referred to as overlapping. We note also that in this extract we see an instance of stylizing one's utterance, even though it appears to be minimal. This is done in line 1 in which a female youth member expresses her thoughts about a game called Chinese dominoes. She subtly stylizes her speech with the first word "yoh", which is a common expression in Kaaps. It is typically used to express feelings of shock, but it can also be used to emphasise the intensity of one's emotions. Here, the female youth member uses it to let everyone know just how difficult she finds the game, as she utters, "yoh normal dominoes is too much thinking".

We also notice that the length of the speakers turns, and their turn constructions vary. For instance, in line 2, the female assistant leader is able to maintain her turn for a long time by asking a question. However, here too we find an instance of stylization. This is evidenced in the use of the word "ja", an Afrikaans word that typically translates to "yes" in English. Consequently, the use of these words, both "yoh" and "ja" indicates that stylization exists among both young and old, although it seems to manifest itself differently. For example, the youth member makes use of Kaaps, whereas the assistant leader stylizes her speech with standard Afrikaans. The use of the word "ja" by the assistant youth leader can be linked to her ethnicity, as the coloureds in the group are the only ones that make use of Afrikaans. In addition, one could say that because the assistant leader is coloured, the coloured female felt comfortable enough to use Kaaps, even though she typically conforms to the nature of the group, which equates to speaking standard English.

It is important to take note of the "uh" utterance in line 4. These utterances are usually referred to as floor holding strategies and is defined by Skidmore and Murakami (2016:2) as a "strategy designed to communicate that the speaker's utterance is not yet finished". Essentially, "uh" can be categorised as a voiced hesitation which can be classified as one of the strategies used to hold the floor. In line 14, however, the assistant leader's turn is much shorter as she chooses to construct her turn by simply answering with one word, or a single lexical item. This is also evidenced in the lines in which Coloured Female 1 speaks. For instance, in line 5, she answers with just one word "yah". In line 7, however, she has quite a lengthy turn in which she says, "you can use any table Female Assistant Leader, you just need a blanket", thus, proving that

during spoken interactions speakers are able to construct their turns in various ways. In other words, there is no fixed order or structure that needs to be followed, the conversation is fluid. Hence, in the words of Sacks *et al* (1974:700), “what participants say in their turns, or what actions they perform with their turns, is not restricted or specified in advance”.

Seen in line 4 as well, the assistant leader poses a question to the female youth member. She asks, “do you guys have? Will you bring dominoes uh next week?”. This question can be identified as an adjacency pair. According to Merrison *et al* (2013:57),

adjacency pairs are the sequences of two communicative actions (usually, though not exclusively, performed by utterances) that are usually produced through different speakers, usually adjacent to one another, ordered as a first part and second part and categorized so that any given first part requires a particular type of second

At this point, the utterances produced by the assistant leader, in line 4, and the youth member, in line 5, serve as an adjacency pair. Hence the adjacency pair consists of the question in “oh okay, do you guys have? ((to Coloured Female 1)) will you bring dominoes uh next week?”, and the response, “yah”, in line 5. This can be identified as an adjacency pair because the question posed yielded an almost predictable response. In other words, the youth member’s answer was dependent on the assistant leader’s phrasing of the question. Thus, the second part, or the answer, was chosen from a limited range of replies. In addition, the two communicative actions are produced by two different speakers, further allowing the two utterances to be identified as an adjacency pair.

This same notion, of adjacency pairs, can be applied to the second extract which took place on the same evening within the West Coast group. The greeting took place just as the youth meeting was about to start and the youth leaders walked in. In the first line we see that the female youth leader greets one of the youth members as she walks into the lounge area (where the meeting is held). After the formalities, the conversation is joined by four others, and the other youth leader, the male. The three who joined later only appear for a brief moment before the male youth leader announces that the youth meeting is about to begin (This is not shown in the extract).

Extract 4.2 (Female Youth Leader; White Male 1, Black Male 1; Coloured Female 2; Black Male 2; Male Youth Leader)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New

1. Female Youth Leader: Hi *Lenny
2. White Male 1: hi
3. Female Youth Leader: how are you feeling?
4. White Male 1: I'm good
5. Black Male 2: you are always good [laughs]
6. Female Youth Leader: ((to White Male 1)) are you off the sugar?
7. White Male 1: what?
8. Female Youth Leader: are you off the sugar?
9. White Male 1: mmm
10. Female Youth Leader: (RT) mmm
11. White Male 1: mmm,
12. Coloured Female 2: what sugar?
13. Female Youth Leader: you don't know about the sugar? He drinks nine spoons of sugar a day
14. Black Male 1: [whistles]
15. Female Youth Leader: every day
16. White Male 1: nooo I don't
17. Female Youth Leader: coke
18. White Male 1: ohh yaaaah
[laughter]
19. Male Youth Leader: and then he's drinking that and eating sour worms at the same time
20. White Male 1: I don't eat sour worms
21. Male Youth Leader: anyway

In this extract, the conversation begins with the greeting. The greeting then elicits a response from the male youth member, who utters “hi”, another form of greeting. The youth leader then proceeds to ask him how he is feeling, to which he responds with “I’m good” in line 4. In both instances we see adjacency pairs at work. The first adjacency pair are lines 1 and 2 as part 1, which is the greeting, prompts part 2 which is returning the greeting. Hence, we again have a situation where the first part, or first utterance, requires a specific second part. The second adjacency pair can be found immediately below the first two lines. In this case, we see the youth leader asking, “how are you feeling” which does not really allow the youth member to answer with

anything else but how he feels. It is important to note that in both instances we have the communicative actions produced by two different speakers. As a result, we now have a second adjacent pair present within extract 4.2.

In line 5, we see a third speaker enter the conversation by commenting on the response that the previous youth member had just given and then he laughs. This laugh can be indicative of this speaker ending his turn, allowing the youth leader to question the same youth member again before he has the opportunity to confirm or deny what the third speaker has just said. In line 6, the youth leader asks him another question, “are you off the sugar?” At this point, he is slightly annoyed by all the questions and responds with a single word, “what?” His tone in this case can be described as somewhat abrupt, further indicating his agitation. In line 8, the youth leader repeats her question to which he responds with the “mmm” sound, as a means of avoiding the question. She imitates him but raises her tone a bit to show that her “mmm” is another question. In line 11, the white youth member responds with the same sound when the assistant leader joins the conversation asking, “what sugar?”. Not giving him a chance to respond, the youth leader says “you don’t know about the sugar? He drinks nine spoons of sugar a day”. At this point, a different male youth member overlaps what the youth leader has just said. Interestingly, he doesn’t do this with words, but by whistling. The youth leader then speaks through the whistle, completing her sentence, with “every day”.

It is at this point that the white youth member gets back into the conversation and defends himself by saying “nooo I don’t” in line 16. Interestingly, we see him stressing the word “no” as a means of emphasising his answer. The youth leader then waits for him to finish before she replies with a single word, “coke”. He then says, “ohh yaaaah” as he realises what she was implying by stating that he drinks nine teaspoons of sugar a day. It is important to note here that although this extract shows no evidence of using a language other than English, the use of the word “yah” is stylized in the sense that it indexes a typical “white” accent. Although the white male uses the word here, there are instances in which the coloured and black members too resort to this kind of pronunciation. Hence, the blacks and coloureds in this group stylize their speech in the same way the white members stylize theirs. After he responds, the rest of the

speakers laugh at his delayed realisation. It is at this time that the male youth leader takes advantage of the fact that no one is speaking and says, “and then he’s drinking that and eating sour worms at the same time”. He says this in attempt to add to the joke but fails because the youth member replies with “I don’t eat sour worms” in line 20. This conversation then ends with the word “anyway”, which is uttered by the male youth leader in an attempt to move on with the evening after not being able to succeed with his joke.

It is evident once again, by means of Extract 4.2, that turn-taking is a natural process within conversations. It is also clear that the process includes a change of speakers and variation in terms of the length of turns and how long the utterance is. It therefore goes to show that speech is fluid and not fixed in advance. At this point, the process of turn-taking evidences no differences.

Before providing the context of the next extract, it is important to once again mention that the second group, N1 City, meet in a much larger venue with a higher number of youth members. Hence, there will be a lot more speakers engaging in a conversation. Also, this group evidences the typical features of the conversational floor that has been mentioned before.

In the next extract, the conversation occurs between two speakers while one of the games for the evening is being played. The game is known as ‘stack the cans’ and requires the youth members to compete against one another to see who can stack the cans the fastest. There are additional requirements to win the game however, as the cans need to stay up for at least thirty seconds, while members of the opposing teams try to throw it over with a tennis ball. The game rules were explained minutes before this conversation started as a result of not understanding how to play. The conversation consists of a male and female discussing marriage after the male mentions that his jacket tore so his mom would need to sew it for him.

Extract 4.3 (Coloured Male 1; Black Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New

1. Coloured Male 1: someone just pulled me and then it was ghhh [makes sound] my mom also said she's gonna [sow it for me]
2. Black Female 1: why can't you do it?
3. Coloured Male 1: cos I don't do that stuff
4. Black Female 1: why?
5. Coloured Male 1: cos
6. Black Female 1: why can't you sow?
7. Coloured Male 1: I can't [laughs]
8. Black Female 1: what if you, what if you don't get married and then?
9. Coloured Male 1: I'm going to get married, I'm going to get married
10. Black Female 1: [laughs] but what if you don't and you need to fix your stuff?
11. Coloured Male 1: you find ways

In line 1 of the extract above, the male mentions that when someone pulled him his jacket tore which would now have to be sown by his mom. The female responds to him in line 2 asking why he can't do it himself. He quickly states that he doesn't do that stuff, subtly indicating that males are not associated with sowing. Essentially, this question, along with his response, can also be classified as an adjacent pair, much like the examples provided in extracts 4.1 and 4.2.

After hearing his response, the female continues to question him by asking him why he doesn't sow. He then replies with "cos" which is a shortened version of the word "because". Here, we notice an instance of stylization once again. Although the speaker does not use another language, he does stylize his speech by shortening an English word. The significance of shortening this word links to the idea that young people often used shorthand on social networks to stylize their chats. Often, these shorthand 'texts' are carried over into their verbal conversations as it forms part of their linguistic repertoire. Needless to say, the female does not perceive his answer as satisfactory. Hence, in the next turn, she explicitly asks "why can't you sow?" The male youth member, unable to provide her with a substantial answer says, "I can't", which is followed by a laugh. This laugh once again can be identified as a mechanism that he uses in an attempt to end his turn, and hopefully the conversation, or at least the topic of conversation too. She, however does not budge. She insists on 'interrogating' him

and asks him what he would do with regards to sowing if he doesn't get married, evidenced in line 8. He responds by repeating that he will get married as a means of removing the doubt that he might not get married. The female youth member, who is probably now seeing this as an opportunity to tease him, begins her turn by laughing and says, "but what if you don't and you need to fix your stuff?" He then gets slightly annoyed and mumbles "you find ways" which ultimately ends the conversation.

This extract once again illustrates that speakers use turns to communicate messages and convey its meanings. In a nutshell, the above extract showed no signs of interrupting or overlapping, but it did contain adjacency pairs. Additionally, we see that each turn differs with regards to the turn constructional unit. In other words, some turns contained only one word, where the others contained full sentences or phrases, hence, illustrating the typical features present within turn-taking. Fundamentally, in this extract once again, we notice the typical features that were also highlighted when analysing the first two extracts from West Coast.

The second extract taken from N1 City occurs minutes later, where the same female youth member finds herself in a conversation with a few other youth members. The topic of conversation is about a female that attends His People Pentecostal Church, but attends a different youth group. The conversation begins with a coloured male youth member. In starting this conversation, he sparks the interest of the female youth member and two other male youth members. This conversation, much like the first, takes place during the game called 'pop the balloon'. The game involves tying two balloons around the ankles of two opposing teams. Each team therefore has to try and burst the balloons of the players that are in the other team. The team who pops all the balloons of the opposing team, wins.

Extract 4.4 (Coloured Male 2; Black Female 1; Coloured Male 3; Coloured Male 4)
 English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Coloured Male 2: guess who DM'd me this week
guess who direct messaged me this week
2. Black Female 1: Who?
3. Coloured Male 2: Kelly
4. Black Female 1: who the hell is that?
5. Coloured Male 2: the girl from the (.) the other girl from the citywide [laughs]
6. Coloured Male 3: I want the juice
7. Black Female 1: [laughs]
8. Coloured Male 2: no this is his **bra**, it's leaking
no this is his friend, it's leaking
9. Coloured Male 3: **bra** but it's gonna fall off
friend but it's gonna fall off
10. Black Female 1: [laughs] okay let's run, let's run yeerz(RT), who's that? ((to Coloured Male 2))
[laughs] okay let's run, let's run yes (RT), who's that? ((to Coloured Male 2))
11. Coloured Male 2: the girl from the citywide
12. Black Female 1: oh no
13. Coloured Male 2: she has frizzy hair
14. Coloured Male 4: anyway so this is what I'm gonna do []
15. Coloured Male 2: [] on the south side, south side
16. Black Female 1: Coloured Male 4 stop moving hey (...) that's the girl with the flat buuum
17. Coloured Male 2: [laughs] j a that one
[laughs] yes that one
18. Black Female 1: **yoooh** [laughs] what did she say?
wow [laughs] what did she say?
19. Coloured Male 2: she said she hopes she can see me [again]
20. Black Female 1: [laughs] no

In the extract above, we see that the conversation is initiated by a coloured male who says, “guess who DM'd me this week”. DM, here, refers to the direct message feature on Instagram, a well-known social media application which is driven visually, i.e. by images. Here, we immediately recognise the impact that social media has on speech as DM is an abbreviation that was initiated online. One could say that this is also an influence of popular culture as social media and practices of popular culture are closely linked (Williams, 2012). In the second line, we notice that instead of taking a

guess, the black female asks him directly who messaged him. He responds with “Kelly” in the third line. These utterances once again, can be referred to an adjacency pair. The first part of the adjacency pair can be seen in the question posed by the female black youth member, while his reply makes up the second part. Principally, adjacency pairs formed a typical feature within interactions, especially during the conversations that took place between games. Interestingly, the adjacency pairs themselves show very little evidence of stylization, for example, the question posed in line 2, “who” and the response given in line 3, “Kelly”. This can be linked to the perception around adjacency pairs, as it usually limit the speaker in terms of their response.

In line 4, the female speaker utters “who the hell is that, after the coloured finishes his turn. He replies with, “the girl from the (.) the other girl from the citywide” and then laughs. Interestingly, we notice that he pauses for a short time and then rephrases his answer. Hence, instead of saying the girl from citywide, he says the “other girl from citywide” denoting that they have spoken about a different girl before. The use of the word “other” also implies that she is not part of their group. Additionally, the laugh here is also important to take note of. This laugh signals that he might be feeling a little awkward in the situation. Thus, he laughs in an attempt to make light of the situation seeing that the female speaker is quite serious and straight to the point when asking her questions.

So far, both the male and female had turns to talk without the other interrupting them. They also constructed their turns in various ways, ranging from one word replies to an entire sentence, containing adjacency pairs as well. Ultimately, they have illustrated how talk is typically organised and produced.

The second part of the extract is where we begin to notice stylization in progress once again, for example, the use of the word “bra” in line 8 (which will be discussed below). In line 6, however, another male coloured enters the conversation with “I want the juice” and inevitably changes the topic and asks for the juice. This instance, i.e. the change in topic, is proof that once again the order and distribution of turns is not fixed. Thus, he was able to spontaneously change the topic of conversation. In the next line, the female simply laughs at the comment about juice, while the first male speaker in

the extract responds with “no this is his bra, it’s leaking”. Here we see the use of the word “bra”, a colloquial term that simply means “friend”. In essence, the coloured male in this extract stylizes his multilingualism by making use of Kaaps to denote friendship between himself and the other speaker. This friendship is emphasised even more by the response in line 9 where the other coloured speaker says, “bra but it’s gonna fall off” further indicating that they are friends, and more importantly, understand what “bra” means. Essentially, the response in line 9 can also be identified as an example of stylization as the speaker deliberately uses it to establish common ground between himself and the previous speaker.

After this reply, the conversation takes another turn and then goes back to the first topic, which is Kelly. The female youth member initiates her turn by laughing and says, “okay let’s run, let’s run yeeerz(RT), who’ that?” It is at this point that the first coloured speaker takes his phone out and shows the female youth member a picture of Kelly. He then replies to her and says, “the girl from citywide”. The word “yeeerz” is a form of “yes” used by young people to emphasis their agreement with someone else, hence, again subtly stylizing her speech. Interestingly, she also has a rise in intonation as if to indicate a hint of sarcasm. Once she sees the picture of Kelly she replies quite harshly by uttering “oh no”.

The coloured male then says that she has frizzy hair as a means of justifying her look. He gets no response from the black female, instead, the last coloured male to enter the conversation sees an opening and says, “anyway so this is what I’m gonna do”. The use of “anyway” here can be seen as him recognising what had been said, yet chooses to divert the attention of the speakers elsewhere. He could also be diverting the attention because he sees the tension emitted from the female speaker. The conversation however does not end there, the first male continues to say, “on the south side, the south side” referring to the congregation Kelly is from. The black female then responds to him, but before doing so she says something to the other coloured male, thus, emphasising once again her disinterest in the conversation about Kelly.

In addition, the next response produced by the black female speaker can be viewed as rather judgemental as she makes reference to the girl having a flat bum. This criticism shows that she already has something against this girl, who she only knows because

of her “flat bum”. The first male coloured speaker in the extract finds this amusing and laughs. He then confirms that that is indeed the girl he was referring to. The female black speaker, now interested again, because she has an idea of who the girl is, says “yoooooh” and then asks what Kelly said. Again, here we have an example of stylization as “yoh” is a word typically used within Kaaps to express shock, as mentioned previously. Interesting to note, Kaaps is a dialect that originated among coloured speakers, as it makes use of English and Afrikaans. Thus, one would assume that “yoh” is used by a coloured female. However, we know that this is not the case, as she, black female 1, is black. The coloured male then responds to the black female’s question posed in line 18, and says that Kelly wanted to know when she would see him again. The female speaker then politely laughs and says no. Her laugh here is indicative of her seeing this situation as a joke, or rather seeing Kelly as one.

The last extract for this section provides an example of how interrupting someone’s turn typically plays out. The conversation takes place between two youth members, one male and one female. The male in the interaction is black and the female is coloured. The conversation takes place between the two speakers while the same game discussed in extract 4.3 is being played. As mentioned previously, the game involved splitting the youth members into different groups and they happened to be in the same one. The conversation is centred around a concert the coloured female attended, that the black male was not aware of. Below is the transcription of the conversation.

Extract 4.5 (Black Male 1; Coloured Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Black Male 1: where was it happening?
2. Coloured Female 1: Grand West arena
3. Black Male 1: you don’t even then tell me, why didn’t you invite me **bra**? Huh? [
you don’t even then tell me, why didn’t you invite me friend? Huh? [
4. Coloured Female 1: [I thought you knew, I thought you knew [
5. Black Male 1: [ahhhh, I’m busy with exams here and you expect me to know these things
6. Coloured Female 1: but **yoh**, it was packed hey **yoh**
but wow, it was packed hey wow
7. Black Male 1: jaaa, I saw, **yoh nai** [
yes, I saw wow no [

8. Coloured Female 1: [**yoo**h
[*wow*
9. Black Male 1: was it like, was it on point? [
was it like, was it good? [
10. Coloured Female 1: [j aa
[yes
11. Black Male 1: was it fire?
was it amazing?
12. Coloured Female 1: **yoo**oh
wow (also yes)
13. Black Male 1: it was next level?
It was awesome?
14. Coloured Female 1: jaaa **yoh**
Yes wow
15. Black Male 1: **nai bra** [
no friend [
16. Coloured Female 1: [**yoh**
[wow
17. Black Male 1: I'm glad you enjoyed it **mabru**
I'm glad you enjoyed it my friend

In line 1, we see that the male enquires about the venue of the concert to which the female responds with “Grand West arena”. Line 3 then provides us with another example of stylization as the black male makes use of the word “bra” as well. It is just after this that he is interrupted by the second speaker, the female. Interruption occurs when one speaker initiates talk while someone else is already speaking. In the above extract, we see this happening consecutively as indicated by the square bracket [. The coloured female interrupts the male’s turn by saying “I thought you knew, I thought you knew” in line 4. Interestingly, the male proceeds to interrupt her during the same turn she ‘received’ as a result from interrupting him. Here again, we notice the use of Kaaps evidenced in words such as “yoh” and “nai” in lines 6 and 7. In addition, line 7 also houses the Afrikaans word “ja”, further contributing to the stylization of the languages and language varieties that the speakers are capable of using.

The second occurrence of interruption is evidenced in line 7, where the female youth member once again interrupts the male interlocutor, ending his turn. After her turn he then asks her if it was good, but before he can continue she interrupts him again and

responds with “jaa”. The phrasing of his question, however, is another form of stylization as “on point” is a popular phrase within the vocabulary of young people. Her response “ja” is also a form of stylization as she says “yes” in Afrikaans. He then asks the same question but in a different way with “was it fire?” in line 11. Here, he again makes use of a popular phrase, typically originating in America, referring to how amazing something is. At this stage, she does not respond with yes or no, instead she replies with the Kaaps word “yoh”, which expresses just how amazing the concert was. The male speaker does not stop there. He asks her one more time, “it was next level?” in line 13, to which she says “jaa yoh” in line 14. These two utterances are yet again examples of stylization. “Next level” is a common phrase that is also used among youth while “jaa yoh” makes use of not only Afrikaans, but Kaaps too, thus, creating a combination utterance of standard Afrikaans and Kaaps. The last interruption takes place during line 15, where the male interlocutor wants to respond to how great the concert was; however, she interrupts him yet again to say just one word, or colloquial term. It is important to note here that both speakers are youth members, and friends, hence interrupting each other was not seen as disrespectful or impolite. Furthermore, it is interesting to note that the continued use of “yoh” by the female interlocutor seems sufficient to counter at least 3 interruptions. Thus, demonstrating the variety in range of this local expression. What is more, Kaaps in this extract can be seen as facing off with English/Americanisms in a linguistic “debate”, or back and forth session, ultimately resulting in a simple “yoh” outclassing all English interjections.

Ultimately, the five extracts that have been highlighted in this section evidence the typical features of turn-taking within the two youth groups, specifically during games. We saw each speaker had a turn to speak, even though interruptions took place; there were also instances where one speaker spoke at a time; the turns were not prepared in advanced or fixed in any way; each turn length varied; and adjacency pairs were common within interaction. This was the case for both youth groups as they both displayed these typical features of the turn-taking process. Needless to say, the observations noted by Sacks *et al.* (1974) were indeed noteworthy. This section also evidenced instances of stylization, which indicated that the youth groups have amalgamated their different languages and language varieties into their identity. They

were able to naturally interact with each other by making use of various languages and dialects. In analysing stylization in this section, I've learned that young multilingual speakers do not only stylize their speech through words, but they also stylize it through the manner in which the words are uttered. In other words, pronunciation can be stylized as well.

4.3.1.2 Announcements

The second activity is that of announcements. Announcements usually take place towards the end of the youth group meeting just before the youth are released. This section aims to illustrate the features most prevalent within the turn-taking process while the announcements were being done.

The first extract in this section is taken from N1 City just before the meeting had come to a close. The youth were seated on the floor while the assistant youth leader sat on the end of the stage ending his message for the evening. Just before releasing the youth however, the main youth leader, who is coloured, got up and asked if he could please make an announcement before everyone leaves. It is at this point that the microphone is handed over to him and the extract below takes place.

Extract 4.6 (Youth Leader; Black Assistant Youth Leader; Coloured Male 5)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Youth Leader: Wait can I make an announcement quickly.
2. Black Assistant Youth Leader: Announcements, announcements
3. Youth Leader: Announcements, very quickly.
4. Black Assistant Youth Leader: Yeah.
5. Youth Leader: Sunday morning those of you who are keen to help out with the expression ball, expression section thing in church, uhm I don't ((noise distortion) know if you guys gave your numbers and names to Ilza and Kelvin them, but if you can be here at 8 o'clock Sunday morning, that will be appreciated. Then the other thing is that we don't have a youth service, we all are on that side over there, and *Michael Campher there's church on Sunday morning.
6. Coloured Male 5: I'll make sure to [

7. Youth Leader: Cause cause cause *Michael only when there's church on Friday night.
((laughter)) I've been missing him. [
8. Coloured Male 5: I know you miss me, you always miss me.
9. Youth Leader: I didn't speak to you, I was speaking to him. Sorry.
10. Black Assistant Youth Leader: Also, power team can you also just help pack up all the stuff.
Cool thanks.

In the extract presented above, turn-taking does not include the youth members, but rather involves the youth leaders announcing important notices. In this extract however, there is a youth member that replies to what is being said. In line 6 we see that he says, "I'll make sure to" in response to the last line of the youth leader's turn. Interestingly, the youth member is interrupted by the youth leader as a means of indicating that he did not need to respond. In line 7, the youth leader directs his turn towards the same youth member again and states that he's been missing him, possibly because he does not attend church on Sunday, only Friday evening youth meetings. The coloured male then responds again and interrupts the youth leader by saying "I know you miss me, you always miss me". This interruption can be seen as an attempt to stop the leader from "picking" on him. The youth leader indicates that he wasn't talking to him in the next line. At this point the assistant youth leader asks the power team to help pack up everything that had been used for the games. It is important to note that during this interaction there is no use of Kaaps or Afrikaans, only standard English. In other words, during the announcements, that took place in this group, stylization takes place in the style English, which can be referred to as merely Cape Coloured English¹⁰.

The second extract, is taken from the interaction that took place at the end of the youth meeting at West Coast group. The youth leaders and the youth members are seated in the lounge, where the youth leaders are telling the youth about the update they received concerning the upcoming citywide camp. The citywide camp is one of the events that invites the youth of all the His People congregations together for a week of fun, prayer and sermons. In the extract below, the youth leaders needed to inquire about who

¹⁰ English typically used by coloureds that reside, or come from, Cape Town.

would be going to the camp as the citywide leaders needed to know how many young people to expect.

With regards to the announcements, it follows the same structure as extract 4.6. In this extract, we also see that the youth leaders and assistant youth leaders are the ones that typically hold the turns as evidenced in lines 1, 2, 3, 5, 6, 7, 8 9 and 10. However, much like the extract above, one of the youth members also make an appearance, evidenced in line 4, the only turn in which one of the youth members are able to say something. The reason for her response, however, is to add information to what has already been said. In other words, the youth member mentions another name of a potential youth member that was interested in going on camp. Immediately after her response, the male youth leader interrupts and gives another name, again, signalling that it was not necessary for her to say anything at this time. It is interesting to note that the female youth leader makes use of “uhm” quite often. This serves as an indication to the rest of the individuals in the room that she is not finished with her turn.

Extract 4.7 (Female Youth Leader; Male Youth Leader; Female Assistant Leader; Coloured Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Female Youth Leader: yes I forgot to email it to you, remind me to send it to you, but there's no **uhm**, we don't really have a lot of announcements, **uhm** we, we finally got some of the details, uhm, about the camp so Janelle for you and who else
2. Male Youth Leader: Janelle and Nthato I think
3. Female Assistant Leader: and maybe
4. Coloured Female 1: and Kaeleigh and [
5. Male Youth Leader: and *Lenny
6. Female Youth Leader: yah, so we spoke to **uhm**
7. Male Youth Leader: Jason, we waiting for feedback
8. Female Youth Leader: Jason, so he said he's gonna call the campsite to ask about the money to say, if the kids, if you guys are only coming through on the Saturday, would you guys have to pay the same amount or **uhm** would they charge you half price, so that you don't pay full price if there's no need to do that **uhm** so we hoping that we can give you guys an answer **uhm**
9. Male Youth Leader: by Tuesday
10. Female Youth Leader: by Tuesday

To summarise this section, it is evident that there are particular conversational floors that take place during announcements. These floors include: having one speaker at a time, varying lengths of turns, and in contrast to Sack *et al* (1974), a prepared list of what needs to be announced. Interruptions also hardly take place due to power constraints and there are no adjacency pairs as questions are not typically asked. Essentially, the turn-taking process proves to be quite different when games are being played. Lastly, there is no evidence of any other languages or colloquial terms. This could be largely dependent on the fact that announcements are prepared in advance. Hence, it is not spontaneous.

4.3.1.3 Prayer

The final activity focuses on the turns that typically occur during prayer. The prayer is usually said towards the end of the evening as a closing. The extracts below are taken from both N1 City and West Coast and aim to highlight the organisation of talk during prayer. In other words, the main objective of this section is to provide insight into the structure of the interactions surrounding prayer.

The first extract used in this section is taken from N1 City. The interaction begins with a brief statement regarding one of the games that was played and then proceeds to the prayer. Much like extract 4.6, the youth are seated on the floor in front of the assistant youth leader who is seated on the edge of the stage. During the prayer, everyone closes their eyes and bows their heads as a sign of respect.

Extract 4.8 (Black Assistant Youth Leader; Black Male 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Assistant Youth Leader: So, the game is possible, all these games are like obviously possible to get done. You just needed to think and plan and be considerate of the whole team. So that was the night. **Uhm** I'm just gonna pray and then ((clapping)). So let's close our eyes, fold your arms, and just close your eyes and pray. (0.4) Cool, Father God we thank you for the awesome night we had Lord, and I thank you for each and every person that is here. Father God I thank you that you've given each and every person a different gifting, you've given them a different

skill, you've given each person a different purpose. Father God you designed them the way they are for a reason and Father God you've put them in the family that they in, in the circumstances that they in for a reason Father God. Lord I just pray that you will just continue to love on them Father God. **Uhm** I pray that they will seek you more Father God and as they try to find their purpose, Lord I just pray that they will look to you, Father God to find their purpose Father God. I pray that they will not envy other people or not look at other people Father God, but they will look to you Father God so that you can show them what you put inside them Father God. Cause each of them has something special Father God that makes them who they are. Lord, **uhm**, Lord I pray that **uhm** we will have an amazing weekend and amazing week ahead, and until next week Friday, and ja I pray that they will just love you, and that you will love them and that they will feel your love Father God, and not just in a kind of metaphorical up like **kinda** up in air feel your love but they can actually feel your love, like feel it in their hearts.((clears throat)) I pray this **in the name of Jesus, amen!**

2. Black Male 1: Amen!
3. Black Assistant Youth Leader: Thank you guys, you can disperse.

Prayer typically follows a strict structure. The structure typically includes: first thanking God, then making a request to God, and finally having everyone agree by using the word "amen". In most cases, you find that the prayer is said by one individual, typically the youth leader or the assistant, and then ends with "amen". This is proven in extract 4.8 as the assistant youth leader utters the prayer and signals that he is finished with "amen". However, it is not only amen that signals the end, it is also the use of the phrase "in the name of Jesus" as the group is taught to pray this way. The turns in this extract are laid out rather simply as there are only three turns, the first being the prayer, the second coming from a youth member signalling agreement with what has been prayed, and the last releasing the youth.

The second extract is taken from the West Coast youth group. This prayer is also done towards the end of the evening as a closing, but the youth are seated on the couch in lounge. The youth leader would either ask someone to pray or one of the youth members would volunteer to pray. In some instances, youth members reject the opportunity to pray as they are shy and do not want to embarrass themselves. Typically, this group would hold hands while praying. This is largely dependent on

the size of the group as it consists of only a few youth members. During the prayer the youth group also close their eyes and bow their heads as a sign of respect.

Extract 4.9 is taken from the West Coast group after their meeting had come to a close. At this point, the youth leaders and youth members were standing in a circle as they prepared to end the evening.

In the extract below, the interaction commences with the female youth leader asking one of the youth members to close in prayer, thus, serving as the first turn. The youth member agrees in line 2 and then says a prayer. The prayer here, just as is in extract 4.8, is also unprepared and therefore said spontaneously. In this extract, we notice that the prayer ends similarly. Instead of saying “in the name of Jesus”, the youth member says, “in Your name, amen”. Essentially, the two phrases are one and the same as they imply the same things. This group is also taught to pray “in the name of Jesus”. At the end of the prayer, the youth member, accompanied by the voices of everyone else in the room, says “amen”.

Extract 4.9 (Female Youth Leader; White Male 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Female Youth Leader: please pray for us
2. White Male 1: okay, dear Lord thank you for bringing us all here today, uhm thank you for letting us enjoy our time and have a relaxed evening uhm with drinks and games and fellowship. Lord I pray that as everyone goes that they’ll have a safe trip and they gets lots of rest this weekend uhm because for those of us in high school there’s controlled tests and stuff so we need to start studying. Lord I pray that You go with all of us as we leave today and I thank you for bringing us all here safely and that we get home safely **in Your name. Amen.**
3. Everyone: AMEN

Principally, the turns present during prayer also exhibit some of the common characteristics of turn-taking. These characteristics include: taking turns to speak; brief overlap of turns (when saying amen); the length of turns vary as well as what is said; and finally, what is said in the turns is not usually prepared before the time. The only characteristic that is not evidenced the extracts above, is the fixed order of turns. One could say that this characteristic does not apply because there is a certain structure that is typically followed when praying, which is evidenced in extracts 4.8 and 4.9. Despite

extract 4.9 being shorter, it still displayed the typical organisation of prayer which includes thanking God, then asking Him for something, in this case protection, and then ending with “amen” to signal agreement. Lastly, as with the announcements, the prayer has been stylized once again by means of Cape Coloured English.

The next section of this chapter, looks at the process of repair mechanisms on the interactional floor. It analyses instances in which these mechanisms are used, and discusses how they repair the utterance.

4.3.2 Repair Mechanisms

According to Markee (2000:74), “repair mechanisms exist for dealing with turn-taking errors and violations e.g. if two parties find themselves talking at the same time, one of them will stop prematurely, thus repairing the trouble”. However, ‘trouble’ also refers to things such as: misarticulations; malapropisms; use of a wrong word; unavailability of a word when needed; failure to hear or to be heard; and failure to understand what is being said (Sacks *et al.*, 1974).

This section of the chapter will highlight how speakers typically use these mechanisms to repair their utterance. The extracts below seek to illustrate how these mechanisms are used in natural occurring talk between young multilingual speakers from the two youth groups.

In the extract that follows, the male assistant leader and one of the female youth members are having a conversation about volleyball just before youth starts. The assistant leader is the husband of the female assistant leader mentioned in the first extract and is therefore also much older than the youth members. The female youth member is currently in Grade 12 and takes up volley ball as one of the sports at school. The conversation takes place while the two speakers are seated on the couch, the other youth members and leaders dispersed around them. This extract is taken from the West Coast youth group.

Extract 4.10 (Male Assistant Leader; Black Female 1; Black Male 2)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Male Assistant Leader: do you play volley ball?
2. Black Female 1: yes
3. Male Assistant Leader: for the school?
4. Black Female 1: yes
5. Male Assistant Leader: what position?
6. Black Female 1: utility
7. Black Male 2: can you translate that for us?
8. Black Female 1: [laughs] I'm after the setter
9. Male Assistant Leader: oh ok
10. Black Female 1: yah, so if the setter takes the first ball, I set
11. Male Assistant Leader: oh
12. Black Female 1: I do, I basically do everything in the game
13. Male Assistant Leader: ()
14. Black Female 1: utility player yah
15. Male Assistant Leader: oh I see, **yoh**
oh I see, wow
16. Black Female 1: [laughs]
17. Male Assistant Leader: so so is it is uh, is it is under age difference? Or what?
18. Black Female 1: noo , when we go play for the Western Cape that's when they group us
because as the school we can play any under any age, **I mean yah**, so then
when we go to the trials **uhh** Western Cape then that's when we get
grouped but then we won't be playing with our school, we play for the team
19. Male Assistant Leader: oh okay

At first glance of the above extract, we notice that almost the entire conversation is made up of English, except for one word. The word here is “yoh”, which is a recurring word throughout the extracts covered thus far. As I've already mentioned, it is a Kaaps term that is typically used to express shock or amazement. In this instance once again, this is the case. The male assistant leader is taken a-back when he hears what position the female youth member plays in volleyball. Once again, this Kaaps word is used as a means of stylizing what is being said. Hence, the notion of stylization, though subtle in this case, emerges again. In analysing this extract, along with the others, I realised that English remains dominant within this group. This is linked to the phenomena I

discussed in the methodological section of this thesis, which relates to the underlying white culture that persists within this environment.

Proceeding to the analysis of repair mechanism, we notice that the conversation starts with the question “do you play volleyball?” It is, however, not until a few turns later that the youth member makes a mistake and resorts to the notion of repair mechanisms. In line 18, we see that she has quite a lengthy turn, however, within that turn, she starts doubting if what she is saying is making sense to the assistant youth leader. We find the phrase “I mean ja” which almost redirects the conversation so that she is able to successfully answer the question posed to her in line 17. In other words, the words “I mean” act as an editing term allowing her to restructure her utterance. In addition, after she says these words, we notice that she hesitates by using “uhh”, which is also longer than the usual “uh”. Thus, this hesitation can too be identified as an editing term, as it provides her with time to construct her utterance while simultaneously holding the floor.

It could also be noted that aside from the youth member, the Male Assistant Youth Leader also makes use of the notion of repair mechanisms. In this case, however, he does not use it to repair his speech, but rather his failure to understand the game. Thus, by endowing flattery on Black Female 1, when he exclaims “yoh”, he repairs the conversation as well.

The second extract, as an example of repair mechanisms, is found below. The conversation is initially started by one of the black males in group. However, for the purpose of focusing on the repair mechanism, the extract is taken from the point where one of the coloured males questions the black male about what his last paper is. The conversation takes place in the main hall while the rest of the youth are interacting with each other in the background. Hence, at the time of the recording, these males were standing on one side of the room having a conversation while the background was quite noisy.

Extract 4.11 (Coloured Male 5; Black Male 1; Coloured Male 6)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Coloured Male 5: What's your last paper? [
2. Black Male 1: We're writing Maths last
3. Coloured Male 6: ((laughs)) ours is bio
4. Black Male 1: Yours is bio.
5. Coloured Male 6: Ours is supposed to be finished, our teacher postponed it
yesterday
6. Black Male 1: Now what happened?
7. Coloured Male 6: Our teacher gave us stuff we didn't learn.
8. Black Male 1: ((laughs))
9. Coloured Male 6: and I'm like **nai**
and I'm like no
10. Black Male 1: ((laughs))
11. Coloured Male 6: And she was like okay I'll postpone it till Tuesday
12. Black Male 1: **Yoh!** So you can **nego**↓, **so you can negotiate** with your teachers!
Wow! So you can nego↓, *so you can negotiate with your teachers!*
13. Coloured Male 6: **Nai** screw that, I'm not gonna fail this paper.
No screw that, I'm not gonna fail this paper
14. Black Male 1: Haa!

Highlighted in the extract above is the instance in which the repair mechanism takes place. As evidenced by the transcription marker, '↓', we notice that the black male speaker's pitch register shifts downwards, signalling a misarticulation, or error. He quickly repairs this mistake by restarting his sentence and repeating "so you can negotiate with your teacher", this time pronouncing the word "negotiate" correctly, without the lowered pitch, repairing or restoring his utterance. In repairing his misarticulation, he allowed his utterance to continue smoothly, preventing the conversation from possibly freezing. In addition, we see words distinctive of Kaaps once again. These words include "yoh" and "nai", the most common terms within this dialect. The use of Kaaps here, compared to the West Coast group, signals that there is indeed a difference between the two groups in terms of language groups. Even though this analysis is based on conversational floors, we cannot ignore the appearance of other languages and language varieties within the extracts.

In summary of repair mechanisms, we notice that both groups repair their utterances without much difficulty. In other words, both youth groups are rather flexible in repairing their speech through their multilingual, and not so multilingual, interactions. This, however, is largely reliant on the topic of conversation. For instance, the first repair was done during a conversation about volleyball, while the second was done while discussing the possibility of negotiating with one's school teachers. Both of these topics, in general, are not as serious as a topic about race or gender roles. In these instances, we might see that repair mechanisms are a bit more difficult to apply as utterances regarding those topics cannot always be repaired.

4.3.3 Agreements versus Disagreements

Johnson (2006) contests that agreements are usually produced quickly and unambiguously while disagreement is frequently delayed, and in some cases prefaced with an element of agreement. Disagreements contain structural delays such as pauses or explanations. This section thus focuses on the construction of language during the agreement and disagreement utterances. The extracts were taken from each group and discussed in terms of the organisation and construction of the utterance.



4.3.1.1 Agreements

The first extract highlights an instance taken from the first youth group, i.e. West Coast, between one of the youth members and one of the assistant leaders. Both speakers are female, however their age gap is quite large. As seen in the first extract, the conversation is centred around domino playing, where the youth member says that it involves too much thinking. The agreement can be seen in line 2 where the assistant youth leader says “jaa” which is the Afrikaans word for yes, hence, clearly affirming that she is in agreement with what the youth member has said in the previous turn.

Interestingly, the Assistant Youth Leader makes use of the Afrikaans “ja”, when she could have responded in English. Her reply, however, could be based on the use of Kaaps in the first turn, indicated by “yoh”. The assistant might not have been

comfortable with using Afrikaans, even though it is her home language, simply because this group uses English as the dominant language. However, seeing that one of the youth members used Kaaps, one could say that she thought it acceptable to agree with her by making use of Afrikaans.

Extract 4.12 (Coloured Female 1; Female Assistant Leader; Black Male 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Coloured Female 1: **yoh**, normal dominoes is too much thinking
Wow, normal dominoes is too much thinking

2. Female Assistant Leader: **ja**, enjoy. I, I want us to play that next week. Do you have dominoes at your house or must we bring? ((to Black Male 1))
Yes, enjoy. I, I want us to play that next week. Do you have dominoes at your house or must we bring? ((to Black Male 1))

The second agreement is found within the second extract taken from the group at N1 City. The two males in the extract are discussing a photo shoot that took place with two of the youth members in this group, as seen in line 1. This agreement, however, is structured a little differently, in comparison to the extract above. In line 3, the black youth member makes his agreement with the coloured youth member known by using a very popular phrase among young people currently. The phrase is, “you must know” which simply means “you ought to know”. This phrase, however, is also equated with “you best believe”, and the like, which implies that you cannot deny, or disagree, with what the other person has said. The black youth member however, also makes use of the Kaaps term “bra” which refers to the other person being your friend. Hence, as a black male he makes use of Kaaps and a popular phrase to stylize his multilingualism as a means to establish common ground between himself and the coloured speaker. In other words, not only does he agree with what the coloured speaker says, but he also adds Kaaps, typical of coloured speak, to emphasise not only his agreement, but also that they are on good terms, or that they are friends.

Furthermore, this popular phrase is uttered after the first popular phrase is said in line 2. The phrase is “killed it”, which simply means that he did well. One could assume that if the first interlocutor had not made use of a popular phrase among young people at this point, then the second speaker might not have responded in the way that he did.

In other words, the second speaker's speech was dependent on what was said by the first speaker, and more importantly, how it was said. It is imperative to note that this extract is relatively short as there were other conversations taking place at the same time during the recording.

Extract 4.13 (Coloured Male 2; Black Male 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Black Male 1: Uhm, our pictures we took. Me and Darren did a photo shoot. Okay it's not gonna go. We did a photo shoot together. So now [
He did so well by the way]
2. Coloured Male 2: He killed it by the way [
He did so well by the way]
3. Black Male 1: **Aaah you must know bra!**
Yes, you ought to know friend

4.3.1.2 Disagreements

In extract 4.14 below, the disagreement is rather subtle as suggested by Johnson (2006), and can be seen on three levels. The first sign of disagreement is seen in the use of 'mmm'. This utterance alone signals that the youth member is not in full agreement with the researcher, hence he makes this sound to indicate that he is thinking, ultimately delaying his response. The black youth member then continues with the conjunction "but" which makes up the second level of disagreement as the word "but" is typically used to contrast what has already been said. Finally, he states "I can read what's going on" which implies that he does not find isiXhosa as difficult. Essentially, this disagreement contains the pause and the explanation which almost makes the disagreement a bit more polite.

Extract 4.14 (Researcher; Black Male 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Researcher: oh okay, but Xhosa is a difficult language
2. Black Male 1: **mmm** ↑ (0.2) **but** I I realise that **I can read what's going on** (0.2) like sometimes, if when they're speaking different languages then yah

Extract 4.15 represents the disagreement process in a different light. In the last line, line 8, the coloured male is quite overt in conveying his disagreement towards the black male who claims that he wants pictures to be a surprise. In no uncertainty he utters “no I don’t want to”. Taking into consideration the linguistic repertoire of this youth, it is a little unusual that there no use of Kaaps in this instance. This could be related to the seriousness of the topic, and the function of the utterance, which is to disagree. Simply put, the coloured youth member uses English only to indicate how serious he is about what he is saying. In other words, this interaction is not like the other, more playful, interactions. This seriousness is further indicated by a hint of annoyance encapsulated in the fast pace of the coloured male’s words. Ultimately, this kind of agreement goes against what Johnson suggests as it is neither prefaced with an element of agreement or delayed, or paused, in any way.

Extract 4.15 (Black Male 1; Black Male 2; Coloured Male 2)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Black Male 1: I told you I won’t do it.
2. Black Male 2: Okay so [
3. Black Male 1: I won’t do it.
4. Coloured Male 2: Why would I lie in the church?
5. Black Male 1: Excuse me?
6. Coloured Male 2: About your pictures? [
7. Black Male 1: Nah he wants it, he wants it to be a surprise.
8. Coloured Male 2: > **No I don’t want to** < [

Before proceeding to the next section, it is important to sum up the findings related to agreements and disagreements. In a nutshell, the agreements were done unambiguously and quite quickly. For N1 City specifically, the agreement was done in a rather playful way, by means of Kaaps and popular phrases. West Coast, despite not using popular phrases or Kaaps, made use of Afrikaans to agree with the previous utterance. The stylization in these utterances can therefore be linked to the buoyant nature of agreeing with someone else.

Disagreements, on the other hand, are a bit more thoughtful. Thus, the utterances are limited to English, as English is held in high esteem by many individuals. In other

words, English has prestige, while Kaaps and even Afrikaans are thought to be used for playful and humorous interactions. Fundamentally, despite the varying pace of the disagreement, the language use is what makes the two disagreements similar to each other.

4.3.4 Openings vs Closings

Paltridge (2000) asserts that openings and closings in conversations are often carried out in typical ways by means of adjacency pairs, which are also context and speech-event-specific. Hence, greetings such as “Hello, how are you” would serve as an opening that consists of an adjacency pair. Similarly, closings consist of statements like “See you later” which accompanies a falling intonation (Paltridge, 2000). According to Ijaleye (2016), opening turns typically include the following strategies: address forms, questions, statements, requests, proverbs, greetings and prayers.

Opening and closing lines, or turns, play a significant role in conversation as it determines how the conversation starts and ends. In addition, it contributes towards leading the conversation to a certain topic. However, it is important to remember that context continues to have a critical influence on what is said, and how it is said, within various conversations. Thus, within this specific context, i.e. the Christian youth group meetings, obscene language would not necessarily be heard.

4.3.4.1 West Coast

The opening turns in this group are often initiated by the youth leaders. The only time a turn is opened by the youth members is when they are interacting with other youth members within the group. In the extract below, the youth leaders have just arrived and therefore greet the youth members, who are seated at this point, waiting for the youth meeting to start.

Extract 4.16 (Female Youth Leader; Black Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Female Youth Leader: hi *Pumelo
2. Black Female 1: helllooo, how you doing?
3. Female Youth Leader: good

As depicted above, the youth leader opens the conversation with the greeting “hi *Pumelo” which illustrates the typical format of openings as stated by Paltridge (2000), thus, confirming that greetings form part of the opening strategies mentioned by Ijaleye (2016). We also notice the use of the adjacency pairs. The first adjacency pair is found in line 1, which is the greeting. The response “helllooo” forms the second part of the first adjacency pair. The second adjacency pair is then noticed towards the end of line 2, initiated by the question “how are you doing?” Line 3 then forms the second part of the second adjacency pair, which also ends the turn.

It is necessary to note that *Pumelo, in this extract, is one of the black female youth members in the group, and at this time she was the closest to the entrance. Hence, she was the first youth member who was greeted. The language used within the opening is also significant. One could say that due to greeting being a formality, English is being used. However, we are already aware that this group uses English as a dominant language.

The second extract focuses on the closing of a conversational turn. At this stage, the youth are dispersed as youth has not yet begun. Some youth members were playing pool, while the three in this extract were standing around the dining room table pouring themselves a glass of cooldrink. The conversation probably started because they happened to be in the same part of the house and not because they deliberately walked towards each other to have a conversation. Below, we see that the conversation ends quite explicitly. The coloured female youth member simply states that she is “ending” the conversation. There are no signs prior to her statement that suggests that the conversation will end so abruptly. Hence, the last tier of the conversation ultimately forms the conclusion of it.

Extract 4.17 (Coloured Female 1; Black Male 2; White Male 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Coloured Female 1: you way ruder than I am
2. Black Male 2: noo
3. Coloured Female 1: you way worse than I am
4. White Male 1: you way more rude than I am
5. Coloured Female 1: oh shut up [laughs] I'm not talking to you
6. Black Male 2: I want to sleep, I want to sleep
7. Coloured Female 1: I'm ending this conversation

4.3.4.2 N1 City

In this setting the opening turn is typically initiated by the youth member that is holding the recorder, who in this case can be identified as Black Male 1. In most instances, the youth members are willing to initiate a conversation with their youth leaders, who are very young. In this extract, however, the male youth member is seen starting a conversation with another youth member, namely, Lee-Anne. The greeting takes place while everyone is walking into youth at the beginning of the evening before youth has begun. As mentioned before, this is usually the time that the youth interact with one another and talk about their weeks or how they are doing.

Extract 4.18 (Black Male 1; Coloured Female 2)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Black Male 1: Lee-Anne, how are you Lee-Anne?
2. Coloured Female 2: I'm good thank you and you?
3. Black Male 1: are you sure? Why, why you? ((loud noise)) **YOOOH**, why you hiding under that cap man? ((laughs)) are you sure you fine? Did you enjoy your week?
are you sure? Why, why you? ((loud noise)) wow, why you hiding under that cap man? ((laughs)) are you sure you fine? Did you enjoy your week?
4. Coloured Female 2: yes

Above we see that the male youth member initiates the conversation with Lee-Anne by firstly mentioning her name, and then enquiring how she is doing. Thus, he makes use of two of the strategies, mentioned by Ijaleye (2016), simultaneously. The two strategies include address forms, which in this case is her first name, and secondly a

question. This ultimately sets up the conversation as Lee-Anne returns the question asking him how he is doing. Similarly, to the West Coast group, the greeting here is also done in standard English. Once again, this could be a result of seeing greetings as a formality. The use of English however also allows the speakers to ensure that the other person understands them, as English is one of the top languages spoken in the world.

The next part of the conversation however takes a slight detour as the male speaker seems to get a little excited. In the extract, we notice that he asks Lee-Anne if she is sure that she is okay, then asks why she is hiding underneath her cap and then asks again if she is sure that she is fine, followed by a question asking her if she enjoyed her week. Ultimately, he is bombarding her with questions while simultaneously stylizing his reaction to the loud noise with “yoh”. Significantly, the act of asking her so many questions is his way of further leading the conversation and also taking control of it. Unfortunately for him, however, Lee-Anne seems disinterested and simply replies with “yes” in line 4.

The closing below, extract 4.19, ends quite differently to most concluding conversations. After enquiring about the concert, the male youth member, is satisfied with the answers he receives from the female interlocutor and proceeds to close the conversation in a rather peculiar way. His closing, however, is very common within the coloured communities as friends often communicate in this way with each other. As evidenced in line 5, he utters “nai that’s yster bra, that’s dope” which can be translated into “no that’s solid friend, that’s cool”. Here again, we notice the use of Kaaps and also slang. At first, Kaaps is made use of by the coloured female. Immediately after her use of it, the black male responds in the same dialect. This could be because he wants to let her know that they aren’t different, even though their ethnicities are. The reason for him doing this is closely linked to the fact that they are in church, which principally teaches that everyone is brothers and sisters in Christ. Hence, ethnicity, race and language barriers should not come between them. In other words, he is simply reinforcing what is taught. Ultimately, the last line also signals that he is about to exit the conversation, thus forming the closing.

Extract 4.19 (Black Male 1; Coloured Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Black Male 1: were you at the front, did you make it to the front?
2. Coloured Female 1: **nai**, I almost made it, almost made it to the front
No I almost made it, almost made it to the front
3. Black Male 1: **nai bra**,
No friend
4. Coloured Female 1: but the people came very early
5. Black Male 1: **nai** that's **yster bra**, that's dope
No that's solid friend, that's cool

To conclude this section, openings and closings do indeed play a significant role within the conversational floor. For instance, opening a conversation has the ability to lead the conversation in the direction that you want it to go. It also has the potential to influence the languages that are used within the interaction as the person who initiates the conversation controls the conversation. Closings, on the other hand, contribute to the manner in which conversations are ended, almost providing a summary of the languages that were spoken. For instance, the conversation would not typically end in Afrikaans or Kaaps unless those languages, or dialects, were used within the interaction previously.

4.3.5 Compliments

Holmes (1986) states that compliments are positive expressions that are directed either explicitly or implicitly to another person for something that the speaker has valued positively. Thus, one could say that compliments serve to establish and maintain social connections. According to Rukanuddin (2013:40), “compliments serve to invigorate, establish or create or hearten solidarity between the speaker and the hearer”. Flor and Juan (2010) suggest that responses to compliments usually manifest in five ways. These ways include: acceptance, mitigation/ deflection, rejection, no response and requesting an interpretation.

The extract below is taken from the youth group at N1 City as there were no compliments given during the West Coast interactions. This specific part of the extract takes place between two male youth members where contact lenses appear to be the

topic of discussion. The conversation begins with the first black male speaker asking the second why he wears glasses, as he thought that he would wear contact lenses. The second speaker responds by saying that he does not have contact lenses but he would like to get some. The first speaker then compliments him with “you’ll look nice with contact lenses” to which he responds with “nuh”, meaning that he agrees. It is, however, important to note that the word “nuh” does not always mean “I agree”, as it can sometimes be used as a question. In this situation however, with the decrease in the second black male’s register pitch, we can tell that the “nuh” used here implies that he agrees. Hence, his response indicated that he accepted what the other speaker had said.

Furthermore, there are two instances in which English is not used. The first instance is reflected in the word “bru” and the second in the word “nuh”. The word “bru” is a colloquial term typically associated with whites as it stems from the Afrikaans word “broer”, meaning brother. The use of this word is particularly interesting as the speakers are both black, and up until this point, the first male has only used the Kaaps word “bra”. This could be because in the other extracts, he finds himself talking to coloureds. Hence, in this extract we see him stylizing his multilingualism differently. The second speaker, however makes use of the Kaaps term “nuh” which has a variety of meanings, as mentioned above. He therefore stylizes his multilingualism by using Kaaps.

Extract 4.20 (Black Male 1; Black Male 2)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

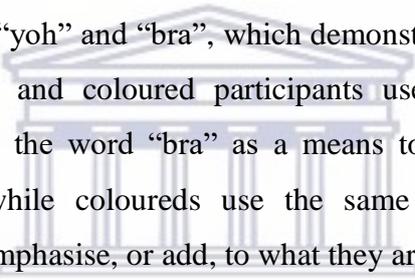
1. Black Male 1: Don’t you have contact lenses?
2. Black Male 2: I wanna get
3. Black Male 1: I don’t know bru
I don’t know brother
4. Black Male 2: I am gonna get it.
5. Black Male 1: You’ll look nice with contact lenses
6. Black Male 2: **nuh**↓
I agree

In summary, compliments are often thought about, hence the language used to pay the compliment in is thought about too. Essentially, despite the compliment itself, the

languages used within interaction bring speakers together as well. For instance, using the same language or language variety signals unity. However, when the languages, or language varieties are different, the terms that are used serve to emphasise harmony, for example, the use of the word “bru” seen above.

4.4 Conclusion

This chapter focused on the typical features found within the conversation floors concerning: turn-taking; repair mechanisms; agreements; disagreements; openings; closings; compliments; adjacency pairs and interruptions. It analysed the extracts in terms of the organisation of talk and how the different activities done within the youth group impacted turn-taking. This chapter also looked at the languages, or language varieties, used and how those languages were stylized even though it was not the objective of this section. Furthermore, this chapter evidenced the frequent use of Kaaps, in words such as “yoh” and “bra”, which demonstrated the subtle differences between the way black and coloured participants used it. For instance, black participants seem to use the word “bra” as a means to bridge conversation with coloured participants, while coloureds use the same expression in an almost unconscious manner to emphasise, or add, to what they are saying.



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CHAPTER 5

5 The grammar of multilingual interactions

5.1 Introduction

This chapter analyses the transcribed audio recordings of the young multilingual speakers' interactions on three different levels: syntactical, lexical and phonological. It is important to note that the analysis could have been done on a variety of levels. However, these three levels were selected as they contribute greatly to the understanding of youth multilingualism within this context, i.e. church interactions. As the findings are presented, it is imperative to understand that these were the typical features found within the two youth groups interactions when considering the syntactical, lexical and phonological levels. Ultimately, I aim to demonstrate how the grammar of the interactions, contributes to the popular cultural interactions that take place at His People Pentecostal church during Friday night youth group meetings.

5.2 Syntactical Level

Analysing data on a syntactic level implies focussing on sentence construction. This reasoning stems from the definition of syntax, which refers to how words and phrases are arranged to create well-formed sentences in a language. (Oxford Dictionary, 2010). Essentially, when analysing on this level, the use of grammar and style comes into play. Thus, in this section, I will focus on the general construction of sentences found within in the two youth groups during game playing, prayer and sporadic conversations.

5.2.1 Games

It is important to note that in this particular context, popular culture means engaging in games that popularises what it means to be a part of His People youth group. In other words, playing games on a Friday night is part of what they do and who they are as a youth group.

The extract below is taken from the N1 City youth group. The conversation transpires between youth members who have been placed in the same group to play a game called ‘throw down the wooden cube’. The game involved knocking wooden cubes over with a ball, before the other team was able to complete stacking the cubes.

Extract 5.1 (Black Female 1; Black Female 2; Black Female 3)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

- 1.Black Female 1: So just what’s the plan [] (M-5)
- 2.Black Female 2: wait, must we must we like throw it, we must stack before they throw it?
- 3.Black Female 3:**but here’s the thing wait but don’t we like swop each time cause I mean us three can’t keep doing that**
- 4.Black Female 2: so, can you just explain the game please

Before analysing this extract, I would like to point out that the text in bold is what the analysis will be based on. In line 1, one of the females asks what the plan, or strategy to win the game, is. The second speaker however, who seems to be uncertain about the objective of the game, asks “... must we like throw it?” thus, evidencing that she is not entirely sure about what the aim of the game is. In the second portion of her utterance, she appears to answer her own question. For the purpose of this section however, I will focus on line 3.

At the beginning of line 3, we see that the female speaker begins not only her turn, but also her sentence, with the conjunction “but”. This is generally not grammatically accepted, however, taking into consideration that they are in the process of playing a game, one could say that it is normal. She continues with “here’s the thing” thus appropriating her use of “but” as a sentence starter as she is separating her idea from what has already been said. It is important to note that even though the conjunction separates the different ideas, it ultimately links the utterances as she is adding to the topic of discussion, which is the game. The phrase “here’s the thing” typically indicates that a problem is about to be mentioned. This speaker, however, follows up on this phrase with the word “wait” which shows that she is backtracking. In other words, she is reformulating what she wants to say in her head.

She then uses “but” again, as a means of going against what she previously uttered so that she is able to rephrase her thoughts. At this point, it is imperative to mention that

conjunctions are normally used to start a new clause. Hence, in using “but”, she forms another clause within her sentence. Interestingly, she goes on to ask, “don’t we like swop each time?” essentially beginning her ‘new’ sentence, or rather clause, with the contraction “don’t”, expanded as “do not”, which signals two words, first a verbal phrase, and second, an adverbial phrase. The verbal phrase fundamentally consists of the verb “do” and the adverbial phrase of the adverb “not”. The next portion of the utterance can be identified as “like”, which Tagliamonte (2016) states can be used in a variety of ways. In this case, however, it acts as a first-person plural pronoun.

The next phrase uttered can also be identified as a verbal phrase because it uses the word “swop” as a verb. “Each time” on the other hand, is labelled as a noun phrase which consists of the adjective “each” and the noun “time”. Black female 3 then continues with another conjunction seen as “cause”, representative of “because”, thus, forming an additional clause, also another type of sentence, which is a statement. This clause however can also be labelled as grammatically incorrect as she says “us three can’t keep doing that”. One would typically say “the three of us can’t keep doing that”. It is, however, possible that the pressure of winning the game impacted her speech, as everyone tries to speak as quickly as possible, thus, allowing minimal time to structure one’s sentences correctly. Overall, this speaker uses a variety of parts of speech. They include: verbs, adverbs, nouns, adjectives, pronouns and conjunctions. Her sentence also makes use of various clauses consisting of different phrases and ultimately different words. Hence, despite her beginning her utterance with a conjunction, it can still be classified as a sentence within this context.

Extract 5.2 is taken from the West Coast youth group. This group is playing a game called ninja, which involves hitting the hand of the other players, standing in the circle, to get them out of the game. Typically, one would compete against the person standing next to them by jumping forward and simultaneously forming a pose. The person you attempt to hit however needs to dodge you to remain in the game. Ultimately, the person who hits the hands of the most players wins the game.

In the extract below, I focus on the sentence in line 1. The sentence begins with the pronoun “you” which is followed by verbal phrase “have to stay”. Essentially, “have” can be identified as an auxiliary verb while “to” is labelled as an infinitive marker.

“Stay” therefore forms the main verb of the first clause, while “there” acts as an adverb that indicates place. The next part of the clause consists of two verbs in close proximity of each other. This is typically not grammatically correct as clauses only have one verb. However, once again, based on the activity being done, one could say that the speaker had no real time to carefully construct her utterance, or sentence. Hence, just like the speaker in extract 5.1, she blurted out what she wanted as quickly as possible. Thus, regardless of the word order, this line can be classified as a sentence as it meets the necessary requirements. These requirements include: a clause/or clauses; multiple phrases; and different classes of words.

Extract 5.2 (Coloured Female 1; Male Youth Leader; Female Youth Leader)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Coloured Female 1: **you have to stay there, the position that you go you stay**
2. Male Youth Leader: I hit him, I hit him
3. Female Youth Leader: no, you didn't
4. Coloured Female 1: but not on the hand

In analysing the above extracts, it is particularly interesting that only English is used. One could say that this is happening so that there is no confusion, considering the competitiveness of the teams. Additionally, the sentences are not very long in nature. However, if they are long, there seems to be no real pause within the sentence, again, attributing to the persistence of winning the game. Hence, everybody needs to speak abruptly without unnecessary delays. The instance of playing a game does indeed impact the construction of the sentence among young multilinguals attending His People Church.

5.2.2 Prayer

This section focuses on the general construction of sentences within a prayer, which is taken from a different extract (as opposed to the one in chapter four). This proved to be fairly difficult as most of the utterances went on without a single pause. However, in these instances, we could use the phrase “Dear Lord” or “Dear God” as the

beginning of a new sentence. Thus, one could say that almost each sentence within a prayer begins with “Dear Lord”, or the latter. The speaker below also makes use of two main conjunctions to link his clauses together, namely “because” and “and”. Interestingly the conjunction “but” does not emerge. This phenomenon can be explained based on the purpose of a prayer which is to thank God and to ask Him for certain things. Hence, when praying one wouldn’t really use words such as “but” or “although” as they go against something that has already been said.

Extract 5.3 (White Male 2)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

White Male 2: Dear Lord () and I just pray that as we push on and as we press through towards our dreams dear God I just pray that you cover us with the full armour of God Lord that you protect us Lord but most of all protect our heart () and our body is your temple Lord and I just pray that you keep us out of temptation Lord keep us away from all bad influences Lord and just keep us with the friends that have good influences Lord and Lord I just pray that you keep us I church so that we can hear more about you Lord and yes Lord we understand () because through the storm you learn how to walk on water through the bad (pause) through the bad () friend that needs help and I just pray that you keep us safe throughout the rest of the week Lord and that we can come back here next Sunday and stand here in fellowship as friends and as family Lord, Lord I just want to thank you Lord that you have blessed us with our own personal families that love us as much as you love us Lord we can feel your protection Lord I pray that you keep our families safe as well, I know that loss of family is not a cool thing Lord, Lord I just pray that you keep us under your wing and that you keep us guided and that you give us guidance Lord, I pray that you send your angels down to surround us Lord () throughout the week in Jesus name I pray amen.

Before concluding the section on prayer, it is important to note that the youth leaders would typically close in prayer at N1 City. The reason for this is that the one that usually gives the message for the evening, would then also close in prayer. However, the size of this group is also a factor as they are quite a large, as previously mentioned. Hence, there is no prayer being said by one of the youth members. To conclude this section, prayer subconsciously influences the selection of words and therefore the construction of one’s sentence.

5.2.3 Intermittent Conversations

Intermittent conversations refer to the conversations that take place between games, or between the message. These are the conversations that have topics unrelated to the game or word. Extract 5.4 below is taken from N1 City. As evidenced in the utterance “what’s the plan”, this conversation takes place in between one of the games played on the evening. The random conversation within this utterance begins towards the end of turn 1. Speaker 1 asks speaker 2 why his eyes are so red. The sentence begins with the interrogative pronoun “why”, indicating that a question is going to follow. The next part of the utterance is a statement, as she says “yoh your eyes are like red” This sentence starts with the Kaaps word “yoh”, which we’ve established is used commonly within this group. She then goes on to describe what his eyes look like. The end of the sentence raises a red flag in terms of grammar as she says, “of the nice eyes then”, which is quite unclear.

What is interesting however, is that in these conversations, Kaaps is used once again. Implying that this kind of conversation is unrestricted. Thus, unlike the influence of the first two activities, this spontaneous conversation allows for the use of other languages, or language varieties.

Extract 5.4 (Black Female 1; Coloured Male 7)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Female 1: guys, what’s the plan? What’s the plan? What’s the plan? Why are your eyes so red **bra**, **yoh** your eyes are like red and a mixture of the nice eyes then
Guys, what’s the plan? What’s the plan? What’s the plan? Why are your eyes so red friend, wow your eyes are like red and a mixture of the nice eyes then
2. Coloured Male 7: uh I had a long day, I was playing soccer at school and then we went to play soccer again and then we went to my friend’s house and then I came here
3. Black Female 1: **yoh** that’s hectic hey, like you can see
Wow, that’s hectic hey, like you can see

Extract 5.5 has the same characteristics present in extract 5.4, in terms of using a language other than English. We notice that in the sentence used below, the black male speaker makes use of the Afrikaans word “skopped¹¹”. Indicating once again the freedom within the conversation. He also makes use of a variety of conjunctions to link his clauses together. These conjunctions include: since, but, as well as except. We also see that the utterance appears to have no pauses. Hence, there are no distinct moments in which a sentence starts or ends. In this case, one could argue that the conjunctions are used to denote a new sentence, or signal a pause.

Extract 5.5 (Black Male 1; Researcher)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Male 1 : I swear today has been the first practice since I started this year in soccer that I’ve actually felt good about it cos last week Friday I felt like such rubbish because like I was unfit and I was just having mood swings and stuff, Monday, similar thing but it was a bit better and then now today was [makes sound] quality (0.3) except I was skopped twice on my foot, I I tackled and then the guys leg just kept going bah
2. Researcher: [laughs]
3. Black Male 1: and then my leg
4. Researcher: but you’re like always getting hurt
5. Black Male 1: mmm, (0.2) I get hurt but I don’t get injured

In conclusion of the syntactical level of analysis, it is apt to presume that sentence structure, specifically within this context, is largely influenced by the activity that is being executed in the interaction. Ultimately, it also influences the extent to which these young multilingual speakers are able to stylize their multilingualism.

5.3 Lexical Level

This section will be divided into two sub-sections. I decided on this because lexical items are often used in two distinct ways. The first way is when the word itself changes

¹¹ “skopped” means to be kicked.

its meaning over a number of years. This will be referred to as lexical features within this thesis. The second way includes the individual making use of a specific word to make meaning within different contexts, hence, creating an additional sub-section, titled lexical choice. In other words, this section of the chapter seeks to illustrate two things. First, how the meaning of words and their forms change with regard to meaning. Second, which words have been selected to make meaning within the two contrasting groups.

5.3.1 Lexical Features

According to Tagliamonte (2016) lexical change is the most common, most rapid, and most obvious linguistic change as it manifests in substituting one word for another, or changing the form and meaning of a word. Today, young people are at the front edge of these processes as they constantly develop different meanings for words that already exist. In the extract below, we see an example of this.

The extract below is taken from N1 City from a conversation that took place during a mini talent show. The talent show ultimately served as the opening for the evening as a means of greeting and welcoming the youth through song and dance. In the conversation, we see the first speaker quieting down the youth. Hence, the second speaker whispers that the group is “slaying”, or in layman’s terms, doing well.

Extract 5.6 (Black Assistant Youth Leader; Black Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: *Courier New*; Slang: Calibri

1. Black Assistant Youth Leader: shhhh []
2. Black Female 1: [whispers] Ntsiki [] winniing, slaying, winning life, next time guys
[whispers] Ntsiki [] winniing, you’re doing well, you’re doing well, next time guys

In extract 5.6, we see the use of the word “slaying”. The definition of this word, pertains to killing, or otherwise put, murdering someone. (Oxford Dictionary, 2010). This is certainly not the case within this context. Thus, at this point the sentence carries a different meaning. The meaning here refers to doing something exceptionally well.

Hence, the word itself now has a new meaning and is therefore said to have undergone a lexical change. Ultimately, the new meaning of this word allows this young multilingual speaker to stylize her speech by making use of a popular phrase. These popular phrases are also commonly referred to as slang. Significantly, the use of these popular phrases seems to form part of the popular cultural practices found within this group. An additional example can be seen below, where the female speaker in line 1 is encouraging the male speaker to win the game as she forms part of his team.

Extract 5.7 (Coloured Female 2; Coloured Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Coloured Female 2: *Lenny you got this (0.3) I'm gonna be the last person left in my team
2. Coloured Female 1: come on *Lenny you can't laugh

With regards to line 1 above, the word 'got' is commonly defined as possessing something. In this context however it means "you can do it". This phrase also has a definite sound of Black American English, often used to inspire or motivate others. Hence, as mentioned before, it serves as a means of encouraging the next person. More importantly however, this word has changed in meaning, also undergoing lexical change in line 1. Furthermore, in the process of undergoing this change, this word forms part of the slang vocabulary, hence, forming a similar kind of popular cultural practice within this youth group.

5.3.2 Lexical Choice

The focus of this section will be placed on both youth groups so as to compare them with each other. The comparisons will allow for deductions to be made regarding lexical choice. The comparison will be done by exploring why specific words are used in certain contexts as context plays a significant role within word selection.

First, I analysed the word choices selected as a means of expression regarding shock, or amazement. At West Coast, youth members typically use the words "Oh my word" or "oh my gawsh" to express how they feel about something that has been said. It is important to note that these words are used as a replacement for "oh my God", as this phrase is said to use the Lord's name in vain. Hence, Christian youth members,

specifically in the two groups I observed, avoid using this phrase at all times. Below we have four such examples.

Before proceeding with the analysis, it is imperative to note that in extract 5.8, we notice the phrase “oh my gawsh” situated between three random utterances. This happened not as a result of everyone speaking to each other at the same time, but because of the small size of the room, everything was picked up on the recorder. The other instances however, are uttered in response to something that was either said or done by one of the other youth members and includes different variations of “oh my gawsh”.

Extract 5.8 (Black Male 2; Coloured Female 1; Black Male 1) – West Coast

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Male 2: I know, it's unbecoming
2. Coloured Female 1: do you have a? [
3. Black Male 1: [Oh my gawsh, is Liam working now?
4. Research: mmm, he finishes at 9

Extract 5.9 (Coloured Female 2; Coloured Female 1) – West Coast

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Coloured Female 2: oh my word, I'm [
2. Coloured Female 1: [you out [laughs]
3. Coloured Female 2: I'm totally out

Extract 5.10 (Black Assistant Youth Leader; Black Female 1; Coloured Male 5) – N1 City

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Assistant Youth Leader: ooh they got their own names ladies and gentlemen, they are back. I give you the South African version of (.) GUCCI
2. Black Female 1: whaat?
3. Coloured Male 5: [laughs] it's Jordan them, oh my word

Extract 5.11 (Black Female 2; Black Female 4) – N1 City

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Female 2: [laughs] this guy (N) **yoh yoh**
2. Black Female 4: do they know it's him though?
3. Black Female 2: he probably didn't know [laughs]
4. Black Female 4: and now he's like oh my gosh

Above we see the instances in which these phrases appeared. It is important to mention that words such as “yoh” are also uttered, however, not as many times as the phrase above. Of the four speakers above, there are two males and two females. Hence, gender does not impact the use of this phrase, despite typically associating these phrases with females rather than males. This example therefore proves that males also make use of these expressions.

In contrast N1 City uses words such as ‘yoh’, evidenced in extract 5.11, line 1 where the black female says, “the guy (N) yoh yoh”. In this case, “yoh” is used as a marker to express shock. This, once again, is largely dependent on the class and races of the members who attend this youth meeting. As indicated previously, this group consists mainly of blacks and coloureds, therefore, the use of Kaaps, and also using Kaaps to stylize speech, is not surprising.

Similarly, this group makes use of copious amounts of slang, or colloquial terms. The common colloquial terms include “yaso” and “nai” (evidenced in the extracts to follow). Both terms usually express disagreement to something that has been said, or done. West Coast, on the other hand does not have a specific utterance that expresses disagreement. The N1 City examples can be seen below as a means of illustrating the words used in context.

Extract 5.12 (Black Female 1; Black Assistant Youth Leader)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Female 1:oh yeeerz, let me see
2. Black Assistant Youth Leader: move back to your original team (.)
3. Black Female 1:**yaso** man Jordan man

Extract 5.13 (Black Female 3; Coloured Female 3; Coloured Male 4)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Female 3: guys, can I just say something if we go one by one its gonna be
easy for them to hit us
2. Coloured Female 3: no but the thing is, the whole point is that everyone participates
3. Black Female 3: I know we getting to that cos he suggested we each go one by one and
I said if we go one by one
4. Coloured Male 4: **nai** it's gonna be too **makkies**
No, it's going to be too easy

In extract 5.12 we see the use of the word “yaso” as the female speaker disagrees with what the male speaker is doing, or has done. Just before her utterance, he goes against the instructions provided by the youth leaders regarding the rules of the game, causing their team to lose points, hence, her frustration. In 5.13 however, which takes place before extract 5.12, we notice the disagreement expressed by Jordan. In this utterance, he simply states that he doesn't agree with the rules of the game because it makes it too 'easy', which is what is meant by 'makkies'. Makkies is another Kaaps slang word, which stems from the Standard Afrikaans word “maklik”, meaning 'easy'. Thus, 'makkies' is typically used when referring to the ease of doing something, hence, another form of stylizing one's speech with the use of Kaaps, which proves to be a typical feature of youth multilingual interactions in this group. Extract 5.13 shows us the build-up towards the female speaker's disagreement and provides us with a little more context surrounding the situation.

It comes as no surprise then that N1 City reflects many instances of Afrikaans language use as well. Bearing in mind that Kaaps is a variety of Afrikaans, for the youth members of N1 City specifically, using Afrikaans was something that occurred regularly, or at least more often than at West Coast. Fascinatingly, the black youth members at N1 City use Afrikaans more than the coloureds in this group. This can be seen below. Extract 5.14 however, includes just one line as it was a random sentence said by one of the female youth members.

Extract 5.14 (Black Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Female 1: nou gee weer (here) bye bye

Now give it here, bye bye

Extract 5.15 (Coloured Assistant Youth Leader; Black Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Coloured Assistant Youth Leader: okay (RT) so everyone that's team one over there
*Kaylynn team 2 is there by the entrance, guys team 3 is there by the chairs and then
team 4 is just in this hoekie here

*okay (RT) so everyone that's team one over there *Kaylynn team 2 is there by the entrance, guys team 3 is there by the chairs and then team 4 is just in this corner here*

2. Black Female 1: just in this hoekie, just in this hoekie (.) hey what are they doing?

What?

just in this corner, just in corner (.) hey what are they doing?

What?

Interestingly, the above extracts are representative of a black Zimbabwean female. Normally, one would not expect black South African individuals to use Afrikaans, let alone those who come from outside of South Africa. We notice that in this instance she is repeating what the coloured assistant youth leader has said. One could say that language as a whole has no boundaries, it is fully capable of permeating any space. In addition, one could argue that she attends a coloured school and that is the reason she is able to use Kaaps and Afrikaans. The argument would not necessarily be wrong. However, what is important here is that she feels comfortable enough to use it within this religious space, implying that this is how the young multilinguals communicate with each other in this group.

Moreover, we notice that she does not make use of complete Afrikaans sentences. Instead, she makes use of code-switching. This simply means that she is switching between two languages, or language varieties within one utterance. In this utterance it would be English and Afrikaans, thus, evidencing that, along with Kaaps, she is able to use at least three languages or language varieties, making her a multilingual speaker.

Furthermore, one would associate popular phrases such as “on fleek” and “on point” with all young people. However, in analysing the transcriptions, this is not what was reflected. While N1 City displayed several accounts of these types of phrases, this was not the case for West Coast. For instance, where N1 City used these phrases to emphasise certain parts of their utterance, West Coast stuck to standard English. The examples below will serve as evidence of the kinds of utterances mentioned above. These types of phrases are used by males and females alike.

Extract 5.16 (Coloured Assistant Youth Leader; Black Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Coloured Assistant Youth Leader: so like how this game came about right, we were sitting at the dinner table eating chicken and then my mom
2. Black Female 1: yeeees, chicken is life hey, chicken is good
Yeees, chicken is good hey, chicken is good
3. Coloured Assistant Youth Leader: [] and then, we were talking about the game, my mom was talking about a game she used to play okay, so it was called drie blikkies, this is the game you played when you didn't have anything else to do

Extract 5.17 (Black Male 1; Coloured Male 8; Black Male 2)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Male 1: What essay did you choose? ((loud noise))
2. Coloured Male 8: What?
3. Black Male 2: Mockingbird!
4. Black Male 1: Killer essay.

Awesome essay

The first extract, 5.16, is taken from the black Zimbabwean female. In this utterance, she refers to chicken being “life”, as seen in “yeees chicken is life hey, chicken is good” in line 2. This phrase, “is life” has become increasingly popular among young people, particularly black and coloured individuals, and is not only used when referring to food. Other common examples include: “that outfit is life” or “Instagram is life” thus, also implying that those things are great. This ultimately contributes to the notion that using popular phrases has become a popular cultural practice within this group.

The second extract, on the other hand is taken from, *Gavin, labelled as Black Male 1. Here we see him asking one of the youth members about which essay he chose in the exam that he wrote. The second black male responds with “Mockingbird” to which *Gavin says, “Killer essay”. Simply put, the meaning of ‘killer’ within this context is more or less the same as the phrase “is life”. They both imply that something is good, or even excellent. The word “killer” much like the first can be used to describe many different things. For instance, “killer song” and “that concert was killer”. It is important to note that this expression can be identified as a ‘very white’ expression, which could be linked to the fact that this group is predominantly white. Thus, highlighting the difference in popular cultural expressions between the two groups. Principally, this section illustrated that multilinguals have a choice when it comes to ways of talking. They decide on which words, or languages they want to use.

5.3 Phonological Level

This section of the chapter will focus largely on pronunciation, or articulation, as well as accents. The pronunciation will be indicated by means of phonetic conventions, that rely on the phonetic alphabet, to analyse the extracts. The analysis will focus on the pronunciation of both vowels and consonants by drawing on the tables found just after chapter three in this paper.

5.3.1 West Coast

The first group to be discussed is the West Coast group. As mentioned above, the area in which the church is situated consists of more whites than blacks and coloureds. However, the church itself, presently, reflects the opposite. Interestingly, although the church is made up of more blacks and coloureds, the white culture, or rather ways of speaking typically associated with whites, still persists. This could be largely dependent on the class of individuals who reside in this suburb as they are considered to be upper class. Hence, they are thought of as being more financially well off,

enabling parents to send their kids to Model-C ¹²or private schools. This phenomenon will be illustrated in more detail with an account from a black male youth member discussing the accent of a German boy who attends his school. The portions in bold resemble the phonetically transcribed words that stood out, and were therefore analysed.

Extract 5.18 (Black Male 1; Researcher)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri)

1. Black Male 1: yaaah (0.3) I remember↑ this, we have this German guy, so we used to take classes with this German guy and we told him just to say↑ “we having nice weather today” and it sounded ((makes popping sound)) beautiful
[ja:ɾ], I remember↑ this, we have this German guy and we told him to just say↑ “we having **[naɪɾs]** weather today” and it sounds ((makes popping sound)) **[bəju:təfʊ]**
2. Researcher: because it’s different
3. Black Male 1: it sounded like he was complimenting you, I was like, I was like “**yoh** thank you man” and he just said the weather was lovely
It sounded like he was complimenting you, I was **[laɪ:k]**, I was **[laɪ:k]** “**[jɔ:ɾ]** thank you man” and he just said the weather was lovely
4. Researcher: he just said the weather was nice
5. Black Male 1: yaah **yoh**, it was so nice (0.3) but it’s funny that he has no accent. Absolutely zero accent () he just has a complete South African accent, but his home language, home home is German (0.3) but I think, when he moved to Dubai, he has a weird thing, he moved to Dubai and then he came here laasst, no before, last year yah third term last year
[ja:ɾ], **[jɔ:ɾ]**, it was so **[naɪɾs]** (0.3) but it’s funny that he has no accent. Absolutely zero accent () he just has a complete South African accent, but his home language, home home is Germany (0.3) but I think, when he moved to Dubai, he has a weird thing, he moved to Dubai and then he came here laasst, no **[bɪfɔ:ɾ]** , last year **[ja:ɾ]** third term last year
6. Researcher: interesting, so he goes to school with you?
7. Black Male 1: yah he’s in my school
[ja:ɾ] he’s in my school

¹² Model- C schools refer to semi-private schools, also known as former white schools, in South Africa.

In listening to the young multilinguals at West Coast interact with each other, I noticed that their pronunciation of vowels, and even consonants, are more rounded or voiceless. The consonants are made to sound as if they form part of the vowels, i.e. an extension of the vowel. This is evidenced throughout the transcript above with words such as “yah”, “nice” and “before” in lines 1 and 5. In these three instances, the black speaker stylizes his pronunciation, particularly the end of the word, with the [ɾ] sound. This sound is commonly referred to as a retroflexed /r/, or having your tongue retroflexed, as the tongue points upwards. Typically, this sound can be identified as a liquid which is further distinguished as a sonorant. According to Crystal (2011), sonorant sounds are produced with relatively free airflow, and a vocal fold position that allows for spontaneous voicing, as in vowels, liquids, nasals and laterals, thus, affirming that the consonant [ɾ] is produced in much the same way as a vowel and therefore is able to sound like one.

Additionally, we also see the use of Kaaps. As mentioned previously, Kaaps is not used in this group as often as it is at N1 City. However, when it is used, it also gets pronounced like the words “yah”, “nice” and “before”. Hence, it also contains the consonant [ɾ] to lengthen the vowel sound in the word. One could therefore say that, in this youth group, Kaaps is being stylized through an accent typically associated with white speakers. Moreover, in pronouncing the word “beautiful”, this speaker places great emphasis on the first vowel, phonetically transcribed as [ə] in this case. Typically, one would amalgamate the vowel sounds in this word, he, however, separates them, thus, having two vowel sounds, [ə] and [u:]. In this instance, it is likely that he did this to stress the ‘beauty’ of the German’s accent.

Finally, to provide a general overview of the youth group, the following was observed. Typically, pitch in the utterances were quite high. This is indicated by the common occurrence of the ‘↑’ symbol in many of the extracts. Additionally, the consonants seemed to be stressed less than the vowels.

5.3.2 N1 City

The second group consisted of more coloureds and blacks, as I have already mentioned. These young multilinguals are very playful in terms of language use, and make use of phonetic features typically associated with these races. This sub-section will explore two extracts from the group. The two extracts will be taken from two males, a coloured and black. The reason for the separation is to highlight how the accents of the different races vary depending on their audience.

Extract 5.19 (Coloured Male 5; Youth Leader)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Coloured Male 5: Ashes 'kyk hier, it's the stone 'okay
Ashes ['**kɛk hi:**], it's the stone [ə'ŋkɛɪ]
'Ashes, look here, it's the stone okay'
2. Youth Leader: **Nai bra**, why you guys () everybody. And by the way it's not the stone we gonna call you pebbles
[**Nai bra**], why you guys everybody. And by the way it's not the [**stəʊn**] we gonna call you pebbles
'no friend, why you guys () everybody. And by the way it's not the stone we gonna call you pebbles'
(laughter)
3. Coloured Male 5: yooh my chest ((laughs))
[jɔ:] my chest
'oh my word, my chest'

In the extract above, we notice the way in which coloured people stylize their speech by means of stressing various phonetic sounds. Interestingly, these sounds are not stressed in English, but in Kaaps and Afrikaans, for example, the voiced bilabial stop, [b], used in the word bra. The coloured youth member above illustrates this phenomenon from line 1. The first line evidences the use of Afrikaans with the utterance “kyk hier”, meaning “look here”. In this instance, he makes use of [k], which is a voiceless velar stop. It is important to note however, that the speaker omits the last consonant in the word which is shown in the phonetic transcription as [hi:]. This process is referred to as final consonant deletion as the last consonant (sound) is

deleted. This seems to be the norm among young coloured speakers, specifically within this context.

In the second line, we see the use of the Kaaps words “nai” and “bra” once again. This time however, Kaaps is used by the youth leader himself. This is significant as it indicates that he has created an environment in which young multilingual speakers feel comfortable to use not only different languages, but different language varieties as well. This is linked to what I put forth in chapter two of this thesis, below the heading that deals with religion. Kaaps is typically associated with coloured people, however, it has crossed ethnic boundaries and now permeates black, and even white spaces. This phenomenon will be illustrated in the second extract taken from this group. What should be noted here again however, is the use of both Afrikaans and Kaaps to stylize interactions among the youth members of this group.

Moreover, we see that the vowels used consist mainly of single vowels found within the low to mid region. Essentially, these vowels can be described as mid central vowels and mid or low front vowels. Interestingly, the back vowels are only really voiced when they combine with another vowel. For instance, when using words such as stone and okay, the vowels [ə] and [ʊ] come together to form the diphthong [əʊ]. Similarly, other diphthongs such as [aɪ] are formed when the vowels [a] and [ɪ] merge. What’s interesting however, is that unlike West Coast, the speakers in this youth group do not make use of the [ɾ] sound. Hence, they do not lengthen their vowel sounds in the same way. For instance, in line 3, the coloured male speaker also uses the word “yoh”. However, he does not move his tongue upward when pronouncing the word. In other words, he does not make use of the retroflexed consonant.

Not using the [ɾ] sound goes hand in hand with the manner in which their consonants are uttered. In most cases, the consonants within this group are pronounced harder and flatter. Thus, sounding almost rough. This is evidenced in the stressing of certain consonants, indicated by ‘’ used just before the uttered word. The common consonants that are stressed in this extract include [k] and [g] which are classified as velar fricatives. One could essentially say the stress placed on these consonants relates to the concept of emphasis. Yet, despite the notion of emphasis, this is also the way in which this group chooses to stylize their multilingualism.

Extract 5.20 (Black Male 1; Coloured Female 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri

1. Black Male 1: Rose! How was Bethel?
2. Coloured Female 1: awesome
3. Black Male 1: where was it happening?
4. Coloured Female 1: Grand West arena
5. Black Male 1: you don't even then tell me, why didn't you invite me **bra**? Huh? [
You didn't even then tell me, why didn't you invite me? [**brA**] huh?
'you didn't even then tell me, why didn't you invite be friend? Why not?'
6. Coloured Female 1: [I thought you knew, I thought you knew [
7. Black Male 1: [ahhhh, I'm busy with exams here and you expect me to know these
things
8. Coloured Female 1: but **yoh**, it was packed hey **yoh**
but [**jɔ:**], it was packed hey, [**jɔ:**]
"but wow, it was packed hey wow"
9. Black Male 1: jaaa, I saw, **yoh nai** [
[**jA:**] I saw, [**jɔ: nai**]
"yes I saw, wow no"
10. Coloured Female 1: [**yoh**
[**jɔ:**]
"wow"
11. Black Male 1: was it like, was it on point? [
12. Coloured Female 1: [j aa
[**jA:**]
"yes"
13. Black Male 1: was it fire?
14. Coloured Female 1: **yoooh**
[**jɔ:**]
"yes"
15. Black Male 1: it was next level?

The speakers in this extract consist of a black male and a coloured female. The two are discussing the recent events of a well-known gospel group, namely, Bethel, as the coloured female attended the concert they had in Cape Town. Aside from the obvious word choice distinctive of coloured people, the black male speaker also

incorporated the coloured accent in his utterances. Hence, the pronunciation of the vowels he uses is representative of coloured speakers. This can be seen in almost every line from the commencement of the conversation above. For example, the pronunciation of “yoh” is exactly the same as the coloured speaker’s, which is phonetically transcribed as [jɔ:]. He also drags the vowel sound but without the [ɹ] sound.

Additionally, in listening to the way the black speaker pronounced his consonants, I also noted the harshness in which it is pronounced, hence, another characteristic emblematic of coloureds. In this portion of the extract, we see no signs of [k] and [g], instead there are sounds such as [b] and [d] that are stressed. In this case, the stressed sounds are both stops, differing in terms of its place of articulation, where [d] is identified as an alveolar stop, and [b] is identified as a bilabial stop. The most interesting thing here is how the black speaker draws on the phonetic repertoire of coloured people in Cape Town and uses it to stylize his speech. In other words, Kaaps, and even Afrikaans, has indeed transcended ethnic boundaries and permeated both racial, and institutional, spaces.

5.4 Conclusion

In conclusion the extracts above yielded significant results in this study as the two groups are situated in different areas, one which is predominantly white while the other consists of more coloureds and blacks. Fundamentally, this section illustrated how Kaaps, and Afrikaans, were stylized to suit each group. However, it also showed how Kaaps and Afrikaans were used to stylize their, the young multilingual speakers’, multilingualism.

Firstly, on the syntactical level, both youth groups exhibited the same structure when engaging in games, prayer and intermittent conversations. When engaging in games, both groups only made use of English during the interaction, the same applied with regards to prayer. During the intermittent conversations, however, both Kaaps and Afrikaans were used implying that these kinds of interactions were not restricted in any way, in both youth groups. Secondly, the lexical features evidenced in extracts 5.6

and 5.7 illustrate that the meaning of words, as used in both youth groups, have changed over time. Moreover, the lexical choices made by the young multilingual speakers of both youth groups, contained multiple utterances involving popular phrases, also referred to as slang, for example, the use of the phrase “oh my word”. Finally, the phonological level demonstrated the differences between the two youth groups in terms of vowel pronunciation and consonant stressing. The example that was discussed regarding vowels looked at the retroflexed [ɽ].

The next chapter will draw on the findings of the previous chapters to demonstrate the evolution of language and the phenomenon of youth multilingualism in popular cultural sites, considering both race and gender.



CHAPTER 6

6 Performing Gender and Race in youth interactions

6.1 Introduction

The following chapter seeks to demonstrate how gender and race are ‘performed’ within youth multilingual interactions at His People Pentecostal church, thus, analysing the interactions from the two contrasting youth groups, namely, N1 City and West Coast. This will be done by drawing on the findings presented in the previous chapters. The discussion will begin by exploring how multilinguals engage and interact with each other within the varying sites, also, indicating how they become re-indexicalised in the spaces. This chapter will then explain what gender roles, if any, are inflected in language use and interactions. Furthermore, this chapter will describe the linguistic cues that are present in the racialisation of language. Finally, this chapter will focus on the findings obtained from the interviews.

6.2 Interactions of Young Multilinguals

6.2.1 N1 City

As a starting point for this section, I will draw on an extract taken from *Gavin, a youth member that has been used quite often throughout chapters four and five, labelled as black Male 1. *Gavin, one the first participants I strapped a recorder and lapel microphone to, is a vibrant youth group member, and an acute youth multilingual outlier. By using the extract below, I would like to illustrate how he interacts with other youth members and in particular how he stylizes his multilingualism and social activities by performing both his gender and race. I will comment on how he plays around with other types of stereotypical voices to bring across meaning in the interaction.

Extract 6.1 (Black Male 1; Black Female 5; Coloured Male 7)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri; Stereotypical Black English: Arial

1. Black Male 1: whoo Mpho I need to hear how was the turn-up?
Whoo Mpho, I need to hear how the matric ball was?
2. Black Female 5: I didn't go to the turn-up **bra**
I didn't go to the turn-up friend
3. Black Male 1: You didn't go to your Matric ball?
4. Black Female 5: I went to the Matric ball.
5. Black Male 1: **Yoh haibo**. Oh you didn't go to the after party?
Wow, oh (don't lie), oh you didn't go to the after party?
6. Black Female 5: Didn't go to the after party.
7. Black Male 1: Where was it happening?
8. Black Female 5: It was at school.
9. Coloured Male 7: Don't eat the girl's food **bra**.
Don't eat the girl's food friend
10. Black Male 1: Hey what do you think I'm doing **bra**?
Hey what do you think I'm doing friend?
11. Coloured Male 7: **Nai** but ((background commotion))
No but
12. Black Male 1: sorry uhm, hold on Darren. **Hau!** Ouch, ouch! I know how painful that is. I know how painful that is. Where was the after party?
sorry uhm, hold on Darren. How can you do that? Ouch, ouch! I know how painful that is. I know how painful that is. Where was the after party?
13. Black Female 5: At school.
14. Black Male 1: **Haibo**, it's safe **mos**.
Oh (you should have gone), But it's safe
15. Coloured Male 7: It's not.
16. Black Female 5: Yeah.
17. Black Male 1: She's in Matric **bra**.
She's in matric friend
18. Coloured Male 7: yesterday
[laughter]
19. Coloured Male 7: **Yoh** she's **suma** quiet [
Wow, suddenly she's quiet
20. Black Male 1: [I know **bra!** No one, no **bra**. So, **yoh!** I had to find out from peoples DPs. I see Mpho dressed, () and ****Nakita's**. I just see, I just see Mpho all dressed up. ((laughter)) **Haibo**. I thought it was a wedding at first. **Neh**. Mpho that wasn't cool, that wasn't cool, that wasn't cool

*[I know friend! No one, no friend. So, wow! I had to find out from peoples display pictures. I see Mpho dressed, () and **Nakita's. I just see, I just see Mpho all dressed up. ((laughter)) WOW!. I thought it was a wedding at first. Hey, Mpho that wasn't cool, that wasn't cool, that wasn't cool*

21. Black Female 5: Oh.

This first extract was taken from an interaction with *Gavin, who is accompanied by a coloured male and a black female. In this interaction, *Gavin initiates conversation with youth group members by focusing on two main topics: examinations at school and upcoming matric ball. *Gavin is in matric at this time, hence he finds the topic surrounding matric balls quite fascinating. In this extract he initiates a conversation with the black female youth member, about her matric ball after party. It should be noted here that the after party is indicated by the words 'the turn-up', used in line 1. Disappointed with Mpho, who he addresses in 1, for not going to her matric ball after party, *Gavin expresses surprise by stylizing his speech with stereotypical Black English¹³ words such as 'Yoh' and 'Haibo'. 'Haibo' meaning 'Oh no'.

This is followed by the question of whether she went to the after party. Not sensing her irritation as she utters that she did not go to the after party, he rephrases his question by asking where the after party was. Mpho replies at the school. She acknowledges *Gavin's stylization of a stereotypical Black English speaker's voice as offensive, which is reduced by the coloured speakers accusation that *Gavin should not eat the girls food in line 9.

The coloured speaker challenges *Gavin, but he continues to stylize his English in stereotypical black English. In line 12, he gets pinched or punched by the coloured speaker and shouts, "Hauh" to express his disbelief at his actions. After this, he turns his attention back to Mpho and asks her again where the after party was. She then replies a little more harshly with "at school". At this point, *Gavin openly mocks the fact that the party was at school. He enters into a dialogical performance of stylization by first expressing dismay evidenced in the word "Haibo", and then code-mixing to what is stereotypically known as Cape Coloured English when he utters the phrase

¹³ English that typically includes phrases such as "Hauh" and "Haibo" are typically associated with black speakers.

“it’s safe “mos”, which means “because it is safe”. However, both the coloured speaker and Mpho snap back by saying “it’s not” in lines 15 and 16.

Sensing the irritation in her voice, *Gavin mocks her for her lack of maturity. He does this by indicating to the coloured speaker that she’s in Matric, in line 17, and implies that she should have attended the after party at school even if it was not safe. Here he performs his youth masculinity not only in the use of bra, but displaying his tough approach of being a transgressive youth. The coloured speaker, recognizing that Mpho has refrained from contributing to the conversational floors utters “Yoh”, expressing shock in stereotypical black English, that she is “somma quiet”. The lexical item “somma” here is a Kaaps, word for “just” in English. The standard Afrikaans word for it is “sommer”. The stylization of those combination of forms, leads *Gavin to complain that he only saw her dress from **Nakita’s on DP, also referred to as one’s display picture on Whatsapp. Thus, again he stylizes all the forms, I have already mentioned. Additionally, he also makes use of tag questions such as “neh”, often also used in Kaaps (see Williams, 2016). Mpho, at this point a silent participant, replies “Oh”.

This interaction between the three speakers is filled with humour, but only the part that involves the two male interlocutors. In an attempt to establish common ground in the interactional exchange or to just make small talk, *Gavin stylizes parts of his multilingualism in stereotypical black English. Unfortunately, it would seem that this is not well received by Mpho who disengages from the interaction. She mostly likely interpreted his stylization as that of an exaggerated stereotypical black English speaker who is being impolite and insulting.

6.2.2 West Coast

The next extract is taken from *Mali, a male youth member frequently referred to in the previous chapter. He is the first participant I strapped a recorder and lapel microphone to. In the extract below, I would like to illustrate how the members of this group made use of colloquial terms in contrast to N1 City. I will discuss how they too stylize their speech.

Extract 6.2 (Male Youth Leader; Black Female 1; Female Youth Leader; White Male 1; Black Male 2; Coloured Female 1)
English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri; Stereotypical Black English: Arial

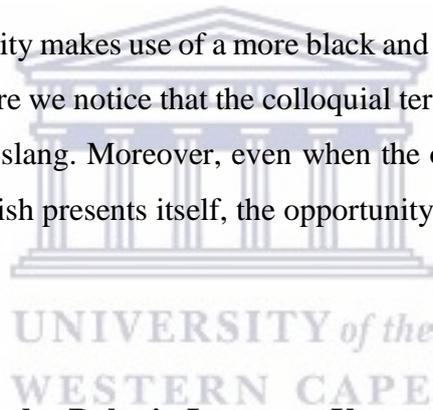
1. Male Youth Leader: hey chief why are you having () you must open your hand china ((laughter))
Hey guy, why you having () you must open your hand friend?
2. Black Female 1: ohhh Male Youth Leader won
((applause))
3. Female Youth Leader: okaay
4. White Male 1: one more time, one more time
5. Black Male 2: (one more)
6. Coloured Female 1: that was a practice round, they wanna do it again
7. White Male 1: come on one more
8. Male Youth Leader: that's unfair guys
9. Black Male 2: you cheated, this guy, you cheated, you cheated, nah do you know what () playing, you stand by the line
10. Black Female 1: (but we wanna see)
11. Coloured Female 1: we were all playing
12. Black Male 2: no Andrea's not playing
13. Coloured Female 1: do you want me to go fight with it the whole time when you're the only one tall enough?
14. Black Male 2: dude you're nice and tall you just have to hit the wall
15. Coloured Female 1: now I have to stand here the whole time

In this interaction, the youth leader starts a conversation with one of the black male youth members, although we see other youth members forming part of the conversation as well. The youth leader tells him to open his hand, however the use of the word 'china' is what is interesting here. In this context, 'china' typically refers to friend or mate and is associated with white colloquial speech, hence, highlighting once again the difference between the two youth groups. Additionally, the use of this specific word reflects that they are relatively close. Thus, he is able to refer to him as being his mate, or close friend. After the remarks made by other youth members in between, the black male gestures to the group that he would like to play just one more round of the game, as the youth leader won. Here they display friendly competition between each

other as the youth leader utters that it would not be fair to play another round as he already won.

The black youth member then playfully accuses the Male Youth Leader of cheating, seen in line 9. Interestingly, the black youth member mentions the phrase 'this guy' which is usually followed by the expression 'hauh' discussed earlier. In this case, however, he does not make use of the stereotypical black expression, instead he repeats 'you cheated' which is followed by the word 'nah', another colloquial term associated with white individuals. Eventually, towards the end of the extract, the black youth member makes use of another stereotypical white word. He uses the word 'dude' which is believed to be used mainly among white surfers and skaters. In this utterance however he is no longer talking to the Male Youth Leader, instead he is talking to the female youth member about the sensed light outside.

Ultimately, where N1 City makes use of a more black and coloured slang, West Coast reflects the opposite. Here we notice that the colloquial terms used by youth members consist mainly of white slang. Moreover, even when the opportunity to make use of stereotypical black English presents itself, the opportunity is ignored and replaced by 'white slang'.



6.3 Inflection of Gender Roles in Language Use

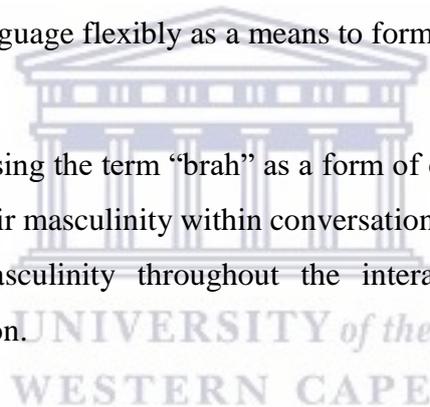
This section reflects on the gender roles that have been inflected through the language use of the young multilingual speakers. According to Holmes (1998:472-475), genderized language use usually manifests in the following ways: women are stylistically more flexible than men; women tend to use more standard forms than men from the same social group in the same social context; women tend to interact in ways which maintain and stress solidarity while men tend to interact in ways which will maintain and increase their power and status.

6.3.1 N1 City

In extract 6.1 we touched on how *Gavin performs his masculinity. This section, will elaborate on that as I explore the gender roles inflected in language use. In this extract, one of the first things we notice is that Mpho uses the word “brah”. This is particularly interesting as she is the only female in the group, among three males. Typically, males would be the ones to use this word while interacting with other males. In most instances it is used as a male term of endearment. Thus, her use of this word signals that she is trying to establish a common ground with the other speakers. In other words, she is trying to fit in by stylistically using “brah” as her foundation.

In addition, this use carries even greater implications as she is not coloured. As previously mentioned, “brah” is usually uttered by males, more generally, the coloured male. Hence, she, Mpho, is crossing boundaries involving not only gender but race. Essentially, she uses language flexibly as a means to form part of the conversation as “one of the guys”.

Moreover, aside from using the term “brah” as a form of endearment, males also use this word to perform their masculinity within conversations. Hence, in extract 6.1, the males display this masculinity throughout the interaction. This is evidenced throughout the interaction.



6.3.2 West Coast

West Coast has a similar way of inflecting gender roles. For example, in extract 6.2 we see that the Male Youth Leader initiates the conversation with “hey chief”. This phrase is commonly used by males when referring to another male. Interestingly, this term originates from the black culture. It typically refers to someone important as it is associated with the head of a tribe. Thus, it also serves as a phrase to perform masculinity.

In addition, the word “dude” can also be used as a term that performs masculinity. In this extract, however, it is used to address the coloured female. Hence, it crosses the boundaries of gender.

6.4 Racialisation in the interaction

6.4.1 N1 City

In the second extract we have *Lindo, a young black female youth group member, who often engages in conversations that are strongly linked to popular cultural topics. She is identified as Black Female 2 below, and often stylizes her speech with a localised version of isiXhosa. Although she makes use of English in this extract, the stance she takes on ethnic identity is clear, particularly, the trajectory of its formation, and by extension, the languages she is able to perform among her peers.

Extract 6.3 (Black Female 2; Black Male 3; Black Female 1; Youth Leader; Black Male 4)
English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri; Stereotypical Black English: Arial

1. Black Female 2: yes, Hi my name is *Lindo
2. Black Male 3: *Thando
3. Black Female 2: *Thando, nice to meet you
4. Black Male 3: I didn't come on Fridays
5. Black Female 2: Oh
6. Black Male 3: Only on Sundays
7. Black Female 2: oh, okay interesting, welcome to Friday youth it's the best
8. Youth Leader: uhm, leaders please count
9. Black Female 1: is it *Thando or Tando?
10. Black Male 3: *Thando
11. Black Female 1: like T H or T
12. Black Female 2: **yoh** that's a nice name
Wow, that's a nice name
13. Black Male 3: T H
14. Black Female 2: So that's love
15. Black Male 3: Yes, well done your Xhosa is perfect, Or are you Zulu?
16. Black Female 2: oh, **hai** I don't associate with Zulu's
Oh, no, I don't associate with Zulu's
17. Black Male 3: Zulu or Xhosa
18. Black Male 4: I'm Zulu, what are you saying
19. Black Female 2: well I'm hlubi
20. Black Male 3: huh?

21. Black Female 2: I'm hlubi
22. Black Male 3: What's that?
23. Black Female 2: I don't need to explain what it is okay (RT)
24. Black Male 3: you a mix? ya mixing
25. Black Female 2: So what happens is hlubi comes like from, from Kwa-Zulu Natal, actually quite Zulu
26. Black Male 3: ooh, So it's like the Zulus who [] and now they transition into Xhosa's, ya mixing
27. Black Female 2: [sings] ja ja but it's more Xhosa, see we speak Xhosa
Yes yes, but it's more Xhosa, we speak Xhosa
28. Black Male 3: I think that is the same thing that happened to my grandpa cause he was staying predominantly in KZN but then he moved, and never went back to Cape Town so he just spoke Xhosa whole time
29. Black Female 2: ja that's what happens, I didn't even like know that whole research, I heard they come from Zulu, so I am I Zulu girl, oh I love the Zulu girls
yes, that's what happens, I didn't even like know that whole research, I heard they come from Zulu so I am I Zulu girl, oh I love the Zulu girls

In this extract, the youth group opens with introductions between *Lindo, *Thando, Black Female 1, a youth leader and later an unknown male. The recorder and lapel microphone are strapped to the black female named *Lindo. The topic of conversation revolves around the name of one of the male's she is speaking to, then escalates to what languages they speak. From lines 1 to 7, *Lindo and *Thando exchange pleasantries around the admission that *Thando has not come to any Friday evening youth group activities. **Nakita then asks the youth leaders to count the number of youth present, in the background. *Kaylynn, not one to miss the fact that *Thando is new to the group, asks how his name is pronounced. He clarifies in line 10. However, *Kaylynn is not satisfied with the answer she receives and asks for phonological clarification in line 11. In other words, she wants to know whether the initial consonants in his name is pronounced TH or T. *Lindo, perhaps sensing some irritation from *Thando joins in on the conversation and says that he has "a nice name". He eventually responds to *Kaylynn to indicate that he pronounces his name with an initial TH, to which *Lindo responds, "So that's love" signalling acceptance of him to the group. In line 15, however, *Thando turns the conversational floor topic explicitly to language by providing meta-commentary on *Lindo's Xhosa, saying it is

perfect. At the same time however, he asks “or are you Zulu?” opening up a debate about ethnic identity and identification between *Lindo and himself.

From lines 16 to 21, *Lindo first makes it clear that as a Zulu she is not Zulu in the strictest sense of the word. *Thando pushes her to state whether she is Zulu or Xhosa at which point an unknown male makes it known to her that he is Zulu. He continues to say that what she is implying is that she will not associate with him too, even though they belong to the same church group. *Lindo, in line 19, indicates that she is “hluhi”, pointing to her mixed Zulu heritage and tribe. *Thando asks for clarity and irritated by his insistence that she is racially and ethnically mixed, *Lindo clarifies that although hluhi is from Kwazulu-Natal, she is not strictly Zulu. To this he provides his own clarity saying that she is a Zulu racially mixed with Xhosa as a result of migration – he ventures to provide his own example, which is seen in line 29. Interestingly, the conversation ends with *Lindo stating that she loves Zulu girls even though previously she mentioned that she does not associate with them. In this extract, stylization is evidenced in the use of English as a style through which *Lindo performs her race and ethnicity.

6.4.2 West Coast

The interaction below is centred around languages once again. However, in this instance *Mali feels strongly about what his mother wants for them as a family with regard to language use.

Extract 6.4 (Researcher; Black Male 1)

English: Times New Roman; Kaaps: **Berlin Sans FB**; Afrikaans: Courier New; Slang: Calibri; Stereotypical Black English: Arial

1. Researcher: *Mali, what languages does your mom speak?
2. Black Male 1: my mom speaks Sotho, my dad’s Tshwane
3. Researcher: do you pick up on any of that?
4. Black Male 1 yah, I speak Sotho, but my mom’s trying to make us more white
(laughter)
5. Researcher: okay
6. Black Male 1: you see?
7. Researcher: I see, I see

8. Black Male 1: no but
9. Researcher: so you speak English mostly?
10. Black Male 1: (yes) when my mom's angry obviously she goes to her native language
11. Researcher: mm
12. Black Male 1: and then yah, but I understand a hundred percent
13. Researcher: Afrikaans, do you speak?
14. Black Male 1: I don't speak it but I understand it one hundred percent yah
15. Researcher: that's nice
16. Black Male 1: I think Xhosa is the only language that I kinda lost touch with. I used to understand it,

The conversation is initiated by the researcher who asked *Mali what language his mom speaks. He answers that his mom speaks Sotho and his dad Tshwane. The researcher then continues to ask if he picks up on the languages spoken by his parents. He replies with “yah I speak Sotho, but my mom's trying to make us more white”. This is evidenced not only by the fact that he speaks English most of the time, but it also reflects in his accent and the way he pronounces his utterances. The researcher a little uncertain about how to respond, simply says ‘okay’. The conversation then progresses to the point where he mentions that the only time his mother uses her native language is when she is angry, hence, implying that she views English as good, and related to good things. This response, found in line 4, shows that there is a clear association between English and whiteness in South Africa.

However, if you go one step further, it is not just English that she views this way, but white people in general as *Mali indicated that she wants them to be more white. He could have said that she wants them to speak English, however he did not. The researcher then asks if he speaks Afrikaans to which he responded with “I don't speak it, but I understand it one hundred percent yah”. Finally, he admits to Xhosa being the only language that he has lost touch with as he no longer understands it. This is a result of his mother pushing for English to be spoken most, if not all, of the time.

6.5 Interview Data

The interviews were done with both the youth leaders and the youth members. Due to circumstances at the time however, I was not able to audio record the answers for the interview. Instead, I sat with them one on one and had them complete the interview by means of pen and paper. Hence, the answers to the questions are structured with single responses for each question. The set of questions for each group were very different as they sought to achieve different perspectives. However, although the perspectives differed, the questions were phrased in such a way that the answers, from both youth leader and youth member, would support each other. Ultimately, I chose to conduct interviews to further investigate language, gender and race at the church by gaining insight into the perspectives held by youth members and youth leaders of His People Pentecostal Church.

6.5.1 Youth Members

The interviews were collected from one male and one female from each youth group. The questions were constructed in a particular manner to ensure that the youth members, over 18, would be willing to answer it. It consisted of ten fairly simple questions which aimed to answer the following questions:

- What languages they spoke and what was considered to be their home language;
- Which activities were most popular, both in and outside the church
- If their ways of speaking changed depending on the context; and
- And whether they made use of social networks or not

The interviews conducted at West Coast reflected that English was the common home language. However, for the male particularly, English was shared with Sesotho which was also considered as his home language. Regarding additional languages however, the female listed Afrikaans as hers, where the male made mention of Setswana. Needless to say, one can deduce that the female is coloured and the male black. They

have both been attending youth for more or less the same amount of time although their activities within and outside the church differ, while the male participates in band, audio-visual and sound engineering at church. The female simply states that she was involved in dancing. Similarly, where the male enjoyed soccer, rugby, swimming and going out, she indicated that, although she does not skate-board, she had noticed that a few of the male members do this often when outside of church.

In addition, they both agreed that the way one speaks is influenced by the activity that you are participating in. The male said “Yes, I would use terms or words that are associated with those specific activities. After a while it becomes like second nature when communicating your idea to people who are involved in those activities”. Similarly, the female states “Yes, when skate-boarding you say ‘dude’ a lot”, thus, clearly indicating that the various activities young people participate in, do indeed influence their ways of speaking. This is largely because each activity is said to have its own lingo. Moreover, the two share different opinions regarding changing the way they speak depending on the group of people they are with. The male feels that his speech does not change, however, the female says that she uses more slang around her friends. She doesn’t stop there though, she continues to say “but it depends on the group of friends. Like if I’m with white friends, I try to sound like them”.

Finally, both participants make use of social media and have similar responses pertaining to their language use on these platforms. The question was “Do you think that the way you chat on these social networks is the same way you talk to your friends in person? If yes, why do you think it remains the same? If no, why does it change?” The male’s response is as follows: “Yes, I have decided that when I use social networks, I would speak to people on social network, the same way that I speak to people in person. This is mainly due to the fact that any person can say anything with 100% confidence over social media but will not say it to another person’s face. This is why there are always harmful/hurtful things that have been sent over social media about other people but when confronted for their wrongs, claim that it was a joke. So therefore, I decided that when I talk to people over social media, they will know that this is how I speak to them because of the way I interact with them in person”. The female simply said, “yes we use slang online and offline”.

At N1 City, the answers were much the same although differing in some instances. For example, *Gavin, the male here noted that his home language is Zulu, but they speak English more. Thus, Zulu is now seen as an additional language for him. The female has Shona as her language and English as her additional language. Hence, the both identify their race as black. In addition, they too have been attending youth for roughly four years and participate within the same activities at church. The male said that “the most popular activity to be a part of is the creative arts division. That is the department which deals with providing talent (Hip-Hop performances, singing, dancing, poetry, acting an spoken word) on special occasions/events. Personally, I normally do acting and rapping, which is my favourite”.

In a similar vein, the black female says that the activities she participated in “definitely involves rap and dancing”. When it comes to activities outside the church however, she feels that “just chilling and hanging out listening to music” is pure bliss. *Gavin however indicated that it has to be the camping sessions and paint-balling events.

Furthermore, they both agree that the way they speak does not change depending on the activity. However, they continued to say that they have seen others change their speech depending on the activity. Also, the shared the same sentiments concerning altering your speech when being in a certain group. *Gavin says, “when talking to the younger youth members I use a lot more slang cos that’s what they familiar with”. This is shared by the female participant who stated that “the way you speak does change depending on the group of people you’re friends with”. For example, if I’m facilitating over a group which is dominated by 13-15 years, I tend to speak in slang, as well as bring up topics which teens at that age will be relatively familiar with”.

Finally, they both make use of social networks and feel that their ways of speaking do not change on these platforms. Their reasoning was that they communicate with the same people online and offline so there was no need to change the way they spoke.

6.5.2 Youth Leaders

The purpose of the interview for the youth leader was to acquire information directly from the individuals who oversee the programme each week. With that being said, the answers reflect the following:

- Communication amongst youth members has changed in the time that they have been leading youth
- There has been observable distinctions, similarities and differences in how young multilingual speakers in the church context make use of language

The interviews conducted with the leaders yielded similar results despite the two leaders varying in terms of how long they have been serving the youth. For instance, the youth leader at N1 City has been in this role for 14 years, while the leader at West Coast has only been in leadership for 18 months. They both agreed that, since being in this role they have noticed changes in the way that youth members communicate with each other. The youth leader at N1 City asserts that “There seems to be a massive shift from face to face communication to more electronic communication. Kids seem to be more comfortable interacting via Whatsapp than speaking face to face”. Similarly, the West Coast youth leader mentioned that he would “attribute [the change] to the fact that most are noticing their gender differences and the attraction that comes with that”.

In addition, they agreed that there are observable differences between males and females. According to the youth leader at N1 City, “females speak more about personal things to each other. They are able to speak about deep things to each other whereas males tend to only speak about everything except personal things. Males do not open up and make themselves vulnerable as often as females do. Males tend to make fun of each other sometimes as a way of showing affection whereas females compliment each other”. This was backed up by the second youth leader who said that “females like to talk about things (everything) boys use laughter and jokes to communicate how they feel; about different issues. The males are more quiet”.

Hence, their answers are closely linked. Moreover, N1 City's youth leader stated that the most popular activity within the church is made up of enjoying music and playing games. In contrast, the youth leader at West Coast mentioned that he thought that dance was the most popular. In terms of gender and activities participated in, the youth leader at N1 said that there was a pretty even split between boys and girls within the various activities. The youth leader at West Coast said that it was not really gender based, but age based. Finally, at N1 City "there are at least six languages that are spoken; the main one being English, but [also] Xhosa, Afrikaans, Zulu, Sotho and Tsonga".

At West Coast, the youth leader agreed that there were a variety of languages but stated that "in the group most of the languages are in minority when compared to English". Ultimately when asked how they would feel if more than one language was used within the group, they both responded that it would be a great idea.

6.6 Conclusion

The snapshot analysis that I have offered here provides a small window into the potential social designs, stances and debates on voice by young multilingual speakers in South Africa. Each extract revealed the importance of identity, persona, and stance-taking against certain identifications in interaction. The young multilingual speakers in this study, specifically, stylized youth multilingualism and talk about their youth multilingualism across gender and race. They did so not only to make themselves heard and understood, but to display their voice through micro-exchanges that revealed the contradictions for race and new ethnic identities that transcend old apartheid type stereotypes, borders and spaces.

At West Coast particularly, race was stylized by means of 'white' pronunciation and lexical selection, for example, the use of words such as "dude" and "china" when making referencing to a male friend. In contrast, N1 City performed their gender and race by adopting phrases from Kaaps to stylize their multilingualism, and also fit themselves into certain contexts. With regards to gender, the males at N1 City drew on words such as "bra" to emphasise their multilingualism while the females used the

same word to become ‘one of the guys’. West Coast, however, did not showcase many instances in which gender was performed, despite, the cases in which “china” and “dude” were used. Finally, the interview data contributed significantly to this analysis as it allowed for an ‘inside’ perspective to be established.

The next chapter concludes the thesis which is followed by the recommendations.



CHAPTER 7

7 Conclusions and Recommendations

7.1 Introduction

This chapter begins with an overview of the study that recaps the purpose of conducting this research. The focus will then move to an overview of the findings that emerges through the data analysis process. As a result, I will discuss the similarities and differences found between the two youth groups that form part of His People Pentecostal Church. Finally, this chapter provides recommendations for future pathways concerning the study of young multilingual speakers.

7.2 Overview of study

In this thesis I have explored the phenomenon of youth multilingualism, as opposed to the notion of youth language, at two youth groups from His People Pentecostal church in Cape Town. The youth groups formed the religious sites at which my interactional data was collected. As mentioned in previous chapters, the main reason for the selection of these groups was dependent on the varying ways in which they used language, and language varieties, to stylize their multilingualism. While West Coast used English as a dominant language, N1 City incorporated Kaaps and Afrikaans in their utterances to a large extent, making full use of their linguistic repertoire. Black multilingual speakers also made use of Kaaps, despite it being a language variety often associated with coloureds. Thus, in these instances, we saw how language transcends barriers of race, or ethnicity, as well as gender. As a means of facilitating this transcendence, this thesis focused on the implications race and gender has on multilingual interactions.

7.3 Overview of research findings

7.3.1 Findings: objectives and research questions

This section discusses the objectives of the study, along with the research questions posed, in relation to the findings that emerged from the analysed collected data.

7.3.1.1 Objectives

The first objective was fulfilled through the analysis of Chapters 4, 5 and 6 as they pertained to meta-reflections, conversational analysis and the grammar of organisation. Each chapter revealed that, aside from Kaaps and Afrikaans as additional languages, or language varieties, the use of popular phrases (or slang) can also be added to the linguistic practices made use of in both groups, especially N1 City. The conversational analysis specifically aided in understanding how conversations, or linguistic practices, are structured and how the notion of stylization influences it. The syntactical, lexical and phonological analysis, on the other hand, contributed to how sentences are formed, how words are used and how they change in meaning and also how they are pronounced, demonstrating how sentences, words and accents are stylized. Finally, Chapter 6 also provided us with reasons behind the uses of phrases such as “oh my gosh” instead of “oh my God” within this setting.

The second and third objectives were accomplished mainly through Chapter 7 which focused on performing gender and language. Essentially, this chapter highlighted not only how different races perform race and gender, but also how the youth spoke about these constructs, specifically race. This chapter, also reflected that church is a conducive site to collect data regarding racial disparities as these conversations do arise during conversations among young people.

7.3.1.2 Research Questions

The research questions were focused on extensively within chapter five of this thesis. These questions ultimately focus on the evolution of language and the phenomenon of youth multilingualism within popular cultural sites, namely, West Coast and N1 City.

In terms of the young multilingual conversations, the findings presented reflected contrasting results regarding the two youth groups that were studied. The young multilinguals at N1 City made use of stereotypical black English and coloured slang as a means of communicating with each other. This was evidenced in expressions such as “yoh”, “hauh”, “brah” and “Haibo”. In contrast, West Coast displayed instances of white colloquial speech when interacting with one another. Thus, words such as “dude”, “china” and “nah” surfaced within the interactions recorded within their group.

Moreover, in relation to the inflection of gender role in language use, the males in the youth would also make use of words such as a “brah” to perform their masculinity and establish their position within the interaction. They would do this irrespective of the gender they were interacting with. In some cases, the females would also make use of this word in an attempt to fit in with the male crowd. Similarly, the males at West Coast make use of certain terms to perform their masculinity. These terms included “chief” as well as “dude”. “Dude” however crossed the gender border as it was used to address a female, namely Coloured Female 1, evidenced in the extracts.

Furthermore, at both congregations the times where racialised language occurred was as a result of speaking about language first. Once the speakers knew what languages were spoken by the other they almost immediately progressed to talking about race or various ethnic groups. The conversation at N1 City initially began with the enquiry of one of the speaker’s names. However, it quickly transpired into a debate about ethnicity as one of the interlocutors claimed that she does not associate with Zulu’s. At West Coast, the conversation was initiated by researcher who questions the black youth member about the languages his mother speaks. The black youth member answered without hesitation and then continued to mention that he understood certain

African languages, but his mother was “trying to make them (he and his family) ‘more white’.

Overall, the findings were presented in three chapters. The first chapter is chapter four which provided a meta-reflection of the data collected. It also focused on analysing transcriptions through the use of Conversational Analysis (CA), by focusing on the organisation of natural occurring talk within the multilingual interactions.

The second chapter, which is chapter five, focused on the use of language at the syntactical, lexical and phonological level, referring to the grammar of the multilingual interactions.

Finally, the third chapter focused on answering the questions posed in chapter three. It explored the ways in which young multilinguals engage and interact with each other, within the different sites. This chapter also discussed how they (the young multilinguals) become re-indexicalised and re-established in these particular spaces. Next, it explained what gender roles were inflected in language use and interactions. The chapter also described the linguistic cues that were present in the racialisation of language. Finally, the third analysis chapter looked at the answers that were yielded through the interviews that were conducted to gain the perspective of the youth leaders and the youth members.



7.4 Recommendations

The data presented is unfortunately insufficient to make big generalizations. However, in order to develop further youth multilingualism studies, I suggest a focus on youth linguistic citizenship. In other words, in order to better understand stance-taking, racializations and gender that are plied into interactional accomplishments of youth multilingualism, we need to consider the notion of youth linguistic citizenship.

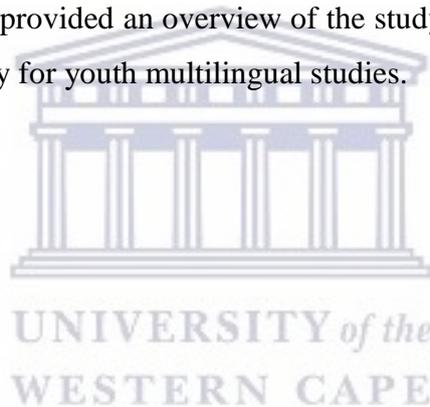
This notion further develops linguistic citizenship, originally conceptualized as offering a critique of political constructs of language inherent in (affirmative) liberal rights discourses of politics (e.g. Stroud, 2001), drawing our attention to precisely those features and practices of language that facilitate speaker voice in non-institutionalised and relational networks of association. It is a notion that helps us to

better understand youth multilingual interaction in for example church spaces and how it highlights larger macro issues of voice in post-colonial South Africa.

This notions emphasis on features of multilingual choices particularly by young multilingual speakers opens up the potential for understanding the rhetorical foundations of radically different types of speaker agency that go “against the grain” (of a conventional politics of language) by an approach to everyday politics that is better attuned to the complex semiotic world of styles, stances and identities around which people play out their lives.

7.5 Conclusion

This chapter presented conclusions to the objectives and research questions situated within the study. It also provided an overview of the study and recommendations for a future route or pathway for youth multilingual studies.



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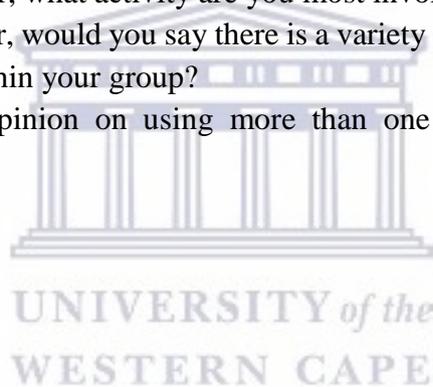
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APPENDICES

Appendix A

Interview Question for Youth Leaders

1. How long have you been a youth leader for?
2. In the time that you've been in this role, have you noticed any changes in the ways that youth members communicate with each other?
3. In terms of communication, are there any observable differences between males and females?
4. a) In terms of 'activities' present inside the church, which one would say is the most popular? E.g. Hip-Hop dancing, poetry, rap
b) In terms of gender, are the numbers more or less the same? Or is there a vast difference when it comes to which gender is more engaged in a particular activity?
5. As a youth leader, what activity are you most involved in?
6. As a youth leader, would you say there is a variety of home languages that can be identified within your group?
7. What is your opinion on using more than one language during a youth meeting?



Appendix B

Interview Questions for Youth Members

1. What is your home language?
2. Do you speak an additional language? If yes, which language?
3. How long have you been attending a church youth group?
4. In the time that you've been in this youth group, what has been the most popular activity to be a part of inside of church? E.g. Hip-Hop dancing, poetry, rap
5. In the time that you've been in this youth group, what has been the most popular activity to be a part of outside of church? E.g. surfing, skate-boarding
6. In the activities mentioned above, are there certain ways of speaking that you've become used to? i.e. is there a specific way you would speak when participating in those activities?
7. Do you think that the way you speak changes depending on the activity that you're doing? If yes, how?
8. Do you think the way you speak changes depending on the group of people you're with? If yes, how?
9. Do you make use of social networks?
10. Do you think that the way you chat on these social networks is the same way you talk to your friends in person? If yes, why do you think it remains the same? If no, why does it change?

Appendix C

Black Male 1 Transcription – N1 City

Transcription key: R (Researcher); YM: (Youth Member); G (Youth Member holding the recorder); YL (Youth Leader); (()) nonverbal paralinguistic cues; [interrupting; (RT) raising tone; (LT) lowering tone; ↑ pitch register shifts upwards; ↓pitch register shifts downwards; (.) short pause; (...) long pause; (N) noise from the crowd; CAPS shouting; [] guess at unclear word

11. R: it can record up to ten hours
((laughter))
12. YM: yoh
13. G: wait, wait, is this supposed to go on my shirt? Is this supposed to go on my?
14. R: yes (0.3) or wherever you comfortable
15. G: yoh, why's this thing so hard to open? (0.3) there we go
16. YM: ((sings)) lah, lah, lah, lah, sings a happy song
17. R: can you put it a bit higher?
18. G: a bit higher?
19. R: just a little bit higher (0.3) it also depends on the height of most people here
20. G: Ja, a lot of people are short (0.3) ja ((long pause)) it's fine
21. R: cool (0.2) just be yourself
22. G: be myself
23. YM: stay still
((noise interference))
24. G: Yes bra, how are you?
25. YM:: I'm okay
26. G: what's your name again?
27. YM: Damien
28. G: Damien bra, why you so quiet?
29. YM: I just came here [
30. G: [you just came here, feeling a bit tired ne
31. YM: ja
32. G: ((laughs)) nai Damien bra, ((distortion)) whoo, where's your other friend?
Where's your other friend?
33. YM: I don't know, like I said, I just got here now
34. G: copy that
((background – 1, 2, testing 1, 2))

35. G: nai he's not new, he's actually skelm. I was wondering where he was all this time. Damien bra, it's good to see you mabru. Good to see you, good to see you
 ((walks to next group))
36. G: Lee-Anne or Julian?
37. YM: ((laughter)) Lee-Anne
38. G: Lee- Anne, how are you Lee-Anne?
39. YM: I'm good thank you and you?
40. G: are you sure? Why, why you? ((loud noise)) YOOOH
 Why you hiding under that cap man?
 ((laughs)) are you sure you fine? Did you enjoy your week? () game now
41. YM: yes
42. G: good, Julian? How are you there? Why you look so nervous?
 are you sure you fine? (0.3) you like holding your.. oh you don't wanna talk there but it's fine man, I've missed you man, I've missed you, I missed you a lot
 Rose! How was Bethel?
43. R: awesome
44. G: where was it happening?
45. R: Grand West arena
46. G: you don't even then tell me, why didn't you invite me bra? Huh? [
47. R: [I thought you knew, I thought you knew [
48. G: [ahhhh, I'm busy with exams here and you expect me to know these things
49. R: but yoh, it was packed hey yoh
50. G: jaaa, I saw, yoh nai [
51. R: [yoooh
52. G: was it like, was it on point? [
53. R: [jaa
54. G: was it fire?
55. R: yoooh
56. G: it was next level?
57. R: jaaa yoh
58. G: nai bra [
59. R: [yoh
60. G: I'm glad you enjoyed it mabru

61. R: but yoh they, like it had to be - they didn't put out all the chairs, you see.
They had a big standing space for the people yoh
62. G: jaa
63. R: it was even harder to get to the front ()
64. G: were you at the front, did you make it to the front?
65. R: nai, I almost made it, almost made it to the front
66. G: nai bra,
67. R: but the people came very early
68. G: nai that's yster bra, that's dope
((shouts)) Ladies, Damien
((walks around))
69. G: ((gestural sounds)) I don't also feel like it, I'm tired. You can go
Now why did we form a circle?
70. YM: do you know what this is?
71. G: ((laughs))
((everyone sings Happy Birthday))
((shouts))
72. YM: I'm your biggest fan
73. G: shh, shh ((whispers))
((laughter))
74. YM: hey ja
((shouting))
75. YM: how are you guys doing today?
76. G: ((shouts)) good, good. We're all good buddy
77. YM: we're doing good
78. G: ja it's fine, don't worry, it's fine, it's fine
79. YM: sooooo, welcome again, and I'm going to hand over to Kathlego
80. G: ((laughs))
81. YM: what are you saying?
82. YM: hey, where's the guy?
83. G: I'm going to be interviewing each other
((laughter)) followed by ((shouting))
84. YL: is there anybody that's here for the first time?
85. YM: you see, that's dope, you can look and listen
86. G: now why you

87. YM: ()
88. G: braaa
((laughter))
89. G: okay, okay, okay. Cool, cool.
Ja he's not new with the Chelsea shirt
90. YM: Liverpool! ((chatter)) Liverpool!
((laughter))
((shouting)) yeaah!
91. YM: yeahhh, is an Oscar fan
((laughter))
92. YL: Thanks, you guys are awesome
((whoooo)) ((clapping))
93. YL: Just so you guys are not [
((Crowd talking))
94. YM: [Can you say his name again please?
95. YM: C'mon
96. YL: Can you guys listen aah
97. YM: Sssh sssh sssh
98. YL: Hey Everybody! Everybody look at me. (0.2) Just so you guys are not
confused, we do have some guests at the, guests [
UNIVERSITY of the
WESTERN CAPE
99. YM: [Hi Hi there [
100. YL: [At the back over there. uhmm
((whoooo))
So Tara at the back over there is, is going to walking around and just asking
you guys some questions, she might give you something to carry around
with you. Don't be confused or shocked if she comes to you. [
UNIVERSITY of the
WESTERN CAPE
101. YM: [Awe [
102. YL: She Just ask you guys a few questions [
103. YM: [please come to me [
104. YL: [Does that make sense?
105. G: Awesome
106. YM: Yeah buddy!
107. YL: Okay, anyways
((laughs))

So we gonna do a game quickly. We gonna need you guys to do is to divide into... How many are we?

108. G: Groups of 7
109. YL: Can we get a volunteer to count quickly?
110. G: Yeah Matthew!
111. YM: Matthew
112. YM: Mr Muscle!
((laughter))
113. YM: Why you guys? [
114. YM: [And by the way, just you know we gonna call you Pebbles.
((laughs))
115. YM: Juice!
((laughter from crowd))
116. YM: 36!
117. YM: So 9 groups of 4.
118. G: ((Laughs))
119. YM: No it's 6.
120. Kath ()
121. YM: So 9 groups of 4.
122. YM: 3 groups of 12.
((continued laughter from crowd))
123. YM: 7 groups of 8 and a half
((laughs))
Naai but yous can [
[((laughter))
((Multiple persons speaking))
124. G: Here we go.
((Laughter))
Mot wat ooh ah - (undefined sound)
((gestural sounds))
125. G: You all good buddy?
126. YM: Yeah.
127. G: Why do you wear glasses? Don't you have contact lenses?
128. YM: Huh?
129. G: Don't you have contact lenses?

130. YM: I wanna get
131. G: I don't know bru
132. YM: I am gonna get it.
133. G: You'll look nice with contact lenses
134. YM: Nuh
135. G: I'll like them
136. YM: Kill him kill him
137. YM: No it's fine, don't don't don't don't don't. They live here, they're squatters.
((laughter))
138. YM: Who're you? Whose group are you? In our group?
139. YM: Yoh!
140. YM: You know we gonna be the best ever?
141. G: Of course
142. YM: You know you guys might as well give up this game now?
143. YM: We have Joshua
144. YM: It's a winning combination. Whose team are you in?
145. G: Yoh!
146. YM: Yoh guys we already win this[
147. G: I know yoh
((whistling))
148. YM: This is like a winning team, a winning formula.
((whistling))
149. YM: whoo!!! ((laughing))
150. YM: Hey buddy how you?
151. YM: I'm good thank you.
152. G: You good?
153. YM: I'm so sorry for you Cayleigh, this is like a winning team here! This is, this is a winning combination.
154. G: ((laughing))
155. YM: All that matters is the same thing bra
156. G: hahahaha!! (0.3) Yoh **Nakita how was your English test?
157. YM: What?
158. G: How was English?
159. YM: Oh now you're talking to me huh? (0.2) I'm joking, I'm joking. Uhm no it was really really awesome.

160. G: ()
161. YM: Hmm yeah and poems [
162. YM: [Thank you guys!!!
163. G: What essay did you choose? ((loud noise))
164. N2 What?
165. YM: Mockingbird!
166. G: Killer essay.
167. YL: Can you guys please move more towards the side? ((background noise)) I am just gonna let Cayleigh stand in the middle here
168. YM: Senorita mucho grande
169. YM: ((laughter)) What?
170. YM: Mucho Grande, Mucho Grande!!!
171. G: ((laughter))
172. YM: Ariba Arriba!
173. YM: Ja! Senor Scebo! Senor Laberes!
174. YM: His a Nigerian.
175. YM: You were eating cornflakes ((noise))
176. YM: You guys do know that is like a winning team already. You guys can fight really hard for second place. ((laughter))
177. YM: ((multiple people talking)) On a playstation 3.
178. YM: We have the funniest guy in our team here.
179. YL: So what's gonna happen is seeing that [
180. YM: It's so [
181. YM: Talent show.
182. YL: So each group has a box or two boxes and so what you guys do using the box alone that you have get your whole group across to the other side and you may not touch the floor. So you have to step on the box. (0.2) And you can't you use your jacket [
183. YM: We all have to step on the box.
184. YL: So the whole point is by the end your whole group needs to be there. So whether you doing it one by one or the whole group at the same time. So the point is the whole group needs to get there.
185. YM: Step on the box?
186. G: Divide the box obviously.
187. YM: Are we allowed to use our special powers? ((laughter))

188. YM: Ja! ((laughter))
189. YL: Oh ja, you can, if you break the box and you put it down ?
190. YM: Are we allowed to use our super powers?
191. YM: We need to throw him.
192. G: We can steal other peoples boxes?
193. YM: Didn't say we can't.
194. G: Awesome Kath! ((laughter))
195. YL: Yoh Pastor N. Pastor N.
196. YM: We listening. He's telling us to do stuff here.
197. YL: So also over here we have 3 people. So if you choose to like tear your box or something. If it's left on the floor unattended. So like if there's no foot or no body part touching the thing. ((noise))
198. YM: See there N, they already knew.
199. YM: Nuh. Come you the coloured. You live in Athlone.
200. YM: Why are you speaking?
201. YM: Who is all in our team here?
202. YL: () [
203. YM: Got an idea...
204. G: Okay!
205. YL: Does that make sense?
206. YM: No.
207. G: Awesome.
208. YL: So this is your box.
209. YM: Why aren't you in our group?
210. YM: I got like an idea, I got like a really good idea.
211. YL: Does that make sense?
212. G: Awesome!
213. YM: I got an idea, ((clears throat)) cause we must go, cause we have to have, we must get everybody across to that side.
214. YL: Your goal is the beginning of the pinball table.
215. G: Okay.
216. YL: You guys ready? You guys can plan and I will tell you guys when you can start. I'll give you 5minutes to plan.
217. G: Okay. (0.2) Obviously we're tearing the boxes

218. YM: We can break this in half. They didn't say how many people must go at a time. They just said everyone must get there in the end. If we can open this thing up like a flat thing, so we can get 3 people or 2 people who can actually slide the box like that across. Cause he didn't say, what did he say? No body part can touch the [
219. G: Ja.
220. YM: So what we must do is [
221. YM: Cause if we used one then [
222. YM: We must open up the box and then one by one walk
223. YM: Ja, but you gonna need 2 people at least so one person come back with the box everytime, so 2 people goes.
224. YM: So 2 people go.
225. YM: That's the, that's what I said.
226. YM: I thought you said [
227. YM: [The only thing, the only thing is that I'm concerned about it is like we must get the box back every time, so sometimes it seems like a faster way to break the box in two parts and send people, but then the thing is if it's so small we gonna struggle. Cause if anything touches you must come to the beginning.
228. G: Ja.
229. YM: I'd rather keep it intact, break the box, open it as wide as possible and just... Bra we didn't even know if the thing can actually slide like that, cause you must slide and stay on the same place the whole time.
230. YM: They didn't say we can't go on the stage.
231. G: ((laughing))
232. YM: Not even!
233. YM: Is N doing that?
234. YM: No I'm serious.
235. YM: What they didn't say is that you can't [
236. YM: No not for N.
237. YM: Jys te groot ((laughing))
238. YM: I don't know what funnier. What you said or how you said it.
239. YM: It's how I say it.
240. YM: We need to test it though ((testing box stability))

241. YM: But I think you guys all understand in terms of sliding, you see, I'm scared we break it open, if we, if we can get two people on it, then we can get one person to come back.
242. G: Ja. ((laughs))
243. YM: ((laughs))
244. YM: You know what. I tell you what nuh, we might have to break it in two like he said now nuh, then what we do is we do it then the one person comes back and brings both pieces man.
245. YM: So one person [
246. YM: Yeah so two people go over and one comes back. So every time its gonna be one person coming back.
247. G: Hold on Kath, hold on Kath!
248. YM: Can we can we? ((laughter))
249. YM: If any of our body parts touch the ground, we must start over?
250. YM: Are you gonna carry everyone over?
251. YM: Yeah!
252. YM: Nothings impossible you say?
253. YM: ((Noise distortion)) Is it, okay.
254. YM: Oh! Wait! What if you like have powers and you like use it ((commotion)).
255. YM: Yeah then we send two people over.
256. YM: I also work out.
257. YM: ((sliding on box)) There we go. But now we must be clever, we can send our smallest people over. [
258. YM: I knew it!
259. YL: The game starts.
260. YM: One person has a piece of cardboard and now we standing around [
261. YM: We starting!
262. YM: We stand in a row, one person at the back holds another piece of cardboard and they pass it to the front, then the person in the front steps on that one and then everyone steps forward.
263. YM: We can do, we actually did that with a bricks game. The only problem is everybody is eventually in the game, the pieces become so small that you struggle cause you must balance. Literally the person at the back somehow

has to find a way to hold onto the person. If they both fall off, they gonna steal our pieces and we gonna start over.

264. YM: Okay let's do it two at a time and one comes back.
265. YM: What we can get away with doing though is like the big ones, if we can take a small person on our back [
266. G: Ja that's what I thought
((noise disturbance))
267. YL: Okay we're about to start. Please get ready, get ready.[
268. YM: Jump on my arms.
269. YM: Okay!
270. G: After those comments ((laughter))
271. YL: Okay guys we gonna start now.
272. G: ((laughter)) We'll see.
273. YM: Okay but wait wait, so like I can take him in my arms and try an get
274. YL: please get ready
275. G: okay
276. YM: jump in my arms, can you jump in my arms?
277. YM: okay, okaay
278. G: after those comments
279. YL: okay guys we gonna start
280. G: we'll assume
281. YM: ja we gonna be, okay wait wait wait
282. YM: who's going?
283. YM: we didn't decide who's gonna go
284. G: who's gonna go
285. YM: do you mean like the small people go first?
286. G: let the small people
287. YM: I think, I think one big person, one small person
288. YM: one small person
289. YM: Okay so the big ones. Joshua, Gabriel and myself.
290. G: Ja Ja.
291. YM: You guys be on one side and you guys be on side. Okay but what now has to happen is when you go, when you go over whoever is faster out of the two will come back with the two pieces.
292. G: Wait a minute. Are you allowed to run back with the pieces?

293. YM: You can't run back with the pieces.
294. G: Oh ja ja. The fastest person [
295. YM: Okay so Gabriel you gonna go first? Okay guys [
296. YL: Groups look at me. Okay everybody [
297. YM: Must we start?
298. YM: ((Clapping)) C'mon you can do it!
299. YL: Okay cool we starting in [
300. YM: Two
301. YL: Ja. We're starting, Matthew's team we starting the race now.
302. YM: Huh?
303. YL: In... (0.3) two.
304. Anon One! ((background commotion)) One!
305. YL: One and go!
306. YM: C'mon c'mon c'mon!
307. YM: Heeeeeeh!!!
308. YM: Go go go!!!
309. G: ((laughter))
310. YL: You need to start over. Start over.
311. G: What?
312. YL: Your feet touched [
313. G: YOH! ((laughter))
314. G: Don't rush Kelly!
315. YM: ((laughter)) Go!
316. G: Woah! ((laughter)) (0.3) You wanna go?
317. aYM: Go go go go
318. YM: Go!
319. YM: Guys a faster way to do it [
320. YM: Yoh!
321. G: ((laughter)) ((clapping)) There we go!
322. YM: Pick your piece up!
323. G: You going [((laughter))
324. YM: Kelly!
325. G: Hop on one leg! There we go! (0.2) Yay! Hold your balance! There we go.
326. YM: Move over and go.

327. G: There we go. Keep going!
((clapping))
328. YM: If he falls off then we all have to [
329. G: Hold on Joshua! Hold on!!!
((clapping))
GAAAAAH!
330. YM: Bring it back here quickly, bring it back here.
331. YM: Come here come here come here come here!
332. G: Come here!
333. YM: ((laughter))
334. YM: I'm gonna carry people now, come guys. (0.2) Come come come. You have to get on my back guys.
((music starts playing))
335. G: Can someone climb on his back? ((gestural sounds)) There we go!
336. YM: Come on.
337. G: Get on his back, get on his back. ((laughter))
338. YM: Yoh!
339. G: Okay.
((background commotion))
There we go!!! ((clapping))
340. YM: Whooooo!
341. G: We're in the lead! Who's next, who's next? Who wants to go next, go next? (0.3) **Nakita you wanna go next? You wanna go next?
((music plays in background))
342. YL: He has to stand up.
343. G: There we go!
344. YM: Haha!!
((background noise))
345. G: Gotta lay off them donuts. ((laughter)) Keep going! Go go! Let's go guys, you got this
346. YM: I can't, you just did it.
347. G: Sanele you next.
348. S: Me?
349. G: Ja, you're the last lightest, so ja.
350. YM: I need someone else to carry the bra.

351. G: Carry him on your back. (0.2) There we go!
352. YM: ((clapping)) I don't know how to!
353. YM: You can go on my back.
354. G: Okay, okay. Someone, what they doing? [
355. YM: Someone do it! ((screams)) [
356. G: Someone! Next!
357. YM: huh ah!
358. G: Ja.
359. YM: One of you ladies just go.
360. G: I'll go with. Jason! Come come!
361. YM: ()
362. G: Must I climb on your back?
363. YM: On the back.
364. G: Lets go, lets go!
- ((music playing))
There we go! There we go! There we go! Whooo!
- ((clapping))
All that exercising! Losing weight! (0.2) Haaa! Darren! ((laughter)) Ja Darren!
((clapping)) Yoh guys c'mon we're in the lead!
365. YM: Whoooo!
366. G: Whoooo! ((clapping)) Let's go lets go lets go!
((background noise)) Well done, well done, well done well done.
((background noise))
367. YM: Oh.
368. G: Well done *Nakita, you managed to cross. ((laughter)) I'm sorry, I'm sorry
((laughter))
369. YM: C'mon!
370. YM: This is gonna be hard.
((background screams))
371. YM: No it's not.
372. YM: C'mon you're doing great [
373. G: Lets go lets go! Go go! Lets go lets go go! ((clapping))
374. YM: Whooo! ((clapping))
375. G: Yeah!!! Yeah!!! Yeah!!! Haaaaa!!! Wooohooo!

376. YM: Whooo!
377. G: Well done well done.
378. YL: The team to come in second place.
379. YM: Woohoo! ((clapping))
380. YM: Yeah!
381. YM: We did it bra, we did it.
382. G: Well done. Awesome awesome. Couldn't have done it without you buddy.
383. YM: The first time we tried it, everybody just standing there.
384. YM: I was carrying most of the people.
385. YL: Okay guys. There are two ping pong balls in the middle. The first team to have somebody come and take it will [
386. G: [Go go go!!! Go go go!
- ((people in the background shouting "go"))
387. YM: Yes!
388. G: ((laughs))
389. YM: Yeah!
390. YL: ()
391. YM: Let's do it again. We must do it again.
392. G: What was that Matthew?
- ((clapping))
393. YL: So () team came first.
394. YM: Well done guys.
395. G: Well done well done well done well done.
396. YL: You guys came second.
397. YM: Second the best bru.
398. YM: No not actually.
399. YM: ((laughs))
400. G: Jason talk to me bra. How was your week?
401. J2: Great and yours man?
402. G: It was quite tiring but can't complain, can't complain.
403. J2: Exams done?
404. G: No we actually only finish on uhm, we finish on Monday. So ja.
405. J2: Matric ball?
406. G: Just one more paper then we done. Then it's Matric ball. Then it's turn up whoo!

407. J2: What's your last paper? [
408. G: We're writing Maths last
409. YM: ((laughs))
410. YM: Ours is bio.
411. G: Yours is bio.
412. YM: Ours is supposed to be finished, our teacher postponed it yesterday.
413. G: Now what happened?
414. YM: Our teacher gave us stuff we didn't learn.
415. G: ((laughs))
416. YM: And I'm like nai
417. G: ((laughs))
418. YM: And she was like okay I'll postpone it till Tuesday .
419. G: Yoh! So you can nego, so you can negotiate with your teachers!
420. YM: Nai screw that, I'm not gonna fail this paper.
421. G: Haa!
((background noise))
422. YM: I'm finished [
423. YL: ()
424. YM: You know that boy from the [
425. G: Listen up ladies, listen up.
426. YL: Can I ask this team? [
427. YM: Is your recording fine?
428. G: Ja.
429. YM: Is it still working?
430. G: Let me check.
431. YL: ()
432. YM: Okay yours is still recording, mine is stopping whole time.
433. G: Is it?
434. YM: Ja.
435. YL: Actually each group [
((music playing))
436. YM: ()
437. G: Is it?
438. YM: You see, you see this?
((whistling))

439. YL: Can each group get a chair for each person and then make a circle.
440. YM: You wanna be ()?
441. YL: Each person get a chair and make a circle.
442. YM: Ja.
((gestural sounds))
443. G: Yoh what the flip? Take a chair and go! (0.2) Yoh! What the heck!
((gestural sounds))
444. YM: Guys c'mon man.
445. YM: Thank you thank you.
446. G: Sorry sorry.
447. YL: Come make a circle over here. With your chairs.
448. G: Whooh! That was a close one.
449. YM: Boss boss boss! Let him jump on your back quickly. Just feel how heavy he is.
((whistling))
See if you can pick him up.
450. G: Here is comes.
451. YM: If that plays rugby, he is gonna run through. (0.3) I'm serious bra. Yoh! I'll never play hupele with him. ((laughter)).
452. YM: Hupele! ((laughs))
453. YM: If he jumps at me, I'll suma lose my memories.
454. G: ((laughs))
455. YM: Come here quickly, come here quickly. Let him pick you up. Tell him to feel how heavy you are.
456. YM: Must I pick you up like this?
457. YL: Can everybody get up and stand behind the chair?
458. YM: ((laughs))
459. YL: So get up and stand behind you chair.
460. G: Get up and stand behind your chair.
461. YM: Behind your chair!
462. YL: So this is not a circle.
((gestural sounds))
463. YM: I can pick all you up. ((laughs))
464. YM: I can believe you.
465. G: You're just pure awesome.

466. YL: Okay cool. Everybody listen up.
467. YM: sssh sssh!
468. YL: So this is what is gonna happen. Can you all put your chair like this?
Everybody hold your chair like this. Up, up at an angle. So whats gonna happen now iis you need to walk around your, the the whole circle and the chair cannot fall like like this. You need to somehow keep it like this for everyone to make it around back to their chairs. You guys need to all somehow move around and touch each chair as you move around.
469. G: Okay.
470. YL: But! Listen up. No two people can touch a chair at the exact same time.
471. YM: Hey!
472. YL: You get it? So no two people can touch the chair at the exact same time.
So you guys need to plan.
473. YM: You must keep it like that [
474. YL: I'm gonna give you guys 5mins to plan.
475. G: Okay.
476. YM: Easy.
477. YL: And then, we'll start.
478. YM: If you keep the chair at a angle where its gonna fall forward then all you need to do is catch it at the back; tap the front every time tap the front.
Because if you gonna try and tap behind it, you gonna be like I can't catch the next one. So literally the chair has to be at an angle so when you let go so it falls forward and not backwards. It's much easier to walk around and tap the front [
479. YL: If your chair falls then you must start over back to your own chair.
480. YM: If I keep it like this nuh, just just give me your chair quickly, if you keep it there its gonna go forward like that a little.

((gestural sounds))
481. YL: ()
482. YM: Okay now move the chair, okay just move it a little bit more.
483. YL: Just choose one.
484. YM: Why not take the chair and move it to the front?
485. G: ((laughs)) Okay so how? Clockwise or anti-clock wise?
486. YM: And obviously we must get the spacing [
487. YM: Ja.

488. YM: We keep it, the chairs really close together then it's easier.
489. YL: We haven't started yet.
490. YM: Listen here. What he, what he did say is [
491. YM: Are you listening?
492. YM: That no two people can touch the same chair at the same time. But he didn't say we have to go in in in order like to touch the next chair. But if I touch the second chair and you go fast enough and you catch.
493. G: Okay.
494. YM: Cause he didn't say [
495. YL: Are you guys ready?
496. G: Okay I think I got it. I think I'm cool with that.
497. YM: If we can move really fast and get the spacing [
498. YM: Guys catch the second chair.
499. G: Why you guys coming so close? Yoh.
500. YL: Okay the race is about to start.
501. YM: Okay which way we going, which way we going? Are we going clockwise?
502. YM: Ja.
503. YL: You're all going.
504. YM: Clockwise.
505. G: Clockwise.
506. YM: Okay so *Nakita don't put it so down. Lift it a bit higher.
507. G: There we go, there we go.
508. YL: Three, two [
509. YM: Got mine.
510. YL: One. Start.
511. YM: Go.
512. YM: Whooo!
513. G: What the heck!
514. YM: Guys listen here, listen here, listen here! Once we start, you can't just catch on.
(claps) You must just trust your partner.
515. G: Ja. Ja. Yoh.
516. YM: You must trust the next person.
517. YM: Ja. You.
518. YM: I do.

519. YM: Or do this.
520. G: Easier easier easier.
521. YM: Here we go. On your mark get set go!
((gestural movements))
522. G: Nah!
523. YM: Guys you have to move fast.
524. YM: Why you here?
525. YM: Come guys!
526. G: Fast fast fast.
527. YM: Start. Go go!
528. YM: Yoh!
529. G: ((screams))
530. YM: Okay guys guys guys. (0.2) Guys!
531. G: Shhh.
532. YM: Let's go at our pace. Don't worry about them. Slower might just be faster for us. We catch the next chair then we stop. Then we can the next chair then we stop. 1,2,3 Go! Stop.
((gestural sounds))
Okay next chair, go!
533. YM: Whooo!
534. YM: ((laughs))
535. G: Okay.
536. YL: Okay so they not allowed to have to use both their hands.
((background noise))
537. YM: Hands behind your back then.
538. YM: Okay trust the person. 1,2,3, Go! Okay, 1,2,3, go! Hold your chair.
539. G: ((screams)) Hold it, I actually smaaak to stand there, yoh.
540. YM: Guys come come, it's one hand it's one hand. 1,2,3, go! 1,2,3 go! 1,2,3, go!
1,2,3, go!
541. YM: Whooo!
542. G: ((screams))
543. YM: Almost, almost!
544. G: Almost guys, almost!
545. YM: Whooo! ((clapping))
546. YM: Guys don't keep it so low.

547. G: Ja please yoh!
548. YM: You can keep it, you can, okay 1.. 2,3, go! 1,2,3, go!
549. YM: Whooo!
550. YM: 1,2,3, go!
551. G: Woah!
552. YM: 1,2,3, go!
553. YM: ((screams))
554. YM: 1,2,3, go!
555. YM: ((screams))
556. G: Nai nai nai.
557. YM: Waaah!
558. G: Yoh! *Nakita! ((claps))
559. YM: It's okay guys, it's okay.
560. G: Yoh!
561. YM: I'm trying!
562. G: I apologize.
563. YM: Come, lets try again the other way. Maybe that will work for us. (0.4)
1,2,3, go! 1,2,3, go! 1,2,3 go! (0.2) Go! (0.2) Go!
564. G: Aaaah! ((screams))
565. YM: We're so close.
566. G: I apologize, I apologize. Aaarg.
567. YM: Let's get it this way though.
568. G: Okay ja.
((gestural sounds))
569. YM: Okay we gonna go that way again.
570. G: Ja.
571. YM: Okay, 1, 2, 3 go [
572. G: Wait.
573. YM: What?
574. G: Captain, pause!
575. YM: You can only use one hand. Put one hand behind your back. Told you.
576. YM: 1,2,3, go! Yoh guys, stand behind your chair.
577. G: Ja.
578. YM: Somebody moved.
((background noise))

579. G: Ja.
580. YM: 1,2,3, go! Alright! 1,2,3, go! 1..2..3 oh wait wait.
(background noise)
581. YM: 1,2,3, go! 1,2,3, go! 1,2,3, go!
582. YM: Yeah!
583. YM: Why am I standing here?
584. YM: 1,2,3 go! (0.3) 1.. 2.. 3..
585. YM: Go!
586. YM: Okay guys. But listen here but listen here.
587. G: Okay okay.
588. YM: 1,2,3 go! 1,2,3 go! 1,2,3 go! 1,2,3 go! 1,2,3 go! 1, 2 [
589. YM: Woah woah woah! ((multiple screams))
590. YM: 1,2,3 go! Huh ah.
591. YM: Yeah! Yoh.
592. YM: Come guys come guys.
(background noise)
Okay lets shuffle the pack here.
593. G: Ja definite. Uhm.
594. YM: Cayleigh you stay, I'll stay, you stay, Gabriel you stay, everybody else swop.
595. G: Swop swo p.
596. YM: ()
597. G: Ja ja.
598. YM: Just one hand behind your back.
599. YM: 1,2,3 go! 1,2,3 go!
600. G: Not so long, not so long.
601. YM: To your right, to your right. 1,2,3, go! (0.2) 1,2,3, go!
602. G: Woah.
603. YM: 1,2,3 go! 1,2,3, go!
604. G: Woah! Slow down buddy!
605. YM: 1,2,3 go! Uhm 1,2,3, go!
606. G: Yoh.
607. YM: How must I?
608. YM: Oh my gosh!
609. YM: Move up a bit, move upper move upper. Give yourself enough space here.

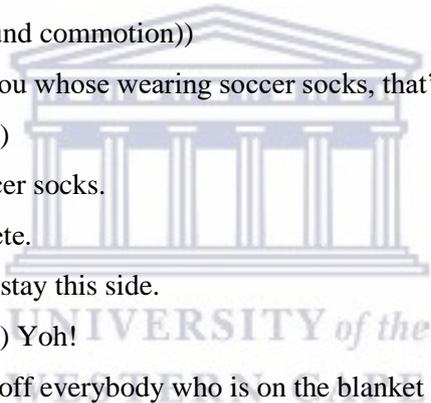
610. YM: 1,2,3, go!
((background noise))
611. G: Sanele a bit too low buddy.
612. YM: ((clapping)) whooo!
613. YM: 1,2,3, go. 1,2,3, go. 1,2,3, go. 1,2,3, go.
614. YL: Just for fun, just for fun and it is possible. See if you can hold it up like this without anyone touching it.
615. YM: I promise you nuh. With this amount of chairs, if you have less people. Say you have one, you can actually work quicker, you can have two people who can touch the same chair at the same time. [
616. YM: 1,2,3 go!
((music plays))
617. G: Ja.
618. YM: 1.. 2.. 3 go! 1,2,3 go! 1,2,3 go! 1,2,3 go!
619. YM: Okay that wasn't.
620. G: Wow Cayleigh, really?
621. YM: So I thought what now.
622. G: Ja I also thought and nobody said anything so it's fine.
((music playing))
623. YM: 1,2,3, go! 1,2,3 go! 1,2,3, go!
624. YM: Never heard that.
625. YM: 1, 2, 3, go!
626. YM: Waah *Nakita.
627. G: Arrrg.
628. YM: 1,2,3, go!
629. G: Nai guys.
630. YM: Whooo!
631. YM: No no no
((background noise))
632. YM: Whose dropped the chair so far in the game. Only once.
What was the reason for you dropping it?
633. YM: Someone like pushed it down too far.
634. YM: Okay so okay remember when you grab the chair and give it to the next person, don't give it like here, give it like there.
635. G: Please! ((background noise))

636. YM: 1, 2, 3, go! 1, 2, 3, go!
637. YM: 1, 2, 3 go!
638. YM: 1, 2, 3, go!
639. YM: 1,2,3, [
640. YM: 1, 2, 3, go!
641. YM: 1,2,3, [
642. YM: 1, 2, 3, go!
643. YM: 1,2,3 go [
644. YM: 1, 2, 3, go!
645. G: Whooo!
((music playing))
646. YM: 1..2..3
((crowd shouting))
647. YM: Yeah!
648. YM: 1, 2, 3 go! 1, 2, 3 go!
649. YM: Whooo!
650. YL: Well done.
651. YM: 1, 2, 3, go.
652. G: Yoh!
653. S: ((laughs)) I give up guys.
654. YM: I said wait guys.
655. YM: I've been waiting ((laughs)) I'm tired!
656. YM: Okay you call, okay you call.
657. G: 1, 2, 3 go! 1, 2, 3 go! 1, 2, 3 go!
658. YM: I hate these chairs.
659. G: Keep going.
((music plays))
1, 2, 3 go! 1, 2, 3 go!
660. YL: ()
661. YM: Done! We're done, we're done!
662. YM: Did they win us?
663. YM: Whooo!
664. YL: Okay guys, okay guys.
665. YM: Guys listen up to *Nakita.
666. YM: If you hold your chairs [

667. YL: Can you guys?
668. YM: If you [
669. YM: Leave your chair and watch the next chair, ask Kelly, I'm literally walking around and leave the chair
670. YM: Don't worry the chair[
671. YL: Okay you guys have two more minutes to wrap it up.
672. YM: Just watch. Just watch the next chair.
673. G: 1, 2, 3 go. (0.2) 1, 2, 3 go. 1, 2, 3 go. 1, 2, 3 go.
674. YM: What?
675. G: What happened?
676. YM: Got confused with the numbers.
677. YM: Hey!
678. YM: Kelly is getting to my brain.
679. YM: C'mon guys.
680. G: Do you wanna call the numbers Kelly?
681. YM: Guys listen to *Nakita's suggestion.
682. G: Must I still call? Or Kelly you wanna?
683. YM: Nah call bra.
684. G: 1, 2, 3 go!
1, 2, 3 go! 1, 2, 3 go! 1, 2, 3 go!
685. YM: It's working guys.
686. G: 1, 2, 3 go!
687. YM: Yes!
688. YM: Yes!
689. YM: Whooo!
((clapping and shouting))
690. YM: Come guys, well done well done well done.
691. G: Jordan thank you for the support.
692. YM: We got it, we got it, we got it.
693. YM: Well done. Whooo!
694. YM: The first three million times.
695. YM: See!
696. YM: It's you Gabriel
697. YM: My comments worked.
((clapping))

698. YM: C'mon go go go go!
699. YM: There's your teammate.
700. YL: ()
701. YM: Ssssh.
702. G: ((laughing)) Yoh!
703. YL: Well done, well done, well done.
((clapping))
704. G: Yoh!
705. YM: It was you! You touched it.
706. YM: Nah I left it.
707. YM: That's well done.
708. G: Ja, well done. ((clapping))
709. YM: Hey! Hey! Other team members.
710. YM: It's fine now.
711. YL: Well done to Matthew's group.
712. YM: Matthew, well done [
713. YM: What time is it now?
714. YM: Well done Clint.
715. G: ((laughing))
716. YM: You did an amazing job. Well done.
717. YM: Well done!
718. G: Yoh!
((music playing)) ((background commotion))
719. YM: You're going to Bethel?
720. G: *Nakita, *Nakita, do you go to Bethel?
721. YM: Huh?
722. G: Do you go the Bethel?
723. YM: No. [
724. YM: Whooo!
725. G: Oh you don't go.
726. YM: What is, what is it? Is it a band?
727. G: I also don't know what it is. I just [
728. YM: Ask Micah.
729. G: Ja where's Micah? Oh she's there. Ja I'll talk to her afterwards. But ja seems like it was pretty amped ey.

730. YM: I just wanna [
731. G: Bethel, did you go?
732. YM: I told you I don't have tickets!
733. YM: Ahh we all [
734. G: Sneak in there. Grand West [
735. YM: Are you gonna [
736. G: Was it, was it in Grand West?
737. YM: It looked like [
738. G: It looked like Grand West from my from how I saw the back
739. YL: Okay can everybody look at me.
740. YM: Are you gonna play this? Are you gonna take off your shoes?
741. G: What?
742. YM: Hell no!
(gestural sounds))
743. YL: Can everybody look towards[
744. G: It stinks!
745. YM: It's these guys se voete.
746. YM: Yes!
747. YL: Everyone! Guys!
748. YM: Loving the... (0.2) Yoh chief.
749. YM: Ow ow ow ow.
750. YL: Can you put the music down?
751. G: Sssh sssh sssh!
752. YM: You know I made that chair stand by themselves bra?
753. G: Matthew Matthew, sssh sssh sssh sssh!
754. YM: Well done Matthew.
755. YM: Thank you.
756. G: Sssh.
757. YL: So the group I asked to be on the blanket, can you get on the blanket?
758. G: Yoh! I smell voete.
759. YM: Yoh what the juice! Bra, what's that smell?
760. G: Yoh!
761. YM: That's more than voete.
762. YM: That smells [
763. G: That smells like[

764. YM: We all have stinky feet.
765. G: That smells like cheese bra, yoh!
766. YM: You had to wash that blanket in like varnish, Omo, Sunlight ((laughter))
767. YM: Hand wash.
768. YL: Can I get a bit more people on the [
769. YM: On the blan [
770. YL: On the blanket.
771. YM: Sies.
772. G: I ain't taking off these shoes.
773. YM: Nai, it stinks there.
774. G: ((laughter))
775. YM: Yoh you eat a lot bra.
776. YM: Well done Matthew.
777. G: But yo, your design kinda fell there.
((background commotion))
778. YM: Hey, it's you whose wearing soccer socks, that's why it stinks.
779. G: ((laughter))
780. YM: Ja bra soccer socks.
781. YM: It's the voete.
782. YM: Okay cool stay this side.
783. G: ((laughter)) Yoh!
784. YL: Okay pull off everybody who is on the blanket [
((background noise))
This is actually very easy.
785. YM: Is this your blanket?
786. YM: Heeee!
787. YM: You can smell, you can smell [
788. YM: I know ja.
789. YM: It stinks, yoh.
790. YM: It's a psychological thing.
791. YM: I'm gonna be able to burn that blanket tonight.
792. YL: Those of you who are on the blanket right now.
793. YM: Whooo!
794. YL: Can you get on since you're wearing socks?
795. YM: Nai man.

796. YL: Thank you, thank you I appreciate that.
797. G: ((laughter))
798. YL: So those of you now who are on the blanket. Sorry look at me. Those of you
[
799. G: Joshua look!
800. YL: Look at me. Guys.
801. YM: Ssssh.
802. YL: What I need you to do is get on the blanket, on the blanket.
((laughter))
Ja.
803. G: ((laughter))
804. YL: I need you guys to turn the blanket over to the other side without anybody
getting off this and touch the ground.
805. YM: Shift!
806. G: ((laughter))
807. YM: We don't know how!
808. YL: So somehow turn it over to the other side without anybody touching.
((crowd laughter))
809. YM: Somebody dropped wind.
810. YM: On one spot, lets go.
811. YM: Kath! Kath, Kath. They say somebody farted. ((laughter)) Food poisoning.
812. YM: One of you two!
813. YM: Gone with the wind!
814. G: ((laughter))
815. YM: Blown away. ((laughter)) Yoh ouens, if your feet cannot even master the
smell then it must be bad.
((laughter and gestural sounds))
Yoh guys nai man. If your feet cannot even master the smell, then it's bad.
((gestural sounds))
Yoh it smells like cabbage breede. ((laughter)) Somebody opening a can of
soup.
((background commotion))
816. YM: Everybody on the back.
817. YM: He knows Pythagoras.
818. YM: Fold the blanket, sorry.

819. YM: Nai man ouens farted.
820. YM: For the kids for the kids.
821. YM: You guys don't understand.
822. YM: Jasso
((gestural sounds))
823. YM: Ja when you guys gonna start?
824. G: Hey! Start!
825. YM: Okay you three! ((laughter))
826. YM: They go there barefeet bra.
827. YM: Do it do it.
828. YM: There's one that's barefeet.
829. YM: Haibo.
830. YM: She clawing her toes into the ground.
831. G: ((laughter)) ((clapping))
832. YM: There's gonna be a hole in that blanket, that girl is grabbing with her toes.
((laughter)) Heavy.
833. YM: What do you mean?
((laughter))
834. YM: Arrrg!
835. YL: Alright ladies and gentlemen you guys can all just have a seat in front of
me. Abandon, abandon the game. (0.2) Abandon the game.
836. YM: Yoh! My stomach!
837. YL: I don't, I don't feel the commitment. Can you all go sit down over there? So
I can see you guys.
838. YM: Yoh my stomach says thank you thank you.
839. YM: What?
840. YM: My stomach's dik sore.
((crowd commotion))
841. YM: Wow.
842. YM: Yoh, but that's, that's crazy bra.
843. YM: There's not that many [
844. YL: Okay can you guys have a seat on the floor in front of me or on a chair? If
you want to sit on a chair, that's fine as well.
845. G: ((whistles)) Kath!
846. YM: Don't you listen?

847. G: All of us or to just the people that were [
848. YL: Everybody.
849. G: Okay.
850. YL: You can fold it up.
851. YM: As if you can fold it without touching the floor.
852. YM: Can I, I'd just to like smell.
853. G: Yoh.
854. YM: I've smelled anything that bad before.
855. G: Do you know how we were laughing at you?
856. YM: I don't know about you [
857. G: Matt.
858. YM: Smelling frisky.
(background commotion)
859. G: And we won.
860. YM: You see this, yoh this is wrong.
861. G: This is new South Africa.
862. YM: Huh ah guys [((laughter))
863. G: Matthew, how was your weekend mybru?
864. YM: Tiring. I was by my grandmother, so yeah, tiring.
865. G: Easy. I understand.
866. YM: How was tests though?
867. G: It was, we wrote English. But Physics was today.
868. YM: You wrote Physics?
869. G: Are you insane? I don't wanna die.
870. YM: You not that suicide squad?
871. G: ((laughter)) I ain't.
872. YM: I was the suicide squad last year.
873. G: Nai. Nai.
874. YM: I took Physics and Pure Maths, and I was like [
875. YL: Could you guys move closer please. Move closer.
876. G: ((whistles))
877. YM: Too much Maths in my life.
878. YM: Oh my [
879. YL: Can you all come closer?
880. G: ((whistles)) Get bit closer

881. YM: Yeah bra like [
((gestural sounds))
882. G: Aaah Craig ((laughter))
((background commotion))
883. YL: Okay cool man can you just let me know when you're set up.
884. YM: Sssh sssh
885. YL: Okay cool just to hear from you guys with regards to what you guys think of. Let's talk about the first game. What did you guys think of the first game? What did you [
886. YM: Tiring.
887. YL: What did you learn that you can pick something out of it? Or let me ask this, what was difficult about the first game, what did you find difficult about the first game?
888. G: Organizing how everyone is gonna get to other side.
889. YM: With boxes.
890. YL: Organizing how to get to the other side.
891. YM: Unfair judges. ((laughter))
892. YL: We got unfair judges. Okay can you guys raise your hand so that, cause there's like people talking on this side.
893. YM: And stealing the boards. ((laughter))
894. YL: The stealing of the boards. Is there anything else that you can think of?
895. YM: I think, I think in between strategising and executing there can sometimes be a big. But in your mind you might think this is a good idea, and then you start seeing it in practice then you like ((laughter)) not a good idea.
896. YL: Yeah that's true as well.
897. YM: And having to think on your feet, literally.
898. YL: Did anybody notice that the boxes were different for each group? So it was an advantage, or well it looked like an advantage for one group cause they just put their feet in and they walk. ((laughter)) Notice that?
899. YM: Ja.
900. YM: That didn't make it a factor, we just wanted to win anyway. ((laughter))
901. YM: Ja.
902. YL: So I purposefully made it that way, well I didn't purposefully make it that way. I never three of the same boxes, so I just came up with a coolest way that you can learn from using different boxes. But the point I want to make

is it was possible in all three ways. It was just about how you guys used what you had. So like in the same way in life you will never have the exact same circumstances as as the next person, but it's all about how you use what you got. So like generally you could either as a group complained about one group that has an advantage cause their boxes is thisway and yours is this way. In the same way in life like a lot of times you can envy other people, or like look at someone else and say if I was like that person or if I had that gifting or that skill, yeah suppose I don't need it.

903. YM: Still on?

904. YL: Is it on? Should I? [

905. YM: It's fine, you don't need it.

((laughter))

906. YL: So like in the same way, we can envy people, envy their gifts or their talents because they got something we think we want. Uhm and you get like you can't do something cause that person has what it takes to do something, or they got this. Uhm but inreality, it's up to you to use what you have, and and God has given each of us different skills and different abilities (background coughs)) and different giftings and it's all about how you use what you have. (0.2) And so you got the choice of either complaining about what you can't do and looking at other people and what they can do, uhm and and make yourself feel like you can't do anything. Or you look at what you got and you use what you got to your best. Cause all three groups made it, and what look like the one group could just put their feet in, it should've been easier for that group, but the other group ended up winning first. Uhm cause they had other things that they could've used. Uhm so that was the first game, what did you guys think about the chairs game?

907. YM: Yoh

908. G: Yoh

909. YM: The insignificance.

910. YM: Trying to cross the person behind you.

911. YL: The person behind you?

912. YM: Cross the person next to you.

913. YL: Oh okay ((laughter))

914. YM: Yeah we know what he meant, he means behind you as in next person.

915. YL: As in the next person.

916. YM: We understand you bra.
917. YL: Is there anybody else?
918. YM: That communication is key.
919. YM: Woah!
920. YL: Communication is key.
921. YM: ((laughter)) You're quite funny.
922. YL: What I noticed is Matthew's team like did it once, and then did it twice just using one hand. And like the second time and third time they kept it standing, like kept it up all time. Uhm but what was different with like with their group and the rest, is that when they switched, they were doing the same thing that the other groups are doing, but when they switched they stopped, and then waited to see if everybody got a sturdy hold their chair and then moved. So they looked like they were slower, cause you guys were trying to be quick and then everybody is moving fast and nobody is thinking about if like the other person has got their chair. So now the person drops it and you getting frustrated with that person. But you weren't really thinking about each other, you were like just move on. Whereas Matthew's group slowed down, make sure everybody's got and then switched, make sure everybody's got it and then switched. Uhm [
923. YM: Again strategy and execution.
924. YL: Again strategy and execution. ((clapping)) So uhm that's also something to think about. A lot of the times when you're in a team doing something, just because you know what you doing and you feel like you ahead, if sometimes you move too fast then you don't think about the other people in your team. Your whole team just ends up falling, cause you get frustrated cause you feel like cause I am know what I'm doing, but you're not being considerate of the other people in your group. Does that make sense?
925. G: Ja
926. YM: Yes it does.
927. YM: Okay cool.
928. YL: So that was the games, I had another game but obviously some peoples feet were[((laughter))
929. YM: That's sieka onion potatoes or something.
930. YM: Bra you going to have to. Whose blanket is that Kathlego?
931. YL: The one's we were using was Joshua and Paul's.

932. YM: Joshua and Paul are gonna have to burn their blankets.
933. YL: *Nakita was it yours?
934. YM: Was it your blanket?
935. YM: Nai it wasn't.
936. YL: It was *Nakita's one.
937. YM: Damn.
938. YL: But if you guys want to know how it would've been done, uhm, just for like interest sake.
939. YM: Must I help you?
940. YL: If like everybody squeezed towards a certain corner, even if they standing till like up till here, but if everyone is up in one corner, then you like try and turn it over like this, and then some of you will try and stand here, and then turn it more over. Then two people would try to stand there. Eventually you turn the whole thing over.
941. G: Yoh.
942. YM: Ooh.
943. G: Yoh.
944. YL: So the game is possible, all these games are like obviously possible to get done. You just needed to think and plan and be considerate of the whole team. So that was the night. Uhm I'm just gonna pray and then ((clapping)). So let's close our eyes, fold your arms, and just close your eyes and pray. (0.4) Cool, Father God we thank you for the awesome night we had Lord, and I thank you for each and every person that is here. Father God I thank you that you've given each and every person a different gifting, you've given them a different skill, you've given each person a different purpose. Father God you designed them the way they are for a reason and Father God you've put them in the family that they in, in the circumstances that they in for a reason Father God. Lord I just pray that you will just continue to love on them Father God. Uhm I pray that they will seek you more Father God and as they try to find their purpose, Lord I just pray that they will look to you, Father God to find their purpose Father God. I pray that they will not envy other people or not look at other people Father God, but they will look to you Father God so that you can show them what you put inside them Father God. Cause each of them has something special Father God that makes them who they are. Lord, uhm, Lord I pray that uhm we

will have an amazing weekend and amazing week ahead, and until next week Friday, and ja I pray that they will just love you, and that you will love them and that they will feel your love Father God, and not just in a kind of metaphorical up like kinda up in air feel your love but they can actually feel your love, like feel it in their hearts. ((clears throat)) I pray this in the name of Jesus, amen!

945. G: Amen!
946. YL: Thank you guys, you can disperse.
947. YM: Wait can I make an announcement quickly.
948. YL: Announcements, announcements
949. YM: Announcements, very quickly.
950. YL: Yeah.
951. YM: Sunday morning those of you who are keen to help out with the expression ball, expression section thing in church, uhm I don't ((noise distortion)) know if you guys gave your numbers and names to Ilza and Kelvin them, but if you can be here at 8 o'clock Sunday morning, that will be appreciated. Then the other thing is that we don't have a youth service, we all are on that side over there, and Matthew Campher there's church on Sunday morning.
952. YM: I'll make sure to [
953. YM: Cause cause cause Matthew only when there's church on Friday night. ((laughter)) I've been missing him. [
954. YM: I know you miss me, you always miss me.
955. YM: I didn't speak to you, I was speaking to him. Sorry.
956. YL: Also power team can you also just help pack up all the stuff. Cool thanks.
957. YM: Thank you Craig.
958. YM: Thank you Clint. ((laughter))
959. YM: When last awe
960. YM: Why why why because you want to surprise. ((background commotion))
961. YM: And now?
962. G: Hold up. Hold up, hold up. Craig. How was your week?
963. C: Exams.
964. G: Whooo! How was Physics? It was easy? Yoh
965. C: It was fine. Maths, Accounting, chilled.[

966. G: All this week? All this week?
967. C: Nai it wasn't all this week [
968. G: Oh.
969. C: It was Geography. It was Geography.
970. G: Ja. People told me Geo was [
971. C: No it's because, like I don't hate the ma'am hey, but the ma'am put in question past papers, final papers and used the memos there. The memos answers are retarted. (0.3) You know it's right, but the memo says it's wrong.
972. G: Wait a minute, what time did you get to school to start you Geo paper? What time did you have to get in?
973. C: Normal time. We got there, then we wrote at 8 o'clock to 11 o'clock of paper one. Then we had a break to quarter to, (0.3) to quarter to 12 to quarter past one.
974. G: Then you finished at like half past three. Nai but I'm sure you did well man.
975. C: Nai I did, I did well. I did decent overall, but yeah parents neh.
976. G: Ha! They expect.
977. YM: What happened here.
978. G: ((laughter)) They expect. It's okay, it's okay, it's okay. We understand. ((Background commotion))
979. YM: Who put these chairs here?
980. G: whoo Mpho I need to hear how was the turn-up? (1:06:19)
981. YM: I didn't go to the turn-up brah
982. G: You didn't go to your Matric ball?
983. YM: I went to the Matric ball.
984. G: Yoh haibo. Oh you didn't go to the after party?
985. YM: Didn't go to the after party.
986. G: Where was it happening?
987. YM: It was at school.
988. YM: Don't eat the girl's food bra.
989. G: Hey what do you think I'm doing bra?
990. YM: Nai but ((background commotion))
991. G: sorry uhm, hold on Darren. Hau! Ouch, ouch! I know how painful that is. I know how painful that is. Where was the after party?
992. YM: At school.

993. G: Haibo, it's safe mos.
994. YM: It's not.
995. YM: Yeah.
996. G: She's in Matric bra.
997. YM: yesterday
[laughter]
998. YM: Yoh she's suma quiet [
999. G: [I know bra! No one, no bra. So, yoh! I had to find out from peoples DPs. I see Mpho dressed, () and *Nakitas. I just see, I just see Mpho all dressed up. ((laughter)) Haibo. I thought it was a wedding at first. Neh. Mpho that wasn't cool, that wasn'tcool, that wasn't cool
1000. YM: Oh.
((gestural sounds))
1001. G: Don't hurt yourself. Whooo! I told you don't hurt yourself. Okay okay, we'll leave it here.
1002. YM: I'm just following Kelly's stuff.
1003. YM: Isn't it? It's yours mos soon.
1004. G: When, next week. Yoh! Whooo! Whooo!
1005. YM: Next week it's Gabriel's ball!
1006. G: Whooo! Bra! ((laughter)) I left that there for a reason.
1007. YM: Yes Gab, Gabriel [
1008. YM: No man!
1009. YM: Are you on Instagram?
1010. YM: What?
1011. YM: Do you have this guy? Okay.
1012. G: Oh you gonna post it again? Oh you don't trust me?
1013. YM: No [
1014. G: Oh!
1015. YM: Do it!
1016. G: I told you I won't do it.
1017. YM: Okay so [
1018. G: I won't do it.
1019. YM:: Why would I lie in the church?
1020. G: Excuse me?
1021. YM:: About your pictures? [

1022. G: Nah he wants it, he wants it to be a surprise.
1023. YM:: No I don't want to [
1024. G: Hold on, I don't have data, but I want to see if it'll go to my page though.
1025. YM: What colour did you wear?
1026. YM: What did he do?
1027. YM:: Black and white.
1028. G: Uhm, our pictures we took. Me and Darren did a photo shoot. Okay it's not gonna go. We did a photo shoot together. So now [
1029. YM:: He killed it by the way [
1030. G: Aaah you must know bra!
1031. YM: ((laughter))
1032. G: What you expect?
1033. YM: Aaah Darren but don't you have the pictures?
1034. G: He does have the pictures.
1035. YM: Now show us?
1036. G: Now they don't wanna show.
1037. YM: Ag don't be so man.
1038. YM:: I know man.
1039. G: Just show them bra.
1040. YM:: Show them.
1041. G: Hold on.
1042. YM: Oh. My. Word!
1043. G: I don't have all of them, but [
1044. YM: Yoh!
1045. YM:: So don't you have all?
1046. G: No [
1047. YM: So why did you do a photo shoot?
1048. YM:: For the[
1049. G: For the Matric ball, of course.
1050. YM: Cause you're a drama queen.
1051. YM:: Oh my word, cause you can rather cause [
1052. YM: Let's see the [
1053. G: Let's start, let's start. Mobile, mobile. Let's start there.(0.2) No no [
1054. YM:: No.
1055. G: Let's start rather start with me, start with me.

1056. YM:: ((laughter))
1057. G: Here I am. Look how sexy I look. Whooo! ((laughter)) Look at that, there's me and Darren.
1058. YM: Ooooooh!
1059. YM:: There's a nice picture.
1060. G: Whooo! That's a good one.
1061. YM: That, that was a nice one!
1062. G: That's a nice one nuh.
1063. YM: That one is a really nice one.
1064. G: Whooo!
1065. YM: Woah!
1066. G: Whooo!
1067. YM: What was that?
1068. G: We don't play. There's us walking. (0.2) Whooo! Look at that swag. ((laughter)) Yoh! We don't play. We don't play.
1069. YM: I like that one.
1070. G: Look at that one.
1071. YM: James Bond.
1072. YM: Which one did you put on the[
1073. G: No, I put uhm
1074. YM: I like that one.
1075. YM: Ja. It looks like one of those from magazines
1076. YM: Then look at that one.
1077. YM: You guys excited though?
1078. YM:: Kinda.
1079. G: HUUUUH
1080. YM:: Kinda.
1081. G: We'll see
1082. YM: Do you have any ((background commotion))
1083. YM:: Excuse me?
1084. G: Ja.
1085. YM: Do you?
1086. YM:: I was born for this.
((laughter))
1087. G: Aah so so. So so.

1088. YM: And partners?
1089. G: I'm going to have to go alone unfortunately.
1090. YM: You'll enjoy it trust me!
1091. G: Did you also go alone?
1092. YM: Yes.
1093. YM: It's gonna be the feeling.
1094. G: The one advantage is that no stress .
1095. YM: You gonna have the best time [
1096. G: Awe! You know what I wanted to do, I want to rent a limo. About a 10 seater. 15 seater, and I tell everyone at church, meet me at Church. Pick everyone up, we go to my Matric ball.
1097. YM: Yoh dude!
1098. G: But the problem is, the limos are all booked.
1099. YM: Is it?
1100. G: They were all booked.
1101. YM: Yoh.
1102. G: So ja they will all booked up, so I couldn't. If I did it before, definitely. I was gonna pick up everyone.
1103. YM: Where did you have it?
1104. G: We have our Matric ball at Ratanga.
1105. YM: Is it? What date?
1106. G: Uhm. Wednesday. Whooo! You gonna see my swag. My hair open. Whooo! Whooo! Whooo!
1107. YM: I like your stick though?
1108. G: Bra the stick is the best part. You gonna see when you see the gloves.
1109. YM: Oh there's gloves?
1110. G: White gloves. Yoh! I ain't kidding around boy!
1111. YM: It sound like a campaign. Like Nur jan.((laughter)) Nur jan!
1112. G: Yoh!
1113. YM: Is it nice?
1114. YM: It's very nice. Oh my word!
1115. YM: Bra you must tell her you not halaal nuh.
1116. G: ((laughter))
1117. YM: It also can't be a vark.
1118. YM: What car you going in?

1119. YM: Audi R8.
1120. YM: Yoh!!!
1121. YM: That's my daddy's brother.
1122. G: shooo! What does your daddy's brother
((background commotion))
1123. YM: What car, what car you going with?
1124. YM: A Jaguar.
1125. YM: No thank you guys.
1126. YM: Jordan's mommy asked me go and like, is this a nice car.
1127. G: That car, was it[
1128. YM: A white GTI or something.
1129. YM: A seven?
1130. YM: I don't know but the thing is man. It's not up to me. I'll go with rollerblades to the Matric ball. I went with a bakkie to my Matric Ball.
1131. G: Yoh.
1132. YM: My daddy didn't even drop me at the school. He dropped me like down road. So I was like it's cool I'll walk. It doesn't when I rocked up, as long when I rocked up, the ladies knew I was there.
1133. G: Whooo!
1134. YM: I didn't go with anybody to my Matric ball either. There were too many girls that wanted to go with me.
1135. G: Yoh.
1136. YM: You know if one of you can't have me, all of you can.
1137. YM: At my Matric ball I wasn't safe.
1138. YM: Here's the thing, the Matric ball was at my wedding venue.
1139. G: Yoooooh!
1140. YM: I went to my Matric ball, and at my Matric ball cause I was naughty, I wasn't so. We smoked weed. And then Claire and I went to our wedding venue. We in this parking lot and I'm like hey this place looks familiar.
1141. YM: Back in the day!
((background commotion))
1142. G: Matthew well done to your group. You were excellent.
((laughter))
You wanted to put your hand up bra!
1143. YM: I didn't want to put my hand up.

1144. G: You did!
1145. YM: I never.
1146. G: You were standing here, when N or Chad asked for people.
1147. YM: I never, I swear.
1148. G: You did. I wanted to warn you bra. Ain't gonna be cool man. (0.4) Yoh you know what I wanted to do.
1149. YM: You see now nuh. [
1150. G: You know what I wanted to do for the Matric ball. I wanted to rent a limo, and then like pick up all the guys here.
1151. YM: You see nuh that was also[
1152. G: What did you wanna do?
1153. YM: Like have like a limo, like a massive limo.
1154. G: Ja. Everyone!
1155. YM: Everyone.
1156. G: But they not organized, they wanna do their own thing. But I first need to talk to my mom. I wanna do that with everyone here.
1157. YM: Enjoy the moment.
1158. YM: Yes bru!
((laughter))
1159. YM: How I'm gonna get home. I'm gonna be at home watching movies.
1160. YM: That's what all of us is gonna do.
1161. YM: Nai Kelly is gonna be like ((laughter)) she gonna be like hold up Jared is going for the thighs.
1162. YM: You must watch this guy, he is going Nur Jan. Fees Must Fall hastag Nur Jan. Jan van Riebeek.
((laughter))
1163. G: Yoh!
1164. YM: Do you have a photo?
1165. YM: Let us see?
1166. YM: Guys you'll see on the night though.
1167. YM: We won't.
1168. G: Ja ((laughter))
((background commotion))
1169. YM: Ow!
1170. YM: Jy!

1171. YM: That was sore now bra.
1172. YM: I won't hit you, I won't hit you.
1173. YM: Unfortunately, black doesn't come off.
((background noise))
1174. YM: You can look through my phone.
1175. G: No, I don't wanna see. I don't wanna see your stuff.
1176. YM: Don't trust me.
1177. YM: You get it right?
1178. YM: It stinks in there.
1179. YM: You stole my profile picture.
1180. YM: Why you on my profile pic?
1181. G: Yoh! Yoh!
1182. YM: Let me change it to ungrateful.
1183. YM:: You see nuh, that's, I'm joking.
1184. G: This guy. ((laughter))
1185. YM: Can I see something?
1186. G: I have no data.
1187. YM: Can I see this video?
1188. G: Ja, you can see it.
1189. YM: I don't even know what it is, but I just wanna see it
1190. G: Of course she doesn't know her dad, I mean what the flip.
1191. YM:: Why would she ask me that. I didn't know what to say.
1192. G: You not even watching.
1193. YM: She mustn't come say she is my mother. She's not my mother. She's aunty
Eve.
((laughter))
1194. G: What new BM does ()have?
1195. YM: Matthew, Jordan debriefing!
1196. YM: Must you go?
1197. YM: Fool!
((gestural sounds))
1198. R: You can stop it. Thank you very much.
1199. G: Awesome. Yeah.

Appendix D

Coloured Male 5 Transcription – N1 City

Transcription key: R (Researcher); YM: (Youth Member); M (Youth Member holding the recorder); YL (Youth Leader); (()) nonverbal paralinguistic cues; [interrupting; (RT) raising tone; (LT) lowering tone; ↑ pitch register shifts upwards; ↓pitch register shifts downwards; (.) short pause; (...) long pause; (N) noise from the crowd; CAPS shouting; [] guess at unclear word

1. M: I feel so fancy right now
((laughter))
Cayleigh, Cayleigh! Help me please
2. YM: What's this??
3. M: (funny accent) it's a recorder, didn't you never see a recorder before?
4. YM: Ha ah
5. M: (almost singing) you don't even know
Ek het 'n recorder. Don't touch me I have a recorder please. Thank you
6. YM: For what bra?
7. M: This guy ((shouts)) (publish)
((background noise))
((laughs))
I feel so fancy
8. YM: Why? What's this?
9. M: I'm recording you. It's a recorder
10. YM: So I can't, so I can't gossip now. Come here

((leader whistles to get the attention of the youth))
11. M: Ohhh my gosh (0.5)
Recorder
12. YM: huh
13. M: I'm famous
14. YM: ((laughs))
15. M: Come off the stage
16. YM: Hellooo (0.3) Hello
17. M: ((whispers)) (don't touch me Robyn)
18. YM: What?
19. M: Nothing. Don't worry
((laughter))

- ((everyone sings happy birthday in response to what's happening on stage))
20. M: JORDAAAN!!!
21. YM: Sorry, sorry, sorry
((laughter))
22. M: Tamaaf
Shhh, you going up
((laughter))
((everyone shouts yeah in response to what's happening on stage))
23. YM: How are you guys doing today?
((background noise))
24. YM: louder!
25. YM: we all good, we doing good
26. M: we can't hear you!
27. YM: we doing good
28. M: okay, they can hear you
29. YM: it's fine, it's fine
30. YM: sooo welcome again and I'm going to handover tooooo Kathlego
((laughter))
31. YM: what is he saying bra?
32. YM: (he's the man)
33. YM: awe
34. M: ((shouts))
35. YM: alright guys welcome to Friday youth
((laughter, whistling and applause))
36. YM: is there anyone here for the first time?
37. M: (that's fair)
((shouting))
38. YM: first time tonight, first time today that I'm here
It's the first time today
39. YM: is it your first time today here?
40. YM: ja yoh, I'm new
41. M: liiiiverpooooool
42. YM: what?
43. M: liiiiveerpooooool
44. YM: Liverpool?

45. M: ((shouts)) ehhhhhh
46. YM: I like that
47. M: guilty
((laughter))
Joseph? Something like that, can you say his name again please
48. YM: guys listen uuuup, eveeeryboody
49. M: Salaam Alaikum
50. YM: just so you guys are not confused we do have some guests at the, at the desk,
at the back over there
((shouting))
51. M: Yaaay ja
52. YM: we got Tara, at the back over there is gonna be walking around and just asking
you guys some questions
53. YM: why?
54. YM: cos I never heard
55. YM: she might give you something to carry around with you. Don't be confused
or shocked if she comes to you
56. YM: awe
57. YM: she's just going to be asking questions and stuff, does that make sense?
58. YM: awesome
59. M: yeah buddy
60. YM: okay, anyway, so listen up quickly, what we need you guys to do is to divide,
to, how many now
61. YM: groups of seven
62. YM: can I get a volunteer to count please?
63. YM: here, Matthew!
64. YM: Matthew
65. YM: Mr. Muscle
((laughter))
66. M: (Ashes) kyk hie, it's the stone okay
67. YM: Nai bra, why you guys () everybody. And by the way it's not the stone we
going to call you pebbles
((laughter))
68. M: yoh my chest ((laughs))
69. YM: So nine groups of four

70. M: ((laughs))
71. YM: 36
72. YM: nine groups of four
((laughter))
73. YM: three groups of twelve
((laughter))
74. YM: seven groups of eight and a half
((laughter))
75. YM: nai but you can bra, you can ((laughs))
((sings)) to the left, to the left
((laughter))
76. YM: ((continues)) everything you own in the box to the left
((laughter))
77. M: who Darren?
call me pebbles here, angry pebbles ja
78. YM: wait man, Melanieee
79. YM: look at this guy, poking me, I'll poke you
80. M: I'm Pokemon. Yes we ((laughs))
81. YM: oh please come to my club (0.3) you'll never
82. M: walk alone
83. YM: nai you will
84. M: ((laughs))
85. YM: we gonna kill
86. YM: who you gonna kill? you?
87. M: who we killing?
88. YM: are are you guys? [
89. YM: [do you know Junior?
90. YM: who's Junior?
91. YM: did he play soccer last year
92. YM: the black skin guy?
93. YM: oh he played with you
94. YM: what? But he said he knows you, he said knows you
95. YM: what age group?
96. YM: 17/16
97. M: how much times do you have to ask for you to answer that sentence?

98. YM: under what?
99. YM: 17/16
100. YM: was he under 17 last year?
101. YM: ja
102. YM: awe
103. YM: what's his name?
104. YM: Junior
105. M: black, skinny, tall
106. YM: that's most of the people in this room bra
(laughter)
107. YM: who's Wade? Do you know Wade?
108. YM: ja he said he know Wade
(Kath talking in the background)
109. M: must we walk to the middle now?
(background noise and laughter)
110. YM: you guys are
111. M: Kelly, Kelly, Kelly. I got it
112. YM: oh my word, silly people
113. YM: what this?
114. YM: no this
115. YM: I have no idea ask pro
116. M: I wanna stand against the wall
117. YM: pro evolution
118. M: () anyway, you can stand here now it's fine
119. YM: nai man
120. M: someone with small feet has to do this
121. YM: so each group has a box, or two boxes, and so what you guys are going to do using that box, the box alone that you have, get your whole group across to the other side and you may not touch the floor. So you have to step on the box
122. YM: I'll carry everyone
123. YM: can you?
124. YM: what must you do?
125. YM: so the point is by the end your whole group needs to be there
126. YM: so can we carry one, one

127. YM: and then I'll just have to carry
128. YM: No bra, it should be easy for us
129. YM: you know what
130. M: (okay Miresia know what then)
131. M: ja
132. YM: does that make sense? So you can't touch floor
133. M: Oh maa gaard
134. YM: see you can't see
135. YM: you just have to, don't pick on me
136. M: don't pick on meee
137. YM: so we gonna take one by one
138. M: ja
139. YM: can we break the box?
140. YM: oh ja you can, so if you break the box, you put it down but then your foot needs to touch it
141. M: ja, does everyone understand this? ()
142. YM: can we do it one by one?
143. YM: you can go one by one, also guys listen up, guys, guys, yoh Ps. Nathan, so also,
144. YM: yoh are we gonna manage this?
145. M: I weigh like 52
146. YM: so if you choose to like tear your box or something, if it's left on the floor unattended, so that means if there's no foot or no body part touching that thing, we can steal it from your group
147. YM: yoh
148. YM: so then you'll be losing another piece of your box
149. M: must the person on the box steal it or someone else?
150. YM: no not the team, I mean they can steal it ((pointing to the facilitators))
151. M: WHAT?! Oh them, they are helpers
152. YM: now if there's a piece of box on the floor that no one is stepping on,
153. M: Psst
154. YM: does that make sense?
155. M: ja
156. YM: so this is your box
157. YM: thank you so much, I appreciate it

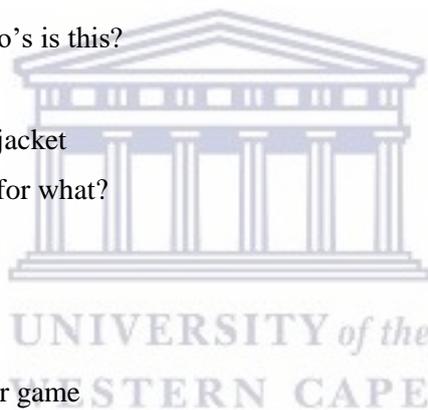
158. YM: and this is your box
((laughter))
159. M: we are not normal
160. YM: you have big feet
161. M: WE ARE NOT NORMAL
162. YM: you have big feet
163. M: you not normal
()
164. YM: are you guys ready? We are starting now
165. M: whoo whoo
166. YM: you have five minutes to plan, are you ready?
167. M: we ready already, oh five minutes, we have five minutes
168. YM: I'll, I'll tell you guys when to start
169. YM: can we go barefoot
170. M: ja you can try barefoot
171. YM: ja like that, just like that, I don't know, nai wait
172. YM: ja lemme just
173. YM: I like the new shoes
174. M: new? (0.3) that ain't new. Why don't you just change the shoe laces man?
175. YM: I have no idea what he's saying but anyway
176. M: ((laughs)) UNIVERSITY of the
WESTERN CAPE
177. YM: slide like this bra () just slide this way
178. YM: you're holding us back, you touching the floor
179. YM: nah I'm gonna be doing this, see like this
180. M: he's gonna be moonwalking soon
181. YM: kyk hie, are you gonna go on his back?
182. YM: lekker lekker
183. M: yeah buddy
184. YM: our tag teams you know
185. M: come we go spy on other people
186. YM: one person climb on my back and then the one I'm gonna oh oh
187. M: ((laughs))
188. YM: climb on my back, climb on my back
189. YM: no, no
190. YM: I wanna test this

191. YM: okay
192. YM: now you see, you come here
193. M: speak on this mic
194. YM: aahh
195. M: ((laughs)) when you have too much muscle
196. YM: let me tell you what my plan is
197. YM: you can run to there and come back again
198. YM: yes
199. M: ((laughs)) hey the () is strong with this one
200. YM: yeaaaah
201. M: ((laughs)) ((makes funny noise))
202. YM: where's your brother?
203. M: guys, guys
204. YM: there's my brother
205. M: guys, guys, when we finish then we strike the pebble pose. Shh, nah ah, when we finish we strike the pebble pose
206. YM: dab
207. M: nooo
208. YM: we actually got like [
209. M: [It's the pebble, the pebble
210. YM: sooo like, so you don't have to, you don't have to
211. M: hey hey
212. YM: look at me
213. M: back again
214. YM: what sorry? Keep me back, just keep me back
215. M: ((laughs))
216. YM: get outta here
217. M: ((laughs))
218. YM: so you can't like switch, like switch places
219. YM: with the person
220. YM: you can
221. YM: so when I get tired then I get to you?
222. YM: now how are you gonna get there?
223. M: hello
224. YM: what if he's the last person or whatever

225. YM: then you carry yourself
((laughter))
226. YM: I can't carry myself
227. YM: Chuck Norris
228. M: ((funny accent)) Chuck Norris
229. YM: can't you carry yourself?
230. M: but you're doing it right now [
231. YM: [you're doing it right now
232. M: there, can you see him carrying himself?
233. YM: yes
234. M: exactly, he's Church Norris
235. YM: can we get in the box?
236. M: yoh, you's can like ice skate on that stuff
237. YM: okay are we still waiting on anyone?
238. M: nooo
239. YM: what is this?
240. M: hello, it's one of, it's one of those
241. YM: I wanna see you carry all these people
242. YM: just watch me, you know I can bra
243. M: PEBBLES!
244. YM: slide on the ground like this
245. M: then?
246. YM: I told you it's not gonna work
247. YM: Nooooo
248. M: gerrara here
249. YM: I told you you can't carry me I'm heavy
250. M: what?
251. YM: I'm heavy
252. YM: see us fall
253. M: yeah he's gonna be like, you how much?
254. YM: uhhhm
255. YM: I carry that in my sleep
256. YM: when you get this over there, how you gonna go back?
257. M: huh?
258. YM: When you get this [

259. M: [he's gonna do round trips
260. YM: ohhh yes
261. M: he's clever
262. YM: just make sure it doesn't go forward
263. M: ja just drag it, just drag it
264. YM: as soon as you [
265. M: [bring it back
266. YM: as soon as you hear
267. M: now back it up
268. YM: watch here, watch here
269. YM: as soon as people start
270. M: not people, pebble. Wait we starting
271. YM: yes
272. M: when are we starting?
273. YM: we starting in 20 seconds now
274. YM: okay Gabby, you come here
275. YM: I'm gonna be walking like this
276. M: what's up?
277. YM: I wanna know what this is
278. M: it's a microphone, it's a recorder.
279. YM: now speak
280. M: Salaam Alaikum
281. YM: and now? Can you hear?
((laughter))
282. M: I will pray for you
283. YM: nooo, explain
284. M: no, they, I don't know they publishing [
285. YM: [I know I'm dwanky, just explain
286. M: or something. Where are you from Fairbairn? Uhh, um, no offence to you.
I'm gonna leave on a high note
287. YM: okay we're about to start, teams get ready, get ready, get ready
288. M: I have this bra
289. YM: okay you guys, we gonna start now. We're about to start, are you guys ready?
290. YM: are you guys ready?
291. M: are you gonna skate or something?

292. YM: are you guys ready? Anybody at the back can't touch the mat
293. YM: I'm carrying two people
294. YM: ja
295. YM: ja we can though, I'll come here and then we'll swap
296. YM: you need to get all the way there at the end of the day
297. M: ja
298. YM: oh you mean swap going ohhh
299. M: innovative ((laughs))
300. YM: I always forget the 'v'
301. M: is it?
302. YM: who's is that?
303. YM: I'm not good with words
304. M: is this yours?
305. YM: it's not his
306. M: what? Who's is this?
307. YM: this?
308. YM: first team jacket
309. YM: first team for what?
310. M: hockey?
311. YM: noo
312. YM: rugby?
313. YM: ja the other game
314. M: it's someone else's, that makes sense
315. YM: okay cool we about to start
316. YM: behind the line
317. M: cooome here
318. YM: if any of you step over the line, the whole group starts over
319. YM: stay behind the line
320. M: guys, guys, guys, bly be-he, I can't speak Afrikaans, just stay behind the line
please
321. YM: ja nee
322. M: that means you. I know I was being boring. (0.3) I'm focusing SHH
323. YM: we starting, we beginning the race now. In three,
324. YM: just wait
325. YM: twwwwooo



326. YM: yoooh
327. M: that's the worst countdown ever
328. YM: one and go!
329. YM: yohhhhh
330. M: here we go, here we go, here we go, here we go
((shouting))
331. YM: GO GO!
((shouting and cheering))
332. M: it came out
333. YM: what came out?
334. M: sorry there, it came out (referring to the mic)
(0.7)
335. M: all of us?
336. YM: go to the back
337. M: no wayyy! NO WAY! Nai, there we go, there we go
338. YM: hai look they touching
339. M: they touching the ground, they touching the ground!
((shouting and cheering))
340. M: well done Emmanuel, WELL DONE!! EMMANUEL! (0.3) that was brilliant.
341. YM: here we go, here we go! GO GO GOO
342. M: Emmanuel, you had to take more!!!
343. YM: but then who's going to bring the boxes back?
344. YM: try like this it's much easier, like that, try like that
345. M: come I try
346. YM: just hop with one foot
347. YM: go, you go
348. YM: you carry one person
349. M: lemme try
350. YM: you can't, you can't, only when you get there
351. M: someone
352. YM: me
353. M: come come
354. YM: are you helping us?
355. YM: hey Matt, are you listening to music?
356. M: no it's the recording thing

357. YM: so you gonna rap?
358. M: mm, ja it's fine
359. YM: there we go there we go there we go (in the background)
360. YM: yoh yoh yoh yoh
((shouting and cheering))
361. M: there you go
362. YM: I missed it
363. M: don't lie
364. YM: jaaaane
365. YM: yoh Darren
366. M: () show it, yoh don't even show it, don't give me a proper hug
((shouting and cheering))
367. M: don't even show it. You know I wanted to ask you so many times but I'm scared you'll say no. (0.3) would you say no? so you don't wanna be my girlfriend? () I'm really really happy now. (0.3) now don't forget I'm your boyfriend. I'm gonna cry
368. YM: cooome on ladies
((shouting and cheering))
((laughter))
369. YM: what am I supposed to do with this?
370. M: YOOOOH
371. YM: yoh I pulled a muscle
372. YM: () team is about to come in second place
373. YM: yeaaaah
374. M: guys guys guys guys, back up back up
((clapping))
375. M: PEBBLES!! (0.2) sorry for that
376. YM: okay guys there are two ping pong balls in the middle, the first team to have someone come and take the ball, with the box at your feet ()
377. M: I got it, I got it, I got it
((shouting and cheering))
378. M: okay now it's recording. Can I make more than one recording?
379. R: Ya, we'll just add it [
380. YM: [try and keep it on this side, else it's going to go against your body cos the more [

381. M: [ja
382. YM: when you put it in your pocket. Keep it like that
383. M: it is like that
384. YM: is it like that?
385. M: Mm
386. YM: so is it coming out here the whole time?
387. M: ja. If it does come out, must I just press the record button again
388. YM: press the record button again, it will record every time, when we listen to it
we'll know
389. M: okay
390. YM: guys listen up
391. M: thank you
392. YM: so we're going to have a bit of a race
393. M: Gabriel!
394. YM: can I ask [
395. M: [is yours fine?
396. YM: huh?
397. M: is your recording fine?
398. YM: ja see here
399. M: is it still working?
400. YM: lemme check
401. M: okay yours is still recording, mine is stopping the whole time
402. YM: is it?
403. M: jaa
404. YM: okay actually, each group ()
405. YM: is this the first row guys?
406. YM: is it?
407. M: who doesn't want to do an activity here?
408. YM: can each group
409. M: I want someone to keep this thing (0.3) do you wanna be famous?
410. YM: huh?
411. YM: can each person get a chair there?
412. M: that's my blanket
413. YM: or like sit or whatever
414. M: the only smart one here

415. YM: make the circle in your group so the second group can make a circle over here with your chairs and the other group over here and the other one over there
416. M: wait, where's my jacket
417. YM: heeey
418. M: uhm, Jade did you see my jacket?
419. YM: this grey one here?
420. M: ja ja, shot my brother (0.2) Thank you, I have an idea.
421. YM: DANIEL!
422. YM: come here, lemme pick you up
423. YM: does everyone have a chair?
424. M: ((sings)) weetbix all night, paaap en vleis
425. YM: () put your chair in a circle, so this is not a circle
((strategizing how to make the chairs tilt over without having it fall))
426. M: can someone hit the pause button here quickly
427. YM: I can beat all of ya'll
((laughter))
428. YM: everybody listen up, so this is what is gonna happen, so so can you all put your chair like this? Can everybody hold your chair like this at at the handle
429. M: ((mimicking a song))
430. YM: so what's gonna happen now is, you need to walk around, your, the the whole circle, and the chair can not, like fall like this.
((commotion))
431. YM: you need to somehow, ja s you need to somehow keep it like this and everybody needs to make it around back there to their chairs, so you guys somehow need to move around
432. M: oh
433. YM: and touch each chair as you move around
434. M: just keep it like that
435. YM: buuut, so now no two people can touch a chair at the exact same time
436. YM: yoh
437. M: guys, look here, let's escalate this
438. YM: no two people can touch the chair at the exact same time, so you guys must ()
439. YM: you must let go on 1,2,3
440. YM: I'm gonna give you guys five minutes to plan

441. M: wait guys, guys, look here, look here, guys, what Paul said, 1,2,3 then you shift to the next one
442. YM: can't we make this a bit closer?
443. M: andiyaaaz, I can speak Xhosa
444. YM: guys just just just
445. YM: which direction am I going?
446. M: one direction, Zayn Malik, he meant the other one
447. YM: 1,2,3 go 1,2,3 go
448. M: ((sings)) hit the floor don't stop hey, don't stop hey, don't stop hey, running man on that beat, running man on that beat, running man on that beat said, do your dance, do your dance, do your dance hey, you ugly, you your daddy's son. I'm joking, don't you know this song.
((laughter))
449. YM: is it on your phone?
450. M: Juju on that beat, Juju on that beat (0.3) what grade are you? What grade are you?
451. YM: 7
452. YM: I'm gonna go 1,2,3 go
453. M: exactly
454. YM: look here
455. YM: uhm, just focus on my counting
456. M: just 1,2,3 then go to the left or to the right?
457. YM: no we're going that way
458. M: so, we going clockwise, anticlockwise,
459. YM: ja you get it
460. M: anticlockwise
461. YM: okay cool are you guys ready?
462. M: look here, 1
463. YM: what was the move?
464. M: wait, make a, give a practice run quickly, everyone focus
465. YM: 1,2,3 go!
466. YM: waaait I'm not ready!
467. M: two people can't touch one chair (0.3) guys when you hear 3 go to the next chair
468. YM: okay we're about to start, are you all playing? (0.3) are you guys ready?

469. YM: YES
470. YM: in 3,2,1 start
471. M: 1 (0.5) count to 3, count to 3
472. YM: 1,2,3 go! 1,2, oiinii
473. YM: yoh people are messing up
474. M: 1,2
475. YM: look here just focus on the chair in front of you
476. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go
477. YM: ahhh it's gone
478. YM: 1,2,3 go
479. YM: goooo
480. YM: ha ah you ()
481. YM: done
482. M: yohhhh
483. YM: 1,2,3 go, 1,2,3 go
484. M: ((laughs))
((shouting))
485. M: guys guys just focus
486. YM: focus on the one in front of you!
487. YM: don't waste my time, just look in front of you. 1,2,3 go!!
488. M: go!
489. YM: 1
490. M: sorry
491. YM: wait for everyone's chair to go
492. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go
((shouting))
493. YM: 1,2,3 go 1,2,3 go 1,2,3 go
((shouting))
494. YM: let' use one hand
495. YM: one hand
496. YM: and the other hand must be behind you
497. YM: ja the other hand
498. M: 1,2,3 go
499. YM: 1,2,3 go
500. YM: are you touching the other chair?

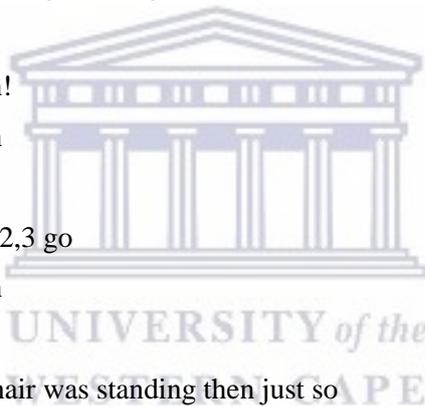
501. YM: no my hand is here
502. YM: one hand
503. M: look here, look here, the guy
504. YM: 1,2,3 go 1,2,3 go
505. YM: you use only one hand
506. YM: 1,2,3 go 1,2
(laughter)
507. M: look here, let me see your back up plan, let me see it happen () here
508. YM: just use one hand
509. M: not too low
510. YM: why must you do that??
511. YM: 1,2,3 go
512. YM: no wait!
513. YM: oh my word
514. YM: hold your chair
515. M: 1,2,3 go! 1,2,3 go 1,2,3 go ahhh
516. YM: ()
517. M: nai don't push the chair forward
(shouting)
518. YM: come on guys
519. YM: 1,2,3 go
520. YM: 1,2,3 go 1,2,3 go 1,2,3 go
521. YM: this chair is down
522. YM: what chair is down? What chair is down?
523. YM: see no one is touching this one
524. YM: you go that way
525. YM: 1,2,3 go
526. M: ooh myyy gaard
527. YM: () close
528. M: come we the pebbles man (0.3) why you using two hands??
529. YM: who's using two hands?
530. M: they using two hands
531. YM: come come
532. YM: 1,2,3 go 1,2,3 go
(shouting)

533. M: everyone focus on the words, focus on the words
534. YM: 1,2,3 go 1,2,3 go
535. YM: slowly, slowly
536. YM: 1,2,3 go
537. YM: slowly, slowly
538. YM: 1,2,3 go 1,2,3 go
539. YM: okay guys
540. YM: wait wait wait
541. YM: guys,
542. M: we making progress, we making progress
543. YM: 1,2,3 go
544. M: ohhh my gaasssh
545. YM: 1,2,3 go 1,2,3 go
546. YM: oh my word
547. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go
((laughter))
548. YM: 1,2,3 go 1,2,3 go
((shouting))
549. YM: yoh
550. M: what the hell??
551. YM: what the chocolate??
552. M: 1,2 3 go 1,2 3 go ahhh
((shouting))
553. YM: you were rushing
554. M: are you counting? My head is light already from this
555. YM: 1,2,3 go 1,2,3 go 1,2,3 go
556. YM: there we go
557. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go, 1,2,3 go 1
((shouting))
558. M: that wasn't my fault, that wasn't my fault
559. YM: ()
560. M: that wasn't my fault
561. YM: you held it like this
562. M: I didn't
563. YM: it's too low

564. YM: not so low
565. YM: 1,2,3 go 1,2,3 go 1,2
((chairs fall over))
566. YM: ohhhh my
567. M: already??
((laughter))
568. YM: 1,2,3 go
569. YM: what the flip?
570. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go
571. YM: aaaah
572. YM: wait
573. M: why?
574. YM: she didn't see
575. YM: 1,2,3 go 1,2,3 go 1,2,3 go
576. YM: oh myyyy
577. M: ohhh myyy gosh ((singing))
578. YM: 1,2,3 go ↑ 1,2,3 go 1,2,3 go 1,2,3 go
579. YM: oohhh
580. YM: ohh my word
581. YM: get out the waaay
582. M: hit dem folks don't stop ((singing))
583. YM: guys guys, can I suggest something, can I suggest? Don't you wanna ()
584. YM: what?
585. YM: put it over here
586. YM: can I come through? Sorry
587. YM: yeah come through
588. YM: guys () see if you can keep all the chairs standing like, like this
589. YM: ja
590. YM: we need another chair, another chair
591. YM: focus
592. M: negative
593. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go 1,2,
594. YM: woaaah
595. M: ((laughs)) one woah?
596. YM: nooo man

597. M: one woaaah? ((laughs)) you count one and you woaaah
598. YM: lekker jy
599. M: lekker jyy
600. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go
601. YM: what the flip??
602. YM: 1,2,3 go
603. YM: oh my word
604. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go
((shouting))
605. M: ((laughs)) that's a () you like yoh mybru
606. YM: you funny
607. YM: 1,2,3 go 1,2,3 go 1,2,3 go 1,2,3 go [
608. YM: [guys we can do this [
609. YM: [1,2,3 go
610. M: look at this
611. YM: 1,2,3 go 1,2,3 go
((chairs fall over))
612. YM: ohhhh
613. YM: oh my gosh
614. YM: put the chairs closer, closer
615. M: ()
616. YM: ooh my word
617. M: oh my gash
618. YM: 1,2,3 go
go
619. YM: wait
620. M: wah, sorry there
621. YM: wait wait
622. YM: I caught it
623. YM: wait
624. YM: 1,2,3 go 1,2,3 go 1,2,3 go
625. YM: wait
626. M: ((laughs))
627. YM: 1,2,3 go
628. YM: here's people over there

629. YM: 1,2,3 go
((chairs fall))
630. M: why did you say go??
631. YM: you said ()
632. YM: keep going, did they finish it?
633. YM: COME BRA!
634. YM: 1,2,3 go 1,2,3 go
635. YM: sorry guys stop
636. YM: what THE
637. YM: nai man
638. YM: wait
639. M: I will cut you
640. YM: ((laughs))
641. YM: 1,2,3 go 1,2,3 go 1,2,3 go
642. M: sorry
643. YM: slow down!
644. YM: slow down
645. M: JY
646. YM: 1,2,3 go 1,2,3 go
647. YM: slow down
648. YM: 1,2,3 go
649. AnF: yoh that chair was standing then just so
650. M: ((laughs))
651. YM: 1,2,3 go 1,2,3 go 1,2,3 go
652. YM: jirrreee
653. YM: 1,2,3 go 1,2,3 go
654. M: war right
655. YM: one, one ()
656. YM: one more
657. YM: one more, one more
658. YM: 1,2,3 go
659. YM: ((screaming))
660. M: ohhhh yeah
661. YM: well done everyone



662. M: come to pebbles, come to () wellll done, well done, say well done to pebbles.
Yes I'm happy now, I'm very happy indeed. I'm so happy, I'm happy. Nai
(laughs))
663. YM: ((laughs))
664. M: I'm happy [
665. YM: [since a long time ago
666. M: just hug me now, hug me now. I take hugs only, come here. COOME HERE
(commotion))
667. M: uhm, Paul, Paul, what did they say about last place?
668. YM: ask Joshua
669. YM: () guys, can you look at me?
670. M: last ()
671. YM: uhm can you guuuy, take off your shoes and get on the blanket
672. M: I have to keep my shoes on for all your safety guys
673. YM: () your socks
674. M: don't smell my shoes you will die
675. YM: ((laughs)))
676. YM: look at him, he has different pairs of socks on
677. M: yooohh, I'll klap you. Ha ah, it's the socks, look
678. YM: () safety
679. YM: yoh this is the first time I'm seeing all the youth wear, like everyone has the
same pair
680. M: ja I forgot my () tonight (0.3) Yes, yes, yes, yes
681. YM: now you mess it up
682. M: yes yes yes yes yes ((laughs)) yes yes yes yes, just jumping I'm just jumping.
Yes
683. YM: whoooooo
684. YM: SpongeBob
685. M: oh yeaah, ohh my gash you finally here
686. YM: spot the socks there
(laughter))
687. M: about that smell though, I know mine will stink but it doesn't stink like that
688. YM: eier
689. M: my stank, don't stank like that
690. YM: voete

691. YM: voete yes
692. YM: voeete
693. M: my feet stink but it don't stink like this, I know my stink
694. YM: I know my stink
695. M: I know my stink
696. YM: mine don't stink bra
697. M: it's like an aromat smell
(laughter))
698. M: imagine
699. YM: yohhhh
700. YM: ()
701. M: we don't care anymore (0.3) I don't even know your name
702. YM: well done, well done, well done
703. YM: look at this bra
704. YM: it was you, you touched me
705. M: ((laughs))
706. YM: yoh
707. YM: well done guys
708. YM: well done to Matthew's group
709. YM: see, see
710. M: that's my blanket there behind behind you, hold me back, hold me back, hold me back, hold me back
(laughter))
711. M: why you take so long to hold me back? Fairbairn children
712. YM: yoh
713. M: are you going to Fairbairn? are you going to Fairbairn?
714. YM: probably
715. M: ((laughs)) yoh you have a sad life my friend
716. YM: why?
717. M: you going to Fairbairn ((laughs))
718. YM: nai bra, I don't wanna ()
719. YM: you play for ()
720. M: you play for () sies, you see I'm not there so you know it's not me
721. YM: hai shame guys
722. YM: what sport do you play mybru?

723. M: I play rugby
724. YM: what club?
725. M: I play for school
726. YM: and you don't wanna play for a club?
727. M: huh?
728. YM: don't you wanna play for a club?
729. M: I'm fine with school
730. YM: huh?
731. M: I'm fine with school
732. YM: why?
733. M: school's enough
734. YM: what school do you go to?
735. M: J.G Meiring
736. YM: can everybody look at me
737. M: it's the best there are you mad? If you play rugby there then
738. YM: in this direction
739. M: if you play rugby then they don't care what you do
740. YM: what you do or what?
741. M: like if you, you in the first team and the second team you boss
742. YM: these guys their voete
743. YM: everyone, guys
744. M: I wanna put my shoes back on, I feel uncomfortable
745. YM: can you put the music down
746. M: say what now?
747. YM: what?
748. M: oh no you didn't, oh yes you did
749. YM: so the boot that I asked
750. M: I'm recording you
751. YM: you touching me
752. M: oh my gaaard
753. YM: I smell more than feet smell bra
754. YM: all you smell is voete
755. YM: sies!
756. M: ew I touched her nostril!
757. YM: ewww

758. M: something came out
759. YM: okay this is a bonus round
760. YM: aiii
761. M: jy
762. YM: why's your hand so wet?
763. M: cos it went in her nose
(laughter)
764. M: I felt some, something come out there. I felt
765. YM: did the spider go up her nose?
766. M: and her arm but like
767. YM: just come let's do it
768. M: you see, you feel how wet it is?
769. YM: aaah jy, jy
770. M: don't try with me
771. YM: ay
772. YM: I think we must get on the blanket
773. YM: yoh
774. M: I should have worn my pink socks (0.3) you never heard that, you never heard
that
(laughter)
775. YM: okay cool, for the, for everyone that is part of that
776. YM: I'm glad I didn't bring my blanket
777. YM: () on the blanket
778. M: you so washing my blanket, just saying
779. YM: is this your blanket?
780. M: nai that's () washing my blanket, that's my blanket
781. YM: yoh
782. YM: roll it
783. M: don't be stingy with the chips hey
784. YM: okay so for those of you who are on the blanket
(laughter)
785. YM: whooo
786. YM: so those of you now who are on the blanket, can you look at me?
787. YM: come

788. YM: those of you that are on the blanket, guys what I need you to do is get on the blanket
789. M: jaaar
((laughter))
790. YM: guys
791. YM: wait
792. YM: you just push him
((laughter))
793. YM: you must turn the blanket over to the other side
794. M: are you mad? ((laughs))
795. YM: focus, focus
((hyperventilating sounds))
796. M: yohhh ((laughs))
797. YM: you have to somehow turn it over to the other side
((laughter))
798. M: ((singing)) you need to cut it
799. YM: look at this laatie, yoh
800. M: now she's like *poop* (0.3) someone farted are you mad
801. YM: it wasn't me
802. M: it's one of you two, noo, it's one of them, one of them that moved ((laughs))
It's called () ((laughs))
803. YM: the smell's gone bra
804. YM: so do we just like have to move it like?
805. YM: we must flip it over to the other side
806. M: wait I wanna hear
807. YM: oh, wait, okay
808. M: just like, just like walk it over
809. YM: ja ja
810. YM: come on guys , try man
811. M: wait I know what to do, wait
812. YM: hold this down, step on here
813. YM: nice and easy
814. YM: come on guys just take it easy
815. M: yoh but that fart was erg though
816. YM: smelt like cabbage bredie

817. M: ((laughs))
818. YM: Darrreen
819. YM: Daaaarreeeen
820. M: alright
((laughter))
821. YM: nai it stinks again
822. YM: uhm
823. M: ((laughs))
824. YM: guys you must, focus focus
825. M: at times like this I wish my nose was blocked again
((laughter))
826. YM: () the longest
827. M: I need nose (pliers) by now
828. YM: yohhh
829. M: need nose (pliers) and that
830. YM: everyone at the back
831. YM: guys come we help, help out
832. YM: have fun okay (0.3) we just pull
833. YM: the girls are a lot like you guys, I don't even understand
834. M: like Paul, Paul, feet stink, feet stick, feet stick brrr aah ((laughs))
835. YM: what are we doing guys?
836. YM: sooo
837. M: ((sings)) I got feet on the blanket
838. YM: phakile me, phakile
839. M: it's so bad I wanna spank it
((laughter))
840. YM: so what what must we do?
841. M: I wanna touch it, but I don't wanna touch it anymore
842. YM: pretty feet
843. M: negative ((laughs))
844. YM: ((laughs)) negative
845. M: negative, negative
846. YM: okay look, don't go on
847. M: ()
848. YM: okay you three, stay off, stay off, the three of you

849. M: it's them that the smell, they are very sad
850. YM: why you picking it up?
851. YM: haibo, what are you
852. M: Oh myyy gaaash, unless you
853. YM: LISTEN
854. M: unless you jump super high, and then we just gonna like flip it over and then you have to like (0.3) I doubt anyone can do it that fast, ((laughs)) or that high
855. YM: guys!
856. M: like a
857. YM: what can we do?! Focus, uhm, okay, what is happening right now?
858. M: why are we first? Why are we first?
859. YM: cos we won
860. M: why we first? (0.2) I'm so sorry I dunno what we doing, no no bra, I gotta headache
861. YM: pull here
862. M: oh thank God (0.3) why we first?
863. YM: can you focus?
864. M: JYYYYY focus
865. YM: don't shout man, don't shout
866. M: (I express what I feel)
867. YM: I don't think we can anyway cos the others are just looking at us like
868. M: guys guys guys, pay attention please the pebbles are
869. YM: put your shoes back on
870. YM: put your shoes back on
871. M: ja I want my shoes bra, I want my shoe
872. YM: uhm
873. M: ja my feet don't stink I wonder what's wrong with you
874. YM: ()
875. M: feet stink, feet stink, feet stink brrr ah
((laughter))
876. M: that's the worst thing I've ever smelt in my life
877. YM: okay can you guys have a seat on the floor, in front of me here please or on a chair if you wanna sit on a chair, that's fine as well
878. YM: all of us or just the people that were?
879. YM: everybody, everybody, the blankets, you can fold it up

880. YM: I think he can fold it up
881. M: Craig just likes the smell man
882. YM: yoh, I never
883. M: I never smelt anything that bad before in my life
884. YM: Gabriel yoh
885. M: ((laughs))
886. YM: now I've got a headache
887. YM: you know how we were laughing
888. YM: I don't know what caused this headache
889. M: nai it's the smell, it's definitely the smell bra, it gave me a headache also
890. YM: how do you get the bonus point?
891. M: smelling frisky
892. YM: but then what do you do in that game? (0.3) this you see, yoh, making up their own
893. YM: how did you survive?
((laughter))
894. YM: I got a headache now bra
895. YM: Matthew, how was your week then bru?
896. M: tiring, I was at home the whole time
897. YM: is it
898. M: and I was with my grandma so ja tiring ((laughs))
899. YM: I understand
900. M: how was your test though?
901. YM: how was? Me and, we we wrote English [
902. M: [physical science
903. YM: nai, physics was today
904. M: do you write physics? Are you insane?
905. YM: yoh, we are not the suicide squad
((laughter))
906. YM: are you?
907. M: nai I was, I was the suicide squad last year, I took physics and pure maths and I was like, and accounting
908. YM: can you guys move closer please, move closer
909. M: too much maths for my life
910. YM: oh my

911. M: oh my daisy
912. YM: can you come closer
913. M: ((sings)) the closer I get to you, (maddest love) closer
914. YM: ja bra, like that's suicide squad there
915. M: ()
916. YM: ja we know
((laughter))
917. M: really Darry? ((laughs)) why is no one folding my blanket?
918. YM: okay cool can you all listen up quickly, alright, okay cool just to hear from you guys quickly, what did you guys think of, let's talk about the first game, what did you guys think about the first game, what did you
919. M: pull strong
920. YM: learn from it or is there something that you, or lemme ask this, what was difficult about the first game, what was, did you find difficult about it, the first game?
921. M: strategies
922. YM: organising our teams to get to the other side
923. M: the boxes
924. YM: stop stealing my answers ((laughs))
925. M: ah, I hurt my elbow now
926. YM: okay can you guys raise your hand so that cos there's people like talking on this side and
927. YM: sorry
928. YM: and there was people stealing my (boards)
((laughter))
929. YM: please don't steal the (boards), are you presenting to us Nathan?
930. YM: I think, I think in between strategizing and executing it can sometimes be a big
931. YM: mmm
932. YM: like in your mind this is a good idea and then start seeing it in practice
((laughs)) and you like it's not a good idea
933. M: negative
934. YM: that's true as well
935. YM: and having to think on your feet, literally
((laughter))

936. YM: thinking on your feet, uhm did anybody notice, did anybody notice that the boxes were different for each group
937. YM: ja
938. YM: therefore it was an advantage, or it looked like an advantage for one group cos they would just put their feet in and then walk, who noticed that?
939. YM: ja
940. YM: so I purposefully made it that way or I didn't purposefully make it that way, I never had three of the same boxes so I just came up with a cool lesson that you guys could learn from but the point I wanted to make is, it was possible in all three ways, it was just about how you guys used what you had, it's like in the same way in life you you will never have the same, exact same circumstances as as the next person but it's all about how you use what you've got so that generally you could either as a group just like complain or moan about the fact that one group has an advantage cos their box is this way and your box is this way and in the same way life, like a lot of times you can envy other people, or someone else and say if I was like that person, or if I had that gifting or if
941. YM: Matthew ((whispers))
((laughter))
942. M: yoh, awkward
943. YM: so like if I was, so like in the same way, we can like envy people, or their gifts or their talents cos they got something that we think we want, uhm, or you feel like you can't do something cos that person has what it takes to, or they've got this, uhm but in reality it's up to you to use what you have and God has given us each different skills and different abilities and different gifting's and it's all about how you use what you have and so you have the choice of either complaining what you have or what you can't do and look at other people and what they can do uhm, and then make yourself feel like you can't do anything or you look at what you've got and you use what you got to your best, cos all three groups made it and what looked like the one group would just put their feet in, it it should have been easier for that group but the other group ended up winning first uhm cos they had other things that they could have used, uhm so that's the first game
944. M: ((whispers)) here we go ()
945. YM: what did you guys think about the second game?

946. YM: the significance is ()
947. M: I got a injury
948. YM: trust the person next to you
(laughter)
949. M: why?
950. YM: I meant, he means behind you as in the next person
951. YM: next person
952. YM: we understand you bra
(laughter)
953. YM: anybody else?
954. M: don't hold the chair to low
955. YM: communication is key
956. M: ohhh
957. YM: heeey
(laughter)
958. M: Erasmus!!
959. YM: guys, communication
960. M: ((laughs))
961. YM: what I noticed is Matthew's team like did it once and then did it twice just using one hand and like the second time and the third time you just kept it standing and kept it up
962. M: aii, why?
963. YM: but uhm, what was difficult for you like with their group and the rest was still, when they saw they were doing the same thing that the other groups were doing but when they saw they stopped and then waited to see if everyone got a sturdy hold on their chair then they moved. So they looked like they were going slower cos you guys were like trying to be quick and everyone was moving fast and like nobody is checking to see if like the other person's got their chair so now then the person drops it and you getting frustrated with that person
(laughter)
964. YM: but you were not really thinking about each other you just like we need to do this quickly whereas Matthew's group slowed down, made sure that everybody's got it and then switched
965. YM: again strategy and execution

966. YM: exactly
967. M: mm mm
968. YM: that's also something to think about cos a lot of the times when you in a team and doing something, just because you know what you doing you feel like you're ahead, sometimes you move to fast and you don't think about the other people in the team, your whole ends up () and you get frustrated cos you feel like but I know what I'm doing but you not being considerate of the other people in your group. Does that make sense?
969. YM: mmm
970. M: it makes sense
971. YM: so that was that game, I had another game but obviously some peoples feet were
(laughter)
972. YM: gas boy
973. M: that's like an understatement bra
974. YM: yohhh
975. M: () in my garden
976. YM: who's blanket is that up there?
977. M: they can ma keep this blanket
978. YM: yoh
979. M: jik bru
980. YM: Joshua and Paul's going to burn their blanket
(laughter)
981. YM: I'm glad I didn't bring a blanket
982. YM: is that your blanket?
983. M: nai it's my Shrek blanket
984. YM: throw it away
985. M: it's my Shrek blanket, whoo damn
986. YM: but if you guys
987. M: why would you bring something we didn't use
988. KaR: but if you guys wanna know how it would have been done uhm,
989. M: oh no
990. YM: just for like interest's sake, if like everybody squeezed towards a certain corner
991. M: yoh look that the () right at the back

992. YM: but if everyone's up in one corner then you would just like turn it over like this and then somebody would try and stand here and then turn it more over and then people would try to stand there and eventually you turn the whole thing over
993. YM: okay coool
994. YM: so the game is possible, all these games are possible to get done
995. M: dude this ()
996. YM: you just needed to think and plan and be considerate of your whole team, so that was the night
997. YM: that was good
998. YM: uhuh
(clapping)
999. M: what a boysh, what a boysh
1000. YM: so guys, let's close our eyes and ()
(laughter)
1001. M: oh my gaaash
1002. YM: ((praying)) Father God, uhm, we thank you for the awesome night we had Lord, uh, and I thank you for each and every person that is here Father God, I thank you that'll be with each and every person and the different gifting's you've given them and the different skill you've given each person and a purpose Father God, you designed them the way they are for a reason Father God and you put them in the family that they in, the circumstances that they in for a reason Father God, Lord I just pray that you will just continue to love on them Father God and uhm, I pray that they would seek you more Father God and as they try to find their purpose Lord I just pray that they will look to you Father God to find their purpose Father God, I pray that they will not envy other people or will not look at other people God but they will look to You Father God so you can show them what you've put inside them Father God cos each of them have something special Father God that makes them who they are Lord, uhm, Lord I pray that uhm, they would have an amazing weekend and an amazing week ahead until next week Friday and jaa I pray that they would just love you and that You would love them and that they will feel Your love Father God and not just in a kind of, up in the air kind of love but they can actually feel Your love, like feel it in their hearts. I pray this in the name of Jesus, Amen.
1003. YM: Amen

1004. YM: thank you guys, dismissed ((laughs))
1005. YM: announcements very quickly
1006. YM: announcements, announcements
1007. YM: Sunday morning, those of you who are keen to, keen to help out with the expression wall, expression section thing in church uhm, I don't know if you guys gave your numbers and your names to Ilze and Calvin them, but if you can be here at 8 o' clock on Sunday morning that will be appreciated and then the other thing is that we don't have youth cos cos we all are on that side on Sunday and uhm Matthew Campher there's church on Sunday morning
1008. M: yes
((laughter))
1009. M: yes, I'll make sure I'm not in Lavis
1010. YM: cos cos Matthew only knows where church is on Friday night
1011. M: I'm sorry there's no, there's no, I know you miss me, you always miss me but I'm sorry there's no His People in Lavis
1012. YM: I didn't speak to you sorry
1013. YM: also
((commotion))
1014. YM: kyk hie Clint
((laughter))
1015. M: when last
1016. YM: can Matthew come speak to me, Matthew
1017. YM: so we can take your names and stuff
1018. YM: we a team, we a team
1019. YM: Matthew, Matthew man Matthew
1020. M: I'm here, I'm here ja I'm Matthew
1021. YM: oh I said
1022. M: I'm recording you, you can't be rude
1023. YM: N
1024. M: ((laughs))
1025. YM: so physics
1026. M: physics ohh, maths accounting [
1027. YM: [so all the [
1028. M: [geo
1029. YM: geography, ohh you take geography, you gotta (bounce back)

1030. M: geography
1031. YM: ja people told me geo was
1032. YM: it's because
1033. YM: I don't like the mam but the mam put in questions from past papers hey, from final papers and she used them (), the memo's answers are retarded
1034. M: ((singing)) let's get retarded in here
1035. YM: no it' right but I never say you wrong
1036. YM: wait a minute, what kind of
1037. YM: some Christian ()
((laughter))
1038. YM: what time do you get to school to start with your paper?
1039. YM: what time
1040. YM: uh normal time, we got there and then we wrote there from 8 o' clock til 11 o'clock of paper one, then we had a break and the quarter to
1041. M: talk
1042. YM: then quarter to 12 til quarter past 1 we did paper two
1043. YM: we finish like after 3
1044. M: uh nah
1045. YM: nai but I'm sure you did well man
1046. YM: nai I did well, I did, I did decent overall but like ja
1047. M: I'm secretly interviewing you
1048. YM: huh what happened here?
1049. YM: mommy life happened
1050. M: I'm secretly interviewing you
1051. YM: one of the leaders, nah I wanted to say
1052. M: it's called ()
1053. YM: Hiiii
1054. M: I'm secretly interviewing you
1055. YM: no man like I told you
1056. M: Salaam Alaikum
1057. YM: helloooo
1058. YM: what you getting everybody to ()
((laughter))
1059. M: this is why she goes to Fair, never mind, you's all go to Fairbairn
1060. YM: I'm also there

1061. M: that's why I cut my sentence cos I know you gonna klap me ((whistles))
1062. YM: 1 2 3 4 5 6 7 8 9 10 11
1063. M: me? I'm not there, I'm not there I'm not
1064. YM: Matthew Parsons () get bowled
1065. M: my name Campher, it's called team Matthew for a reason
1066. YM: 9 10 11 12
1067. M: now wait let us count
1068. YM: 1 2 3 4 5 6 7 8 9 10 11
1069. M: yoh you's, you's are suma professional when I leave jong
1070. YM: come play there
1071. M: on what team?
1072. YM: () if you lose you out automatically
1073. M: okay
1074. YM: 3-2, 1 more
1075. YM: 3-3
1076. M: Salaam Alaikum, hufr?
1077. YM: 4-3
1078. YM: it's 4-4 I mean 3-3
1079. YM: no it's 4-3 hai, nooo
1080. M: now it's 4-4
1081. YM: 4-4 yes
1082. M: 5-4
1083. YM: nai you can't do double touch
1084. M: that was a very short fight for serve
1085. YM: what does fight for serve mean?
1086. M: you fight to see who serves first, if you have more points you have the advantage. One love (0.3) two love. he serve, he serve
1087. YM: you next hey
1088. M: ja he serve
1089. YM: oh did he serve?
1090. M: ((singing)) be the norm, we will not bow down, bow only to the Holy One (0.2)
if it be the norm, what was that wena what was that?
1091. YM: I don't know
1092. M: 3-0
1093. YM: 3-1

1094. M: oh, 3-1 (0.3) 4-1
1095. YM: we can finish him (0.3) finish
1096. M: ((laughs)) 4-2, 4-2 I saved it by that (0.2) 5
1097. YM: 3
1098. M: ja 5-3 (0.3) 4, 4
1099. YM: we need to put you on to cover that team
1100. YM: waaait
1101. YM: 4-4
1102. M: I actually agree with her
1103. YM: thaaank youu
1104. M: for that,
1105. YM: I win
1106. M: ja you win
1107. YM: () please, I love you but just give it to me
1108. YM: you love him? You love him? You love him?
1109. M: ((singing)) akhekho akhekho
1110. YM: whhooo sorry
1111. M: are you okay?
1112. YM: yoh
1113. M: are you okay?
1114. YM: yoh man
1115. M: sorry about that (0.3) aah ah it's there, it's there, it's there (0.3) it's in the runway, it's on the runway
1116. YM: () my phone
1117. M: here you go
1118. YM: what's the score
1119. M: one love (0.2) haa, 1-1
1120. YM: what's it now?
1121. M: 1-1 (0.3) that's obstruction and you know it
1122. YM: ha ah
1123. M: that is obstruction
1124. YM: no man
1125. M: can you guys () please, okay 2-1, okay it's fine 2-1 (0.5) 2-2
1126. YM: yoh
1127. M: it's my first serve

1128. YM: what's the score?
1129. M: huh? It's 2-2 (0.3) 3-2, it's still my serve
1130. YM: no
1131. M: NEXT (0.2) NEXT, safe, fight for serve (0.3) thank you
1132. YM: thank you
1133. M: fight for serve, you fight to see who serves first, you can't serve with the ball
so you serve with your hand (0.3) your serve
1134. YM: nani
1135. M: one love
1136. YM: idiots nuh
1137. M: thank you, two love (0.5) three love (0.3) four love
1138. YM: I wasn't ready
1139. M: okay (0.4) four love, your serve
1140. YM: yohhh
1141. YM: ja by next year, NEXT YEAR
1142. YM: nai Kayleigh
1143. M: 4-1
1144. YM: next year ()
1145. M: 4-2
1146. YM: I'm gonna beat you, beat you, ja 4-3
1147. M: it's the first serve, it's the first serve it doesn't count
1148. YM: hai no
1149. M: it's the first serve, I play ping pong
1150. YM: no
1151. M: I play, what (0.2) the first serve doesn't count if you serve second time junk it's
their point, the second time you serve not the first time you serve, this is still
my first serve
1152. YM: no man
1153. M: 5 up, fight for serve (0.3) it's fight for serve
1154. YM: it's like fight for serve all the time
1155. YM: yoh nai man
1156. M: one love
1157. YM: no but then it look like
1158. M: 1-1
1159. YM: ahhh no man

1160. M: 2-1 (0.3) my turn
1161. YM: are you stupid?
1162. M: 3-3
1163. YM: not that
1164. M: ahh, 5-3 hey
1165. YM: are you maaad?
1166. YM: I'm going like, I'm going like, I'm going 60
1167. YM: you standing here anyway, I was like nai go faster
1168. YM: 80?
1169. M: I think so
1170. YM: uhh
1171. G when last did you check?
1172. M: now now, is your one still recording? Are you sure Gab? Cos this thing creeps up on you
1173. YM: uh,
1174. YM: no I never, I swear
1175. M: you did ((laughs))
1176. YM: I wanted to warn you bra, don't be mad
1177. M: ((laughs)) ja ne
1178. YM: sorry
1179. M: nai, I don't care about my shoes (0.7) do you wanna wear this thing for a while? I'm sick of this thing can someone else wear it? It it records everything everyone is saying like this, wanna try? Do you want to?
1180. YM: what?
1181. M: a recorder, it records everything everyone's saying ((laughs)) (0.10) I know ja
1182. YM: you ()
1183. M: you okay? (0.5) I'm wired, I'm on the movies, I'm gonna be famous
1184. YM: yoh
1185. YM: nai man
1186. M: Jordan
1187. YM: I thought you love rugby man
1188. M: ((laughs))
1189. YM: I thought you love rugby
1190. YM: how does he keep getting the ball?
1191. M: ((laughs)) huh?

1192. YM: do you know () Cassie?
1193. M: what?
1194. YM: huh? Do you know () Cassie?
1195. M: ja, why? Tell me now
1196. YM: nai just asking
1197. M: why's there a goal player with? I mean ace
(laughter)
1198. YM: what?
1199. M: ((laughs)) why you running man? (1.00) what the hell?
1200. YM: yoeh yoeh yoeh
1201. YM: wow
1202. M: you are superstaaarz
1203. YM: hah
1204. M: that's super strikers bra
1205. YM: what?
1206. M: super strikers, then you get Zoey (0.3) move away from my girl though (0.3)
what?
1207. YM: hey! Dude
1208. M: no keep going, this thing even came off the clip, wait. Guys please
1209. YM: I'm really sorry bra
1210. M: nai it's not mine, you must say sorry to them
1211. YM: to who?
1212. M: to the people who own it
1213. YM: who are the people who own it?
1214. M: I wish I knew, you did it on purpose
1215. YM: nai it's the first time I'm actually feeling sorry
1216. YM: naaaai
1217. M: ((laughs)) that's called body play my boy
1218. YM: what are they, what are they doing inside?
1219. M: they doing things
1220. YM: what?
1221. M: they doing things, they playing ping pong, playing music, making jokes. Salaam
Alaikum what?
1222. YM: it doesn't smell nice in here
1223. M: what?

1224. YM: it doesn't smell nice in here
1225. M: it does smell like you
1226. YM: get me some water, get me some water
1227. YM: you gonna get slapped one day
1228. M: mm
1229. YM: can you go pour me some water?
1230. M: I think everyone should just go with it, mm, I don't even know where the cups are ((beatboxing)) don't do that in a church please, don't do that, don't do that, don't do thaaat ((whispers)) don't do that, don't do that (0.3) I don't even know what I don't even know ((beatboxing))
1231. YM: Matthew, Jordan
1232. YM: shot dude, much appreciated guys
1233. M: Gabs
1234. YM: shot brother
1235. YM: anytime



Appendix E

Black Female 1 Transcription – N1 City

Transcription key: R (Researcher); YM: (Youth Member); K (Youth Member holding the recorder); YL (Youth Leader); (()) nonverbal paralinguistic cues; [interrupting; (RT) raising tone; (LT) lowering tone; ↑ pitch register shifts upwards; ↓pitch register shifts downwards; (.) short pause; (...) long pause; (N) noise from the crowd; CAPS shouting; [] guess at unclear word

1. YM: Thanks for this welcome urhmm alot of you guys didn't actually pick up urhmm so I couldn't actually welcome you but if I could not welcome you then welcome to Amped youth urhmm this is actually the first of these welcomes that anybody's ever done, I don't think anybody's ever done this normal welcome they just it's just way too boring I mean its just (N) [] So ja awesome welcome (N) (M-5)
2. YL: Give it up one more time for (RT) Matthew Parsons, shhhh why are you guys so far away from me come closer (N) closer (RT) (N) how are you guys doing did you enjoy that (N) [] ooh why do I sound like that (N) Let's rate, let us rate Matthew Parsons since he is so confident that he did so well. Did you think that he did rotten, like rotten potatoes? between that and really bad
3. YL: nai he was good (N)
4. YL: how good was he?
5. YL: very good
6. K: it was original
7. YL: How do you feel anyway (RT) are you guys [] (N) it's echoey, I don't like it (N) how am supposed to MC with this [] How are you guys doing (N) [] (N) Oh my word, are you all excited toniiiight?
8. Everyone: yeaah
9. YL: [] SOOO let me ask first are they ready (N). Ladies and gentlemen you have walked into a studio of a lipsyncing battle (N) are you excited (N) wait wait im going to give like I'm giving you an entrance you know whats that (N) can we have a atmosphere uhmm TLC (N) Wait man one of you can switch off the back lights let they have that moment you know (N) the back ones ja I'll tell you if its fine (N) [] again uhmm okay its fine fine thank you so (RT) []. Ladies and gentlemen please help me welcome (.). three [] ladies they got shades on it's about to get shady up in here (N) are you guys excited??? Say yeah
10. Everyone: yeaah

11. YL: say yeaaaah
12. Everyone: yeaaaah
13. YL: So (RT) it's about to go down, our lip sync battle [] we're going to rate these people according to creativity, how well they use their props, if they have props uhmm if they engage you guys if you feel like Joh this is like a real performance we going to rate them according to that, if you don't like who they are we rating them according that, if they a popular person or whatever, I'm kidding, I'm kidding (N) SOOO (RT). Ladies and gentlemen I apologize if I keep going out loud but please help me welcome (...) should I give my own name or do you want me to [] (N) cos that name sucks but okay [] please welcome Destiny's Children (N)
14. YM: haibo DJ
 ((lip-sync battle commences)) (M+5) (isiXhosa song)
 ((lip-sync battle ends))
15. YL: (N) give it up one more time for, what's that, no, what's the group? No man let's give them South African names, they're not Destiny's Children urhmm ah I forgot who they are, it's fine, I'll get it later, give a hand for [] (N)
16. K: okay
17. YL: are guys you ready for the next one (N)
18. MC: let me put this on, []
19. YL: ooh they got their own names ladies and gentlemen, they are back. I give you the South African version of (.) GUCCI PE
20. K: what?
21. MC: ((laughs)) it's Jordan them, oh my word
22. K: [] man
23. YL: [[the bible though, let's give it up for Gucci
24. K: Reynolds looks normal so [] still looks normal, exactly
25. YL: []
26. K: exactly
27. MC: [] the words
28. K: ohhhhh, can you keep my phone and I don't know, I think [] phone
29. YL: how's Darren gonna lip sync with a mask on?
30. MC: ((laughs))
31. K: Darren doesn't know the words guys, his low key
 [lip-sync battle commences] (M+5)

32. K: are you gonna use a mic I'm gonna use a remote
33. YM: oh is that? What's the mic?
34. K: you gonna use the mic, I'm gonna use the, I'm gonna use the remote (...) are you getting this in? are you getting this? (...) eyes closed and everything (...) ja I'm not gonna [] I'll facilitate (.) I'm giving them a chance, hey this dude this dude, you yoh, hey
35. YM: I don't know
36. K: No Ntsiki, that's the best part, the best part, that's the best part and you don't know the words, see the [] side ways hey
37. YM: yah I know
38. K: ja like the [] do you have a necklace on? Oh you don't, it's fine, no not that one it's fine (...) to make it even more amazing, gonna wear my keys as a chain
39. YM: ohhh snap
40. K: ja, exactly this is horrible exactly, I don't know who's gonna win this guys, oh me and [] also hey
41. YM: you guys
42. K: jaa
43. Everyone: REMIX
44. K: is there no remix? That's [cables], stage
45. YM: I don't have the mic
46. K: hey
47. YL: (N). give it up for [] (N)
48. K: I'll ask her to give it to you, must hide hey, must hide (...) I don't know, maybe tired man
(lip-sync battle ends)
49. YL: so wow [] (N) okay, now's about that time we vote
50. K: ((shout)) no T, still one more, Tshidi there's one more (.) Tshidi (RT) there's one more, come on now
51. YL: maybe you guys can actually win the trophy
52. K: maybe, we'll see
53. YL: Okay
54. K: ja I don't know
55. YL: okay, do you have a name?
56. K: NtsiKae

57. YL: NtsiKae, ok okay are you guys ready for the next one (N) hopefully you'll make us happier than the last one, give it up for NtsiKae
58. K: whooo (N) (...) NtsiKae, Tshidi he needs a mic (N)
((lip-sync battle commences)) (M+5)
59. K: heyyy, heyyy, whoo hey hey [while dancing-dabbing] ohhh Ntsiki ((laughs))
uhh
((lip-sync battle ends))
60. K: jy jy thanks
61. YL: just give it up for NtisKae (N) don't you think they should drop a album like a rap album (N)
62. K: yeeees
63. YL: infact drop a video clip of the song(N).
64. K: that was amazing Ntsiki yoooh
65. YM: it was
66. K: that was amazing
67. YL: Last episode im sorry you can still tell me the joke afterwards, I didn't hear it okay I did you guys can enjoy that (N) alright alright alright (N) lets us vote ne even though I feel like I know who already woon but I'm not gonna say. Can ya'll shout for the first people called Africa siesta's they give their own name (N) Africa siesta's (N) uhmm (RT) for the [] the Gucci with the S H [] u gushies (N) and then we have Mr. Ntsiki-zo [] and Kaeleigh give a shout for them (N) I think you already know who won NTSIKAE, ya'll can come claim your prize (N)
68. K: yes yes
69. YL: I think half is gone but heeey (N)
70. K: whooo hooo
71. YM: I'm gonna help them
72. YL: [singing]
73. MC: don't even touch it mybru
74. YL: wow wow (N) alright,
75. K: okay okay
76. YL: shhhh []
77. K: [whispers] Ntsiki [] winniing, slaying, winning life, next time guys
78. YL: I already told you my song was, you can play (tha ta ta ta ta)
79. K: the you can play ((laughs))

80. YL: ya'll don't know the song cos this is Channel O and plays black music only local faces you don't know (RT) you know the song (N) what song? haa
81. K: man, Ntsiki,
82. YL: lets give it up for *Nakita guys (N) did you guys enjoy that (N)
83. YL: Hi everyone
84. K: hiii *Nakita
85. YL: did you guys enjoy that?
86. K: yeeerrz
87. YL: okay guys so we gonna transition into game time whoop whoop (N)
88. K: whoooo
89. YL: can you say yeah
90. Everyone: yeaah(N)
91. K: yeaah ((laughs))
92. YL: guy can I just ask that you make a straight line so I can divide you guys into four teams
93. K: whoop, come I divide teams
94. YM: the lines gotta be straight
95. MC: straight up
96. K: can I have my my, my my device, my device
97. MC: ja straight up [] I'm gonna make a line
98. K: [] make a line
99. YL: one line you guys, parallel
100. K: get in a line, get in a line my favourite, hey, who? (...) get in a line
101. YL: one line
102. K: [nou gee weer here] bye bye
103. YL: what is broken? (.) this is yoh gehard, you the first person in history that's gotta broken leg and you []
104. K: ((laughs))
105. YL: okay (RT) so everyone that's team one over there Kaeleigh team 2 is there by the entrance, guys team 3 is there by the chairs and then team 4 is just in this hoekie here
106. K: just in this hoekie, just in this hoekie (.) hey what are they doing? What?
107. YL: I'm saying are we []
108. K: nooo, oh no I don't know, blikkies something
109. YL: see [all the boring people] I'm gonna go to that team

110. K: why? ((laughs))
111. YL: cos they are like a boring team, it's better
112. K: sjoe
113. YL: [] is in that team, you have to go to that team
114. K: no no no
115. YL: come on, come on
116. K: ooooh I can't. On Sunday, Sunday
117. YL: come on, come on, come on champion
118. K: *Nakita, *Nakita assigned me here
119. YL: [you need to love a little]
120. K: not today, hey?
121. YM: do you know this game?
122. K: blikkies, what what?
123. YM: drie blikkies,
124. K: how do you
125. YM: you must just throw the cans over
126. K: guys you must talk to me hey, here's it
127. YM: are you recording? It's weird, are you listening to our conversation?
128. K: it's not for me though
129. YM: who's it for? Why why?
130. K: cos
131. YM: why?
132. K: helloo, hey?
133. YM: why? I also want one
134. K: but you can't have
135. YM: Kaeleigh's recording the conversations brah
136. K: but you must act normal
137. YM: why would I want that?
138. YM: I also wanna hear what they saying
139. K: you do want it
140. YM: my PS4 does that for me
141. K: ooooh
142. YM: I just heard a [] now
143. K: funny child
144. YL: leaders can you just count how many people is in your team

145. K: 1 2 3 4 5 6 7 (N)
146. YL: how many?
147. K: 7 (...) 1 2 3 4 5 6 7
148. YL: so you guys are 8 there, team one
149. K: []
150. YM: can we take pictures
151. K: ja (...) then it's over
152. YL: okay guys, can one go over
153. K: same, same (N) ((laughs)) what the flip, how's that stressful?
154. YL: okay cool uhm, so it's just correct me if I'm wrong, ten (N)
155. K: are you here? 1 2 3 4 5 6 7 8 9
156. YL: eight and nine (N) okay guys so okay (N)
157. K: yoh they making up numbers here
158. YL: okay guys so (.) the game that we are about to play right now
159. K: [list]
160. YL: okay Jade can you make it softer please
161. YL: Jade can you make it softer please
162. YL: okay guys so the game that we are about to play right now is called drie bikkies I don't know if maybe your parents will know this game, I'm not sure
163. K: nooo nooo
164. YL: so like how this game came about right, we were sitting at the dinner table eating chicken and then my mom
165. K: yeeees, chicken is life hey, chicken is good
166. YL: [] and then, we were talking about the game, my mom was talking about a game she used to play okay, so it was called drie blikkies, this is the game you played when you didn't have anything else to do
167. YL: []
168. K: ((laughs))
169. YL: so basically team 1 and team 2 (.)
170. K: I can't
171. YL: right you guys are gonna verse each other and then team 3 and team 4 you guys are gonna verse each other
172. YM: ouens
173. K: you
174. YL: so, two big guys gonna verse each other.

175. YM: you must throw [] that's all
176. YL: so, how it work is
177. K: no she's []
178. YL: first team one has to finish alright (.) and then team 2 they gonna have to stack the cans right so while they are trying to stack it team one's gonna prevent them from stacking it by throwing them with the ball or throwing the cans
179. K: whoo it's violent
180. YL: so that the cans don't stack up okay so you guys have two rounds to do that (.) if ya'll get it say yeah
181. K: *Nakita,
182. Everyone: yeah
183. K: just tell them to be careful because [] then they complain
184. YL: and guys please [] enough, eish we don't want to be injured please
185. YM: so I have to take it one by one
186. K: remember what aunty Ilze said about the complaint
187. YL: so did you guys get that? Say yeah
188. Everyone: yeaaaaah
189. K: about being rough
190. YL: so so between team 3 and team 4 can you guys just chose who's gonna be your []
191. K: it has to be you [] just knew it was you
192. YL: team one and team two whose gonna throw the tennis ball just to get someone to represent your team (N)
193. K: who's repping here guys? Guys who's repping? Who's repping?
194. YL: Guys (.) Guys one more thing guys, one more thing, the team who is stacking the cans you need three people (.) to represent your team to stack the cans (N)
195. YM: so who's throwing? Must I throw?
196. K: [] okay
197. YM: brah FIFA 17 is impossible hey
198. YL: so guys just represent
199. YM: FIFA 17 corners and the free kicks
200. K: hey ((laughs))
201. YM: ja it's like impossible to do all of them
202. YL: from team one and team two who's gonna be throwing the tennis ball
203. K: who's throwing?

204. YM: I'll throw the tennis ball
205. YL: okay 1 2 3 hands up,
206. K: why's your hand up?
207. YM: nah that was actually us though
208. K: is it us?
209. YM: it is us
210. YM: it's Gucci, it's Gucci man
211. K: yas conflict hey, he said is it Paul and Darren he said no
212. YM: he said Paul and Darren, heard Gabriel in there
213. YM: you said ja
214. YL: okay cool guys (.) guys uhmm team 3 and team 4 who is [] you guys can just swap hey so either way (...)
215. K: [laughing] hey
216. YL: okay so for the teams who do not who do not have the tennis ball guys, (N)
217. K: shhhh
218. YL: [those] who do not have a tennis ball please just get your three representatives of that team to stack the three cans okay
219. K: come guys, team team team us (.) that's it, that's the jam hey (.) comes guys what's the plan?
220. YM: what's the plan?
221. YM: we three?
222. YM: I think that's the only game plan
223. YM: just that
224. YM: but don't we swap
225. K: whoo, I don't know
226. YM: you must stack before they throw it
227. K: I don't know, ah yes
228. YM: we confused
229. K: I don't know, they know, Tshiso knows
230. YM: I'm confused (N)
231. K: what da hell man? (.) it's skin hey
232. YM: it happened on the opening night
233. K: ((laughs))
234. YM: I was going to wild
235. K: how the hell maan?

236. YM: someone just pulled me and then it was ghhh [makes sound] my mom also said she's gonna [sow it for me]
237. K: why can't you do it?
238. YM: cos I don't do that stuff
239. K: why?
240. YM: cos []
241. K: why can't you sow?
242. YM: I can't ((laughs))
243. K: what if you, what if you don't get married and then?
244. YM: I'm going to get married, I'm going to get married
245. K: ((laughs)) but what of you don't and you need to fix your stuff?
246. YM: [you find ways]
247. K: ((laughs)) is that all, no but still, but still
248. YM: I wouldn't marry [her] are you mad
249. K: yes you would
250. YM: everybody's been with that kind
251. K: ((laughs))
252. YM: she's experienced
253. K: everybody ((laughs))
254. YM: wow game changer
255. K: whooo, but everyone
256. YM: jy she's recording here
257. K: yoh I almost said something now, ohhh
258. YM: what's that for though?
259. K: it's for a
260. YM: so you put it on but you don't know what it's for ((laughs))
261. K: she told me what it was about
262. YM: who gave it to you?
263. K: that girl, I don't know what her name is
264. YM: what kind is that?
265. K: it's for some uhm, research thing she's doing, it's research, youth, social, uhm youth something
266. YM: oh that boujee, uhm, people at the back?
267. YM: it's too late you already said it
268. K: ((laughs)) whoo (...)

269. YM: what can Nathan do? I'll [lat] him brah
270. Group:((laughs))
271. YM: woah! Tell me we got that on recording
272. K: ((laughs)) wanna say that again?
273. YM: huh?
274. K: you wanna say that again?
275. YM: say what?
276. K: what?
277. YM: say what?
278. K: what you said now
279. YM: about Nathan
280. YM: I said nothing, Nathan is a good man, a good man and a good pastor
281. K: ((laughs))
282. YM: Paul pass it here
283. K: no Paul
284. YM: let me try
285. K: no
286. YM: here we go, here we go, here we go
287. YM: Paul Paul
288. K: useless man
289. YM: Pauly Pauly (N)
290. YL: guys so we are switching up just a tad bit (LT) for the []
291. YL: can we all just listen please
292. YM: []
293. K: ((laughs))
294. YL: okay soo we going to play the same game how just with a bit of spice into it should I say so (RT) we going to have to (.) you guys playing first right. This is whats going to happen it's the same game so (.) you guys are going to be in the middle yeah
295. YM: okay
296. YL: so this is what's going to happen your whole team however you wanna play this so then you guys are going to be the people with the tennis ball, so you can have half on this side and half on that side uhm so you have two tennis balls one on this side and one on that side (.) the people in the middle you must stack this and this up (.) but if they throw you with the ball you are out

297. K: yoeh how, that isn't possible hey
298. YL: yes but everytime a ball hits you you are out so your whole team has to stack two of these, you not allowed to block it though, like you can't huddle up around something, yeah so it has to stay up for three seconds you guys can throw the cans if you want to (.) yeah do you have two minutes to play uhmm yes and the cans have to stay for three seconds you have two stacks (.)
299. YM: so you must just be quick with your hands
300. YL: so (.) yah no if the ball hits one that one person is out so you will have to less and less people every time the ball hits you so you have to dodge every time so it's like dodge ball but stacking up cans at the same time (N)
301. K: huh?
302. YM: Darren's calling you
303. K: ((laughs)) it's fine Darren, you can have it
304. YL: they are playing, this is two different teams, no (RT) no no no you split yourselves in half so that you have half on this side and half on that side to throw the ball cause they both gonna have tennis balls on each side, do you guys got the game? (N)
305. Everyone: yes
306. K: yees
307. YL: Alright (N) so then
308. K: come, game plan guys
309. YL: [so this stays like this hey] is (N)
310. K: come guys, are you in our team? Okay
311. YM: they can sit out
312. K: no, wait, I'm sitting out, I'm sitting out
313. YM: why you sitting out?
314. K: I'm facilitating
315. YM: oh
316. K: damn
317. YM: no it's fine
318. K: only when it's, when it's our time to throw man then I'll fall in man cos
319. YM: what is wrong with you? We all participate
320. K: what's wrong with you?? I just wanna throw, I don't wanna be thrown at (N)
321. YM: guys, can I just say something? We go one by one,
322. YM: [so it's not east for them to hit us]

323. YM: no but the thing is, the whole point of the game is for everyone to participate
324. YM: I know
325. YM: but he suggested we each go one by one
326. YM: and I'm saying if we go one by one the possibility []
327. YM: so if in two minutes you guys can get that thing []
328. K: how many seconds?
329. YM: three seconds
330. K: three seconds
331. YM: that's all (...) so guys, dodge the ball every time and just keep stacking
332. YM: but how can they throw underarm?
333. YM: let's go
334. YM: okay guys
335. YM: guys watch out for Paul
336. YM: but we throwing underarm
337. K: no but still hey
338. YM: guys, let's go, let's go
339. YL: you guys ready? (N)
340. YM: ahh my legs are sore from yesterday
341. K: what happened yesterday? Playing soccer?
342. YL: okay times up
343. YM: brah we had to run 50 meters six times, look here, in one minute
344. K: yoh that's dope hey
345. YM: you run up there one minute, no thirty seconds
346. K: thirty seconds
347. YM: then you come back
348. YM: brah that's nothing
349. YM: no then it's eight
350. YM: brah that's nothing
351. K: eight hundreds
352. YM: no, then it's eight
353. YM: that's nothing
354. YM: what's this? Eight 40 meters
355. K: uh
356. YM: in forty-five seconds, then it's ten 30 meters in thirty seconds
357. K: uh

358. YM: and then it's twelve uhm
359. YM: you weak
360. K: twenties or tens
361. YM: you have no stamina
362. YM: in
363. K: ((laughs))
364. YM: in twenty-five seconds
365. K: did you make it? ((laughs))
366. YM: ((laughs)) he looks like a girl
367. YM: and then after that we had to play a match still
368. K: were you fine?
369. YM: I saw that finger hey, I saw that finger
370. YM: my index, my index finger
371. YM: nuh
372. YM: my index finger
373. K: ((laughs)) come Reynolds (N) hey ((laughs))
374. YL: okay are you ready?
375. YL: okay (RT) do you guys understand? (N) (M+5)
376. K: guys, his like
377. YM: do you know what Joshua said?
378. YL: okay guys you have two minutes
379. K: [] hey
380. YL: two minutes
381. K: guys you must get in the middle hey
382. YM: I will take five seconds
383. K: ooooh sorry
384. YM: hey jy, you playing for your club
385. K: ((laughs)) why must you take this to another level?
386. YM: gucccci
387. YM: why you singing Gucci dude?
388. K: ((laughs))
389. YM: [Gucci and Versace]
390. YM: can I see this please?
391. K: nooo, you gonna break it
392. YL: okay let's play

393. K: is that not sore? Now do it again, come do me
394. YL: we're doing it simultaneously
395. K: why's it not sore?
396. YM: that's claws over there brah
397. K: Jordan my nails are like this long
398. YM: that's claws
399. K: they're not, this is the shortest they've ever been (N)
400. YL: where's the other ball?
401. YL: this side, and this team must stand this side.
402. YL: where's the other ball? (.) One against four and two against three
403. K: he's not taking pictures hey, is he?
404. YM: a quality photo shot
405. K: that's dope though and Darren doing what he always does (N) Darren doing his same move all the time (N) how?
406. YM: Darren, you said we talking nonsense, no no (N)
407. K: see this tactic of yours hey
408. YM: []
409. K: this can't fall out hey
410. YM: you've got this girl
411. K: I'm so tired, I don't wanna play this game
412. YM: come
413. K: I don't even know how to play
414. YL: Joshua, []
415. K: I don't wanna play anymore
416. YM: are we playing against them now?
417. YM: guys, come guys
418. K: guys, what's the plan? What's the plan? What's the plan? Why are your eyes so red brah, yoh your eyes are like red and a mixture of the the nice eyes then
419. YM: uh I had a long day, I was playing soccer at school and then we went to play soccer again and then we went to my friend's house and then I came here
420. K: yoh that's hectic hey, like you can see
421. YM: I think []
422. K: ((laughs))
423. YM: it kinda looks like you on drugs
424. YM: guys you know the plan hey

425. K: bounce, come, guys what's the plan, what is the plan? What is the plan?
What's the plan? What's the plan? What's the plan? What is the plan? Yoh
426. YM: why don't two people go at once?
427. K: my [] no he isn't
428. YM: [do you] even have a handshake
429. K: no nuh
430. YM: DARREN
431. K: aaah that's so dope (.) no it isn't
432. Group: ((laughs))
433. YM: ouch
434. K: hey
435. YM: you're being rude
436. K: I don't care guy (.) let's go
437. YM: so the game plan is just go for it
438. YM: why don't two people go at once?
439. K: mm mm
440. YM: if we go two at a time it's gonna be really easy for them to get us
441. K: I see what you doing hey blocking my picture what's wrong with you? Yoh
it was so subtle
442. YM: so the thing is we just all go
443. K: it still came out dope though
444. YM: it made it look better
445. K: Joshua listen
446. YL: listen up guy
447. YL: quiet, question, who's fetching the ball from your team?
448. YM: I'll fetch it
449. YM: Jordan you on our team
450. K: no Jordan can't fetch it Tshidi (...) he's on our team and we playing now,
what the hell man (N) (...) what is this confusion in life?
451. YM: I'm just so confused
452. K: I'm also confused
453. YL: okay, are you guys ready?
454. YL: let's do it
455. K: what's happening?
456. YL: guys

457. K: Na-kita, we don't get it brah, oh wait, Kent gets it, Kent does, [game] go, explain the game
458. YM: I I, all I know is you must build
459. YL: okay guys
460. YM: you must build
461. YM: do it
462. K: don't explain to Darren, don't explain to Darren, don't ask Darren, Darren knows [] about the game
463. YL: time's up, okay
464. YL: where's my team?
465. K: guys hey, it's them against them and it's us against them [pointing] hey so we basically need to run and stay, (.) waaaaaaaaaaaaait, waaaaait, I'm confused now, no it's one here and here soo, wait who must stack what now?
466. YM: so what team must we go against? This team?
467. K: ja
468. YM: so this team has the ball
469. K: Craig, do you have the ball? (.) we have the ball, we have the ball
470. YM: this team?
471. K: us, we have it
472. YM: so this team will be throwing the ball at this team then we are stacking
473. K: oh so they must just ran and stack and we must just
474. YM: ja
475. K: throw
476. YM: it's two games happening at the same time
477. K: at the same time, [] can I stand in the middle then? Oh wait I can't because []
478. YL: right, guys please, this them on this side will be throwing the ball so half of your team listen please cos I'm tired of saying the same thing over, half of your team go stand on that side so when you throw the ball that side your people can take it and throw it
479. K: you guys need to split yourselves
480. YL: yes,
481. YL: we have got this

482. K: you guys, you guys, two and three go that side. Jordan stay this side, Lihle Lihle woaaah, stay that side, stay that side (.) here we go, there's four here and there's four here
483. YL: you will stand on this side, when I look at you [], you guys on that side
484. K: nope, PAUL
485. YL: you must stand like further back
486. K: Paul there's your, ohhh
487. YL: you guys must be in line with the table there, yes please,
488. K: what is happening?
489. YL: yo dawg, you must be in Parow not in Bellville
490. K: you huys must stand in a line so we can see (.) hey from our team?
491. YL: is your team on this side?
492. K: ja we here, we this side
493. YL: so who's on this side? No I said, who's standing, who's []
494. K: see, Tshidi confused everyone now (N) this is, this is not working guys
495. YL: guys are we ready to start?
496. YL: who's going to stack these things (N)
497. YL: that team
498. YL: who's stacking here?
499. K: who's that team?
500. YL: Paul that's your team
501. YL: it's just a question, who is stacking here?
502. YL: you here
503. K: I told Paul
504. YL: joh (RT) (N)
505. K: wie djy yoh guys (N) hey? Who?
506. YL: okay, the team [] you guys are [] so you must be here. [] your team must split themselves in half
507. K: exactly, we were right, we were right, we were right, so you guys must stand there, you must stand there and they must be in the middle (N) 1 2 3 4 stand there, there we go, there we go, there we go and then you guys are here. Cool, you guys are stacking aren't you?
508. YL: okay so your team is stacking, Joshua them are splitting themselves in half
509. K: yes
510. YL: [] are splitting themselves in half

511. K: yes
512. YL: and then when we are done with our time of stacking, you throw
513. K: yes
514. YL: but there's no sense if your team is over here and your team is over here, you must come and stack here
515. K: what are they doing? It's not complicated anymore, it's not (.) exactly! Exctly, you guys get it now? Did you get it? (.) hey? What?
516. YM: what happens if you get hit?
517. K: then you out (.) you must come sit here again
518. YM: and then another person take my place?
519. K: no if get hit then you have four people left, hey?
520. YL: you know what it is, is that the instructions are not clear
521. K: jaaa, it's true
522. YL: it's not difficult, it's like easy
523. K: it's not rocket science, if you get hit you out
524. YM: then must I come back?
525. K: then you out
526. YL: look here
527. K: hey
528. YM: do you swap with someone else?
529. K: no you out
530. YM: you just out?
531. K: there's like one person left
532. YM: oohhh
533. K: you see
534. YM: ja now I understand
535. K: so you guys must
536. YL: okay guys are you? (.) if your team is splitting in half, [] you must be with them
537. K: she's not feeling well, she doesn't wanna play
538. YL: are you not feeling well?
539. K: so we have four on four
540. YL: okay, oh you guys are nine
541. K: guys you guys ready?
542. YL: on your marks, get set, go

543. YL: oh by the way, if you get hit by the ball you must stand out for five seconds, yeah, underarm yes,
544. K: yeees Reynolds
545. YL: you must stand in line []
546. K: yoh
547. YL: you guys have to stand against the wall
548. K: are you okay? What's wrong? Are you feeling nauseous and stuff? Do you want water? Do you have water?
549. YL: okay we really starting now
550. K: is this okay? Sit down and
551. YL: in 5 4 3 2 1 start (N)
552. K: come guys, come guys. Both sides come from both sides. (.) you guys must protect it, protect it! COME ON GUYS, let's go guys
553. YL: we done
554. YL: Paul Paul Paul Paul you don't throw over you throw here [] oh my word (N) okay
555. K: protect it guys, protect it, protect it and dodge. Come on guys, that's the plan man, that's the plan. Separate
556. YL: Tshidi, there
557. K: ((laughs))
558. YM: just when he looked my way, did you see? Just when he looked ((laughs))
559. K: such an ugly face JoshUA, yoh that face is too much
560. YL: okay we starting over again, we starting over again (N)
561. YL: 5 4
562. YL: go back
563. YL: 3 2
564. K: Tshidi said they must come closer (...) ((laughs))
565. YM: makajavas
566. YL: how can you stay [] you must mos touch the person
567. YL: you stay out for at least five seconds
568. YL: jaaa
569. K: come on guys
570. YL: are you guys ready (N) the throwers, are you guys ready? (N)
571. K: come on guys
572. YL: 5 4 3 2 1 start (N) (M+5)

573. K: 1 2 3 4 5 there you are, that's five seconds, five seconds, five seconds is over
(.) they won
574. YL: 1 2 3 4 5 okay okay okay
575. YL: guys come
576. K: come on guys (...) if someone goes out you must help me count hey
577. YM: he takes blurry pictures
578. K: is it?
579. YM: I had to delete all his pictures
580. K: oh, delete them all (...) yoh oh my word, hectic, that's a hectic one, I like it
581. YL: so 5 4 3 2 1
582. K: I like that one (.) 1 2 3 4 5 (N)
583. YM: I do not think I smell good right now
584. K: I think I smell fine
585. YM: I need spray
586. K: ((laughs))n I have spray (N)
587. YL: Times up times up
588. K: guuuuys
589. YL: your are playing for two minutes if your can falls before two mintues then
you haven't won. So your cans have to stay up for two minutes basiclly,
590. K: [] fine now
591. YL: our cans stood up for long
592. K: that literally flew past my face, [] I am jy
593. YM: but they always moving
594. K: guys you must uh never mind, [Themba] hello, how you? I love your top hey,
I LOVE that top, so dope
595. YM: Josh is like the only []
596. K: that's dope though, I love wait, good things come to those who hustle. Yeeerz,
[] Parsons, shame guys (/) hey?
597. YM: call that other girl, we need two more players
598. K: 1 2 3 4, 1 2 3 I'm gonna go
599. YL: Kaeleigh, we not allowed to kick the ball away
600. K: I don't know, Jordan's playing his own game now ja, guys guys picture
picture [] YOH Parsons, ((laughs))
601. YM: guys it's just a game, it's just a game Nathan
602. K: [stop this now]

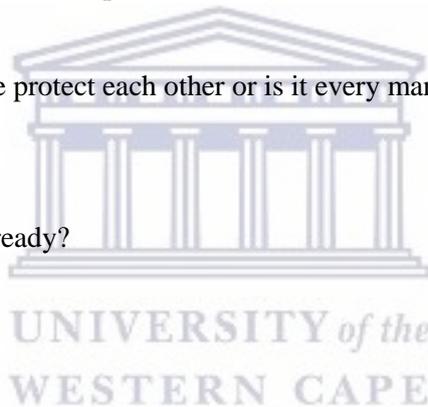
603. YL: Okay guys listen up (.) we just added a new rule to the game,
604. K: nooo Kat
605. YL: guys shh, listen up if the team with the ball (.) hits any one person that's stacking
606. K: two are out
607. YL: the person that is stacking needs to stand still for 5 seconds
608. K: yoooh
609. YL: (N) cool, so if we tell you please, for 5 minutes, please don't move
610. YM: 5 minutes?
611. K: 5 seconds
612. YL: 5 seconds, stand still for 5 seconds (N), is everyone listening guys?
613. K: guys up
614. YL: okay cool we gonna tell you guys
615. K: I also wanna throw hey, can I start? Can I throw first? I wanna start, I wanna start JORDAN ((laughs)) Nathan
616. YL: look here, go
617. K: no shame guys (N)
618. YM: hit them again, hit them again
619. K: ((laughs)) you go, you go (.) throw throw
620. YL: 321 go (M+5)
621. K: [laughing] hit Nathan guys, hit Nathan
622. YL: 10 (.) 9 (.)
623. K: well done guys
624. YL: 8(.) 7 (.)
625. K: we won hey
626. YL: 6 (.) 5 (.) 4 (.) 3 (.) 2 (.) 1 (.) (N).
627. K: whoo whoo
628. YM: I don't know why you getting angry
629. YL: Uhhh, guys, do you guys want to do one more round? shh guys listen up
630. K: the music man
631. YL: okay, do you guys have want to do one more round? (N) okay, we made a decision, we moving onto the next game, so everybody listen up (.) the next game is the balloon game, and how it's gonna work is you burst the balloon that is tied to your ankles (.) Okay we need you guys to get into your original teams so the team that was there can go back there and the team that was there

- can you go back there and there and there, quickly in 5 seconds 5 4 3 2 1, are you back in your team?
632. K: oh yeeerz, let me see
633. YL: move back to your original team (.)
634. K: yaso man Jordan man
635. YL: what I need you guys to do is get into your team really, quickly guys listen up
636. K: shhh
637. YL: listen up, I need you guys to stand up in a circle in your team and can the leader please count how many you are in a team and come and fetch balloons, so stand in a circle, leaders count your players and tell us how many players you have
638. K: hey? Jordan, you in
639. YM: I'm always in, I wanna pop some balloons
640. K: 1 2 3 4 5 6
641. YM: are we 6 now?
642. K: yah (N) only 6
((fetching balloons))
643. K: yoh guys I'm scared of balloons hey (...)
644. YM: why? Because of like static electricity or something?
645. K: it's really not fun hey, come on Craig, come on Craig, come on Craig
646. YM: it's not possible you need to like
647. K: there we goooooooooo (.) 6! Give me that one, you know there's
648. YL: please don't tie it really tight around your ankles cos then you'll just end up
649. K: I remember this game
650. YL: like cutting the circulation
651. K: I'll keep one
652. YL: so not too tight
653. K: [] thank you Cheslyn, I appreciate it brah (N)
654. YL: [we getting the teams] that can finish tying the balloons to the ankles an extra ten points if they can finish first
655. K: come guys, come guys
656. YL: if everybody in the team can have their balloons tied first, you'll get an extra ten points
657. YM: just bite it

658. YM: I don't know
659. K: it's my turn to take over man cos last week Darren was in every picture, so it's me now, it's my turn. Yup (N) (...) that's creepy, [] creepy is it? ((laughs))
660. YM: why do you laugh like that?
661. K: yees I like the other one, I like this one too it's like (N) [I know hey] I'm the featured person this week hey, I'm featured person
662. YM: you cheating though
663. K: how do you cheat? Don't [you do] balloons?
664. YM: I laugh it pops
665. YM: it will never pop, cos I am the savior
666. K: ((laughs)) it can at least be something related or but not
667. YM: but savior
668. K: but you Jordan man so
669. YM: guess who DM'd me this week
670. K: Who?
671. YM: Taliana
672. K: who the hell is that?
673. YM: the girl from the, the other girl from the citywide ((laughs))
674. YM: I want the juice
675. K: ((laughs)) UNIVERSITY of the
WESTERN CAPE
676. YM: no this is his brah, it's leaking
677. YM: brah but it's gonna fall off
678. K: ((laughs)) okay let's run, let's run yeez, who's that?
679. YM: the girl from the citywide
680. K: oh no
681. YM: she has frizzy hair
682. YM: anyway so this is what I'm gonna do []
683. YM: [] on the south side, south side
684. K: Jordan stop moving hey (...) that's the girl with the flat buuum
685. YM: ((laughs)) ja that one
686. K: yoooh ((laughs)) what did she say?
687. YM: she said she hopes she can see me [again]
688. K: ((laughs)) no
689. YL: have we got a team finished?

690. K: no bum brah don't do it, lemme see the other one you took, doesn't look like it []
691. YM: [singing] why you trippin'?
692. K: now why aren't you there, that side they standing there, no Jord, no Jord
693. YM: we can do it together
694. K: nooo
695. YM: okay it's fine
696. K: only me ((laughs)) see I'm not in a, I don't see Darren anymore which means it can only mean I'm the focus, it means I'm the focus man this week, I'm the focus this week, yes I am, did you see how many pictures [I'm in there]
697. YM: oh cos Darren was last week? Oh so that's why you forcing this week, and what about next week?
698. K: okay
699. YM: and then next week is gonna be someone else, and the next week [] is gonna be extra good
700. YM: [] camera is good
701. YM: it's a Canon
702. K: okay, I can't get on here hey, uh shot [loves] yeerrr I was thinking like what the hell was going on, sjoe (...) *Nakita you doing well hey
703. YL: what?
704. K: how you feeling?
705. YM: []
706. K: is it? Was it raining?
707. YL: huh?
708. K: was it raining? Everybody's first time
709. YM: braaaaah look here
710. K: there we go *Nakita
711. YM: look here, look here, he had one job, look here
712. YL: if your group is finishing already and [] raise your hands in the air
713. K: [sings] put your hands up in the air , nai you guys are good man, the less you are the better the chance of winning man
714. YM: I just hide behind [] come we gonna play now
715. K: sjoe (...) is it, is it tied around your leg?
716. YM: not at all
717. K: Jordan's gonna fall out, there you go ((laughs))

718. YM: what happened now?
719. K: switched it off
720. YM: no you didn't, don't joke
721. K: ((laughs)) guys you know I'm the focus here today, what's wrong with you?
You see now Jordan's on NOO
722. YL: okay guys are you finished?
723. YL: yees
724. K: he's gone now
725. YM: Whooooooo (RT)
726. K: what is that? Glutes, gluteus maximus yees
727. YL: 10 9 8 7
728. K: those cuts man
729. YL: 6 5
730. K: DOPE, the cuts, dope
731. YL: 4 3 2 1
732. YM: wait do we protect each other or is it every man for himself?
733. K: you can
734. YL: okay 10 9
735. K: guys you ready?
736. YL: 8 7
737. K: Jord
738. YL: 6 5 4
739. YM: is it every man for himself?
740. K: ja
741. YL: 3 2 1
742. YL: go (N)
743. YL: oooh woah woah woah
744. K: look at Tyrone man, leading the pack, Tyrone leading the pack ((laughs))
745. YL: everybody listen up can everybody just sit down thank you (RT) okay so the way it's gonna work is, not everybody is just gonna go at the same time cause then you know when that happens people get hurt
746. K: yah
747. YL: so what's gonna happen is we gonna go team versus team and then a team versus a team (.)
748. YM: yoh



749. YL: urhmm in the center here where all the action happens, urhmm but you guys when you running around and doing this stuff, you have to keep both hands behind your back, urhmm a (n) =[] and to the gentlemen who will get excited please don't hurt anybody
750. K: ((laughs))
751. YL: and to the ladies who will get excited []
752. K: ((laughs)) you can see []
753. YL: so are there till people we waiting on? [] pop the balloon for you with no hands so
754. K: keeping the hands inside
755. YL: are you guys ready?
756. YL: jaa
757. K: nooo, [] is violent guys
758. YL: we gonna start now with Gabriel, his team versus
759. K: we too little, we too little, versus them Kat, ahh that's not equal at all
760. YM: us again, yoh
761. K: them, exactly then let us go against them
762. YL: so this team is going up against this team(.) shhh guys listen up (.)
763. K: I'm your bestest []
764. YL: please
765. K: I'm your bestest friend
766. YM: yes
767. K: thank you
768. YM: bestie
769. YL: okay no running behind the stage, no running behind the sound desk, no running behind (.)
770. K: the stage
771. YL: the ping pong table (n)
772. K: sjoe sorry
773. YL: and you know, hands behind your back uhmm jah so this team
774. K: [look at you]
775. YL: versus [] team, stand up please
776. K: cos he's competitive, competitive, too competitive
777. YL: 3 (.) 2(.) 1(.) and go (n) (M+5)
778. K: ((laughs)) whooo

- ((game commences))
779. YL: keep your hands behind your back, keep your hands behind your back (N)(M-5) your hands behind your back,
780. YM: what's going on there?
781. K: [laughing] where is Darren? What is Darren doing?
782. YM: I'm scared of this game
783. K: at least you're not going up against Paul or something though (.) yoh I hate it when that happens
784. YM: what?
785. K: that, when it doesn't pop ((laughs)) hey there's it hey, []
((game ends))
786. YL: and the winner is [], there's a winner for this round(n)
787. K: look at Jordan man
788. YL: can we have the next two teams?
789. K: yes! Come on team
790. YL: are you guys ready(n)
791. K: yoh who the hell must clean this up?
792. YL: alright are you guys ready (N)
793. K: shhh
794. YL: got it? Ja ja ja I do, unless you want me to pick you?
795. K: no, ask *Nakita
796. YL: I think its's [] uhm so you can have it (...) [] okay that doesn't help much, alright are you ready? and in 3 2 1 go (N) (M+5)
((game starts))
797. K: ((laughs)) Craaaig, he first [] at nothing
798. YM: he popped his own balloon
799. K: ((laughs)) Craaaig
800. YM: I thought I had it
801. K: no Craig
802. YL: yoh this is smaller than []
803. K: ((laughs)) this guy's playing soccer there hey (...) where? Here, what's happening here? What's happening, come on guys, on the battlefield, on the battlefield (.) ohhhh oh my word, what the hell? [laughing] I think we won already soooo (...) what is it?
804. YL: okay cool, can I get everybody to get into the center, (m+5) to the center

805. K: the survivors (n)
806. YL: like make one long line, one long line in the middle of the room,
807. YM: [I was]
808. YL: one long line
809. K: one long like guys
810. YM: how bow dah?
811. K: guys guys guys guys guys, Taryn all of you guys, into one line, can we move forward please, [] just taking pictures of me I love it man, let's move forward, move forward, move forward so that there's space for everybody, I'm sure you all don't wanna stand on top of one another, space space space, move forward, move forward, move forward, move forward
(balloon pops)
812. K: ahhhh shock of my life now, can you move to the front more Tshidi
813. YL: again Kaeleigh again
814. K: yes because
815. YL: okay everybody listen up so I'll give you guys two choices (.) one choice will be this side and the other that side, once I've given you guys the choice I want you to move to each side you prefer the most if you most definitely do not have a preference between the two choices, then you can stand in the middle. So for example, McDonalds or burger king? ((points to each side))
816. K: sjoe you know
817. YL: McDonalds to my left, burger king to my right(.)
818. K: McDonald's
819. YL: McDonalds to my left burger king to my right(n)
820. K: this is where it's at, here here here, McDonald's is here guys. (.)Tyrone no one cares what's in it
821. YM: oh so it faeces and stuff crap
822. K: eat it, it tastes nice, so you guys dunno if
823. YL: okay guys just listen up, listen up, shhh everybody
824. K: shhh guys
825. YL: so this is the burger king team so you guys get it now? then obviously like burger king you get [] McDonalds on this side, thank you guys
826. K: what? What is happening?
827. YL: you like both (N) you like both? (N)
828. K: come on guys, naaah Sherry how you den?

829. YL: okay cool so [this is how it's gonna go]
830. K: it's starting guys, it's starting, you can stay right here, he just wants to be in front
831. YL: in 5 4 3 2 (.) 1
832. K: there we go, there we go guyses, there we go,
833. YL: [] up
834. K: this is not even a line
835. YL: everybody listen up, Samsung to my left iPhone to my right Samsung to my left iPhone to my right (N)
836. K: samsuuung
837. YL: Samsung or iPhone (N) Samsung iPhone(N)
838. K: no wait, on second thoughts
839. YL: Samsung iPhone (N) Samsung iPhone, (N)
840. YM: which one do you, which one do you dislike man?
841. K: guys
842. YL: guys [] (N) shhh, this is iPhone,
843. K: Sherry just make
844. YL: guys guys clearly there's a lot of Samsung guys over here (.)
845. YM: what is that one?
846. K: iPhone
847. YL: [] (N) do you all have Samsung?
848. Group: yeeees
849. YL: (N) do you all have iPhones? (N)
850. Group: noooo (N)
851. YL: 5 4 (.) 3(.) 2(.)1 I'm about to call out the next thing (.) (N)
852. K: shhh listen
853. YL: shh guys BMW to my left Mercedes to my right (N) BMW to my left Mercedes to my right (N)
854. K: hey, I don't know yoh yoh yoh
855. YL: yoh
856. K: I would, listen!
857. YL: shh
858. K: I would do backflips to Audi
859. YL: okay you guys really like (.) a car is a car, you don't have a preference? (N)
860. K: I would do backflips to Audi yoeh

861. YL: urhmm (N) how many of you guys have a BMW (N), a Mercedes? everybody back to the middle (N)
862. K: quick quick quick quick, go down guys, can you hurry up
863. YL: alright this will be a bit of urhh I don't know how many of you guys will actually have an opinion in this but it should be interesting(.) on this side Kanye West and Kim Kardashian, Beyoncé and JayZ (N)
864. K: sjoeeh
865. YL: =[] (N)=
866. K: I'm sitting out guys, noo
867. YM: the child is pretty
868. YL: don't involve the children, okay involve the children (N)
869. YM: I don't care
870. K: Paul where you at? shhhh
871. YL: what's this? Beyoncé?
872. K: yoeh yoeh
873. YL: you must type Amen if you not busy
874. K: ((laughs))
875. YL: okay come in the middle please (.) (N) okay (N)
876. K: Tyrone hey (N)
877. YL: okay guys listen up, guys can everybody look at me quickly, okay imagine there's a big Facebook post over there and it's a picture of Jesus (.)like in the photo if you like Jesus share it
878. K: no no no
879. YL: that's a joke, come back to the middle, that was a joke, come (N)back to the middle, shh, okay guys listen up (N) listen up (N) okay (.) (N)
880. K: shhh
881. YL: okay guys over here don't move until I've given you four options this is Instagram (.)
882. K: aaah wait
883. YL: this is Twitter (N) this is Facebook (.) (N)
884. YL: and this is Mxit
885. K: ((laughs))
886. YL: this is Snapchat (N) snapchat so if you got Snapchat , Facebook , Twitter, Instagram (N)
887. K: oh hey

888. YL: please choose one (N)
889. K: oh no it's cool
890. YL: please choose one(N)
891. K: yep you got, you know guys I'm here by []
892. YL: Instagram Twitter, Facebook, Snapchat please choose one (N) please choose one(N)
893. K: you see, Instagram is expensive nuh, so I think Facebook man, Facebook is cheap, Facebook is is
894. YL: please choose one, did anyone notice the WhatsApp story?
895. Everyone: yes
896. YL: you see WhatsApp has a story, shh okay
897. K: listen
898. YL: everybody listen up shhh (N) I can't imagine the person who designed the ping pong table, designed it to be sat on, I'm not sure (N) okay cool so this is all Instagram (N) and there's nobody for Twitter
899. YM: no one like Twitter
900. YL: no one likes Twitter (N) what do you guys Facebook (N) Mxit (N)
901. K: I'm Facebook where are you?
902. YL: Snapchat (N) Instagram shhh so how many have of you guys have all four? Like how many of you have an account, maybe you don't use them all but [] , all four
903. K: no
904. YL: (N) Instagram, Twitter, Facebook, Snapchat, nether, who has like none of it? No social media at all
905. K: hey? Darren stop lying hey
906. YM: I only Facebook
907. K: you only Facebook?
908. YM: I forgot my Instagram account, I'm humble now man
909. K: what do you mean if you on Instagram that means you can still be humble
910. YL: everybody just sit down, you guys can sit down, (N) how many of you guys, this was actually a last question, how many of you guys prefer watching series over watching movies? Series over movies, like if I had to give you a choice either delete all your movies from your laptop or all of your series, how many of you guys would happily delete all your movies? (.) how many of you guys would happily delete all your series? Woah

911. K: I'd be angry either way,
912. YL: somebody said Empire,
913. K: ag guys please hey
914. YL: anyone who watches Generations?
915. K: whoo, used to, used to ((laughs))
916. YL: Muvhango?
917. K: used to
918. YL: 7de laan? ((laughs)) I don't even watch it,
919. K: yoh it's amazing
920. YL: oh ja I used to watch it guys, my teacher used to tell us heeey heyy hey, alright
my teacher used to tell us to watch 7de laan just to like
921. K: get the Afrikaans man
922. YL: Afrikaans ja cos I was really bad at it
923. K: ((laughs))
924. YL: okay, shh, so the reason why I let you guys do all of that, choosing sides, was
really for no reason at all, it doesn't tie into my message but do any of you
guys have your phone with you?
925. K: yah
926. YL: (N) can anybody go to a verse? A bible verse, really quickly, Matthew 28
verse 18(.) and while the person does that (.) [] cool so (RT) a lot of you guys
know the story of uhm creation right, God created day 1 day 2 , day 3 day 4
day 5 and (RT) the amazing thing, or the not really the amazing thing but
what's cool is that after each day like you would say like it was good almost
like to give himself a song of well done God you did good on that day, next
day he created he was like well done, isn't that well done and what's really
amazing about each day is that(.)He(.) He created the plants so He created
everything else He almost created everything in some kind of system so that
he never had to like create it again, so now after he created the plants like He
never has to come back and say plants get up again,because the plants (.) like
everything is in a system, the sun never used to tell the sun to come up every
morning and set (.) like everything happens in a system does that make sense
(.) so like nothing has to be redone again cause He set up a system for
everything else (.) urhmm and just really show in that same way, does
somebody have that verse? Can you read it out? Just read it, ja Matthew 28
vs 18, and I'll tell you when to stop

927. YM: and Jesus came and [] unto them saying all power is given unto me in heaven and in earth (.) go therefore and teach all nations baptizing them in the name of the father (.) and of the son and of the holy ghost (.) teaching them to observe all things whatsoever I have commanded you
928. YL: thank you, so you guys heard that verse so basically the same way God created a system (.) he created a system for us to be able to make disciples, and we are that system (.) so we are what God uses to make disciples being made every day if we don't work then disciples are not being made, we are like God's system that he created for that, does that make sense? (.) how many of you guys are born again? Have given your life? So if you guys have done that then you guys are then you guys are a part of the system to make disciples, baptize them etc etc and that's a responsibility on each and every one of us and (RT) sometimes doing that like showing God to somebody doesn't necessarily have to be like going up and saying you know John 3:16 this this this this this this or Hebrews 12 says this this this but it could simply be just giving somebody bread or simply saying hello to somebody or just being nice to somebody or just doing something for somebody else. Cause for somebody, there's a quote I just forgot who said it, urhmm but for somebody, I have to paraphrase it I'm sorry, but for somebody who doesn't have anything, sometimes the only way God can show Himself to that person is through bread and so if that makes sense, when you giving somebody who doesn't have anything bread, that's like almost giving them God, that's like provision
929. K: uuh
930. YL: so you didn't have to like give them ten verses and go through the one-to-one and the purple book and stuff , all you do is just you give them bread and that moment was you giving God to them, showing love to that to that person (.)
931. K: sjoh
932. YL: so I want you guys to just think about that urhmm in your week next week, maybe we should ask you guys next week is how did you guys share Jesus this week? whether you did it with a smile, don't be lazy and just smile at everyone,
933. K: ((laughs))
934. YL: like ja I did it, but try and make effort, try and talk to somebody who's considered an outsider like (.) cast out or try to actually share your testimony,

those of you who have, try to share your testimony with them, someone (.)
cool (N) ((praying)) father God we just, yoh

935. K: ((laughs))

936. YL: Father God thank you for this day, uhm I'd like to thank you that we could just come and have fun uhm and play a lot of games, I thank you that through the different games, the confusion, the frustration, the fun, the bursting balloons, that You are still working through all of that Father God. I thank you that you love each and every person I just pray that where they sit you would just touch them Father God and let them experience your love, may you just show it to them Lord before they can share it with anyone else, they need to experience it for themselves urhmm (.) So I just pray that you will just do that, urhmmm (.) and just really quickly uhm just to put the opportunity out there for anybody who has not made a first time commitment, who has not made Jesus the Lord and savior and you'd like to make that decision now, you can just raise your hand but anyway, head bowed, eyes closed (...) but cool so I pray you make us have an amazing week and may you just show yourself to each and every one of us, we pray this in the name of Jesus, Amen. Cool uh next week, please come to youth it's gonna be fun urhmm (.) and then make sure you register for camp, people getting paid, make sure you bring your money and pay up the deadline is

937. K: Sunday

938. YL: Sunday, deadline is Sunday if you really cannot give in your money please talk to Nathan, uhm after this and just tell him whatever you need to tell him but otherwise deadline is Sunday so make sure you pay up (.) cool (RT) Jade you can play music, you guys can hang out thank you guys (N) (M+5)

939. K: yoeeh, guys I can't stand up hey yoeh girrrrl

940. YM: so when you gonna stop?

941. K: I did do it and it was painful, it was one of the worst things literally painful to cut my nails but because I'm doing fitness, because I'm doing fitness I have to cut them cos

942. YM: are you doing fitness because of your studies?

943. K: ja I'm doing, it's called, it's a fitness course so I have to do practical's and stuff (0.3) do I still have to keep this with me or?

944. R: are you gonna go now?

945. K: no, so?

946. R: I actually wanted to ask you guys, if you were to use one word a lot, what would that word be?
947. K: brah brah
948. YM: what I use a lot? Yoh I,
949. YM: song references
950. YM: jaa song references actually, I sing a lot of songs
951. K: Kent why you here?
952. R: okaay, and when you speak to your friends do you use one language or more?
953. K: one language, English
954. YM: combined, Xhosa and English, actually three, we mix Afrikaans, English and Xhosa []
955. K: not even, why are you here Kent? (0.5) so we can keep this? (0.3) where you? Where we debriefing? Kat, where we debriefing? Outside? (0.2) debrief ouens
 ((move out of main venue))
956. K: yoh guys do you know how tired I am? [] Skuse, I wanna sit here with my best friend
957. YM: just update me nuh on the time
958. K: mm
959. YM: update me on the time
960. K: ((laughing)) Kent, byeeee.(0.6) Darren leave Kent, that's my friend hey, it's my bestie
961. YM: they still busy there inside
962. YM: what are you talking about?
963. YM: the noise, don't pop it
964. YL: okay guys,
965. YM: Darren. Matthew, Jordan we gonna start briefing
966. K: debriefing
967. YL: okay guys listen up (...) (N)=
968. YL: okay guys, so, any comments on the night?
969. YM: I think the main idea was just a chill night [] so ja, chill night
970. YM: I think, I think not that it was a problem but I think the only challenge was explaining the games to people, [I think that was all]
971. YM: I got confused with the games, the first one, I think we changed it up too much

972. YM: no I think it's good that we changed things up
973. YL: yah
974. YM: it was good that you were thinking on your feet, on the spot, got everyone active and going and got the game started one time
975. YL: thank you, I'm just, was I really not explaining that well?
976. K: I think it was being explained too many times differently
977. YM: ja I think it was too many times
978. YL: cos that was like yoooh, okay it's fine, these people, I don't even have high blood but they raise it
979. YL: okay cool
980. YL: wait wait can I,
981. YL: yes
982. YL: what did you guys think about the atmosphere? Just like from the beginning already
983. YM: I think it was quite dull
984. K: it was dull
985. YL: what is different? I don't understand why
986. YL: I think because last week raised
987. K: jaa
988. YL: the bar (N)
989. YL: excluding last week
990. K: it was so little it was very dull
991. YM: I think there was less people (N)
992. YL: yah, I actually counted, there was twenty-six people tonight, excluding the leaders and we usually have more than that
993. K: ja
994. YM: last week we were a lot
995. YL: yah so I guess it's just maybe numbers
996. YM: and Matthew well done on the video
997. K: ja that was yoooh
((clapping))
998. YM: ((coughs)) created by Darren
999. K: nooo Darren
1000. YL: I was so confused when I got the call, I was like []

1001. K: I knew it ((laughs)) I knew it and I still woke up from my nap and I was like
noooo maaaaan
1002. YL: cos we don't have nice voices here
1003. Everyone: ((laughs))
1004. YM: everyone has nice voices on the phone
1005. K: yoh nooo noo, I think Parsons is the only one with a nice voice
1006. YL: no but he said Amp'd Youth, who do I know who says that
1007. YM: exactly
1008. YL: no one else
1009. YM: why you now complaining about me []
1010. YL: anyone anyone else wanna add something?
1011. YL: okay cool urhmm so with the whole new thing with discipleship before urhm
youth we gonna start, cos we didn't start this week cos we not gonna start this
month, so the guys will also start next week so for the guys I think it's from
18h15 urhmm ja I think it's from 18h15 so that we can set up from 18h00 to
18h15 if there's set up that's needed. So 18h15 the guys will start until quarter
to [] The girls you guys start from six (N) [] so our debriefing, you guys end
at 18h45?
1012. K: I don't know
1013. YL: okay we'll find out but I think
1014. YM: 7
1015. YL: oh, so you guys end at 7?
1016. K: jaa
1017. YL: so if you guys end at 7 that means obviously briefing before Friday's is not
gonna really happen so pay attention to the messages that come on whatsapp,
I think from next week we'll try and make it [] because of responsibilities
and stuff, people on whatsapp, please ask them [to buy data] (N)
1018. K: sjoeh not that easy guys
1019. YM: go to CellC it's free
1020. K: oh yes hey, it's R12 now
1021. YL: otherwise ask somebody to sms you (.)
1022. YL: the guys will be setting up right while we busy with
1023. YL: yah (N)
1024. YL: can I ask that you guys put uhm both pool tables out nuh [] sorry uh
and then you also cos I, well I figured it's [] just standing around so could

we have chairs and tables inside as well? Just so that people can actually sit inside instead of people coming out here to sit down, uhm just having that inside as well and could we bring games, like if you have board games or cards bring that with, just so that

- 1025.YM: bring chess
- 1026.K: ((laughs))
- 1027.YM: I'll play it yoh
- 1028.YL: I actually have chess
- 1029.K: I had chess
- 1030.YM: I can't bring mine cos it's glass
- 1031.YL: any board games you have, I have monopoones
- 1032.YM: what
- 1033.K: what
- 1034.YL: it's like playing dominoes but it's cards with maps so like
- 1035.YM: what the hell
- 1036.YL: []
- 1037.YM: white people come up with []
- 1038.K: monopoones [] I just wanna play uno guys
- 1039.YL: okay cool (N)
- 1040.YL: oh I have another question, can anyone go to anyone? Or is it better if you think she's in grade 9?
- 1041.YL: oh I think anyone can go to anyone but I mean I think this is why if need a grade 8 boy and I know who leads the grade 8 boys then I'll just know who to connect him to, to make sure he gets into that small group. Urhm so jah I mean if you know the grade and you know you need that grade then go for it but don't let that stop you cos you can always just connect them afterwards. Urhm cool otherwise thank you guys that was fun (N) see you next week
- 1042.K: yoh see you next week
- 1043.YM: see you Sunday
- 1044.K: don't lie
- 1045.YL: guys please can you please try your best to be here by 08h40 on Sunday morning, we're still finding like drips and drabs, people like coming in like, some people come in when the service has started [] but if you can please be there at half past nine, sorry twenty to nine, urhm Kat, you preaching, [] two weeks from now three weeks three Fridays from now we have the

worship night, with remember, who of you went with to that Love Church thing last year ? (.) Well they coming to visit us here (N) and I've spoken to Howard Fisher and urhmm his gonna confirm with me in the week but I've asked Howard just to come share a short something on the night as well, so hopefully Howard will also come and gonna send out invitations to the other youth groups(N) G'M not sure whose gonna come some [] like us [] good time urhmm invite your small group people [] we have like like 40 people [] we have like a hundred and eighty people [] three weeks so 25 % of the people that come doors here (N) so [] jah we got like 20 people that's coming out of a 100 [] (N) to show if we can double that (N)



Appendix F

Black Female 2 Transcription – N1 City

Transcription key: R (Researcher); YM: (Youth Member); L (Youth Member holding the recorder); YL (Youth Leader); (()) nonverbal paralinguistic cues; [interrupting; (RT) raising tone; (LT) lowering tone; ↑ pitch register shifts upwards; ↓pitch register shifts downwards; (.) short pause; (...) long pause; (N) noise from the crowd; CAPS shouting; [] guess at unclear word

1. R: So let's just do this
2. L: ((whispers)) oh okay
3. R: what's your first language if I may ask?
4. L: hmm Xhosa (N)
5. R: oh Xhosa
6. L: yes
7. R: oh ok (N) you can stick it on the top there, there's a little clip
8. L: oh okay [] is doing welcome, would you do it?
((alarm sounds -video starts))
9. YM: Hello, oh my word bra its Friday I want to welcome(.
10. L: ((laughs))
11. YM: bra I have no idea what I am going to do (.) ja guys welcome to amped youth
12. L: ((laughs))
13. YM: (N) and urhh wait let something to right here me just hmm I wanna get an Amp'd youth sign here, in here three two one ja that's it (N)
14. L: ((laughs)) Well done, well done clever (N)
15. YM: well that's kinda boring isn't it
16. YM: that was so cool dude
17. L: that was so cool ((laughs))
18. YM: Today (.) ima be calling (.)
19. L: did you see his YouTube channel? It's so cool
20. YM: a bunch of people from the (.) youth (N) I'm calling them with I will call all of them cause I'm finding them on Amped group the WhatsApp group so if I do not call you please don't feel offended or anything like that (.) It's just because urhh (N)
21. L: call [], I'm joking []
22. YM: call and others of you who don't have your names there so [] I don't wanna call you if I don't know who you are(.

23. L: ((laughs))
24. YM: urhmm lets go (N)
((phone rings in video))
25. YM: Hello
26. YM: Welcome to amped youth, how are you
27. YM: What sorry, what, Matthew are you phoning me?
((next call))
28. YM: hello
29. YM: Welcome to amped youth how are you?
((next call))
30. YM: Welcome to amped youth how are you?
31. YM: Good and you
((next call))
32. YM: Welcome to amped youth how are you?
33. Mom: sorry
34. YM: Someone's mom (N)
35. L: ((laughs))
((next call))
36. YM: Welcome to amped youth, how are you
37. YM: I'm good how are you?
38. L: someone's mom ((laughs))
((next call))
39. YM: Welcome to amped youth, how are you (N) Welcome to amped youth how
are you? (N)
40. YM: ((hears voice mail message)) Whaat? Yoh what is this?
((next call))
41. L: ((laughs)) this guy (N) yoh yoh
42. YM: do they know it's him though?
43. L: he probably didn't know ((laughs))
44. YM: and now he's like oh my gosh
45. YM: [voicemail] joh [] bro, why don't you pick up man? (N)
((next call))
46. L: whooooo, jy girl
47. YM: Welcome to ample youth how are you?
48. YM: Hello

49. YM: Welcome to amped youth are you?
50. YM: Hayley answered the phone and his like it's your youth and I said, no youth doesn't call
51. YM: hello, good thanks and you?
52. YM: Welcome to amped youth, how are you? (N)
53. YM: sorry, not interested. Sorry not interested
54. L: yoh yoh ((laughs))
((next call))
55. YM: bruh bruh , welcome to amped youth how are you?
56. L: ((laughs))
57. YM: ((children in call))
((next call))
58. YM: Welcome to amped youth how are you?
59. YM: I'm good thanks and you Parsons?
60. L: [please] that's so boring ((laughs)), sound so dead huuur
((next call))
61. L: Luke, Luke who?
62. YM: hello
63. YM: Welcome to amped youth how are you (.)
((call ends))
64. YM: what happened?
((next call))
65. L: hey Tseggy
66. YM: Welcome to amped youth how are you?
67. L: ((laughs)) [] what happened?
68. YM: okay guys that will be it for this welcome urhmm alot of you guys didn't actually pick up urhmm so I couldn't actually welcome you but if I could not welcome you then welcome to amped youth urhmm this is actually the first of these welcomes that anyone ever done, I don't think anyone has ever done it, the normal welcome they just its just way too boring
69. L: yooh
70. YM: I mean its just (N)
71. L: joh sliced sliced
72. YM: So ja awesome welcome (N). (M-5).
73. L: yoeh yoeh (...) wowww ((laughs)) (.) promoting himself, can I please see?

74. YM: [] you must as well just follow me on Instagram also
75. L: yess ((laughs)) and Facebook aaand Matthew ooooh clevo
76. YL: Give it one more time for Matthew Parsons
77. L: whoo hoo
78. YL: sjoeh why are you guys so far away from me come closer (N) come closer
79. L: [sings] come closer
80. YL: closer (RT)
81. L: money []
82. YL: did you enjoy that?
83. L: []
84. YL: hoo why do I sound like that (N) Let us rate, let us rate Matthew Parsons since he is so confident that he did so well.
85. L: yees
86. YL: Did you think that he did rotten, like rotten potatoes? between that and really bad, how good was he?
87. YL: very original
88. L: I look []
89. YL: anyway (RT) are you guys [] (N) it's echoey, I don't like it (N)
90. L: oh oh, does someone have a good plan oh
91. YL: how am supposed to MC with this [] how are you guys doing (N) [] (N)
92. L: why? Eish
93. YL: are you guys ready?
94. L: whooo
95. YL: give me more energy than that maannn, (N) Oh my word, are you guys excited for tonight?
96. L: yeaah
97. YL: sooo, let me ask first, are they ready?
98. L: nooope, wait wait wait
99. YL: ladies and gentle you have walked into a studio of a lip-sync battle, are you excited? (N) lip-sync battle (N)
100. L: whooo
101. YL: Wait
102. L: why you taking so long?
103. YL: I'm giving you an entrance, you know that
104. L: okay

105. YL: can we have an atmosphere,
106. L: [] atmosphere
107. YL: TLC ((laughs))
108. L: ((laughs)) I get that one
109. YL: uhhm, one of you can switch off the back lights let them have that moment you know (N) the back ones ja I'll tell you if its fine (N)
110. L: [speaks Xhosa] [((sings)) Gobisiqolo
111. YL: thank you so (RT) []. Ladies and gentlemen please help me welcome (.). three really swagged up ladies they got some shades on it's about to get shady up in here (N) are you guys excited??? Say yeah
112. Everyone: yeaah
113. YL: say yeah
114. Everyone: yeaah
115. YL: So (RT) it's about to go down, this is how the lip sync battle is going to work, we're going to rate these people according to creativity, how well they use their props, if they have props uhmm if they engage you guys if you feel like Joh this is like a real performance we going to rate them according to that, if you don't like who they are we rating them according that, if they a popular person or whatever,
116. L: you better vote, you better vote, [] slicer
117. YL: I'm kidding, I'm kidding (N) SOOO (RT). Ladies and gentlemen, I apologize if I keep goingout loud but please help me welcome (...) should I give my own name or do you want me to []
118. L: go ahead, the ladies in shade
119. YL: (N) cos that name sucks but okay []
120. YM: shady ladies or whatever
121. L: jyyy
122. YL: please welcome Destiny's Children (N)
123. L: destiny's children ((laughs)) yay oh
((lip-sync battle commences)) (M+5) (isiXhosa song)
124. L: ja you can't hear the song yoh, can't even hear the lyrics. Come on, keep it moving, keep it moving (N) (...) sorry chommie (...) whoo, joh mafikezolo shayeta le place, sa chisa lago
125. YL: [] Destiny's children, give it up one more time for
126. L: return the favour now

127. YL: [] no man
128. L: yes whoo
129. YL: I forgot who they are
130. L: ((laughs)) did you see [] face, and it was so brown
131. YL: are you guys ready for the next round?
132. Everyone: yeah
133. L: yup, heeey I see you at school
134. YL: they got their own name, [] they are back, I give you the South African version of GUCCI, give it up for Gucci guys, give it up []
135. L: I just need to get these shades off [] it's okay
136. YM: is it a name brand?
137. L: it's okay uhm
138. YM: is it a name brand for females?
139. L: it's okay, ja I know
140. YM: you wear Gucci ((laughs))
141. L: ((laughs))
142. YM: yoh man I wear []
143. L: ((laughs))
144. YM: this is like brah don't touch my Gucci sneakers, and his so gay he's like I'm wearing []
 ((lip-sync battle commences))
145. L: waaaa, listen listen to the song (M+5) oh wow, can you see now? (...)
 ((laughs)) (...) just keep it here, under the light [] like okaay whatever jaaa (...)
 wow, woowow, REMIX, jungle beats coming at ya, oh is that the end?
 Oh I thought it was about to become good jaa
146. YL: give it up for []
147. L: jungle beats coming at you [makes sounds]
148. YL: that song made me more sad even though it's supposed to make you happy but heeey, so now it's about that time we vote
149. YM: No one more, just one more Tshidi
150. L: one more
151. YL: okay, maybe you guys can actually win the trophy,
152. L: whooo, it's Mpho's but you can wear it, whoo guys
153. YL: okay okay
154. YM: who's is it?

155. YL: Are you guys ready for the next one?
156. Everyone: yeaaaah
157. YL: hopefully you'll make us happier than last one (N)
158. L: Vote vote vote vote vote vote I was cheering for you, yes guys vote for us,
(..) yes I'm still holding
159. YM: don't let go
160. L: ((sings)) I won't let go
((lip-sync battle commences)) (M+5)
161. L: ohhh keeping it holy here, whoo love this song [sings]
162. YM: where did Kent go?
163. L: huh?
164. YM: where did Kent go? Kent
165. L: uh where did he go? I don't know, he disappeared (...) I love this song, [sings]
I am yours and you are mine yees, drop it [sings/raps] (N) and my faith could
be made stronger
166. YL: can we just give it up for NtsiKae
167. L: whooooo, Ntsigs
168. L: At first we didn't have competition but now we have competition
169. YM: Hey guys hey you guys, safumala, hai they gonna win they gonna win, like
there is no like no like no like
170. YM: pressure, but you mustn't drop the mic mustn't drop the mic though (N)
171. YL: mustn't drop the mic? I don't get the joke, I'm sorry
172. L: I get that one, I get that one, I get it, I get it.
173. YL: okay, did you guys enjoy that?
174. L: it was soo good
175. YL: alright alright (N) we must vote neh, even though I feel like I know who
already won [] can ya'll shout for the people called Africa siesta's they gave
their own name.
176. Everyone: whoo
177. L: It's obvious who's going to win guys, it's obvious
178. YL: The Gucci with a SH ugucci's (N)
179. L: goeshies ((laughs)) that sound so [] that sound so []
180. YL: and then we have Mr. Ntsiki-zo [] and Kaeleigh give a shout for them
181. L: I told ya, I told ya
182. YL: I think you already know who won,

183. L: jaaa
184. YL: NtsiKae, ya'll can come claim your prize
185. YM: So what do you get if you don't win?
186. L: don't get a prize (.) [] dude, [] and they like yoooh (N) and then his like [] and he's like hey okay and he [] and he [] okay okay [] and he's like, just [flies]
187. YL: shhhh shhhhh thank you shhh it's my turn to speak now, I already told Jade what my song was, you can play
188. L: yoeeh
189. YL: let's go (tha ta ta ta ta) ya'll don't know the song cos this is Channel O and plays black music only local faces you don't know (RT) you know the song (N) what song?
190. L: nooo
191. YL: haa, let's give it up for *Nakita guys
192. YL: Hi everyone, did you guys enjoy that?
193. L: yeees, that's where all the local music the local music plays
194. YL: we gonna transition into games time, whoop whoop (N) Okay guys can I just ask for you to make a straight line so that I can divide you guys into four teams, (N) sorry guys (N)
195. L: [sings] kang-fu fighting, haaa ((laughs)) (.) you guys we all suck
196. YM: The last one got me like emotionally spiritually,
197. L: ah ha ah ah ouch ouch ouch, okay no no no
198. Kath: One line
199. L: hmmm that hurts I know you voted but that hurts okay,
200. YL: yoh you the first person in history that's got a broken leg and you still walking, but ja miracle happen everyday
201. L: ((laughs))
202. YL: Okay so anyway that is team one over there Kaeleigh, team two is there by the entrance guys, team three is there by the chairs and team four is just in the hoekie here okay.
203. L: We watching the whole performance, where is this guy coming from (N) wow woah, are we in front of the line like [makes sound]
204. YM: but it's your mommy's birthday party tomorrow so
205. L: Understandable hey
206. YM: Stand there, stand there, *Nakita hey

207. YM: Where must I move too,
208. YM: stand there stand there in the group
209. L: There,
210. YL: there
211. L: there? (M-5)
212. YL: ja
213. YM: are you listening to our conversation tonight?
214. YM: it's not for me though
215. YM: who's it for?
216. L: yes microphone girls
217. YM: why?
218. YM: Hello, hey?
219. L: she just came up and she was like you want, like the
220. YM: They going to record the conversation brah
221. L: like, but you must act normal
222. YM: why would I want that?
223. L: yes, Hi my name is Lihle
224. YM: *Thando
225. L: *Thando, nice to meet you
226. YM: I didn't come on Fridays
227. L: Oh
228. YM: Only on Sundays
229. L: oh okay interesting, welcome to Friday youth it's the best
230. YL: uhm, leaders please count
231. YM: is it *Thando or Tando?
232. YM: *Thando
233. YM: like T H or T
234. L: yoh that's a nice name
235. YM: T H
236. L: So that's love
237. YM: Yes well done your Xhosa is perfect, Or are you Zulu?
238. L: oh hai I don't associate with Zulu's
239. YM: Zulu or Xhosa
240. YM: I'm Zulu, what are you saying
241. L: well I'm hlubi

242. YM: huh?
243. L: I'm hlubi
244. YM: What's that?
245. L: I don't need to explain what it is okay (RT)
246. YM: you a mix? ya mixing
247. L: So what happens is hlubicomies like from, from Kwa-Zulu Natal, actually quite Zulu
248. YM: ooh, So it's like the Zulus who [] and now they transition into Xhosa's, ya mixing
249. L: ((sings)) ja ja but it's more Xhosa, see we speak Xhosa
250. YM: I think that is the same thing that happened to my grandpa cause he was staying predominantly in KZN but then he moved, and never went back to Cape Town so he just spoke Xhosa whole time
251. L: ja that's what happens, I didn't even like know that whole research, I heard they come from Zulu so I am I Zulu girl , oh I love the Zulu girls, Joh guys is it just me sweating [sings] This video man oh it makes me laugh
252. YM: we gonna win now hey
253. YL: Okay guys so the game that we are about to play []
254. L: [sings]
255. YL: Okay guys so we going to play
256. L: [sings] so baby pull me closer
257. YL: drie blikkies maybe your parents will know this game, I'm not sure cos my so like how this game came about right, we were sitting at the dinner table eating chicken and then my mom
258. YM: chicken is life hey, chicken is good
259. L: mm that's nice
260. YL: and then, we were talking about the game, my mom was talking about a game she used to play okay, so it was called drie blikkies, this is the game you played when you didn't have anything else to do so basically team one and team two right you guys going to verse each other and team three and team four you guys going to verse each other so the winner out of the two of you guys face each other I the end, do you guys understand? Can I get a thumbs up?
261. L: thumbs up

262. YL: So how it works is team one has the tennis ball right and then team two gonna have to stack the cans right so while they are trying to stack it team one is going to prevent them from stacking it by throwing them with balls so that they cans don't stack up okay so you guys have two minutes to do that, ya'll get it?
263. L: jaaa (N) []
264. YL: please guys we don't want injuries
265. L: The less the merrier
266. YL: So you guys get it?
267. Everyone: yeah
268. L: yeah
269. YL: so team three and team four, you guys just choose who [] team one and team two who's going to throw the tennis ball, just get someone to represent your team, give it okay guys one more thing, one more thing.
270. YM: who's repping?
271. L: what's repping? (.) oh
272. YL: guys, the team who is stacking the cans you need three people to represent your team to stack your cans (N) So guys just represent, okay stop, so team one and team two who is gonna throw the tennis balls? (N)
273. L: who's throwing?
274. YL: okay one two three hands up
275. L: okay so then, Okay stacking, okay rock paper scissors, okay now they arguing, okay stacking, okay three people who must []
276. YM: can I stack
277. L: You wanna stack? Who else wants to stack?
278. YM: Come Zinele, come stack Zinele
279. YM: me?
280. L: wanna stack? Yes or no
281. YL: Okay cool guys guys
282. L: are you part of the team? Or not
283. YL: you guys are gonna swop hey, so
284. L: do you want to stack or must I stack?
285. YM: I'm gonna stack ngaloka
286. L: okay so it's you Zoe and Mpho
287. YL: okay, for the team who do not have the tennis ball guys

288. L: okay guys shhh
289. YL: for the team who does not have a tennis ball please just get your three representatives of that team to stack your cans, okay you guys have two minutes
290. L: oh so we must we like stack entire [sings] Gobisiqolo
291. YM: So just wants the plan [] (M-5)
292. L: wait, must we must we like throw it, we must stack before they throw it
293. YM: but here's the thing wait but don't we like swop each time cause I mean us three can't keep doing that
294. L: so, can you just explain the game please
295. YM: I think we must like throw someone
296. YM: stack the thing that we must throw
297. L: So we must stack in time and leave it there to qualify?
298. YM: ask *Nakita how many people are throwing (...)
299. YM: why do you have that thing on you?
300. L: mm?
301. YM: why you recording?
302. L: It's for a girl's project,
303. YM: which girl?
304. L: uhm, it's for, you know, you see the girl on the computer
305. YM: jah
306. L: It's her project
307. YM: ((laughs))
308. L: so you must just act normal like a normal []
309. YM: is she listening to it now?
310. L: I think so I'm not sure I'm not sure
311. YM: hello
312. YL: [] and the outside people cos you have some people try to get the ball and some of them
313. YM: okay so the team who has the tennis ball need to have two people
314. YL: no everyone plays, so one half of the team stands this side and the other half stands that side, and the other team, everyone plays the game [] But you have to dodge the ball while stacking that up and it has to stack up for at least 3 seconds, but you can't all huddle up together
315. YM: So the team with the tennis ball ne the other team must try to get the []

316. YL: ja
317. YM: Okay (N)
318. YL: Yes, so now we play for the whole thing cos this it too small,
319. L: then everyone can participate,
320. YL: do you get it? Okay, this is what going to happen (N) so gonna put these cans
[]
321. YM: but now are we gonna play with all the cans?
322. YL: yes
323. YL: help me explain
324. YL: okay
325. YM: wait, can I ask you a question please (N) []
326. L: and is there three stackers so like come,
327. YL: we gonna explain it now
328. L: ((sings)) yeess, uhm we went to ask but then they going to explain the game it
properly like
329. YL: guys so we are switching up just a tad bit (N)
330. YL: Can you all just listen to please, okay so we going to play the same game with
just a bit of spice into it should I say, we going to have you guys play first
right, this is what going to happen it's the same game so, you guys going to
be in the middle ya, so this is what is going to happen your whole team
however you wanna play this and you guys are going to be the people with
the tennis ball so you can have half on this side and half on that side hmm so
you have two tennis balls one of this side and that side, the people in the
middle you must stack this and this up, but if they throw you with the ball
you are out yes, every time the ball hits you you are out, so your whole team
must stack, two [] you not allowed to block it though, like you can't huddle
up around something, so it has to stay up for three seconds you guys can throw
the cans if you want to ja so you have two mins to play uhm, yes the cans has
to stay three seconds, so you have three stacks (.) No if the ball hits one person
that one person is out so you will have less and less people every time the
balls hits you so you have to dodge the ball every time, do you get that[], so
it's like dodge ball while stacking up cans at the same time (N)No they are
playing this is two different teams (N) No no you split yourselves in half, so
you have one on this side and one on that side, cause they both going to throw
the ball. Cos they both gonna have tennis balls on each side

331. L: we take out the weak link
332. YL: you guys ready to play the game? Alright, so then
333. L: okay, there's more to like
334. YL: okay guys we're playing like this hey
335. L: so, sooo Tshidi, Tshidi how many people will be stacking?
336. YL: Everyone
337. YL: you decide
338. L: everyone be stacking (N)
339. YM: nigga nigga nigga
340. YM: ja but then we not equal
341. L: nah its fine, the less the merrier
342. YM: when it's our time to throw man, then I will
343. YM: neee, no we all participate
344. L: this ghamness eish ((laughs)) the ghamness
345. YM: so what's gonna happen? No we don't go in the line, wait! Hold on,
346. L: not suma
347. YM: guys, can I just say something if we go one by one its gonna be easy for them to hit us
348. YM: no but the thing is, the whole point is that everyone participates
349. YM: I know we getting to that cos he suggested we each go one by one and I said if we go one by one
350. YM: nai it's gonna be too makkies
351. YM: the possibility of them hitting us is higher

Appendix G

Black Male 1 Transcription – West Coast

Transcription key: R (Researcher); YM: (Youth Member); M (Youth Member holding the recorder); YL (Youth Leader); V (Visitor); (()) nonverbal paralinguistic cues; [] interrupting; (RT) raising tone; (LT) lowering tone; ↑ pitch register shifts upwards; ↓pitch register shifts downwards; (.) short pause; (...) long pause; (N) noise from the crowd; CAPS shouting; [] guess at unclear word

1. M: You know you get those last-minute morning things where you have to ask a friend what subjects you have (0.5) is this recording now?
2. R: mm mmm
3. M: Where must I put this? I don't know where to put this?
((laughter and talking in background while Mpho adjusts recorder microphone))
4. R: On Whatsapp?
5. M: ((sings song)) just testing
((laughter))
6. YM: I know, it's unbecoming
7. YM: do you have a? [
8. M: [Oh my gawsh, is Liam working now?
9. R: Mmm, he finishes at 9
10. M: what does he do actually? I never asked
11. R: He is currently in (0.3) that's a very good question. I can never explain even though he explains it to me all the time. I know he deals with emails from customers of Amazon
12. M: is it? Does he like, do data analysis or something?
13. YL: can I squeeze in here next to Tara? ((laughs))
14. R: I think he's just trying to sort, if they have issues then he needs to sort that out
15. M: Oh okay, (I have another question now what is it?) (0.3) ohh yes, is he studying or is he finished studying or [
16. YL: [Luke are you going with to the camp?
17. R: he has a law degree but he wants to do another degree
18. M: in?
19. R: masters
20. M: in law? Hoya

21. R: ((laughs))
22. YL: in March
23. M: oh you do less posting now, see one picture every three days. Well done, I have to clap for that
24. R: ((laughs)) thaaank you, I'm way to busy to post
25. M: you were like, I swear Tara was like three pictures a day and I was just like "Tara, I will support you, I'll support but this has to stop"
26. R: ((laughs)) it was a bad addiction hey
27. M: mm mm, I actually have to post my last pictures of the dance, I was and I was dressed so nice and I was like yoh, should have posted something
28. R: you should have posted man
29. M: I can tell you every language on here
30. R: what now?
31. M: all of them, all these different instruction manuals language's
32. R: can you read them?
33. M: yes (0.2) for customers in Europe
34. R: ((laughs)) oh wow
35. M: this so ... ((laughs))
((doorbell rings))
36. YL: in August?
37. YM: in August
38. YL: are you gonna sponsor him to go on the camp Melville?
39. YL: just put on your name
40. YM: no I I can't, really that's when my trip is (toughies)
41. R: ((laughs)) toughies
42. YM: yah, just because difficult
((commotion))
43. YM: we in the beginning of Matric just remember
44. YL: all the other young people's going on the camp
45. R: ask Prince what nationality he is, but don't do it now (0.3) HELLO Panashe
46. YM: Hiiii
47. M: hello Panashe
48. YL: are you alright?
49. R: I feel like all of our matrics are like so tired, shame
((laughter))

- 50.R: look at Panashe's face
- 51.YM: ah you lost your hands there
- 52.YM: () how you doing?
- 53.R: good and you?
54. YM: there you go, who's sitting here?
55. R: you
56. YM: we were waiting for you
57. YM: ((laughs)) I'm so tired
58. R: shame
59. YL: that's hectic man
60. R: matric that hectic?
61. YM: nooo ((to Prince))
62. YM: yohhh
63. YM: stoop
64. R: Panashe, what's your first language?
65. YM: sorry?
66. R: home language?
67. YM: Shona
((talking in background))
68. R: I know you like super tired but can you please put this on for me? I just need you to record the interactions, that's all that you need to do. It's for my research
69. YM: I should record Shona?
70. R: noo, you don't have to speak Shona because it's basically just to see how you use English, even though that's not your first language
71. YL: so who wanted the coffee now again? [to Mpho] are you not gonna say anything? ((laughs))
72. M: ((laughs)) sorry I was blanked out
73. YM: [to Tara] what if I keep quiet the whole time?
74. YL: [to Mpho] did you'c braai at your place yet?
75. M: at my place? No we've never braai'd at my place. It's just been normal youth
76. YL: is it?
77. M: Yah
78. YL: oh okay

79. R: I need a female, I have Mpho here on this side
80. M: Yah
81. YM: Panashe let's go
82. YM: do you have two of them?
83. R: Ja
84. YM: there we go Panashe [said as if they were playing cricket]
85. YL: do you guys know what Chinese dominoes are?
86. YM: now why Mpho he's not talking (can you see there)
87. R: he was talking to me the whole time
88. YM: now why are we doing this?
89. M: because it's for the research, you must say yes (0.3) I said yes
((commotion))
90. YM: yoh, normal dominoes is too much thinking
91. YL: jaa, enjoy. I, I want us to play that next week. Do you have dominoes at your
house or must we bring? [to Mpho]
92. M: uhh can you guys bring?
93. YL: oh okay, do you guys have? [to Janelle] will you bring dominoes uh next
week?
94. YM: yah
95. YL: do you have a table there? For dominoes?
96. YM: you can use any table Aunty Lynette, you just need a blanket
97. YL: mmm, but you don't have a table upstairs hey? Small table or coffee table
98. M: we can organise
99. YM: via Whatsapp
100. M: I'll Whatsapp though, I will communicate via, but I know we don't have a
table
101. YL: is it?
102. M: yah
103. YL: okay
104. YM: where's Male Youth Leader guys?
105. YM: where's Male Youth Leader?
106. R: running late
107. YL: coming later
108. YM: ahh, he's running late
109. R: I don't think anyone else from youth is coming though

110. YM: oh is this a collar? Like I'm wondering why why is it feeling not like ()
111. M: mm
112. YL: what's his name Prince, you are spending time with someone and you don't know their name
113. YL: Prince, Prince I see your surname is the same as Mpho's
114. M: nope
115. YM: he's Rahube
116. YL: oh and yours?
((laughter))
117. YL: Prince, and your surname?
118. YM: mine is Ruhode, he is Rahube I think
119. M: YES
120. R: ja
121. YL: but it's written the same hey?
122. M: no
123. YL: what's the difference?
124. M: R A H U B E
125. YM: R A H O D E
126. Everyone: ohhh
127. YM: L M N O P Q R S
((laughter))
128. YL: sjoh
129. YM: [to the dog] here's my boy, come back come back [plays with dog] he doesn't like me anymore
130. YM: he's a stupid dog
131. R: Mpho, what languages does your mom speak?
132. M: my mom speaks Sotho, my dad's Tshwane
133. R: do you pick up on any of that?
134. M: yah, I speak Sotho, but my mom's trying to make us more white
((laughter))
135. R: okay
136. M: you see?
137. R: I see, I see
138. M: no but
139. R: so you speak English mostly?

140. M: [yes] when my mom's angry obviously she goes to her native language
141. R: mm
142. M: and then yah, but I understand a hundred percent
143. R: Afrikaans, do you speak?
144. M: I don't speak it but I understand it one hundred percent yah
145. R: that's nice
146. M: I think Xhosa is the only language that I kinda lost touch with. I used to understand it,
147. R: mmm
148. M: and then, because we did it at school obviously and then I I obviously engaged with people in Xhosa and now I just blank out now I don't know anymore
149. R: oh okay, but Xhosa is a difficult language
150. M: mmm, but I I realise that I can read what's going on (0.2) like sometimes, if when they're speaking different languages then yah
151. R: I think I'm completely (hopeless)
152. M: mmmm
153. R: I think I'm completely hopeless
154. M: like you can probably speak German or French if you play sport because you just know what they're [telling you]
155. R: Jaa, I guess so
156. M: yahaa (0.3) I remember this, we have this German guy, so we used to take classes with this German guy and we told him just to say "we having nice weather today" and it sounded [makes sound] beautiful
157. R: because it's different
158. M: it sounded like he was complimenting you, I was like, I was like "yoh thank you man" and he just said the weather was lovely
159. R: he just said the weather was nice
160. M: yaha yoh, it was so nice (0.3) but it's funny that he has no accent. Absolutely zero accent () he just has a complete South African accent, but his home language, home home is German (0.3) but I think, when he moved to Dubai, he has a weird thing, he moved to Dubai and then he came here laasst, no before, last year yah third term last year
161. R: interesting, so he goes to school with you?
162. M: yah he's in my school

163. R: cool
164. YM: [to others] oh shut up ((laughs)) I'm not talking to you
165. M: I swear today has been the first practice since I started this year in soccer that I've actually felt good about it cos last week Friday I felt like such rubbish because like I was unfit and I was just having mood swings and stuff, Moonday, similar thing but it was a bit better and then now today was [makes sound] quality (0.3) except I was skopped twice on my foot, I I tackled and then the guys leg just kept going bah
166. R: ((laughs))
167. M: and then my leg
168. R: but you're like always getting hurt
169. M: mmm, (0.2) I get hurt but I don't get injured
170. R: oh okay
171. M: I've only ever been injured twice
172. R: ((laughs)) oooh Mpho
173. M: but I keep going, I get that, I have that fight, just get back up and go and soldier it boy, just go [makes sound] again (0.3) no but when you play defender particularly, you you just can't, like you have so much fight in you to get that ball so you really just get up and like it (won't hurt)
174. R: whooo oo
175. M: yaha I'm [
176. R: [see I know these things now that I play FIFA ((laughs))
177. M: ((laughs)) I told you FIFA's a way to get
178. R: before I would know what you talking about but I couldn't envision it, now it's like okay I know exactly what you're talking about
179. M: mmm (0.2) you know funny enough when I first started playing soccer I learnt everything from FIFA, when FIFA 6, FIFA 06, I still (was still) playing when I was 9 years old, played soccer and just knew everything and I was like okaay
180. R: games help a lot () like my friend played those driving games on the console
181. M: mm mmm
182. R: and now he's like the best driver ever – from a game
183. M: yes
184. R: but it's because like he had like those pads as well and the steering wheel, he was like that kinda gamer. Everything

185. M: [Lynette] what?
186. YL: do you have your learners already?
187. M: mm [to Lynette] do you know grade 7, you know when Assassins creed came out it was about colonial history? [to Tara]
188. R: yes
189. M: when in grade 7, I would, our history, whole year, syllabus was colonial
190. R: did you play Assassin's Creed?
191. M: I pla – I passed through Assassin's Creed the entire, not once did I look at a book and I wasn't getting like fifty's, I mean I was like getting seventy-five to eighty, eighty something. I was just like [
192. R: [from Assassin's Creed? educational
193. M: always, all my Assassin's Creeds has helped me () then I just realised yah I'm pretty sure that guy was in there killing people so you know, just had to tweak it up a bit
(talking in background))
194. M: yoh I need a, do you have an extra memory card? Like phone
195. R: phone? I used to, but remember there's phones don't take memory cards
196. M: oh yeah,
197. R: unfortunately
198. M: I need one, I can't update any of my apps. They all the same version
199. R: I can't increase my storage and I have no space so how do you think I feel?
200. M: photos, you probably have a like a thousand photos on there ((laughs))
201. R: I have like four thousand and something
202. M: yoooh ((laughs))
203. R: but but it's not all selfies, it's nice pictures that I see on Facebook
204. M: oooh
205. R: like motivational quotes and things
206. YL: oh do you have that app on your phone? Where you can put your photos in a cloud
207. R: I should put it on my drive hey, on my google drive
208. YL: YESS, so then you can remove it from your cellphone and put it on your google drive
209. R: aahh, that's smart. Thanks Aunty Lynette. I'll do that

210. YL: just check in your, just make sure that everything is loaded. There will be a little circle if it's not like, almost like you know the His People uhhm, (0.3) arrow thing
211. R: yes
212. YL: there will be two arrows like in a circle form, then you know it's not loaded yet
213. M: yah I had that mistake when I got my iPad, I cracked the screen so Grade 9 I thought I backed everything up so I took it to the iFix to fix it then they said it backed up but then it backed up January, the first time I got my iPad
214. R: mmm
215. M: so all my data, school data is just gone
216. R: mm
217. M: but luckily it was the next year so I just started over again
218. R: did I told you ((laughs)) did I TOLD you (0.3) did I tell you, I know this is still recorded, GREAT STUFF, anyway did I tell you that my laptop broke
219. M: yeah, on Sunday you were saying it broke
220. R: ohhh yes, so my friend's husband came to me in the week, he said he's going to try and fix it
221. M: mm
222. R: so fingers crossed that happens, otherwise I'll cry, that's my life
[talking in background]
223. M: yoh, no but I realise how so dependent I am with my laptop in school now I can't actually work without it
224. R: I mean I have a work laptop but it's not the same, cos none of my personal stuff or (0.2) is on there so I literally, it's just like an empty thing
225. YM: let us go tooo, Prince's Instagram shall we
226. YL: they gonna, all of them are so interested in Prince's uhm information
227. YM: I also wanna see
228. YM: they have no life
229. R: it's because Prince is hardly here so now they have so much to catch-up on
230. YL: ((laughs))
231. YM: and now I can't find it
232. YM: is that a Nike cap or did you just put that on? Like are you sure?
233. R: Prince,
234. YM: Yah, it looks pretty fake dude, cos it's like coming off

235. R: what's his surname? Raho, Rahode?
236. M: hode, I don't know how to say it ((laughs))
237. YM: Prince,
238. R: I wonder what's his first language
239. M: Shona, I think
240. R: [to Andrea] not nice? It's not Fanta grape man
241. M: yeah
242. R: and it's not also a, apple (tiser) a appletiser grape or grapetiser, it's a, it's weird grape. I've tasted it as well
243. M: Prince speaks I think, he's he's not like, he's not South African I think he's from Lesotho or Botswana. I think he speaks Tsonga
244. R: is it?
245. M: no wait, didn't Panashe say she spoke Shona? Then he probably speaks Venda. Then he speaks must be Venda
246. R: PRIINCE, (0.3) Prince, what's your home language? Your first language?
247. YM: Shona
248. R: Shona as well, same as Panashe?
249. YM: yes
250. R: okaaay
251. M: that's a good guess
252. YM: why the question?
253. R: ohh, I would never have guessed Luke ((laughs))
((commotion))
254. M: it's so funny we have this Tswana and Sotho, the languages aren't different, just 'g' and 'h' and like you said, in Afrikaans, you have 'gh', it's the same but in, in Sotho it's 'gh' but in Tswana it's just 'h' it's 'huh', 'g' is an 'h'
255. R: is it?
256. M: yah, and I mean it's literally like, it's literally the similarities of German and Afrikaans, it's just, some words are just different, just
257. YL: () are you taking note here?
258. R: it's very interesting
259. M: no but then my grandma speaks Tshwane and I respond in Sotho instantly, but then I understand, I understand what we're saying, so I'm like there's never a misunderstood – we never misunderstand each other when we talk. So it's fine

- [talking in background]
260. M: but if I want to learn another language, like I want to learn a European language like German or Russian
261. R: mmm
262. M: I'm still trying to look for a language to speak
263. YL: are you guys on Facebook? All of you?
264. M: like I wanted to speak French after the guy was praying
265. R: ((laughs))
266. M: it was beautiful
267. R: it was beautiful
268. M: yoh
269. R: even if they make a mistake it sounds like it's part of what they're saying
270. M: ((laughs)) the Italian was as well, yoh the Italian was like yoh, please take me now
271. R: I always wanted to speak Italian, that was always one of my wishes
272. M: mmm
273. R: I never got around to it (0.2) that thing is still recording hey?
274. M: yeah it is still recording, (I'll tell you something) (0.2) Today was our Valentine's assembly
275. R: does the school still do that? Valentine's?
276. M: we had, and then, but our grade goes (first) and then it became very yah
277. R: do they play music and stuff?
278. M: yahaa, they no it was good, ve-ry good. There was first female dancers ((giggles)) and then there was, there were shirtless male dancers afterwards
279. R: at the school?
280. M: yees, yaaah from our school obviously, () it was this whole routine, first it was the girls and I was like [makes noise] and then the guys came out shirtless and I was like let's turn around now
281. R: ((laughs))
282. M: but () it was good but it was so disorganised, if it was organised it would have been amazing so yah
283. R: oh okay
284. YL: where's uhm, Tadiwa?
285. YM: she went to her youth
286. YL: did I say it right?

287. YM: yes
288. YL: ((laughs))
289. YM: she's coming next week I think
290. YL: okaaay , so where's her youth?
291. R: Panashe
292. YM: I don't know where it is
293. R: ohhh
294. YL: oh is it?
295. YM: I was never there
296. YM: you don't know anything ((laughs))
297. YM: I really don't
298. YM: but she says her one is boring, this one is more better
299. YL: and so I saw you there on Sunday did you [
300. R: [she's clearly not at View then
301. M: mmm
302. R: she's clearly not at View then
303. M: Nah but I've been to View, it's too ()
304. R: a lot, ja it's loud and stuff
305. M: no I went, like I went with my friends it was fine and stuff but I was like from like, our youth is like based on like we wanna connect with each other and actually have like a deep relationship, there it was just like hook up, hook up, hook up and then go home afterwards and I was just like okay, I'll go home now
306. R: so it's harsh to say but there's almost no depth but unless you engage more it's not going to happen naturally
307. M: yah, and I don't engage (you see me) I took so long before I actually even started talking to any of you guys
308. R: yaaah
309. M: I came 2010, only started talking to you guys in 2014
310. R: yah so definitely not over one night
311. M: yah, but it's just, just naturally like I don't just talk to people, I, I rather let them come or I normally meet most of my friends through activities, () activities we doing [makes noise]
312. R: jaaa
313. M: there you go

314. YL: are you as hungry as them two?
315. M: I'm gonna, I'm gonna get you like 98% for this project
316. R: ((laughs))
317. M: ((laughs)) do you watch sports or no sports? Or series? Netflix?
318. R: series mostly, uhm, that's because I'm hardly actually using a TV, I watch it on my laptop
319. M: Netflix and chill with Liam
320. R: no I actually don't watch Netflix, we just download it, the series and whatever
321. M: download series and chill with Liam?
322. R: yaaah, on the uncomfortable couch ((laughs))
((someone enters))
323. R: Hiiiiii (0.3) Hellloooo
324. M: hello
325. R: no problem
((commotion))
326. M: yoh, after this week, like I have no time for TV
327. R: ((laughs))
328. M: [to someone] stop saying my name bra
329. YM: we're saying you have friends ((laughs))
330. M: no () we don't greet like that
331. R: ((laughs))
332. YL: you alright?
333. M: good good good (0.3) I found something
334. YL: ()
335. M: no you not ((laughs))
((commotion))
336. R: where'd Nosi go now? It's like she just disappeared
337. YL: yah maybe the boss is wanting something else
338. R: ((laughs))
339. YL: Male Youth Leader, are you tired?
340. YL: eish! Eish ja, I'm tired [talking in background] Prince, what's up?
341. YM: yeah man, how you doing? Good to see you
342. YL: jaa
343. YM: you're on time ((laughs))

344. YL: Thank you
345. YM: ((sarcastic)) you are really early
346. YM: ((laughs))
347. YL: how are you guys doing?
348. YM: everyone is good
349. YL: sure (0.7) Luke come here
((laughter))
350. YM: oi! What did I do?
351. YL: you always busy
352. YM: you think you always ((laughs)) you funny really funny
353. YM: ((laughs))
354. YL: Hi Luke
355. YM: hi
356. YL: how are you feeling?
357. YM: I'm good
358. YM: you are always good ((laughs))
359. YL: [to Luke] are you off the sugar?
360. YM: what?
361. YL: are you off the sugar?
362. YM: mmm
363. YL: mmm
364. YM: mmm,
365. YL: what sugar?
366. YL: you don't know about the sugar? He drinks nine spoons of sugar a day =
367. M: = [whistles] =
368. YL: = everyday
369. YM: nooo I don't
370. YL: coke
371. YM: ohh yaaaah
((laughter))
372. YL: and then he's drinking that and eating sour worms at the same time
373. YM: I don't eat sour worms
374. YL: anyway
375. M: where have I been?
376. YL: where's all the phones?

- ((laughter))
377. YM: what, what phones?
378. YM: what's a phone?
((laughter))
379. YL: uhm
380. YL: I don't have the time man
381. YL: there are those that can't make it tonight
382. YL: who Justin?
383. YL: jaa, he hurt his back
384. YL: okay
385. YL: uhm,
386. YM: he just told me he's tired
387. YM: uhhhh, yoh you snitch on your own friend yohhh
388. YM: yoh man
389. YM: he's just tired and made up an excuse that he hurt his back
390. YL: is that what you do?
391. YM: I'm also tired
392. M: ((laughs))
393. R: he wasn't expecting that question
394. M: yaaah ()
395. YM: no yohhh
396. YL: let's start
397. YL: oh, hi guys, this is () short we call him Khathu
398. YM: Khathu
399. YL: Katu ja, he's K H A T H U
((laughter))
400. YL: uhm, he's a friend of mine from Joburg, uhm he drove down to bring his sister down to study something at CPUT
401. YL: okay
402. YL: ja that's what actually changed our afternoon, we had to go to drop his brothers somewhere and that delayed us
403. YL: okay
404. YL: so ja, this is the group. We started together in Joburg, at a church in Joburg
405. YL: okay
406. YM: today? Was this today>

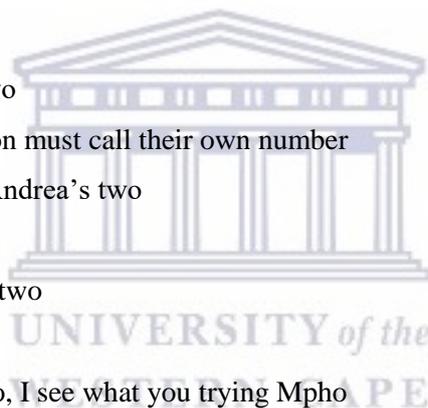
407. YL: ja everything was happening today bra
((laughter))
408. YL: he was having a dull moment
409. YL: so we haven't slept
410. YL: yoh
411. YL: you can have some coffee to help with the
412. YL: ((laughs))
413. YL: ja, so this is, you guys can introduce yourself
414. YM: () white cap
415. YL: ((laughs))
416. YM: I'm the guy with the white cap
417. YL: ja that's Prince, you met Janelle at the door, and that's Panashe
418. YM: ahhh, excuse me, excuse me
((laughter))
419. YL: that's Panashe, that's Annie, you also met Annie, uh that's my wife
((laughter))
420. YL: wait let him, let him answer your question, who am I again? He can,
supposed to know my name
421. YL: [to Khathu] oh okay, you met her so what's her name?
((laughter))
422. YL: I remember your name, Khathu
((laughter))
423. V: yoh
424. YL: and then ja, that's Lynette you met
425. YL: Lynette ((giggles))
426. YL: that's Mpho, uhm, this is Tara-Leigh, that's Melville, this is Luke
((laughter))
427. YL: okay,
428. YL: did you skip uh, did you skip Ja
429. YM: Panashe
430. YM: no I uh met him at the door
431. YL: okay
432. R: where's Mitch?
433. YL: yeahh oh
434. YL: he's probably busy

435. YL: I think we gonna ask uhm Uncle Melville to open up, yes, okay so we've already taken thirty minutes of your guys time, so we gonna, I think let's just open in prayer, we gonna ask Uncle Melville to do that for us, and then I need you guys to stand next to one another
436. YL: where's my baby? She must also be here
((laughter))
437. YL: she's young youth mos
((laughter))
438. YL: ((clears throat)) so I'm, I'm gonna pray but you gonna pray with me uhm we're all gonna pray together. So so I'm gonna start uh saying something and then she's gonna continue (0.3) with the prayer, until until we end over here. I will say amen again, okay, you got it?
439. YM: we're going around praying, everybody is praying
440. YL: I'm, I'm starting, uhm, for instance I uh said uhm, "Thank you Lord", then Tara
441. YM: [we say
442. YL: like
443. YM: oh like a word
444. YL: yes, I'm starting, I'm just saying thank you Lord and then Tara will say [
445. YM: [okay so you don't say a sentence
446. YL: then Tara would say "for the evening" and then you know
447. M: () phone broken
448. YL: uhm, so so I'm gonna start and then we end here and then I will say amen
449. YL: amen
450. YL: okay,
451. Everyone: Okay ((laughs))
452. YL: okay, let's close our eyes (0.2) Dear Lord
453. R: thank you for this evening Lord
454. M: oh uh, thank you for the relief of work
455. YL: thank you Father for blessing us with each other's presence and that we are all safe here
456. YL: thank you Father for good health and that you've sustained us throughout the week
457. YM: uhm, thank you Lord for this night and we can all come together like Aunty Lynette said and Lord we just pray that we can all have fun tonight Lord God

458. YM: Jesus may you bless us every day, every time and keep us with You
459. YM: Father God, thank you for bringing us here safely Lord God and be with us
460. YM: thank You that You've sustained us for the week and thank You that it's weekend and I hope we have a relaxing time
461. YL: Lord thank You for Your love and thank You for Your grace
462. YM: Lord thank You for (being with) Comfort's baby and that he's in good health
463. YL: amen
464. V: thank You gracious Lord for this family
465. YL: amen
466. Everyone: AMEN
467. YL: hallelujah
468. YL: thank you
469. YM: I (thought we stopped there)
((laughter))
470. YL: no I was agreeing with his prayer
((laughter))
471. YL: I was agreeing with the prayer
472. YL: I I listened to what uh, what Janelle said, I hope we gonna have a relaxed evening
473. YL: weekend
474. YM: I said I hope we have a relaxed WEEKEND
475. YM: oh weekend, the whole weekend
((laughter))
476. YL: weekend Melville
477. YL: okay so, we gonna play two games tonight, uhm, ya'll better have a lot of energy cos you guys
478. YL: ((laughs))
479. YL: (they don't look like) they have lots and lots of energy
480. Everyone: ((laughs))
481. YL: must we move the table? Or
482. YL: I think we must just push maybe the chairs slightly
483. YL: Melville can you
((moving chairs))
484. M: ahh, I just had practice (0.3) yah I'm gonna find something for you. Like I have to find something

485. YM: someone tried the whooole day, he was not successful
486. M: simple hair pulling, just [makes noise] one time
487. YM: oh oh, you try, you try
488. M: we'll see (0.2)
489. YM: you don't pull a coloured girls hair
490. M: () behind me
491. YM: you don't pull a coloured ((laughs))
492. YM: he said he's gonna pull my hair
((commotion))
493. M: Male Youth Leader can you, Male Youth Leader can you
494. YM: oh Annie knows where it is
495. M: so you, ice, not an ice breaker no no no, woah okay
496. YM: my drink
497. M: ((makes noise)) one time
498. YL: uhm, okay, uhm guuys
499. M: UHM
500. YM: she's going to give out the instructions of the game, I don't know
501. YL: (sit down
502. YM: do we have to sit?
503. YL: (always disrespectful) ((commotion)) oh sorry
504. YM: I love Nosi
((commotion))
505. M: Tara, can you sit there and then I stand here? I can't stand next to her
506. R: why not? You can sit here
507. YM: I didn't do anything see
508. YM: she's gonna tickle him
509. YL: baie dankie
510. YL: thank you
511. YL: what number am I now again?
512. YL: ((laughs)) no I wasn't counting (I'm separating) us
513. YL: oh okay
514. YL: (into) two groups, uhm, so I'm gonna
515. YM: all the young ones
516. YL: no no no
((laughter))

517. YL: I want you two this side, one
518. M: no
519. YM: which one are you?
520. YM: number one
521. YL: no, I'm one, he's two, you one, you two (0.2) two there
((commotion about numbers))
522. YM: Prince what are you?
523. YM: I'm one
524. YM: I'm one
525. YM: no you two
526. M: ((whispers)) I can't be two. I can't be in the same team as Janelle, don't you
wanna be on her team?
527. YL: guys, okay, stand where you standing (0.3) I'm one, Annie, I'm one
528. YL: One two
529. YL: ha ah
530. YL: it's one two
531. YL: each person must call their own number
532. R: okay, so Andrea's two
533. YL: yes
534. YM: what? Oh two
535. M: two
536. YL: wait Mpho, I see what you trying Mpho
537. YL: yes
538. YL: one
539. M: no can I change my two, can I change, listen I was standing here. I'm one
540. YM: guys now now, you're already two, you already
541. YL: no no guys
542. YM: one two one two [
543. M: [((whispers)) I can't be on her team [
544. YM: one two one two
545. M: what's my number Luke?, Luke
546. YL: yes all the one's this side, all the two's
547. R: okay, I'm two
548. M: was I two? No I was one
549. YL: no no no, are you a two?



550. M: no
551. YL: are you a one?
552. M: I can't be in her team
553. YL: (Mpho is cheating)
554. M: I can't be in that girl's team, I can't be in that team
555. YM: how about we unite forces against Male Youth Leader
556. YM: that's not fair
557. YM: Nos, you made her two
558. YM: that's not fair
559. YL: I separated them
560. YM: that's not faair
561. YM: you made her, you made her two, Luke made her two
562. YM: no no noo, she's one [
563. YM: [you made her two
564. YM: she's one, she was sitting next to you
565. YL: guy's it's fine
566. YM: she wasn't I was there
567. YM: Janelle was there
568. YL: guys, relax
569. YL: calm down, calm down, okay soo six people in each group so that's six
570. M: that's twenty-four
571. YL: six ((laughs))
572. M: divided by four
573. YL: okay so the instruction of the game
((laughter))
574. YL: can I be the only one talking cos if you miss the instructions you've already lost (0.2) okay so we gonna have to make two lines. You stand with your team so horizontal lines, so so that team must come on that side. Luke you come this side (0.3) so we face each other
575. YL: ((laughing at confusion))
576. YL: we need to be in a straight line here. Everybody must see each other
577. YL: I'm watching you
578. YL: okay so what's gonna happen, this is how the game goes – the name of the game is called Gang Lit
579. YM: Gang Lit?

580. YL: yes and what it [
581. YM: Gang Lit? is that what it's called?
582. YM: Janelle
583. YM: as in Gang Lit
584. YM: Gaang Lit
((laughter))
585. YL: so what's gonna happen is, the, Annie at the end is gonna compete against
Janelle
((laughter))
586. YL: so what happens is uhm, Khathu, I think you and me is gonna demonstrate,
so you are for that team I'm for this team. So what happens is (0.2) we need
to walk towards each other and the point is to keep eye contact (0.2) if you
lose eye contact – you lose the game
587. YM: that's hard
588. YL: the job of the team members, of your team members, is to distract me
589. YM: yoooh
590. YL: to make me laugh, or smile, if I laugh smile or move eye contact
591. YM: oh my word, I'm [
592. YM: [you out ((laughs))
593. YM: I'm totally out
594. YL: guys, wait wait – so if I smile, laugh or move eye contact from you I've
already lost. So they need to distract me and they need to distract you, uhm
if
595. YL: can you blink?
596. YM: no you can't blink
597. YL: if move eye contact
598. YM: what?
599. YM: what? That NOOOO
600. YM: that's too much
601. YL: no you can do it
602. YL: you can do it
603. YL: but you
((commotion))
604. YL: guys wait, so that's the point – so if you lose that means you join our team
605. Everyone: yoooh

606. YL: and form part of our team
607. YM: I already out, I just laughed
608. YM: ((laughs)) I just look at you and you laugh
609. YL: can you what you call it?
610. YL: declare?
611. YL: declare?
612. YL: yah you can declare
613. M: surrender, surrender
614. YL: no declare
615. YL: guys let's do this
616. YL: surrender, declare
617. YL: I'm not
618. YM: I'm gonna be out in like two seconds. Watch, watch me laugh the whole time
619. YL: Guyyyys, you are not allowed to touch the other – uhm, the challengers – you can do anything, funny faces, say things that will make them laugh but you're not allowed to touch them
620. YL: okay
621. R: cool
622. YL: you're not allowed to touch
623. YL: okay
624. YM: okay
((commotion))
625. YL: they not allowed to laugh or smile or move eye contact
626. R: we all go
627. YL: () will start
628. YL: no but he's already laughing
629. YL: you can come, just come to your wife
630. YL: wait first, just hang on
631. YM: wait, what's the point, I have a question, what's the aim of the game?
632. R: to get
633. YL: don't worry about the aim of the game
634. YM: oh okay
635. YM: just make [
636. YL: [just make sure you don't lose

637. YM: I'm gonna lose anyway
638. YL: the point of the game is to win
639. YM: ((laughs))
640. YL: the point of the game is to win
641. YM: I laugh at everything Male Youth Leader
642. YL: okay so this is how – you need to walk towards each other so when you get to the middle whoever laughs or smiles or moves, moves their eyes
643. YL: this is serious business
644. YM: but wait, how is smiling losing eye contact?
645. YL: you have to be serious
646. YL: you have to be serious
647. YL: it's impossible for these people
((laughter))
648. YL: we can still see you when you smiling, we can see you
649. YL: no you're not allowed to do those things
650. YM: just cover your eyes
651. YL: there was no rules, there was no rules. I'm very sorry, there was no rules
652. YL: there was no rules but [
653. YL: [thank you very much
((commotion))
654. YM: yoh, can I also like?
655. YM: I'll block Uncle Melville ((laughs))
656. YL: guys, okay the game is starting now
657. R: I'm not even going to try
((laughter as game proceeds))
658. YM: this is so serious
659. YL: yoh yoh yoh
660. Everyone: yoooooh ((laugh and clap))
661. YM: yeeees
662. YM: Janelle, I'm going to be out in zero point two seconds, you know that. While we walking I'm gonna be out
663. YM: I'm going to be out too ((laughs)) the same time you out
((commotion and laughter))
664. YL: no no no noo
((laughter))

665. YL: but when was she gonna, where was she gonna walk if Prince was lying on the floor there?
666. Everyone: ((laughs))
667. YL: (next) you and Luke
668. YL: hai Luke, just come, just come on Luke
669. YL: one two three come
670. Everyone: ((laughs))
671. YM: Luke you got this (0.3) I'm gonna be the last person left in my team ()
672. YM: come on Luke you can't laugh
673. YL: ha ah ((laughs))
674. YM: look at UM
675. YL: okay come come come
676. YM: how you doing UM
677. YL: you can't laugh come come
678. YL: okay guys the game is over
679. YM: bye Luke
680. YL: ja it's over
681. Everyone: ((laughs))
682. YM: I'm sorry
683. YL: okay Male Youth Leader and who? Prince come on?
684. Everyone: ohhhhhh [makes sounds]
((laughter))
685. YL: ohhh yitte
686. YM: can't you give me Mpho, or or or
687. YL: ((laughs))
688. YL: that's the whole point, you don't get to choose
689. YM: aunty Nos, you got this
690. YL: come now please
691. YM: I'm sorry before you start –
692. YL: ((laughs))
693. YL: I got you
694. YM: I gooot you
695. YM: it wasn't a smile hey by the way, it, it wasn't a smile
696. Everyone: ((laughs))
697. YM: the first smile, I thought you smiled

698. YL: mayyybe
699. YM: ((laughs))
700. YL: hey Male Youth Leader – I like, I like that video you sent us today, it was very funny – I thought that guy was ()
701. Everyone: ((laughs))
702. YM: Prince nooo
703. M: oh my word ((laughs))
704. YM: you made me laugh
705. Everyone: ((laughs))
706. YL: come on champ
707. YL: I still wanted to, I still wanted to comment on that video but then he said it wasn't for us so then
708. YL: I was the one telling him (it's in the wrong group)
709. YL: ((laughs))
710. YL: did you see that video?
711. M: it was classic
712. YM: everybody saw it
713. R: I watched half of it
714. M: ((laughs))
715. YL: okay, who's next?
((commotion - game in process))
716. YL: you can't touch the person
717. YM: oh okay
718. R: it literally takes nothing for me to laugh
719. YL: I know that's why I'm like ()
720. YM: why don't we just block Tara?
721. YL: who's who's? Mpho, () this boy
722. R: Prince, you're not supposed to be making me laugh,
723. YL: ((laughs))
724. R: I'm on your team
725. YL: aaaand GO
((commotion- game in process))
726. YL: that was good Tara, that was good
727. YM: I can't even keep a straight face
728. YL: Taaaraaa

729. YM: I really can't guys I'm already out
730. YL: give me a moment
731. R: just try man
732. YM: they said nothing about me touching you guys just saying, just saying
733. YL: no touching, no touching
734. YL: ((laughs)) Melville nooo
735. YL: ((laughs))
736. YL: Andrea's already laughing so
737. YM: ((laughing)) I'm out
738. Everyone: ((laughs))
739. YL: it's fine, it's fine
740. YM: I told you! I'm sorry guys
741. YL: she'll come back
742. YL: okay so we winning, we winning
743. YL: no
744. YL: yes we are, you four and we are
745. YL: look at
746. YL: majority
747. YM: just listen, wait – () choose the challenger, obviously you win, since there's
o few of us – we wanna choose the challengers
748. YL: you wanna choose the challengers?
749. YM: yah yah yah
750. YM: but we win
751. YL: no but we are still here
752. YM: we got this hey
753. YL: okay
754. YL: okay ((makes sound))
755. YL: I hear you not on my team anymore hey
756. YM: wait, who's the challenger? Oh this one
((laughter))
757. YM: wait, we didn't start yet, they must start walking, they must start walking
758. YM: they haven't started walking though
759. YM: okay, one two three
760. YL: hey Prince, I like your hairstyle Prince
((commotion- game in process))

761. YM: they're touching there, they're touching
762. YL: aah, that's out, that's out
763. YM: guys, I think I'm gonna sit out because I I laugh at literally everything
764. YL: () you can't
765. YM: I'm out
766. YM: you were touching
767. YL: she's my friend
768. YM: no you were touching
769. YL: let me do one without a mask
770. YL: ((laughs)) a mask
771. YL: let me do one
772. YL: are you going for her or can I?
773. YL: no no
774. YL: no he can't go for me (0.2) he makes my knees weak
775. Everyone: ((laughs))
((commotion – game in process))
776. YL: you guys musn't leave me alone! You not even trying to entice him
777. YL: okay let's go again, let's go again – who's the challenger?
778. YL: ME
779. YM: aaaww
780. YL: and now we have a problem
781. YM: but we won already guys
782. YL: but you are not walking, I'll come to you
783. YL: ((laughs)) you see there, he can't – he he he's already out
784. YM: one two three go
785. YM: hi Male Youth Leader, how you doing? Guys you must help
((commotion – game in process))
786. YM: no public display of affection please
787. Everyone: ((laughs))
788. YL: ((laughing)) who's next? Who's next? Who's next? This side of the line
please
789. YL: ((laughs))
790. YL: who's next? Come quickly, otherwise we win
791. YM: I'll go
792. YL: no we already won

793. YM: you guys know we already won long time ago, we just entertaining you
794. YL: () there's people left here
795. YM: nooo, we won long time ago when everybody went and we had everyone
(0.2) YEP! The the person who made up the game said so long time ago
796. YL: the game started from the beginning to end, once the last person [
797. YM: [yah
798. YL: yah, yes
799. YM: we done already
800. YL: this one is changing the rules
801. YM: ha aaah, we're just entertaining you guys
802. YL: (this is not a constitution)
803. YL: this is not a constitution, this is a not a democracy
804. YM: I told you I'm gonna start laughing guys
805. YL: (what's it like outside)
806. YM: uhm, pretty dark
807. YM: is there no light?
808. YL: I think for this one let's (go out), it's pretty hot inside here
809. YL: yes
810. YM: if it's got to do with running please no
811. M: Male Youth Leader, I brought my ()
812. YL: no it's cool, the thing () keep it, Justin is not here this week
813. M: is it ()
814. YL: we can still, we can still push it
815. YM: ((laughing hysterically)) sorry, I'm sorry
816. YM: Mom,
817. Mom: yes
818. YM: is the sensor on here?
((everyone walks out))
819. YM: I don't know how to trigger it
820. YM: it's not on yet Luke
821. YM: you know it's like right there
822. YM: oh it is right there
823. YL: hellooo
824. YL: (nice) fresh air (0.3) okay so I need us to make a circle,
825. YM: make the circle bigger

826. YM: Mpho, come stand this side
827. YL: come stand this side ((laughs)) yes, thank you Panashe. Okay so this game is called ninja
828. YM: oooooh
829. M: nooooo
830. YM: what is ninja about?
831. YL: nooo
832. YM: I know this game
833. M: no I just had practice, can I sit out?
834. YM: no one is sitting out
835. M: no but I had practice
836. YL: if you don't hear the rules you've already lost
837. YM: every time I play this with Janelle, I am not playing
838. YM: ((laughs)) I slap hard guys, just saying
839. YL: Annie, come come
840. YM: is this the one where you slap hands?
841. YM: I'm fine hey
842. YL: yes, just the hands, nothing else guys
843. YL: no just the hands is fine
844. YM: so how the game works guys – how the game works is we all start in the middle, so we all go into the middle and we put our hands like this okay and then we going to go one two three ninja and you jump out and do a pose okay, any pose you want like this this whatever. Okay and then we gonna start with one person and Luke demonstrate please
845. YM: what must I do?
846. YM: just stand in a pose
847. YL: ninja pose
848. YM: okay, so no, put your head down – you go, stay like that you're not allowed to move okay, until it's your turn so now it's my turn, all of you guys must be still, I'm allowed to do one movement where I have to try and hit his hand and he's allowed to do one movement to try and avoid me
849. YL: not that hard though
850. YL: ((laughs))
851. YM: I'm sorry I didn't mean to hit that hard
852. YL: so you must prevent that you touch [

853. YM: [you must try [
854. YL: his hand
855. YM: you must hit his hand only to make him out
856. YL: okay
857. YM: and then I've got one move only, with one move, I can move my whole body
but I only got one movement and I only got one movement [
858. YL: [to dodge
859. YM: to dodge
860. YL: okay
861. YM: so dodge me [hits] now he can't move, now it's his turn
862. YM: I think he gets it
863. YM: () or me or anybody actually
864. M: ()
865. YM: he's what?
866. YL: not in the face guys
867. YM: you're not allowed to put your hand behind your back
868. YL: nothing like that
869. YM: you're not allowed to put your hands behind your back at all, or like this it
has to be like in front of you but obviously like if you (standing) like this it's
not gonna be showing to everybody
870. M: mmm
871. YM: (do it like this)
872. YM: try to keep your hands out in front of you at all times and then if they hit
your hand you just go out
873. YL: so so the second person
874. YL: your hand gets cut off, just use both hands
875. YL: because there's so many of us
876. YM: yah
877. YL: we don't want it to take too long so only one hand, not both
878. YL: so so the second person
879. M: () I'm gonna start
880. YM: exactly
881. M: ()
882. YM: we all go inside the circle, so one two three then, so you jump up everybody
stand still [

883. YL: [okay okay
884. YM: and you don't move until it's your turn
885. YL: and then as your name is called out then they say strike, then you get to jump and strike whoever you wanna strike mm
886. YL: hey ninja
887. M: now say you go but you get hit lost, where will they find you?
888. YM: what?
889. M: I say you go but we won't find you
890. YM: oohhh, okay yah
891. M: ((laughs)) I'm joking
892. YM: ((laughs))
893. M: I came from practice I don't wanna do this. I'm gonna start like this, I'm gonna start like this, I was in practice
894. YL: cos I didn't know if (you got the message) I sent you
895. M: yes I did get it though hey, in the afternoon, you sent it three o'clock
896. YL: immediately after you sent me the voice note
897. M: yah you sent it. I did read through it but then I found the game before, but I forgot, sorry I'll reply next time
898. YL: Janelle, Janelle
899. YL: I was like, I'm going to kill this guy
900. YL: I was going to say it's fine we can do it
901. M: Prince, we found you (0.3) ((sings))
902. YM: okay so we all go inside
903. YL: () yah
904. YL: hey Janelle, I think let's move to the lawn
905. YL: this is scary stuff
906. YL: ((laughs))
907. YL: this is scary business
908. YL: we start with your husband and he's going to start with you ((laughs))
909. YL: hey?? Noo, I'm standing by him cos he never lifts his hand for me
910. YM: okay guys
911. YL: ((laughing))
912. YM: everyone inside the circle
913. YM: and I'm helping her
914. YL: Annie!

915. YM: Male Youth Leader,
916. YL: come
917. YM: aunty Nos
918. YM: I'm fine
919. YM: kay, one two three ninja (0.3) so UM you can start
920. YL: strike
921. YL: just be careful
922. YM: you have one move remember
923. YL: so I'm gonna count up to three then when I say strike you strike
924. YL: uhm,
925. YL: strike
926. YM: yohh
927. YL: ((laughs))
928. YM: aunty Lynette now you can go
929. YL: (he hit) my hand
930. YM: then you must go out
931. YL: ((laughs))
932. M: you can go for anyone
933. YM: yah anyone you want to
934. M: you decide ()
935. YL: who's turn?
936. M: go Luke
937. Everyone: ((laughs))
938. YM: stay there
939. YL: I hit him, I hit him
940. YL: no you didn't
941. YM: but not on the hand
942. YL: why's my hand painful?
943. Everyone: ((laughs))
944. YM: Male Youth Leader you have to hit his hand for him to go out
945. YL: yeah
946. YL: okay
947. YL: you didn't
((commotion – game in process))
948. M: Nosi,

949. YL: stand there
950. M: no it's her turn, it's her turn
951. YL: whooo yene
952. YM: and guys you don't have to strike with every movement, so you can do any
move (change) you want
953. Everyone: ((laughing))
954. YL: ah I'm not done
955. YM: it's not your turn yet
956. YL: it's not your turn yet, but you didn't hit the hand
957. YL: I did
958. YL: you hit there ((laughs))
959. YL: haai, you see now wena
960. YL: haaai
961. YM: no you can't go again
962. YL: you got one strike
963. YM: you can't, you have one strike
964. YM: ahh, you out
965. YL: ah but the rules are changing
966. YM: no no you still in, you still in you made a mistake
967. YL: (I don't know how you gonna)
968. YL: come chief
((commotion – game in process))
969. YM: this guy is dodgy
970. M: ((laughs))
971. YM: Panashe, wait
((commotion – game in process))
972. YM: eish
973. YL: can't you move closer
974. YM: you don't have to strike you can just move
975. YL: you don't have to strike, you can just move ja, ja you close now
976. YM: I think next round we do, yah next round we must make it that you have to
strike
977. YM: ha ahhh, get the sensor please Prince
978. YM: Prince is ()
979. YM: the tallest

980. YM: okay
981. YM: just walk to it, walk to it
982. M: yah
983. YM: don't jump just walk
984. YM: you can't move, you can't move though
((commotion – game in process))
985. YM: no no, ha ah you mad
986. YM: it's your turn
((commotion – game in process))
987. YL: yaaay
988. YM: it's Male Youth Leader and then you, you must go back
989. Everyone: ((laughs))
990. YM: ohhh
991. V: I touched you
992. YM: okay, couldn't feel it but okay
993. YL: family bonds
994. YL: who's it now?
995. YL: your turn
996. YM: yah your turn
997. YL: I know it's better to go for that one
((commotion – game in process))
998. YM: () I wasn't even ready bra
999. M: ((laughs))
((commotion – game in process))
1000. YL: no it' my turn, it's my turn. Ja you come after me
1001. YL: why you moving?
((commotion – game in process))
1002. YM: yoh (0.3) MALE YOUTH LEADER
1003. YL: hey chief why are you having () you must open your hand china
1004. Everyone: ((laughs))
1005. YM: ohhh Male Youth Leader won
((applause))
1006. YL: okaay
1007. YM: one more time, one more time
1008. YM: (one more)

1009.YM: that was a practice round, they wanna do it again
1010.YM: come on one more
1011.YL: that's unfair guys
1012.YM: you cheated, this guy, you cheated, you cheated, nah do you know what ()
playing, you stand by the line
1013.YM: [but we wanna see]
1014.YM: we were all playing
1015.YM: no Andrea's not playing
1016.YM: do you want me to go fight with it the whole time when you're the only one
tall enough?
1017.YM: dude you're nice and tall you just have to hit the wall
1018.YM: now I have to stand here the whole time
[lots of talking]
1019.YM: naaah, I don't trust Uncle Melville
1020.YM: cos she's so short!
1021.YM: can I stand in between you guys
1022.YL: () have to stand close by
1023.YM: no I want someone with short hands cos they just gonna hit me
1024.Everyone: ((laughs))
1025.YM: okay wait so wo starts?
1026.YM: can we all start in the middle?
1027.YM: who starts though?
1028.YM: where's Male Youth Leader?
1029.YM: MALE YOUTH LEADER! Male Youth Leader, disappeared
1030.YL: () so you can just do this
1031.YL: ((laughs))
1032.YM: okay, aunty Nos can we start?
1033.YM: where's Male Youth Leader? Male Youth Leader!
1034.YM: one two, it's fine leave him
1035.YM: one two [
1036.YL: [I think he went to the bathroom
1037.YM: three NINJA
1038.YL: sjoh
1039.YM: mmmm, no no
1040.YL: an my hands grow longer ((laughs))

1041.YM: you don't have to strike hey
1042.YL: ((laughs))
1043.YM: aunty Lynette why you going
1044.YL: she started it's fine
1045.YM: she started it's fine
1046.YL: it's fine
1047.YM: so who's next?
1048.YL: and only one move
1049.YM: () only one move you can do, you have to do one
1050.YL: ((laughs))
1051.YM: you can't just
1052.YL: I was out first
1053.YL: who's next?
1054.YM: okay then go aunty Lynette
1055.YM: she just did
1056.YL: okay wait, okay now I'm ready
1057.YM: after moving closer
1058.YL: [makes sounds] who's turn is it now?
1059.YM: yours
1060.YM: yours
((commotion – game in process))
1061.YM: you were going near her she's allowed to move
1062.YM: go towards Panashe, Panashe it's your turn to hit Janelle
((laughter))
1063.YM: aww she's out
1064.Everyone: ((laughs))
1065.YM: Luke
1066.YM: I can't play this, okay it's fine I'll be out
1067.YM: I just went, I got Panashe out
1068.YM: nah you can't hit her on her back
1069.YM: it wasn't on her back
1070.YM: it's not
1071.YM: ((laughs))
1072.YM: you missed her
1073.M: you had to mik

- 1074.YM: it's fine you (), there you go you out
- 1075.YM: what? I didn't go
- 1076.YM: whaaa he's out,
- 1077.M: ()
- 1078.YM: no, he is out
((commotion – game in process))
[some move indoors]
- 1079.M: ((whispers)) Andrea, (pass me the chips)
- 1080.R: I'm a chip addict, you don't understand
- 1081.YL: is it?
- 1082.R: any kind of chip, simba chips, hot chips, McDonald's chips just any chips in general
- 1083.YL: ()
- 1084.R: I will have chips over chocolate
- 1085.YM: I think anybody will
- 1086.R: over sweets or anything. I think it's because it's not super sweet so you don't really get tired of it
- 1087.YL: mmm ()
- 1088.M: coke was also a medicine
- 1089.YL: ja but before the ()
- 1090.R: now it's a drug
- 1091.YL: mmm mm
- 1092.R: but coke scares me though, the fact that it can take off rust (0.2) what is it doing to me?
- 1093.YM: but yet you still drink it ((laughs))
- 1094.YL: there's no rust in your stomach
- 1095.R: but still Male Youth Leader, so I's doing that to my organs?
- 1096.M: no, I do bio, don't worry
- 1097.R: it's the same like hearing that McDonald's uses horse meat or whatever
- 1098.M: you just, yah but it's still meat, it's just ethically wrong but it's still meat
((the rest come inside))
- 1099.YM: who won guys?
- 1100.YM: Janelle
- 1101.YM: of course she did, always
- 1102.YM: it was me and Prince

- 1103.YM: yoh yoh could I also get a glass?
- 1104.YL: guys can we just sit around quickly? I think I need a refreshment to wake up
- 1105.YL: who won now?
- 1106.YL: Janelle
- 1107.YL: you see Janelle () it's like we are champions, guys when you look at, you see me my name is no longer Male Youth Leader, it's champion
- 1108.M: no I'm champ
- 1109.YL: huh?
- 1110.M: I'm champ
- 1111.YL: you lost
- 1112.M: no but I'm champ, (I've been the champ), I'm captain now
- 1113.YL: when are you guys playing?
- 1114.M: mm
- 1115.YL: when are you guys playing?
- 1116.M: ((laughs)) I'm not captain I was joking (0.2) Monday yoh, but today's training was good Male Youth Leader, yah
- 1117.YL: () you still go to gym?
- 1118.M: gym? Yah I still gym
- 1119.YM: what do you do at gym?
- 1120.M: I'm part of this program that makes you do, it's it's bicycles, bench presses, then it's tricep curls, then reverse triceps and then that's the first day. Second day is leg day, we just do work on your legs, third day is chest and shoulders and back, but it's all on say every second day. It's like that. But then, I'm I'm I'm finishing like the last week of it then I'm going to intermediate, this is the beginning then I go to intermediate then you just keep going
- 1121.YL: Chief!
- 1122.M: oi! You supposed to announce the soccer, this weekend. I have the laptop so (0.2) 5th of March, okay yah
- 1123.YL: I think there's a family day at church that day
- 1124.M: on that day? Ohh that's pretty cool then, 5th of, oh yah it's next weekend, I'll be fit by then, it's on a Sunday
[talking in background]
- 1125.YL: do you think we can put back that table? guys?
- 1126.YL: we'll do it when we done now

- 1127.YL: no cos those people are sitting
- 1128.YM: Prince, come
((moves table))
- 1129.YM: mabru I'm (), let me just put my drink down on there
((commotion))
- 1130.YL: uhm, that part must come forward please, you guys are too () there
((laughter))
- 1131.YL: Prince,
- 1132.YL: okay guys, so Annie, you asked why was there, the purpose of the game so
what do you think was the purpose of the game, the first one, come on
anything
- 1133.YM: that's why I asked ((laughs)) I really don't know
- 1134.YL: okay, anybody
- 1135.YM: what was the first one?
- 1136.YM: the staring one ((laughs))
- 1137.R: the stare down
- 1138.M: mm
- 1139.YL: the Chuck Norris one (0.2) what what do you think was the purpose of the
whole thing with distraction and
- 1140.R: can I? can I answer?
- 1141.YL: yes
- 1142.R: I don't know it's just in my mind
- 1143.YL: anything
- 1144.R: I would say that the enemy always tries to distract us from what God has
called us to and as Christians we need to read the Bible and pray that we can
stay strong to ignore those distractions and keep our eye on the prize which
is basically Jesus
- 1145.YL: mm, spot on
- 1146.R: was it right?
- 1147.YL: yes
- 1148.R: ahh my brain still works ((laughs))
- 1149.YL: and uhm so and, so there's two parts to the game, uhm it can work both
ways, one is what Tara-Leigh just said, anybody else? Any takers?
- 1150.YL: uhm Mpho
- 1151.M: mm

1152. YL: any takers?
1153. YL: what what do you think the game was about?
1154. YL: there's no wrong answer, we just wanna hear what you guys think, cos Tara-Leigh has given us the first one
1155. YL: the () fighting
1156. YL: mm
1157. YL: even that one, what do you think the purpose of the game was
1158. YL: to uhm, reflexes
1159. YL: ((clears throat)) I think ((laughs at Lynette's response))
1160. YL: when you strike you need to [
1161. YL: [I think the ninja one uhm is is is that in life sometimes you only have one move and it speaks maybe about opportunity uhn and if you not gonna take it you gonna miss out (0.2) and the enemy is also hitting you at the same time, so either you gonna stand still and let him hit you or you gonna make the move towards JESUS
1162. Everyone: ((laughs))
1163. YL: Mpho, what do you think? Any of the games? What did you take out of it?
1164. M: why what?
1165. YL: are you okay?
1166. YL: okay we'll come back to you, don't worry he's next
((long pause))
1167. M: yah like I think what Tara said about the first game was about that the enemy will distract you from the path you meant to take. The second game was about like being focused and staying awake and being aware of what's around you and the dangers around you
1168. YL: I like that
1169. YL: chief!
1170. R: I thought Prince was next
1171. M: mmm mm, that one he's next
1172. YL: this one – sleeping!
1173. Everyone: ((laughs))
1174. YL: he's seeing the (road and the red) and the white light in the middle
1175. YM: yah
1176. YL: Prince

1177. YM: uhm, (0.5) I'm trying, I'm trying to see how. Its not coming out yet I think he first, a the second one, I think the first game is like not to be distracted I guess
1178. YL: mm
1179. YM: aaand it shows how easily we can be distracted or how tempting it is to be distracted, it's very cos you can give, it's easy to give in basically, it's very easy
1180. YL: mmm
1181. YM: and then the second one I think it's just to be aware of your surroundings. I I don't know. Mpho basically said it. To be awake yah
1182. YL: okay
1183. YM: and strike first
1184. YL: ((laughs))
1185. YL: strike first
1186. YL: so I'm just gonna () and then Male Youth Leader will will (close)
1187. YL: no champion now, my name is champ
1188. YL: ooh, then champ [
1189. YL: [I won outside
1190. YL: will finish off
1191. YM: he won the first round
1192. YM: the practice round
1193. YM: it was the practice round
1194. YL: oh he won the round after the winners were already announced
((laughter))
1195. YL: where outside with ninja? With ninja?
((laughter))
1196. YL: yoehh, mara what's happening here? Hey I'll never win. All my winnings are being donated ((laughs))
1197. YL: okay so quickly so uhm
1198. YL: they say sometimes you lose, sometimes you win but sometimes when you lose you actually win, when you lose you actually win
1199. YL: true
1200. YL: yes Melville
1201. YL: so
1202. YL: winning and losing is relative

- 1203.M: that's ironic, it's paradoxical
- 1204.YL: that's deep, okay so today uhm, the purpose of this game, what we wanted to bring across was uhm self (control), so you basically, you guys basically covered that, so distraction and all that so we get distracted in life uhm as children of God uhm we know that one of the fruits of the spirit is self-control uhm and in this world that we live in uhm ((laughs))
- 1205.YL: () ((chips in mouth))
- 1206.YL: all to yourself?
- 1207.YM: pass it around and see who wants
- 1208.YL: no it's fine, put it on the table. Let's practice self-control
- 1209.Everyone: ((laughs))
- 1210.YL: yah so uhm, so that's what we wanted to bring across and I'm glad that you guys actually picked it up through the games uhm so I'm not gonna talk further, my part was to do the games
- 1211.YL: uhm do you guys have your Bible's?
- 1212.YL: it's Friday
- 1213.YL: oh, you on leave
- 1214.YM: ((laughs))
- 1215.YL: she's got the Bible in the head don't worry
- 1216.YL: I got my phone
- 1217.YL: cool
- 1218.YL: I also don't have mine
- 1219.YL: ((laughs))
- 1220.YL: uhm, password please
- 1221.YL: ((laughs))
- 1222.YL: okay so Proverbs 25, to those who have Bibles
- 1223.YL: what's the scripture?
- 1224.YL: uhm, Proverbs 25, uhm the last, the last verse of Proverbs 25 (0.3) when you are there, it's the last one
- 1225.YL: ja but, we don't, we don't see ((laughs))
- 1226.YL: you guys don't have Bibles ((laughs)), no I mean those who don't have Bibles
- 1227.YL: I came with a Bible, I don't know about you
- 1228.YL: Mpho
- 1229.M: uhh, () I have a finger here
- 1230.YL: uh chapter, uh verse

1231. YL: verse 28, 25 28
((looking for scripture))
1232. YL: I see people taking selfies
1233. YM: selfies
1234. YL: selfies
1235. YL: there's a scripture there
1236. YL: [forgive me]
1237. YL: uhm so the Bible says that whoever has no rule or responsibility is like a city broken down without walls (0.3) so uhm basically what that means is if, if you can't control your own spirit, uhm it's almost like, uhm I'm sure you guys know the Great wall of China, like China without the wall uh basically right? (I don't know what the purpose of it) but I know it has something to do with defending China, so so it's literally that, it means uhm whatever happens in your life, whatever comes through it's just gonna take you down because you you can't control anything uhm and then the second scripture is in James, uhm, please just go there Mpho, where you left, where your finger is
1238. M: ooh
1239. YL: uhm, James (0.20)
1240. YL: uhm, James?
1241. YL: James 1, James 1 8 (0.8) uhm so let's just take it back from verse 5 (0.5) uhm if any of you lacks wisdom let him ask God who gives to all liberally and without judgement, reproach and it will be given to him. Verse 6, but let him ask in faith with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind, other translation says, double-minded man, uhm, so you'll have nothing, so so as we were playing the first game as you were focused you can't be thinking about what's happening outside, you must be focused on that and I thought it ties in very nicely with the theme for tonight is one-way, uh you know uhm so if you are driving on the N1 where there are no off-ramps, you just going, you can't be wanting to go to the left or to the right, you're going there [shows direction] and you know we we always read that we must commit our plans to the Lord and we'll succeed in everything that we do, so so exactly that, once you commit to the Lord and the Lord says come here, this is how we must come. We can't be wanting to go to the left or to the right, we can't be wanting to drift uhm so

as Nosi mentioned it is one of the fruits of the spirit to use self-control uhm and self-control in many things you know in, at school, in our anger, in in a lot of things, in our relationships, ja how we serve people, how we relate with people, how we even treat people, how we view people cos sometimes you can actually demean people, uhm and that's not pleasing to God, uhm, so everything we do we need to make sure that we are self-controlled because everything we do we must do it as if we doing it unto the glory of God, even drinking that drink there Lynette, it's it's not me it's the Bible ((laughs))

1242. YL: the drink?

1243. YL: yah, even when you drink water you must do it to the glory of God (0.2) yah well the thing is, you can't, there's no separation of powers when you doing it comes to God ((laughs)) you can't, so its that guys, so let us practice self-control and it seems and sounds funny when we were talking about me standing opposite Lynette and then we looking at each other and then we laugh but then it starts more like that and then it gets serious where one can end up losing their own life, uhm, so yah that's that that was what the games were about and the other thing, with even with that one you know, what's up?

1244. YM: no it's fine, just giving me like, I have hay fever so it's kind of like ()

1245. YL: must we switch it off?

1246. YM: please

1247. YL: Mpho, please switch it off

1248. M: where do you switch it off?

((switches off fan))

1249. YM: thank you

1250. YL: cool, so

1251. YL: can we switch it on because the heat is giving me low fever

1252. Everyone: ((laughs))

1253. YL: hai no maan, what's going on? ((laughs)) no man we are practicing self-control here

1254. YL: they say there is no chill in Mzansi

1255. Everyone: ((laughs))

1256. YL: so uhm, everything we do, we do for God uhm our self-control is for the glory of God in fact, it's it's actually pleasing that we can control ourselves,

uhm you can control emotions uhm when I say something and you don't like it, how you react so that you can actually control all that, uhm you can still disagree with me but do it in a manner that is still uhm you know acceptable to the Lord

1257. YL: mmm

1258. YL: so it it's in everything, when your teacher asks you for homework ((laughs)) how you react to that, you can still control, you can still control yourself, how you react to that

1259. YL: ()

1260. YL: ((laughs))

1261. YL: when your parents ask you to do, to do the dishes, you know I think I'm (touching) at something, mm mm, so when your parents say please go wash dishes, you can control how you react to that, oh by the way, when they say go wash dishes, you don't have a choice on that you must just do the dishes, cool?

1262. R: yes Andrea

1263. YL: ((laughs))

1264. YL: ((laughs))

1265. YL: so yah, any questions? Anything?

1266. YL: I think Prince is like, I think I need to be self-controlled ((laughs)) no you eating those chips and saying uhm

1267. M: oh my word

1268. YL: so if there's no questions, uhm that was basically what we wanted to share with you guys today

1269. YM: I never got then

1270. YL: yes I forgot to email it to you, remind me to send it to you, but there's no uhm, we don't really have a lot of announcements, uhm we, we finally got some of the details, uhm, about the camp so Janelle for you and who else

1271. YL: Janelle and Nthato I think

1272. YL: and maybe

1273. YM: and Kayeigh and ()

1274. YL: and Luke

1275. YL: yah, so we spoke to uhm

1276. YL: Jason, we waiting for feedback

1277. YL: Jason, so he said he's gonna call the campsite to ask about the money to say, if the kids, if you guys are only coming through on the Saturday, would you guys have to pay the same amount or um would they charge you half price, so that you don't pay full price if there's no need to do that uhm so we hoping that we can give you guys an answer uhm
1278. YL: by Tuesday
1279. YL: by Tuesday
1280. YM: but we might be able to come cos our teacher said if (10%) of the grade doesn't show an interest we won't
1281. YM: they just need 40 more people by Monday
1282. YM: then we have, so we'll find out
1283. YL: yah
1284. YL: so if by Monday 40 more people don't pay
1285. YM: then there's no dance
1286. YM: then there's no dance
1287. YL: oh cool
1288. M: there's no what?
1289. YM: no dance
1290. M: what dance?
1291. YM: at our school
1292. YL: but I think () in the way for other people
1293. YL: yah, uhm and then we'll send the, the that link
1294. YL: and the () cos now we sure about everyone, we will send the link into the group, uhm and that's the link where you guys can register uhm
1295. YL: do we () our internet?
1296. YL: yes, I registered myself via, I'm registered
1297. YL: we wanted to check if it actually works
1298. YL: so I can go
1299. YL: okay okay
1300. YM: uhm, who's running the camp?
1301. YL: every, uh, it's a citywide
1302. YL: Every Nation
1303. YM: is it a Every Nation?
1304. M: does Every Nation still include the old His People congregations?
1305. YL: ((laughs)) yah

1306.YL: His People Every Nation
1307.M: no but
1308.YL: isn't it Every Nation Cape Town?
1309.YL: yeah Every Nation Cape Town
1310.YL: so the Boland churches is not included?
1311.YL: it's it's basically the His People
1312.YL: the old citywide
1313.YL: citywide
1314.M: no but anyway, it is His People people going to the camp?
1315.YL: yes
1316.M: and Every Nation?
1317.YM: there's no His People anymore, His People is now
1318.M: so everyone is Every Nation now
1319.YL: yees
1320.M: that's weak, why?
1321.YL: were you in church on Sunday?
1322.M: no I was, no I wasn't clarified that everyone is His People, I thought our was
is People
1323.YL: when you go to N1 now there's a big sign saying Every Nation
1324.YM: when is the camp?
1325.YM: has it been changed yet?
1326.YM: 28th of March
1327.YM: do they still have the His People logo? Or Every Nation?
1328.YL: Every Nation now ja
1329.YL: ja so you coming, right?
1330.M: where? Where?
1331.YL: to the camp? (1.19.01)
1332.M: my mom probably is gonna say yes
1333.YL: [please sort it out]
1334.M: I'm gonna probably come like
1335.YL: no I mean, sort it so that you know
1336.YM: ooh guys
1337.M: oh
1338.YM: Luke were you there last time at the camp?
1339.YM: mm mm [indicative of 'no']

- 1340.YM: are you going this time?
- 1341.YM: I don't know, I might
- 1342.YM: enjoy boot camp at half, at six o'clock in the morning
- 1343.YM: yoooh, and then we still did it twice remember?
- 1344.YM: yoooh
- 1345.YM: are you coming?
- 1346.YL: are you not coming?
- 1347.YM: ((shakes head no))
- 1348.YM: why aren't you coming?
- 1349.YL: it will be nice to have you there
- 1350.YM: last time I was there I was like ()
- 1351.YM: I don't know, I have to see
- 1352.M: Janelle, you know I got toothpaste on camp hey
- 1353.YM: ()
- 1354.M: no me
- 1355.YM: yah I do, that was funny
- 1356.M: ohhhh, () my hair was so stiff the entire day I was so mad. It was funny, but I am mad
- 1357.YM: people were mad for you
- 1358.M: ohh yah
- 1359.YL: one weekend (in two years)
((commotion))
- 1360.YM: I know, but I went last time
- 1361.YL: and the thing is, we are going because of you guys
- 1362.M: yah but Mali was so mad I, like he was more mad than me
- 1363.YM: I start exams
- 1364.YM: oh yes and Mali, yoh he told ()
- 1365.M: ((laughs))
- 1366.YM: I'll see (what)
- 1367.M: that was hilarious
- 1368.YL: so guys uhm
- 1369.YM: and he was on a Christian camp
- 1370.M: you know what was funny is that everyone was quiet when he said it and I was the one laughing

- 1371.YM: he was saying, Jesus doesn't love you to the people, Mpho do you remember?
- 1372.YM: what is that?
- 1373.M: it's still recording
- 1374.YM: are you recording?
- 1375.YL: so guys, uh, Luke
- 1376.M: yeah
- 1377.YL: just hang on, so we gonna send the link uhm even if you haven't paid, please register online okay
- 1378.M: ((mumbling)) do we want ladies to play soccer or not? Must we give them? Must I say it now?
- 1379.YL: () maybe we just get their names
- 1380.YL: on, on the, the thing is, on the form neh they they need to put in their details and their parents details
- 1381.YL: do you have the () ?
- 1382.YM: do you want some?
- 1383.YL: I have () ja I can borrow, ah I don't have my phone
- 1384.YL: or must we print some?
- 1385.YL: we can't, we can't
- 1386.YL: Pastor Vanessa can print yes
- 1387.YL: we can't print
- 1388.YL: some of them's parents
- 1389.YL: or ja, maybe we can print but then (they must bring it to us afterwards)
- 1390.YL: if they can fill it in and then we can register them
- 1391.YL: okay
- 1392.YL: that's fine
- 1393.YL: maybe let's do that (0.2) it's fine, maybe then we don't even have to print that one
- 1394.YL: because I think that, I think there must be a form, a indemnity form you know
- 1395.YL: ja
- 1396.YL: okay it's fine
- 1397.YL: so must they send in there
- 1398.YL: the parents must sign
- 1399.YL: no they haven't

- 1400.YL: it's somewhere, I I, it's somewhere I saw it somewhere but I saw the hard copy when I was there. I'll ask for it to be sent
- 1401.YL: cos we must mos now, all our youth must also now fill it in now I'm
- 1402.YL: but we getting it from the drive
- 1403.M: I'm getting Tara 98%, nuh Tara? I'm getting you 98%, for her project ((commotion))
- 1404.YM: so this is recording now?
- 1405.M: yeah, I don't know if it can hear you but yeah then yeah ((commotion))
- 1406.YL: it's a google form, [talking in background] yah it's a google form, it was created by N1 ((commotion))
- 1407.YL: just ask them, if they uh have a register before because
- 1408.YM: oh sorry
- 1409.YL: indemnity form
- 1410.YL: let me check with them
- 1411.YL: I think there is one, I think I saw it ()
- 1412.M: they can discuss this somewhere else, they asking simpleton questions
- 1413.YL: yah we'll talk about it, okay so that's () guys, with regards to the camp and then Mpho quickly wants to share something
- 1414.M: oh yah, I was just wanting to know cos I remember we touched on it last week about you girls wanting to play soccer, do you guys want to play or were you just saying it?
- 1415.YM: I never said anything
- 1416.M: but you guys did
- 1417.YM: who said something? Cos I didn't
- 1418.YM: yah, I didn't
- 1419.M: no you guys did say something
- 1420.YL: maybe the question should be
- 1421.M: okay okay
- 1422.YL: I said I will
- 1423.YL: I think the question should be [
- 1424.YM: [AUNTY Lynette ((laughs))
- 1425.YL: we going to play soccer on theeeee
- 1426.M: 6th 5th

- 1427.YL: 5th
- 1428.YL: picnic
- 1429.YL: 5th of March
- 1430.YL: on the day, ja, on the day of the picnic, uhm, do you guys want to play as ladies ja? Do you guys wants to play as ladies
- 1431.R: () I'll play
- 1432.YL: no the thing is, it's about it's about having fun together so if you guys wants to play then we make sure that [
- 1433.YM: [no it's fine
- 1434.YL: the game is conducive for everyone to play
- 1435.YM: does anyone know how lazy I am?
- 1436.M: okay that's not the question though ((laughs))
- 1437.YM: I was the cheerleader, and the photographer and the everything last year so I'll be
- 1438.YL: so you guys don't want to play?
- 1439.YL: noooo
- 1440.M: so that's a definite no then? So we have a definite no?
- 1441.YL: do you need more players?
- 1442.M: noo we don't need players, we just asking so we don't sound like we're just (including us)
- 1443.YL: no, we just want to be the the, my heart is that [
- 1444.YL: [we'll be cheering you guys
- 1445.YL: the whole idea with me is that everyone will be involved at the end of the day cos uhm the last time I was feeling like we're we're leaving out the ladies uhm with the soccer
- 1446.YL: I'm sure we can find something that the ladies can do
- 1447.R: like cheerleading
((commotion))
- 1448.YM: we were cheerleading
- 1449.YL: no I know but on the day you guys can't just always be cheering
- 1450.R: or eating, that's important
- 1451.YM: yah that's like the most important part
- 1452.M: Male Youth Leader,
- 1453.YL: I think next time we'll do netball
- 1454.YM: yes I'll play netball

- 1455.YL: ja we playing for the youth () we playing for the youth
- 1456.M: nooo, I'm captain
- 1457.YM: guys, guys
- 1458.M: no
- 1459.YM: we can play netball and then you guys can be part of our team
- 1460.M: ((referring to soccer)) I'm captain, Prince look here I'm captain now
- 1461.YL: how wait, how long is the match? Because then we can do soccer and do netball
- 1462.YM: you guys can be co-captains
- 1463.M: no there's one captain
- 1464.YL: (there is a field)
- 1465.YL: what do you call that netball field? I think court, the netball court
- 1466.R: that's right
- 1467.YL: at the back there
- 1468.R: I think so
- 1469.YM: whaaat?
- 1470.M: there is a netball court
- 1471.YL: there is one, there by the kiddies
- 1472.YL: ooohh
- 1473.M: () actually fine
- 1474.YL: () how long are you playing?
- 1475.YL: but I can't play netball
- 1476.M: Male Youth Leader, we not playing like ten minutes or half an hour, we're playing like nice and long
- 1477.YM: I used to play netball in primary school
- 1478.YL: the thing is some of us just walk into the pitch
- 1479.M: forty minutes then
- 1480.YL: how long is the match?
- 1481.M: ((whispers)) fifty
- 1482.YL: eighty minutes
- 1483.M: fifty, yoeh, what?
- 1484.YL: EIGHTY?
- 1485.YL: no but
- 1486.M: my club soccer is eighty
- 1487.YL: forty forty

- 1488.R: make it twenty twenty
- 1489.M: how many people's gonna get heart attacks on the field?
- 1490.YM: 25 25
- 1491.YL: make it forty
- 1492.R: so twenty twenty
- 1493.M: make it fifty
- 1494.YM: fifty
- 1495.M: fifty
- 1496.YL: but
- 1497.YM: 25 25
- 1498.YM: no twenty twenty
- 1499.M: fifty then we take a ten-minute break
- 1500.YL: ja, so an hour for everything, including half time
- 1501.YM: what?
- 1502.YL: no you guys can't make it because the ladies want to play netball [talking in background]
- 1503.YL: picnic, braai
- 1504.YL: on the same day?
- 1505.YM: no noo
- 1506.YL: no not on the same day
- 1507.YM: we're just saying we would play netball we not saying have to
- 1508.YL: we can say maybe next time we making sports () that day, we plan it and then everyone must participate
- 1509.YL: () cos the ladies must see to the food
- 1510.YL: what ladies?
- 1511.YL: the ladies must see to the food
- 1512.M: that's not a very nice thing to say
((laughter))
- 1513.R: that's why we picnic, prepared food
- 1514.M: that's not very nice
((commotion))
- 1515.YL: yoeh, you don't want to die hungry
- 1516.YM: you can make your food it's fine, you guys know how to work a braai
- 1517.YL: okay cool, you offered to be our water girl uhm
- 1518.YL: who?

1519.M: no Male Youth Leader but that's your job
 ((laughter))

1520.YL: what Panashe volunteered for water girl

1521.YL: yah

1522.YM: yah

1523.YL: she needs a team so

1524.YM: or a boy

1525.YL: talk to him

1526.M: mm

1527.YL: (his using his own thing) talk to him

1528.M: you can't pull it off as me, you can't pull it off as well as me

1529.YL: () that soccer kit and then give it to the youth or to the adults?

1530.YM: soccer kit

1531.M: ay I wear my ManU top

1532.YL: () wear the outfit with the socks and stuff

1533.M: mm that's pretty cool

1534.YM: or you can give those to the oldies they can look professional with it
 ((laughter))

1535.YL: () play for the other guys, otherwise we gonna lose

1536.YL: Male Youth Leader, Male Youth Leader is not too big stuff man

1537.YL: for youth

1538.YL: jaaa

1539.YM: we'll look professional

1540.YL: now bring it for the youth

1541.YL: ja I'll bring it

1542.M: okay

1543.YL: guys remember it's about fun

1544.YL: Arsenal colours nuh

1545.M: ohh no

1546.YM: that's what the losing team always wears

1547.YM: but uhhm, in general it's all about fun yes, but when we on the field it's war

1548.YL: and then you guys want us to include the ladies? And then it's war?
 ((laughter))

1549.YL: you see

1550.YM: why can't ladies be in the war?

- 1551.YM: yah
- 1552.YM: exactly
- 1553.YL: you see, do you know when we were playing with the other team
- 1554.M: oh that game was fun
- 1555.YL: there's a game () one one
- 1556.YL: () you guys
- 1557.YL: one of the rules was that there were certain tackles we were not allowed to do because we doing it for fun, when it's war you do all tackles
- 1558.M: I could have sworn someone broke a knee that day
- 1559.YL: were you planning to hurt each other there?
- 1560.M: sometimes
- 1561.YL: no no no, it's war, it's serious
- 1562.YM: what happens, happens
- 1563.YL: ja, okay so the 5th after church
- 1564.M: I will send the message on the group just to remind us and yah, keep that date open
- 1565.YM: taking responsibility
- 1566.M: I'm captain
- 1567.YL: that will be ()
- 1568.M: () scream in the mic
- 1569.YL: guys
- 1570.M: so, oh nevermind
- 1571.YL: the camp is on the ()
- 1572.YL: the camp is the 24th and the game is the 5th , you said it the other way around
- 1573.YL: yah that's why I'm confused now
- 1574.YL: ((laughs))
- 1575.YL: did I?
- 1576.YL: yeeees
- 1577.YL: oh
- 1578.YL: okay guys uhm, we Luke, my dear friend from another mother
- 1579.YL: and next week we there by Mpho's house
- 1580.YL: yes yes yes
- 1581.M: we what?
- 1582.YL: we back at your house next week

- 1583.M: oh oh okay
- 1584.YL: please pray for us
- 1585.YM: okay, dear Lord thank you for bringing us all here today, uhm thank you for letting us enjoy our time and have a relaxed evening uhm with drinks and games and fellowship. Lord I pray that as everyone goes that they'll have a safe trip and they gets lots of rest this weekend uhm because for those of us in high school there's controlled tests and stuff so we need to start studying. Lord I pray that You go with all of us as we leave today and I thank you for bringing us all here safely and that we get home safely in Your name. Amen.
- 1586.Everyone: AMEN
- 1587.YL: thank you and (0.4) my words just disappeared, I wanted to say something () ((laughs))
- 1588.YM: oooh
- 1589.YL: okay guys
- 1590.YL: I just wanna ask a question, why don't you guys use the the youth chat?
- 1591.YM: to do what?
- 1592.YM: to do what?
- 1593.YL: it's a it's a youth chat
- 1594.YM: ohh, group chats are veery very annoying if you chat all the time, it's just for communication about where we gonna meet and also ()
- 1595.YM: like sometimes in the group there's only two people talking
- 1596.YM: yaaah
- 1597.YM: and you not even in the conversation so why do you need to listen
- 1598.YM: and it gets extremely annoying
- 1599.M: aunty Lynette but it used to be like that and it was really bad
- 1600.YM: yah
- 1601.YL: is it?
- 1602.M: it used to be like that
- 1603.YM: oh guys I'm not at youth for the next two week, I'm working in a show at Artscape
- 1604.YL: that's cool
- 1605.R: niiice
- 1606.M: unfaithful
- 1607.YL: sound man
- 1608.YL: () spoke to your mom and you're moving right along

1609.YL: when when Luke comes back and gets paid he's taking all of us for dinner
1610.YL: so is it a sound, sound?
1611.YM: didn't you owe us a lunch?
1612.YM: I'm just doing like
1613.M: you [to Male Youth Leader]
1614.YL: oh then what what show is it?
1615.YM: uhm it's called Rent
1616.R: aren't you like not allowed to work?
1617.YM: shhhh
((commotion))
1618.YL: how old are you bra?
1619.YL: age restriction
1620.YL: age restriction yah
1621.YL: maybe we can come watch
1622.M: Luke, Luke, how old? Mm, you sixteen? You turning? Oh you turning sixteen?
1623.YL: under sixteen
1624.YL: how old is Tsego, she's thirteen
1625.YL: ja but
1626.M: no you're allowed to work at sixteen
1627.YL: yah you can
1628.YM: sixteen only
1629.M: he's turning sixteen anyway
1630.YM: I don't have a signed contract
1631.YL: you don't have signed contracts?
1632.YM: it's just like
((laughter))
1633.YL: so yah guys uhm (0.5) okay uhm okay so we hear that there's a chat that's not working, I know when we've joined last year () we saw that there was a lot of stuff that was being posted in there
1634.YL: but do you, do you see the message that's coming through?
1635.YL: yes
1636.YL: do you guys see the messages that come into the youth group chat?
1637.YL: do you receive them?
1638.YM: yah yah

- 1639.YM: yah
- 1640.YL: maybe let's agree that even if you not gonna use it for chatting because you guys are saying it's annoying, acknowledge when you receive something
- 1641.YL: just say okay
- 1642.YL: no but say something because your phone might not be working, because we not sending a message directly to you we won't know that you have two ticks, we won't know that you have read it
- 1643.YM: you can check if someone's read the message in the group
- 1644.M: you you highlight it and then there's like this eye
- 1645.YL: that's too much effort
- 1646.YM: I'm sure you know Male Youth Leader
- 1647.YM: after you send the message you go and see who's read and who hasn't
- 1648.YL: yah but we don't () no you can but what if
- 1649.YM: what if you open it and then close it again?
- 1650.YM: or you can just send like a thumbs up
- 1651.YL: yes
- 1652.YL: ja just ja, just acknowledge
- 1653.YL: cos that means if you read it at ten and () at midnight it's not gonna work. You just need to acknowledge it, okay got it or noted and one other thing that uhm I know we've asked before that if you change your number please let us know
- 1654.YM: except Whatsapp now generally changes it for you
- 1655.M: is it?
- 1656.YM: really?
- 1657.YM: question? You did add Thato right?
((commotion))
- 1658.M: but don't you have to update it first? Because mine doesn't do it, mine doesn't do that
- 1659.YL: yah you must update it, but if you don't update it then it won't (). You still have to do it even though Whatsapp will do it for you
- 1660.YL: also you can have two phones and then decide you don't give us your new whatsapp, we still want it, ja uhm cool, so we'll see you guys on Sunday, uhm, are you not at church?
- 1661.YM: uhm, I am at church this Sunday, after that no
- 1662.YL: and then after that you in youth?

1663.YM: but I'm not here for two weeks

1664.YL: it's fine, as long as on Sunday you're at youth

1665.YM: this Sunday

1666.YL: yah

1667.YM: Male Youth Leader, who's teaching youth this Sunday?

1668.YM: I have to be in the service this Sunday

1669.YL: no you don't have to

1670.YM: I have to, Stanley's not there and Uncle Ian isn't there

1671.YL: is Stanley not back yet?

1672.YL: he was the one that committed himself, so what is going on here?

1673.YM: I need to teach him

1674.M: who's this?

1675.YM: Stanley, it's his dad's funeral and he hasn't come back yet

1676.M: be considerate Male Youth Leader

1677.YM: as soon as he's back then I'll go back to youth
((commotion))

1678.M: Tara? You on this week? Next week? I'm giving you 98 that should be three weeks, three weeks on duty I'm getting you 98% Tara, it's a fair deal

1679.R: no ways

1680.M: do we still need to record? Where must I press? I don't wanna delete anything so

1681.R: you can press stop
((youth ends))

Appendix H

Black Female 1 Transcription – West Coast

Transcription key: R (Researcher); YM: (Youth Member); P (Youth Member holding the recorder); YL (Youth Leader); V (Visitor); (()) nonverbal paralinguistic cues; [interrupting; (RT) raising tone; (LT) lowering tone; ↑ pitch register shifts upwards; ↓pitch register shifts downwards; (.) short pause; (...) long pause; (N) noise from the crowd; CAPS shouting; [] guess at unclear word

1. YM: yoh, normal dominoes is too much thinking
2. YL: jaa, I enjoy
3. P: must I put it in my pocket?
4. R: you can ja, just be literally as natural as possible
5. P: okay
6. YL: I, I want us to play that next week. Do you have dominoes at your house or must we bring? [to Mpho]
7. YM: uhh can you guys bring?
8. YL: oh okay, do you guys have? [to Janelle] will you bring dominoes uh next week?
9. YM: yah
10. R: () obviously it's gonna pick up, so that I think is more of the idea [to Panashe]
11. P: okay
12. YL: do you have a table there? For dominoes?
13. YM: you can use any table Aunty Lynette, you just need a blanket
14. YL: mmm, but you don't have a table upstairs hey? Small table or coffee table
15. YM: we can organise
16. YM: via Whatsapp () in the group
17. YM: I'll Whatsapp though,
18. P: are we waiting for more people?
19. R: I'm not sure, I think Male Youth Leader and Nosi is going to be a bit late
20. YM: I will communicate via, but I know we don't have a table
21. P: oh I thought I was running late
22. YM: ahh, he's running late
23. R: I don't think anyone else from youth is coming though
24. YM: oh is this a collar? Like I'm wondering why why is it feeling not like ()
25. YM: mm

26. YL: what's his name Prince, you are spending time with someone and you don't know their name
27. YM: yoooh high five, high five [to the dog]
28. YL: Prince, Prince I see your surname is the same as Mpho's
29. YM: nope
30. YM: he's Rahube, go down
31. YL: oh and yours?
32. YM: [makes sounds to dog]
((laughter))
33. YL: Prince, and your surname?
34. YM: mine is Ruhode, he is Rahube I think
35. YM: YES
36. R: ja
37. YL: but it's written the same hey?
38. YM: no
39. YL: what's the difference?
40. YM: R A H U B E
41. YM: R A H O D E
42. Everyone: ohhh
43. YM: L M N O P Q R S
((laughter))
44. YL: sjoh
45. YM: [to the dog] here's my boy, come back come back [plays with dog]
46. P: he's too tall for the dog
47. YM: he doesn't like me anymore
48. YM: he's a stupid dog
49. YM: ((laughs)) he's a stupid dog
50. YM: he is a stupid dog, he can't swim
((laughter))
51. YM: () had to jump in and push him to the stairs
52. YM: seriously?
53. YM: he was drowning, he fell in and then my dad had to jump in after him and had to swim with him to the stairs because he couldn't swim, yoh you know how, I watched the whole thing, I just canned myself, I was just canning myself

54. YL: now who's dog is that?
55. YM: that's Cole's dog, the other one's my dog
56. YM: Cole has a stupid dog
((laughter))
57. YM: woowow
((commotion))
58. YM: he's so stupid ((laughs))
59. YM: ()
60. YM: it's Cole's dog, I don't mind
61. YM: I I realise that I can read what's going on (0.2) like sometimes, if
when they're speaking different languages then yah
62. R: I think I'm completely (hopeless)
63. YM: what you looking for?
64. P: ()
65. YM: that's fantastic
66. YM: ((laughs))
67. YM: is that dog food? Can I give him some dog food?
((commotion))
68. YM: I'm not even in the group, () that message
69. YM: this German guy and we told him just to say "we having nice weather today"
and it sounded [makes sound] beautiful
70. YM: ooohhh
71. YM: I know
72. YM: ((laughs))
73. YM: I was like, I was like "yoh thank you man" and he just said the weather was
lovely
74. YM: I'm not even in the group cos I told them I don't wanna be in it () it was nice
75. YM: ()
76. YM: ((laughs)) but I don't want to be added
77. YM: but I think,
78. YM: apparently, no no what did you say?
79. YM: oh I asked you (a question)
80. YM: oh apparently you thought I wanna talk to you ()
81. YM: you rude
82. YM: ((laughs))

83. YM: yah he's in my school
84. YM: you way ruder than I am
85. YM: noo
86. YM: you way worse than I am
87. YM: you way more rude than I am
88. YM: oh shut up ((laughs)) I'm not talking to you
89. P: I want to sleep, I want to sleep
90. YM: I'm ending this conversation
91. YM: () everybody
92. P: nooo, I'm fine. I will have when everyone is having ((laughs))
93. YL: no everyone is having
94. P: no they are not
95. YL: do you want cooldrink?
96. P: nooo
97. YL: why aren't you ()?
98. P: sorry?
99. YL: why are you tired?
100. P: I had hiking on Thursday, then I had volley ball today and from (0.2) Tuesday til today I had tests everyday
101. YL: ohhh
102. P: class tests yah, so I had to study for them, so I was, I am really tired
103. YL: did you get rest?
104. P: sorry?
105. YL: [clears throat] did you rest this afternoon?
106. P: I was, I had I had volley ball then when I got home and then I bathed and then I came here
107. YL: sjoh wow
108. P: ((laughs))
109. UM do you play volley ball?
110. P: yes
111. YL: for the school?
112. P: yes
113. YL: what position?
114. P: utility
115. YM: can you translate that for us?

116. P: ((laughs)) I'm after the setter
117. YL: oh ok
118. P: jah, so if the setter takes the first ball, I set
119. YL: oh
120. P: I do, I basically do everything in the game
121. YL: ()
122. P: utility player ja
123. YL: oh I see, yoh
124. P: ((laughs))
125. YL: so so is it is uh, is it is under age difference? Or what?
126. P: noo , when we go play for the Western Cape that's when they group us because as the school we can play any under any age, I mean ja, so then when we go to the trials uhh Western Cape then that's when we get grouped but then we won't be playing with our school, we play for the team
127. YL: oh okay
128. P: we play with other teams so that they can just select the Western Cape team
129. YL: oh I see
130. P: for the team and then they go to Durban or something like that
131. YL: ()
132. P: yes but for me I was so disappointed last year yoh we went there and because of my height they were like no because there were, there were those people who could
133. YL: oh volley ball is mos the net
134. P: ja ja ja, so they were like there were those people who were taller than me, I could play better than them and they were just like your height might you know make it disadvantageous for the team and they like no we not taking you so I don't know about this year because the ones that were really tall are like out of the age group now, they don't have to play volley ball, you know like I think they're under eighteen or something like that so they don't have to be there
135. YL: oh okay okay
136. P: so ja
137. YL: sjoh, so are you pushing for the, for the Western Province team?

138. P: ja it's very nice but I don't think I can go there because we normally do it in June and then during the June holidays then they go to Durban and practice everything and all that, so now like I'm in matric now so I have winter schools in June
139. YL: ooh
140. P: so I don't think I'll make it
141. YL: sjoh
142. P: ((laughs))
143. YL: but are you interested in any other sport?
144. P: I wanted to do tennis, ja like I really wanted to do tennis, like I did in primary school like for two years then I stopped though but I really wanted it and at our school they don't do anything and ja I wish we can also do swimming
145. YL: mmm
146. P: but there's no swimming pool at our school
147. YL: sjoh
148. P: and then if you go, if I ask for those people, like teachers to do tennis and everything it's extra money so my parents were like nooo (0.4) so it's really bad
((commotion))
149. YM: I don't have it on this phone, I have it on my other phone
150. P: who are we waiting on? Who are we waiting on?
151. YL: Male Youth Leader them
152. P: ohhh ooh
153. YM: and then this one had to save it
154. YM: on Sunday you were saying it broke
155. R: ohhh yes, so my friend's husband came to me in the week, he said he's going to try and fix it
156. YM: girls are (always smarter than guys)
157. YM: yohhh
158. YM: I'm just joking guys, I'm just joking
159. YM: who was the first person on the moon?
160. YM: what was your average? What was your average last year?
((commotion))
161. YM: yoh, no but I realise how so dependent I am with my laptop in school now I can't actually work without it

162. YM: I always thought that, guys don't have () and girls do
163. R: I mean I have a work laptop but it's not the same, cos none of my personal stuff or (0.2) is on there so I literally, it's just like an empty thing
164. YM: Thank you, let us go tooo, Prince's Instagram shall we
165. YL: they gonna, all of them are so interested in Prince's uhm information
166. P: I also wanna see
167. YM: they have no life, there's nothing to see
168. YM: there's a lot of things to see
169. R: it's because Prince is hardly here so now they have so much to catch-up on
170. YL: ((laughs))
171. P: I'm coming there
172. YM: and now I can't find it
173. YM: is this actually a Nike cap or did you just put that on?
174. YM: Nike
175. YM: are you sure?
176. P: can I see?
177. R: Prince,
178. YM: but it looks fake
179. YM: Yah, it looks pretty fake dude, cos it's like coming off there
180. P: is that his name?
181. YM: oh sorry
182. P: why you looking at me?
((commotion))
183. YM: 1 2
184. YM: Janelle, come here
185. YM: oooh, 0 8
186. YM: aaaw, she's very pretty
187. YM: no she's not
188. YM: stop lying Luke
189. YM: is she coloured or white?
190. YM: indian slash coloured, () what is good. God is good all da time
191. YM: the question is, how fast is it?
192. YM: how fast is it?
193. YM: fast enough
194. R: PRIINCE, (0.3) Prince, what's your home language? Your first language?

195. YM: Shona
196. R: Shona as well, same as Panashe?
197. YM: yes
198. R: okaaay
199. YM: that's a good guess
200. YM: why the question?
201. R: ohh, I would never have guessed Luke ((laughs))
202. P: nooo he speaks like the deep Shona
203. YM: I don't speak no deep Shona
((commotion))
204. P: I heard your mom speaking in Shona, she speaks deep Shona but you just
205. YM: it's so funny we have this Tswana and Sotho, the languages aren't different, just "g" and "h" and like you said, in Afrikaans, you have "gh", it's the same but in, in Sotho it's "gh" but in Tswana it's just "h" it's "huh", "g" is an "h"
206. R: is it?
207. YM: this is ma homie brah
208. YM: yah, and I mean it's literally like, it's literally the similarities of German and Afrikaans, it's just, some words are just different, just
209. YL: () are you taking note here?
210. R: it's very interesting
211. P: guys why you all on your phone?
212. YM: because Male Youth Leader and Nosi aren't here
213. P: this is not allowed
214. YM: Male Youth Leader and Nosi aren't here, I don't see Male Youth Leader and Nosi
215. P: but still I'm gonna make orders
216. YM: but why put them away, we just like checking updates quick quick quick and then we put it away one time
217. YM: I'm trying to sort out my life
218. YL: why is the line so slow? ((laughs))
219. YL: who's on Facebook here?
220. P: everyone is on Facebook?
221. YL: is it?
222. P: neh guys, you all on Facebook
223. YL: are you guys on Facebook or or?

224. Everyone: nooo
225. YM: I don't use it much though
226. YM: I'm actually in my notepad
227. YM: I just maybe use mine when I'm looking at other things on Facebook
228. YL: I saw, I saw you like the churches Facebook page
229. P: I thought everyone was on Facebook
230. YL: Prince,
231. YM: ja
232. YL: what's your name? Facebook name?
233. YM: Prince Rahode (0.5) lifestyle, ah my lifestyle [singing]
234. YM: () they don't come in the house that's why you don't play with them when they come in the house
235. YM: why?
236. YM: ()
237. YM: but I went outside
238. YM: ja but you came back in
239. YM: well I'm sorry, I didn't, you didn't clarify that, you said do not bring the dogs in
240. YM: yah
241. YM: do we have to come? Do we have to come to school?
242. YM: (Thursday), they taking a register but (as Mr. Bester said)
243. YM: you have a teacher named Mr. Bester?
244. YM: Mr. Bester
245. YM: uh
246. YM: and Mrs. Bester
247. P: don't you go to the same school?
248. YM: he said, I'll be taking a register but I don't expect many people to come
249. YM: dude
250. YM: so we don't have to come? ((laughs)) ja that's what I, that's what I thought
251. YM: it's probably () he's honestly not going to know
252. YM: were you guys at Parow Athletics field?
253. YM: yah
254. YM: we were there
255. P: who?
256. YL: where's uhm, Tadiwa?

257. P: ahh she went to her youth
258. YL: did I say it right?
259. P: yes ((laughs)) she's coming next week I think
260. YL: okaaay , so where's her youth?
261. R: Panashe
262. P: I don't know where it is
263. R: ohhh
264. YL: oh is it?
265. P: I was never there
266. YM: you don't know anything ((laughs))
267. YM: I really don't
268. P: but she says her one is boring, this one is more better than hers
269. YL: and so I saw you there on Sunday did you () sitting there with the old people ((laughs))
270. P: ((laughs)) it was nice though
271. YL: it was nice yes
272. P: yes
273. YL: how was school?
274. P: I think I don't wanna talk about school, jaa it was hectic this week, we had tests everyday ja
275. YL: wasn't the teachers caring or?
276. P: no they are but then it's not like you know every teacher, now we matric every teacher wants us to do good, so they will make sure that we do good, so now we have tests, class tests, so that they can test us if we understand the work or not, if we don't understand the work we have extra lessons sooo
277. YL: you must tell your mommy I say like when you matric, they must, she must try to see how like the house chores can be
278. P: ja she does that, I I don't even cook anymore ((laughs))
279. YL: it's really a lot, I remember when I was matric I used to come home every day and sleep
280. P: ((laughs)) jaaa
[bell rings]
281. YL: just eat, very hungry and then sleep

282. P: and wake up and study, jaa she now takes care of everything and everything
ja so my job is to eat, I like it
283. YM: Panashe
284. P: what's happening? I wanna see
285. YM: you wanna see (these photos)
286. YM: Netflix and chill with Liam
287. R: no I actually don't watch Netflix, we just download it, the series and
whatever
288. YM: I'm just checking my things
289. YM: on the Wi-Fi
290. YM: nope, just to check what's ()
291. P: but no one ()
292. R: yaaah, on the uncomfortable couch ((laughs))
293. P: no one did
[someone enters]
294. R: Hiiiiii (0.3) Hellloooo
295. P: oooh
296. YM: hello
297. R: no problem
298. P: high five, high five, hi Male Youth Leader, hi Male Youth Leader
((commotion))
299. YL: this is Annie, and this Panashe
300. P: helloo high five
301. YL: hello how you?
302. P: where's your friend Prince? The other one Nthato?
303. YM: Mpho's friend
304. P: but it's your friend
305. YM: no it's Mpho's friend
306. YM: stop saying my name bra
307. YM: but it's your friend
308. YM: we're saying you have friends ((laughs))
309. P: I don't know
310. YM: ja sure (0.4) Luke doesn't so
311. YM: ahh that's just mean
312. YM: it's fine

313. P: Luke doesn't what?
314. YM: my sarcasm levels, like I, like I have this point where I can't even tell when I'm being sarcastic
315. YL: feel free ((laughs))
316. YM: no () we don't greet like that
317. YM: I lost my seat
318. P: shame
319. YM: I'm not gonna even, did you see that?
320. YM: oh wait, I did ja I get you
321. YM: I was like yoh I was like okaaay ((laughs))
322. P: ((laughs))
323. YM: you don't realise what I'm talking about hey
324. YL: Male Youth Leader, are you tired?
325. YL: eish! Eish ja, I'm tired [talking in background]
326. YL: you look tired
327. YM: it was right here, just now like a few seconds ago
328. YM: Apparently there was a fight
329. YM: yaaah
330. YL: Prince, what's up?
331. P: what? In the parliament
332. YM: mm
333. P: oh I saw that
334. YM: yeah man, how you doing? Good to see you
335. YL: jaa
336. YM: on time ((laughs))
337. YL: Thank you
338. P: [sarcastic] you are really early
339. YM: ((laughs))
340. YL: how are you guys doing?
341. P: everyone is good
342. YL: sure
343. P: is the baby sleeping? (0.3) who's doing that?
344. YL: hey guys
345. P: mmm, it's annoying
346. YL: Luke come here

- ((laughter))
347. YM: oi! What did I do?
348. YL: you always busy
349. YM: you think you always ((laughs)) you funny really funny
350. YM: ((laughs))
351. YL: Hi Luke
352. YM: hi
353. YL: how are you feeling?
354. YM: I'm good
355. YM: you are always good ((laughs))
356. YL: [to Luke] are you off the sugar?
357. YM: what?
358. YL: are you off the sugar?
359. YM: mmm
360. YL: mmm
361. YM: mmm,
362. YL: what sugar?
363. YL: you don't know about the sugar? He drinks nine spoons of sugar a day
364. YM: [whistles]
365. Nosi; everyday
366. YM: nooo I don't
367. YL: coke
368. YM: ohh yaaaah
((laughter))
369. YL: and then he's drinking that and eating sour worms at the same time
370. YM: I don't eat sour worms
371. YL: anyway
372. YM: where have I been?
373. YL: hi Prince
374. YM: helllooo, how you doing?
375. YL: good
376. YL: where's all the phones now?
((laughter))
377. P: I told them to put it away
378. YM: what, what phones?

379. YM: I have no ideaaa
380. YM: what is a phone?
((laughter))
381. YL: uhm
382. YL: I don't have the time man
383. YL: there are those that can't make it tonight
384. YL: who Justin?
385. YL: jaa, he hurt his back
386. YL: okay
387. YL: uhm,
388. YM: he just told me he's tired
389. YM: uhhhh, yoh you snitch on your own friend yohhh
390. YM: yoh man
391. YM: he's just tired and made up an excuse that he hurt his back
392. P: who's tired?
393. YL: is that what you do?
394. YM: I'm also tired
395. P: who's that?
396. YM: [whispers] Justin
397. P: ohh
398. YM: ((laughs))
399. R: he wasn't expecting that question
400. YM: yaaah ()
401. YM: Janelle you would never do that
402. YM: no yohhh
403. YL: let's start
404. YL: oh, hi guys, this is () short we call him Khathu
405. P: Khathu
406. YL: Katu ja, he's K H A T H U
((laughter))
407. YL: uhm, he's a friend of mine from Joburg, uhm he drove down to bring his
sister down to study something at CPUT
408. YL: okay
409. P: nice

410. YL: ja that's what actually changed our afternoon, we had to go to drop his brothers somewhere and that delayed us
411. YL: okay
412. YL: so ja, this is the group. We started together in Joburg, at a church in Joburg
413. P: what if it was far Prince?
414. YL: okay
415. YM: today? Was this today?
416. YL: ja everything was happening today bra
((laughter))
417. YL: he was having a dull moment
418. YL: so we haven't slept
419. YL: yoh
420. YL: you can have some coffee to help with the
421. YL: ((laughs))
422. YL: ja, so this is, you guys can introduce yourself
423. YM: () white cap
424. P: you should take it off
425. YL: ((laughs))
426. YM: I'm the guy with the white cap
427. YL: ja that's Prince, you met Janelle at the door, and that's Panashe
428. P: what? Ohh ((laughs))
429. YM: ahhh, excuse me, excuse me
UNIVERSITY of the WESTERN CAPE
((laughter))
430. YL: that's Panashe, that's Annie, you also met Annie, uh that's my wife
((laughter))
431. YL: wait let him, let him answer your question, who am I again? He can, supposed to know my name
432. YL: [to Khathu] oh okay, you met her so what's her name?
((laughter))
433. YL: just say you tired
434. P: I can't see
435. YM: I can't see
436. P: ((laughs))
437. YL: I remember your name, Khathu
((laughter))

438. V: yoh
439. YL: and then ja, that's Lynette you met
440. YL: Lynette ((giggles))
441. YL: that's Mpho, uhm, this is Tara-Leigh, that's Melville, this is Luke
((laughter))
442. P: hiii
443. YL: okay guys,
444. P: oh Luke
445. YL: did you skip uh, did you skip Ja
446. YM: Panashe, Janelle
447. YM: no I uh met him at the door
448. YL: okay
449. R: where's Mitch?
450. YL: yeahh oh
451. YL: he's probably busy
452. YL: I think we gonna ask uhm Uncle Melville to open up, yes, okay so we've
already taken thirty minutes of your guys time, so we gonna, I think
let's just open in prayer, we gonna ask Uncle Melville to do that for us, and
then I need you guys to stand next to one another
453. YL: where's my baby? She must also be here
((laughter))
454. YL: she's young youth mos
((laughter))
455. P: ouch
456. YL: ((laughs))
457. P: is that necessary?
458. YL: [clears throat] so I'm, I'm gonna pray but you gonna pray with me uhm
we're all gonna pray together. So so I'm gonna start uh saying something
and then she's gonna continue (0.3) with the prayer, until until we end over
here. I will say amen again,
459. YL: I like it
460. YL: okay, you got it?
461. P: no no
462. YM: we're going around praying, everybody is praying

463. YL: I'm, I'm starting, uhm, for instance I uh said uhm, "Thank you Lord", then Tara [
464. YM: [so we just saying what we thankful for
465. YL: like
466. YM: no just pray
467. YM: oh like a word
468. YL: yes, I'm starting, I'm just saying thank you Lord and then Tara will say [
469. YM: [okay so you don't say a sentence
470. P: your hair
471. YL: then Tara would say "for the evening" and then you know
472. YM: () phone broken
473. YM: dude, my cap broke
474. YL: uhm, so so I'm gonna start and then we end here and then I will say amen
475. YL: amen
476. YL: okay,
477. Everyone: Okay ((laughs))
478. YM: I have nothing to say already
479. YL: okay, let's close our eyes
480. P: you can skip me guys
481. YL: Dear Lord
482. R: thank you for this evening Lord
483. YM: oh uh, thank you for the relief of work
484. YL: thank you Father for blessing us with each other's presence and that we are all safe here
485. YL: thank you Father for good health and that you've sustained us throughout the week
486. YM: uhm, thank you Lord for this night and we can all come together like Aunty Lynette said and Lord we just pray that we can all have fun tonight Lord God
487. P: Jesus may you bless us every day, every time and keep us with You
488. YM: Father God, thank you for bringing us here safely Lord God and be with us
489. YM: thank You that You've sustained us for the week and thank You that it's weekend and I hope we have a relaxing time
490. YL: Father thank You for Your love and thank You for Your grace
491. YM: Lord thank You for Yves and Comfort's baby and that he's in good health
492. YL: amen

493. V: thank You gracious Lord for this family
494. YL: amen
495. Everyone: AMEN
496. YL: hallelujah
497. YL: thank you
498. YM: I (thought we stopped there)
((laughter))
499. YL: no I was agreeing with his prayer
((laughter))
500. YL: I was agreeing with the prayer
501. YL: I I listened to what uh, what Janelle said, I hope we gonna have a relaxed evening
502. YL: weekend
503. YM: I said I hope we have a relaxed WEEKEND
504. YM: oh weekend, the whole weekend
((laughter))
505. YL: weekend Melville
506. YL: okay so I see Tumelo is visiting us, okay so we gonna play two games tonight, uhm, ya'll better have a lot of energy cos you guys
507. YL: ((laughs))
508. YL: (they don't look like) they have lots and lots of energy
509. Everyone: ((laughs))
510. YL: must we move the table? Or
511. YL: I think we must just push maybe the chairs slightly
512. P: Janelle, do you have a charger for my phone?
513. YL: Melville can you
[moving chairs]
514. P: are we gonna sing?
515. YL: ((laughs)) why you like are gonna sing? Are you worried?
516. P: yes I am ((laughs))
517. YL: it's (not like) Idols, don't worry
518. P: mm
519. YL: don't worry, we'll see what a beautiful voice you have
520. P: guys be careful
521. YL: just don't drop anything

522. YM: oh oh, you try, you try
523. YM: we'll see (0.2)
524. YM: you don't pull a coloured girls hair
525. YM: () behind me
526. YM: you don't pull a coloured ((laughs))
527. YM: he said he's gonna pull my hair
528. YM: are you doing anything? NO
529. P: no I I, at least I was trying ((laughs))
530. YM: no no
531. YL: the meeting is this side
532. P: why are you so violent?
533. YL: uhm 1 2 3 4
534. P: oh gosh
535. YM: [makes noise] one time
536. YL: uhm, okay, uhm guuys
537. YM: UHM
538. YM: listen up
539. P: she's going to give out the instructions of the game, I don't have to stand up
540. YL: (sit down
541. YM: do we have to sit? Always have to stand up
542. YL: (always disrespectful) ((commotion))
543. P: ow and that was sore
544. YL: apologise
545. YM: nothing's wrong with me, oh sorry sorry sorry
546. YM: I love Nosi
547. P: I don't think you mean it
((commotion))
548. YM: Tara, can you sit there and then I stand here? I can't stand next to her
549. R: why not? You can sit here
550. YM: I didn't do anything see
551. YM: she's gonna tickle him
552. YL: okay guys uhm, my meeting
553. YL: baie dankie
554. YL: thank you
555. YL: what number am I now again?

556. YL: ((laughs)) no I wasn't counting. So there's twelve of us

557. YL: oh okay

558. YL: we need two groups, uhm, so I'm gonna

559. P: all the young ones ja

560. YL: no no no
((laughter))

561. YL: I want you two this side, I'm one, you are two

562. YM: no

563. YM: which one are you?

564. P: I'm a one

565. YL: no, I'm one, he's two, he's one, you two (0.2)

566. P: two there
[commotion about numbers]

567. YL: Panashe, I think I think we need to pour water

568. YM: Prince what are you?

569. YM: I'm one

570. YM: I'm one

571. YM: no you two

572. P: no he's two

573. YM: [whispers] I can't be two. I can't be in the same team as Janelle, don't you wanna be on her team?

574. YL: guys, okay, hello, guys, Janelle, stand where you standing, I'll count(0.3) I'm one, Annie,

575. YM: I'm confused

576. YL: I'm one

577. YL: One two

578. YL: ha ah love

579. YL: it's one two

580. YL: each person must call their own number

581. R: okay, so Andrea's two

582. YL: yes

583. YM: what? Oh two

584. YM: two

585. YL: wait Mpho, I see what you trying Mpho

586. YL: yes

587. YL: one
588. YM: no can I change my two, can I change, listen I was standing here. I'm one
589. YM: guys now now, you're already two, you already
590. YL: no no guys
591. YM: one two one two [
592. YM: [[whispers] I can't be on her team [
593. YM: one two one two
594. YM: what's my number Luke?, Luke
595. YL: yes all the one's this side, all the two's
596. R: okay, I'm two
597. YM: was I two? No I was one
598. YL: no no no,
599. P: I'm one okay
600. YL: are you a two?
601. YM: no
602. YL: are you a one?
603. P: are you two?
604. YM: I don't know what I am
605. P: I forgot
606. YM: how about we unite forces against Male Youth Leader
607. P: that's not fair
608. YM: Nos, you made her two
609. YM: that's not fair
610. YL: I separated them
611. YM: that's not faair
612. YM: you made her, you made her two, Luke made her two
613. YM: no no noo, she's one [
614. YM: [you made her two
615. YM: she's one, she was sitting next to you
616. YL: guy's it's fine
617. YM: she wasn't I was there
618. YM: Janelle was here
619. YL: guys, relax
620. YL: calm down, calm down, okay soo six people in each group so that's six
621. YM: that's twenty-four

622. YL: six ((laughs))
623. YM: divided by four
624. YL: okay so the instruction of the game
((laughter))
625. YL: can I be the only one talking cos if you miss the instructions you've already lost (0.2) okay so we gonna have to make two lines. You stand with your team so horizontal lines, so so that team must come on that side. Luke you come this side (0.3) so we face each other
626. YL: [laughing at confusion]
627. YL: we need to be in a straight line here. Everybody must see each other
628. YL: I'm watching you
629. YL: okay so what's gonna happen, this is how the game goes – the name of the game is called Gang Lit
630. YM: Gang Lit?
631. YL: yes and what it [
632. YM: Gang Lit? is that what it's called?
633. YM: Janelle
634. YM: as in Gang Lit
635. YM: Gaang Lit
((laughter))
636. YL: so what's gonna happen is, the, Annie at the end is gonna compete against Janelle
((laughter))
637. YL: so what happens is uhm, Khathu, I think you and me are gonna demonstrate,
638. V: okay
639. YL: so you are for that team I'm for this team. So what happens is (0.2) we need to walk towards each other and the point is to keep eye contact (0.2) if you lose eye contact – you lose the game
640. YM: that's hard
641. YL: the job of the team members, of your team members, is to distract me
642. YM: yoooh
643. YL: to make me laugh, or smile, if I laugh smile or move eye contact
644. YM: oh my word, I'm [
645. YM: [you out ((laughs))

646. YM: I'm totally out
647. YL: guys, wait wait – so if I smile, laugh or move eye contact from you I've already lost. So they need to distract me and they need to distract you, uhm if
648. YL: can you blink?
649. YM: no you can't blink
650. YL: you lose eye contact
651. YM: what?
652. YM: what? That NOOOO
653. YM: that's too much
654. YL: no you can do it
655. YL: you can do it
656. YL: but you
((commotion))
657. YL: guys wait, so that's the point – so if you lose that means you join our team
658. Everyone: yoooooh
659. YL: and form part of our team
660. YM: I'm already out, I just laughed
661. YM: ((laughs)) I just look at you and you laugh
662. YL: can you what you call it?
663. YL: declare? UNIVERSITY of the
664. YL: declare? WESTERN CAPE
665. YL: yah you can declare
666. YM: surrender, surrender
667. YL: no declare
668. YL: guys let's do this
669. YL: surrender, declare
670. YL: I'm not
671. YM: are you allowed to touch?
672. YM: I'm gonna be out in like two seconds. Watch, watch me laugh the whole time
673. YL: Guyyyys, you are not allowed to touch the other – uhm, the challengers – you can do anything, funny faces, say things that will make them laugh but you're not allowed to touch them
674. YL: okay

675. R: cool
676. YL: you're not allowed to touch
677. YL: okay
678. YM: okay
((commotion))
679. YL: they not allowed to laugh or smile or move eye contact
680. R: we all go
681. YL: Lynette and Khathu will start
682. YL: no but he's already laughing
683. YL: you can come, just come to your wife
684. YL: wait first, just hang on
685. YM: wait, what's the point, I have a question, what's the aim of the game?
686. R: to get
687. YL: don't worry about the aim of the game
688. YM: oh okay
689. YM: just make [
690. YL: [just make sure you don't lose
691. YM: I'm gonna lose anyway
692. YL: the point of the game is to win
693. YM: ((laughs))
694. YL: the point of the game is to win
695. YM: I laugh at everything Male Youth Leader
696. P: ((laughs)) he's already laughing
697. YL: okay so this is how – you need to walk towards each other so when you get
to the middle whoever laughs or smiles or moves, moves their eyes
698. YL: smiles also
699. YL: yes
700. P: ((laughs))
701. YL: this is serious business
702. YM: but wait, how is smiling losing eye contact?
703. YL: you have to be serious
704. YL: you have to be serious
705. YL: it's impossible for these people
((laughter))
706. YL: we can still see you when you smiling, we can see you

707. P: now that's what I love
708. YL: no you're not allowed to do those things
709. P: that's what I love
710. YM: just cover your eyes
711. YL: there was no rules, there was no rules. I'm very sorry, there was no rules
712. YL: there was no rules but [
713. YL: [thank you very much
714. YL: I will make her laugh, just check now
715. YM: yoh, can I also like?
716. YM: I'll block Uncle Melville ((laughs))
717. YL: guys, okay the game is starting now
718. P: go
719. R: I'm not even going to try
((laughter as game proceeds))
720. YM: this is so serious
721. YL: yoh yoh yoh
722. Everyone: yoooooh ((laugh and clap))
723. YM: yeeees
724. YM: Janelle, I'm going to be out in zero point two seconds, you know that.
725. P: who's next?
726. YM: While we walking I'm gonna be out
727. YM: I'm going to be out too ((laughs)) the same time you out
728. P: are you okay? Are you okay?
((commotion and laughter))
729. YL: no no no noo
((laughter))
730. YL: but where was she gonna, where was she gonna walk if Prince was lying on
the floor there?
731. Everyone: ((laughs))
732. YL: (next) you and Luke
733. YL: hai Luke, just come, just come on Luke
734. YL: one two three come
735. Everyone: ((laughs))
736. P: I was already in the laughing mood
737. YM: Luke you got this (0.3) I'm gonna be the last person left in my team ()

738. YM: come on Luke you can't laugh
739. YL: ha ah ((laughs))
740. YM: look at UM
741. YL: okay come come come
742. YM: how you doing UM
743. YL: you can't laugh come come
744. YL: okay guys the game is over
745. P: bye Luke
746. YL: ja it's over
747. Everyone: ((laughs))
748. YM: I'm sorry
749. YL: okay Male Youth Leader and who? Prince come on?
750. Everyone: ohhhhhhh [makes sounds]
((laughter))
751. YL: ohhh yitte
752. YL: you got this
753. YM: can't you give me Mpho, or or or
754. YL: ((laughs))
755. YL: that's the whole point, you don't get to choose
756. YM: aunty Nos, you got this
757. YL: come now please
758. YM: I'm sorry before you start –
759. YL: ((laughs)) you got a reputation to hold
760. YL: I got you
761. YM: I gooot you
762. YM: it wasn't a smile hey by the way, it, it wasn't a smile
763. Everyone: ((laughs))
764. YM: the first smile, I thought you smiled
765. YL: mayyybe
766. YM: ((laughs))
767. YL: hey Male Youth Leader – I like, I like that video you sent us today, it was very funny – I thought that guy was ()
768. Everyone: ((laughs))
769. YM: Prince nooo
770. YM: oh my word ((laughs))

771. YM: you made me laugh, cos I watched that video
772. Everyone: ((laughs))
773. YL: come on champ
774. YM: I was trying my best
775. YL: I still wanted to, I still wanted to comment on that video but then he said it wasn't for us so then
776. YL: I was the one telling him it was supposed to go to a different group ((laughs))
777. YL: ((laughs))
778. YL: did you see that video?
779. Mpho: it was classic
780. YM: everybody saw it
781. R: I watched half of it
782. YM: ((laughs))
783. YL: okay, who's next?
784. P: Mpho, it's Mpho and
785. YL: make me proud
786. YM: I'm gonna laugh
787. YM: wait, so we can't touch the person
[commotion - game in process]
788. YL: you can't touch the person
789. YM: oh okay
790. R: it literally takes nothing for me to laugh
791. YL: I know that's why I'm like ()
792. YM: why don't we just block Tara?
793. YL: who's who's? Mpho, () this boy
794. P: how do you do that?
795. R: Prince, you're not supposed to be making me laugh,
796. YL: ((laughs))
797. R: I'm on your team
798. YL: aaaand GO
[commotion- game in process]
799. YM: I can't even keep a straight face
800. YL: Taaaraaa
801. YM: I really can't guys I'm already out
802. YL: give her a moment, you can do it

803. R: just try man

804. YM: they said nothing about me touching you guys just saying, just saying

805. YM: what are you doing? What are you doing?

806. YL: no touching, no touching

807. YL: ((laughs)) Melville nooo

808. YL: ((laughs))

809. YL: Andrea's already laughing so

810. YL: she's already laughing

811. YM: [laughing] I'm out

812. Everyone: ((laughs))

813. YL: it's fine, it's fine

814. YM: I told you! I'm sorry guys

815. YL: she'll come back

816. P: we lost, are we still gonna play now?

817. YL: that was just to easy

818. YL: okay so we winning, we winning

819. YL: no

820. YL: yes we are, you four and we are

821. YL: we won

822. YL: look at

823. YL: majority

824. YM: just listen, wait – () choose the challenger, obviously you win, since there's
so few of us – we wanna choose the challengers

825. YL: you wanna choose the challengers?

826. YM: ja ja ja, Panashe

827. YM: but we win

828. P: I'm gonna do this

829. YM: you got this hey

830. YL: okay

831. YM: I'm gonna laugh again, I know this

832. R: are we doing this again?

833. P: yes

834. YL: okay [makes sound]

835. YL: I hear you not on my team anymore hey

836. YM: wait, who's the challenger? Oh this one

- ((laughter))
837. YM: wait, we didn't start yet, they must start walking, they must start walking
838. P: I didn't start
839. YM: they haven't started walking though
840. YM: okay, one two three
841. YL: he he he ahh you smiling, you smiling
842. YL: hey Prince, I like your hairstyle Prince
[commotion- game in process]
843. P: they're touching there, they're touching
844. YL: aah, that's out, that's out
845. YM: guys, I think I'm gonna sit out because I I laugh at literally everything
846. YL: () you can't
847. YM: I'm out
848. YL: she smiled first, Panashe
849. P: you were touching me
850. YM: you were touching
851. YL: she's my friend
852. YM: no you were touching
853. YL: let me do one without a mask
854. YL: ((laughs)) a mask
855. YL: let me do one
856. P: I'm back guys
857. YL: are you going for her or can I?
858. YL: no no
859. YL: no he can't go for me (0.2) he makes my knees weak
860. Everyone: ((laughs))
[commotion – game in process]
861. YL: you guys musn't leave me alone! You not even trying to entice him
862. YL: okay let's go again, let's go again – who's the challenger?
863. YL: ME
864. YM: aaaww
865. YL: and now we have a problem
866. YM: but we won already guys
867. YL: but you are not walking, I'll come to you
868. YL: ((laughs)) you see there, he can't – he he he's already out

869. P: one two three go

870. YM: hi Male Youth Leader, how you doing? Guys you must help
[commotion – game in process]

871. YM: no public display of affection please

872. P: look at my face

873. YM: where's your baby?

874. Everyone: ((laughs))

875. YL: [laughing] who's next? Who's next? Who's next? This side of the line please

876. YL: ((laughs))

877. YL: who's next? Come quickly stand there, otherwise we win

878. YM: I'll go

879. YL: it will be the last one

880. YL: no we already won

881. YM: you guys know we already won long time ago, we just entertaining you

882. YL: how can you win when there's people left here this side

883. YM: nooo, we won long time ago when everybody went and we had everyone
(0.2) YEP!

884. P: yes

885. YM: The the person who made up the game said so long time ago

886. YL: the game started from the beginning to end, once the last person [

887. YM: [yah

888. YL: yah, yes

889. YL: leaves, then you count the people so we won

890. YM: we done already

891. YL: this one is changing the rules

892. YM: ha aaah, we're just entertaining you guys

893. P: shaaame

894. YL: just move on then it's fine

895. YL: (this is not a constitution)

896. YL: this is not a constitution, this is a not a democracy

897. YM: I told you I'm gonna start laughing guys

898. YL: (what's it like outside)

899. YM: uhm, pretty dark

900. P: is there no light?

901. YL: I think for this one let's (go out), it's pretty hot inside here

902. YL: yes

903. P: oh okayy

904. YM: if it's got to do with running please no

905. YL: no no no

906. P: can we leave the dogs inside?

907. YL: the dogs can't go in, don't worry Panashe, come. They won't do anything

908. YM: [scares Panashe]

909. P: noooo

910. Vanessa: Prince, don't be nasty

911. YM: [laughing hysterically] sorry, I'm sorry

912. YM: Mom,

913. Vanessa: yes

914. YM: is the sensor on here?
[everyone walks out]

915. YM: I don't know how to trigger it

916. YM: it's not on yet Luke

917. YM: you know it's like right there

918. YM: oh it is right there

919. YL: hellooo

920. YL: (nice) fresh air

921. P: ohhhh

922. YL: oh okay so I need us to make a circle, then I can explain

923. P: make the circle bigger

924. YM: Panashe, don't worry, I'll protect you

925. P: mm, that wasn't nice, I'm even scared to stand next to you. Mpho, come stand this side

926. YL: come stand this side ((laughs)) yes, thank you Panashe. Okay so this game is called ninja

927. YM: ooooh

928. YM: noooo

929. P: I don't know it

930. YM: what is ninja about?

931. YL: nooo

932. YM: I know this game

933. P: what should we do?

934. YM: no I just had practice, can I sit out?
935. YM: no one is sitting out
936. YM: no but I had practice
937. YL: if you don't hear the rules you've already lost
938. YM: every time I play this with Janelle, I am not playing
939. YM: ((laughs)) I slap hard guys, just saying
940. YL: Annie, come come
941. YM: is this the one where you slap hands?
942. YM: I'm fine hey, I will watch
943. YL: yes, just the hands, nothing else guys
944. YL: no just the hands is fine
945. YM: so how the game works guys – how the game works is we all start in the middle, so we all go into the middle and we put our hands like this okay and then we going to go one two three ninja and you jump out and do a pose okay, any pose you want like this this whatever. Okay and then we gonna start with one person and Luke demonstrate please
946. YM: what must I do?
947. YM: just stand in a pose
948. YL: ninja pose
949. YM: okay, so no, put your head down – you go, stay like that you're not allowed to move okay, until it's your turn so now it's my turn, all of you guys must be still, I'm allowed to do one movement where I have to try and hit his hand and he's allowed to do one movement to try and avoid me
950. YL: not that hard though
951. YL: ((laughs))
952. YM: I'm sorry I didn't mean to hit that hard
953. YL: so you must prevent that you touch [
954. YM: [you must try [
955. YL: his hand
956. YM: you must hit his hand only to make him out
957. YL: okay
958. YM: and then I've got one move only, with one move, I can move my whole body but I only got one movement and I only got one movement [
959. YL: [to dodge
960. YM: to dodge

961. YL: okay
962. YM: so dodge me [hits] now he can't move, now it's his turn
963. P: I think Prince has an advantage to this
964. YM: () or me or anybody actually
965. YM: ()
966. YM: he's what?
967. P: because you have long legs you can jump out
968. YL: not in the face guys
969. YM: you're not allowed to put your hand behind your back
970. YL: nothing else but the hand
971. YM: you're not allowed to put your hands behind your back at all, or like this it has to be like in front of you but obviously like if you (standing) like this it's not gonna be showing to everybody
972. YL: you're fighting you're a ninja
973. YL: oh okay okay
974. YM: mmm
975. YM: (do it like this)
976. YM: try to keep your hands out in front of you at all times and then if they hit your hand you just go out
977. YL: so so the second person
978. YL: your hand gets cut off, just use both hands
979. YL: because there's so many of us
980. YM: yah
981. YL: we don't want it to take too long so only one hand, not both
982. YL: so so the second person
983. YM: () I'm gonna start
984. YM: exactly
985. YM: ()
986. YM: we all go inside the circle, so one two three then, ninja you jump up everybody stand still [
987. YL: [okay okay
988. YM: and you don't move until it's your turn
989. YL: and then as your name is called out then they say strike, then you get to jump and strike whoever you wanna strike mm
990. YL: hey ninja

991. P: I'm not out, you didn't start the game
992. YL: you two
993. YM: I came from practice I don't wanna do this. I'm gonna start like this, I'm gonna start like this, I was in practice
994. YL: cos I didn't know if you got what I sent you
995. YL: Janelle, Janelle
996. YM: jump jump jump
997. YM: yaaah, there we go
998. P: ((laughs))
999. YL: I was going to say it's fine we can do it
1000. YM: we can put it on but Prince is only tall enough
1001. YL: ((laughs))
1002. YM: Prince, we found you (0.3) [sings]
1003. YM: okay so we all go inside,
1004. YL: () yah
1005. YL: hey Janelle, I think let's move to the lawn
1006. YL: this is scary stuff
1007. YL: ((laughs))
1008. YL: this is scary business
1009. YL: we start with your husband and he's going to start with you ((laughs))
1010. YL: hey?? Noo, I'm standing by him cos he never lifts his hand for me
1011. YM: okay guys
1012. YL: [laughing]
1013. YM: okay guys everyone inside the circle
1014. YM: and I'm helping her
1015. YL: Annie!
1016. YM: Male Youth Leader,
1017. YL: come
1018. YM: aunty Nos
1019. YM: I'm fine
1020. YM: kay, one two three ninja (0.3) so UM you can start
1021. YL: strike
1022. YL: just be careful
1023. YM: you have one move remember
1024. YL: so I'm gonna count up to three then when I say strike you strike

1025. YL: uhm,
1026. YL: strike
1027. P: yohh
1028. YL: ((laughs))
1029. YM: aunty Lynette now you can go
1030. YL: (he hit) my hand
1031. YM: then you must go out
1032. YL: [laughs with UM]
1033. YM: you can go for anyone
1034. YM: ja anyone you want to
1035. YM: you decide ()
1036. YL: who's turn?
1037. YM: go Luke
1038. YM: you out, you out
1039. Everyone: ((laughs))
1040. YM: you have to stay there, the position that you go you stay
1041. YL: I hit him, I hit him
1042. YL: no you didn't
1043. YM: but not on the hand
1044. YL: why's my hand painful?
1045. Everyone: ((laughs))
1046. YM: Male Youth Leader you have to hit his hand for him to go out
1047. YL: yeah
1048. YL: okay
1049. YL: you didn't, don't go for it now
[commotion – game in process]
1050. YM: Nosi,
1051. YL: stand there
1052. YM: no it's her turn, it's her turn
1053. YM: Panashe
1054. P: I hit you
1055. YL: whooo yene
1056. P: that was not fair, that was not fair
1057. YM: and guys you don't have to strike with every movement, so you can do any
move that you want

1058. Everyone: [laughing]

1059. P: stand there

1060. YM: no you go stand there

1061. P: I'm short

1062. YM: just stand on the right spot

1063. YL: it's not your turn yet, but you didn't hit the hand

1064. YL: I did

1065. YL: you hit there ((laughs))

1066. YL: haai, you see now wena

1067. YL: haaai

1068. YM: no you can't go again

1069. YL: you got one strike

1070. YM: you can't, you have one strike

1071. YM: ahh, you out

1072. YL: ah but the rules are changing

1073. P: Male Youth Leader you out

1074. YM: no no you still in, you still in you made a mistake

1075. P: ((laughs))

1076. YL: (I don't know how you gonna)

1077. YL: come chief, it's your turn

1078. V: it's my turn?

1079. YL: yah

1080. YM: yes

[commotion – game in process]

1081. YM: this guy is dodgy

1082. YM: ((laughs))

1083. YM: Panashe, wait

1084. P: ha oh

[commotion – game in process]

1085. YM: eish

1086. YL: can't you move closer

1087. YM: you don't have to strike you can just move

1088. YL: you don't have to strike, you can just move ja, ja you close now

1089. YM: I think next round we do, ja next round we must make it that you have to strike

1090. P: come I try
1091. YM: ha ahhh, get the sensor please Prince
1092. YM: Prince is ()
1093. YM: the tallest
1094. P: okay
1095. YM: just walk to it, walk to it
1096. YM: yah
1097. YM: don't jump just walk
1098. P: what's happening?
1099. YM: you can't move, you can't move though
1100. P: ha ha you didn't want to stand here, so why should I stand there?
[commotion – game in process]
1101. YM: no no, ha ah you mad
1102. YM: it's your turn
[commotion – game in process]
1103. YL: yaaay
1104. YM: it's Male Youth Leader and then you, you must go back
1105. Everyone: ((laughs))
1106. YM: ohhh
1107. V: I touched you
1108. YM: okay, couldn't feel it but okay
1109. YL: family bonds
1110. YL: who's it now?
1111. YL: your turn
1112. YM: yah your turn
1113. YL: eish
1114. YL: I know it's better to go for that one
[commotion – game in process]
1115. YM: () I wasn't even ready bra
1116. YM: ((laughs))
[commotion – game in process]
1117. YL: no it' my turn, it's my turn. Ja you come after me
1118. YL: why you moving?
[commotion – game in process]
1119. YM: yoh (0.3) MALE YOUTH LEADER

1120. YL: hey chief why are you having () you must open your hand china
1121. Everyone: ((laughs))
1122. P: ohhh Male Youth Leader won
[applause]
1123. YL: okaay
1124. YM: no last time, that's unfair I went out like first () no that' not fair
1125. YM: one more time, one more time
1126. YM: (one more)
1127. YM: that was a practice round, they wanna do it again
1128. YM: come on one more
1129. YL: that's unfair guys
1130. YM: you cheated, this guy, you cheated, you cheated, nah do you know what ()
playing, you stand by the line
1131. P: but we wanna see
1132. YM: we were all playing
1133. YM: no Andrea's not playing
1134. YM: do you want me to go fight with it the whole time when you're the only one
tall enough?
1135. YM: dude you're nice and tall you just have to hit the wall
1136. YM: now I have to stand here the whole time
1137. YM: just watch this
[lots of talking]
1138. YM: it doesn't work for us
1139. YM: naaah, I don't trust Uncle Melville, I think I'll move somewhere else
1140. YM: cos she's so short!
1141. YM: can I stand in between you guys
1142. YL: () have to stand close by
1143. P: no I want someone with short hands cos they just gonna hit me
1144. Everyone: ((laughs))
1145. YM: just move over
1146. YM: okay wait so wo starts?
1147. YM: can we all start in the middle?
1148. YM: who starts though?
1149. YM: where's Male Youth Leader?
1150. P: MALE YOUTH LEADER!

1151. YM: Male Youth Leader, disappeared
1152. YL: () so you can just do this
1153. YL: ((laughs))
1154. YM: okay, aunty Nos can start
1155. YM: where's Male Youth Leader? Male Youth Leader!
1156. YM: one two, it's fine leave him
1157. YM: one two [
1158. YL: [I think he went to the bathroom
1159. YM: three NINJA
1160. YL: sjoh
1161. P: mmmm, Janelle no
1162. YL: can my hands grow longer ((laughs))
1163. YM: you don't have to strike hey
1164. YL: ((laughs))
1165. YM: aunty Lynette why you going, it's not your turn, what are you doing?
1166. YL: she started it's fine
1167. YM: she started it's fine
1168. YL: sorry
1169. YL: no it's fine
1170. P: so who's next?
1171. YL: and only one move
1172. YM: () only one move you can do, you have to do one sudden move
1173. YL: ((laughs))
1174. YM: you can't just
1175. YL: I was out first
1176. P: who's next?
1177. YM: okay then go aunty Lynette
1178. YM: she just did
1179. YM: cos that wasn't a proper move
1180. YL: okay wait, okay now I'm ready
1181. YM: after moving closer
1182. YL: [makes sounds] who's turn is it now?
1183. YM: yours
1184. YM: yours
[commotion – game in process]

1185. YL: move
1186. P: I can't because you hit me
1187. YM: you were going near her she's allowed to move, if you go anywhere near her she's allowed to move
1188. P: I don't like this, okay it's fine I'll be out
1189. YM: I just went, I got Panashe out,
1190. P: this game is not fair, cos I have short hands everyone is just gonna hit me
1191. YL: are you out?
1192. P: cos I have short hands
[commotion – game in process]
[some move indoors]
1193. P: the baby's crying, the baby's crying Male Youth Leader
1194. R: I think Aunty Vanessa has her
1195. P: sorry?
1196. R: Aunty Vanessa
1197. P: ohhh
1198. R: I'm a chip addict, you don't understand
1199. YL: is it?
1200. R: any kind of chip, simba chips, hot chips, McDonald's chips just any chips in general
1201. YL: ()
1202. R: I will have chips over chocolate
1203. YM: I think anybody will
1204. R: over sweets over anything. I think it's because it's not super sweet so you don't really get tired of it
1205. YL: mmm () apparently chocolate was used as a stomach remedy
1206. P: yah
1207. YL: ()
1208. YM: coke was also a medicine
1209. YL: ja but before the ()
1210. R: now it's a drug
1211. YL: mmm mm
1212. R: but coke scares me though, the fact that it can take off rust (0.2) what is it doing to me?

1213. YM: but yet you still drink it ((laughs))
1214. YL: there's no rust in your stomach
1215. R: but still Male Youth Leader, so it's doing that to my organs?
1216. YM: no, I do bio, don't worry
1217. R: it's the same like hearing that McDonald's uses horse meat or whatever
1218. YM: you just, yah but it's still meat, it's just ethically wrong but it's still meat
1219. R: true, in some good sauce
[the rest come inside]
1220. P: who won?
1221. YM: who won guys?
1222. YM: me
1223. YM: Janelle obviously
1224. YM: of course she did, always
1225. YM: it was me and Prince
1226. YM: yoh yoh could I also get a glass?
1227. YL: guys after you get your drinks can we just sit around quickly?
1228. YM: no we can't aunty Nos
1229. YL: I think I need a refreshment to wake up
1230. YL: who won now?
1231. YL: Janelle
1232. YL: you see Janelle () it's like we are champions, guys when you look at, you see me my name is no longer Male Youth Leader, it's champion
1233. YM: what chips are these?
1234. P: pour here
1235. YM: please
1236. P: don't fill it up
1237. YM: please,
1238. P: please,
1239. YM: what's the magic word?
1240. P: thank you is the magic word (0.2) thanks thanks
1241. YM: I'm finishing the last week of it
1242. YL: Chief!
1243. YL: is everyone done getting drinks?
1244. YM: oi! You supposed to announce the soccer, this weekend. I have the laptop so (0.2) 5th of March, okay yah

1245. YL: I think there's a family day at church that day
1246. YM: on that day? Ohh that's pretty cool then, 5th of, oh yah it's next weekend, I'll be fit by then, it's on a Sunday
1247. YL: tired hey
1248. P: yah, I played volley ball that's why
1249. YL: oh but is it painful or what? Just
1250. P: mmm mm
1251. YL: just muscles? ((laughs))
1252. P: I feel like I'm disturbing this thing
1253. YL: no don't think so
[talking in background]
1254. YL: do you think we can put back that table? guys?
1255. YL: we'll do it when we done now
1256. YL: no cos those people are sitting
1257. YM: Prince, come
[moves table]
1258. YM: mabru I'm occupied, let me just put my drink down on there
1259. YL: just mind the glasses
1260. P: ja it was so (hot)
((commotion))
1261. YL: uhm, that part must come forward please, you guys are too (far) there
1262. P: ((laughs)) Prince, you funny
((laughter))
1263. YL: okay guys, so Annie, you asked why was there, the purpose of the game so what do you think was the purpose of the game, the first one, come on anything
1264. YM: that's why I asked ((laughs)) I really don't know
1265. YL: okay, anybody
1266. YM: what was the first one?
1267. YM: the staring one ((laughs))
1268. R: the stare down
1269. P: to do your best at what you can
1270. YM: mm
1271. YL: the Chuck Norris one (0.2) what what do you think was the purpose of the whole thing with distraction and

- [door bell rings]
1272. P: who's this now?
1273. R: can I? can I answer?
1274. YL: yes
1275. R: I don't know it's just in my mind
1276. YL: anything
1277. R: I would say that the enemy always tries to distract us from what God has called us to and as Christians we need to read the Bible and pray that we can stay strong to ignore those distractions and keep our eye on the prize which is basically Jesus
1278. YL: mm, spot on
1279. R: was it right?
1280. YL: yes
1281. R: ahh my brain still works ((laughs))
1282. YL: and uhm so and, so there's two parts to the game, uhm it can work both ways, one is what Tara-Leigh just said, anybody else? Any takers?
1283. YL: uhm Mpho
1284. YM: mm
1285. YL: any takers?
1286. YL: what what do you think the game was about?
1287. YL: there's no wrong answer, we just wanna hear what you guys think, cos Tara-Leigh has given us the first one
1288. YL: the () fighting
1289. YL: mm
1290. YL: even that one, what do you think the purpose of the game was
1291. YL: to uhm, reflexes
1292. YL: ((laughs))
1293. YL: [clears throat] I think [laughs at Lynette's response]
1294. YL: when you strike you need to [
1295. YL: [I think the ninja one uhm is is is that in life sometimes you only have one move and it speaks maybe about opportunity uhn and if you not gonna take it you gonna miss out (0.2) and the enemy is also hitting you at the same time, so either you gonna stand still and let him hit you or you gonna make the move towards JESUS
1296. Everyone: ((laughs))

1297. YL: Mpho, what do you think? Any of the games? What did you take out of it?
1298. YM: why what?
1299. YL: are you okay?
1300. YL: okay we'll come back to you, don't worry he's next
[long pause]
1301. YM: yah like I think what Tara said about the first game was about that the enemy will distract you from the path you meant to take. The second game was about like being focused and staying awake and being aware of what's around you and the dangers around you
1302. YL: I like that
1303. YL: chief!
1304. R: I thought Prince was next
1305. YM: mmm mm, that one he's next
1306. YL: this one – sleeping!
1307. Everyone: ((laughs))
1308. YL: he's seeing the (road and the red) and the white light in the middle
1309. YM: yah
1310. YL: Prince
1311. YM: uhm, (0.5) I'm trying, I'm trying to see how. Its not coming out yet I think he first, a the second one, I think the first game is like not to be distracted I guess
1312. YL: mm
1313. YM: aaand it shows how easily we can be distracted or how tempting it is to be distracted, it's very cos you can give, it's easy to give in basically, it's very easy
1314. YL: mmm
1315. YM: and then the second one I think it's just to be aware of your surroundings. I I don't know. Mpho basically said it. To be awake yah
1316. YL: okay
1317. YM: and strike first
1318. YL: ((laughs))
1319. YL: strike first
1320. YL: so I'm just gonna () and then Male Youth Leader will will (close)
1321. YL: no champion now, my name is champ
1322. YL: oooh, then champ [

1323. YL: [I won outside
1324. YL: will finish off
1325. YM: he won the first round
1326. YM: the practice round
1327. YM: it was the practice round
1328. YL: oh he won the round after the winners were already announced
(laughter)
1329. YL: where outside with ninja? With ninja?
(laughter)
1330. YL: yoehh, mara what's happening here? Hey I'll never win. All my winnings are
being donated ((laughs))
1331. YL: okay so quickly so uhm
1332. YL: they say sometimes you lose, sometimes you win but sometimes when you
lose you actually win, when you lose you actually win
1333. YL: true
1334. YL: yes Melville
1335. YL: so
1336. YL: winning and losing is relative
1337. YM: that's ironic, it's paradoxical
1338. YL: that's deep, okay so today uhm, the purpose of this game, what we wanted
to bring across was uhm self (control), so you basically, you guys basically
covered that, so distraction and all that so we get distracted in life uhm as
children of God uhm we know that one of the fruits of the spirit is self-
control uhm and in this world that we live in uhm ((laughs))
1339. YL: () [chips in mouth]
1340. YL: are you controlling yourself?
1341. YM: pass it around and see who wants
1342. YL: no it's fine, put it on the table. Let's practice self-control
1343. Everyone: ((laughs))
1344. YL: yah so uhm, so that's what we wanted to bring across and I'm glad that you
guys actually picked it up through the games uhm so I'm not gonna talk
further, my part was to do the games
1345. YL: uhm do you guys have your Bible's?
1346. P: mm uhm, it's Friday
1347. YL: oh, you on leave

1348. YM: ((laughs))
1349. YL: she's got the Bible in the head don't worry
1350. Lynette I got my phone, but I don't have Wi-Fi
1351. YM: Tessa out
1352. YL: cool
1353. YL: I also don't have mine
1354. YL: ((laughs))
1355. YL: uhm, password please
1356. YL: ((laughs))
1357. YL: okay so Proverbs 25, to those who have Bibles
1358. YL: what's the scripture?
1359. YL: uhm, Proverbs 25, uhm the last, the last verse of Proverbs 25 (0.3) when you are there, it's the last one
1360. P: I look sleepy, my eyes are not open
1361. YL: ja but, we don't, we don't see ((laughs))
1362. YL: you guys don't have Bibles ((laughs)), no I mean those who don't have Bibles
1363. YL: I came with a Bible, I don't know about you
1364. YL: Mpho
1365. YM: uhh, () I have a finger here
1366. YL: uh chapter, uh verse
1367. YL: verse 28, 25 28
[looking for scripture]
1368. YL: I see people taking selfies
1369. YM: selfies
1370. YL: selfies
1371. P: who's that?
1372. YL: there's a scripture there
1373. YL: (forgive me)
1374. YL: uhm so the Bible says that whoever has no rule or responsibility is like a city broken down without walls (0.3) so uhm basically what that means is if, if you can't control your own spirit, uhm it's almost like, uhm I'm sure you guys know the Great wall of China, like China without the wall uh basically right? (I don't know what the purpose of it) but I know it has something to do with defending China, so so it's literally that, it means uhm whatever happens in your life, whatever comes through it's just gonna take you down

because you you can't control anything uhm and then the second scripture is in James, uhm, please just go there Mpho, where you left, where your finger is

1375. YM: ooh

1376. YL: uhm, James (0.20)

1377. YL: uhm, James?

1378. YL: James 1, James 1 8 (0.8) uhm so let's just take it back from verse 5 (0.5) uhm if any of you lacks wisdom let him ask God who gives to all liberally and without judgement, reproach and it will be given to him. Verse 6, but let him ask in faith with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind, other translation says, double-minded man, uhm, so you'll have nothing, so so as we were playing the first game as you were focused you can't be thinking about what's happening outside, you must be focused on that and I thought it ties in very nicely with the theme for tonight is one-way, uh you know uhm so if you are driving on the N1 where there are no off-ramps, you just going, you can't be wanting to go to the left or to the right, you're going there [shows direction] and you know we we always read that we must commit our plans to the Lord and we'll succeed in everything that we do, so so exactly that, once you commit to the Lord and the Lord says come here, this is how we must come. We can't be wanting to go to the left or to the right, we can't be wanting to drift uhm so as Nosi mentioned it is one of the fruits of the spirit to use self-control uhm and self-control in many things you know in, at school, in our anger, in in a lot of things, in our relationships, ja how we serve people, how we relate with people, how we even treat people, how we view people cos sometimes you can actually demean people, uhm and that's not pleasing to the Lord, uhm, so everything we do we need to make sure that we are self-controlled because everything we do we must do it as if we doing it unto the glory of God, even drinking that drink there Lynette, it's it's not me it's the Bible ((laughs))

1379. YL: the drink?

1380. YL: yah, even when you drink water you must do it to the glory of God (0.2) yah well the thing is, you can't, there's no separation of powers when you doing it comes to God ((laughs)) you can't, so its that guys, so let us practice self-control and it seems and sounds funny when we were talking about me

standing opposite Lynette and then we looking at each other and then we laugh but then it starts more like that and then it gets serious where one can end up losing their own life, uhm, so yah that's that that was what the games were about and the other thing, with even with that one you know, what's up?

1381. YM: no it's fine, just giving me like, I have hay fever so it's kind of like ()
1382. YL: must we switch it off?
1383. YM: please
1384. YL: Mpho, please switch it off
1385. P: is it hay fever or sinus?
1386. YM: sinus
1387. P: okay
1388. YM: where do you switch it off?
[switches off fan]
1389. YM: thank you
1390. YL: cool, so
1391. YL: can we switch it on because the heat is giving me low fever
1392. Everyone: ((laughs))
1393. YL: hai no maan, what's going on? ((laughs)) no man we are practicing self-control here
1394. YL: they say there is no chill in Mzansi
1395. Everyone: ((laughs))
1396. YL: so uhm, everything we do, we do for God uhm our self-control is for the glory of God in fact, it's it's actually pleasing that we can control ourselves, uhm you can control emotions uhm when I say something and you don't like it, how you react so that you can actually control all that, uhm you can still disagree with me but do it in a manner that is still uhm you know acceptable to the Lord
1397. YL: mmm
1398. YL: so it it's in everything, when your teacher asks you for homework ((laughs)) how you react to that, you can still control, you can still control yourself, how you react to that
1399. YL: I don't understand this, what homework? Did you give us homework?
1400. YL: ((laughs))

1401. YL: when your parents ask you to do, to do the dishes, you know I think I'm (touching) at something, mm mm, so when your parents say please go wash dishes, you can control how you react to that, oh by the way, when they say go wash dishes, you don't have a choice on that you must just do the dishes, cool?
1402. R: yes Andrea
1403. YL: ((laughs))
1404. YL: ((laughs))
1405. YL: so yah, any questions? Anything?
1406. YL: I think Prince is like, I think I need to be self-controlled ((laughs)) no you eating those chips and saying uhm
1407. YM: oh my word
1408. YL: so if there's no questions, uhm that was basically what we wanted to share with you guys today
1409. YM: I never got then
1410. YL: yes I forgot to email it to you, remind me to send it to you, but there's no uhm, we don't really have a lot of announcements, uhm we, we finally got some of the details, uhm, about the camp so Janelle for you and who else
1411. YL: Janelle and Nthato I think
1412. YL: and maybe
1413. YM: and Kayeigh and ()
1414. YL: and Luke
1415. YL: yah, so we spoke to uhm
1416. YL: Jason, we waiting for feedback
1417. YL: Jason, so he said he's gonna call the campsite to ask about the money to say, if the kids, if you guys are only coming through on the Saturday, would you guys have to pay the same amount or um would they charge you half price, so that you don't pay full price if there's no need to do that uhm so we hoping that we can give you guys an answer uhm by when did you say?
1418. YL: by Tuesday
1419. YL: by Tuesday
1420. YM: but we might be able to come cos our teacher said if (10%) of the grade doesn't show an interest we won't
1421. YM: they just need 40 more people by Monday
1422. YM: then we have, so we'll find out

1423. YL: yah
1424. YL: so if by Monday 40 more people don't pay
1425. YM: then there's no dance
1426. YM: then there's no dance
1427. YL: oh cool
1428. YM: there's no what?
1429. YM: no dance
1430. YM: what dance?
1431. YM: at our school
1432. YL: but I think let's just find out either way for other people
1433. YL: yah, uhm and then we'll send the, the that link
1434. YL: we'll send the link cos now we sure about everyone, we will send the link into the group, uhm and that's the link where you guys can register uhm
1435. YL: do we () our internet?
1436. YL: yes, I registered myself via, I'm registered
1437. YL: we wanted to check if it actually works
1438. YL: so I can go
1439. YL: okay okay
1440. YM: uhm, who's running the camp?
1441. YL: every, uh, it's a citywide
1442. YL: Every Nation
1443. YM: is it a Every Nation?
1444. YM: does Every Nation still include the old His People congregations?
1445. YL: ((laughs)) yah
1446. YL: His People Every Nation
1447. YM: no but
1448. YL: isn't it Every Nation Cape Town?
1449. YL: yeah Every Nation Cape Town
1450. YL: so the Boland hurches is not included?
1451. YL: it's it's basically the His People
1452. YL: the old citywide His People's people
1453. YL: citywide
1454. YM: no but anyway, it is His People people going to the camp?
1455. YL: yes
1456. YL: did they say anything about the buses or?

1457. YL: uhm, the buses, they just asked uhm uhm about the camp what time we want the youth or our group want the bus to be by us
1458. YL: oh okay
1459. YL: so we need to find out a time that's comfortable for everyone
1460. YL: so are they gonna let the bus go from here or from N1?
1461. YL: I think from N1
1462. YL: oh okay
1463. YL: so some people () to get a sense of what would work for this group
1464. YL: okay okay
1465. YL: uhm because some other people haven't responded yet, they're still waiting for their ()
1466. YL: so are we paying for the bus? Or is the citywide paying for it?
1467. YL: I think the citywide is paying, it's included in the amount
1468. YL: oh good
1469. YM: Luke were you there last time at the camp?
1470. YM: hmm mm [indicative of 'no']
1471. YL: cos they didn't mention any extra fees
1472. YL: mmm
1473. YM: are you going this time?
1474. YM: I don't know, I might
1475. YM: enjoy boot camp at half, at six o'clock in the morning
1476. YM: yoooh, and then we still did it twice remember?
1477. YM: yoooh
1478. YL: () but we can still double check
1479. YL: no it's fine, I think I think they cover that
1480. YL: ja ja
1481. YM: are you coming?
1482. YL: are you not coming?
1483. YM: [shakes head no]
1484. YM: why aren't you coming?
1485. YL: it will be nice to have you there
1486. YM: last time I was there I was like ()
1487. YM: I don't know, I have to see
1488. YM: Janelle, you know I got toothpaste on camp hey
1489. YM: ()

1490. YM: no me
1491. YM: yah I do, that was funny
1492. YM: ohhhh, () my hair was so stiff the entire day I was so mad. It was funny, but I was mad
1493. YM: people were mad for you
1494. YM: ohh yah
1495. YL: one weekend (in two years)
(commotion))
1496. YL: [to Panashe] you are mos going nuh?
1497. P: I don't know, I () money
1498. YL: no but it is mos now we trust God for the money
1499. P: okay
1500. YL: you must just tell aunty dingus to write your name down
1501. P: () going on the youth () and when I come back I got () so then that's like well he has to pay for my () and then pay for this one so ()
1502. YL: mmm
1503. P: we must (see) if he doesn't have money by then I will ask the youth
1504. YL: so guys
1505. YM: he was saying, Jesus doesn't love you to the people, Mpho do you remember?
1506. P: () and I just go to the school and
1507. YM: what is that?
1508. P: it's your phone
1509. YM: it's still recording
1510. YM: are you recording?
1511. YL: so guys, uh, Luke
1512. YM: yeah
1513. P: it's recording itself
1514. YL: just hang on, so we gonna send the link uhm even if you haven't paid, please register on the link so that we have numbers
1515. YL: () if they can register themselves let them register or maybe we just get their names
1516. YL: on, on the, the thing is, on the form neh they they need to put in their details and their parents details
1517. YL: do you have the () ?

1518. YM: do you want some?
1519. YL: I have () ja I can borrow, ah I don't have my phone
1520. YL: or must we print some?
1521. YL: we can't, we can't
1522. YL: Pastor Vanessa can print yes
1523. YL: we can't print
1524. YL: and distribute on Sunday? Will that be better?
1525. YL: for some of parents or children that can't do it themselves
1526. YL: mm, I think that maybe we can have copies
1527. YL: if they can fill it in and then we can register them
1528. P: yes please
1529. YL: we can load it for them
1530. YL: okay
1531. YL: that's fine
1532. YL: maybe let's do that (0.2) it's fine, maybe then we don't even have to print that one we can make our own
1533. YL: because I think that, I think there must be a form, a indemnity form as well
1534. YL: ja
1535. YL: okay it's fine
1536. YL: so did they send the indemnity forms?
1537. YL: the parents must sign
1538. YL: no they haven't
1539. YL: it's somewhere, I I, it's somewhere I saw it somewhere but I saw the hard copy when I was there. I'll ask for it to be sent
1540. YL: cos we must mos now, all our youth must also now fill it in those who are under eighteen
1541. YL: but we getting it from the drive and then we just have to print some and then we can distribute them at church
1542. YL: I was saying with the form that we print, it doesn't necessarily have to be that one, with the information that u required on that one
1543. YL: yes
1544. YL: don't we have an old one?
1545. YL: no but the names
1546. YM: so this is recording now?
1547. YM: yeah, I don't know if it can hear you but yeah then yeah

- ((commotion))
1548. YL: ja but they can send it through so we don't have to create one
1549. P: so Prince you didn't know all this time?
1550. YL: it's a google form, [talking in background] yah it's a google form, it was created by N1
1551. P: I also have one
1552. P: we the special ones ((laughs))
1553. YM: we all special
1554. P: in a nice way, not like
1555. YM: no no
1556. YL: just ask them, if they uh have a register before because
1557. YM: oh sorry
1558. YL: indemnity form
1559. YL: let me check with them
1560. YL: I think there is one, I think I saw it () the stuff that they loaded now
1561. YL: yah we'll talk about it, okay so that's () guys, with regards to the camp and then Mpho quickly wants to share something
1562. YM: oh yah, I was just wanting to know cos I remember we touched on it last week about you girls wanting to play soccer, do you guys want to play or were you just saying it?
1563. YM: I never said anything
1564. YM: but you guys did
1565. YM: who said something? Cos I didn't
1566. YM: yah, I didn't
1567. YM: no you guys did say something
1568. YL: maybe the question should be
1569. YM: okay okay
1570. YL: I said I will
1571. YL: I think the question should be [
1572. YM: [AUNTY Lynette ((laughs))
1573. YL: we going to play soccer on theeeee
1574. YM: 6th 5th
1575. YL: 5th
1576. YL: picnic
1577. YL: 5th of March

1578. YL: on the day, ja, on the day of the picnic, uhm, do you guys want to play as ladies ja? Do you guys wants to play as ladies
1579. R: if you want to lose I'll play
1580. YL: no the thing is, it's about it's about having fun together so if you guys wants to play then we make sure that [
1581. YM: [no it's fine
1582. YL: the game is conducive for everyone to play
1583. YM: does anyone know how lazy I am?
1584. P: I'll be the water girl
1585. YL: you're the water girl
1586. P: yes
1587. YM: I was the cheerleader, and the photographer and the everything last year so I'll be
1588. YL: so you guys don't want to play?
1589. P: noooo
1590. YM: so that's a definite no then? So we have a definite no?
1591. YM: I do PT at school, that's enough ((laughs))
1592. YL: do you need more players?
1593. YM: noo we don't need players, we just asking so we don't sound like we're just (including us)
1594. YL: no, we just want to be the the, my heart is that [
1595. YL: [we'll be cheering you guys on
1596. YL: the whole idea with me is that everyone will be involved at the end of the day cos uhm the last time I was feeling like we're we're leaving out the ladies uhm with the soccer
1597. YL: I'm sure we can find something that the ladies can do
1598. R: we were cheering
1599. YL: yes, we were cheering ((commotion))
1600. YM: we were cheering the whole time
1601. YL: no I know but on the end of the day you guys can't just always be cheering
1602. R: or eating, that's important
1603. YM: yah that's like the most important part
1604. YM: Male Youth Leader,
1605. YL: I think next time we'll do netball

1606. YM: yes I'll play netball
1607. YL: ja we playing for the youth () we playing for the youth
1608. YM: nooo, I'm captain
1609. YM: guys, guys
1610. YM: no
1611. YM: dude, dude I'm captain
1612. YM: we can play netball and then you guys can be part of our team
1613. YM: [referring to soccer] I'm captain, Prince look here I'm captain now
1614. YL: how wait, how long is the match? Because then we can do soccer and do netball for the ladies
1615. YM: you guys can be co-captains
1616. YM: no there's one captain
1617. P: I don't know
1618. YL: is there a netball field? Not field a what do you call it?
1619. P: a court
1620. YL: what do you call that netball field? I think court, the netball court
1621. R: that's right
1622. YL: at the back there
1623. R: I think so
1624. YM: whaaat?
1625. YM: there is a netball court
1626. YL: there is one, there by the kiddies section
1627. YL: ooohh
1628. YM: () actually fine
1629. YL: () how long are you playing?
1630. YL: but I can't play netball
1631. P: I also can't
1632. YL: I don't even know the rules
1633. YL: you'll land on the ground ((laughs))
1634. YL: the thing is some of us just walk into the pitch
1635. YL: and then they say uh uhm
1636. YL: love, how long is the match?
1637. YL: eighty minutes
1638. YM: fifty, yoeh, what?
1639. YL: EIGHTY?

1640. YL: no but the thing is if the girls are gonna play netball while the guys are playing soccer then who's gonna cheer for them
1641. YL: yah that's what I'm thinking, love you can't have eighty minutes cos we want to split the games
1642. YL: oh then we make it forty
1643. R: so twenty twenty
1644. YL: 15
1645. YM: how many people's gonna get heart attacks on the field?
1646. YM: 25 25, what about the break in between?
1647. YL: make it forty
1648. R: so twenty twenty
1649. YM: make it fifty
1650. YM: or 20 20 and a 10 minute break
1651. YM: no fifty then we take a ten-minute break
1652. YL: ja, so an hour for everything, including half time
1653. P: what?
1654. YL: no you guys can't make it because the
1655. YL: now what are we gonna eat?
1656. YL: ladies want to play netball [talking in background]
1657. YL: it's a picnic, are we braaing?
1658. YL: on the same day?
1659. YM: no noo
1660. YL: no not on the same day
1661. YM: we're just saying we would play netball we not saying have to
1662. YL: we can say next time we making sports () that day, we plan it and then everyone must participate
1663. YL: () cos the ladies must see to the food
1664. YL: what ladies?
1665. YL: the ladies must see to the food
1666. YM: that's not a very nice thing to say
((laughter))
1667. YM: Janelle's face though
1668. R: that's why we picnic, prepared food
1669. YL: yesss
1670. YM: that's not very nice

1671. P: I'm not playing anything
((commotion))
1672. YL: I think, I think your youth are ready to ((laughs))
1673. YM: () do you wanna die?
1674. YL: yoeh, you don't want to die hungry
1675. YM: no I'll eat first
1676. YM: you can make your food it's fine, you guys know how to work a braai
1677. YL: okay cool, Panashe offered to be our water girl uhm
1678. YL: who?
1679. YM: no Male Youth Leader but that's your job
((laughter))
1680. YM: we'll just be photographers and cheerleaders
1681. YM: and then next time we'll play netball
1682. YM: that's rough hey
1683. YL: what Panashe volunteered for water girl
1684. YL: yah
1685. YM: yah
1686. YL: she needs a team so
1687. YM: or you can be a water boy
1688. YM: no we need a girl
1689. YL: talk to him
1690. YM: mm
1691. YL: (his using his own thing) talk to him
1692. YM: you can't pull it off as me, you can't pull it off as well as me
1693. YL: () that soccer kit and then give it to the youth or to the adults?
1694. YM: soccer kit
1695. P: the youth cos it's youth
1696. YM: ay I wear my ManU top
1697. YL: () wear the outfit with the socks and stuff
1698. YL: and the sizes
1699. YM: mm that's pretty cool
1700. YM: or you can give those to the oldies they can look professional when they lose
((laughter))
1701. YL: () play for the other guys, otherwise we gonna lose
1702. YL: Male Youth Leader, Male Youth Leader is not too big stuff man

1703. YL: for youth
1704. YL: jaaa
1705. YM: we'll look professional
1706. YL: now bring it for the youth
1707. YL: ja I'll bring it
1708. YM: okay
1709. YL: guys remember it's about fun
1710. YL: Arsenal colours nuh
1711. YM: ohh no
1712. YM: that's what the losing team always says
1713. YM: but uhhm, in general it's all about fun yes, but when we on the field it's war
1714. YL: and then you guys want us to include the ladies? And then it's war?
((laughter))
1715. YL: you see
1716. YM: why can't ladies be in the war?
1717. YM: yah, why can't ladies be in the war?
1718. YM: exactly
1719. YL: you see, do you know when we were playing with the other team
1720. YM: oh that game was fun
1721. YL: there's a game () one one
1722. YL: that girl defeated you guys ((laughs))
1723. YL: one of the rules was that there were certain tackles we were not allowed to do because we doing it for fun, when it's war you do all tackles
1724. YM: I could have sworn someone broke a knee that day
1725. YL: were you planning to hurt each other there?
1726. YM: sometimes
1727. YL: no no no, it's war, it's serious
1728. YM: what happens, happens
1729. YL: ja, okay so the 5th after church
1730. YM: I will send the message on the group just to remind us and yah, keep that date open
1731. YM: taking responsibility
1732. YM: I'm captain
1733. YL: that will be three weeks before we go to camp
1734. YM: () scream in the mic

1735. YL: guys
1736. YL: what's the date again?
1737. YM: so, oh nevermind
1738. YL: the camp is on the 5th and the match the 24th
1739. YL: no the the
1740. YL: the camp is the 24th and the game is the 5th, you said it the other way around
1741. YL: yah that's why I'm confused now
1742. YL: ((laughs))
1743. YL: did I?
1744. YL: yeeees
1745. YL: oh
1746. YL: okay guys uhm, we Luke, my dear friend from another mother
1747. YL: and next week we there by Mpho's house
1748. YL: yes yes yes
1749. YM: we what?
1750. YL: we back at your house next week
1751. YM: oh oh okay
1752. YL: please pray for u
1753. YM: okay, dear Lord thank you for bringing us all here today, uhm thank you for letting us enjoy our time and have a relaxed evening uhm with drinks and games and fellowship. Lord I pray that as everyone goes that they'll have a safe trip and they gets lots of rest this weekend uhm because for those of us in high school there's controlled tests and stuff so we need to start studying. Lord I pray that You go with all of us as we leave today and I thank you for bringing us all here safely and that we get home safely in Your name. Amen.
1754. Everyone: AMEN
1755. YL: thank you and (0.4) my words just disappeared, I wanted to say something fancy that we are done((laughs))
1756. YM: oooh
1757. YL: okay guys
1758. YL: I just wanna ask a question, why don't you guys use the the youth chat?
1759. P: to do what?
1760. YM: to do what?
1761. YL: to chat

1762. YL: it's a it's a youth chat
1763. YM: ohh, group chats are veery very annoying if you chat all the time,
1764. P: I know
1765. YM: it's just for communication about where we gonna meet and also ()
1766. YM: like sometimes in the group there's only two people talking
1767. YM: yaaah
1768. YM: and you not even in the conversation so why do you need to listen
1769. YM: and it gets extremely annoying
1770. YM: aunty Lynette but it used to be like that and it was really bad
1771. YM: yah
1772. YL: is it?
1773. YM: it used to be like that
1774. YM: oh guys I'm not at youth for the next two weeks, I'm working in a show at
Artscape
1775. YL: that's cool
1776. R: niiice
1777. YM: unfaithful
1778. YL: sound man
1779. YL: () spoke to your mom and you're moving right along, it's good
1780. YL: when when Luke comes back and gets paid he's taking all of us for dinner
1781. YL: so is it a sound, sound?
1782. YL: mm sound engineering
1783. YM: didn't you owe us a lunch?
1784. YM: I'm just doing like
1785. YM: you [to Male Youth Leader]
1786. YL: oh then what what show is it?
1787. YM: uhm it's called Rent
1788. YM: Luke, aren't you like not allowed to work?
1789. YM: shhhh
((commotion))
1790. YL: how old are you bra?
1791. YL: age restriction
1792. YL: age restriction yah
1793. YL: maybe we can come visit you

1794. YM: Luke, Luke, how old? Mm, you sixteen? You turning? Oh you turning sixteen?
1795. YL: under sixteen
1796. YL: how old is Tsego, she's thirteen
1797. P: that's lucky
1798. YL: ja but
1799. YL: she gets paid
1800. P: that's lucky
1801. YM: no you're allowed to work at sixteen
1802. YL: ja you can
1803. YM: sixteen only
1804. YM: he's turning sixteen anyway
1805. YM: I don't have a signed contract
1806. YL: you don't have signed contracts?
1807. YM: it's just like
(laughter)
1808. YL: my boys sending me voice messages
1809. R: aaw cute
1810. P: where are your boys?
1811. YL: at home
1812. P: ohh
1813. YL: so yah guys uhm (0.5) okay uhm okay so we hear that there's a chat that's not working, I know when we've joined last year, towards mid-year, we saw that there was a lot of stuff that was being posted in there
1814. YL: but do you, do you see the message that's coming through?
1815. YL: yes
1816. P: the chat group
1817. YL: do you guys see the messages that come into the youth group chat?
1818. YL: do you receive them?
1819. YM: yah yah
1820. YM: yah
1821. YL: maybe let's agree that even if you not gonna use it for chatting because you guys are saying it's annoying, acknowledge when you receive something
1822. YL: just say okay that's what you mean

1823. YL: no but say something because your phone might not be working, because we not sending a message directly to you we won't know that you have two ticks, we won't know that you have read it
1824. YM: you can check if someone's read the message in the group
1825. P: ja you can do that
1826. YM: you you highlight it and then there's like this eye
1827. YL: that's too much effort
1828. YM: I'm sure you know Male Youth Leader
1829. YL: imagine now you must do that for every person
1830. YM: after you send the message you go and see who's read
1831. P: yes and you didn't
1832. YM: and who hasn't
1833. YL: you must show me these skills
1834. YL: yah but we don't () no you can but what if
1835. YM: what if you open it and then close it again?
1836. YM: or you can just send like a thumbs up emoji
1837. YL: yes
1838. YL: ja just ja, just acknowledge
1839. YL: cos that means if you read it at ten and () at midnight it's not gonna work. You just need to acknowledge it, okay got it or noted and one other thing that uhm I know we've asked before that if you change your number please let us know
1840. YM: except Whatsapp now generally changes it for you sometimes
1841. YM: is it?
1842. YM: really?
1843. YM: question? You did add Thato right?
1844. P: if you have a cellphone and you change your number ((commotion))
1845. YM: but don't you have to update it first? Because mine doesn't do it, mine doesn't do that
1846. YL: yah you must update it, but if you don't update it then it won't (). You still have to do it even though Whatsapp will do it for you
1847. YL: also you can have two phones and then decide you don't give us your new Whatsapp, we still want it, ja uhm cool, so we'll see you guys on Sunday, uhm, are you not at church?

1848. YM: uhm, I am at church this Sunday, after that no
1849. YL: and then after that you in youth?
1850. YM: but I'm not here for two weeks
1851. YL: it's fine, as long as on Sunday you're at youth
1852. YM: this Sunday
1853. YL: yah
1854. P: excuse me
1855. YL: oh I thought you talking to me
1856. P: no I burped
1857. YM: Male Youth Leader, who's teaching youth this Sunday?
1858. YM: I have to be in the service this Sunday
1859. YL: no you don't have to
1860. YM: I have to, Stanley's not there and Uncle Ian isn't there
1861. YL: is Stanley not back yet?
1862. YL: he was the one that committed himself, so what is going on here?
1863. P: what are we talking about now
1864. YM: I need to teach him, can't we discuss this at a later stage?
1865. YL: no no
1866. YM: who's this?
1867. YM: Stanley, it's his dad's funeral and he hasn't come back yet
1868. YM: be considerate Male Youth Leader
1869. YM: as soon as he's back then I'll go back to youth
((commotion))
1870. YL: so we were supposed to finish at half-past nine
1871. YL: is it half-past nine?
1872. YL: mmm, that's why I thought let's just pray so that people when parent's
come they are free to go
1873. YL: mm
1874. P: Luke can you drop me home?
1875. YL: ja so that's it, that that
1876. P: sorry? Okay
1877. YL: I'm very tired ((laughs))
1878. YL: was it the emails?
1879. YL: no it's just work work, we we I was doing a project and you know clients, so
I was doing project setup for that client

1880. YL: okay
1881. YL: and they asked for something that's ()
1882. YL: ohh
1883. YL: something that would have taken at least almost three weeks
1884. YL: okay
1885. YL: because they under pressure from their side so it's been a madhouse. I've been eating lunch at my desk. I've been getting home at past 7
1886. YM: Tara? You on this week? Next week?
1887. YL: yoooh
1888. YL: yesterday we got into the house at half-past ten that's why I was sending emails
1889. YL: yasso
1890. YL: it's been like that the whole week
1891. YL: we actually only got it the morning
1892. YL: ja that's why I said good morning all cos I knew you guys would probably see it in the morning ((laughs)) so it's been that crazy
1893. YL: sjoh
1894. YL: work has just been ()
1895. YL: aiii
1896. YL: ((laughs)) that's how I feel, I just need to sleep
1897. YL: yoh
1898. YL: but () if it was not so much work, that email was sorted because I I () sent him an email ()
1899. P: I'm not the only one hey, should I give it back now?
1900. R: rather go to the other one
1901. P: it's one hour thirty-two seconds, no thirty-two minutes forty-nine seconds
1902. R: okay cool
1903. P: okay I'm done
1904. R: did you stop it?
1905. P: jaa
1906. R: awesooome, thaaaank you
((youth ends))

It is important to note that the extracts used in the thesis are more accurate in it's transcription as opposed to the appendix C -H. The reason for this is simply because

when writing up the thesis, and analysing the extracts, the audio was listened to again. Hence, I added more prosodic features in the extracts that form part of the study.



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