

**THE PORTRAYAL OF POLYGAMY IN MATLOSA'S NOVEL *MOPHEME*: A  
PSYCHOLOGICAL APPROACH**

**BY  
MANDISA ANNIE BELLE**

**Submitted in part fulfillment  
of the requirements for the degree of**

**MASTER ATRIUM**

**in the**

**DEPARTMENT OF AFRICAN LANGUAGES**

**at**

**NORTH WEST UNIVERSITY  
VAAL TRIANGLE CAMPUS**

**SUPERVISOR: DR J. SEEMA**

**DATE SUBMITTED: OCTOBER 2012**

## TABLE OF CONTENT

Declarations	i
Dedication	ii
Acknowledgement	iii
Summary	iv

## CHAPTER ONE

1.1 Introduction	1
1.2 Concepts	2
1.2.1 Psychoanalysis	2
1.2.2 Polygamy	2
1.2.3 Culture	3
1.2.4 Patriarchy	3
1.2.5 Heir	3
1.3 Problem Statement	4
1.4 Sub-questions	4
1.5 Aims of Study	4
1.6 Methodology	5
1.7 Literary Theory	5
1.8 Literature Review	5
1.9 Ethics	6
1.10 Possible contribution of the study	6
1.11 Possible challenges of the study	6
1.12 Chapter division	7
1.13 Conclusion	7

## CHAPTER TWO

### Developing an analytical framework

2.1 Introduction	8
------------------	---

2.2 Psychoanalysis	8
2.3 Carl Jung	11
2.4 Lacan's developmental stages	14
2.5 Conclusion	17

## **CHAPTER THREE**

### **Lesokolla's behavioural patterns**

3.1. Introduction	18
3.2 Lesokolla's conduct prior to polygamous marriage	18
3.3. Lesokolla marries the second wife	20
3.4. The effects of a polygamous marriage on Lesokolla	21
3.5. Polygamous marriage caused Lesokolla's death	23
3.6. Conclusion	25

## **CHAPTER FOUR**

### **Problems experienced by the society of phefomoloha**

4.1. Introduction	26
4.2. Lesokolla's polygamy	26
4.3. Lesokolla's polygamy affects society	28
4.4. The influence of Lesokolla's polygamy on the parties involved	31
4.5. Conclusion	33

## **CHAPTER FIVE**

### **The impact that Lesokolla's polygamy had**

5.1. Introduction	34
5.2. The impact Lesokolla's polygamy had on Tshitso	34
5.2.1. Tshitso's pain	36
5.2.2. Tshitso's goal	37
5.2.3. Tshitso as an adult	38

5.3. Lesokolla's polygamy affects Botle as a wife	39
5.3.1. Botle's faith	40
5.3.2. Botle's pain and suffering	41
5.4. Conclusion	43

## **CHAPTER SIX**

6.1 Introduction	44
6.2 Review	44
6.3 Recommendation	45
<b>REFERENCES</b>	<b>46</b>

## **DECLARATION**

I declare that this dissertation entitled:

*The Portrayal of Polygamy in Matlosa's novel "Mopheme"*

is my own work in terms of execution and conception. I also have used and quoted sources that have been indicated and acknowledged in the References. This dissertation was not previously submitted by me for any degree in any other university.

Signature: \_\_\_\_\_

## **DEDICATION**

This work is affectionately dedicated to God Almighty, my parents Sheila Puleng and Samson Vuyo Belle, my brother Mava, my sister Mpho and my lovely children Reitumetse, Sandile, Nandipha and Ayanda.

## **ACKNOWLEDGEMENTS**

I would like to express my sincere gratitude and appreciation to the following people who helped to make this research possible.

Dr Seema, my supervisor, for the invaluable guidance and encouragement he has given me throughout this research study.

Professor Groenwald in the Department of Humanities, Johannesburg University for guidance and insighte.

Professor Mtumane in the Department of Humanities, Johannesburg University for his encouragement and guidance.

Professor Selepe in the Department of Humanities, North-West University for his encouragement and support.

My parents, Sheila Puleng and SamsonVuyo Belle; my brother Mava, Monwabisi, my sister Mpho, my loving children Reitumetse,Sandile, Nandipha and Ayanda, your love and encouragement made this work possible.

My friends and soul-mates Tumelo, Dimakatso and Nthabiseng for their support and fruitful discussions on the subject.

Finally I wish to thank Sheila, Falatsi, Betty,Nthabiseng and Maditaba for their typing assistance. May the Good Lord bless all of you abundantly.

## **SUMMARY**

This study consists of six chapters. Chapter One is the introductory chapter. It identifies the problem, highlights its aims and objectives. It defines concepts and concludes with a literature review and the scope of the study.

Chapter Two gives an overview of the theoretical framework paying special attention to psychoanalytic theory which forms the cornerstone of the study. It provides a literary explanation with regard to the nature of polygamy as well as the challenges inherent in polygamous marriages.

Chapter Three serves as a prelude to critique how Lesokolla's behavioural patterns affected him as a polygamist.

Chapter Four focuses on the problems experienced by the society of King Phefomoloha as a result of Lesokolla's polygamy.

Chapter Five pursues the critique further, this time discussing the impact that Lesokolla's polygamy had on the child Tshitso and her mother Botle.

Chapter Six is the final chapter of the study. It embodies a general conclusion that is informed by the findings of the study undertaken. It concludes with the suggestions and recommendations for future research in the field of the Basotho and polygamy in their culture, as represented in selected literature artefacts.





## CHAPTER ONE

### 1.1 INTRODUCTION

The Bible defines the family as an institution of God situated at the foundation of all human society. It is monogamous in nature, where similar personality traits, habits and virtues are shared. It has been expressed that families are the primary agents for perpetuating social class, values, and concomitant cultural histories. There has been a drastic breakdown in the family structure which weakens the existence of a typical Basotho family. The profile of a typical family is a mother, father and children living together under one roof. Due to the phenomenon of polygamous marriages, we cannot continue to rely on the myth of the typical Basotho family.

In this study, we discuss the subject of polygamy. The strong motivation to action in Matlosa's novel *Mopheme* arises from traditional Basotho values. The traditional Mosotho man, Lesokolla, a wealthy man, is unhappy because though he had a beautiful wife Botle, she had not borne him a son. He is faced with the prospect of dying without seeing his heir. Lesokolla's answer to this dilemma is to marry another woman with the hope that, that woman would bear him a son. He marries a second wife, Baratang, despite his first wife's warning that Baratang is an unscrupulous wife who is only after his wealth. Botle tries to warn her husband by saying to him:

...Ke bona eka o nka ledinyane la marabe le hatsetseng, leo etlare mohla le futhumetseng, le bolaye le wena (Matlosa)

*...I have the feeling that you are taking a frozen young of a puff-adder which will turn against you the day it finds warmth.*

Baratang pretends to be a humble and a warm-hearted woman until she is married to Lesokolla. She gives birth to two children after which she turns to insult Botle, who has no children. After some time, Botle actually gives birth to a son, Tshitso. Later Botle dies mysteriously. Baratang plots to murder her husband, Lesokolla and Tshitso so that she can retain the livestock for her own children. Baratang and her secret lover, Mokopu, who is also Lesokolla's best friend, planned to murder Lesokolla and Tshitso. Tshitso escaped death and fled to Mothusi's place. The image of Lesokolla's polygamy, as well as the title of the novel, affords the researcher the opportunity to examine the contention that the liberation of women from polygamy results in the freedom for all people, as it would require the end of sexism and class oppression.

## **1.2 DEFINITION OF CONCEPTS:**

### **1.2.1 Psychoanalysis**

Coller Encyclopedia (1973 : 450) “Psychoanalysis is the investigation of psychological motivation of human behaviour through the study of mental content by a special technique”. It is both a method of treating some mental illness and a system of psychology.

Alkinson (1983 : 497) maintains that the goal of psychoanalysis is to make the individual aware of unconscious conflicts.

Freud coined the term psychoanalysis in 1996 after a long struggle with his ideas on the causes of neurosis and other mental disorders.

#### **Psychoanalysis consists of three levels:**

1. A mode of therapy aimed at relieving distress and based on theories of the unconscious and its interpretation.
2. An overall theory of how the human personality develops and functions.
3. A set of theories about how man and society function and a theory of the human mind. Psychoanalysis is a method about abnormality but a description of how human mind in general works.

### **1.2.2 Polygamy**

The Great Illustrated Dictionary (1984 : 412) defines polygamy as the state or practice of having more than one spouse at any time especially more than one wife or in the case of animals more than one female mate.

Barker's Dictionary (2001: 319) defines it as the custom or practice of having “one wife at the same time or in male animals of mating with more than one female during the same breeding season. In social anthropology polygamy is the practice of a person having two or more spouses”.

Polygamy can be practiced as:

- (i) **Polygamy** – one man having more than one wife.
- (ii) **Polyandry** – one woman having more than one husband
- (iii) **Group marriage** – a marriage which include multiple husbands and wives (Wikipedia 2010).

According to the Great Illustrated Dictionary (1984) monogamy is the custom or condition of being married to or having a sexual relationship with only one person at the time.

For the purpose of this research, polygamy will mean the Basotho traditional custom where a male person marries more than one woman (with the hope that she will bear him a son who will be the heir).

### **1.2.3 Culture**

Culture is the totality of the way of life of a group of people which has been developed, shaped and practiced over the years. The development of these cultural norms and practices are shaped by the environment and the needs of people (Kwame, 2006:4). Jean (2002:5) defines culture as “a set of basic solutions-shared solution to universal problems of external adaptation and internal integration, which have evolved over time and are handed down from one generation to the next.” For the purpose of this study culture will be described as a total structure of knowledge, beliefs, commitments, art, moral codes, customs , tradition and all the achievements that influence and determine the way of life of a group of people. Therefore culture is something possessed by society and which can be transmitted, acquired, shared, preserved and continually recreated.

### **1.2.4 Patriarchy**

According to Sanderson (2001:198), “patriarchy refers to the structure of modern culture and political systems which is ruled by men. Such systems are detrimental to the rights of women”. The American Heritage College Dictionary (2000:1002) defines patriarchy as “a social system in which the father heads the family and descent is traced through the father’s side of the family.”

### **1.2.5 Heir**

According to the American Heritage College Dictionary (2000:629), an heir is the one who receives or is expected to receive a heritage from a predecessor. Someones’ heir is the person who will inherit their money, property, or title when they die (Essential English Dictionary, 1989:366 ). An heir is a person who inherits, or is entitled by law or by the terms of a will, to inherit the estate of another. In this study an heir will be Lesokolla’s eldest son.

### **1.3. PROBLEM STATEMENT**

Lesokolla's polygamy in Matlosa's novel *Mopheme* (1983), prompted the undertaking of this study. The novel clearly articulates the problems women and children of this matrimonial system endure, including the stress that is faced by men in this respect. The study should reveal that a polygamist is one who is not content within the marriage, desires to marry other wives. Women in this type of relationship are mostly propelled by a sense of belonging, of importance and the potential benefit one stands to gain by being with the spouse. Children suffer adversity from parental care from their father and mothers, including the step-parent. Women compete among themselves, are jealous and are mostly not satisfied with the previous and one –on-one relation with their fellow wives in the marriage, finding themselves having to complain about unequal household resources and the love and care of the children. Children of polygamous marriages mostly turn to and suffer "high levels of envy, conflict, emotional stress, tension, insecurity, anxiety and jealousy" (Wikipedia, 2010). Society and those who are engaged in this practice suffer most, because they end up having to take sides when conflict erupts . Polygamy is primarily a structurally unegalitarian practice in both theory and practice. It is a much-contested practice and open to widespread misunderstandings.

When the final curtain has come down upon the tragedy of Lesokolla's polygamy, the question that needs to be answered is the following: What do we learn about the effects of polygamy on individuals and the society in Matlosa's novel *Mopheme*?

### **1.4. SUB-QUESTIONS**

- How does Lesokolla's behavioural patterns affect him as a polygamist ?
- What impact did Lesokolla's polygamy have on Tshitso and his mother Botle?
- What problems did the society of King Phefomoloha experience as a result of Lesokolla's polygamy?

### **1.5. AIMS OF STUDY**

The above-mentioned sub-questions translate into the following research aims:

- The behavioural patterns of the polygamist as represented in the novel could be studied as a way to understand the potential effect of polygamy on people. In studying the polygamous character in this novel by describing his lifestyle before and after polygamy and by focusing attention on the reasons that led him to polygamy and its outcome, one can deepen one's understanding of the phenomenon in real life.

- The negative psychological impact polygamy has on the characters of Tshitso and his mother Botle could be studied to understand the potential impact of polygamy on participating individuals.
- At a macro-level, the problems caused by polygamy within the society could be studied as represented in the novel.

Overall, the study of the impact of polygamy on participating individuals and society could assist people to understand the phenomenon at a broader level.

## **1.6. METHODOLOGY**

The proposed research questions will include a textual analysis of the novel *Mopheme* by Matlosa (1983). The theory of psychoanalysis will be used as a descriptive model for analysis in this study because the research questions are focused on an exploration of the unconscious mind. The study will also look at the interpretation of symbols in Matlosa's novel *Mopheme*.

## **1.7. LITERARY THEORY**

The theory of psychoanalysis will be used as descriptive model for this study. Freud's psychoanalysis criticism was first introduced to literacy studies in the 1920s and the 1930s and the method is still used to date. Even though the method has been changed, revived and supplemented by critics, it is still very popular. This method provides a stimulating approach to literacy analysis that decrees that we as human beings are complex yet understandable creatures, who at times fail to note the influence of the unconscious on our everyday action and motivation.

## **1.8. LITERATURE REVIEW**

Once the researcher has selected a topic , it is of paramount importance to make a survey of what is already known in the area of interest. A literature review is an important part of the research process. If one ignores the relevant literature, it could lead to the ineffective development of the argument in the study and will not serve the purpose of deepening insight into the problem of interest in the study, namely to improve our understanding of the different perspectives about the Basotho and polygamy as part of their culture. It is therefore important that we should make an intensive and thorough investigation into the relevant literature to determine what is known about the topic of the study and where the gaps are that should be filled.

It was discovered during the preliminary phase of data collection that not much has been done in analysing polygamy in the novel *Mopheme* by S. Matlosa, and this paves the way for this study. Few scholars have included some aspects of polygamy in their studies, analysed polygamy among the Zulu people are especially of note. Among them

are Mthembu (2000) and Strydom (1995). Mthembu (analysed the depth of polygamy especially among the Zulu people. Strydom (1995) discusses polygamy as a problem for missionaries in Africa. These scholars have however, concentrated on the way of life more as part of sociological studies. They have not attempted to conduct an in-depth study of polygamy as presented in the novels of these novelists, especially to delve more deeply into the customs which have not been treated adequately by other scholars. Much of the literature reviewed from academic studies reveals the sentiments that polygamy is a subject of heated debate and interest in many communities. Proponents of polygamy offer similar unconvincing arguments because their arguments are based on the general statement regarding the basic principles and attitudes towards polygamy and the negative psychological impact the polygamous practice has on mothers and their children.

Kunene (1989) revealed the results of Senzangakhona's polygamy. Senzangakhona, a cowardly man, decided to send Nandi back to Ncube's village and disowned his son Chaka for fear that his evil secret may be revealed by his jealous wives. Even though Chaka at a later stage became a famous king, he became transformed into a monster, a merciless person, who killed both those who were guilty and the innocent.

The above-stated sources highlight one of the potential effects of polygamy, namely that in polygamous marriages children and their mothers tend to suffer. The literature review leaves me with some unknown issues that could be relevant and important for this study. Those unknown issues are the fact that polygamy might cause the death of the polygamist. It can also have a negative impact on innocent people in the community.

## **1.9 ETHICS**

The ethics approval will be sought from the North-West University Ethics Committee. This is an interpretative study of texts in the public domain and no human subjects will participate in the study. Ethics matters are therefore not complex.

## **1.10 POSSIBLE CONTRIBUTION OF THE STUDY**

The study will contribute a great deal by exposing the challenges attached to polygamous marriages as presented in literature. The study will make people aware that polygamy is problematic on the grounds that it threatens the equality between polygamous partners and at the end it can lead to the death of partners in polygamous marriages.

## **1.11 POSSIBLE CHALLENGES OF THE STUDY**

There is a paucity of research related to the study. Most African literature resources focus on a description of polygamy as part of African culture. The analysis of the text within an

appropriate theoretical framework would therefore be the primary contribution of the study and this could be a challenge.

## **1.12 CHAPTER DIVISION**

This study consists six chapters. Chapter One is the introductory chapter. It identifies the problem, highlights its aims and objectives. It defines concepts and concludes with a literature review and the scope of the study.

Chapter Two gives an overview of the theoretical framework paying special attention to psychoanalytic theory which forms the cornerstone of the study. It provides a literary explanation with regard to the nature of polygamy as well as the challenges inherent in polygamous marriages.

Chapter Three serves as a prelude to critique how Lesokolla's behavioural patterns affected him as a polygamist.

Chapter Four focuses on the problems experienced by the society of King Phefomoloha as a result of Lesokolla's polygamy.

Chapter Five pursues the critique further, this time discussing the impact that Lesokolla's polygamy had on the child Tshitso and her mother Botle.

Chapter Six is the final chapter of the study. It embodies a general conclusion that is informed by the findings of the study undertaken. It concludes with the suggestions and recommendations for future research in the field of the Basotho and polygamy in their culture, as represented in selected literature artefacts.

## **1.13 CONCLUSION**

This chapter introduced the topic of the image of polygamy in Matlosa's Novel *Mopheme*. It gives a clearly outlined framework of the whole research study. It gives a broad outline as to what the centre of the research study is. An endeavour will be made to look at Lesokolla's polygamous marriage more closely in the chapter that will follow. Definitions of terms that are to be used in the study are introduced in order to have a more in-depth understanding of the study. The problem statement has been stated, thus focussing on the aims of study. What motivated the study and the methodology used to collect data is dealt with, showing a suitable theory of psychoanalysis. It included a literature reviewed of the scholars who have dealt with polygamy.

## **CHAPTER TWO**

### **DEVELOPING AN ANALYTICAL FRAMEWORK**

#### **2.1 INTRODUCTION**

It has become a rule in academic fields to apply a particular theory when analysing a literary work of art. The task of this chapter is to develop a theoretical psychoanalytic framework that will inform the analysis of the subsequent chapters. It is crucial to point out that psychoanalytical theory is a very broad theory. For the purpose of this study, attention will be paid only to those psychoanalytical aspects that are relevant for this study.

The origin of polygamy is traced back to the old testament and before the birth of Jesus Christ. Polygamy is a multi-spousal marriage and or relationship practiced worldwide in more than 850 societies by a wide range of non-western and western ethic and religious groups, such as Christians, Muslims to mention two examples. The Church of Jesus Christ of the Latter Day Saints traces its origin to Mormon founder Joseph Smith, in the 1830s, who practised polygamy and taught that polygamy was a divine act and or commandment. The study of polygamy in Africa also falls within the scope of Christianity as our great fathers were also practicing multi-spousal relationships.

#### **2.2 PSYCHOANALYSIS**

Psychoanalysis began as a case observation which was jointly carried out by Joseph Breuer and Sigmund Freud, both Viennese physicians, and reported by them in 1893. They discovered that a forgotten, repressed, emotionally disturbing experience could cause mental illness and the emotional reliving of that experience could bring about an improvement in the parent's condition. From this starting point, Freud developed a systematic method of analysis and treatment of mental illness which he called psychoanalysis

Freud coined the term psychoanalysis in 1896 to describe the new type of therapy that is used to express what has been repressed by the unconscious mind and to remember what has been registered to the unconscious mind (Grade, 1986: 88).

This therapy, as demonstrated by Freud, indicates that every unconscious or mental illness that might not be apparent at first is founded on previous experience. In order to understand the behaviour of a person it is necessary to search his earlier experiences (relating the present with the past), particularly the emotionally upsetting ones or those which are "forgotten" by the individual, "perhaps Freud's most enduring insight was his recognition of how unconscious forces can influence behavior" (Weiten: 1989:56).

The method of free association was discovered by Freud to aid recall. The usual procedure is to have the patient lie on a couch, as relaxed as possible, and to have him say whatever comes into his mind, regardless of whether or not he considers it relevant. The supposition here is that in this relaxed state of mind, uncensored ideas will be brought forth which can be related to earlier disturbing experiences.

Another technique employed by psychoanalysts to uncover repressed unique material is the interpretation of dreams. Freud postulates three strata of mental life; the conscious, preconscious and the unconscious mind. The conscious is that part of the mental life of which the individual is aware at any given time. Preconscious is that part of which the individual is ordinarily not conscious but which can be brought to consciousness on occasions without the need of overcoming repression.

The unconscious is the most important of the strata. According to Freud, it is that area of the mental organization which was either never conscious or, having been conscious, was repressed. Freud posited that so called slips of the tongue are based upon the influence of unconscious motives.

Freud also introduces the layers of the mind besides those we have already mentioned. He introduces the following psychic structures; id, ego and superego. For Freud (1965:35) the id is the "mental agency that contains everything inherited, especially the instincts. Freud sees the id as the innermost core of personality and it is closely linked to biological processes". It seeks immediate tension reduction regardless of the consequences. He believed the impulses of the id to be chiefly sexual and aggressive instincts. The ego "is an outgrowth of the id and it is indirectly in contact with the external world. Its function is ruled by the reality principle" (Weiten, 1989:37). Freud believed that the superego (both conscious and unconscious) internalizes the influence of the parents. It represents the morals and standards of society that have become part of the development of personality. The superego raises the individual's conscious good and bad from what he is told by the parents or from values and norms of that society expects of him.

There is another layer of the mind which is of great importance for a better understanding of other cultures and that is a cultural layer. Buhvaun (1986:20) says about this layer:

...it is shaped and determined by the norms and value system of the culture one grows up in.

Freud's referred to what he called the mechanism of isolation where any emotion that might lead to antisocial or immoral impulses presents a threat to the person in that it makes him want to do things he knows he should not do. The individual may adapt to this threat in various ways, both experiencing strong feelings and learning to treat emotional situations in a coldly intellectual manner (Encyclopedia vol 16 : 228).

Other techniques employed by Freudian psychoanalysts to uncover repressed material is the interpretation of dreams. In dreams there is what is called a dream content which comprises images and ideas expressed in the two fundamental types: the manifest content, or latent content as it occurs to the dreamer (dream stories that we remember), and the latent or hidden content which must be interpreted by the techniques of dream interpretations.

Grabe ( 1984 : 94) says, "Freud sets great stores by dreams as a means of studying the unconscious." In the condition of sleep the forces of repression for Freud are relaxed, with the result that unconscious desires are repressed in altered and often distorted dream images.

Condensation and displacement are very important activities in the dream process. Condensation shows a small difference between the manifest and latent dreams, in that the manifest dream employs a smaller content than the latent dream. Displacement states that elements in the latent dream thoughts are replaced via a chain of associations with elements in the manifest dream.

Sigmund Freud develops different stages of life through which an individual passes during his growth process. The first one is the oral stage which occurs during the first year of life, when the baby is completely dependent on others for the satisfaction of all needs. The second one is the anal stage, according to Freud, during toilet training. The anal stage may influence later personal qualities and conflicts. The third stage is the phallic stage which is the period in which the child observes the difference between male and female and experiences the stage called the Oedipus complex which we explained in chapter One.

At this stage, for Freud, only the male organ is recognized. In his view the female has to be content with the clitoris, the (equivalent of the penis, rather than with the vagina). The Oedipus complex is the child's unconscious desire for sexual satisfaction with the parent of the opposite sex. For Freud the Oedipus complex is the centre of desire, repression and sexual identity. Originally he uses the term Oedipus complex to refer to the boy's desire for the mother. Electra complex refers to the corresponding desire of the girl for the father. More recently Oedipus complex is used as a reference for both sexes.

The boy, for instance, unconsciously wishes to take the father's place with the mother, that he admires the father and wants to be like him. The child also comforts himself with repressed consolations that though he can no longer compete with his father in getting his mother, his father symbolizes the societal role he will follow in the future.

If the boy is unable to successfully overcome the Oedipus complex, he may be sexually incapacitated for such a role. He may privilege the image of his mother above all other women, which for Freud may lead to homosexuality, and the recognition that women are 'castrated' may have traumatized him so deeply that he is unable to enjoy a satisfying sexual relationship with them. Moreover the Oedipus complex is for Freud the beginning of morality, conscience, law and all forms of social and religious authority (Eagleton, 1990:164).

Freud argued that just as the individual passes through narcissism to a stage of object finding to maturity, society can therefore, in a similar way, pass through animistic religions, so does repression, which implies, as Freud later developed in *Civilization and its Discontents* (1930) that civilization entails a progressively greater burden of repression on the individual. Freud assumed that “uncivilized” people in contrast are totally uninhibited.

Freud believed that all changes are caused by frustration or tension. Freud’s work was taken over by his scholars who agree and disagree with some of his views. One of those scholars is Carl Jung.

### **2.3. CARL JUNG**

Carl Jung is one of the post-Freudians who put more strength and emphasis in the growth and development of the psychoanalytic theory. The relationship between Jung and Freud was ruptured irreparably when Jung could no longer accept the immense importance that Freud placed on sexuality. Jung (1921: 36) “called his approach analytical psychology to differentiate it from Freud’s psychoanalytic theory”.

Although many theorists came to characterize themselves as Jungians, Jung himself often remarked, “I am not a Jungian and I do not want anybody to be a Jungian I want people above all to be themselves.” Jung viewed the unconscious not just as the source of instinct for him, it was a vital rich part of everyone’s life, more significant than the conscious world full of symbols communicated through dreams, (Mischel, 1981: 48).

Jung’s method taught individuals to become more receptive to their own dreams, and to let their unconscious serve as a guide for how to live. Jung also introduced his well-known theory types. He distinguished between extroverted and introverted behaviour according to the individual’s attitude towards personality trait. Jung suggested that with extroversion and introversion, the one is dominant in conscious life while the other influences the unconscious side of the personality. Jung (1921: 46) says:

“...We need to understand humans not only in terms of their past but also in the light of their purposes and goal stiving.”

According to Weiten (1989:44), introverts tend to be pre-occupied with the internal world of their own thought, feelings and experiences. Like Jung himself, they generally are contemplative and aloof. In contrast, extroverts tend to be interested in the external world of people and things. Jung teaches that the individual psyche can attain its full development and completion. The process stems from the totality of the psyche by a system of complementary relationships which promotes the maturation of the personality.

Rather than free association, Jung used what he called “amplification,” that is a directed association bringing in motifs and symbols from other sources to understand the dream

content. Both Freud and Jung identified the first level as consciousness and asserted that is the only level of the mind of which an individual is directly aware.

Like Freud, Jung (1921) emphasized the unconscious determinants of personality. However, he proposed that the unconscious consists of two layers. The first layer, called the personal unconscious, is essentially the same as Freud's version of the unconscious. The personal unconscious houses material that is not within one's conscious awareness because it has been repressed or forgotten. Jung theorized the existence of a deeper layer which he called the collective unconscious, which is a storehouse of latent memory trace inherited from our ancestral past.

Jung (1978: ix) says in the introduction:

To Jungians the dream is not a kind of standardized cryptogram that can be decoded by a glossary of symbol meanings. It is an integral, important and personal expression of the individual unconscious.

Like Freud, Jung depended extensively on dream analysis in his treatment of patients. Jung introduces the reader to the unconscious, to the archetypes and symbols that form its language and to the dreams by which it communicates.

Jung (1978:5) maintains that:

The unconscious aspect of any event is revealed to us in dreams, where it appears not as a rational thought but as a symbolic image. As a matter of history, it was the study of dreams that first enabled psychologists to investigate the unconscious aspects of conscious psychic events.

Jung has the following observations to make about Freud's work. For Freud if a dreamer is encouraged to go on talking about his dream images and the thoughts that these prompt in his mind, he will give himself away and reveal the unconscious background of his ailments, in both what he says and what he deliberately omits saying. Jung (1978: 57)

It is easy to understand why dreamers tend to ignore and even deny the message of their dreams. Consciousness naturally resists anything unconscious and unknown.

Jung (1978:45) says:

If we to see things in their right perspective, we need to understand the past of man as well as his present, that is why an understanding of myths and symbols is of essential importance.

Jung described the self as the totality of the whole psyche, in order to distinguish it from the ego, which constitutes only a small part of the total psyche. Von-Franz, one of Jung's students describes the self as an inner guiding factor that is different from the conscious personality and that can be grasped only through the investigation of one's own dreams. The realization of the uniqueness in the individual man is the goal of the process of individuation. Referring to the dynamism of this concept of individuation, Jung (1978:164) asserts that: "The process of individuation is real only if the individual is aware of it and consciously makes a living connection with it."

Through dreams one becomes acquainted with aspects of one's own personality that for various reasons one has preferred not to look at too closely. This is what Jung called "the realization of the shadow." Jung (1978: 168)

For Jung (1978: 184) the shadow is not the whole of the unconscious personality. It represents unknown or little known attributes and qualities of the ego. Aspects that mostly belong to the personal sphere and that could just as well be conscious, he adds, saying when an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself. He plainly sees them in people, in things such as egotism, mental laziness, unreal fantasies.

Jung also introduces what he called a dream shadow, when in a dream a person of the same sex, usually unidentifiable as a real person who is known in the dreamer's current life and who has certain negative attributes or is wholly bad, is known as the shadow dream figure.

Welmer (1988:58), says:

Jung had his own nuts and bolts philosophy of practical use of the archetype in therapy. The **archetype** is the tendency to form motifs. It is the lightening which draws our attention. Archetypes are not inherited images, they are forms to which our culture and life experience give substance.

The anima and animus are, inter alia, two examples of Jungian archetypes. These archetypes appear in dreams, fantasies, versions, creative thoughts and imaginations.

Jung (1978: 186) interpreted them as vague feelings and moods, capacity for personal love. He further states in its individual manifestation the character of man's anima is as a rule shaped by his mother.

Within the unconscious of women, there is an opposite or masculine psyche, the animus. For Jung (1978: 187) the animus is basically influenced by a woman's father. He also maintained that each one of us, to some degree, is both male and female, within them is the personality of the opposite sex. Men are not all men, women are not all women.

Apart from the above archetypes Jung also makes a reference to what he calls the hero archetype. Wilmer, (1988 :110) introduces it as follows:

The hero's main task is to overcome the monster of darkness, to bring the triumph of good over evil, and the domination of consciousness over unconsciousness.

## 2.4 LACAN'S DEVELOPMENTAL STAGE

Jacques Lacan, who was a French psychoanalyst, is valuable for the study of psychoanalysis. This theory was used by literary critics and will thus be applied on the selected text. Lacan's theory progresses along four developmental stages namely, birth, mirror, access to language development of desire and Oedipus complex.

Lacan permits us to explore the relations between the unconscious and human society. One way to describe his work is to say that he makes us recognize that the unconscious is not some kind of a seething or tumultuous with one another. The unconscious is, so to speak "outside" rather than "within" us (Eagleton : 1990: 141).

For Lacan (1991:159) the unconscious is more than the source of primal instincts that are randomly connected to ideas and images. Lacan sees the unconscious as coming into being at the same time with literacy language, while simultaneously being the product of language.

According to Lacan, the first loss in the history of the subject occurs at birth and is sexual in the sense that loss is occasioned by the impossibility of being male and female at the same time (Grabe, 1986:101)

One of Lacan's views is that the text does not contain a fixed meaning, but takes on meaning only to conceal a deeper gap; behind the text is an unconscious system of repressed meaning whose roots lie in desire.

Lacan's reading of *The Purloined Letter* by Edgar Allan Poe, can be considered as a reading in terms of a certain conception of the human subject that he wants to demonstrate and develop. Characteristics of his forces on the subject is the importance of bringing subject, desire, language and knowledge into play (Lacan 1966: 9 – 10).

According to Lacan an individual is not born human but only becomes so through incorporation into a social and cultural order. Especially human subjectivity comes into being through subjection to the symbolic order, the order of "otherness", in which we can distinguish ourselves from others and refer to ourselves as "I" (De Beer 1987 : 12).

Access to the symbolic order proceeds by way of the "mirror stage", in which the child assumes itself to be the "Other it sees reflected, and models itself upon its image" Lacan refers to this state as the "imaginary state." Lacan (1991:54)

For the first time the child experiences itself as an ideal competences and a disintegrated whole, a disintegration which becomes unified only in the mirror stage. The child derives itself from, other than itself; its ideal model at this stage is the mother. The child experiences the desire for the mother.

Lacan holds that the unconscious does not exist in this paralinguistic and pre-Oedipus stage because it is not characterized by any experienced or recognized repression of desire yet (Grabe 1986).

If we imagine a small child contemplating itself in a mirror we can see how, from within this imaginary state of being, the child's first development of an ego, of an integrated self-image, begins to happen.

Eagleton (1990:164) says:

This self, as the mirror situation suggests, is essentially narcissistic. We arrive at a sense of an "I" by finding that "I" reflected back to ourselves by some object or person in the world.

As the child grows up, it will continue to make such imaginary identification with objects, and this is how its ego will be built up. Although its relation to this image is still an imaginary kind, it has begun the process of constructing a centre of self and becomes able to imagine itself as a coherent and self-governing entity. Such an image is available to the child when he/she sees his/her own reflection in the mirror.

Lacan writes that this assumption of a specula image by the child would seem to exhibit the symbol matrix in which the "I" is predicated in a primordial form, before it is objectified in the dialectic of identification with the other, a dialectic which rests on his famous theory (1966:53) and before language restores to it, in the universal, its function as a subject. Scheme (1966:53)

The image which the small child sees in the mirror locates the strength of the ego in a dimension of self-deception that will have an alienating effect on the child's existence.

Referring to the imaginary, which is the phase of identification, Lacan has this to say:

It is precisely this realm of image in which we make identifications, but in the very act of doing so are led to misperceive and misrecognition forms in the fundamental structure of the mirror image. Lacan (1991: 52)

The mirror stage, Lacan remarks is "the moment that decisively all of human knowledge into medicalization through desire of the other with this remark desire. Enters the (narcissistic) picture".

The resource of the myth of Narcissism entails two moments which, Lacan argues, are all too often forgotten in psychoanalysis. First, the fact that Narcissus, in the myth, is not merely in love with himself, but rather with an image of himself. Secondly, the fact is that Narcissus' fascination with this image leads him to take his own life. Lacan links the suicidal effect of the Narcissus myth to the process of identification and to its aggressive consequence as already mentioned (Weber, 1991).

The child considers the mirror image stage as an adequate representation of itself. There is still no room for the other. This moment of self-identification is crucial because it represents a permanent tendency of the individual which leads him throughout life to seek and foster the imaginary wholeness of an ideal ego.

The structure of language is marked with societal imperatives and taboos. De Beer (1987: 12) writes thus:

The father signifies the law, the symbol law of culture, which is in the first place the social taboo on incest: the child is disturbed in its relation with its mother, and must begin to recognize in the figure of the father that the wider familiar and social network exists of which it is only part (the child's desire is being driven into the unconscious).

The symbolic order opens a world of meanings, giving the child a name whereby it can situate itself with respect to its father and mother, as long as the child is everything to the mother, the desire of the other coincides with the desire for the child and no lack is experienced by the child. As soon as the desire of the mother can no longer fully be met by the child the immediate bond between mother and child is lost and desire is constituted.

De Beer, (1987:87) says that:

The mother's image stands for the first object of the child's narcissistic attachment can object and on image of the child's self-love, or love for his own body. For his own image, in auguring a type of mirroring relationship that Lacan calls "Imaginary."

The first appearance of the law and opening up of unconscious desire occur at the same moment; it is only when the child acknowledges the taboo or prohibition which the father symbolizes that it represses its guilty desire, and that desire is what is called the unconscious.

Expressing his view on the above subject, Felman (1987: 104), contends thus:

The father (or the father's name) as a symbol of the Law of incest prohibition, stands on the other hand for the first authoritative "no," the first social imperative of renunciation, inaugurating, through this castration of the child's original desire, both the necessity of

repression and the process of a symbolic substitution of objects of desire, which Lacan calls “the symbolic.”

For Lacan, the phallus must be understood as that which marks the passage from the imaginary to the symbolic, from demand to desire, as a discontinuity and conflict. He also argues that castration pre-supposes the conviction that all human beings have a penis, the phallus is thus situated, decisively and incisively, on the border that separates the imaginary from the symbolic.

According to Lacan the supernatural is more emotionally diverse than the sublime, it adds more extensive possibilities of terror and awe, as well as exaltation. Lacan maintains that the expression of a desire in language is at the same time an admission of defiance or lack because the absence of satisfaction has to be accepted. He also asserts that in the signifying network of the unconscious every word indicates the absence of what it stands for. Lacan (1991:20)

Lacan asserts that the mirror image is still, however, an alienated one. The unity that develops is split unity. The child “misrecognizes” itself in it. The imaginary for Lacan is precisely this realm of images in which we make identifications but in the very act of doing so are left to misperceive, misrecognize ourselves. Lacan (1991:32)

Lacan maintains that language works by such a movement from one signifier to another. This lack which language strives continually to fill, by moving from one signifier to another, is the source of desire. Lacan (1991:34)

The phallus, for Lacan, operates as the pure representation of absence, a representation that is pure because it represents nothing, and hence coincides, qua representation, with what it represents, without leaving the slightest trace or residence. Lacan (1991:44)

As Lacan remarks, “the phallus is the privileged signified of the mark in which the role of the logos and the arrival of desire converge.” Lacan (1991:45)

## 2.5. CONCLUSION

Chapter two has developed an analytical framework of psychoanalysis as a theory to be used in the analysis of the novel *Mopheme*, psychoanalysts such as the father of psychoanalysis, Sigmund Freud's, and Carl Jung's and Jacques Lacan's theories were looked into to ascertain the theory is used in the analysis of this study. Chapter three will look into Lesokolla's life prior to polygamous marriage. We'll know what propelled him to marry the second wife and what were the results. We'll learn that as a result of not being able to satisfy two wives all equally at the same time, he had to pay with his life.

## CHAPTER THREE

### HOW LESOKOLLA'S BEHAVIOURAL PATTERNS AFFECTED HIM AS A POLYGAMIST

#### 3.1. INTRODUCTION

This chapter intends to reveal Lesokolla's way of life before he engaged in polygamy, his peaceful life with his wife, Botle, the reasons that caused him to take another wife, his life after a polygamous marriage and what led him to his death .

Polygamy is a plural marriage. The term polygamy is a Greek word meaning (i) the practice of multiple marriage, (ii) a form of marriage in which a person has more than one spouse at the same time. Polygamy is the practice of a person's marrying two or more spouses to mate with. Polygamy can be practiced in various ways:

- (i) **Polygyny** – one man having more than one wife.
- (ii) **Polyandry** – one woman having more than one husband.
- (iii) **A group marriage** – a marriage which includes multiple husbands or wives.

Polygamy is often mistakenly assumed to refer to polygamy alone rather than including the other forms, as more polygamous relationships in human history have been polygamous. The study of polygamy aims at critically assess the portrayal and the psychoanalysis in social anthropology within the novel *Mopheme*, by S. Matlosa.

#### 3.2 LESOKOLLA'S CONDUCT PRIOR TO HIS POLYGAMOUS MARRIAGE

Lesokolla was a very rich man in his community. He did not handle himself as other rich men do. He had no car and did not care what he wore as long as he took care of his sheep. It is evident that Lesokolla worked hard being where he was at the time.

Leoto le ne le tletse ditlhabela, le le manga, le ipaka hantle hore haesale a hlaha seeta ha se ntho eo a e tsebang. O na rata dintho le ho disa ka pelo ya hae yohle (Matlosa 1983: 5).

*His feet were showing that he was not used to wearing shoes in his entire life. He just loved things and looking after his animals.*

Most men who loved their riches would worry about who would take care of them when they happen to die. That is what led Lesokolla to being a polygamist.

Shaffer (1988: 81) indicates that a behavioural scheme is an organized pattern of behaviour that one uses to represent and respond to an object or an experience.

Lesokolla's experience as a Mosotho man taught him that inheritance is only taken care of by a man's heir. A man who has worked hard as Lesokolla would only want his inheritance to be well taken care of.

Ha a na a qoqa kamoo a neng a fumane leruo lena ka teng, ekabe sa le o ahlame (Matlosa 1983: 5).

*When he would tell how he got his riches one would just be amazed.*

It is evident that Lesokolla had his inheritance at heart. It came before any other thing. Because he never hesitated, when Botle could not give him a heir, to find someone who would, without considering anything or anyone else's feelings. His inheritance had to come first because of the hard work, sacrifices and the suffering he endured. Lesokolla himself did not believe what he had accomplished. People in the village were concerned about his obsession.

Lesokolla o ne a beile pelo ya hae dinthong hoo batho ba bangata ba neng ba re leruo le tla mo hlantsha Matlosa 1983 : 6).

*Lesokolla had his heart on things that most people thought he will go mad at the rate he was doing.*

The Basotho people believed in polygamous marriages as their custom. They have great belief in their customs. The husband must negotiate his intentions with his wife as well as his next of kin.

Sekese (1973 : 39-40) says: Molao o newang moshemanyana bonyenyaneng ho mo isa mophatong ke hodima kgomo (Mekgwa le maele a Basotho : 39-40).

Lesokolla wanted to marry a second wife in the belief that she would give birth to the baby boy who would succeed his father as heir or who would inherit his fathers' assets when he dies. If the second wife does not give birth to a baby boy, the man would marry a third wife and so on until a boy is born. This was not going to be a problem to Lesokolla because he was rich and could marry as many wives as he could to attain an heir. It was not a problem for him to marry Baratang.

A ntsha dikgomo tse mashome a mabedi, le leshome la dinku le metso e mahlano, le pere le qhana ya yona; ya ba moqekwa, Baratang (Matlosa 1983 : 8).

*He gave twenty-two cattle, fifteen sheep, a horse and its saddle and Baratang became the second wife.*

### **3.3 LESOKOLLA MARRIES THE SECOND WIFE.**

Atkinson (1983:493) maintains that the ego obeys the reality principle. Lesokolla's ego does not want to obey or to accept the reality principle. Lesokolla does not want to accept that his first wife Botle will bear a child. He also fails to accept the reality when Botle told him that the second wife will cause problems in their peaceful and happy life. Instead of accepting the reality, he married the second wife called Baratang who later caused problems because of her unacceptable behaviour.

According to Jefferson (1991 : 27), moral anxiety refers to when a person feels conscience - stricken or guilty about things he has done or even contemplates doing. Lesokolla later regrets his action of allowing his anxiety to rule him. Freud asserts that the id is the mental agency that contains everything inherited. According to Freud (1965:87) "the id is the inner most core of personality and closely linked to the biological process". The id needs immediate tension reduction regardless of the consequences. Lesokolla's desire of having an heir stood between his wonderful life with his beautiful wife and his inheritance.

Lesokolla ka ho llela mojalefa, a kgatanya dingaka a sa tswa di kgatanya empa a hlolwa. Qetellong a rerisa mosadi hore ho molemo ke hore a nyale a tle a tsebe ho fumana mojalefa ka moqekwa (Matlosa 1983: 8).

*Lesokolla consulted different medicine man (Dingaka tsa ditaola) to help him get a son who will succeed him as an heir when dies, But all was in vain. At last he negotiated with his wife so that he can have a son who will succeed him as an heir.*

Lesokolla was married to a beautiful wife called Botle. Matlosa (1983) portrays her as loving and yielding to her husband. If the husband yelled at her, she would talk with the deepest respect or go outside to cry. Her husband respected her for that. Her husband treated her as such and did not want to hurt her. Years went by without her giving birth and that led to her husband looking elsewhere because of his desperation for an heir Lesokolla ended up asking Botle to give him permission to marry another wife. She agreed but foresaw problems about her husband's decision.

Her husband could not be patient with her. He did not even consider the fact that she was concerned about the outcome of what he was about to do. Because of his riches, he did not take time to think about how his wife of many years thought, the wife who tolerated him and his love for his riches. Botle had to accept that he wanted polygamy because of his love for his riches and now was to take another woman on top of that.

According to Weiten (1989 : 44) "introverts tend to be preoccupied with their internal world, their thoughts, feelings and experiences. Like Jung, they generally are contemplative and aloof".

O se o bone jwang hore ha ke sa tla pepa? Mohlomong ka ketso ena o akgela lesapo hara dintja...empa le ha ho le jwalo nna ke bona eka o nka ledinyane la marabe le hatsetseng, leo etlare mohla le futhumalang le boyane le wena (Matlosa 1983: 8).

*How did you see that I was not going to bear a child, maybe with this act you are throwing a bone to the digs...think you are taking a cold baby puff-adder that will be against you one day.*

### **3.4. THE EFFECTS OF A POLYGAMOUS MARRIAGE ON LESOKOLLA**

Lesokolla could have chosen to listen to his wife's advice but he never did. He just thought that it was jealousy talking. Lesokolla married Baratang and she gave him the two sons he always wanted. He loved Baratang more and started to ignore the first wife Botle, but she remained loving him and taking care of him. This angered Baratang to the extent that Baratang insulted her when she would send her children to do errands.

O no rata hore ngwana eo wa ka a shwe ke tswe ke tshwana le wena o sa beleheng, moleko tote! (Matlosa 1982: 9).

*You wanted my child to die so that I don't have children like you.*

Baratang showed no respect towards her husband especially when he tried to stop her from insulting the other wife. Matlosa (1982: 8) portrays her as shrewd, cunning and dangerous. This is based on the following paragraph from the novel.

Baratang e ne e le ho hotshonyana, ho bohale bo kang ba ntjana boraki. O na le bokgutshwanyane ba thokolosi. Ha a tsamaya a pitikisa hlohwana jwalo ka serwalankgwana. Ho yena Lesokolla o na ke ke a o besa wa tuka. O na hla rate ho mo tshwara ka ditetswana (Matlosa 1982: 8).

*Baratang was dark in complexion. She was irritable and quick-tempered like a puppy and as short as a gnome. When she walks her head move like that of a mantis. Lesokolla would not retaliate.*

Baratang's life with Lesokolla was characterized by maladaptive behaviour. Maladaptive behaviour is behavior that is abnormal. This kind of behaviour has adverse effects on the society or the individual. Baratang was rude and characterized by a lack of polished and refined manners. Lesokolla, Botle and Tshitso become victims of Baratang's maladaptive behaviour.

O re ha ke itlhonephe ha ke kgalemela letekatse lee la hao, moloi ya mpolayelang bana ka sehloho! Ha a tswale ba hae keng bana bao a tla nne a ba rome le dipuleng? (Matlosa 1983: 9)

*You say I'm disrespectful when I tell your bitch that she wants to kill my children. She must have her own kids and send them while it's raining.*

When Lesokolla realized the kind of person Baratang really is, he started going back to visit his first wife who always welcomed him warmly. He acknowledged his mistake to Botle.

E ne ere o bolela hore ke futhumaditse ledinyane la marabe, ya ka o a swaswa. Ke bona hantle hore ditaba di kgannela teng (Matlosa 1983 : 10).

*You told me that I am inviting trouble in our home and I refused to listen. I thought you were joking. Things are headed that direction.*

Polygamists like Lesokolla learn the hard way. They invite this into their marriage despite the advice or the concerns from the first wife, and they end up regretting their actions and having to go back to the first wife with baggage that could have been avoided. Most of the times the first wife feels pity and takes the husband back even if it is at the expense of their lives.

Ke hantle ha o ikgodisitse; ho araba Botle. E sa le dinyane, diholo di sa tla. Nna le ha a nthohakile...ntho e nngwe e ileng ya nkukunela ho feta tsohle, ke ho o hlapaola hara bana (Matlosa 1983 : 10).

*It is good that you realized what I told you, said Botle. This is just but the beginning. I do not care that she insulted me but insulting you in the presence of the children is the worst she did.*

Botle is blessed with a baby boy called Tshitso. His father adores him and this becomes a pain to Baratang and her sons. Botle and Lesokolla agreed to take the child to Botle's parents for his safety as Baratang and her sons ill-treated the newborn son.

Lesokolla regrets having let Baratang into their lives. But she was there, he was married to her and had children that he so much wanted. He says to Botle:

Le nna mosadi enwa o hlile o a mpelayetsa, pelo ya hae ekare ya moloi...ke ... bana bana ba mosadi enwa le bona ha ba se ba se mahlong (Matlosa, 1983 : 12).

*I don't trust this woman either her heart is that of a witch... Even her kids are no longer looking at me as before.*

### 3.5 POLYGAMOUS MARRIAGE CAUSED LESOKOLLA'S DEATH

When Baratang realized that Lesokolla is now spending time with his first wife and loves Tshitso more than the sons she bore for him, she became threatened by it and asked for her inheritance. She says to Lesokolla:

Hela, se ka nna re ke teng. Ke re o nkarolele dintho tsa ka (Matlosa 1983 : 13).

*Hey, don't tell me tell me you are still here. Give me my share of the inheritance.*

Baratang developed paranoia. Wilmer (1988 : 109) describes paranoia as "the projection of hatred and evil almost anywhere, even without hooks." Paranoia refers to a systematic state of delusion. According to Freud it includes not only delusions of persecution, but delusional jealousy and delusions of grandeur. Baratang subjected Lesokolla, Botle and Tshitso to ill treatment and hostility.

When Botle's parents died she had to bring Tshitso back home. Tshitso was a threat because Baratang thought that her sons would not inherit Lesokolla's wealth. Now that Tshitso was born, Baratang's plans and hopes were shattered.

Ke bona hantle hore bora bo boholo ho mosadi enwa wa hao. Sesosa sa bora bona bo bokana ke ngwana enwa wa ka. Mantswe a Baratang a ho qetela a nkogopotsa ditlhapa tseo a rohakileng ngwana nwa ka tsona maoba, ha a le ha hae (Matlosa 1983 : 12).

*The hostility that your wife has shown to my son has increased, Baratang's last words reminds me of the insults towards him while he was at her house a few days ago.*

Baratang lacks a well-developed super-ego. The person who has a well-developed super-ego resists evil or bad temptations. According to Freud (1965 : 91) "the super-ego acts like an internal sensor, causing us to make normal judgments in the light of social pressures". Baratang could not resist evil temptation.

Tjotjo e thoma sesela, ke tla busetsa molamu sefateng. Mantswe ana a ne a lla ditsebeng tsa Lesokolla, a sitwa ho a lebala busiu le motsheare (Matlosa 1983 : 16).

*I shall revenge myself said Baratang. These words echoed in Lesokolla's ears day and night and he could not forget them*

Lesokolla had to pay Baratang because he denied her what she wanted - "her wealth" she said. This was Lesokolla's response to her:

Ke tla o fa dintho tsa hao; ha ke tlo o arolela, hoba ha ho letho leo o le sebeditseng. Dintho tseo e neng e le tsa hao ke di neile ntatao ha ke o nyala. Ke bona o lebetse hore dintho tsena ke tsa Botle. Ke yena ya ka o fang ka moo a ratang (Matlosa 1983 : 14).

*...I will give you your belongings but not a share of the inheritance; you did not work for it. What belongs to you I gave to your father when I married you. All these things belong to Botle, she'll decide to share them if she so feels.*

After that conversation Lesokolla and Baratang's relationship suffered a great deal. She never talked to him; even her children joined their mother in ill-treating their father and his family with Botle. Botle later fell ill and died. After her death Tshitso was denied food.

Nna ha esale mme a hlokahala ke tsona tsena dijo tseo ke phelang ka tsona. Ha ke tla fumana bohobe ke ha eba o le teng hae mona (Matlosa 1983 : 15).

*After my mother's death, this has been what I'm given to eat. Unless when you are here, then I'm given bread to eat.*

Lesokolla turns to his friend Mokopu for help, he confides in him and tells him his plans to save his wealth for Tshitso. He does not realise that Mokopu is in love with Baratang. Mokopu also reflects characteristics of maladdictiveness. He also develops paranoia and also suffered persecutory delusion. He developed a delusion of hope that he will also inherit part of Lesokolla's wealth after killing Lesokolla. He plans to kill his long time friend Lesokolla and his son Tshitso because of greed. He manages to kill Lesokolla but Tshitso escaped his hand. By killing Lesokolls and Tshitso, Mokopu thought that he would possess Baratang's heart and love and enjoy Lesokolla's wealth.

According to Freud (1965:87), the id is the mental agency that contains everything that is inherent via instincts. For Freud the id is the innermost core of a personality. It seeks immediate satisfaction regardless of the consequences. It is irrational and its impulses are sexual and aggressive instincts. Baratang instructs Mokopu to kill her husband and his son on their way to the cattle post, so as to inherit all his wealth by killing them both. Tshitso manages to escape after seeing his father being brutally attacked by his so - called friend. His last words were:

Baleha, Ntshidi, ngwanaka; baleha o ipholose, nna ke se ke shwele. Mokopu, na ke wena mmolayi wa ka? O sehloho hakaakang! (Matlosa 1983 : 18)

*Run away, Tshitso, my child, save yourself. I am already a dead man.  
Mokopu are you my killer? How cruel can you be?*

Lesokolla died, leaving the very wealth he wanted to save for Tshitso in the hands of his enemies, his best friend and his second wife and his children.

### **3.6 CONCLUSION**

This chapter looked into Lesokolla's polygamy in depth, the cause of him opting to be in a polygamous marriage and the results of his decision. Chapter four will concentrate on the society and the effects of polygamy. When Lesokolla decided to marry Baratang, he was trying to solve his own problem of not having a heir. His decision cost him his life and affected the society of Phefomoloha as a whole. Strange things happened to them and their livestocks. This was just because Lesokolla did not have a heir. Chapter four will also address ways in which the society influenced parties who are involved in polygamy.

## CHAPTER FOUR

### PROBLEMS EXPERIENCED BY THE SOCIETY OF PHEFUMOLOHA BECAUSE OF LESOKOLLA

#### 4.1 INTRODUCTION

The chapter will introduce us to the community of Phefomoloha, and the life they led before they were affected by the results of Lesokolla's polygamy. It tells how the well-respected citizens of this community dealt with the matter, and the role the community played to change the situation.

Polygamy is allowed in the Basotho culture. It is evident that it is men's way of solving the problems in their households, but failing to look deeper into matters that could catch up with them. Most of the time women turn to look deeper into things and realize if there could be negative outcomes, they would need attention. In the novel *Mopheme*, Lesokolla's first wife tried to make this man aware of the danger he was getting himself into but little did he realize that if there is a problem in managing polygamy, there is not always a solution. His mistake cost him his stock that he loved so much and his precious life. He thought he could be able to love and care for two women all at once but he could not do it. When Botle could not bear a boy, he married Baratang, loved her and took care of her because she bore him boys. When Botle bore the child Tshitso, Baratang panicked about her position in their marriage, which is why she ended up wanting her share of stock and ruling her husband. This chapter intends to dig deeper into this aspect of the novel.

#### 4.2 LESOKOLLA'S POLYGAMY

This murder did not only end up killing him and making his family suffer, but it also affected other innocent people. After Mokopu and Baratang suffered by losing their belongings, Baratang found a place where she thought she could rest from all the torture by *Mopheme*. She joined the society of King Phefomolaha. She was able to breathe a sigh of relief for a while, like the name of King Phefomolaha suggested, then Mokopu decided to follow her after a long search.

Mokopu o qetile nako e telele a ntse a batla Baratang... Qetellong a mo fumana a kgutsitse ha Morena e mong ya bitswang Phefumoloha. Mona Baratang o na dutse ka boiketlo bo boholo, a qhwaolotse dikobo. O ne a boela ka potlako mmeleng wa hae o moholo, o boima. Ditsietsi tsa hae tsa pele o ne a di lebala, a di hopola sewelo (Matlosa 1983: 36).

*Mokopu searched for Baratang for a long time but in vain. Ultimately he found her resting in King Phefomola's village. She was at peace there and*

*not bothered by anything. She was even gaining her previous weight back. She seldom remembered her problems.*

Mokopu joined Baratang and were well looked after by the village King. They got along well with the village society, but shortly after they arrived things changed. Their past was beginning to haunt them, their past actions, their love for one another and the killing of Lesokolla to attain his inheritance. Baratang prepared food and drinks for the people of the village as an offering of acceptance, but Mopheme paid a visit to the village and secretly destroyed all that Baratang prepared. He left the usual message reminding them that it was time to pay back. Underneath the message there was another one, ensuring that this was just the beginning and more was to come.

Ke mpa ke sola molomo feela ke tla boela ke kgutla (Matlosa 1938: 37).

*I'm was licking my mouth, I'll be back*

King Phefomoloha was evidently a man of peace. His community was living as such. He even welcomed visitors warmly to his community. He shared his land with them to make them feel at home and live comfortably on his land. According to Shaffer (1987: 276) pro-social behaviour "is any action that benefits other people, such as sharing with someone or helping him or her to achieve an objective or even simply making others feel good by complimenting them on their appearance or accomplishment".

Ke molao Lesotho hore morena ofe kapa ofe ya jakwang a fe mojaki masimo. Baratang, le yena, Phefumoloha o na mo file dithota tsa masimo, a ribolotse, a phekile ngwanana ya jwalo, etswe o na tshwere merobela ya dipholo e seng bosawana (Matlosa 1983: 36).

*It is law in Lesotho that a king gives land to anyone who comes to stay with him. Baratang was given land by King Phefomoloha and she really worked on it because she had oxen to do the job.*

After Baratang's incident, life changed at King Phefomoloha's village. People started to live in fear, which was something that never happened in their village before Baratang and Mokopu joined the village.

Ka morao ho tsena tse tswa hlahela Baratang, motse wa Phefumoloha wa nyaroha habohloko ruri. Batho ba eba matswalong a maholo a hore mopheme o tla ba hlasela ba sa iketlile (Matlosa 1983: 38).

*After the incident with Baratang, the village of Phefomoloha got scared. People were afraid that Mopheme will attack them while they are still relaxing.*

The children in the village were used to living in a peaceful environment, but because of Mopheme's attacks everyone lived in fear. Shaffer (1987: 269), in his book *Social and Personality Development* mentions that "(A) person's tendencies toward violence and aggression depend, in part, on the culture, subculture, and family setting in which he or she is raised."

Tshitso witnessed his father being murdered by his father's best friend, which resulted in him wanting to avenge his father's death. He disguised himself as Mopheme and Metsi, to deceive people and see his stepmother Baratang and her sons pay. He changed from being his father's Ntshidi to this aggressive being who was full of hatred, cared less about whom he harms in the process. Even the innocent community of King Phefomoloha's village had to change their lifestyle.

Bosiu banna ba lala ba lebetse motse ka thata, ba o pota, ba o potoloha (Matlosa 1983: 38).

*At night, the men patrolled the village, guarding in and around it.*

It is not only the community of King Phefomoloha that had sleepless nights because of this Mopheme.

Lebitso la mopheme la phatlalla la ya kena metseng e mathoko. Banna le basadi mahae ba bua ka mopheme, badisana naheng ba qoqa ka tsa mopheme; ke hore bohle ba tseba mopheme le sehloho sa hae ba so mmone (Matlosa 1983: 38).

*The neighbouring villages also knew Mopheme's name. Men and women spoke of him in their homes, shepherds talked about him in the fields and everyone knew his terror without laying their eyes on him.*

Baratang started losing weight when the thought of Mopheme coming back to the village for her came to mind, but Mokopu gave her assurance that he won't as the village is guarded day and night.

Mopheme started a fire one day, and as the villagers rushed to extinguish it, he took advantage of their unguarded cattle, making sure he left none of Baratang's cattle. The delegation that recovered the stolen cattle did not find them.

#### **4.3 LESOKOLLA'S POLIGAMY AFFECTS SOCIETY**

Sekgwahla was a well-respected member of society. He was the right-hand man to King Phefomoloha. The king trusted him. After Baratang and Mokopu joined the community, things started to change. They were introduced to this Mopheme character who made it clear by the notes he left behind that he was out for revenge. But they did not understand why Mopheme was disguised and claimed to own Baratang's cattle.

During this case Baratang and her sons could not identify the signs marked on their cattle. Mopheme knew very well where the cattle were marked and Baratang lost her claim of the cattle to this stranger. It was later discovered that it was Mopheme as the notes he left behind were delivered by himself as Metsi. King Phefumoloha got very angry.

Leshodu lee ke le tellang hakaakang! Maoba le utswitse dikgomo hara metse, bathong; kajeno le ntlela ka bolotsana bo reng dipholo ke tsa lona Hona hase tello, ke nyediso; hase nyediso, ke tlhapa, hase tlhapa, ke tlontollo ya setjhaba sa ka (Matlosa 1938: 48).

*This thief is so disrespectful. The other day he stole cattle whilst everybody was there. This thief steals oxen using tactics. This is disrespectful, it is an insult, he has degraded my community.*

The King asked for men who could bring this thief to him alive. Sekgwahla and some men promised the king that they would bring him to the king.

Pele, Sekgwahla e eso be letsoho la morena Phefumoloha e ne e le lepolesa Gauteng. Ditaba tsa mashodu le ba bolotsana o na di tseba hantle, ke hore mekgwa le maqheka a bona. Ka lebaka lena e ne e le yena motho ya loketseng mosebetsi ona hantle (Matlosa 1938: 48).

*Before Sekgwahla became the king's right hand man, he was a policeman in Gauteng. He was used to catching thieves. He was familiar with their ways and tactics; this made him the right man to catch Mopheme.*

Sekgwahla believed in himself. He even praised himself, affirming to people that he was not Masekgwahla but Sekgwahla.

Ke mano, ke maqiti, ke malepa ke malebaleba, ha ho ntho eo ke sa e tsebeng mona lefatsheng (Matlosa 1938: 51).

*I know all the tricks; there isn't much I do not know of on this earth.*

He was convinced that he would be able to capture Mopheme, so that they bring him to book or have him to return all their belongings. Mopheme on the other hand was determined to avenge his father, paying no attention to the fact that he was making the innocent suffer for the wrongs of Baratang and Mokopu. He grew up with the bitterness of how he and his father were treated by Baratang and Mokopu.

Albert Bandura (1977: 281) believes that the most pervasive influence on children's altruism is the behaviour of other people, the social models to which they are exposed. And he may be right, for it is now apparent that children who witness the charitable act of an altruistic model often become more altruistic themselves.

Sekgwahla's ego made him more determined to find Mopheme. He felt that he owed his society to bring back their stolen belongings. He was an extrovert and Michael (1981: 41) explains this as a person who wishes to lose himself to other people and social activities. He could not stand the thought of not finding this man who stole from his community. He could not stand the humiliation he endured during the time spent looking for Mopheme.

Little did Sekgwahla know that Mopheme was trying to teach the society through his actions. He was teaching Baratang and Mokopu a lesson to not take advantage or betray people they love. He was an introvert, opposite to Sekgwahla 's character. Michael (1981: 47) maintains that an introvert withdraws into himself when encountering stressful emotional conflict; he or she prefers to be alone, tends to avoid others and is shy.

U SE KA IKETSA NTSHUNYEKGARE: BOELA HAE, MOPHEME O ITJHWABOLLE; HO SENG JWALO U TLA PITLWA (Matlosa 1983: 54).

*Do not interfere. Go back home, let Mopheme do what he must, otherwise you'll get hurt.*

This is Mopheme's note to Sekgwahla, trying to warn him to refrain from pursuing him. Mopheme was trying to make Sekgwahla aware of his determination but Sekgwahla was an adult who refused to be disrespected.

Garbarino (1976: 314) maintains that "moral development of each successive generation is of obvious significance to society". One of the reasons that people can live together in peace is that they have evolved codes of ethics that sanction certain practices and prohibit others, although moral standards may vary from culture to culture.

Sekgwahla did not want to fail his society, but Mopheme humiliated him and made him more determined to find him.

Leshodu lena le utswitse diphahlo le pere la iketsa nna e le hore le tle le tsebe ho utswa tjhelete ya ka. Nna le lona re tla lwana ya kgumamela. Leshodu lena le tla lahlisa tsohle tseo le di utswitseng e le hore le tle le ithute batho. Ke Sekgwahla, ha ke 'Masekgwahla (Matlosa 1983 : 56).

*This thief stole my clothes and my horse so that he could come here and steal my money. We and will fight to a standstill. I'll make him bring*

*everything back, he should learn manners living with people. I'm Sekgwahla not Maseskgwahla.*

Mopheme stole King Phefomoloha's oxen by writing a letter to his shepherd as if it was his instruction to give the oxen to Mopheme and later sent the usual note. This made the king very angry.

Motse wa Phefumoloha o dillong, ditlokotsing tse makatsang e seng ka baka la lefu le hlahileng kapa bohloko bo itseng, empa ka lebaka la lero le tshabehang le okametseng, leo esaleng le o potapota ho fihlela jwale, mme leo etlare ha le thubeha le re bolaye kaofela. Leshodu le mona la lehlanya le ipitsang Mopheme le nkile dikgatala tsa morena ka malebaleba le bonokwane bo makatsang. Taba ena e hlabile morena ha bohloko mme o ntaetse hore ke le boelle le yo tshwara leshodu leno, le le tlise ho yena le phela, le sa shwa. Palamang le ntatele (Matlosa 1983: 62).

*The people of Phefomoloha are in trouble, confusion and frustration. This is not due to sickness or death that befell them but because of the misfortunes caused by a dark cloud that has continuously hung around them and showed no sign of breaking up. The mad thief who calls himself Mopheme has once more stole the king's cows mysteriously. This has greatly disturbed the king, he has asked us to catch this thief and bring him to the king alive. Get on your saddles and follow me.*

#### **4.4 LESOKOLLA'S POLIGAMY INFLUENCED THE PARTIES INVOLVED**

Shaffer (1988: 314) mentions that psychologists are generally concerned with the feelings, thoughts and actions of people who are facing moral dilemmas. But most adults would probably agree that "morality implies a set of principles or ideals that help the individual to distinguish right from wrong and to act on this distinction" (Shaffer, 1988:314).

Finally Mopheme realized that he should change from doing wrong. He met the love of his life that was coincidentally the daughter to his rival Sekgwahla. His heart melted as he realised that this woman is from the society he so abused because of Baratang, his father's second wife. Polygamy affected the society of King Phefomoloha, innocent people for something they knew nothing about. Eventually Mopheme found love that changed his heart and mind, turning a new leaf in his ways.

E, phetoho e kgolo e ne e le teng moyeng wa Mopheme, phetoho eo a neng a sa hopole hore e ka mo fihlela le ka letsatsi: kgopol ya lenyalo. A ikutlw a ba a bona hantle hore haeba a ka fetwa ke ena kgarebe, etlaba o fetilwe ke ntho e kgolo ruri, e ke keng ya hlola e mo boela (Matlosa 1983: 107).

*Yes, a great change filled Mopheme's soul. A change that he never believed would be part of his life. The thought of marriage. He thought and felt that this particular lady would have to be his, if not it would be a great loss to him.*

The name of Sekgwahla's daughter was Tlholohelo, which meant longing. She probably was longing to make somebody happy someday. It is evident that Mopheme lived a lonely life. It was time for him to settle down and learn to love. This is what he said when proposing to Tlholohelo:

Tlholohelo nnake, ke ntho e tsejwang hohle hore motho a ke ke a phela a inotshi e se phooftlo. Ka nako e telele ke phetse ke le mong hara na ha jwaloka sephooko. O se ke wa mpotsa lebaka, ke tla o bolella. Ke ne ke nyonya batho ba bang, empa kajeno ke na le tjheseho e kgolo ya hore ke phele le bona. Ke hopola hore le wena o tla dumela hore ha ke eso dule le bona ke tlamehile ho aha ntlo ya ka ke be le bohaka (Matlosa 1983: 108).

*My dear Tlholohelo, it is known that a man cannot live alone like an animal. I lived a very long time in the wilderness like an owl. No need to ask why, I'll explain. I used to hate human beings, but now I have an urge to associate myself with them. You will agree with me that I am obliged to build my house.*

According to Shaffer (1988: 314), "every society has devised rules that its constituents must obey in order to remain members in good standing. Thus, the moral education of each succeeding generation serves two important functions, to maintain the social order, while making it possible for the individual to function appropriately within his or her culture".

Sigmund Freud once argued that moral education is the largest hurdle that parents face when raising a child, and many of his contemporaries agreed (Shaffer, 1988: 314).

Mopheme presented himself as Tshitso, which is his real name, to Tlholohelo. He was ready to live his life as normally as possible. He was fortunate to have been found and raised by Mothusi and his wife. He learnt that it is possible for people to love each other and live in peace. He desired such a life for himself and Thlolohelo. It was time for him to come to the fore and explain himself and the reasons that drove him to be the beast that he was to the society of Phefomoloha. People began to realize the true personalities of Baratang and Mokopu. It was time for them to know the cause of their turmoil, stop blaming Mopheme and realize what drove him to being Mopheme.

It was time for Tshitso to forgive Baratang and Mokopu. He apologized to the community of King Phefomoloha and promised to give back everything that he took from them. Everybody including Sekgwahla forgave him.

"Wena mmangwane, morero wa hao e ne e le ho mpolaya, empa tse etswang ke Modimo di feta kutlwisiso ya motho. O ile a mpea tshireletsong ya monna enwa eo kajeno a nkileng sebaka sa ntate ya ntswetseng Lesokolla, eo wena, Mokopu le bara ba hao le mmolaileng, empa boiphetetso hase ba ka, ke ba Jehova: ke yena ya tla phetetsa. Ho tsohle tseo o nkentseng tsona ke a o leballa. Ke tla be ke ofe karolo e nngwe ya dikgomo le dinku." Yaba o retehela ho Sekgwahla o re "Ntate ho tloha kajeno dikgathatso tsa hao di fedile. Eya o tsebise morena Phefumoloha hore Mopheme, mohlorisi e moholo wa setjhaba sa hae, o tshwerwe ke moradi wa hao. O ile a o tjheha ka dijo tseo o di ratang mme a o pitla" (Matlosa 1983: 115).

*"My aunt, your aim was to kill me, but God works in mysterious ways, He placed me under the care of a man who took the place of my father Lesokolla whom you, Mokopu and your sons murdered. Revenge is not mine but God's. I forgive all that you have done to me. I'll give you a share of the cows and sheep in return." He turned to Sekgwahla and said: "My father, as of today all your troubles are over. Go and tell King Phefumoloha that Mopheme, the persecutor of his people has been captured by your daughter."*

#### 4.5 CONCLUSION

This chapter looked into how Mopheme was caught. All the people from the village of King Phefumolohad failed to catch Mopheme, but at last he was caught by the daughter of Sekgwahla. Mopheme forgave his aunt for all the bad deeds she did on him. Mopheme gave Baratang the share of cattle and sheep. Mopheme married Tlholohelo and there was peace prevailing in King Phefumoloha's village. Chapter Five will look into how Lesokolla's polygamy affected his son Tshitso and his wife Botle

## CHAPTER FIVE

### THE IMPACT LESOKOLLA'S POLIGAMOUS MARRIAGE HAD

#### 5.1 INTRODUCTION

Lesokolla's solution to his problem only lasted for a while. Botle permanently stayed without children. Things could have turned differently but Botle knew that their problem was not permanent and she could not handle the insults from Lesokolla's second wife Baratang. God answered her prayers and she got a son called Tshitso. Lesokolla turned against Baratang having realized that it was a mistake marrying her, in order to satisfy his ego. Baratang felt the pain that Botle endured and she started to fight everyone who was in her way from getting her livestock for her children and herself. She turned against the husband she agreed to marry knowing very well that he had a wife. It was good for her because Botle never had children in her marriage and she could solve the problem. Botle got a child and the problem was no longer there. She began to feel her husband slipping away from her. She had an affair with her husband's friend. They planned to kill Lesokolla and his son. Botle could not handle the pressure that the curse of polygamy had brought her. She died and left her child to suffer. This chapter is all about what Botle and Tshitso went through because of Lesokolla's marriage to his second wife.

"Women and children who have escaped polygamous families have been profoundly impacted in every aspect of their lives". This is an observation by Beall (2010).

#### 5.2 THE IMPACT LESOKOLLA'S POLIGAMY HAD ON TSHITSO

Lesokolla's marriage to Baratang caused problems that brought heartache to his life instead of solving his problem of securing his wealth. Botle and his son were the ones who suffered most. After realizing that Baratang was not the woman he thought her to be, and that she had always been after his wealth, Lesokolla turned to his wife Botle, who was blessed with a son. They then both realized that Baratang is not happy and she could poison their son. They decided to take Tshitso to Botle's parents for safety. Tshitso did not enjoy staying with his parents during his childhood because of the consequences of the polygamous marriage. Baratang developed paranoia, the projection of hatred and evil against Lesokolla, Botle and Tshitso.

In the book *Social and Personality Development*, Belsky says parents may also have indirect effects on their infants by virtue of their ability to influence their spouses. For example, marital tension following the birth of a baby can disrupt a mother's caretaking routine and interfere with her ability to enjoy her infant. Pedersen, Anderson and Cain (1977) found that both mothers and fathers were likely to be unresponsive or negative

towards their five-month-old infants in families characterized by marital strife. In the case of Lesokolla and Botle, Tshitso's life was in danger and they had to part from him at a tender age because of Baratang. Botle says to her husband:

Ke bona hantle hore bora bo boholo ho mosadi enwa wa hao. Sesosa sa bora bona bo bokana ke ngwana enwa wa hao (Matlosa 1983:12).

*I realized that there is so much hatred in your wife. The reason behind this is my son.*

Tshitso stayed at his grandparents place for twelve years. At the age of thirteen his grandparents died. Botle was compelled to bring him back home. Tshitso's presence was a threat to Baratang and her sons. Baratang saw it as right that Lesokolla should divide his wealth before he dies so that he does not change his mind now that he has had a son with Botle.

Lesokolla made it clear to Baratang that everything belongs to Botle as the first wife. She is the one who will decide who gets what. Baratang became furious.

O hopola hore bana ba ka ba tla sebeletsa Botle le mora hae? E seng o nwele ba kgaeyane! (Matlosa 1983: 14).

*Do you think my children will work for Botle and her son? Are you drunk?*

Baratang was disrespectful towards her husband. Tshitso had to grow up in a situation where there was no peace but fear and insults. He observed his father being ill-treated and not respected by his stepmother and her children. Matlosa (1983) writes:

Bara le bona ba amohela pina ena ya mma bona, empa bona ba hla ba etsa ho pepeneneng. Ntata bona ha a ba roma ba ne ba mo ja ditsheho, ba mo fetotse ntho e kang ha e a tlala (Matlosa 1983: 14).

*Baratang's sons joined her in disrespecting their father; they did not hide their intent. When their father sent them somewhere, they laughed at him intentionally, making fun of him.*

Tshitso grew up with his half brothers who disrespected his father. Cummings in his book titled *Children And Marital Conflict: The Impact Of Family Dispute and Resolution*, highlights that many distressed couples that choose to stay together will continue to exhibit marital conflict and turmoil. Marriages are most discord increase during infancy and early childhood and preadolescence (Anderson Russell and Schumm, 1983).

Tshitso's mother died while he was still young. Baratang started ill - treating him. She only gave him decent food when his father was around. Tshitso lost a lot of weight so that his father became worried. When his father realized his son was not being fed during

his absence, he started to beat Baratang, but to no avail because Tshitso's mistreatment continued. She says that to Lesokolla, after he punishes her:

O a ntsheha haeba o hopola hore ke tlilo sebeletsa bana ba basadi ba bang mona (Matlosa 1983: 15).

*You must be joking if you think that I will take care of other womens' children here.*

### 5.2.1 Tshitso's pain

Children can be innocent victims of polygamy. Botle loved her son very much and before she died she took good care of his emotional and psychological needs. Even if she was highly stressed and her self-esteem shattered by Baratang's insults and behaviour, Tshitso knew that she was there for him. Tshitso lost his grandparents and his mother but had his father by his side,a father who fought for him when he was ill-treated by his step mother Baratang. It is obvious that Tshitso had no-one but his father because his half-brothers took after their mother, a mother who was planning to kill the one person Tshitso depended on. Tshitso was isolated as a child. Isolation and an environment that lacks stimulation retard a child's motor, intellectual and social development. Children need attention and interaction. Tshitso had to listen to Baratang and Lesokolla argue every time and in most instances where parents argue the child's self-esteem is affected.

Tshitso became an introvert because of what happened to him. Chaplin (1985:240) says "An introvert is one tends to withdraw from social contact and whose interests are directed inwards to his own thought and experiment." Michel (1981: 47) asserts that "An introvert withdraws into himself, especially when encountering stressful emotional conflict, prefers to be alone, tends to avoid others and is shy."

Tshitso's father realized that he could die and leave his son with Baratang who would not share his wealth with him. He asks Mokopu his friend to help him secure some wealth for his son, not knowing that Mokopu is having an affair with Baratang. Mokopu sells his friend out and Baratang instructs Mokopu and her sons to kill both Lesokolla and Tshitso. Tshitso manages to escape after seeing his father brutally murdered by his father's friend and his half-brothers.

Ford (1995:256) says that persons with paranoia, as described by Goldner, appear to have deficits in reality testing. They may interpret another person's silence as approval or admiration, an "inflated" letter of recommendation might be taken seriously, and politeness might be interpreted as a meaningful friendship. Mokopu and Baratang thought Tshitso had died like his father and they were going to enjoy Lesokolla's wealth. "The paranoid person may demonstrate poor judgment of his or her abilities and make serious personal errors" (Ford 1995:256). They did not make sure that Tshitso died and he came back to avenge his father's death.

According to Jung (1983: 230) an individual can do things or encounter situations that can cause psychological disharmony. Baratang and Mokopu thought only of themselves and the riches they would assume. They did not know how much they had hurt Tshitso. Lesokolla's last words to Tshitso were:

Baleha, Ntshidi, ngwanaka: baleha o ipholose, nna ke se ke shwele. Mokopu, na ke wena mmolai wa ka? O sehloho hakaakang! (Matlosa 1983: 18).

*"Run away, Tshitso! My child. Save yourself. I am already dead." Then he turned to Mokopu saying: "Mokopu are you my killer? How cruel of you."*

Tshitso ran away from his father's killers, until a man named Mothusi found him (meaning helper), days after his escape. Mothusi, who as his name indicates, helped the young boy to recover, fed him and took care of him as his own son.

### **5.2.2 Tshitso's Goal**

Tshitso had a father who worked hard for his wealth but because of polygamy that wealth was stolen from him and almost cost him his life. He had a mother who feared God and had faith and self-respect but because of polygamy she lived a miserable life and was unhappy as a result. Tshitso never had a chance to learn what his parents regarded as moral and valuable to him.

Erikson (1983: 497) has extended Freud's theory by concentrating less on the sex instinct and more importantly on socio-cultural determinants of human development. According to Erikson people "progress through a series of eight psychosocial stages. Each stage is characterized by a particular social conflict or crisis that the individual must successfully resolve in order to develop in a healthy direction (Shaffer 1987: 50).

Tshitso's father's death had a great impact on his son. Tshitso had one goal in his life and that was greatly influenced by what had happened to him. Like his father he did not think of anything or anyone, but getting back his father's wealth. Tshitso's father ended up in a polygamous marriage because of his wealth. Tshitso was Mothusi's son now but he was planning on leaving Mothusi's family in search of his father's wealth.

A child who experienced separation at an early age feels rejected by his parents and still longs for their protection and love. He missed his biological parents to lean on for advice and assistance. Mothusi helped Tshitso to read and write, and he learnt to the best of his ability.

He developed paranoia, a projection of hatred and evil towards his father's killers.

...moya wa hae o ne o hlora, a hopola mmae, ntatae le leruo labo le mo phonyohileng ka sehloho. Pelo ya hae e ne e belabela boiphetetso bo phethehileng ho dira tsa hae,... (Matlosa 1983: 22).

*...he was emotionally unhappy, remembering his mother, his father and the wealth that was taken from him in a cruel manner. His heart was contemplating complete revenge against his enemies,...*

Tshitso's goal was to find his father's killers and retrieve what belonged to him.

### **5.2.3 Tshitso as an adult**

Tshitso became rich because of the livestock he stole back from his father's killers and from the community at large. He became lonely, but was attracted to the daughter of Sekgwahla who had been hunting him down.

Jung (1965:356) says: "loneliness does not come from having no one, but from being unable to communicate the things that seem important to one or from holding certain views which others find inadmissible".

Tshitso as an introvert could not express his anger towards Baratang, Mokopu and his half-brothers. In his venture to bring back what belonged to him, he used a fox as a symbol, noted as being cunning, crafty, shrewd, artful and bright. His enemies could not figure out who he was when he used this expression.

Mopheme o hlatsisitsweng tsa oona ka sehloho le oona o tlamehile ho phela (Matlosa 1983: 22).

*The Jackel that has lost its belongings in a cruel manner must also live.*

Children of polygamous marriages mostly tend to suffer high levels of emotional stress, conflict, tension, insecurity, anxiety, envy and jealousy. Jung says:

The principle of opposites imply that no personality is ever truly one sided. Even an individual who appears to be entirely cold and lacking in sentiment will have warm and emotional characteristics though these compensating tendencies may be unconscious and unobservable (Jung, 1965:359).

Meeting Tlholohelo was a turning point in Tshitso's life. He lived in disguise and even his half-brothers could not recognize him as they were working for him as shepherds. Baratang and Mokopu reached a stage where they were regretting what they did, for they were without livestock and had nothing to show for their previous deeds.

Tshitso was attracted to Tlholohelo and felt it was time to come clean, hoping that he had learnt that a third person in marriage would bring problems in their lives.

Tlholohelo a phahamisa mahlo. Yare ha mahlo a bona a teana ba tademana motsotswana ba thotse tu! Hang menyepetsi ya keleketla marameng a Tlholohelo. Tshitso a ntsha sakaduku, a mo phumola,... (Matlosa, 1983:110).

*Tlholohelo lifted her eyes and their eyes met; they both paused as they gazed at each other. Immediately tears rolled down Thlolohelo's cheek. Tshitso took out a handkerchief and wiped them off,...*

Tshitso experienced real love and felt at the time he could forgive his enemies. With that in mind, he marries Tlholohelo.

According to Piaget (1965:318), moral maturity implies both “respect for rules and a sense of social justice that is a concern that all people be treated fairly and equally under the socially defined rules of order”.

Baratang and Mokopu had learnt their lesson and after Tshitso related his story they apologized for all the pain they had caused him. Tshitso forgives them and returns what he had stolen.

Ntate Mokopu, Mme Mmateboho, dintho tsohle tse ileng tsa nyamela mohla le fallang, di teng metebong ya ka, mme di atile ho feta kamoo le tsebang. Tsohle le tla di fumana,... (Matlosa 1983: 13O).

*Father Mokopu, mother Mmateboho all the things that went missing on the day of your departure to a new place are at my cattle post. They have multiplied more than before. You will receive everything back,...*

Tshitso maintained his dignity and self-respect when dealing with Mokopu, Baratang and his half-brothers. In this way everyone respected him for not losing his integrity.

### **5.3 LESOKOLLA'S POLYGAMY AFFECTED BOTLE AS HIS WIFE**

Botle was a kind- hearted and beautiful wife. Matlosa (1983) describes Botle's figure in page 7 of his novel *Mopheme*. A reader of the novel can't help but love her character. She respected her husband. If he was angry for some or other reason, she would plead with him to calm down because she did not like quarrels and mostly wanted peace in the household. She would say to her husband:

“Ntate hle se ke wa dumela moyo o mobe ho kena pelong ya hao! Taba ena ha e hloke lerata. Re ka nna ra e lokisa ho se komang. Lesea le ithuta ka ho etsa diphoso. Nteballe, monghadi, ke lesea la hao” (Matlosa 1983:7).

*“Father do not allow your anger to control you. We can talk this over without any quarrels. Even a baby learns from mistakes. Please forgive me for I am your baby.*

Matlosa (1983) says that when the husband continued, she would go outside and cry, and this was the reason that made Lesokolla avoid hurting her and rather respected her. Lesokolla had a peaceful marriage but the only problem was that she could not bear children at the time that Lesokolla desperately wanted a heir.

Clinical social worker and marriage counselor Jeanine Errera says:

Often there is a long history or stability in a marriage and the person does not want to give that up or disappoint the family... people often pursue the novelty and excitement of an affair instead of resolving their problems (True Love; July 2007:105).

Lesokolla wanted to solve the problem by marrying a second wife. It did not matter to him if Botle wanted that or not. Most polygamists do not consider the feelings of the first wife when they have decided on bringing home a second wife. Authors who write about polygamy have that in common. The polygamist would worry more about their inheritance than their loved ones' feelings or opinions. Both Matlosa and Bulane's novels point out how the polygamists want to have their own way, but end up regretting not having taken the advice or discouragement about their decision of marrying a second wife. They end up paying with their lives and not reaching their dreams and wishes.

Another example would be that of Senzangakhona in Mofolo's novel *Chaka* (1992), where Senzangakhona, having succeeded in bearing girls only by his three wives, felt he wanted a boy and impregnated Nandi who gave him a boy he so wanted. The men who practice polygamy become authoritarian and believe they have the power to govern and control their wives and children in the family relationship.

### 5.3.1 Botle's Faith

Although Botle disagreed with her husband marrying a second wife, he went ahead and married Baratang as a second wife anyway. Botle tried by all means to discourage her husband but to no avail. She indicated to Lesokolla that according to Christian beliefs and principles, it is not right to be a polygamist and that the second wife will create misunderstanding and that they need not lose hope of having a baby. Lesokolla's mind was made up and there was no changing it.

"O se o bone jwang hore ha ke sa tla pepa? Mohlomong ka ketso ena o akgela lesapo hara dintja... empa leha ho le jwalo nna ke bona eka o nka le ledinyane la marabe le hatsetseng, leo etlare mohla le futhumalang le boyane le wena (Matlosa 1983:8).

*"How do you know that I will not give birth? You might be throwing a bone among the dogs with your action... I think you are taking a small cold puff-adders which one day will bite you when it's warm."*

Lesokolla did not listen to his wife's advice, since he mistook it for jealousy. His only goal was to solve what he thought was a problem at the time. Wilner (1988: 110) says: "the hero's main task is to overcome the monster of darkness, to bring the triumph of good over evil and the dominion of the consciousness over the unconscious".

Botle, unlike Lesokolla, had faith in the living God to solve her problems. She believed that God would answer her prayers. This is her advice to her husband:

“Hela, Lesokolla, hana ke hoba ha o tsebe hore ngaka e teng e kgolo ho feta tsohle, ngaka ya dingaka? Ha eso mane Mpharane moruti a teng ya phetang ditaba tsa ngaka eo. Ngaka eo ho thwe ke Modimo. O tla re tshedisa, a arabe dikopo tsohle tsa rona, ha re itlhahisa ho yena ka thapelo,...” (Matlosa 1983:10).

*Lesokolla, it is because you do not know that there is a healer of healers. His name is God. Back at home in Mpharame a pastor tells us of Him. He will solve our problems and answer our plight if we pray to him.*

Botle did not give up her dream of having a baby and God blessed her with a baby boy called Tshitso. The happiness the newborn brought caused Baratang to turn against Lesokolla and Botle and she felt threatened by the presence of the child. Botle lived in fear of her child being killed by Baratang.

### 5.3.2 Botle's pain and suffering

The prominent characteristic of polygamy is that “all control belongs to a central figure. In polygamous marriages the control figure is the husband” (Beall, 2010). Lesokolla thought that he would be able to control his situation but things turned out differently. He ended up remembering Botle's advice and regretting the day he brought Baratang into their lives.

E ne ere o bolela hore ke futhumaditse ledinyane la marabe, ya ka o a swaswa. Ke bona hantle hore ditaba di kgannela teng (Matlosa 1983:10).

*I thought you were joking when you said I was inviting trouble. Things are really getting there.*

Baratang was now in control of the household. She wanted to make decisions about Lesokolla's wealth whilst he was still alive. She did this because of the threat Tshitso's presence posed for her and her sons. She made sure that she insulted Lesokolla, Botle and Tshitso. Botle was not impressed by the way Baratang treated Lesokolla in front of their children.

Nna leha a nthohakile ha ke kgathale, hoba boholo ba dihlapa tsa hae ha bo bolele seo ke leng sona, empa e le puo feela le takatso ya hore nka ba jwalo. Ntho e nngwe e ileng ya nkukunela ho feta tsohle, ke ho o hlapaola hara bana (Matlosa 1983:10).

*Even if she can insult me, I do not care, because most of the things she says I am not. She just wishes I could be that way. The one thing that really hurt me was her insulting you in front of the children.*

Adler maintained that striving for superiority was a prime goal of life more than physical gratification (as suggested by Freud). Baratang felt she was now superior to her husband Lesokolla, unlike Botle who knew her place as a wife.

Weiten (1989: 44) asserts that:

Instead of working to master life's challenges, people with an inferiority complex work to achieve status to gain power over others and acquire the trappings of success. However the problem is that such people engage in unconscious self-deception, worrying more about appearance than reality.

The reality was that Botle was Lesokolla's first wife and that having had a son, it gave her power to possess everything her husband has. Now, that caused Baratang to feel inferior. She used aggression and insults to cover her fear. Hence she resorted to treating Botle and her family badly. She wanted Lesokolla to divide his inheritance and got very angry with him when he said to her:

Dintho tseo e neng e le tsa hao ke di nehile ntatao ha ke o nyala. Ke bona o lebetse hore dintho tsena ke tsa Botle. Ke yena ya ka o fang ka moo a ratang (Matlosa 1983:14).

*I gave everything that was yours to your father when I married you. Have you forgotten that everything belongs to Botle? She will give you something if she wants to.*

Beall (2010) indicates the "harmful and secretive nature of these polygamous relationships and the reasons they can be appropriately called *polygamous cults*." The first wife experiences problems of stress because women in this relation are propelled by a sense of belonging, importance and a benefit she stands to gain by being with her husband, while children suffer the adversity of parental care from their parents. Women tend to compete among themselves, some become jealous having to complain about unequal household resources and the love and care for themselves and the children in comparison.

Botle as a wife could not enjoy being a mother to her child at a very early age. She had to send her child to live with her parents for fear of her child's safety. When he was twelve she had to bring him home because her parents had passed away. Shortly after that she died, as she could not stand the pressure she lived under, leaving the child she longed for.

#### **5.4. CONCLUSION**

Botle was not able to enjoy her marriage and the only child that she had because of her husband's decision, a decision that cost her her life. Tshitso was denied a happy childhood, he was raised by his grandparents because he had to be moved away from his evil step mother. He only spent a little time with his mother, who died and left him to be raised by a mother who wanted him dead. If Lesokolla had been given another chance to think he would not have opted for a polygamous marriage. The next chapter will conclude.

## CHAPTER SIX

### GENERAL CONCLUSION

#### 6.1. Introduction

In this study Freud, Jung, Lacan and Padler were employed. It is through their theories that we were able to present a psychological evaluation of the selected text, *Mopheme*, by S. Matlosa. Sigmund Freud is the main author in this study as he is the one who coined the term psychoanalysis. His scholars also provide a fruitful contribution to the term psychoanalysis although some of their views contradict Sigmund Freud's.

#### 6.2. Review:

The briefing about the role of polygamy in people's lives helps the reader to understand the characteristics of polygamy. Jealousy, envy and being bitter are on top of the list. Tshitso's childhood and the decision by his father to have another wife affected his character. He grew up being a bitter person who wanted only revenge to heal his wounds. The unconscious forces that are discovered from the individual character were discussed. The past of a man is linked with the present so as to understand the character's present situation. Wright (1991: 764) contends :

But this is forgetting that what all schools have in common is to find structural images in the mind which points to the way the present is determined by the past in terms of the subject's history.

After Tshitso had explained to the people and the king, people could understand what drove him to do what he did. They were able to forgive him and he was also able to apologise and forgive his stepmother, Baratang and her boyfriend Mokopu. We have noticed that S. Matlosa has successfully employed psychoanalysis in this novel. It is also discovered that Matlosa revealed the unconscious mind as a destructive force in some cases. Many authors of African literature texts, including S. Matlosa, employ psychoanalysis in their novels unconsciously.

Wright (1991 : 765) has this to say:

The classical psychoanalysis critic sees the relationship between author and texts as analogous to that between the Dreamer and his "text". The aim is to reveal the psychology of the author in terms of his unconscious infantile wishes, the emphasis being on the role played by the drives in accordance with Freud's dynamic model of the psyche, in which the pleasure principle conflicts with the reality principle.

According to Wright (1991:759) "psychoanalytic theory, whether Freudian, Jungian, Lacanian, rest on the assumption that sexuality is the constitutive factor in the construction of the subject". Lacan went further with his re-interpretation of the dream works mechanism

as identical with certain classical interpretations. This certainly makes psychoanalysis a legitimate tool of literary enquiry.

Psychoanalysis is one of the theories which needs to be considered when analyzing literacy texts. It is not applicable only to novels. It can be employed with any literary text. Although this study proved the relevance of psychoanalysis to an African literary text, the western world has utilized this theory of psychoanalysis long before, in different western literary texts.

### **6.3. Recommendation**

There is still a lot that has to be done in the psychoanalytic evaluation of "*Mopheme*" by S. Matlosa. Psychoanalytic evaluation in African literature needs further research. The majority of African authors of literacy texts have engaged psychoanalysis unconsciously when writing their works of art or novels. Among them are authors such as T. Mofolo in the novel "*Chaka*", S. Matlosa in the novel *Mopheme* and many others. Future researchers are encouraged to cover more scope that is not touched on by the previous ones.

## **REFERENCES.**

1. Anderson, S. Russell, C. Shumm, W. 1983. Perceived marital Quality and Family Lifecycle categories. *Journal of Marriage and the Family*, 45: 127-139.
2. Bandura, A. 1977. *Social Learning Theory*. Englewood cliffs: Prentice Hall
3. Barker, R.L. 2001. *The Social Work dictionary*. London: Oxford Press.
4. Beall, L. 2012. Trauma Awareness and treatment. <http://www.traumaawareness.org>  
10 February 2010.
5. Belsky, J. 1984. Social and personal Development . *Developmental psychology* 55, 83-96.
6. Chaplin, J.P. 1985. *Dictionary of Psychology*. London: Bt Batsford Ltd.
7. Column, A.M. (2006) *Oxford what? of Psychology*, United States: Oxford University.
8. De Beer, C.S. 1987. Lacan as Reader. *Journal of literary Studies*. 4(3) 46-56.
9. Eagleton, T. (1990) *Literary theory: An introduction*. Oxford: Basil Blackwell.
10. Emery, R. F. 1982. About Children and divorce. [www.emeryondivorce.com/about.php](http://www.emeryondivorce.com/about.php)  
23 July 2010.
11. Erikson, E.H. 1993. *Childhood and Society*. New York: Norton & Company.
12. *Essential English Dictionary*. London: Collins Publishers
13. Ewen, R.B. (1993) *An introduction to theories of personality* 4<sup>th</sup> ED, USA:
14. Forrester J., 1990, *The seduction of psychoanalysis*, New York; Cambridge University.
15. Ford, C.V. 1995. *The Psychology of deceit*. Washington DC: American Psychiatric Press.
16. Frank. G. 1989. *The Social History of the Unconscious*. London: Gate Press.
17. Freud, S. 1965. *New Introductory Lectures*. New York: Norton.
18. Garbaniro, J. 1976. A Preliminary study of some ecological correlates of child abuse. The Impact of socioeconomic stress on mothers. *Child Development*. 45, 178-185.
19. Gauws A.S., 2000, *Psychoanalysis and the other national Research foundation*: Foreign University.

20. Grabe, I. 1986. *Theory of literature*. Pretoria: Unisa Press.
21. Guonelas, R.P. 2001. *Literature and Psychoanalysis*. New York: Macmillan Press
22. Jean, T. 2002. Intercultural Dialogues and Cultural Security. <http://www.planetagora.com>  
26 October 2009
23. Jung, C.G. 1921. *Psychological Types*. Princeton: Princeton University Press.
24. Kealey T. ,2005, *The creative writing MRA handbook*, New york: The Bloemfontein: University of Free State.
- 25 Kunene, D. 1989. *Thomas Mofolo and the Emergence of Written Sesotho Prose*. Johannesburg: Ravan Press 26. Kwame, Y. 2006. The Impact of Globalisation on African Culture.  
<http://www.csus.edu/org/caper/documents.archives/2006/ConferenceProceedings/kwame.com>  
May 30,2009.
27. Kwatsha, L.L.2007. A Psychological interpretation of the characters in A.C. Jordans vovel Ingqumbo yeminyanya. *Literator*. 3 (2) 45-51.
28. Lacan, J. 1991. *Ecrit: A Selection*. London. Cambridge Press
29. Matlosa S., 1983. *Mopheme*, 2<sup>nd</sup> ED. Kaapstad: William Gouws (EDMS) BKP.
30. Mofolo T., 1984. *Chaka*. Morija Sesotho Book Depot.
31. Mofolo, T. 1989. *Thomas Mofolo and the Emergence of Written Sesotho Prose*. Johannesburg: Ravan Press.
32. Moleleki M., et.al, 2004 *Sesiua sa Sesotho Lexicography unit*, Bloemfontein: University of the Free State
33. Pederson, F. Anderson, B. and Cain R. 1977. Cesarean Childbirth; Psychological Implications for mothers and fathers. *Infant mental Health Journal*, 2, 257-263.
34. Phadke S., 2006, *The write's world: editing handbook*, New Jersey: Pearson Education, Inc.
35. Piaget, S. 1965. *A Report of the Conference on Cognitive studies and curriculum development*. Ithaca: Cornell University press.
36. Radebe S. ,2001 *Transitions Jacques Lacan psychoanalysis and the subject of Literature*, New York: Palgrave
37. Reber S.E., 2001. *The penguin dictionary of psychology* 3<sup>rd</sup> ED
38. Ritcher H.D., 2000, 2<sup>nd</sup> ED *Falling into theory, conflicting views on reading literature*, USA: Bedford / St. Martins.

39. Routledge R. 1980, *The Psychology of C. G. Jung*, England, Kegan Paul Ltd 40. Ruble, et al. 1992. *The Social Psychology of Mental Health*. New York: Guilford Publishers.
41. Sanderson, K. S. 2001. *The Evolution of Human Society*. New York.: Rowman & Littlefield.
42. Sekese A., 1973, *Mekgwa le Maele a Basotho*, Morija; Lesotho, Morija Sesotho Book Depot.
43. Sello D. 2000, *Literature as communication*, USA: John Benjamin's North America.
44. Shaffer D.R. 1988, *Social and Personality Development*, USA, Brooks & Cole Publishing Company.
45. *The American Heritage College Dictionary*. New York: Houghton Mifflin Co.
46. Weber, S. 1991. *The Return of Freud: Jacques Lacan's Dislocation of Psychoanalysis*. Cambridge; Cambridge University Press.
47. Weiter , W. 1989. *Psychology: Themes and Variations*. Pacific Grove; CD Books.
48. Welner, K. G. 1981. *Legal Rights, local wrongs: When community control collides with educational equity*. Albany: State University of New York press.
49. Wolfreys J., 1998 *Deconstruction Derrida*, London: Macmillan Press LTD.