

**A Critical Analysis of Three Selected Themes in the IsiXhosa
Literary Text: *Ngenxa Yesithembiso***

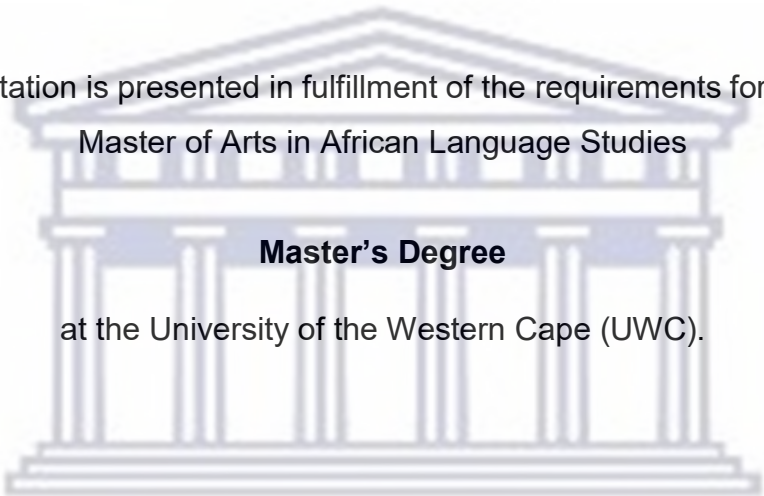
By

Thina Diko

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Supervisor: Prof R Kaschula
Co-supervisor: Dr S Mokapela

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Abstract

This study chooses to be contemporary and relevant by systematically, and carefully locating pertinent themes from a selected isiXhosa text titled *Ngenxa Yesithembiso*. In so doing, themes of corruption and money laundering, drug abuse and Gender-Based Violence (GBV) are the points of departure for this study. The process that is followed rests on the fact that South Africa is engulfed by many challenges and as such, isiXhosa literary texts ought to be regarded and accepted as ones that may potentially contribute to the process of addressing many South African challenges. The motive behind this study is presented, and the problematised phenomenon is argued for. Qualitative research methodology, alongside critical theory, is employed to advance the debates of this study. This is because isiXhosa literature fits within the arena of academic inquiry and therefore, it is prudent that a systemic technique and approach is utilised. Subsequently, the structure of the whole study is presented through a chapter outline. The reference list is available to ensure that the research ethics and the integrity of the university are met.

Keywords: critical analysis, isiXhosa literary text, themes, corruption and money laundering, drug abuse, Gender-Based Violence (GBV)



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I, **Thina Diko**, declare that this dissertation is a representation of my original research work and that I have not previously submitted it for a qualification at any university for a degree. Whenever contributions of other scholars are involved, every effort is made to indicate this clearly, with due reference to the literature, and acknowledgments. This research was done under the guidance of my supervisors Prof R Kaschula and Dr S Mokapela at the University of the Western Cape (UWC), African Language Studies' Department (isiXhosa). I, Thina Diko, hereby confirm that I am aware that the research may only be published with the dean's approval.

Candidate's signature -- T Diko-----

Date --- November 2023-----



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Dedication

I dedicate this master's research to my late parents (Mamsuthu 'Mangutyana' Diko and Zelwakhe Stanford Diko as well as my grandfather *uKhulu* who sacrificed everything they had to ensure that I become a better and responsible person. Unfortunately, they passed away before I could even complete my first degree. It was always their wish that I reach this level and beyond. May they continue to rest in peace and show up for me all the time.



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Above all, nothing would have been possible without God's love. HIS PROMISES ARE YES AND AMEN!

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Chapter 1

Commencement: Introducing the Study

1.1. Introduction and Contextual Background

The principal aim of this study is to systemically investigate the pertinent themes in one selected isiXhosa literary text titled *Ngenxa Yesithembiso* (2015) produced by Mcebisi Nkohla. The motivation to select this text is encapsulated in the known fact that South Africa is engulfed by many challenges including corruption and money laundering, drug abuse and Gender-Based Violence (GBV). These themes will be a point of focus for this study.

The ability of this study to explore these selected themes, as will be demonstrated during the progress of this research, is enough to underline that isiXhosa literature is relevant in the contemporary context. In fact, this is what Jaxa (2016: 72) calls for by emphasising that there is an urgent necessity to begin and continue to view isiXhosa literature as a tool to advance socio-political and economic conundrums. In explaining this, Diko (2023a) posits that it is a remaining task facing isiXhosa literary critics, to explore the themes that are found in isiXhosa literature. Mkonto (2005) concurs with Diko (2023a) in that isiXhosa literature has continuously been subjugated by the forces of colonialism and apartheid, and for this reason and now that democracy has manifested itself, it is the befitting time to advance isiXhosa literature through scholarly scrutiny. This justifies the reason Kaschula (2008) has been vocal about the necessity to begin scholarly deliberations that contribute to the development and 'intellectualisation' of isiXhosa literature. In this study, the concept 'intellectualisation' does not necessarily imply that isiXhosa literature was never intellectual literature. This denotes that, isiXhosa literature has recurrently been an intellectual component of the indigenous African people, with specific reference to amaXhosa. Duka (2001) explicitly alludes to the fact that isiXhosa literature was never unintellectual. In essence and as a reminder, this study meticulously selects corruption and money laundering, drug abuse and GBV for scrutinisation as they are pertinent subjects in *Ngenxa Yesithembiso*.

Myint (2000) puts forward a notable definition, for the causes and consequences of corruption. In doing this, Myint (2000) argues that corruption is caused by several factors and is one factor, among many others, that sabotages the democracy of South Africa. Myint (2000: 33) underlines that “a consensus has now been reached that corruption is universal. It exists in all countries, both developed and developing, in the public and private sectors, as well as in non-profit and charitable organizations”. This denotes that, the challenge of corruption and money laundering cannot be downplayed in almost all realms of society for the very reason that it is a recurring pattern. In addition to this, Omari (2020) underlines that corruption is the use of public office for private gain, or in other words, the use of official position, rank or status by an office bearer for his or her own personal benefit. Following this view, Antonov (2021) adds that examples of corrupt behaviour would include bribery, extortion, fraud, embezzlement, nepotism, cronyism, appropriation of public assets and property for private use and influence peddling. In respect of this isiXhosa literary text, which is my instrument to accelerate an understanding and the theme of corruption and money laundering, one would agree that one character by the name of Mr Dlodlo uses his political power to engage in the acts of corruption which go against the legal frameworks, values and principles of many states, with particular reference to South Africa. As a matter of fact, any individual who engages in acts of corruption and money laundering may potentially be viewed as lacking the values and principles of Ubuntu (humanity to others) (Metz, 2011).

Over and above this, Kempf et al. (2017) make a notable statement in that young people in South Africa are the victims of drug abuse because of many contributing factors. This is the second theme that will be used as a point of departure in this study - in addition to corruption and money laundering. The views that are highlighted by Kempf et al. (2017) indicate that young people around the world suffer from mental health problems, inability to cooperate in society and continue to face criminal consequences as a result of their addiction to drugs. Enste (2017) is explicit in that drug abuse is killing the future of many countries in addition to the reality that it kills the lives of many young men and women. This is also confirmed by Diko (2023b), through his critical analysis of isiXhosa poetry, that the continued use of harmful drugs is one of the alarming social ills that require scholarly and non-scholarly attention. On account of this, *Ngenxa Yesithembiso* is not just a literary story that

could be positioned for enjoyment and entertainment, rather it is a literary text that must be viewed as one that contributes to social stability, consciousness and social cohesion. Having said that, this study is optimistic that if the phenomenon of over-drug usage within societies is properly addressed through scholarly debates, change for the better can begin to be seen.

In any event, GBV was declared by the South African president, Mr Cyril Ramaphosa, at the time of writing this study, as a pandemic among many other pandemics (Davis et al., 2023). In factuality and in the South African context, many young women and children have been victims of GBV (Tlou et al., 2023). By means of illustration, many women and young girls suffer in silence because of the inability to afford good legal representation that can assist them in fighting GBV. Sometimes, women and young girls suffer from GBV on the basis that many families prefer to undertake negotiations in an attempt to deal with the violence. That is the reason some women and young girls open cases of GBV, and when the police begin to address the matter, the families of the perpetrator and the victim request negotiations in a bid to consider reconciliation. Another factor that advances this violence is the male-orientated society where a man is the breadwinner or sole provider of the family (Diko, 2023a). On account of this, this results in women not reporting any form of abuse because should a man be arrested they might suffer financially. That is the reason Meyiwa et al. (2017) contend that there are many unreported cases of GBV in South Africa. Yesufu (2022) further asserts that society ought to be concerned about the unreported cases of GBV while simultaneously addressing the reported ones.

In a nutshell, this study should be viewed and accepted for two major reasons. First, it advances isiXhosa literature which was heavily devalued and undervalued by the colonial and apartheid government in South Africa. As a result of this, it received less scholarly scrutiny. Second (last), this study attempts to bring social change, through exploration of the aforementioned themes, by examining them at a theoretical and practical level. Therefore, at no particular point in the history of humanity should *Ngenxa Yesithembiso* and any other African literary text for that matter, be regarded as worthless, but rather as a critique of society.

1.2. Problem Statement

This study problematises the notion that isiXhosa literature holds no practical solutions to the contemporary world. In doing so, themes are carefully chosen from a selected literary text and are explored using a literary theory, to be discussed later. These themes, as previously said, are corruption and money laundering, drug abuse and GBV. Given this, by exploring these themes and relying on the chosen literary text, isiXhosa literature becomes a powerful tool for challenging stereotypes and misconceptions, advancing understanding and celebrating the unique narratives that arise from the continent's vast tapestry. It is a way to amplify voices that may have been marginalised and offer a counter-narrative to dominant global perspectives.

Beyond this, the researcher of this study is a teacher and has observed how young men and women fall into the trap of these themes and continue to be victims of such. For instance, many young boys and girls begin drug usage in their early schooling days (Mokwena, 2020), and this sabotages their ability to perform academically and subsequently endangers their career development. This is a challenge that needs to be contested using the identified isiXhosa literary text. With this brief background to the problem, these themes are viewed as problematic in South Africa, like elsewhere in the world, and need to be uncovered in a bid to ensure that their meaning is understood at a practical and theoretical level. Among other issues, this study sensitises scholars, teachers and general society that there is an urgent need to observe clues that lead to these challenges – themes. This should not end with observing these themes as challenges but should end with an initiative to address them, hence this study. In other words, this study challenges the broader social realm to begin to be sensitive and careful about issues pertaining to corruption and money laundering, drug abuse and GBV. In so doing, these issues ought to be debated.

At the time of constructing and assembling this study, corruption and money laundering in South Africa were exposed by the reports which were released by the State Capture Commission (SCC) led by Justice Raymond Zondo. The Special Investigating Unit (SIU) further exposed corruption and money laundering, especially with respect to the relief funds that were allocated to assist and support South Africans during the COVID-19 pandemic (Abel and Lebogang, 2023). This is enough to indicate the insensitivities that are visible so much that some people are willing to

pilfer public funds that are budgeted for a fight against a pandemic. An example of an individual who was implicated by the SIU is the former Minister of Health, Dr Zweli Mkhize (Abel and Lebogang, 2023). Considering this, there is a big problem regarding this - corruption and money laundering - and it needs to be postulated using *Ngenxa Yesithembiso* as providing a social commentary. In fact, this study is bigger than the literary text itself in the sense that it speaks to the realities of our country – South Africa. Thus, any attempt to reduce the power of this study and/or literary text is an attempt to delay the progress in addressing social, political and economic problems in South Africa, and possibly, elsewhere in the global village.

In respect of GBV, the case of Ms Tshegofatso Pule, among many others, who was brutally murdered by her boyfriend and hanged in a tree as a cover-up while she was eight months pregnant is another real story that motivated the need to unpack matters of GBV using the selected text as a point of departure. This will be done by indicating how GBV begins and how one can possibly observe the visible signs of an abuser. On the other hand, the involvement of young people in drugs will be pinned on the fact that many people live on the streets and some of them have been led into such a situation by drug addiction. This is problematised and explored using the said isiXhosa literary text.

1.3. Aim and Objectives of this Study

The principal aim of this study is to scholarly explore the themes that are found in a selected isiXhosa novel – *Ngenxa Yesithembiso*. In doing this, the themes will be explained and then be located in the literary text. In consequence, their meaning and relationship to society will be foregrounded. Bearing in mind the aim, the study has objectives that are set out as follows:

- i. To scholarly explore the carefully identified themes as they are pertinent subjects in the isiXhosa literary text.
- ii. To explain the significance of these themes and how they relate to everyday society.
- iii. To determine the relevance of the literary text itself and how it feeds into the contemporary world, thereupon contributing to the arena of scientific inquiry, the transformation and advancement of isiXhosa literature.

- iv. To report on new ways that can possibly be employed in the analysis of the isiXhosa literary text.
- v. Finally, to discuss this text against the backdrop of the historical development of isiXhosa literature.

1.4. Research Questions

The study asks the following questions with the hope of addressing them in the process:

- i. What are the dominating themes in *Ngenxa Yesithembiso*?
- ii. How and why is it critical that in the current state of South Africa, isiXhosa literary texts ought to be regarded as instruments that can address persisting social challenges?
- iii. What are the implications of sidelining isiXhosa literary texts while problems continue to sabotage the democracy of our country?
- iv. To what extent does literary critique, which will be discussed later, accurately uncover the selected themes?

1.5. Research Methodology

Document analysis was employed herein because Sankofa (2022: 4) echoes that it is one of the most commonly used research instruments in human sciences, philosophy and literature. Raja et al. (2023) concur that document analysis is critical in research because it affords the researcher or author of the study to closely review the document in question. Based on the two views, it is clear then that document analysis can be called the review of the document. In respect of this study, our document is an isiXhosa literary text – *Ngenxa Yesithembiso* – and it requires a process that aims at elucidating the problematised themes. What is interesting about this exercise – where document analysis is used as an approach to research - is that it requires *close reading* rather than mere reading. In essence, my duty as a researcher is to be *consumed* by the literary text itself so much that I become fascinated and inquisitive as a result of the problematised conundrums. Close reading, therefore, involves reading the literary text multiple times so that several meanings and ways of conceptualising the selected themes are unmasked. That is the reason in the genesis of this study it was indicated that the text will be systemically

and carefully explored.

With this in mind, the study utilises a qualitative research methodology. A number of scholars explained what underpins research methodology. For instance, Busetto et al. (2020: 93) define qualitative research methodology as the study of the nature of phenomena, including their quality, different manifestations, the context in which they appear or the perspectives from which they can be perceived, but excluding their range, frequency and place in an objectively determined chain of cause and effect. Busetto et al. (2020) simplifies this definition and states that it can only be pinned on *words* rather than *numbers*. Sutton (2015) underlines that this approach involves describing, explaining and investigating themes or contexts. In respect of this study, qualitative research methodology is employed due to its strength in allowing the researcher to locate prevalent themes. In the process, such themes are described and explored in an attempt to expose their relevance and meaning. In other words, corruption and money laundering, drug abuse and GBV will be located from the selected text and then be carefully and systematically analysed. Dooly et al. (2017) posit that qualitative research methodology in literature involves a constant and frequent revisitation of the selected themes where relevant questions are often posed in an attempt to answer the problematised phenomenon. Aspers et al (2019) make a notable statement in that qualitative research methodology is multimethod in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individuals' lives.

Therefore, this study utilises this methodology of research because it describes *how* and *why* it is prudent to explore the selected themes from the identified isiXhosa novel. In undertaking this task, the study will use scientific books, journal articles, dissertations and theses as well as the researcher's own philosophical insights in a bid to generate new scientific views that relate to the phenomenon of interest.

1.6. Theory of Interpretation and Analysis

This study employs critical theory. Thompson (2017) explains that critical theory is not a subfield to social theory, philosophy and social sciences, instead, it is a “distinctive theory in that it posits a more comprehensive means to grasp social reality and diagnose social pathologies.” This theory is marked or characterised by its strength to grasp and conceptualise the totality of the phenomenon. It focuses on the fact that for an individual to understand a literary text, there is a need to draw the text – isiXhosa literary text – to the realities of life. The theory does not encourage the assumption that the isiXhosa literary text does not mirror the life of its people.

For instance, using this theory means that the chosen themes ought not to be isolated or divorced from the realities of human existence. Critical theory is concerned with the concept of critique as an essential feature of the analysis of isiXhosa text as a whole. Fuchs (2015) posits that critical theory is an approach that studies society in a dialectical way by analysing political matters, economy, domination, exploitation, and ideologies. Regarding the principal aim of this study, corruption and money laundering, although not always, can be associated with issues of politics, for instance. On one hand, issues of GBV could be pinned on economic factors where females, as in the case of this chosen text, are unable to afford proper legal representation to fight against social injustices.

The question of what it means to be critical is important. To be critical, in my view, means that you ask questions such as how things occur the way they do. It means that you ask questions such as *why* is the author using these themes to bring about change in society. Then you begin and continue to ask further questions such as *what* these themes mean and *how* can they be understood by the general public. That is why Lotter (2020) argues that critical theory offers a floor for further scrutiny in an area of interest. In other words, the researcher locates the phenomenon of interest and has a larger floor to generate his or her own views by justifying them through other scholarly views.

1.7. Ethical Considerations

Because the nature of the study is qualitative and includes no human participants, animals or laboratory experiments, ethical clearance is not required, instead, the material that has been used will be acknowledged under the reference list.

1.8. Chapter Outline

Chapter 1: The general introduction and placing the study in context.

Chapter 2: This chapter deals with the review of literature by studying (carefully so) what other scholars have done and where is the missing gap. This chapter is important because it recognises and acknowledges the strides that have been achieved by other scholars.

Chapter 3: This chapter is concerned with the research methodology that the study employs. It is in this chapter that research procedures and techniques are explained.

Chapter 4: This chapter deals with the interpretation and analysis of the selected themes. This chapter has sub-sections that address each theme.

Chapter 5: This chapter is allocated for findings, recommendations and concluding remarks. This is the closing chapter of the entire study.

The chapter that follows provides a literature review where relevant supporting literature is outlined and critiqued.

Chapter 2

Literature Review

2.1. Introduction

This study understands that there are scholars that have made strides to investigate selected themes in literature, particularly, African literature. This will be demonstrated in the following sections of this chapter. Bearing that in mind, such existing literature will be systematically framed and reviewed in an attempt to locate the missing gap that will consequently be addressed. However, it is critical to understand and accept that not every available literature is relevant. Therefore, the researcher is compelled, by research processes, to frame it and review it. What this means is that this project will only focus on research projects that have undertaken the following:

- i. Those that have employed literary texts as pillars of debate. For instance, isiXhosa literary texts.
- ii. Those that have focused on selected themes, and not necessarily the themes that relate to this specific study.
- iii. Those that have utilised more or less a similar conceptual framework.
- iv. Those who have generally studied pertinent subjects that relate to the South African context.

However, doing this task does not suggest that the researcher of this study will be undertaking a comparative process because that is not its intention. The intention is to locate and describe the missing gaps within the arena of academic inquiry. In the process, it is to then explain and prove how the identified missing gaps will be addressed. In subsequence, the study will demonstrate *how* and *why* it is significant to explore the themes of corruption and money laundering, drug abuse and violence against women and children as pertinent in *Ngenxa Yesithembiso*. As you would recall from chapter one of this study, it was underlined that isiXhosa literature has often been undervalued and devalued by colonialists and colonial agents with assertions that it has no strong muscle or capability to address social, political, economic and historical

matters (Diko, 2019) and is not in a position to scholarly address contemporary relevant conundrums. In essence, this study, among other matters, advocates for the advancement of isiXhosa literature in addition to the principal aim that was postulated in chapter one. In case the reader does not recall what the principal aim was, it was mentioned that the principal aim of this study is to systematically and scholarly explore the identified chosen themes from an isiXhosa text titled *Ngenxa Yesithembiso*.

The reader ought to understand and accept that a literature review in this study will be undertaken with an integrative approach. What does this mean? It means that the research will draw the framed existing literature or insights and argue integrative rather than linear. Integrating simply suggests that one does not present what Person A has done, and what Person B has done, and what Person C and Person D did not do. It means that one draws insights that *speak to each other, breath to each other* and those that *disagree with one another*. What is further important here is *what you then say* with respect to what other scholars have said. That is nothing else but integrating the framed existing literature review.

Concurring with this, Knopf (2006) stresses that a literature review is a building block of every study regardless of the discipline. In other words, one cannot build a study without recognising and acknowledging what other researchers have accomplished. To further understand this task or exercise, imagine joining a conversation at a social gathering without having a clue of what has already been said regarding such a conversation. Obviously, for one to understand a conversation, one first needs to listen and understand what has already been said; or the least, understand the context. Later on, begin to present your views. Literature review works just like that.

The literature review helps any researcher join the conversation by providing context, informing methodology, identifying innovation, minimising duplicative research, and ensuring that professional standards are met (Lee, 2013). Understanding the current literature also promotes scholarship as advised by Norman and Basso (2015).

In the following sections, I am attempting to systematically and carefully review what other scholars have done especially in isiXhosa literature *vis-à-vis* the critique of themes. In addition, the development of indigenous languages and literatures in South Africa will be discussed.

2.1.1 The Development of the isiXhosa Language and Literature

There is a great deal and interest in developing and advancing the status of African languages, in particular, South African indigenous languages. IsiXhosa language and its literature are among those languages. This is because of the worldwide concern over the future of indigenous languages, including those that are most likely to die as a result of extinction (Lor, 2012). In respect of the South African context, Khoekhoe and the San languages are approaching extinction. This means that the Khoekhoe and the San communities will extinct. Seven of the Khoekhoe and the San languages are extinct already (Diko, 2022) with the remainder being critically endangered. This is enough to indicate that there is a problem regarding South African indigenous languages, and that problem can be pinned on the influence and contribution of Christian missionary agents alongside colonial forces. The critically endangered languages in South Africa are Korana, Niuu and Xiri (Lor, 2012).

Nevertheless, it should be noted that South Africa's indigenous languages are receiving much attention both at a scholarly level and among the general public (including journalistic prose) because of the very reason and fear of extinction. The reasons for this, among many others, are:

- i. South African history has shown almost all of us that the lack of development of indigenous languages may lead to oppression and possible death. For instance, there is a current fear over the minority status of the Xitsonga and Tshivenda languages (Diko, 2022).
- ii. The fact that the English language continues to dominate the formal, semi-formal and informal domains poses a threat and risk to the indigenous

languages. Maseko (2011) has indicated that if greater action is not taken to accelerate the status of these languages, continued marginalisation may continue to accelerate.

- iii. The fact that English is dangerously dominant (Por, 2012) suggests that indigenous languages, including isiXhosa, will continue to struggle for greater recognition.

This study must mention though that the issue regarding the development of the South African indigenous languages is not unique to the isiXhosa language. It is evident in other languages such as Sesotho, Sepedi and so forth. Therefore, attempts to elevate and advance the status of previously disadvantaged languages must top the agenda of scholarly discourses. To elevate the status of such languages begins with, among other attempts, selecting contemporary and relevant themes from isiXhosa selected texts such as *Ngenxa Yesithembiso*. In doing that, one demonstrates that isiXhosa is a fertile ground for profound and sound debates. That is why the issue regarding the development of indigenous languages cannot be confined to the boundaries of linguistics, instead, it ought to extend to the shores of literature.

Bearing the above in mind, the development of indigenous languages has been an interest in the scholarly discourse of librarianship. Once more, this demonstrates that the development of indigenous languages should not be confined and handled only by literary critics. It should be handled and addressed by all those who are sensitive enough to understand the dangers and consequences that emerge as a result of the underdevelopment of these languages. For instance, Frylinck et al. (1987: 10) made a call that there is an urgent need to translate children's literature into South African vernacular languages. However, this study wishes to stress that translating only children's literature into indigenous languages is not enough or is inadequate. The translation must include all possible materials such as dissertations and theses, research books and articles. This means that the government has a responsibility to generate and allocate funds that can assist in this call – translating material into indigenous languages for library usage and beyond.

Furthermore, Nkondo (2009) indicates that there is insufficient library information that has been produced and assembled in South African indigenous languages. Going further, Nkondo (2009: 22) states that some of the materials that have been produced make no reference to the South African content. This study makes reference to the South African context by exploring, through thematic analysis, selected themes from an isiXhosa text. One would recall that the study of African languages should embody Africa, rather than being a study of languages in Africa.

One would question why isiXhosa literature, folklore, language, indigenous knowledge systems (IKS), historical consciousness and memory are such an interest in the field of academia. The answer to such a question is answered by Diko (2022) who is advocating for the advancement of isiXhosa as a discipline or scholarly field. Diko (2022: 3) argues that the care and interest in defending isiXhosa philosophy is because of its fertile ground to define one's identity, culture and Africinity. Another question that would arise would seek to understand the sabotage or the causes that led to the underdevelopment of isiXhosa.

To answer this, Prah (2009) argues that the influence and the colonial contributions that were made by the missionaries in the late 18th century must be blamed. If needed, they ought to account. This is because the interests of the colonialists and the missionaries were to serve the European and Western thoughts rather than the African thoughts. In essence, what Christian missionaries did was against the African philosophy. These are some of the matters that ought to be said because an attempt to silence such matters is a clear indication to serve the interests of the colonialist and imperialist perceptions at the expense of African languages and literatures. This study does not intend to do that as it will set out the relevance of isiXhosa literature using the selected themes as a point of debate.

What missionaries and colonial agents undertook within the broad spectrum of African indigenous languages was the following:

- i. The rejection of manuscripts written and produced in African indigenous languages such as isiXhosa.
- ii. The manipulation of the contents of information within the discipline of African indigenous languages. Usually, this was an attempt to romance notions that Africans do not have content while pushing notions that the 'right' content comes from Europe and the West.
- iii. The continued notion is that indigenous languages cannot be studied at a scholarly level. These notions led to languages such as isiXhosa being studied in colonial languages such as English and Afrikaans (Diko, 2022).
- iv. The lack of language policies that would advocate and protect the African indigenous languages.
- v. The lack of scientific research on the African languages.
- vi. The silencing of everything that made commentary regarding the South African political climate.

While that is the case, what is known though is that Christian missionaries only contributed to the writing of isiXhosa. However, what was written (the content) did not serve the interests of the amaXhosa and other language groups in South Africa. That is why manuscripts such as that of Jordan (1970) – *Ingqumbo Yeminyanya* (The Wrath of the Ancestors) were rejected with colonial assertions that the manuscript sought to reject Western narratives (Diko, 2019). Such colonial narratives continued to suggest that Jordan's (1940) manuscript intended to unsettle and destabilise the country by calling for protest. That is why Kaschula (1991) and Kaschula (2008) have been vocal about what they view as protest literature in isiXhosa. In the same vein, Maseko (2017) seems to suggest that we ought to recognise and acknowledge the strides and achievements that have been made by Christian missionaries. Such achievements include the introduction of writing and recording isiXhosa as a whole. Maseko (2017: 82) writes:

“Therefore, the written forms as we know them today are a result of the different Christian missionary societies that came from Europe.”

What cannot be ignored though, noting what Maseko (2017) posits, is that the written isiXhosa literature has been distorted in the hands of the very same Christian missionaries that introduced the writing system. In fact, the writing system did more damage and made people forget that oral literature, which is transmitted by word of mouth, was the only vehicle that could be trusted to preserve African indigenous languages and literatures. Either way, literature has existed in Africa since time immemorial (Duka, 2001).

The distortion of isiXhosa, holistically, can be tracked and traced on notions that suggest that amaXhosa had no law, culture, belief systems and so forth. Therefore, it does appear that there is a disconnection perspective or narrative between the written and the spoken isiXhosa literature. The spoken literature suggests that amaXhosa had all the systems of existence such as law (customary law) as reflected in Mqhayi's (1914) *Ityala Lamawele* and as studied by Diala (2017). On the other hand, what has been written by colonialists, especially distorted history, suggests what is contrary to oral literature. That is why – at a personal level – I often argue that to find the authentic and truthful isiXhosa history one ought to use oral literature together with its folklore.

For instance, spoken literature or orature or traditional literature (depending on how you like to refer to it) suggests that amaXhosa possessed all systems that are needed for the existence of humans. On the other hand, written literature seems to suggest that amaXhosa did not possess some of those entities, especially culture. By means of illustration, oral literature underlines that amaXhosa were literary critics in that they were able to narrate stories such as folktales among themselves and later analyse or dissect such stories using African traditional theories that are not confined within the auspices of European and Western theoretical frameworks. While at that point, this study must mention that the analysis of *Ngenxa Yesithembiso* will not be confined to the European and Western approaches, instead, it will be confined to the African approach because this study is African in its nature within an African university.

The introduction of writing for the isiXhosa language and literature only meant a new beginning in the struggle for self-belonging in one's own land. That is why Duka (2001) argues that despite the fact that the missionaries are celebrated for their groundbreaking work, there is a growing scholarship that is critically evaluating the rigidness, and questioning whether the manner in which the missionaries codified and described the grammar of the language was a natural or an engineered process. Similarly, there is a growing scholarship that seeks to restore and develop that which is assumed to be authentic isiXhosa language. This process is led by the historians or historiographers of isiXhosa. The historiographers of isiXhosa date back and continues from proponents such as SEK Mqhayi, JJR Jolobe, JK Bhokwe, AC Jordan, WK Tamsanqa, N Saule, NP Jaxa, R Kaschula, KS Bongela and many more. This study forms part of those proponents by attempting to demonstrate how selected themes in an isiXhosa text can be examined. This is interesting because to re-write history, one has to know who the historiographer is and what is their intention. You would agree with this study that much has been written and produced about the isiXhosa language and amaXhosa. Regrettably, much of what has been written has been misconstrued, distorted and contaminated by European and Western thought.

Our focus in this study is the development and the historical context of the isiXhosa language. IsiXhosa is an indigenous language spoken on the southern East Coast of South Africa and is one of the four languages in the Nguni language family. As indicated above, the development and the writing of this language were controlled by the missionaries and their agents. The missionaries monitored and edited every written material in an attempt to guarantee that their narrative agenda was met. The material that was produced under the eye and watch of the missionaries included novels, poetry, drama, short stories, essays, biographies and autobiographies, newspapers and journals. What is further important to note is that newspapers were less controlled by the missionaries; however, views, ideas and ideologies that sought to challenge the colonial government were contested, demolished and silenced where and when necessary. For instance, newspaper views that suggested that the isiXhosa grammatical rules and layouts that were described and prescribed by the missionaries were flawed and not a true reflection of the spoken language were silenced. Such silence included political assassinations and exclusions. That is

why this study chooses to take a firm stand that the oppression of the isiXhosa language was the oppression of its people, knowledge systems, culture, politics and many more significant segments that are embedded in this language. Kaschula (2008) makes a notable point in that the introduction of colonial forces advanced and exacerbated the already destructive struggles in Africa and beyond. In respect of this, Kaschula (2008: 117) debates that the colonial oppression of the isiXhosa language and literature:

“... resulted in the publishing of [isiXhosa] material that was parochial, apolitical and neutral in style.”

Concerning this, Kaschula (2008) does not explicitly point out the nature and extent of the very same material. Actually, Kaschula (2008) does not explain that such material was not only neutral in style but was serving European and Western schools of thought and most part of it, was confined within the models and methodologies of the other worlds – Europe and West. Kaschula (2008: 118) continues to state that:

“Often the material prescribed was written by the board members themselves.”

One would further add, to Kaschula’s (2008) claim, that most of the material was written by amaXhosa under the instruction, supervision and monitoring of the colonialists – missionaries. That is why, the researcher of this study –myself – remains optimistic that some Ntsundu people were used by the colonialists. This is understandable because they had fewer options with no resources to fight against colonialism. Colonialism was so powerful so much that it overturned the rule and governance of traditional leaders such as kings and chiefs. Therefore, the continued assumption that such isiXhosa material was produced by the board members is somewhat flawed or can be somewhat explored. This is what this study attempts to do.

The fact that the only isiXhosa text that sells well is the Bible (Kaschula, 2008: 117) is enough to underline that amaXhosa and the Africans, in general, have been consumed by the Western spiritual belief system. Saule (2010) indicates that amaXhosa are so

obsessed with the Bible only for the Western or Christian benefit. Saule (2010: 114) further states that one cannot assume that amaXhosa have been absorbed by the Bible because of its language or any other reason. It becomes clear then that the aim of the Bible was to divorce amaXhosa from their African spiritual belief system. This was aimed at by the colonialists and Christian missionaries. Almost every household in South Africa has a Bible. If the Bible is not in English, it is in another language such as isiXhosa. However, the reason for this is beyond the language itself. It is because of the spiritual support that the Bible offers. What is also interesting to note is that the very same Bible rebukes and views African traditions and customs as sinful and against God's creation and purpose. Diko (2019) underlines that Africans who practice their traditions and customs such as *ukuthwasa* (African traditional healing) have been labeled and called demonic while *amagqirha* and *izangoma* (African traditional healers) have been viewed as witches. Once more, this proves the very same point that was made earlier that the interest of Christian missionaries was not necessarily to serve Africans through writing; it was to serve the interests of the other worlds – the Western worlds.

The principal development of the isiXhosa language and its literature can be seen through different language policies in different settings. Such language policies and settings can be observed in the following:

- i. Higher institutions of teaching and learning have been mandated by the South African Constitution of 1996 to restore, preserve and advance the development of African indigenous languages.
- ii. Private organisations have been mandated by the government to work in collaboration to develop indigenous languages in South Africa.
- iii. State facilities, offices and administrators have been expected to make South African indigenous languages more visible.
- iv. The South African government has been expected to drive and accelerate the status and development of South African indigenous languages through monitoring.

On that account, Kaschula (2008) has listed the stages or eras that have been concerned with the development of isiXhosa. These eras are as follows:

- i. Missionary influence and oppression as discussed above: 1799-1860.
- ii. Newspaper Influence as discussed above: 1860-1910.
- iii. Creative Writing as discussed above: 1910-1950.
- iv. Diversification of Publishing Houses: 1950-1990.
- v. Transformation as discussed above: 1990 Onwards
- vi. This study wishes to add another era that is concerned with the *status tracking and progress* of the language policies that have been implemented. This era concerns itself with the process of establishing, whether or not, the South African Constitution of 1996 has been implemented to the best of visibility. If yes, to what extent? If not, where and what is delaying the visible implementation? That is why there are numerous studies that attempt to investigate language policy implementation in South Africa. Please see Maponopono (2021), Zikode (2017), Mokibelo (2016), Mutasa (2015), Hadebe (2001) and many others that are available online and in print literature.

2.2. Reviewing Framed Existing Literature

There are two parts to reviewing this literature. Part one is concerned with the relevant South African literature. Part two is concerned with the relevant international literature. What is important for the reader to note is that both parts undertake relevant literature. They breathe into each other. The reason for doing this is that the researcher desires to solicit much more informed literature so as to arrive at a reasonable debate, hypothesis, and conclusion. This is because it is illogical to conclude about anything without having carefully studied what other critics have achieved. In other words, how do you know that there is a missing gap without having established such a gap?

2.2.1. Integrating South African Literature

In brief, it was articulated in chapter one that there are scholars that have undertaken more or less a similar task. This chapter will discuss extensively the existing literature. While that is the case, such scholars did not delve into *Ngenxa Yesithembiso* focusing on the themes of corruption and money laundering, drug abuse and Gender-Based Violence (GBV). Therefore, it is prudent that such a missing gap be undertaken or addressed in a bid to fit isiXhosa literature in the problem-solving process. One would remember that fitting isiXhosa literature in the problem-solving process is nothing else but a contribution to the transformation of isiXhosa as a holistic discipline. You would also recall that issues of corruption and money laundering, drug abuse and GBV are problems braving South Africa, and require isiXhosa to be part of the problem-solving process. In other words, while we endeavor to solve social and contemporary problems, the question that should be at the back of our thoughts is: what is the role of isiXhosa literature in addressing such problems?

Saule (1996) is one of the scholars who chose to focus on the images of isiXhosa literature by excavating them from Samuel Mqhayi's writings ranging from essays, newspapers and literary narratives. What became evident is that Saule (1996) was consumed in exploring the themes of politics, economy and religion as reflected in Mqhayi's writings. Regarding this, the ideas and ideologies of Mqhayi depicted the general life of amaXhosa as well as how amaXhosa was manipulated by the colonial administration and governance. Although Saule (1996) alleges colonialism for corruption and money laundering, he does not explicitly point out how problematic it is (corruption and money laundering) in the social well-being of general South Africans. Saule (1996) also does not underline the relationship between colonialism, corruption and post-colonialism. In other words, how do the three concepts produce cause and an effect to one another?

Unlike what Saule (1996) undertook, Qangule (1979) chose a different approach by conceptualising *how* and *why* Mqhayi used certain writing techniques to construct and assemble his isiXhosa literary works. Through the review of literature, particularly,

studying what Saule (1996) and Qangule (1979) engineered, it is clear that themes of economy, politics and religion are not just presented by Mqhayi just for the mere sake of presenting them, they are presented to depict the life and ideologies of amaXhosa. The question then is, how so? Qangule (1979: 44) maintains that Mqhayi was interested, through his writings, in presenting the language and culture of his people; not just any language and culture, but an authentic one. This is the reason Mqhayi has been viewed and accorded the status of being the father of the isiXhosa language. This is what Diko (2019) underlines in studying isiXhosa traditions and customs, to accurately assemble isiXhosa traditions and customs in literary writings, one has to employ the language and culture of amaXhosa. It, therefore, becomes clear that Saule (1996), Qangule (1979) and Diko (2019) remain optimistic that to depict the life of Africans and/or amaXhosa, one ought to understand the language and culture in which such depictions rest.

As far as the themes of economy, politics and religion are concerned, Williams (2019) chose to focus on a controversial issue, that is, gender depictions. Here, Williams (2019) is concerned with how isiXhosa authors often depict men as more powerful than women. The reader of this study can agree that gender depictions have been extensively studied in African literature (see Bukula (2016); Baloyi (2013); Jadezweni (2013), however, the fact that unbalanced depictions continue to occur in African literature is enough to underline that there is a need to scholarly investigate such depictions. In actuality, unbalanced depictions do not indicate a new democracy or change in societal stereotypes, instead, they advance a colonial and oppressive world that often viewed women as subordinates. Therefore, there is a problem with such depictions. However, the impetus of this study is not on gender depictions but on the review of existing African and/or isiXhosa literature. What can be posited for now is that while there are numerous themes that can be studied in isiXhosa literature, gender depictions appear to be another dominating fidelity. This should not suggest that the discipline of gender depictions is over studied, instead, it should suggest that the problem persists hence more scholarly investigation in respect of gender depictions.

On the issue of what Williams (2019) focused on, it was evident that culture was the running theme of William's (2019) study. For instance, it is clear that culture continues to reduce women to less powerful societal roles. This study posits that women are not only reduced to less powerful societal roles, but they are further reduced to less powerful education qualifications where men occupy such qualifications (Zwane, 2005), economic settings and political arenas. This is in line with what Masuku (2005) and Jadezweni (2013) posit in that women, by culture, have often been expected to be silent. In fact, Diko (2019) in chapter four of his research project postulates under the polygamous marriage concept that women's rights are often at the receiving end by being disregarded. Diko (2019) remains optimistic that women in isiXhosa literature are often characterised and viewed as talkative no matter how little they ever talk. This is a problem that needs to be contested in academia. However, for the purposes of this study, this problem will not be discussed as it is not the principal aim of the project.

Ntshinga (2010) chose to select isiXhosa literary narratives and focus on how traditional songs advance meaning in the storyline. What is interesting about this study is that isiXhosa traditional songs are often divorced from isiXhosa writings or modern literature. There is a continued notion that such songs do not fit in modern literature (Zwane, 2019). Ntshinga (2010) proves that not everything is merely written, instead, some storylines or scenes require traditional songs in order for the full storyline to be understood holistically. Simply put, where the author depicts a scene of singing, they ought not to depict it in a linear form or description, instead, they must employ characters to sing that specific song to advance such a scene or meaning. This is what gives effect to the story if you like. This is nothing else but isiXhosa creative technique of writing. Therefore, one can agree that out of the stories that Ntshinga (2010) focussed on, traditional isiXhosa songs were the selected points of departure. This opens yet another dimension to be reviewed. Why so? Some scholars such as Zwane (2019) and Nompula (2011) have argued that isiXhosa traditional songs have often been viewed as simply a tiny segment of oral literature with little attention in terms of scholarly criticism. What has not been proven though, through scholarly debate, is that such songs indeed fit within modern literature if they are used appropriately. What does using an isiXhosa traditional song appropriately mean? It means that the writer of a novel, for instance, uses his or her characters to sing a specific song when and

where the need arises in the novel. Again, this is proof that the study of different themes in isiXhosa literature is broad and requires continued scholarly discourse.

Bearing that in mind, Bali (2016) proved the previous score in the previous sentence by selecting themes from Saule's literary works. Here, *Inkululeko Isentabeni* (2010) was utilised as a pillar of arguing for the cultural significant meanings of isiXhosa traditions and customs. This is partially similar to what Diko (2019) undertook by focussing on *Ityala Lamawele* (1914) by Samuel Mqhayi and *Ukuba Ndandazile* (1974) by Witness Tamsanqa. Bali (2019) specifically explained how the identified isiXhosa traditional and customary practices bear meaning. In other words, Bali (2016) was fascinated by *how* and *why* isiXhosa traditions and customs are performed in certain ways. Her study revealed, among other important issues, that amaXhosa people *ngabantu abanobuzaza* (are complicated people) so much that some issues hold deeper meanings beyond the eye (Bali, 2016: 70). In addition to this, Diko (2019) added that isiXhosa traditions and customs are not undertaken just for the sake of it. They are undertaken to prove that amaXhosa are cultured. This then rejects the notion that has been romanced by colonialists and its agents - a notion that Africans were uncultured with no religion and any kind of religious system (Lephakga, 2015). This opens another aspect that should be mentioned here. The study of isiXhosa literature should be undertaken for many reasons. Such reasons should include rejecting notions that have been romanced by colonialists and their agents. Among others, notions that isiXhosa texts cannot address corruption and money laundering matters, drug abuse and GBV should be at the forefront to contest the neo-liberalist perceptions.

This is the reason for Saule (1996) to remain propitious that African people, specifically, amaXhosa, were people of indigenous knowledge systems, culture and religion as well as people of dignity. While mindful of the previous viewpoints, Msutwana (2021) is vocal in stressing that the fact that isiXhosa literary works have a running thread that seems to emphasise isiXhosa values is a clear indication that amaXhosa are people of values and principles. Msutwana (2021) proceeds to state that such values and principles cannot be understood through the everyday eye or language. Therefore, it is logical and stands to reason that the values and

principles of amaXhosa, as embedded in isiXhosa writings, require further investigation. However, Msutwana (2021) does not explicitly mention *how* and *why* such values require further investigation. This particular study, in addition to its principal aim and objective, will demonstrate how and why it is critical to explore isiXhosa values and principles in an attempt to address the problematised phenomena – corruption and money laundering, drug abuse, and GBV.

Why is it significant to do the task in the previous sentence? It is significant because amaXhosa are people who are epitomised by the systems of Ubuntu (humanity to others). As it will be discussed in the chapters to follow, the problematised phenomena can be blamed on the loss of Ubuntu (humanity to others). Therefore, while this specific study attempts to explore the chosen themes, each one of us has a responsibility to ask, could it be possible that the problematised themes continue to occur in South Africa and elsewhere because of the erosion and manipulation of the concept and practice of Ubuntu? This will be proven later. For now, we can only hypothesize.

As the review of literature progressed, Diko (2019) joined the debate of studying selected themes in isiXhosa literature. With respect of his aims and objectives, he pinned the current and continued problems that exist in our society to the erosion and deviation from isiXhosa traditions and customs. The emphasis in his study was that this is the wrath of the ancestors. In other words, Diko (2019) pinned the continued existence of socio-political and economic problems on the fact that ancestors are under anger as a result of cultural distortion and continued manipulation, contamination and misconstrued perceptions *vis-à-vis* isiXhosa traditions and customs. What Diko (2019) could not prove in his study was *how* these traditions and customs have been manipulated and misconstrued, and to what extent. This study will not continue the discourse that Diko (2019) began because it is not within its aim. What can be speculated for now is that culture changes with time. Therefore, Diko's (2019) assumption that isiXhosa traditions and customs would remain the same is

somewhat flawed unless proven otherwise. Perhaps, this is an area that ought to be contested by the next generation of scholars.

Pabel (2020) continued the discourse of studying selected themes from three novels. What is worth noting regarding Pabel's (2020) study is that the focus was on representations of trauma. Here, the attention was on the psychoanalysis aspects and how certain characters suffer trauma – just like how real-life humans suffer trauma - as a result of the difficulties they have endured in romantic relationships. Two key results emerged from this study. First, the researcher underlined that some characters, as in the case of reality, suffer instant and immediate traumas as a result of abuse in romantic relationships. Second, some characters, as in the case of reality, suffer post-traumatic distress. The study further indicated that there are many connected factors that lead to trauma events, however, such factors need to be closely studied in a literary text. That is why it was indicated earlier in this study that some factors that lead to corruption and money laundering, drug abuse and GBV can be located through a holistic study or close reading of the novel. In essence, Pabel's (2020) study was not necessarily concerned about traumas that people suffer from in terms of gender, instead, the study was concerned about the traumas that everyone suffers – be it male or female. It is clear then that the study of themes in African literature, in particular, South African literature is an area of interest.

2.2.3. Integrating International Literature

Usman (2004) studied ellipsis in *Mrs Warren Profession*. The intention of this study was to establish how far the author used ellipses in the text. The results revealed that the author balanced the literary text through nominal, verbal and clausal ellipses. What is notable about this specific study is that it paid attention to the style of writing rather than the themes in respect of this study. This is significant to mention as it shows that in the field of literature critics either focus on the style of writing or language aspect while others focus on the theme of the text. Reasons for studying the style of writing and thematic critique must be valued and should never be compared in an attempt to demolish one another. In other words, there should never be notions that suggest that

one aspect is superior to the other. Instead, they should be viewed and appreciated to suggest that literature in general, is rich for different levels of analysis. In *Ngenxa Yesithenbiso* the focus will be on the critique of the theme rather than the linguistic or style aspect.

Although Usman (2004) did tremendous work, Priadi (2006) continued the analysis within the *Jakarta Post Cartoons*. Here, the intention was to reveal the elliptical forms, the other elements, the types of ellipsis of the elliptical forms, and to reveal the portion of each type of ellipsis. In other words, Priadi (2006) was fascinated by the fine grains or viral matrixes that make up a storyline with respect to ellipsis. The study of ellipsis within the *Jakarta Post Cartoons* revealed categories into types of ellipsis, that is, nominal ellipsis, verbal ellipsis and clausal ellipsis. This is similar to what Usman (2004) revealed.

A number of other studies from international literature showed that South African critics, to a greater degree, are concerned with the theme, message and content rather than the linguistic aspects of literary works (Duka, 2001). To establish this, please see Arif (2014), Leech (2006), and Clay (1998), among others. There are many possible reasons for this. First, South Africans have been engulfed by many heavy socio-political and economic challenges as a result of colonialism and post-colonialism. Such problems include corruption and money laundering, drug abuse and GBV. This study remains positive that the reason, therefore, to undertake thematic exploration is a 'desperation' to address such problems. This does not suggest that linguistic elements such as those that have been widely studied internationally are less important. Second, the urgency to address the exemplified problems fuels writers to pay more attention to presenting them. Simultaneously, literary analysts are compelled to study them. This is what Qangule (1979) alludes to in that isiXhosa writers are community leaders. Therefore, they are somewhat 'forced' to lead their communities – South African communities – by commenting and opening a discourse regarding such problems.

From the reviewed literature above, the following can be deduced:

- i. To the best of the researcher's knowledge, there is no study that focused on *Ngenxa Yesithembiso*.
- ii. No study channeled its attention into the themes of corruption and money laundering, drug abuse and GBV.
- iii. There is no study of this nature, with a similar topic and approach to debate that has been undertaken.

Therefore, this study was compelled to commence a close reading and problematise the chosen themes with the hope that they will open a further discourse in South Africa and beyond.

2.3. Thematic Analysis

It would be an injustice and incomplete exercise not to scientifically provide a scholarly definition and conceptualisation of what thematic analysis is and what it entails. This will be benchmarked against what other scholars have defined and a new definition will be generated by this study at the end.

Thematic analysis is a process of identifying patterns or themes within qualitative data (Maguire and Brid Delahunt, 2017). In the matter of this study, two things are important to note. First, this study is qualitative in nature. Second, three patterns have been located in *Ngenxa Yesithembiso*. These patterns are what make this study thematic. This means that when cultivating and constructing a thematic analysis, the researcher – myself – is obligated to be mindful of qualitative elements and analytical elements. Such elements include curiosities such as *how* and *why* certain things occur the way they do? This is what Diko (2019: 7) stresses as *ukucukuceza*, *ukubhokoxa* *nokucubungula* (to dissect, unpack and open up, and carefully synthesise). These will be explained later in chapter three. Braun and Clarke (2019) allude to the point that thematic analysis, which this study is concerned with, is essential in literature as it provides core skills that will be useful for conducting many other kinds of analysis. In

a nutshell, one is required to identify the themes of interest and begin to analyse other entities or viral matrixes that expose the meanings that are found in the selected themes. This is because the assumption that corruption and money laundering, drug abuse and GBV can be meaningful on their own (without considering other elements that expose their meanings) would be complete sabotage to the study.

Corruption and money laundering, drug abuse and GBV in this study have been chosen under the auspices of thematic analysis that drives the fact that they are dominating themes. While that is the case, they are developed and accelerated by other causal factors. For instance, corruption and money laundering are caused by the loss of Ubuntu, among other things. In parallel, drug abuse is caused by the inability to mentally and emotionally cope with illogical and unbearable conditions. GBV is caused by, among other things, exposure to abusive conditions and a lack of respect for women and children. Keeping these causal factors, thematic analysis emphasises that the selected themes are made clear or one is able to understand them by looking at other factors. For instance, one has to ask questions such as what causes corruption and money laundering? That is why Maguire and Delahunt (2017) state that thematic analysis is a complex approach rather than a methodology. This suggests that choosing themes is not a mere task that involves appointment, selection, and/or locating themes, it is a process of exploring the meaning of such themes. In this study, the attempt is to explore the significant meaning of the selected themes in contemporary South Africa and beyond.

Tompson (2017: 14) asserts that thematic analysis, unlike many qualitative approaches to African literature, is not tied to a particular epistemological or theoretical perspective. This makes it a very flexible technique, a considerable advantage given the diversity of work in learning and teaching. Therefore, it stands to reason that thematic analysis is a process of teaching and learning because the reader or the researcher of a literary text is taught by the author about corruption and money laundering, drug abuse, and GBV. In the process, the reader or researcher – myself – attempts to make sense, through the synthesis of the text in relation to the real-life conditions. On the other hand, the researcher or literary critic teaches or transfers the

learned themes to his or her learner. The learner in this regard is an individual that is reading or studying this dissertation. On that account, a thematic analysis is epistemologically multidimensional in nature in that it provides an opportunity for a learning process between the producer of the literary art, critics and the general readers. This is what Duka (2001) and Diko (2019) continued to emphasize in that an isiXhosa text such as *Ngenxa Yesithembiso* in this context, ought to go beyond the literary limitations (literary structuralist underpinnings) and begin to transcend the conceptualisation of society. Concerning that, this study is in a process of conceptualising corruption and money laundering, drug abuse and GBV on behalf of the general society.

Patton (2002) presents some notable insights in that African literature has often been chosen to be thematic because of the complex and wide range of themes in its archeological systems. It is therefore logical and stands to reason to accept that thematic analysis ought to involve an organisational, systematic and synthetic analysis of selected themes. The key feature of a thematic study, as the literature review stresses, is a systematic process (Duka, 2001; Mkonto, 2005; Jaxa, 2016, Bali, 2016 and Diko, 2019).

Alhojailan (2012) puts forward that the use of qualitative data requires intensive interpretation. Recalling that this study uses qualitative research methodology (to be discussed in chapter three) a thematic analysis cautions that the researcher has to make extensive linked and meaningful explanations supported by a considerable amount of empirical evidence. This is because the thematic analysis does not undertake experiments in laboratories, for instance, and the logical way to prove a certain phenomenon (themes selected here) is to explain them and interpret them as they dominate the isiXhosa selected text – *Ngenxa Yesithembiso*. Cassell and Symon (2018) further allude that thematic analysis is not a methodology, instead, it is a system that unravels the identified conundrum. This means that thematic analysis is a guide to understanding what it means to choose themes from a literary text. In other words, by choosing themes, what is then expected? Respecting this, this study wishes to

underline that thematic analysis is different from other tasks in that it focuses on conditions with which themes are presented.

Alhojailan (2012) emphasises that thematic analysis is the primary data of any research project. However, the data presented is used to analyse classifications and present themes or patterns that relate to the problematised phenomena. It illustrates the data in great detail and deals with diverse subjects via interpretations (Boyatzis, 1998). The choice to appoint thematic analysis or to use themes as a point of departure in a study such as this one is the most suitable and appropriate approach due to its ability to permit the researcher to engage in numerous interpretations and explanations. What is important to note though is that such interpretations and explanations should relate to the reality of people. In other words, the interpretation and explanation of corruption and money laundering, drug abuse and GBV should bear meaning and relation to the life of South Africans and beyond. Undertaking a thematic study further suggests that the analysis of the selected themes must be associated with the whole content. Keeping this in mind, the whole content of this study is on the selected themes. Be that as it may be, the selected themes do not necessarily relate in terms of content. However, they do relate to the South African context. What does this mean? It means that the selected themes are not limited within the confines and jurisdictions of the text itself (that is if we were to discuss issues of structuralism and post-structuralism), instead, they are extended to the realities of the people. What are the realities of the people in respect of South Africa? The reality is that corruption and money laundering continue to sabotage the democracy of this country. If one can study the revelations that emerged from the State Capture Commission (SCC) which was led by Chief Justice Raymond Zondo when he was still the Deputy Chief Justice at the time, one would agree that some of the pertinent problems are born as a result of corruption. The second reality regarding the stolen funds from the state can be seen through the revelations of the Special Investigating Unit (SIU) which, for instance, exposed the former Minister of Health – Dr Zweli Mkhize as well as the former Gauteng MEC of Health – Mr Bandile Masuku. This will be discussed in chapter four using *Ngenxa Yesithembiso* as a point of debate.

A thematic analysis, as the literature review points out, demonstrates that another reality in South Africa is the continued brutal killing of young women – femicide. Some prominent members of the state have agreed that femicide is a specialised attack on women and young girls. For instance, Mr Julius Malema and Mr Cyril Ramaphosa (the South African president at the time of writing this dissertation) have both agreed that an attack on women is a pure pandemic. In fact, many organisations have been initiated to address the continued attack on women. Noting this, one can agree that the issue of GBV in South Africa is a problem. Specifically, women in South Africa suffer double oppression. First, they are oppressed for being Black women. Second, they are oppressed for being Black women of the lower class. This is crucial to mention because Black people in general suffer because of historical exclusions such as exclusion from accessing quality justice and law (Len, 2022). Saule (2017: 17), though, disagrees that Black people should be referred to as ‘Black’. He proposes that they be referred to as Ntsundu people for reasons of indigenisation, historical consciousness and memory. This study will use the terms ‘Black’ and ‘Ntsundu’ interchangeably instead.

The continued problem of drug abuse in South Africa is an indication that children and young adults (Williams, 2019) engage themselves in the abuse of drugs due to the inability to cope with everyday life. Again, this will be debated in chapter four.

What can be agreed though for now is that thematic analysis involves two key features. First, it involves the analysis of related themes or subjects. Here, one theme links with the next theme. Alternatively, each theme has an influence on the other theme. Second, the thematic analysis involves the conceptualisation of themes that are in a symbiotic relationship but not necessarily related. Regarding this, the themes are not related but when understood through the outside eye or realities, they bear a symbiotic meaning. For instance, the themes that are studied in this project are not related. Bearing that in mind, they bear the same meaning when understood from the outside world – a meaning that points to the fact that *South Africa is engulfed by many problems*. That is the essence of the thematic analysis of this study.

2.4. Conceptualising the Selected Themes

This section is concerned with the conceptualisation of the selected themes. Here, notable definitions and understandings of corruption and money laundering, drug abuse and GBV will be recruited to present the scholarly definitions of the themes. This is important to do because one has to understand and locate the exploration of the selected themes with a clear understanding of their meanings in mind.

2.4.1 Corruption and Money Laundering

Corruption and money laundering are closely linked concepts because of their similar acts that can be described as criminal offences. Dans (2012) defines corruption and money laundering as offences of bribery or theft of public goods and funds, illegally generating significant amounts of proceeds of the state or government that need to be distributed to the public. What is also significant to understand is that money laundering is often advanced and accelerated by the facilitation of funds, for instance, through corruption. This is often a planned, coordinated and executed process that involves officials, especially those with a considerable amount of power, that launder assets (regardless of the asset generating crime they derive from) and enable launderers to escape all kinds of controls and sanctions (Borges and Levene, 2007). For instance, in *Ngenxa Yesithembiso*, the two top officials (ooSajini) in the Department of Correctional Services (DCS) facilitate the escape of the notorious and dangerous prisoners. Here, money laundering is the primary form of facilitating corruption.

As much as corruption has been existing from time immemorial, money laundering has manifested itself more recently (Fontana and Pereira, 2012). The consequences of corruption and money laundering can be far greater than what one would imagine. For instance, Barone et al. (2022) states that corruption and money laundering have been proven to be the cause of the fall of the Roman Empire. Concerning this, South Africa's economy, in recent years, has been sabotaged and weakened by acts of corruption and money laundering. For example, funds that were allocated for the Covid-19 relief package were misappropriated by different government officials,

politicians and some private organisations through exorbitant claims. This led to rating agencies downgrading South Africa's economic status into junk (Barone et al., 2022). From this, it can be agreed that, unlike the fall of the Roman Empire, South Africa is slowly approaching weakened social class and status, costly living conditions, increased and continued debts and the cost of living will become almost impossible to bear (that is if it is not impossible already). Corruption begins slowly and later continues to be a greater problem (Kumar et al., 2012).

Corruption and money laundering are closely related in that it is the process by which a large amount of illegally obtained money, from drug trafficking, terrorist activity, or other serious crimes is given the appearance of having originated from a legitimate source (Fontana and Pereira, 2012). Bearing this in mind, it was indicated in chapter one and early stages of chapter two of this study that South Africa is engulfed by this kind of corruption and money laundering. For example, some companies that were expected, by government, to provide protective equipment to the different healthcare centres and individuals in South Africa, opted to illegally transfer and move monies through unregistered businesses as well as businesses that were only registered during the Covid-19 period despite the requirement that businesses that should distribute protective equipment must have been active in the past two years before 2020 (Ngcamu and Mantzaris, 2022). That is why it was stressed from the early stages of this study that the text, *Ngenxa Yesithembiso*, will be utilised to open an uncomfortable discourse, yet very necessary regarding the South African problems. The issue of corruption and money laundering in South Africa is politically controversial but very necessary. Therefore, this study should be viewed and accepted, among other reasons, as one that challenges uncomfortable debates in a bid to contribute to the transformation and betterment of our society. If anything, scholarly debates that attempt to solve the relevant and contemporary problems should be critically appraised or, they should be viewed as igniting further thoughts for further investigation.

Another problematic area regarding corruption and money laundering is the continued prejudice of low-income individuals while high-income earning individuals such as politicians are not prejudiced or held accountable. For instance, the former South

African Minister of Social Development, Ms Bathabile Dlamini was found guilty of the charges of perjury and defeating the ends of justice (NewzRoom Afrika, 2022). Subsequently, Ms Dlamini was sentenced to four years in prison or a two hundred thousand rand (R200 000) fine. However, on similar charges, Ms Sibongile Mani; a Walter Sisulu University (WSU) student was sentenced directly to prison for a period of five years for committing a similar offence to that of Ms Dlamini (NewzRoom Afrika, 2022).

There was a social media outcry as to why the low-income individual (Ms Mani) was given a heavy charge while a high-income individual (Ms Dlamini) was given a fair charge. As reported by Lacey (2022), it was hypothesised and pinned on activities of corruption and money laundering. In fact, and most instances, politicians and senior officials are hardly predisposed to heavy charges and sentences. That is why it was underlined earlier and somewhat concluded that most people who bear the brunt of corruption and money laundering are those that come from the lower class. It is for this reason, therefore, that corruption and money laundering should be viewed and welcomed as an act that seeks to further oppress the lower class – the Ntsundu people. This is in addition to the truth that it contaminates what one believes is a democracy. To clearly understand the theme of corruption and money laundering in South Africa, one ought to question: why are state officials that have been implicated in acts of corruption and money laundering, not in prison, or at least, not tested and cross-examined in the court of law. An attempt to address corruption and money laundering should begin with cross-examination in a bid to demonstrate that corruption and money laundering are against constitutional values and South African law. This is in addition to the fact that it (corruption and money laundering) is against the values and principles of Ubuntu (humanity to others).

This paints a green picture that corruption does not manifest itself in one or unilateral form. It is a complex illegal system that ought to be contested using isiXhosa literature, among other instruments.

Antoci et al. (2020: 115) make a captivating intertwined observation regarding corruption and money laundering:

“We find a special relationship between the two crimes, as three different channels can be activated. First, public and private corruption can produce a demand for money laundering (a trigger effect). Second, money laundering can serve as an effective way to clean the revenues from corruption for re-investment (a multiplier effect). Third, corruption can influence the probability that organized crime’s money-laundering activities will be discovered (an accelerated effect).”

From the strong statement above, it becomes clear then that a single definition of corruption, as well as money laundering, is impossible to generate because of the very reason that was indicated previously – a reason that corruption and money laundering is a complex criminal activity. The only fair definition that can possibly be accepted is that corruption and money laundering is the abuse of power to access funds for personal or private gain. Indeed, this is the case especially if one considers that the officials at the correctional service centre in *Ngenxa Yesithembiso* use their power to manipulate the system by assisting the prisoners to escape. It demonstrates that such officials have no interest in serving the community with honesty, loyalty and integrity. A public official that solicits or derives funds for himself or herself, associates, friends and relatives, and/or politicians is engaging in corruption which goes against the very same laws that South Africa struggled to obtain prior to 1994. This criminal activity involves bribes, kickbacks, corrupt voting, the sale of state property and assets, and misappropriation of government funds. Corruption and money laundering can also involve voting against prejudice and holding accountable those that have been implicated in this criminal offence. For instance, the July unrest in South Africa as a result of the former state president, Mr Jacob Zuma, is an indication that some South Africans are against the prejudice of Mr Zuma. This is because the court of law found him guilty and sentenced him to prison, however, some South Africans felt this was unjust and unjustifiable. This is another form of corruption – voting against an attempt that seeks to hold accountable those who have been deemed corrupt.



2.4.2 Drug Abuse

The issue of drug abuse is one of the pertinent subjects in *Ngenxa Yesithembiso*. It will be debated as the study progresses; however, a scientific definition of this concept ought to be solicited and conceptualised.

According to Wachholtz et al. (2022), drug abuse is the excessive use of drugs so much that it is difficult to disengage from them. It is the addiction to drug substances such as alcohol, hallucinogens, stimulants and so forth. Such an addiction includes viewing life as impossible without being engaged with such drug substances. For instance, some people are addicted to drug substances in terms of business even though it is illegal. This means that their life is meaningless without the sale of drugs. In more usual and familiar settings, drug abuse is understood as the consumption of drugs such that the body negatively responds and reacts if such drugs are not consumed. On one hand, even if such drug substances are consumed the body will remain responsive and reactive. Therefore, one can agree that drug substances have some kind of effect on one's body. Drug abuse is the use of illegal drugs or the use of prescription or over-the-counter drugs for purposes other than those for which they are meant to be used, or in excessive amounts. For example, over-dosing or over-using a mere panado that is meant to treat headache or influenza-related illnesses

can be classified as drug abuse (Ben, 2020). Drug abuse may lead to social, physical, emotional, and job-related problems. For instance, some persons who are addicted to alcoholism tend to underperform at their workplaces. Subsequently, they may be placed under special leave, or suspension and may even face contract termination (fired).

Shanoji (2018) states that drug abuse has reached all the shores of societies around the world. This, therefore, demonstrates that drug abuse has reached both men and women, young and old, urban and rural areas, rich and poor. In fact, Saule (2017) in his novel *Libambe Lingatshoni* illustrates that men and women can be engaged in drug abuse individually or collaboratively. For example, one character in Saule's (2017) literary text is in a business where they are selling illegal drugs. This character is a man. However, to facilitate the sale of drugs, the male character uses a female character. Bearing in mind the previous score, the reader must be mindful that the researcher – myself – is not undertaking a comparative study between Saule's (2017) literary text (*Libambe Lingatshoni*) and the text that is being used in this study (*Ngenxa Yesithembiso*), instead, the attempt is to solicit much more informed arguments. In respect of *Ngenxa Yesithembiso* a similar instance occurs in which a female character is used by a male character to facilitate the sale of drugs. Here, one can observe that women and men are engaged in the illegal drug business. This validates Shanoji's (2018) claims. This will be debated further in chapter four of this dissertation because our concern, for now, is to establish scholarly definitions and explanations of the phenomenon of drug abuse.

It was stressed in chapter one that drug abuse is a problem in South Africa. Indeed, Miller (1993) confirms this by indicating that the majority of people who use or are suffocated by drug abuse are young boys and girls, especially those who live in hostels. What this study wishes to put forward is that young boys and girls who are left to live on their own with no reasonable and proper parental guidance are often trapped and lured into drug abuse. In most cases, this occurs through peer pressure (Baconi, 2015). What is also worth mentioning is that drug abuse, as problematic as it is, affects both the drug addict and others, directly or indirectly. Hence, Shanoji (2018: 11)

states that drug abuse and including alcohol abuse has become a curse in the history of humankind. This study agrees with Shanoji's (2018) declarations in that, for instance, the health, emotional, physical and psychological well-being of the drug addict is often affected negatively. Regarding other people or those who are not using drugs, are indirectly affected because it is not a pleasant scene to observe a family member, friend or colleague being addicted to drugs and almost falling apart.

What is interesting to analyse and give a thought to is that drug abuse is often viewed in two ways. First, some people, especially Christians, view drug abuse as a demonic or evil act that is advanced or caused by a dark spirit (Ismail, 2017). Here, it is often presumed that an individual is possessed by a demonic spirit. Second and last, some people view it as a social problem. The second group of people, in my opinion, should be viewed as sociologists. In essence, drug abuse is considered a sin by Christians while it is considered a crime by law enforcement officials alongside sociologists. On the other hand, health science officials or psychologists may consider drug abuse as a personality disorder or a disease (Miller, 1993). This study believes that in spite of the fact that drug abuse may be classified into different forms by different disciplines, the reality is that it remains problematic in society. The classification of drug abuse can be accepted as a matter of semantics and pragmatics which this study is not concerned with.

Secim (2017) adds that drug abuse can be defined as a patterned use of a drug in which the user consumes the substance in amounts or with methods that are harmful to them or others. Regarding this, it becomes clear under those conditions that drug abuse does not fall within the confines and jurisdictions of the law only. When an individual continues or persists in using a drug substance or alcohol, problems may arise. Such problems may include, but are not limited to:

- i. Health diagnosis by a certified health practitioner such as a psychologist or psychiatrist.
- ii. Law enforcement may lead to imprisonment.

- iii. Illegal sale of drugs to young people and children. This may also lead to the application of law enforcement and subsequent imprisonment.
- iv. The obsession with drugs and a struggle to maintain such obsession. The failure to maintain such an obsession may lead to mental breakdowns (Skim, 2021).

Regarding the suggestions above, Secim (2017: 7) further indicates that compulsive and repetitive use may result in tolerance to the effect of the drug and result in withdrawal symptoms when use is reduced or stopped.

Therefore, if one agrees that drug abuse in South Africa and beyond remains problematic, it is fair to use isiXhosa literature to undertake a discourse that points out how problematic drug abuse is and how can it be solved. Mbandlwa (2020) posits that substance abuse is taking drugs that are not legal but further to that, substance abuse is consuming alcohol excessively; prescription medicine, and other legal substances too much or in a disordered way. Mbandlwa (2020: 19) continues to underline that in South Africa, where all medicines are tested and approved before use, drug abuse remains problematic because of the continued administration of medicines illegally. Mbandlwa (2020) further states that some drug substances enter South African borders from other countries without being tested and approved by the South African Regulatory Health Products Regulatory Authority (SARPRA). It is for this reason that, for instance, the over usage and sale of drugs in *Ngenxa Yesithembiso* emerges to be illegal because there is no clear indication of the approval of the sale of drugs. What is also concerning from the text that is studied here is that people who are victims of drug abuse are women, young boys and girls.

While there are numerous ways to understand and conceptualise drug abuse (as shown in previous paragraphs), this study chooses to welcome and use the conceptualisation that drug abuse is the one that indicates the illegal use, sale and engagement with drugs. Such drugs may include alcohol, substances such as heroin; capsules such as cocaine, librium and xanax as well as over-usages of legal medicines.

According to Mbandlwa (2020), South Africa has been placed in the top twenty countries that have a high rate of drug abuse. This is enough to indicate that there is a problem, as emphasised in chapter one and the early stages of chapter two. The fact that South Africa suffers from extreme drug usage can be the reason for the death of many citizens, especially those who battle drug addiction. This is in addition to many other problems that relate to drug abuse.

What is further important to take into account is that this study does not problematise the existence and moderate consumption of drugs such as alcohol and other substances. This study contests the illegal and over-use as well as improper engagement with drugs in South Africa using an isiXhosa text as a point of departure. The necessity is driven by the reality that drug abuse may be harmful and can lead to death. In chapter one, I indicated that I am an educator or a teacher, and I have observed how young boys and girls become victims of drugs, especially alcohol, so much that they end up losing academic focus, or drop out of school because of the far-reaching problems associated with drug abuse. This cannot be romanticised because it destroys the future of our country that depends on the next generation of the very same young boys and girls. These are some of the issues that were believed impossible to be said or scholarly discoursed through isiXhosa literature. The reader of this dissertation can now agree that isiXhosa literature is powerful so much that it addresses social problems.

In respect of the South African context, it is estimated that five percent of the global disease is caused by drug abuse. There are many causes for this. Some of these causes, among others, include peer pressure, exposure to drug usage, and inability to cope with unbearable and illogical conditions such as unemployment. Some of the problems that are born out of drug abuse in South Africa include road accidents because of alcohol consumption. Lago et al. (2017: 155) report that:

Alcohol abuse affects human behavior and that leads to unruly behavior. Many road rage deaths and fights are associated with the abuse of alcohol. Alcohol abuse affects the psychological behavior and causes the mental disorder which affects the compulsive behavior.

Regarding the assertion above, Mbandlwa (2020: 91) presents very harsh, yet truthful statements that:

“Most alcohol users in South Africa do not regard themselves as people that abuse alcohol but they view themselves as people who have a habit of drinking alcohol. Alcohol abuse leads to alcohol dependency, and dependency refers to patterns of harmful consumption of alcohol.”

Nevertheless, both conditions in which drug substances are consumed lead to far-reaching repercussions especially if consumed irresponsibly. Drug abuse is not only found in South Africa, it is also found in other countries hence the title of this study highlights a thematic analysis in the South African context and beyond.



2.4.3 Gender-Based Violence

Gender-Based Violence (GBV) is defined in different ways by various researchers and organisations. In this section, this study attempts to solicit much more informed scientific definitions and explanations of this concept.

The continued initiation and institution of foundations that are named after women who have been brutally murdered is an indication that GBV is a problem in South Africa and elsewhere in the globe. For instance, there is a foundation that was initiated after Miss Uyinene Mrwetyana, a University of Cape Town (UCT) student that was brutally murdered at the South African Post Office (SAPO) by an employee after being raped. There is another foundation that has recently been instituted after the murder of Ms Tshegofatso Pule who was brutally murdered when she was eight months pregnant. The mastermind behind Ms Pule's murder was found by the court of law to be her boyfriend, Mr Ntuthuko Shoba. After being murdered, she was hanged in a tree in an attempt to give the impression that she had committed suicide. Both these foundations are called the Uyinene Mrwetyana Foundation and Tshegofatso Pule Foundation, respectively. The aim of the two foundations is to assist victims of GBV to escape violence and abuse, and find justice when and where necessary.

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Image 1: The logo of the Uyinene Mrwetyana Foundation



Image 2: The logo of the Tshegofatso Pule Foundation



Recently (as at the time of assembling this study), there has been a murder of Ms Hillary Gardee, the daughter of the former secretary-general of the Economic Freedom Fighters (EFF). Her murder was known after she had gone missing on the 29th of April 2022, and was later found brutalised and thrown into the bushes. This shows that GBV affects everyone; be it you are rich or poor, politician or non-politician, and so forth. The father of Ms Hillary Gardee has indicated that he will initiate a foundation in honour of her daughter (NewzRoom Afrika, 2022). Ms Gardee was only twenty-eight years old when she was brutally killed.

Image 3: A crime scene where Ms Hillary Gardee's body was found



According to Bloom (2008: 14), GBV is the general term used to capture violence that occurs as a result of the normative role expectations associated with each gender, as well as the unequal power relationships between the genders within the context of a specific society. This study wishes to indicate that GBV, sometimes, is defined and explained to also include a violent attack on children. That is why some scholars such

as Anderson and Umberson (2001), as well as Jewkes et al. (2010), define GBV as the violation of the rights of women and children.

The reason to include children in the conceptualisation and understanding of GBV is that they are also the direct or indirect victims of GBV. For instance, in the case of Ms Hillary Gardee, her daughter who was only three years old directly witnessed the abduction of her mother. The three-year-old child indicated that her mother kept on fighting the perpetrators. In the case of Ms Tshegofatso Pule, her eight months old unborn baby was robbed of her right to life as captured and enriched in the South African Bill of Rights. That is why it was emphasised that GBV continues to heavily affect both the victims (women) and children. This should not be misconstrued to suggest that men and young boys are not affected by the acts of GBV. Statistically, females are victimised by the activities of GBV more than males hence much attention regarding this conundrum has been granted to females (Anderson and Umberson, 2001). Oparinde (2021) asserts that the primary targets of GBV in South Africa as victims are women and adolescent girls, not only are they at high risk of GBV, but they also suffer exacerbated consequences as compared with what men endure. As a result of gender discrimination and their lower socioeconomic status, women have fewer options and fewer resources at their disposal to avoid or escape abusive situations and seek justice (Leburu-Masigo, 2020). Women further suffer consequences on their sexual and reproductive health, including forced and unwanted pregnancies, unsafe abortions and resulting deaths, traumatic fistula, and higher risks of sexually transmitted infections such as Sexually Transmitted Infections (STIs) and Human Immuno Virus (HIV).

Harvey (2021) explains that GBV is any act of violence that results in or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life. Therefore, violence against women ought to be understood to encompass, but not be limited to, the following:

- i. Physical.
- ii. Sexual.
- iii. Psychological violence.

The matter regarding GBV occurring in the family and in the community, includes the battery, sexual abuse of female children, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution; and violence perpetrated or condoned by the state (Opirande, 2021).

GBV in South Africa has different forms. However, there are dominating and popular forms of GBV such as the following ones, among others:

- i. Domestic violence - often involves partners.
- ii. Physical violence involves hitting, slapping, kicking, punching, pushing and so forth. Weapons such as knives and other sharp instruments are often used during physical violence (Sigsworth, 2009; Tshwaranang Legal Centre, 2012).
- iii. Emotional violence often involves verbal abuse, name-calling and belittling of the other. It entails acts of embarrassment, humiliation and disrespect. These acts affect one's sense of self, self-esteem and self-confidence (Ludsin and Vetten, 2005).
- iv. Economic violence includes control of a partner's assets, access to money and other economic resources. The male partner may be reluctant for his female partner to work or may manage and abuse her payment for work done (Ludsin and Vetten, 2005).
- v. Sexual violence is the most common form of GBV and may involve rape, sexual harassment, sexual exploitation and trafficking for sexual purposes (Mathews, 2010; Vetten, 2003).

- vi. Femicide violence. This is characterised by the murder of a female partner by an intimate male partner and is considered to be the most extreme outcome of GBV (Mathews, 2010; Vetten, 2005).

The debates of this study will channel their attention to the fact that GBV is a pandemic in South Africa and it manifests itself in different forms as shown previously. The reason for this, as said earlier, is that GBV has been an ignored pandemic, especially during the Covid-19 era (OXFAM, 2021). It is evident that the Covid-19 pandemic has intensified GBV, including domestic violence and intimate partner violence among other forms of violations, but the investments in GBV prevention and response are dramatically inadequate, with just 0.0002% of the overall Covid-19 response funding opportunities going into it (Opirande, 2021). Barriers to achieving gender justice, such as harmful social norms continue to exist, but the progress made since the start of the sixteen days of activism against gender-based violence campaigns illustrates that there are solutions, and feminist activism has been a driving force for progress on eliminating gender-based violence.

What cannot be ignored also, is that long before Covid-19, women, including trans women, and girls as well as the LGBTQIA+ (Lesbian, Gay, Bisexual, Transsexual, Queer, Intersex and Asexual) people were already facing an equally devastating but largely ignored pandemic. Gender-based violence (GBV) is among the most common causes of death, injury, and mental and emotional suffering globally (Dunn, 2020), one of the world's most widespread violations of human rights and a lethal global health crisis. This is ironic in a country like South Africa where many laws and regulations have been drafted, accepted and adopted to govern the society. One would remember that the aim of laws is to bring social order, equilibrium and peace to society. However, this is not entirely the case in South Africa, especially for women and children.

What we ought to recognise and acknowledge in the fight against GBV in our own history is failing to support and protect the survivors of GBV and somewhat failing to hold perpetrators accountable for violence. This study pledges to address these

failings and to invite external scrutiny of policies and procedures going forward. This study should be viewed and accepted as one that honours those who have departed due to GBV and supports those who have survived the violence. For instance, the souls and spirits of those who have departed our world will appreciate that their deaths and sacrifices did not go in vain because at least some people, including myself, are sensitive enough to open the discourse regarding GBV using isiXhosa literary text – *Ngenxa Yesithembiso*. Such discourses endeavor to find solutions to the raised problem. Those who have survived GBV will begin to appreciate that something is being done to address the problem. The only hope is that the issue will be continued and later, reasonable recommendations and solutions will be presented.

2.5 Conclusion

This chapter was concerned with the literature review that exists within the paradigm of isiXhosa literature and other disciplines that have debated the themes of corruption and money laundering, drug abuse and GBV. From the reviewed literature, the following can be agreed on:

- i. The selected themes in this study have not been addressed largely in relation to isiXhosa narratives.
- ii. There is a lack of undertaking of a critical and thematic discourse based on relevant and contemporary issues. Ganto (2003) has stressed that isiXhosa literature has often been used to undertake comparative research between Africa and the Western world.

That being said, studies that acknowledge that isiXhosa texts have deeper significant meanings indicate that there is a large gap that needs to be addressed. What also became clear in this chapter was the understanding, conceptualisation and scholarly definition of the proposed themes of interest. What thematic analysis entails was also presented in this chapter with the hope that it clears, answers and makes a distinction of what it means to understand a thematic study.

The reviewed literature demonstrated that to locate a missing gap in the discipline of isiXhosa is to show that isiXhosa literature is broad in nature. In fact, one can agree that isiXhosa, generally, is epistemologically multidimensional in nature in that a number of theories, methodologies and approaches can be employed and applied to ignite relevant subjects. The following chapter is concerned with the presentation and detailing of research methodologies that will be employed by this research.



Chapter 3

Research Model and Methodology

3.1. Introduction

This chapter seeks to set out the research model and methodology that will be employed in the thematic interpretation and analysis of selected themes from an isiXhosa literary text titled *Ngenxa Yesithembiso*. The reader would recall that corruption and money laundering, drug abuse and Gender-Based Violence (GBV) are the pertinent subjects for this study. These pertinent subjects are crucial and critical in the post-colonial era in South Africa as they reflect that, unlike apartheid, South Africa is now engulfed by new social problems. Therefore, the atmosphere and the landscape of research models and methodologies ought to address the said themes.

It is also worth noting that this study does not require ethical clearance from the University of Western Cape (UWC) or any other educational institution because of its nature – being a pure analysis of a literary text. However, to ensure research integrity and authenticity, a reference list will be presented at the end of this dissertation in a bid to recognise and acknowledge the sources that assisted in the construction and assembling of the study.

What is further important to note regarding this chapter is that the motivation for selecting the type of research model and methodology (to be discussed later on), the type of theory as well as the approach to research will be explained. As one reads this chapter, they must bear in mind that the major focus will be to explain the entire research methodology and how it is understood in the field of social and human sciences, particularly, in isiXhosa literature.

3.2. Research Methodology

In this section, an attempt is made to draw a fine line or a distinction between two key features that underpin research and methodology. To do this, the concept 'methodology' is first defined followed by the concept 'research'. Later on, the goal is to provide the reader of this study with a systematic understanding of how the two key concepts operate in a symbiotic relationship and what it means to employ a research methodology in a specific study such as this one. In other words, what is research and what is a methodology?

The concept *methodology* refers to a systematic, analytical and theoretical approach that is applied in a specific field of study or discipline. It comprises the theoretical analysis of the body of approaches and principles associated with a branch of knowledge or a particular discipline. Ugwuowo et al. (2016) stress that it encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques. However, the focus of this study is on the elements that make a research approach qualitative. It (methodology) offers the theoretical underpinning for understanding which method, set of methodologies or best practices can be applied to a specific case, for example, to describe a specific phenomenon. On that account, a methodology is used in this study to understand which best practices can answer and address the problematised phenomena. In other words, which best practices will successfully and competently explore the meanings of corruption and money laundering, drug abuse and GBV as embedded in *Ngenxa Yesithembiso*. That is why, later on, this chapter will demonstrate how it will unpack the chosen themes.

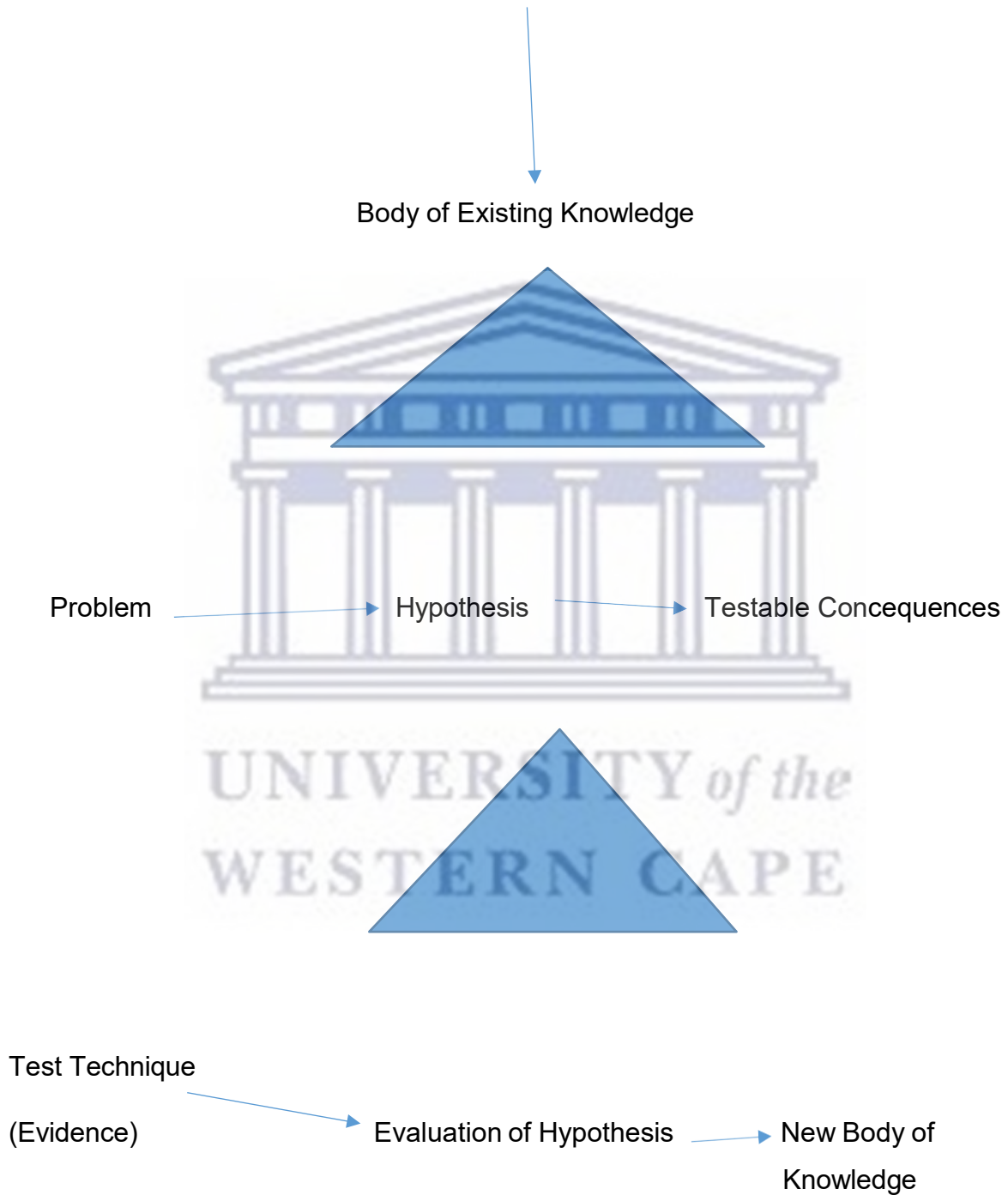
On the other hand, *research* is a process of answering a question that has been raised by a particular study. It is a process of attempting to solve a phenomenon as evidenced through a research problem. In this study, the phenomenon of interest is evidenced in an isiXhosa literary text. What is important regarding research is that it is a *process* – rather than an arrival point or destination. Keeping that in mind, this study should not be the last one to address the selected themes, instead, other researchers ought to continue the discourse because researching and addressing issues is a process. Irny and Rose (2005) argue that the process of research came into being due to human's quest to be at tune with their environment and also understand nature. To undertake

this, humans use resources and tools that are available at their disposal. However, humans continue to find other research approaches because not every problem is solved using one technique. For instance, not every isiXhosa literary study is addressed using one literary theory or linguistic theory. Humans also make use of experience and authoritative sources beyond their immediate circle (Aspers, 2019). Experience and authority are rich and major sources of hypotheses, which are based mainly on common sense knowledge and haphazard events; therefore, it can be unjustified to draw conclusions from events (Ospina, 2004). Hence, research hypothesis formulation using experience and authority is judged to be unscientific. Research anchors on scientific reasoning; which can be inductive and deductive, or both (David et al., 2020). Research is a combination of both experience and reasoning and can be said to be the most appropriate way of discovering the truth, precisely in the social sciences. In the field of isiXhosa literature, an attempt to do research is an attempt to arrive at reasonable conclusions regarding the truth. Concerning that, research can be used to arrive at opposing conclusions even in the social and human sciences. However, within the discipline of isiXhosa, many reasonable conclusions can be drawn from African perspectives.

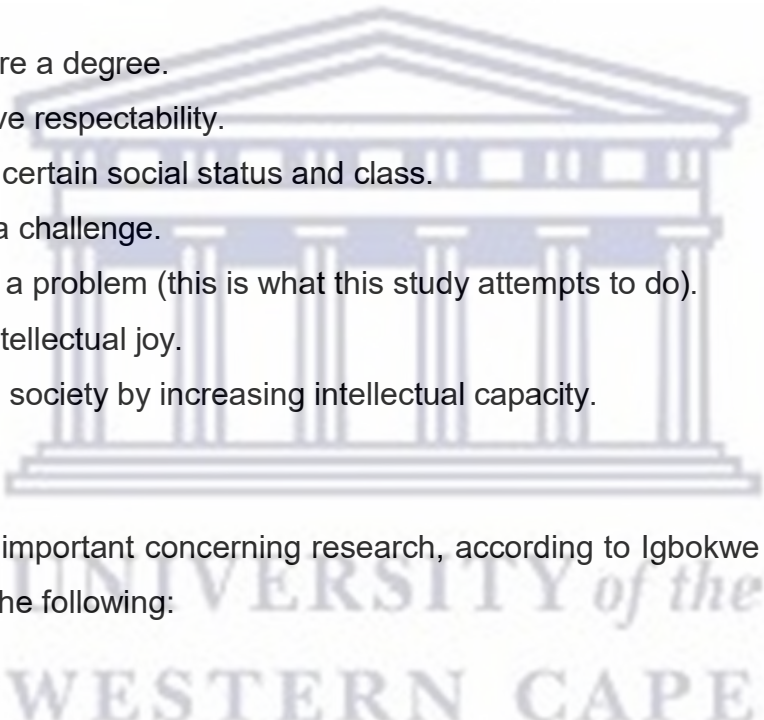
Therefore, it can be hypothesised that in literature, particularly, isiXhosa literature, research is undertaken to investigate, examine, address, explore, analyse, re-visit, report, determine and critique selected and problematised phenomena. For instance, in isiXhosa literature, a number of scholars have used research to study the science of language and literature. Such studies include Qangule (1979), Mtuze (2005), Kaschula (1991), Saule (1996), Masuku (2005), Lubambo (2020), Khoza (2021), Diko (2022) and many more. All these studies have been part of the research.

Ugwuowo et al. (2016) suggest that to do research, there are key features that must be involved. The following flow chart is suggested by Ugwuowo et al. (2016: 4):

Research Flow Chart



The research flow chart above is nothing else but a guide that illustrates the look or a green picture of what research appears like or at least, a decent process of research. This study will follow this research flow chart. What is also important to understand is that people do not just do research for the mere sake of doing it. They do research for a number of reasons. For instance, this study is doing research because it desires to scholarly understand the contemporary relevance of selected themes of an isiXhosa literary text. In the process, it is to expose the meanings that are embedded in the selected themes. Above and beyond this, other people undertake research for the following reasons:

- 
- i. To acquire a degree.
 - ii. To receive respectability.
 - iii. To get a certain social status and class.
 - iv. To face a challenge.
 - v. To solve a problem (this is what this study attempts to do).
 - vi. To get intellectual joy.
 - vii. To serve society by increasing intellectual capacity.

What is further important concerning research, according to Igbokwe (2009) is that it should lead to the following:

- i. Originality or novelty.
- ii. Contribution to knowledge and to the arena of scientific inquiry.
- iii. Significance
- iv. Technical soundness or profoundness.
- v. Critical assessment of existing work or the review of the literature.

While that is the case, research has some important characteristics. The characteristics, according to Goundar (2012) are as follows:

- i. It is controlled in that other factors must not negatively affect one's study and lead it to undesired outcomes.
- ii. It is rigorous in that it must be scrupulous in ensuring that the procedures followed to find answers to questions are relevant, appropriate and justified. Again, the degree of rigor varies markedly between the physical and social sciences and within the human sciences.
- iii. It must be systematic in that the procedure adopted to undertake an investigation follows a certain logical sequence.
- iv. It must be valid and verifiable: this concept implies that whatever one concludes on the basis of their findings is correct and can be verified by you and others.
- v. It must be empirical: this means that any conclusions drawn are based upon hard evidence gathered from information collected from real-life experiences or observations.
- vi. It must be critical: critical scrutiny of the procedures used and the methods employed is crucial to a research inquiry. The process of investigation must be foolproof and free from drawbacks. The process adopted and the procedures used must be able to withstand public and critical scrutiny.

Bearing in mind the above, it is important to then ask, what is a research methodology? A number of scholars attempt to answer this question with different views. For instance, Diko (2022) states that this is a set of systematic techniques used in research. This simply means a guide to research and how it is conducted. It describes and explains methods, throws more light on their limitations and resources, clarifies their presuppositions and consequences, and relates their potentialities to the twilight zone at the frontiers of knowledge.

Utilising research methodology suggests that the researcher is mindful of the principles that govern 'research' and the models that govern 'methodology'. This is because the two concepts operate in a symbiotic relationship.

3.2.1. Conceptualising Qualitative Research Methodology

Now that we can agree that this study is informed by research and methodology, and with the contextual background to the research above, the qualitative research methodology is employed in this study. Qualitative research is concerned with qualitative phenomena involving quality. It is non-numerical and descriptive; it applies reasoning and uses words rather than numbers. Its aim is to get the meaning, and feeling, and describe the situation. If one wishes to investigate why certain data are random then it is qualitative research.

What sets qualitative research methodology from other types of research methodologies is its ability to permit the researcher to make their own observations and descriptions. Harrison (2001) is of the view that qualitative research methodology is subjective and descriptive with no fact. Therefore, how does one believe that a qualitative study has considerable amounts of facts? Diko (2022) explains that undertaking a qualitative study suggests that the researcher depends on their own philosophies that are supported by day-to-day observations. This kind of approach to research is used to assess the knowledge, attitudes, behaviours, and opinions of people depending on the topic of research.

Regarding this study, qualitative research methodology is particularly utilised because of its ability to advance the analysis of selected themes and explain such themes using African philosophical observations. What is more important to understand and accept about qualitative research methodology *vis-à-vis* this study is that the principal researcher or the co-researchers use their own philosophy, and not just any philosophy but an African philosophy that is backed up by literary underpinnings as observed from *Ngenxa Yesithembiso*.

Given the above explanations, qualitative researchers ought to uphold research questions that are oriented towards qualitative qualities. This simply means that the primary step is to draft and adopt research questions (as done in chapter one of this

study) that would fit well within qualitative research – the very same approach that seeks to explore, examine, explain and describe themes. The secondary step into qualitative research is to align the very same research questions with the principal aim. For instance, if the aim is to thematically analyse selected themes in an isiXhosa text, then the research questions must drive the whole research into pure analysis using the power of language – isiXhosa.

From the purists' perspective, the disparity in the qualitative paradigm emanates from the fact that epistemological, ontological and axiological hypotheses of research issues are usually qualitative in nature (Tashakkori and Teddlie, 2012). In addition to the fact that qualitative strives in hypothesis, it further attempts to explain how people make sense of the world and its surroundings through their minds, thought processes and language or words. Cropley (2019) puts forward that qualitative research methodology is a system of empirical inquiry.

3.2.2. Document Analysis

As far as qualitative research methodology is concerned, it is prudent that document analysis and close reading be infused within qualitative research methodology. The reason for this can be understood by the fact that the study is concerned with a literary text. Such text is not only analysed but is also read closely.

Therefore, it remains logical that document analysis is defined and explained in a bid to demonstrate how it fits within the confines of this study. Bowen (2017) states that organisational and institutional documents have been a staple in qualitative research for many years. In recent years, there has been an increase in the number of research reports and journal articles that mention document analysis as part of the qualitative research methodology. What is outstanding or missing though regarding document analysis is that there has not been sufficient research that explains the effective ways in which it works within qualitative research methodology. Bowen (2017) goes further to mention that the struggle to understand and effectively use document analysis has

been observed even to experienced or seasoned researchers. Therefore, the principal aim of this specific section is to provide a scholarly definition of research using documents such as books, articles, and many more.

Document analysis is a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and internet-transmitted) material (Bowen, 2017). Corbin and Strauss (2008) debate that, like other analytical methodologies in qualitative research, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge. The analysis of the documents in question are documents that have been recorded using words and images without the researcher's intervention. In other words, document analysis is based purely on the text, and not on other instruments such as laboratory test kits. Atkinson and Coffey (1997) refer to documents as 'social facts' which are produced, shared, and used in socially organised ways.

According to Morgan (2022), document analysis is a form of qualitative research in which documents are interpreted by the researcher to give voice and meaning to an assessment topic. Analysing documents incorporate coding content into themes and this is similar to how focus groups or interview transcripts are analysed. The process of using document analysis suggests that the researcher ought to know the kinds of documents that are involved. According to Atkinson and Coffey (1997), the following documents are analysed under qualitative research methodology:

- i. Public records: these records include reports, presidential written speeches, language policy documents, curriculum guides and many more.
- ii. Personal documents: these include e-mails, documents regarding one's health, reflections, journals, Facebook posts and personal blogs, financial records and so forth.
- iii. Physical objects: these are found within the study setting (often called artifacts). Examples include flyers, posters, agendas, handbooks, and training materials.

Noting the types of documents that have been presented above, this study wishes to bring forth another set of documents that can be analysed, especially in isiXhosa literature.

- iv. Scholarly documents: these documents include narrative texts such as novels, dramas and poetry. Here, the researcher ought to establish the extent and the feasibility of forming a scholarly discourse using such a literary text. For instance, in this study, an emphasis was that corruption and money laundering, drug abuse and GBV are pertinent themes in *Ngenxa Yesithembiso*. What is further important about this document is that it touches on issues that affect South Africa and the globe today. This is what sets apart this type of document analysis from the rest.

Document analysis is also called document review because the researcher is concerned with the review and systemic exploration of the literary text of interest. Style or approach to research recognises the importance of documents and the value they bring to scholarly inquiry. Sankofa (2022) makes an interesting example in that Karl Marx made much of his scholarly contributions relying on state reports, judgments and laws, status reports and newspapers. What is further worth noting is that in the field of social and human sciences is that in document analysis documents are placed at the margins of consideration with the privilege given to the written word via methods such as explanations and descriptions, possibly due to the fact that many qualitative methods were developed in the anthropological tradition to study mainly pre-literate societies.

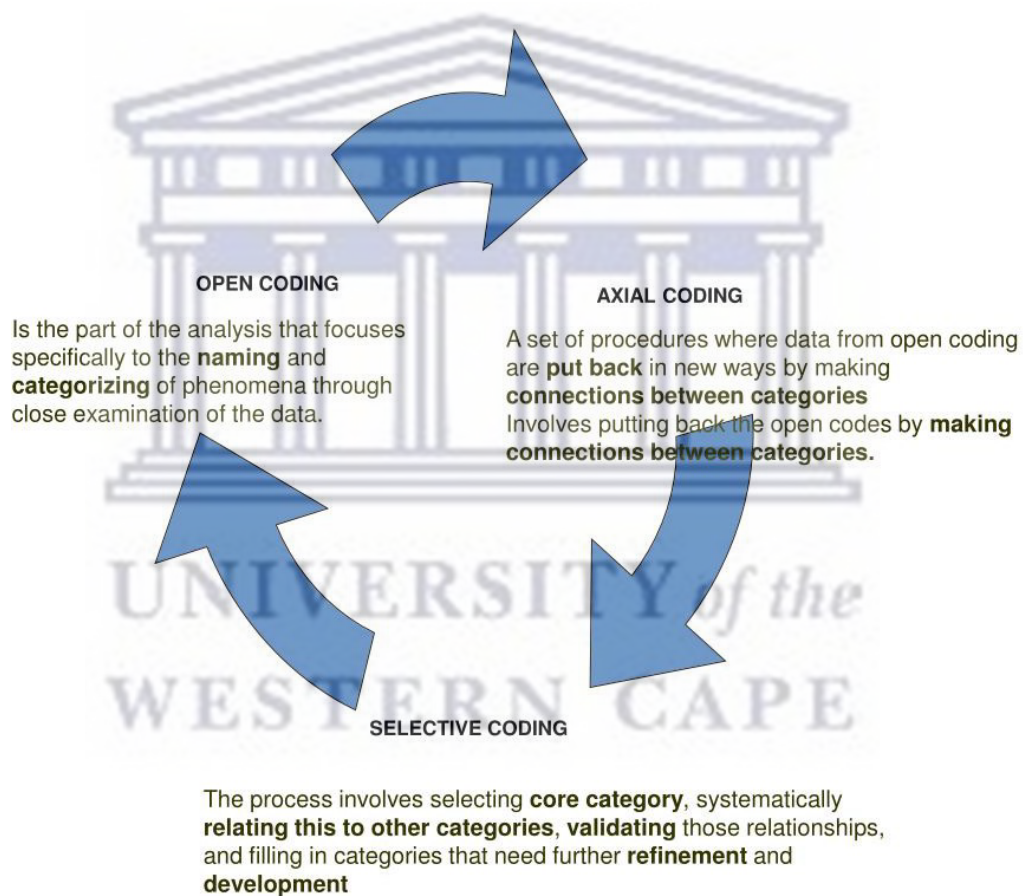
The fact that document analysis has been given less attention in the arena of social and human sciences suggests that researchers are possibly less equipped with how document analysis works. In fact, it deprives researchers of an opportunity to make the most out of it. The term 'documents' is defined here broadly as physical or virtual artifacts designed by creators, for users, to function within a particular setting. Documents exist not as standalone objects of study but must be understood in the

social web of meaning within which they are produced and consumed. For example, some analysts distinguish between public documents (produced in the context of public sector activities), private documents (from business and civil society) and personal documents (created by or for individuals, and generally not meant for public consumption) (Mogalakwe, 2009). Documents can be used in a number of ways throughout the research process (Morgan, 2022). In the planning or study design phase, they can be used to gather background information and help refine the research question. Documents can also be used to spark ideas for disseminating research once it is complete by observing the ways those who will use the research speak to and communicate ideas with one another.

Documents can also be used during data collection and analysis to help answer research questions. Recent research in the isiXhosa language and literature shows that this can be done in at least four ways. Frequently, policy documents are reviewed to describe the content or categorise the approaches to specific language problems in existing policies. In other cases, non-policy documents are used to examine the implementation of language policies in real-world settings, as in a review of study materials and curricula analysing the functioning of the community (Gurung et al., 2020). Perhaps less frequently, document analysis is used to analyse themes in isiXhosa literary texts, as in an assessment of multi-dimensional concepts or themes in *Ngenxa Yesithembiso*. Finally, and most broadly, document analysis can be used to inform new decisions in the field of language and literature.

Furthermore, document analysis is a systematic procedure for reviewing or evaluating documents, which can be used to provide context, generate questions, supplement other types of research data, track change over time and corroborate other sources. In one commonly cited approach in social research, Bowen (2017) recommends first skimming the documents to get an overview, then reading to identify relevant categories of analysis for the overall set of documents; and finally, interpreting the body of documents. To remind the reader, our main document in this study is *Ngenxa Yesithembiso*. The study of documents as a research method is common to a number of social science disciplines yet in many of these fields, including sociology

(Mogalakwe, 2009), anthropology (Prior, 2003) and political science (Wesley, 2010), document-based research is described as ill-considered and underutilised. Unsurprisingly, textual analysis is perhaps most developed in fields such as media studies, cultural studies and literary theory; all disciplines that recognise documents as social facts that are created, consumed, shared and utilised in socially organised ways (Atkinson and Coffey, 1997) are able to use such documents to draw fair conclusions. To understand how document analysis simply operates and how it will be considered in this study, please see the image below:



Documents exist within social fields of action, a term used to designate the environments within which individuals and groups interact. Documents are therefore not mere records of social life, but integral parts of it and indeed can become agents in their own right (Prior, 2003). Powerful entities also manipulate the nature and content of knowledge; therefore, gaps in available information must be understood as

reflecting and potentially reinforcing societal power relations (Bryman and Burgess, 2002). Document analysis, like any research methodology, can be subject to concerns regarding validity, reliability, authenticity, motivated authorship, lack of representivity and so on. However, these can be mitigated or avoided using standard techniques to enhance qualitative rigor, such as triangulation (within documents and across methodologies and theoretical perspectives), ensuring adequate sample size or engagement with the documents, member checking, peer debriefing and so on (Maxwell, 2005). Document analysis can be used as a standalone methodology. For example, to analyse the contents of specific types of policy as they evolve over time and differ across geographies; document analysis can also be powerfully combined with other types of methodologies to cross-validate (triangulate) and deepen the value of concurrent approaches. As one guide to public policy research puts it, almost all likely sources of information, data, and ideas fall into two general types: documents and people (Bardach and Patashnik, 2015). Thus, researchers can ask questions to address conundrums that arise from documents (selected themes in this case) and point out the way to use new knowledge. Bardach and Patashnik (2015) suggest alternating between documents and existing literature as sources of information, as one tends to lead to the other, such as by scanning and skimming bookshelves and articles for titles and author names (Bardach and Patashnik, 2015). Depending on the research questions, document analysis can be used in combination with different types of techniques (Berner-Rodoreda et al., 2020), observation (Harvey, 2018), and analyses, among other common methodologies in research.

3.2.2.1 Rationale for Document Analysis

Document analysis is often used in combination with other qualitative research approaches as a means of triangulation, that is, the combination of methodologies in the study of the same phenomenon (Denzin, 1970). The qualitative researcher is expected to draw upon multiple (at least two) sources of evidence, that is, to seek convergence and corroboration through the use of different data sources and techniques. By triangulating data, the researcher attempts to provide a confluence of evidence that breeds credibility (Eisner, 1991). That is why it was stressed in this study

that relying on existing literature that has been debated in chapter two, and employing relevant qualitative techniques will be crucial here.

The rationale for using document analysis is that it is a social research methodology and is an important research tool in its own right, and is an invaluable part of most schemes of triangulation; the combination of methodologies in the study of the same phenomenon (Morgan, 2022). In order to seek convergence and corroboration, qualitative researchers usually use at least two resources. In this study, document analysis and close reading are the main two resources, in addition to the theoretical framework.

There are many reasons why researchers choose to use document analysis. First, document analysis is an efficient and effective way of gathering data because documents are manageable and practical resources. Documents are commonplace and come in a variety of forms, making documents a very accessible and reliable source of data. Obtaining and analysing documents is often far more cost-efficient and time-efficient than conducting your own research or experiments. Also, documents are stable, non-reactive data sources - meaning that they can be read and reviewed multiple times and remain unchanged by the researcher's influence or research process (Morgan, 2022).

Document analysis is often used because of the many different ways it can support and strengthen research. Document analysis can be used in many different fields of research, as either a primary methodology of data collection or as a complement to other methodologies. Documents can provide supplementary research data, making document analysis a useful and beneficial methodology for most research studies. Documents can provide background information and broad coverage of data, and are, therefore, helpful in contextualising one's research within its subject or field. Documents can also contain data that no longer can be observed, provide details that informants have forgotten, and track change and development. It can also point to questions that need to be asked or to situations that need to be observed, making

the use of document analysis a way to ensure your research is critical and comprehensive (Morgan, 2022).

3.3. Close Reading

Close reading is a methodology of literary analysis that focuses on the specific details of a passage or text in order to discern some deeper meaning present in it. It suggests the manner in which the reader understands and comprehends the text. In this case, isiXhosa literary text will be closely read and selected themes will be foregrounded. Noting that the text is open to multiple meanings suggests that there is no one true meaning, or there is no single meaning to that can be attached to the text. Every meaning that can be deduced from the text and supported or validated with a considerable amount of empirical evidence can be accepted. That is why it is difficult to assume that isiXhosa literary text has one meaning embedded in it.

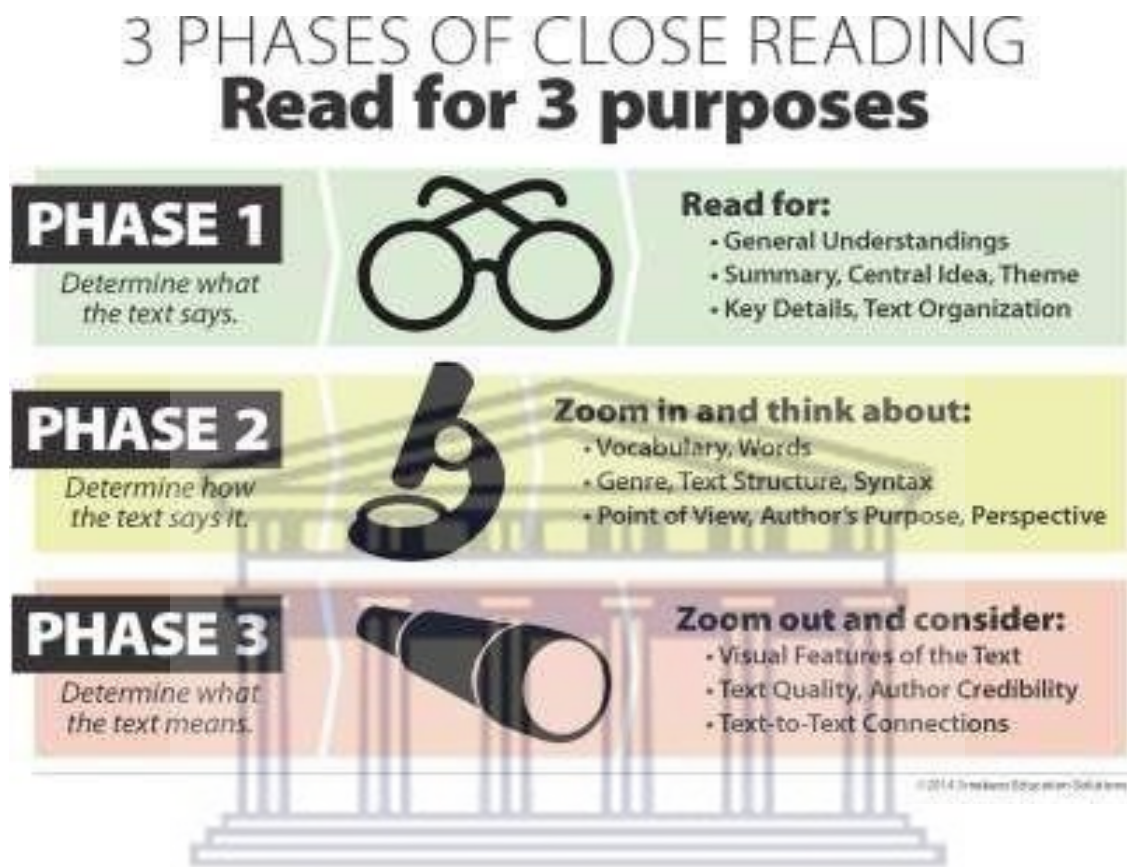
Wu (2018) makes an interesting point in that:

“Do not worry about arguing for the ‘correct’ interpretation of a text or passage and do not be afraid to be creative in your analysis.”

This is because of the very same reason that close reading tends to rely on the principle that no details are present in a text by accident. The author’s conscious intentions in writing are often insignificant as unconscious layers of meaning or even prejudices may be sublimated into literary works. Whether or not, the author consciously or unconsciously constructs and a particular meaning is less important. What is important regarding close reading is how the reader or the researcher receives and accepts a particular meaning.

Close reading is not the first reading of the literary text. It is not the first encounter of the text. Before paying much attention to the details and fine grains of the text, it is

crucial to first understand the text as a whole. By means of illustration, please see the image below:



In other words, it is important to have an overview of the holistic text. Therefore, what does it really mean to closely read the text? There are stages to first consider in this process:

- i. Read the text: here, attempt to understand the overall gist of the text. Be able to understand the characters, their role, the plot structure and the setting. Reading the text might be slow or fast; might require a repetitive process and some notes.
- ii. Invest more time: once the reading of the text is complete, you must invest more time in understanding the finer details of the text. Here, you should be able to study the language used and the significance of the setting. It is at this stage that you are able to identify patterns and themes.

- iii. Pause and reflect: once you have read the text and invested more time in understanding it holistically, you need to pause and reflect by analysing some of the pertinent areas of the literary text. This stage requires one to first understand and locate the research methodology that they will utilise. That is why this chapter invested more time in trying to understand the details and the principles of research and methodology.

Close reading goes more than that and requires one to consider some of the important details. For instance, authors carefully choose the titles of their literary texts. One is therefore required to comprehend the meaning of the title in relation to the content of the text. The title of the text assists the reader and the researcher in structuring their understanding. This suggests that one is compelled to ask and conceptualise the choice of that specific title and carefully analyse its meaning alongside the storyline.

The other important issue to mind during close reading is the target audience and the purpose. For instance, in *Ngenxa Yesithembiso* the target audiences are young people and mature or old people and politicians. Although the text is open to multiple interpretations, this study remains optimistic that matters of corruption and money laundering directly speak to political figures. It is the state officials and politicians that can address this problem. They have been entrusted by the general public to tackle such matters. On the other hand, matters of GBV and drug abuse directly speak to young men and women. Directly or indirectly, everyone is affected by drug abuse and GBV. What is also important to note is that the issue of audience is largely advanced by the experiences that readers have. The question regarding this is often laid on whether or not, the readers relate to the content of the storyline.

The narrative point of view is important also because it is the one through which the reader experiences or receives the tone and the essence of the text. That means that all of the information that a reader receives is colored by the narrator's perspective. Dissecting this perspective may help to inform your understanding of how the text

relates its information and how that dynamic influences or constructs meaning within the text. Concerning this, Dunn (2020: 301) writes:

“Is the text or passage narrated in the first, second, or third person’s point of view? Is the narrator omniscient (does he or she know all of the characters’ thoughts and actions)? Is the narrator’s perspective limited to one character’s experiences and thoughts? Is the narrator an impartial observer, a fly on the wall who simply relates the events of the text or passage without giving insight into characters’ thoughts and feelings?”

These questions are important during the close reading process because the reader depends on the narrator to fully understand the story. The narrator is the Supreme Being of the storyline. Therefore, it puts the writer’s reliability in the spotlight. Some of the details that the reader scrutinises include the biases of the author and the extent to which such biases affect and influence the whole story. Close reading is a process that can be utilised to understand challenging texts. The aim of close reading is to develop a deeper sense of touch and understanding of the text. It goes far greater than understanding the gist of the literary text. Close reading is the process of making a greater connection between the text and the reader.

3.4. Theoretical Framework

As said in the genesis of this study, critical theory is employed as the foundational base structure for the analysis and interpretation of the selected themes. Critical theory attracted a number of scholars at the end of World War Two (Tompson, 2017). The reason for this is pinned on the fact that researchers became interested in understanding modern society. Specifically, in the field of social and human sciences interest was driven by the need to understand the factors that influence and contribute to the evolution and change in society. It is also important to understand that critical theory is not a subfield within the field of social sciences, philosophy and humanities. It is a comprehensive theory in that it provides a deeper grasp of social pathologies (Tompson, 2017). What stands out concerning critical theory is that it assists researchers and literary critics in making sense of the totality of society using

literary texts such as *Ngenxa Yesithembiso*. Fuchs (2015) alludes to the fact that in literature, critical theory stresses the location of relevant subjects in relation to society. In other words, chosen themes from the selected isiXhosa novel ought to be understood from a social point of view. The social point of view must mirror the life of its people. What cannot be accepted under critical theory is the assumption that isiXhosa literary texts can be divorced from social issues. That is why emphasis is placed on the fact that this theory makes sense of social matters.

Critical theory suggests that the researcher ought to problematise or be sensitive enough to social problems. What is further important is that social theory highlights that society is not free from social ills and dominations, therefore, literary critics must lead the process of addressing such social ills. In respect of this study, themes of corruption and money laundering, drug abuse and GBV are located as social problems that ought to be foregrounded using critical theory. The question of what it means to be critical is of high importance. To be critical is to question, open a discourse and judge conditions or situations. It is to present social and philosophical views with respect to the raised conundrum. The advantage of using critical theory is that it allows one to tap into different types of content and issues such as the ones that are reflected in the following image, among many more:

The image shows the logo of the University of the Western Cape. It features a stylized building with columns and a pediment, rendered in a light blue color. Below the building, the text "UNIVERSITY of the WESTERN CAPE" is written in a serif font, with "UNIVERSITY" and "WESTERN CAPE" in all caps and "of the" in lowercase. The entire logo is semi-transparent and serves as a background for the text in the paragraph above.

UNIVERSITY of the
WESTERN CAPE

Hegemonic power

Racism oppression microaggressions

Heteronormativity Patriarchy

Cisgender
privilege

Intersectionality

Critical theory

LGBTQ+ White privilege
Gender Sexism Social Justice
identity centering Cultural supremacy

Critical theory is further concerned with the ability to think critically. This theory does not accept things as they are, instead, it focuses on *why* and *how* things occur the way they do. Fuchs (2015) states that critical theory originates from the works of Karl Marx. Fuchs (2015: 11) states that:

Critical theory was used as a camouflage term when the Frankfurt theorists were in exile from the Nazis in the United States, where they were concerned about being exposed as communist and Marxian thinkers and therefore took care in the categories they employed. Some definitions of critical theory couple the usage of this term exclusively to the Frankfurt School or the Habermasian Frankfurt School.

Noting the above statement, the critical theory then became a theory that is used to conceptualise content in which literary underpinnings are found. Critical theory in literature answers some of the following questions:

- i. What are the influences on how we read, analyse and interpret the text?
- ii. How do we come to interpret and understand the text?
- iii. Can we somewhat relate to the text using critical theory?

To answer these questions, one has to argue basing their philosophy on the text. This involves a process of analysing and arguing by pointing out some evidence from the text itself. However, it goes beyond that and requires that evidence from other scholars is solicited. The critical theory emphasizes that the researcher goes beyond the plot development and starts to unpack and explore tone and diction, more abstract and higher-level thinking, purpose and message. Thus, a critical theory is concerned with an in-depth understanding and examination of all the relevant aspects of the text of interest. A literary critic is compelled to observe any literary or text elements that might provide answers to some questions. For example, conflicts and character development are some of the issues that are suggested by critical theory.

For critical theorists, the major responsibility is to philosophically and critically contest issues that affect society. This underlines that critical theorists in the field of isiXhosa are leaders of the society whose duty, among others, is to continue to locate all the problems in isiXhosa literary texts and attempt to solve them by providing and presenting scholarly debates.

What must also be emphasised in this study is that although the origins of critical theory can be traced in Western countries, it should be developed and advanced within the school of African thought. One would remember that isiXhosa literature has often been perceived and viewed as one that cannot develop an open discourse in a scholarly theoretical framework, therefore, there is a continued need to carry out the task that advances the isiXhosa theoretical framework. That is why, to do this, the chosen theory is not only confined within the underpinnings of Western thought but is greater developed towards the Africanist school of thought. In the process, such a task should be undertaken by:

- i. Generating philosophical thoughts from an African point of view.
- ii. Basing and supporting arguments using African relevant contexts and examples.
- iii. Use African scholarly material as a foundational base structure to accelerate the debates.

3.5. Conclusion

The arguments put forward in this chapter have presented comprehensive scholarly debates regarding the research methodologies that will govern this study. It was argued in the initial sections of this study that research methodology is essential for scholarly debates. The distinction between research and methodology was drawn in an attempt to guide this study on how and what an ideal and accepted researched and methodologically constructed study looks like. It is through the distinction between research and methodology that it became apparent that research is driven by the need to address and remedy social ills, among other matters. For instance, it became clear that addressing corruption and money laundering, drug abuse and GBV is an attempt to find solutions to these phenomena. An emphasis was also made that to address such issues there is a need to employ a methodology. That is why qualitative research methodology was the desired approach.

Bearing that in mind, qualitative research methodology is concerned with the analysis of words, phrases and sentences in an isiXhosa literary text in the context of this study. It was also pointed out that qualitative analysis requires a philosophical and evidence-based argument. To support the evidence of the debates of this study, *Ngenxa Yesithembiso* will be the principal point and the instrument to provide reasonable evidence.

What also became the interest in this chapter is the theory of interpretation and analysis. It was stressed that critical theory would be the main and only instrument

that provides the basis for the analysis of the selected themes. It was stressed also that the study does not require ethical clearance because it is based on the text and does not involve human participants, animals and/or laboratory tests.

This chapter continued to outline that document analysis and close textual reading are significant as they permit the reader to explore and excavate some of the hidden meanings of the text. It is through the review (document analysis) that the researcher will be able to obtain a deeper understanding of *Ngenxa Yesithembiso*. It is also through close reading that the reader will be sensitive to some of the pertinent subjects within the text. The next chapter will now delve into the examination of the literary text with more focus on the selected themes.



Chapter 4

Interpretation and Analysis

4.1. Introduction

This chapter is concerned with only the interpretation and analysis of the selected themes as said earlier. To remind the reader, the title of the book of interest is *Ngenxa Yesithembiso* while the themes of interest are corruption and money laundering, drug abuse and Gender-Based Violence (GBV). It was also mentioned earlier that critical theory and close reading, alongside structuralism, will be the techniques and approaches that drive and inform the study.

Hereunder, the interpretation and analysis seeks to prove that isiXhosa literature contains some of the relevant and contemporary matters and/or themes that require scholarly investigation. The themes of interest in this specific study are not explicitly set out by the author, therefore, there is a need to investigate them utilising theoretical and practical underpinnings.

To advance and accelerate this chapter, the first theme of interest – corruption and money laundering - will begin below. This is sequential with how it has often been positioned in the previous chapters. It is further important to bear in mind that the sources of the images used here have been acknowledged and appreciated at the end of the reference of this study. All the images have been sourced from public internet sites.

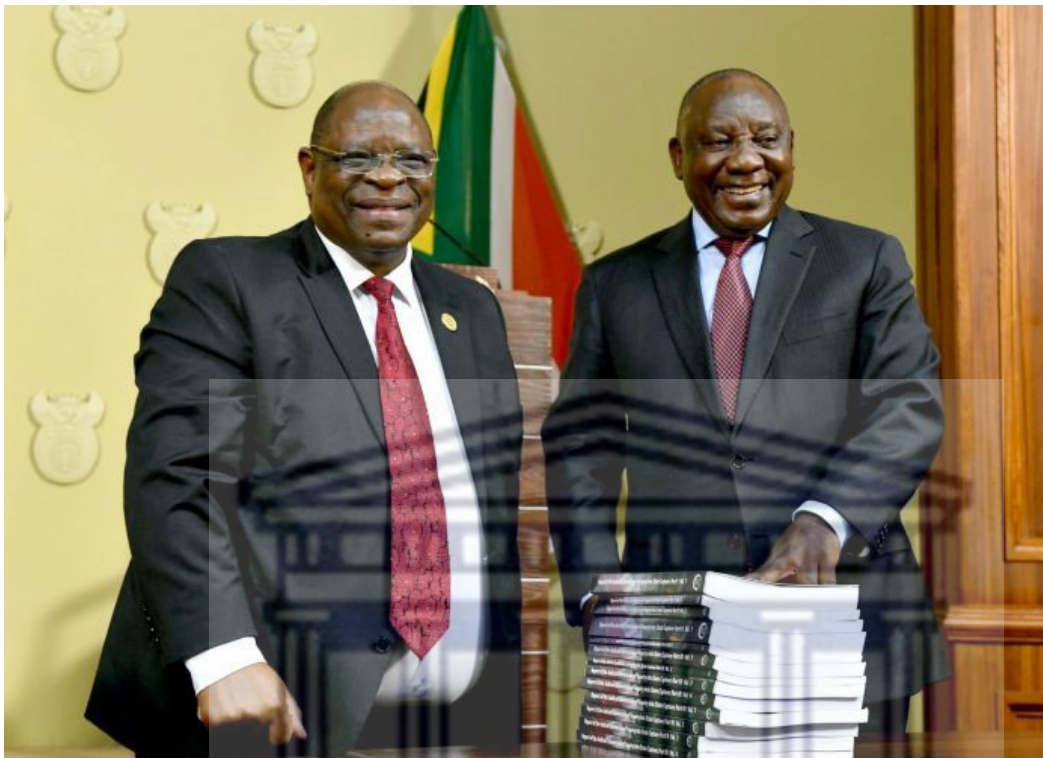
4.2. Corruption and Money Laundering



THE DOTS HAVE BEEN JOINED; THE HARD, COLD EVIDENCE



President Ramaphosa receives the Zondo Commission State Capture inquiry report.



What can be argued and accepted by this study, if not everyone, is that corruption and money laundering are systematised and infiltrate different organs of the state, private sectors and individual entities. This occurs when it is planned, coordinated and later executed. It is a well-coordinated system that later leads to execution. South Africa's democracy, for instance, has been sabotaged and victimised by systematic corruption and money laundering. This study views such criminal activity as attempting to put to the test the justice system of the country. A number of South Africans are victims of poverty, marginalisation and exclusion as a direct consequence of corruption and money laundering. This criminal activity comes in different ways and from different angles. For instance, money can be appropriated, diverted and bagged. Similarly, resources such as construction tools, food and medical facilities can be appropriated.

In recent years, several state entities in South Africa have been a victim of what is known as maladministration (Zaman et al., 2020). This is also part of corruption and

money laundering. By means of illustration, South African Airways (SAA) which is the biggest airline has been engulfed and victimized by the very same acts of corruption and money laundering under the leadership of Ms Myeni alongside Mr Zuma (State Capture Commission, 2022: 640). Other state entities that have been direct victims of corruption and money laundering included, but are not limited to, Eskom, Estina Dairy Farm, the Gupta family links, Covid-19 relief funds and many more. These can be found in the reports and volumes that were concluded by the State Capture Commission (SCC) under the leadership of Mr Zondo – the current Chief Justice in South Africa. Others can be found in the reports that were released by the Special Investigating Unit (SIU) in 2021 and in 2022. These examples are enough and stand to prove that matters relating to corruption and money laundering in South Africa are pertinent subjects.

The scholarly relevance of corruption and money laundering and by means of an example can be observed in the continued power cuts and/or load-shedding. At the time of constructing and assembling this dissertation, South Africa was revolving between Stage 4 and Stage 5 of load-shedding. This negatively affected many businesses and individuals, leading to further economic sabotage and weakening. One would recall that South Africa's economy is already fragile. Reasons for this (Eskom's junk status) were pinned on the maladministration that exists within the power utility called Eskom (Koto, 2021).

Therefore, there is a need to protect these state entities by excavating critical and scholarly discourses that will later present reasonable solutions. For example, *Ngenxa Yesithembiso* perfectly demonstrates this in the following lines:

Ndivumeleni ndihambe ngendiziqulunqele yona imigaqo. (Nkohla, 2015: 20).

There are two key matters to note regarding the above citation. First, corruption and money laundering have been systematised by some of the top police officials in the Mthatha Central Police Station where the six prisoners who escaped were serving their sentences. Second and last, to address systematic corruption and money

laundering there has to be a coordinated effort to dismantle it – corruption and money laundering. That is why Mr Jojo, who is the senior detective in this novel postulated in the citation above that there is a need for him to design his own investigation processes. As Mr Jojo suggests in the extract above, the South African president, judicial system and the concerned individuals ought to systematically plan in a bid to address the said theme.

What cannot be allowed and romanticised in the determination against corruption and money laundering is the continued sabotage that is designed by some police officials as in the case of *Ngenxa Yesithembiso*. This brings another significant point in respect of the realities in South Africa; a point that it is not only the police officials that can potentially engage in acts of corruption and money laundering. It is also possible to ascertain some of the politicians, judges and justices, private investigators and many more. Therefore, this study has no personal attack on the police officials, instead, it highlights some of the organs of state that can contribute and advance the said theme by relying on police officials as evident in *Ngenxa Yesithembiso*. It is also to alert that corruption and money laundering can come from any state organ, individual or entity. In concurring with this, Chaikin (2008), in his or her report debates that during corruption and money laundering two people are involved. However, to address and tackle this conundrum, the stakeholder(s) that has been identified to deal with the problem has to carefully plan – as in the case of Mr Jojo - the detective.

What can further be argued and claimed is that in South Africa, planning has been initiated. This is evidenced by the investigating bodies that have been exemplified previously. Therefore, why corruption and money laundering continues and shows signs of resilience? This is in addition to the reality that it was planned and agreed that the State Capture Commission (SCC) and the Special Investigating Unit (SIU), among other investigating bodies, be instituted (Mugarura, 2016). What continues to remain a point of concern is the fact that this problem persists.

The possible reason and potential influence, and the contributing factor to this issue is the fact that some of the investigating officers within these two exemplified bodies in South Africa are the actual criminal offenders or culprits that remain delinquent to the matter at hand. This is not a flawed allegation as it has been proven on numerous occasions through oral evidence (State Capture Commission, 2020 and 2021). On the other hand, some of the state individuals who present a *somehow* questionable impression include Mr Malema and Mr Shivhambu. By means of illustration, the two individuals or politicians were implicated in the looting of funds at VBS Mutual Bank (Special Investigating Unit, 2019).

The contradiction and irony of the brawl against corruption and money laundering remain highly questionable in South Africa. To prove this, Mr Zuma (the former South African president) was one of the individuals that activated and permitted the institutionalisation of the State Capture Commission. Ordinarily, he was expected to lead by example and support all the strides that attempt to mitigate the problem. Unprecedented, two incidents occurred. First, he was found to be implicated in several corruption and money laundering activities. In fact, many viewed his presidential period or era as the “nine wasted years” (Williams, 2022). Second and last, he became one and principal witness who refused to cooperate with this commission.

Vis-à-vis this novel, Mr Dada - the sergeant - and many police officials in Mthatha Central Police Station, like elsewhere, are law officials and should be law-abiding citizens. What is interesting to note is that they resemble Mr Zuma’s characteristics and behavior in that they are sabotaging the very same law and the constitution of the country that they should be protecting as they committed when and where they took an oath of office. In doing this, they advance corruption and money laundering. They are making it almost impossible to fight and address corruption and money laundering. That is why in *Ngenxa Yesithembiso* the author pens down as follows:

Loo nto ibisenza amapolisa omelwe ngumqa ephinini kuba ebesithi egalela abe sele ehlanganisile loo matshijolo kakade. (Nkohla, 2015: 46).

Herein, the police officials in the Mthatha Central Police Station made attempts to delay and lead to the obstruction of the application of the law, and the subsequent hand down of the judgment or sentencing. This is in addition to the fact that they further aided the escape of the six prisoners as we have come to know that:

Aqhawule kwabanda amabanjwa amathandathu ebegwetyelwe intambo yinkundla yinkundla ephakamileyo eMthatha izolo. Kazi yozala nkomoni na?
(Nkohla, 2015: 1).

The entrenched corruption and money laundering within the police and justice system made it possible for most criminal offenders to escape prison and continue to undertake some criminal activities while inside the correctional facilities through the aid of the police officers. That is why Shehu (2005) remains optimistic that some of the criminal offenders within correctional facilities get away with a lot through the support and assistance of police officers. Shehu (2005: 44) further alleges that this often occurs because corruption and money laundering in South Africa is on the rise and it is often used for shortcuts and personal benefits. For instance, one would then wonder how and why prisoners have unauthorised and restricted weapons inside the prison. Such weapons include knives, drugs and so forth. The pictures below, depict a situation where an unannounced visit was undertaken in one of the South African correctional facilities, and what was later found:





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The matter relating to corruption and money laundering in South Africa appears to surpass the number of laws and constitutional acts that have been initiated so much that it appears as an ordinary way of life. One would remember that South Africa has often been praised for its top and best documentation, drafting and adoption of laws (Ibrahim, 2021). However, the rate of corruption and money laundering pronounces something different. To support this, Choo (2015) has been vocal in that African literature ought to explicitly indicate the dangers of this phenomenon. While that is the case, there is an authentic need to constantly remind law officials of their duties and responsibilities. In other words, besides the contractual obligations, one pertinent question should be, what is the practical duty and the responsibility of the law officials such as the police, lawyers, judges and justice, and many more; in addition to the fact that general citizens are mandated to be law-abiding citizens. Nkohla (2015: 89) uses one of his characters - Mr Jojo - to explicitly point out the responsibilities of the law officials:

Nontsasa ndilipolisa, umhlanguli, umkhuseli, umkhonzi, hayi umbulali. Singamapolisa abahlobo boluntu, izicaka zentembeko zoluntu, abaphembi boxolo, hayi ukufa. Siyinxalenye yoMzantsi Afrika omtsha neziqalo ezitsha.

Ulwimi lwethu luxolo, uxolo lwethu alubulali luyakhusela. Andisosixhobo segazi. Andingombulali, ndilipolisa loxolo.

In a bid to fight and address corruption in South Africa, and in respect of the views and ideologies expressed in the allusions above, there is a requirement for police officers and law officers, in general, to understand their duties and responsibilities beyond theoretical underpinnings, and beyond their contractual obligations. The South African Constitution (SAC) (2021: 201) is clear in further underling the duties of the police officers:

This legislation regulates the police service in terms of its core functions, which are to prevent, investigate and combat crime; maintain public order; protect and secure the inhabitants of South Africa and their property; and uphold and enforce the law.

The continued contravention of the above legislation both at the practical level (as in the case of South African realities) and in the novel (as in the case of *Ngenxa Yesithembiso*) is enough to underline that more regulations and measures need to be drafted and adopted – recommendations of this will be presented in chapter five of this dissertation. What can be speculated for now is that South African law is sabotaged by some of the law officers. This paints a green picture that not every law and act is interpreted and applied as it should be. In fact, Koto (2021) proclaims:

The fact that South Africa has more laws in place that seek to address corruption and money laundering; but at the same time such laws and acts are contravened is a clear determination that there is a problem with the interpretation and application of the law as documented by the South African government.

This study is of the view that law cannot only be confined to interpretation and application only, but it also ought to transcend and involve collaboration between law

officers and the general citizens or communities. To prove this, Nkohla (2015: 97) documents that:

Ubuhlobo bayondelelana noogxa bam sagqibela sesidla imbadu ngamahla-ndinyuka obomi bepolisa emhlabeni nakumazwe ngamazwe kuquka neli loMzantsi Afrika apho bekusoloko kugquba umsantsa weyantlukwano nentiyo phakathi koluntu nesipolisa.

What can be deduced and accepted is that there is a continued notion that South African police officials will successfully address and solve the issue of corruption and money laundering and/or other related crimes solely and in solitary. That is not true in real terms. For police officials and any crime intervention unit to succeed, there must be a collaboration with the communities. Chaikin (2008) continues to posit that communities must be viewed and accepted as the key partners that can aid support that is required to address corruption and money laundering. This is further evidenced by the fact that, for instance, the South African Hawks (and other state organs), have often relied on whistleblowers who can be public servants or colleagues of those who partake in corruption and money laundering.

In the context of the book that is currently unpacked by this dissertation, more than one person is involved in this theme. In fact, seventeen people are involved in the corruption and money laundering scandal that dominates the novel (Nkohla, 2015: 126). What is further interesting to observe is the fact that above and beyond that police officials are involved in this act – corruption and money laundering – other people who can be categorically stated as general citizens provide support to these police officers and prisoners. These people are Nontsasa and seven unnamed characters. Habitually and by expectations, Nontsasa and the seven unnamed characters should be whistleblowers. Levi et al. (2007) stress the role and importance of the whistleblower in fighting corruption and money laundering:

A whistleblower discloses information about corruption or other wrongdoing being committed in or by an organisation to individuals or

entities believed to be able to effect action – the organisation itself, the relevant authorities, or the public.

Levi et al. (2007: 61) uphold to elaborate on the role of whistleblowers:

Whistleblowing is one of the most effective ways to detect and prevent corruption and other malpractice. Whistleblowers' disclosures have exposed wrongdoing and fraud, helped save millions in public funds, avoid disasters for health, the environment. Whistleblower's important role in safe guarding the public good is repeatedly proved by the scandals they uncover, such as industry-scale tax avoidance, and money laundering.

It becomes apparent then that there is a gap between the whistleblowers and the police officials. Instead of corruption and money laundering being reported, it is rather advanced. There are reasons for people to choose not to blow the whistle in South Africa. Abbas et al. (2020) present the following reasons:

Analysis shows that the people hesitate to blow the whistle due to psychological, social, and organizational barriers, like, fear of joblessness, security threats, lack of supportive organizational polices, lack of adequate mechanism for blowing the whistle, the personal waded interest of the personals.

Contrary to what Abbas et al. (2020) present, this study observes that some people choose not to blow the whistle against corruption and money laundering because they have been promised a certain share of money from the gains that will be yielded. In fact, Nontsasa – one of the leading characters in *Ngenxa Yesithembiso* – indicates that her husband has guaranteed him wealth that she (Nontsasa) would inherit upon his death (Nkohla, 2015). Indeed, there are benefits to corruption and money laundering. While that is the case, it does not make it right, acceptable and within the confines of the law. Such benefits are evident in this specific novel as one can observe Nontsasa's luxurious house as follows:

Idilesi endandiyinikwe ngoogxa bam neqela lakhe yandilobela ngqo kwipomakazi lendlu kankosazana [Nontsasa] Ngwevu. Wayehlala kwesinye seziphalka sedolophu esaziwa ngokuba yi-Vosloorus esizibalule ngangaywayo amapomakazi ezimbo zala maxesha. Le ndawo yayiyekhethekileyo kwabaninzi nanjengoko uninzi lwabemi bayo yayizizinhlanha ezingawothiyo umlilo. (Nkohla, 2015: 101).

It stands to reason, therefore, that some people engage themselves in the activities of corruption and money laundering due to their benefits. Other scholars such as Kemal (2014), Okogbule (2007) and Solaiman (2018) argue that corruption and money laundering in South Africa is further advanced by the fact that it reduces bureaucracy and speeds the implementation of administrative practices governing economic forces of the market. Corrupt public officials acquire incentives to create a development-friendly system for the economy. As a result, corruption starts a chain of benefits for all the economic actors, making overregulated obstructive bureaucracies much more efficient.

Corruption is not a problem in its own right, but rather a symptom of wider problems of governance. Misguided socialist principles have left many developing countries (and some developed ones) with complex and burdensome tangles of rules and regulations administered by huge state machines. Often there is a lack of property rights, meaning the poor are not safe in the possession of the land they farm, and cannot borrow money against it in order to invest for the future. The poor pay of public officials is also common. These problems make ordinary people highly dependent upon the actions of individual officials and give the officials every incentive to exploit their power. Crackdowns on corruption will achieve nothing until these underlying problems are addressed first.

With the analysis and interpretation above, one can logically agree that corruption and money laundering in South Africa, as clearly demonstrated by *Ngenxa Yesithembiso* has far greater consequences for the economy, livelihood and general structure of the

society. One can justify acts of this criminal activity, but it is against the law, values and principles of Ubuntu (humanity to others). It is problematic in the sense that it (corruption and money laundering) erodes the trust people have in the public sector to act in their best interests. It also wastes people's taxes or rates that have been earmarked for important community projects – meaning we have to put up with poor quality services or infrastructure, or we miss out altogether. Corruption and money laundering divert talent and resources, including human resources, towards “lucrative” rent-seeking activities, such as defense, rather than productive activities.

Bearing the above in mind, it is often presumed that corruption and money laundering are largely accelerated by men (Kemal, 2014); however, this is not the case in this particular novel. In fact, this is not the case even in the realities of the South African context. Nkohla (2015: 59) proves this:

Ndisajonge leyo yama madoda andazanga ukuba langena nini ela nenekazi ndandilishiye kumgangatho ongezantsi. Lalisemva kwam lindikhombe enkqentsu ngowalo umpu. Laliquxhakamfule ngezandla zozibini kucacile ukuba liqhelile ukuwusebenzisa.

'Ngathi uzibhudile izingqi mfo kaNantsi. Lahla loo mpu,' layalela liqinise imihlathi. Ndaphendula ngengqiniba kuqala ndimxhifiza engalindele ndaze ndamkhaba okwehashe ndingamjonganga watakela kude lo gama esathe folokohlo kwisitulo esasisemva kwakhe. Kulapho kanye uSajini Ndaba wathubeleza ngomnye umnyango osecaleni ecela kwabanentsente. Uthe uSajini Dada xa azama ukugoba erhwiphila lo mpu ophantsi ndamthi nqaku ngomlenze. Nam ndakhubeka ndawela phezu kwakhe. Ndaba nako ukumqamangela ngaloo mixokolelwano ndimdibanisa nelo nenekazi lalife isiqaqqa. Lathi apho liphakamisa iinkophe eli gqiyazana kwimizuzu emibini ukuya kwemithathu ndalixhakamfula ngenye ingalo sathi ngcembe ndabafaka emotweni yam kwisihlalo esingemva. UDada wayefutha okwephimpi ngumsindo.

In addition to the fact that it is now proven in the text that acts of corruption and money laundering are not gender specific, one can therefore contend that remedial actions that seek to address this conundrum ought to be applied universally. In essence, issues of corruption and money laundering must be expected from anyone; and as such, this literary text must be viewed as one that raises cautionary measures.

The following section will only be concerned with the interpretation and analysis of drug abuse as a pertinent subject in *Ngenxa Yesithembiso*. Relevant sections will be extracted from the novel and unpacked as per the aims and objectives of the study.

4.3. Drug Abuse

South Africa, like elsewhere in the world, is engulfed by the usage of drugs by young people mostly (Sibanda et al., 2021). What remains problematic is the excessive usage of drugs that affects almost everyone – directly or indirectly. This is called drug abuse or the abuse of drugs. Meyers et al. (2021) agree with the previous assertion that everyone ought to be concerned with the usage of drugs in South African communities, especially those that are unlawful. In respect of the novel *Ngenxa Yesithembiso*, it becomes clear that some, if not most, drug users eventually culminate in prison due to their illegal involvement and engagement with criminal activities such as the trade and sale of drugs. This does not preclude the over-use of drugs for health regulatory reasons. Nkohla (2015: 4) is clear on the caliber and category of illegal drug users that can be found in South Africa – you would recall that this literary text mirrors and reflects the realities of the South Africans. The author, Nkohla (2015: 4) pens down:

Phambi kokuba ndixele undogo kasingaye ndithanda ukuninika ingxelo emfutshane ngala mabanjwa. Okokuqala anobungcwangu obuyingozi. Amabini kuwo akreqa kuqeqesho lobujoni kwelaseNamibhiya ngowe-1983. Kuvakala ukuba emke ebe intlaninge yezixhobo ekuquka izigcayiseli, iziqhushumbisi zezandla, iziqhushumbisi ezibupasile nezijulwayo. Baligqugqisile eli ngezinyobisi ezikhoboze ulutsha nabemi abaninzi boMzantsi Afrika. Lishishini

labo eli. Mahlanu amapolisa athi atsityiswa amafu kwidabi lokulwa iziyobisi nabo. lingxwelerha zona zingapha kwekhulu elivisayo ...

On account of the above, it is logical to conceptualise and accept that drug usage in South Africa creates, builds and leads to highly dangerous and vulnerable criminal offenders. Such criminals are dangerous for immaculate persons and groups such as children and the youth in general. Women are also affected by the activities of these criminals. By means of evidence and *vis-à-vis*, in the novel, women and the youth have been victims and calamities of drug abuse. The reasons for these will be presented later on in this study. Paradoxically, it is indisputable and unambiguous that isiXhosa literature underlines that some law officials utilise their expertise and knowledge to engage and advance drug usage. This is called outsmarting the legal system and the policies that govern their fields of the workplace. That is why Nkohla (2015: 5) determines and establishes that some of the drug dealers in the text were professionally trained members of the army – as they were trained in Namibia in 1983.

As a direct consequence of the law officials having gained access to military resources, it made and/or makes it practically possible to disseminate drugs in countries like South Africa, and beyond. This is because according to Harvey et al. (2022) military members are the least expected to commit such crimes. What can further be deduced from the previous citation is the validity and potency that young people are direct victims of drugs, and specifically, illegal and toxic substances.

Some scholars such as Pengpid et al. (2021) and Magidson et al. (2021) have debated that Gauteng province in South Africa is the epicenter of drug sale and usage. This may well be the case because of the over-population in this particular province - with over 15.5 million people residing in the province (Statistic South Africa, 2022). The investigation by Mr Jojo – the detective in the text - reveals and confirms the speculations and scholarly reports regarding Gauteng being the epicenter of drugs. Nkohla (2015: 63) uses his characters to posit as follows:

‘Kambe ngokulawula siseRhawutini’ Wandixelela indlela abarhubuluzisa ngayo iziyobisi kulo lonke eli loMzantsi Afrika. Kaloku kulapho uninzi lamazwe e-Afrika

iphela nawehlabathi ngokubanzi athi umdla wawo kwezorhwebo kwezozakuzelwano, kwezopolitiko, wavutha amadangatye anokukhanya nobushushu bemihlali emikhulu.

The pronouncement above proves the report that was released by Chen (2021: 221) which indicated that South Africa is the safest country for illegal activities such as drug dealings. One would wonder then why is this the case. The reality is that many economic activities and opportunities are found in this province. Because of its financial muscle, it becomes possible to influence and spread drug usage to other provinces. Another important score to bear in mind is that South Africa is a democratic state, and for that reason, many people are allowed to enter the premises of this country and decide what they desire to do. It becomes a demanding task to establish whether or not, everyone enters South Africa for genuine and authentic reasons. South Africa is a “free” country for all because, as Nkohla (2015: 63) reports, democracy permitted a number of policies that seem to work against it – South Africa and its citizens. Some of these policies include the lack of capacity to directly confront drug dealings. It would then be significant for the reader to prove this in the following lines of the text:

Olo yabaluphawu lwembuyambo lwenkululeko lweqela le-ANC phantsi komhlekazi, ugqirha nowayesakuba ngumongameli uNelson Mandela, olwathi lwenza urhulumente womanyano. Kwathi kuba umntu akamgca wempuku bashukuma nabarhwebi beziyobisi bazijula ijacu ukuze nabo baxhamle kule ntsinde yelizwe.

Two key issues are indispensable from the passage above. First, the fact that South Africa attained its freedom and independence is enough to point out that it is a free state for both domestic and international persons. That cannot be contested. Be that as it may be, it is observable that policies that govern and regulate a number of activities in a free country require attention that will ensure that no one engages in the sale of illegal drugs by any means. It also becomes clear that such policies need to be revised and structured so much that they control and halt law officials such as police from advancing drug sales. Second and last, it is apparent that while the violent

struggle for freedom and neo-liberalist perceptions were fought for and sacrificed by many, some people saw it as an opportunity to suggest drug sales and transportation of such substances through the different ports of entry in South Africa. For instance, O.R. Tambo International Airport has been reported as the most commonly used port of entry for drugs and other illegal substances (Hart, 2022).

Drug abuse in this country – South Africa - is evident in both males and females because Nkohl (2015: 63) uses his female characters to suggest that there are no gender exemptions in social ills:

*'Khawunditshayise,' yatsho le ntombi iphazamisa loo ngxelo yayo ngesicelo.
'Ngelishwa anditshayi nkosazana.'*

'Arg never mind ...,' yaphendula izimpampatha iipokotho zelokhwe yaze emva kwexeshana yakhupha ibhokisi yomlilo enesinqanyana somdiza esibushwabana.

'Akunakufana,' yatsho iqweba uncumo okokuqala kwimizuzu yonke sidibene ukuba ndilwazi uncumo lwakhe.

One can agree that the female character in the lines above is addicted to the drug that she is using. This is supported by the fact that if the drug is not consumed for a certain amount of time, her mood and behaviour change so much that she can barely smile. A report by Bonner et al. (2021) confirms that some drug substances become the surviving essentials for some individuals due to drug addiction. Bonner et al. (2021: 201) further indicate that if such drug substances are not consumed for a prolonged period they may lead to psychological, social and behavioral effects such as off-mood, aggression, and lack of proper approach to other people. In respect of this novel – *Ngenxa Yesithembiso* – it is visible that drug usage has led to the transgression of the law in that these drugs enter the ports of entry illegally and are used for sinful reasons. To determine and prove drug addiction, Nkohl (2015: 63) writes:

... yaphendula imana ukumfimfitha eso sinqanyana esasiphelele kwimilebe awayenokusiginya xa engalumkanga.

The statement above is significant to the author of this research because, in one of the awareness programs that the author attended, one speaker indicated that when you are addicted to a certain drug, even a tiny portion becomes important when you approach the verge of collapse. In other words, such a drug becomes your essential, need and requirement for survival.

It is important to mention that there is a direct correlation between corruption and money laundering, and drug abuse here. To observe this, one ought to note the following statements by Nkohla's characters (2015: 64):

'Umvuzo?' ndamphazamisa. Wavuma ngelingagwegweleziyo ukuba umvuzo abewufumana apho ubuwuphinda-phinda kane umvuzo awufumana ngenyanga emsebenzini wakhe. 'Kodwa lowo ndiwufumana ngeveki,' ...

In the section under corruption and money laundering, it was postulated that some individuals involve and engage themselves in such criminality because of the benefits that come with it. Indeed, the citation above proves the validity of that conclusion – a conclusion that people use corruption and money laundering, and drugs for the illegal benefit of money or to boost their financial muscle.

While bearing in mind the repercussions of drug abuse, isiXhosa literature has been vocal about the effects and results that are born as a result of illegal drug usage. For instance, from the reviewed existing literature (Davis et al., 2021; Kamika et al., 2021 and Williams et al., 2021), it is clear that drug abuse can lead to health problems, domestic crime and violence, emotional and physical abuse, financial abuse and more. However, *Ngenxa Yesithembiso* proves yet another crucial aspect in that drug abuse can lead to social instability, public violence and the violation of the rights of other persons. This can be noted from the following extract:

Ndisakhove njalo ingabuyi le nzwakazi ndisaqondele phantsi kwadyukuleka, kugxalathelana, izibhongobhiyane, ezihlanu zamadoda ngesiquphe. Ayexhobe ef'amacala. Amabini kuwo ama ngeenyawo ejolise kwindimbane

ngoombhayimbhayi aze amathathu onda ngomthengisi yaze yema esazulwini enye ijolise kwixhoba elingaziwayo. Sarhwaqela sonke sathi gomololo okwesongololo akwabikho nokutswina oku kwempuku kumanenekazi. Phantse wonke umntu wayehlafuna uvalo kwaye amadoda ayebilile ethe ndwanya amehlo kuphele amacebo.

'Fak'imali wena,' watsho omnye emnyola ngomlomo wompu umthengisi. Usukile apho egxanyazela owencinibakazi phezu kwetafile onde kuthi kobungxamo. Wagunyazisa ngelithi, 'Yonke inja enemali mayiyikhuphe, imisesane yegolide nako konke okokuhomba okuyigolide khawulezisani,' wafutheka esoyikeka. Ndaba nomthandazwana othi, 'Nkosi yembali, Nkosi yanamhlanje, Nkosi yangomso, Nkosi yanaphakade nabu ubomi bam, amen!'

The pronouncement above can be used as corroboration and catalogue to prove the validity that isiXhosa literature and in particular, *Ngenxa Yesithembiso*, underpins contemporary relevant matters such as depredation and embezzlement that continue to ravage many of South Africa's business areas such as the hotel in which this specific robbery is taking place. Above and beyond this, it proves that one cannot know when and where such criminal activities can occur owing to the fact that Mr Jojo and other people on the scene were not aware that this robbery would possibly occur in such an ordinarily secured and safeguarded place. What makes this syndicate distinct is the fact that it has been systematised before it was orchestrated. The fact that the detective is the sole target aggravates it. This robbery is circumstantial all in the name of the drug trade and an attempt to sabotage the detective's attempt to brawl this criminal syndicate.

One would wonder and almost ask questions such as: what is so special about drug abuse and use in this novel? What kind of drugs is being used so much that they are problematised as a point of discussion here? The answer to these questions is that perilous and hazardous drugs are evident. These drug substances and drug abuse are a point of concern because they are illegal in South Africa (Mokwena et al., 2021 and Mwanri et al., 2021). The reader may find evidence below:

Ndandinamanwele ndifuna ukwazi banzi ngalo mntwana ungamango ziqaqadekileyo zade zagabadela. Ndaphuma kuhle ezingubeni ndathi nwayi,

nwayi, ndicondoba ngenzwane ndichwechwa empahleni zakhe ndonda ngalo bhegi yokuhomba yayisoloko ijinga egxeni lakhe. Ndathi mamfu umpu wohlobo lwe-revolver emva koko yabubucukubhede besinenekazi kwaze kwaba yingxowana yeepilisi ze-Mandrax, enye yomgutyana endakrokela ukuba yi-Cocain okanye ne-Herion.

Concerning this, drug substances such as Dagga, Heroin, Ecstasy, Mandrax, Tik and Cocaine are illegal and prohibited in South Africa and many other countries. Further, you can experience a very pleasant response to one drug, yet another drug could have a very frightening reaction because it could even kill you. Like any business, the illicit drug industry is profit-driven. The images below depict the look of the exemplified illegal drugs in South Africa:



Heroin addiction



What is also significant to note is that these types of drugs, among others, are prohibited from usual sales such as cigarettes because they have far greater reaching consequences as indicated previously. The fact that drug substances such as Mandrax are not found in ordinary stores like Checkers, Spar and many others, is enough to point out that they are not expected to be at the shores of our country for day-to-day usage and consumption. Other scholars indicate that these drugs can only be used provided that they have been authorised by the South African authorities for usage such as medical tests, laboratory testing and so forth (Marks et al., 2022 and Ward et al., 2022).

The idea that *Ngenxa Yesithembiso* cautions the readers that drug substances cannot be easily seen must be taken as a warning that most drug users conceal and secrete drugs using fake and false identifications, and conceal drugs using unnoticeable boxes or bags. For instance, Nkohla (2015: 91) uses his characters as follows:

... savumbulula iibhokisi ezisondeleyo eshumini. Ngokuqinisekileyo yayiziziyobisi.

In most instances, airport officials have reported that the majority of people enter and exit countries by swallowing and ingesting drugs and sometimes, by concealing them under digital devices where they would not be expected. Streed et al. (2022) and Aktas et al. (2022) confirm this by reporting that in most instances, drug traders use the least expected resources to transport drug substances and other illegal products. Those who often swallow and consume such drug substances in a bid to conceal them often die because the body can only take them up to a certain degree. For example, in *Ngenxa Yesithembiso* it becomes evident that Sasa was killed by the incident in the previous sentence:

Kaloku ngokwengxelo yeli phepha ugqirha owenza utyando lomfi uSasa lwadiza ukuba umzimba wakhe wonke unomyinge wamashumi asibhozo eziyobisi. Nkohla (2015: 96).

In addition to this, another suspect was arrested for concealing drug substances, and Nkohla (2015: 100) writes:

Ndakusabela wavakala uKapteni Nakeni wemihla nezolo eqinisekisa ukuba ligqithiselwe kubo ibanjwa lesithathu nemithwalo yalo yeziyobisi.

What can be agreed upon is the verity that drug dealing does not only affect a minuscule and compact group of people. They affect a number of people. It does materialise and comes to light also that drug dealing in South Africa is cultured and qualified by a wired network – this suggests that several people are connected. This proves that it is a coordinated process between many people. What is a point of concern also is the reality that drug dealings can expand to other countries through the very same wired network. For instance, it was mentioned in the previous sections of this entry that drug substances enter and exit different ports of entry through illegal documents and permissions. This does not preclude poor security systems in the country. Indeed, this can well be the case if one considers the following assertions by Nkohla (2015: 102 – 103):

Endleleni ebuyela egumbini lam ndandiphulaphule loo khasethi apha emotweni. Ngokomyalelo owawushiye kwakugunyaziswa ukuba mayenze

amalinge okuya kuvula isetyana kwilizwana laseLesotho nelingummelwane woMzantsi Afrika ukukhulisa amatyathanga ozakuzelwano kwelo shishini labo. Kwakukwayalelwa le ntokazi ukuba mayincede iye kuhlangebeza iphuthume into apha eyachazwa njengempahla kwisikhululo senqwelo-moya. Ekuntlitha-ntlithekeni kweengcinga zam ndarhanela ukuba loo mpahla yeminye yemithwalo yombalalazwe, iziyobisi.

...

Ngaphandle kwamathandabuzo kwakukho mntu wumbi obancedisayo ekutyhobozeni ukuthubelezisa iziyobisi.

The expansion of drug scale and the magnitude of its impact is so heavy so much that it spreads faster than ideas and ideologies that could be serving the interests of economic trade, bilateral relations between countries and the building of Ubuntu while reducing the levels of xenophobia in the African continent. It often makes one perplexed as to why criminal activities spread faster than the good. The citation above further demonstrates the reasons why foreign nationals have been viewed by organisations such as Operation Dudula – as led by Mr Lux – where foreign nationals have been categorised as ones that import drugs into the country. This study wishes to emphasize that the problem is not with foreign nationals and there is no valid evidence that drug dealings can only be linked to foreign nationals; the conundrum is with the illegal sale and transportation of drug substances that are prohibited in the country for various reasons. Please see some of the demonstrations by Operation Dudula that seek to fight drug abuse and other criminal activities:



In any event, the end result of drug usage is that it negatively affects young people. This is crucial to mention because the future of this country – South Africa and elsewhere – rests at the end of the very same young generation. Mr Jojo – the detective – explains as follows:

Okokugqibela okwakubhalwe kule ncwadi kwandichukumisa kundicaphukisa kuba eli qela lalikhoboza lonke ulutsha oluzibhaqa lungamaxhoba eziyobisi. Kwakukho uluhlu lwamagama ezikolo ekwandikhanyela ukuba kusetyenziswa ulutsha ekusasazeni ezi ziyobisi olwalugqibela selulukuhlekile ekulawulweni zizo.

Now that it is coherent that young people are the easy targets under this conundrum – drug usage and abuse – Mr Jojo suggests the following which can be used to mitigate the problem:

Ndawela phezu komnxeba ndicela isebe le-Drug Unit ukuba lizahlule kubini elinye liye kugqogqa indlu yeli nenekazi lo gama elinye liza kuya kukhawulela umrhanelwa ozise ezo ziyobisi kwisikhululo senqwelo-moya saseRhawutini ngengomso.

...

Kwelam icala ndazimisela ukutyelela iqaqobana lezikolo nelo ndandule ukuncina abantwana basezitalatweni endarhanela ukuba bali xhoba leli gongqongqo. (Nkohla, 2015: 109).

The citations that have been solicited above are significant, but because they fall under recommendations in nature, they will be heavily entertained and engaged under chapter five of this study. What can be argued for now though is that drug dealings in South Africa – as evident from this text – require urgent attention that seeks to address the problem.

In a study that was conducted by Tisdall et al. (2022), findings demonstrated that airports are the major playgrounds for drug transportation. Categorically, this is incontrovertible from the text of interest in the following assertions:

Ngesifingo saloo mini kwatswina umnxeba owawuvela kwiqela elaliye esikhululweni sesixeko senqwelo-moya. Ndandiqinisekiswa ukuba kubanjwe inenekazi lomlungu lisasindasindeka yimithwalo ethe xa igqogqwa kwafunyaniswa ukuba ziziyobisi ezigcinwe kwiibhokisana zesezapha eyimigubo apho ke ubani ebenokuzithatha njengesezapha eqhelekileyo egutyiweyo. Ukanti kwelinye icala ndandiqinisekiswa ngokugqithiselwa kwaloo madoda mabini nomlungukazi kumapolisa aseMthatha apho ityala lobe lichotshelwe khona. Ngokwengxelo yaloo mapolisa elo bhinqakazi limhlophe kwasekucacile ukuba lingamathe nolwimi kwezoshishino nala madoda. Ngokucacileyo lo mtsi ungakanana wamapolisa wawumele uqaqambe okwekhwezi kweli phulo lokucumza bonke ubundlobongela kweli loMzantsi Afrika. (Nkohla, 2015: 117).

What can be certified with respect to drug abuse and in relation to the score above is that more resources ought to be diverted to the national key points such as airports. Airports are often the transit points for drug trafficking, transnational organised crime and acts of terrorism. Such illicit flows have a direct impact on city safety. In this context, the Airport Communication Project (AIRCOP), World Customs Organisation (WCO) and the International Police Organisation (INTERPOL) initiative aim to

enhance the capacity of international airports in the detection and interdiction of illicit trafficking and suspicious passengers in origin, transit and destination countries. In a nutshell, there are strides to observe and notice the problem of illicit drugs.

4.4. Gender-Based Violence (GBV)

South Africa is submerged and inundated with the abuse of women, young girls and children. This is called Gender-Based Violence (GBV). In general terms and by definition, GBV is a term used to describe the violence that is directed at an individual based on their gender. This suggests that this kind of violence can affect both men and women. GBV includes verbal, emotional, financial, physical, psychological, economic and sexual abuse, among many more. Although both men and women can be affected by GBV, statistics in South Africa indicate that women and young girls are the most affected and victimised persons – men are the perpetrators in this score (Meyiwa et al., 2017).

The phrases “violence against women” and “gender-based violence” are often used interchangeably as the statistics exhibit that violent acts are primarily committed against women or girls, as well as against members of the LGBTQ+ (lesbian, gay, bisexual, transgender and queer) community. However, using the term “gender-based” reflects the unequal power relationships between the genders which are entrenched in all societies, and which allow for violence against women to become and eventually be the norm. GBV reinforces gender inequality. GBV remains a deep-rooted problem in South Africa. According to the South Africa crime statistics report for the period 2021/2022, more than 146 sexual offenses were committed every day, equaling a total of 53 293 sexual offenses - the majority being rape. These are only the reported cases. The Medical Research Council of South Africa (MRCSA) has estimated that only 2% of rapes in South Africa are reported. The same report stated that 2 695 women were murdered during this period, which means that in South Africa, a woman is murdered every three hours. This is alarming.

There are many discourses surrounding GBV including patriarchy and/or male-orientated society, feminism and womanism, gynocriticism and African feminist critique. These concepts will not be entertained in this study because they do not theoretically underpin the discussions herein. What can be pointed out though is that they all and differently argue for women's rights, emancipation and veneration. Perhaps the most commonly argued ideology is that women have and are still viewed as objects – and in most instances sex objects. To advance this view, Nkohla (2015: 2) demonstrates through his characters as follows:

'Mhlawumbi ubusaye kuzingela umasihlalisane,' laqhula latsho elinye ityendyana lepolisa. 'Kakade,' ndaphendula ndingalihoyanga. 'Ubokuza kuthi sikombulele kwedini ... zingangengca apha kuthi iintombi ... ungaziva zikhala ngoo-sweety baby ... uyandiva Dumile?'

The dominance in this view is that women are sexualised and seen as subjects that are often in need and destitute of men. This study rejects this notion in that women can and are women without men. Notions that suggest that women cannot fully exist without men fuel gender discrepancies that are somewhat flawed unless hypothesized and proven differently. The conversations and discourses that continue to exist in societies, conversations such as the one above lead to the lack of respect for women. This can well justify why GBV emerges and is resilient in South Africa.

As indicated in chapter two of this study, GBV can manifest itself in different ways. Please see below and later expect an analysis:

He! Dj,' wanxakama uMavis emva kokuthi qabu ithamo lekofu kwisidlo sakusasa. 'Hayi mani akuthethwa etafileni,' ibe yimpendulo ndiqwalasele kwisitya sam.

'Dumile?' Ekuphakamiseni kwam amehlo ndaphawula ukuba akanalo noluncinane uncumo. Wayendindwanyele ngamehlo angayiwayo ubukhulu. 'Ndiyasabela Mavis,' ndaphendula ndiphakamisa ilizwi ndimangele ukuba kutheni ndikhwazwa ndiphindelelwa yile ntokazi.

'Kode kube nini?' Ndawunambithisa lo mbuzo ndisithelwe yimpendulo

nayintsingiselo yawo.

'Kulungile ke ndiza kugqithela kumbuzo wesibini xa ungenako ukuwuphendula lo,' watsho ngathi uyaqhayisa.

...

'Yintoni le?' watsho ngelingcangcazelayo. 'Kanti wawundifakela ntoni?' Walatha umnwe onomsesane wengeji endandimngeje ngayo. Tyhini! Madoda, ndayifumana intsingiselo yezi ntolo zemibuzo. Ndayixokomezela okwetyathanga ndayifumana isithi, 'Kode kube nini sitshate?'

The citation above is crucial in this study because it reveals some of the elements of emotional abuse that women endure under the promises that have been made by men. Regrettably, such promises and commitments are not always maintained. In respect of the assertions above, Mavis – one of the characters - feels victimised as she has been engaged or promised a marriage that seems not to materialise. This is in addition to the fact that Mr Jojo is in perpetuity unavailable for her potential wife emotionally and physically. What is of further concern is the fact that Mr Jojo emerges as a character that has forgotten and disregarded that he is engaged; suggesting that he somehow refuses and fails to take his responsibility (and not necessarily that he is the only responsible partner here or entitled). In this instance, Mavis feels emotionally ignored and disregarded – another form of GBV. That is why there have been discourses surrounding engagement in South Africa. These discourses have argued that once one partner promises to marry another partner, that will be legally recognised and can be tested and argued in a court of law (Gouws, 2016). This is against the background of emotional investment that is attached to this commitment.

Women have been victims of social ills. A considerable amount of social ills, as presented in *Ngenxa Yesithembiso* include thievery and car hijackings. In actuality, Jewkes et al. (2000) state that women have been easy targets and doormats of criminal activities that relate to car hijackings in South Africa. Meyiwa et al. (2017) allude that this can only be categorised as some kind of GBV simply because women are abused and terrorised on the basis that they are women. That is why in chapter two of this study it was indicated that women in South Africa suffer double oppression.

First, they are oppressed for being women. Second and last, they are oppressed for being women of the lower class. For instance, Nkohla (2015: 47) demonstrates how pilfering and car hijackings continue to victimise women:

*'Aph'imoto nezitshixo zayo okanye ubomi bakho okanye kokubini oko!
Sabhodla esi silo sitsho simvulela sisajolise njalo kuye.*

'Khawuleza. Out! Out!'

'Ungandibulali. Nceda ... uxolo,' watsho ezibongozelela ubomi bakhe.

This is ample to underline and stress that although car hijackings are affecting everyone, women are seen as easy targets. This is despite the fact that the affected woman in the citation above is with a man. It highlights that the interest is to victimise and abuse women. The action that has been cited in the previous sentence is contrary to the notion and the expectation that women ought to feel safe around men. For instance, Nkohla (2015: 51) demonstrates a typical condition in which Mavis feels safe around Dumile (a man):

'Mnumzana Jojo, mnumzana Jojo ... DJ.'

Wafika wandikhonkxa ngezo ngalo zimpuluswa waze wandula ukundanga ephindelela okwenkomo elityeni letyuwa. Owayebukele yena wabehle waqonda ukuba umntu endinguye uyobekile ngumnqweno wothando oziphe amandla. Ndandingakholwa ukuba enjalo ingelosi ingazixhoma kumeva afana nam ukuhlaba.

'Uligorha lokwenene,' wadomboza endiloba kanobom ngoncumo oluhendayo.

What can be agreed upon is the reality that DJ is aware that men are indeed a thorn in the eyes of many women. Similarly, the author of this novel demonstrates how men should ordinarily treat and care for women. In essence, women must feel safe around men. In supporting the idea that women are the major victims of car hijackings (which this study wishes to view as another element of GBV) Dunkle et al. (2007: 410) report:

When it comes to attempted armed carjackings, *women* are the *victims and represent* 63 percent (63%) of the time. *Women are victims* of being *hijacked* everyday there's a *car hijack* in South Africa and it is mostly by their friends who sell information to these thugs, and this is nothing else but GBV.

It stands to reason that when it comes to GBV, there is a systematic syndicate that often attempts to assist criminals as it has been postulated above that some important information regarding women can be disseminated by those they possibly trust. That is why Thomas et al. (2013) are of the view that sometimes women are hurt by those whom they least expected. This can well be the case if one considers the following:

'Abakho oogqirha eMthatha okanye naphi eMpuma Koloni?'
'Akuzukundikhethela oogqirha Dumile,' watsho endijamele. (Nkohla, 2015: 82).

What becomes evident and valid regarding the statement above is that toxic masculinity and self-entitlement over women continue to exist in South Africa. This is against the background that Mavis – in this text – is under the dictatorship of her potential husband – Dumile. Indeed, this is an element of GBV as it alludes to the fact that some men presume that they have power over their female spouses. This then creates a male-orientated society and advances the stereotype that men possess power more than women.

The concept of gender-based violence can also be redefined from this specific novel. One can observe from the following citation:

'Ndifuna ukuba undenzele uncedo,' wavakalisa.

'Uncedo?'

Ndandimangaliswe gqitha yindlela athetha ngayo. Kambe ndakhumbula ukuba uSamsoni wembali yebhayibhile walukuhlwa ngolu hobo ukuze oyele emhadini wokuphulukana namandla akhe ayimfihlelo. Ngalo isavela ngabula ciko

lasemaXhoseni. USasa wandixelela (indlela awayedlakatheliswa ngayo ngumyeni wakhe owayengumthwebi orhubuluzisa iziyobisi.

Wathi, 'Intywenka yesiqingatha sesigidi seerandi eyizuza kwelo shishini ibhaliswe ngam njengendlalifa yendoda yam yakubhubha.' Uncedo olo wayethetha ngalo Yayikukuba ndidubule ndibulale umyeni low wakhe Ukuze andivuze ngenxenve valoo mai okanye sinlale sobabini emva kokubulala loo nkewu. Kungokuba Wayenemvakalelo yokuba loo ndoda yakhe imkhobra. Ngokungenamlinganiselo kangangokuba wazibhaqa selelixhoba elinikezele ekusebenziseni iziyobisi ngokukodwa ekuzithengiseni.

The concept of GBV is often understood to suggest crime and violence against women. *Ngenxa Yesithembiso* proves yet another important aspect to bear in mind in that women can also form part of GBV. This is supported by the fact that Sasa in this context is the one who is planning the killing of his husband. The citation above further proves the notion and mythology that most African women plan and initiate the murder and ambush of their husbands especially when they will benefit from such. That is why when a husband dies in a typical African society, the first suspect becomes a woman.

However, that does not deviate from the reality that women are the most victimised. For instance, one can agree and come to an understanding that Sasa has been used as a vehicle for drugs and later she became the victim – she died. Nkohla (2015: 92) writes:

... ndifike elucangweni satsho isithongakazi esimandlakazi sogqabhukodubulo. Satsho kwavaleka iindlebe, salukhaka ucango ngephanyazo. Ndothuka ndade ndaya kuthi folokohlo ngomhlana ndibetheka ngenkqentsu phantsi sendiqaphela ukuba sivela kulowo wayenkqonkqoza. Ndathi khwaphululu amadolo esamana ukubethana ndinoloyiko lwempinda ndaya kukroba. Nanko umzimba kankosazana Sasa Ngwevu the natya ulidlakadlaka lesidumbu esiluhlaza.

The citation above is not the only example of GBV type as one can note from the following lines:

'Mabayazi intlungu yethu hleze nezidlwengu zibuye nganeo ngokukhutywa ngumgibe wesazela.' (Nkohla, 2015: 106).

Bearing in mind the citations above, there are reasons for GBV. There are several reasons why perpetrators resort to gender-based violence, and there is no easy way to answer this. GBV may occur in societies where discriminatory social, cultural, or religious laws, norms, beliefs and practices give men power and control over women. Communities where general violence is the norm, or where violent behaviour is seen as a sign of masculinity, will reflect higher incidences of GBV. On an individual level, growing up in a home where violence is the norm, or where there is no male role model, or a negative male role model may influence later behaviour.

Research (please refer to chapter two of this dissertation) has shown that poverty and unemployment are factors that impact rates of violence against women, as are alcohol and drug abuse. Drivers of GBV are the factors that lead to and perpetuate GBV. Ultimately, gendered power inequality rooted in patriarchy is the primary driver of GBV.

GBV is more prevalent in societies where there is a culture of violence, and where male superiority is treated as the norm. A belief in male superiority can manifest in men feeling entitled to sex with women, strict reinforcement of gender roles and hierarchy (and punishment of transgressions), women having low social value and power, and associating toxic masculinity with control of women. These factors interact with a number of drivers, such as social norms (which may be cultural or religious), low levels of women's empowerment, lack of social support, socio-economic inequality, and substance abuse.

In many cultures, men's violence against women is considered acceptable within certain settings or situations - this social acceptability of violence makes it particularly

challenging to address GBV effectively, especially in countries like South Africa where GBV is a pandemic. In South Africa in particular, GBV pervades the political, economic and social structures of society and is driven by strongly patriarchal social norms and complex and intersectional power inequalities, including those of gender, race, class and sexuality.

GBV is a profound human rights violation with major social and developmental impacts for survivors of violence, as well as their families, communities and society more broadly. On an individual level, GBV leads to psychological trauma and can have psychological, behavioural and physical consequences for survivors. In many parts of the country, there is poor access to formal psycho-social or even medical support, which means that many survivors are unable to access the help they need. Families and loved ones of survivors can also experience indirect trauma, and many do not know how to provide effective support. Freedom from violence is a fundamental human right, and gender-based violence undermines a person's sense of self-worth and self-esteem. It affects not only physical health but also mental health and may lead to self-harm, isolation, depression and suicidal attempts.

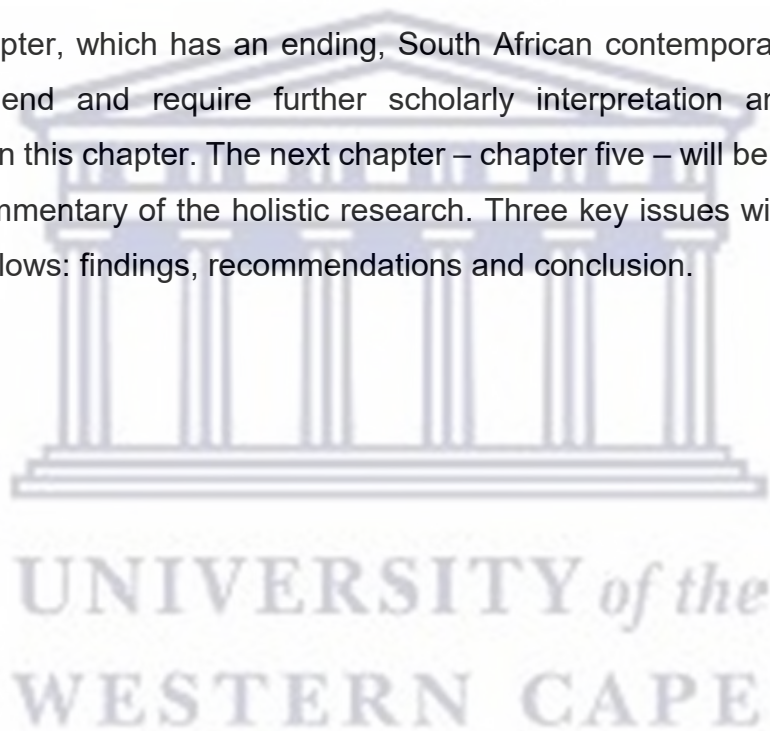
4.5. Conclusion

Now that we can agree that corruption and money laundering, drug abuse as well as gender-based violence truly sabotage the democracy of this country; it is prudent to conclude that there is more that needs to be debated in a scholarly way using isiXhosa literature. The analysis in this chapter has proven that isiXhosa literature is a fertile ground that can ignite and accelerate possible solutions to current problems. What cannot be romanticised is the false notion that isiXhosa literature is only concerned

about the style of narrative, characterisation, and linguistic elements, with little socio-political commentary in the current era.

One can further agree that it is time for isiXhosa literature to be viewed as one that opens relevant and much-needed debates in a bid to find reasonable solutions. This particular chapter, for instance, demonstrated that the selected themes from *Ngenxa Yesithembiso* can be used as a point of departure to find new ways and styles of analysing isiXhosa modern literature.

Unlike this chapter, which has an ending, South African contemporary problems do not seem to end and require further scholarly interpretation and analysis as demonstrated in this chapter. The next chapter – chapter five – will be concerned with the closing commentary of the holistic research. Three key issues will appear in this chapter that follows: findings, recommendations and conclusion.



Chapter 5

Closing Commentary

5.1. Introduction

This chapter is only concerned with three key aspects that require attention in a bid to conclude the study. The first section seeks to present the findings of the holistic research with the intention to remind the reader regarding some of the outstanding matters that were debated in the previous chapters. The second section seeks to provide theoretical and practical recommendations in respect of the problematised phenomena – the three selected themes from *Ngenxa Yesithembiso* – and suggest some of the practically possible solutions that can be implemented in South Africa and elsewhere. The third and last section of this chapter will conclude the full dissertation and set out some of the dominating arguments that were detected in the study. The closing part consists of the references that were used directly and/or indirectly throughout the study.

In a nutshell, this chapter is constructed and assembled so much that it builds a coherent linkage starting from the first chapter right through to the end. You would recall that the initial or first chapter indicated that South Africa is engulfed with several problems including corruption and money laundering, drug abuse and Gender-Based violence (GBV). As a result of this, chapter two positively demonstrated that indeed, there is a problem with respect to the selected themes; and regrettably, isiXhosa literature has not been sensitive enough to underline such a problem. If there are isiXhosa literary studies that delved into the three selected themes, such studies did not explicitly point out how problematic these themes are in democratic South Africa. For example, some writers such as Saule (2017) have infused GBV elements in their works; however, little attention has been accorded to the reality that GBV is a pandemic and can later affect the whole of society. That is why chapter four of this study remained optimistic that one way or the other, all of us are affected by acts of GBV – whether directly or indirectly. Bearing that in mind, it is not enough to underline

such problems of GBV. What is further needed is to begin a scholarly debate such as this one. In the end, the only hope is to find reasonable solutions.

It is also in chapter two where it became evident that a number of isiXhosa scholars have not channeled their energies by attempting to scholarly argue for these themes – the three chosen themes. Chapter three proved that the only accurate approach that can be used to debate and prove the validity of the claims that were presented in chapters one and two is the critical approach as a theoretical framework. However, critical theory in isolation would then not be in a strong position to debate the phenomena. Therefore, the structuralist approach and close reading were introduced in a bid to suggest a symbiotic relationship between the research model and methodology. While such approaches remained relevant, the study unambiguously deployed qualitative research methodology as a technique for the whole study. You would recall that it was in chapter three where qualitative research methodology remained positive that isiXhosa literary texts such as *Ngenxa Yesithembiso* can be boldly categorised herein as qualitative as they require description, argumentative style and an investigative approach. This was against the backdrop that numbers would not underpin this study. Only words would advance and accelerate the debates of this study. It became apparent that the models and methodologies that were selected for this study permitted a systematic debate – a debate that would propel the researcher to generate much more theoretically informed discussions.

Chapter four followed and the principal focus was on the interpretation and analysis of the said selected themes. Indeed, this chapter proved that there is an outstanding task facing literary critics, especially in the arena of the isiXhosa domain. This is in addition to the fact that isiXhosa researchers have often critiqued literary texts from a position of stylistics or narratology and comparative critique, among others. This was well proven in chapter two.

With the introduction concerning this particular chapter – chapter five – the following section will delve into the holistic findings of the study with the hope that coherence

and linkages will be demonstrated. The reader ought to be mindful though that this chapter will not introduce new discourses because its aim is not to initiate new discourses but to present closing commentary.

5.2. Findings

This study has made a number of significant findings that ought to be noted with respect of the principal aims that were raised in chapter one. Such findings point to the fact that society and different communities in South Africa and elsewhere ought to be sensitive to the idea that corruption and money laundering, Gender-Based violence (GBV) and drug abuse is a problem that sabotages the democracy of this nation. Mlonyeni and Naud (2004) have raised the matter that isiXhosa literary narratives are nothing else but a voice of the voiceless. Therefore, scholars such as I, ought to be viewed and accepted as voices of the many victims of corruption and money laundering, GBV and drug abuse. For instance, it is clear that acts of pilfering heavily affect – negatively – the poorest communities and individuals. In chapter four, it was made clear that the funds that were appropriated during the 2020/2021 COVID-19 period (R500 Billion) made it possible for a number of people to be victims of the coronavirus. One would remember that such funds were allocated to address the pandemic – Covid-19 – that would heavily victimise those that are at the receiving end.

What cannot be ignored and disregarded further is the reality that eight women were gang-raped in the Krugersdorp area in South Africa while they were shooting a music video (News24). Again, this proves the reality that was pointed out by *Ngenxa Yesithembiso* that GBV is a pandemic in South Africa. This study argued that women and young girls, including children, are the primary victims of all kinds and acts of GBV. It was in chapters two and four that the conceptualization of GBV was revisited and redefined to suggest that it (GBV) includes all kinds of abuse towards women and children. One would recall that it was stressed that GBV manifests itself in different forms to different people. It is indeed regrettable that men in the month of August 2022 – which is the women’s month – and at the time of continuing with this research, several females and children bore the brunt of GBV. *Ngenxa Yesithembiso* stresses

that the South African government and all affected stakeholders (directly or indirectly) should begin to invest their resources in the fight against GBV. The state politicians alone or in isolation cannot succeed in the fight against social ills. All the communities ought to show presence by playing their part against all social ills. When and where needed, they ought to rebuke and reject every inch of social ills such as the ones that have been presented in this research.

The study has further found it noteworthy that several cases of GBV remain unreported. Although everyone should be worried and concerned about GBV-reported cases, much anguish and anxiety should be on those cases that remain unreported in South Africa and beyond. In actuality, unreported cases are the ones that lead to heavy negative consequences. For instance, the fact that Sasa's GBV from her husband was unreported later led to her death – this is evident in the text of interest hereunder. Therefore, one can agree that unreported cases of GBV are a major problem that fuels alarming statistics in South Africa and beyond.

The authorities in South Africa desperately need to do more to address the crisis of gender-based violence, particularly amid the pandemic. The hard data on the number of victims is still worryingly difficult to come by. A new Human Rights Watch (HRW) report has revealed the dire state of gender-based violence in South Africa and is urging the government to do more to combat the problem. Described as the country's second pandemic by President Cyril Ramaphosa (at the time of writing this study), gender-based violence in South Africa is still increasing at an alarming rate, making it one of the world's most unsafe places for women. According to statistics that have been presented in chapters two and three of this research, a woman is murdered every three hours in South Africa.

Experts and hinging on the framed existing literature that has been undertaken in previous chapters argue that much of such violence in South Africa is culturally rooted, with patriarchal attitudes entrenched by high levels of poverty and unemployment that leave women particularly vulnerable.

Earlier this year - 2022, "DW's The 77 Percent" hosted a street debate in Johannesburg in Gauteng, South Africa, on the issue of GBV. During the debate,

survivors of domestic abuse and rape, frontline workers and perpetrators spoke out on how South African society needed to change. As the world marks the International Day for the Elimination of Violence Against Women (IDEVAW), the report also served as a wake-up call to South African authorities, and highlighted the urgency to address GBV issues, especially as the country continues to grapple with the impacts of the pandemic.

What can also be pointed out is that the government of South Africa has been addressing gender-based violence during the crisis over the past year but a large-scale and fully resourced effort will be needed to ensure the eradication of this social ill and its fallout over the next years. South Africa's rates of gender-based violence are worsening further.

The study continued to find that drug abuse is a problem that affects largely the South African youth, especially young girls and boys. For instance, it is evident from the text that drug dealers target school children in a bid to advance their sale of illegal drug substances. Therefore, the assumption that illegal drug substances only affect certain individuals is flawed. It is flawed in the sense that school children who are drug addicts materialise or mature as criminals in the very same communities that we attempt to expurgate. Therefore, everyone becomes affected by the usage of drugs in society. For example, it is common that these children begin to be problematic in their homes and later become a general problem for society. As in the case of *Ngenxa Yesithembiso* it is evident that the school children that are targeted for drug usage will become adults that are heavily engaged and embroiled in illegal substances.

Numerous health problems can occur due to substance misuse. These problems affect nearly every organ in the body and can include but are not limited to a weakened immune system, heart disease and problems, abdominal pain, strain on the liver, lung disease, mental conditions, and impaired memory, attention, and decision making. This is enough to demonstrate that if isiXhosa literary texts are not employed to advance these discourses, the mortality rate in South Africa will be tested and challenged.

Substance abuse also results in behavioural changes. A drug user may experience paranoia, aggressiveness, hallucinations, impaired judgment, impulsiveness, loss of self-control, self-imposed isolation, or emotional withdrawal (Price et al., 2022). Heavy substance abuse can ultimately lead to addiction (that is, needing the substance in order to function normally and/or survive).

The physical and cognitive effects of addiction can cause the individual to struggle in their environment. Drug addiction can lead to decreased performance or increased absence at school and work, changes in friends and social circles, and troubles at home, all of which will be explored further as the social effects of drug abuse in a community. *Ngenxa Yesithembiso* has shown that all effects of drug usage lead to a complete disturbance in the social, psychological, educational and general well-being of an individual. Unfortunately, one way or the other, families all throughout society know the impact of addiction. If a person's spouse or parent is abusing drugs, the results can be life-altering. It can result in financial hardships (due to job loss or money being diverted to fuel the habit). This has occurred in several law officials in the text that is being studied by this dissertation – they have been arrested and lost their employment. It may also cause reckless behavior that puts the family at risk. Addiction affects the entire family unit when one member is suffering.

Many cases of domestic violence within relationships are related to substance abuse. Addiction can happen on both sides of the conflict, not only by the abuser but also by the victim who uses drugs to cope. Drug use in the family is not limited to spouses or parents. Adolescents, especially during times of transition, may find themselves struggling with substance use. Children may experience maltreatment (including physical, and sexual abuse and neglect), which may require the involvement of child welfare.

Watching their parents suffer from substance use disorders may result in long-term mental and emotional disorders and delayed development. Children whose parents abuse drugs are more likely to end up using drugs or alcohol, as well.

Therefore, the matter relating to corruption and money laundering, GBV and drug use is an overdue task facing the scholars of isiXhosa. One study alone cannot be in a position to scholarly debate these themes. This then means that there is a need to continue to entertain and open a further floor for studies of this nature.

5.3. Recommendations

It is important and significant that this study does not only highlight problems concerning the three selected themes; rather, it (the study) provides some of the possible recommendations that can be carefully considered by the government, involved stakeholders and the general public. The recommendations are as follows:

- i. There is an urgent need for scholars of isiXhosa literature to carefully investigate themes that relate to corruption and money laundering, GBV and drug abuse. This study has set out a perfect example by focusing on *Ngenxa Yesithembiso*. However, this is still not enough.
- ii. The South African government ought to be invited on board for the sole reason that it is the government's responsibility to initiate and institute measures that will prevent and stop the problematised themes from manifesting themselves in the next history. Here, the government should participate in discourses such as this one in a bid to find acceptable solutions to the conundrums. This dissertation itself can be submitted and presented to government officials wherein it can be scrutinised. Specifically, this study would then act as an eye opener regarding corruption and money laundering, GBV and drug abuse.
- iii. There is a need to begin new social campaigns and continue the existing ones which aim at addressing the problematised themes. For instance, GBV and drug abuse campaigns should be accelerated by the government and the private sector.
- iv. Regarding corruption and money laundering, there is a genuine need for the government to send a strong message to the criminals. For instance, there were recommendations that emerged from the State Capture Commission (SCC); such recommendations ought to be effectively implemented in a bid to send a strong message and set an example to those who might consider participating

in acts of corruption – here, they ought to be sent to prison or jailed for longer periods.

- v. As it became clear from the text – *Ngenxa Yesithembiso* – that some illegal drugs enter the country through different entry points or ports; it remains prudent, therefore, to introduce and deploy stringent measures such as more security personnel in these ports of entry. The first step would be to first identify and categorise these entry points. This would then ensure that no illegal products enter (or even exit) the country – South Africa.
- vi. The South African communities should adopt and normalise the idea of reporting noticed and observed acts of GBV. *The idea of requesting GBV victims to negotiate with the perpetrators ought to be a thing of the past.*

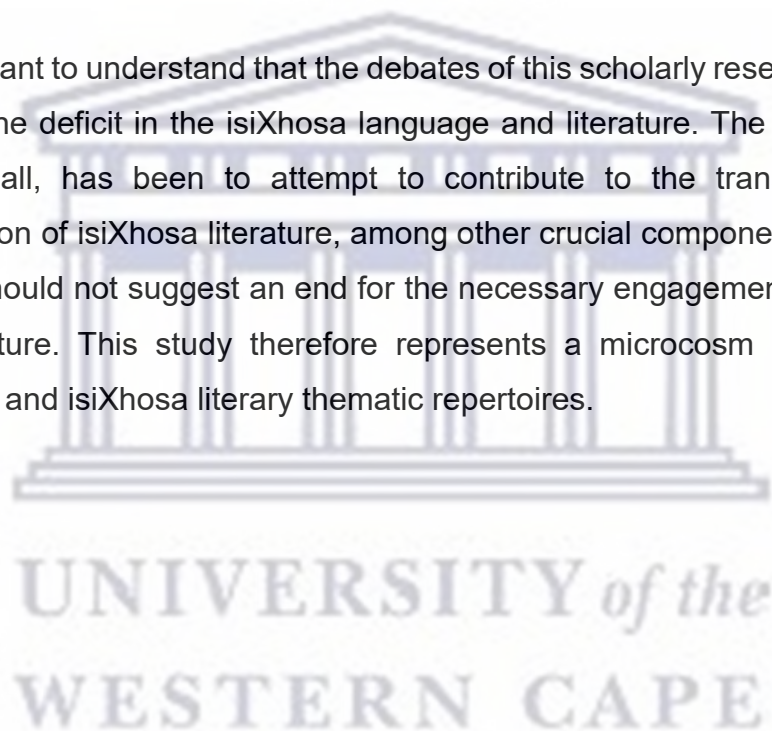
Therefore, solving the problems that have been raised in this study requires a multi-collaboration that requires one to first state the problem as clearly as possible. For example, one ought to explicitly underline that there is a problem in South Africa, and later begin to address that problem. This has been done in chapter one of this entry. The second approach to addressing problems in South Africa using isiXhosa literature requires one to be specific about the behavior, situation, timing, and circumstances that make it a problem. For example: “I need to pay the phone and gas bills, and I don’t have enough money to cover both this month.” This is an example of acknowledging and being sensitive to the existing problems. The second approach is to generate possible solutions.

5.4. Conclusion

Unlike this study, which has an ending, problems that relate to the critical evaluation of isiXhosa literature persist. Such problems underline that isiXhosa literature, in the current century, ought to be solicited and recruited as an instrument that can form the process of solving current problems.

In studying *Ngenxa Yesithembiso*, and particularly, the three selected themes respectively, attempts have been made by the researcher not to include other literary works by the same author or any other literary works for that matter where the identified themes have been depicted. This is because of the fact that these themes are a clear pandemic and continue to test the democratic constitution in South Africa. Therefore, undertaking a scholarly discourse of this nature should trigger and ignite several people who will then carry out other research projects. If anything, this study should be the beginning of many research projects that will tackle corruption and money laundering, GBV and drug abuse.

It is also important to understand that the debates of this scholarly research have been motivated by the deficit in the isiXhosa language and literature. The initiation of this study, above all, has been to attempt to contribute to the transformation and intellectualization of isiXhosa literature, among other crucial components. The ending of this study should not suggest an end for the necessary engagements pertaining to isiXhosa literature. This study therefore represents a microcosm between South African society and isiXhosa literary thematic repertoires.



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