

THE NATIONAL UNIVERSITY OF LESOTHO

FEMICIDE REFLECTIONS IN SOME SELECTED LITERARY SESOTHO TEXTS

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**SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF MASTER OF ARTS IN THE DEPARTMENT OF AFRICAN
LANGUAGES AND LITERATURE AT THE NATIONAL UNIVERSITY OF LESOTHO**

2021

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DECLARATION

I, the undersigned, MALOKA PHAMOTSE, hereby declare that **FEMICIDE REFLECTIONS IN THE SELECTED SESOTHO TEXTS** is my own original work. Thus, no part of it or its entirety has not been submitted at any university whatsoever. The sources that I have explored have been acknowledged in the form of complete reference.

Signature Date

SUPERVISOR`S RECOMMENDATION

Approved and recommended for acceptance as a partial fulfillment of the requirement of M.A. degree in the department of African Languages and Literature at the National University of Lesotho.

Supervisor

Date

ACKNOWLEDGEMENTS

I hereby wish to express my heartfelt gratitude to the National University of Lesotho through its Faculty of Humanities for granting me the golden opportunity to further my studies in their institution. That meant a lot to me. Before going any further I would like to pay my last respect to the late Dr. Phafoli for his pieces of advice and tireless efforts to convince me to further my studies.

Ntate le moo u teng kea leboha!

I thank my supervisor, Dr. T.P Martins, for all his dedication, guidance, and all the necessary support. It worths mentioning that we started late due to the passing over of my former supervisor Dr. Phafoli, but Dr. Martins worked tirelessly to make up for the lost time to make this study a success. **Ntate kea leboha ka nako ea hau eo u neng u mpha eona le bosiu feela ha u chaea mosebetsing**, even your weekend days. That won't go without notice ntate.

I also like to pass my vote of thanks to all the members of the African languages and literature department, both academic and non-academic for their help whenever I visited them in their respective offices or contacting them anytime a need arose.

I cannot forget my two classmates; Molulela and Maloi. **Baheso** thanks for your support. Together we have made this journey to be a success. I thank you and wish you all the best in your future endeavors.

To my cousins; Dr. Mathe Ntšekhe, Tšiu Moorosi, Scoaba Moorosi, Refiloe Moorosi, 'Mantsoaki Moorosi, and 'Nyalleng Moorosi I thank you for believing in me. You guys always wanted to know how far I have gone with this thesis and you always have your hands opened whenever I needed help. I thank you. Hey! I cannot forget my brothers-in-law; Dr. Hilie, Mr. Mofokeng, and Mr. Mohau, I thank you for all your words of encouragement **bo-ntate**.

To my beloved wife, 'Macharles Phamotse, I lack enough words and terminology to express my heartfelt vote of thanks for everything you did to support me in this journey. You know it wasn't very easy in almost everything, but with you, by my side, I have completed. I will always Love you, my sweetheart! To my children; Ntšebonyane, Charles, and Ntšebo I thank you very much for allowing me to put you aside and use your precious time to pursue my studies. I know I have

not been a father enough to you during this journey, but hey with your patience I have made it and I thank you **Bahlakoana beso!**

To my mother 'Mamaloka Phamotse, **kea leboha 'm`e ka tsohle tsohle bophelong baka. Ke ile sekolong hore u be motlotlo ka 'na, u k'o ikotle sefuba ka hore leha u ile oa sotleha bophelong empa u tsebile ho holisa kakapa. Kea leboha!**

ABSTRACT

The study is about femicide reflections in some selected Sesotho literary texts. The main focus is to unpack how issues of femicide are mirrored in the selected literary texts and how such images of femicide in literature paint a picture that communicates back to society. On top of that, the study discusses the moral lessons that come as a result of images of femicide in the selected texts.

To achieve the intended aim, the study is divided into five chapters. The chapter is an introduction and it contains the background and contextualisation of the study, the problem that prompted the carrying out of the study, the main question, its subsidiary questions, and their hypotheses. The significance of the study, the scope of the study, and the review of related literature are also part of this chapter. On top of that, the chapter contains the theoretical framework that guides the research, the methodology section, and lastly the organization of the study.

Chapter two is the synopses of the selected texts and reflections of non-physical femicide. The first section deals with the synopses and the second section with the reflections of non-physical femicide in the selected texts. The discussions of non-physical femicide are categorised to make it easier for the reader to follow.

Chapter three is the analysis of physical femicide as reflected in the selected texts. To make it easier to reflect the forms and the nature of physical femicide the chapter is divided into subsections that help to unpack issues of physical femicide in the selected texts.

Chapter four focuses on the reflections of moral lessons from both the non-physical and physical femicide discussions. That is, the chapter shows the moral lessons that the reflections of issues of femicide as discussed in chapters one and two could bring to society. The last chapter is chapter five which gives the conclusions and recommendations.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This study is about Femicide reflections in selected Sesotho literary texts. This section is comprised of the background and contextualisation of the study, the statement of the problem that triggered the research followed by the main question together with its sub-questions. The hypothesis is also part of this section and it will be followed by the significance of the study, the scope of the study, a review of related literature, the methodology that guides the research, and lastly the theoretical framework and the organisation of the study.

1.1 Background and contextualisation of the study

The term femicide is defined by Cryzb, Naudi & Marcello-Servoirs (2018) as the sexiest killing of women, girls, and infants which may be influenced by hatred towards women, a sense of superiority over females, sexual pleasure, and the assumption of ownership over them. Cryzb, Naudi & Marcello-Servoirs' (2018) classification of reasons for femicide are explored in this study. In a more specific manner, Campbell & Runyan (1998:348) add by defining femicide as "the killing of a woman regardless of what has caused the death". While Cryzb, Naudi & Marcello-Servoirs (2018) define femicide by also presenting the reasons for femicide, Campbell & Runyan (1998) only provide a brief but detailed definition of femicide.

Quite differently, Russell (2010 and 2012) provides other forms of how femicide is perpetrated. She says femicide also includes a variety of verbal and physical abuses, rape, torture, sexual slavery, incestuous and extra-familial child abuse. Russell (2010 and 2012) further delineates femicide into five forms.

- 1). Intimate partner femicide is defined as the killing of women by their intimate partner or former intimate partner.
- 2). Non-intimate partner femicide is the killing of a woman by someone who is not in any relationship with the victim.
- 3). Mob femicide means the killing of a woman by a group of people.

4). Mass femicide is defined as the killing of a group of women by one or more people at the same time.

5). Woman to woman femicide which is the killing of a woman by another woman.

In this study, femicide will be adopted with the definition and understanding of discussions on non-physical and physical forms as proposed by Russell (2010 and 2012) above. Thus, femicide should be discussed in line with who perpetrates it, who the victims are, and lastly how it is perpetrated. In addition, the study will view femicide in light of how Russell (2010 and 2012) suggests psychophysical and other forms of abuse are perpetrated against women.

Across the globe, the statistics of femicide reveal that in 2017, 87 000 women and girls were murdered worldwide (<https://www.france24.com/en/20191119-femicide-a-global-scourge>). In Asia for example, between 2012 and 2015 about 24771 women were killed (<https://theglobalamericans.org/reports/femicide-international-women-rights/>). Another example is France where Lewis (2020) asserts that more than 130 women were killed in 2019. Also, in England and Wales, Radford (2004) enunciates that at least two women are killed by their male partners or ex-partners each week. While in Australia Mouzos (1999) adds that approximately 125 females of all ages are murdered every year. The statistics from Europe reveal that 147 women died each year in Germany. On top of that, Goldenberg (2020) further clarifies that every day a man tries to kill his partner or ex-partner in Germany. In the United Kingdom in 2018, 139 women were killed <https://www.statista.com/statistics/1096116/femicide-in-europe-in-2018>.

Cases of femicide have also been recorded in the African continent. The statistics show that there are 70 percent more killings of women in Africa compared to Europe which is 38 percent less <https://www.france24/en/20191119-femicide-a-global-scourge>.

Traces of femicide have also been recorded in Lesotho. News bulletins from various radio stations, social media platforms, newspapers, and internet sources report new cases of femicide at least weekly. For example, in 2013 two women were killed in Mohale's Hoek. The first one's body was found in tatters; the facial skin and scalp ripped off, while the second one's head was cut off and her arm amputated (<https://www.lesitimes.com/ritual-murders-make-a-comeback/>).

A similar incident was recorded in 2019 in Leribe at Kholokoe village, where the remains of a woman's body were found thrown in different places (<https://sundayexpress.co.ls/another->

[gruesome-killing-rocks-lesotho/](#)). Again, two similar incidents of femicide were recorded in Leribe and Maseru in two consecutive months in 2020 where a female student at Lerotholi Polytechnic was raped and murdered at Thabong in Maseru district in June 2020 <https://allafrica.com/stories/202006170780.html>.

In July 2020 a mentally challenged woman was raped and killed in her house in Leribe <https://lestimes.com/yet-another-heartless-killing-debases-womens-month-commemorations/>.

Records of elderly women killings have also been recorded in Lesotho, for example, in September 2018 an 83-year-old woman was killed at Malealea, in Mafeteng district. A similar case of an 87-year-old woman from Moshoeshe II in Maseru who was strangled by two boys in August 2019 was also recorded (Human Rights Report 2020). Ultimately, cases of femicide in Lesotho include women of all stature. For example, Lipolelo Thabane, the wife of former Prime Minister Tom Thabane, was shot to death in June 2017 two days before her husband was sworn in as a prime minister (<https://aljazeera.com/news/2020/4/24/murder-power-and-army-on-the-streets-lesothos-deepening-crisis/>).

The rate of femicide in Lesotho, coupled with the high death toll, not only leaves children as orphans but also leaves society miserable. People live in fear that they could be killed. It is a sign of social unrest within the society. One believes it is against this background that the Minister of Gender and Social Security, Honourable Likeleli Tampane presented a Domestic Violence Bill before the parliament on the 6th April 2021, which is aimed at advocating for the protection of women against domestic violence which in most cases results in femicide. Besides that, the rate of femicide in Lesotho has triggered some non-governmental organisations like FIDA and Help Lesotho to engage in campaigns against gender-based violence and femicide in Lesotho.

It is against this background that this study seeks to assess how the issues of femicide are reflected in fiction. Fiction conveys sacred knowledge, teaches moral and social lessons, announces new ideas, records revolutions, tests the limits of cultural values, and shows society the best and worst selves (Kusch, 2016). It is worth noting that all the aforesaid concepts in fiction are embodied in the form of a theme. A theme is an idea that the writer had when producing fiction (Lenake, 1984 and Pretorius, 1989). A theme can appear as an explicit or implicit phenomenon in fiction. In addition, Moleleki (1993:138) enunciates that:

Ha se hangata mongoli a hlahisang mohopolo ona oa sehlooho ka ho otloloha; babali ba ye ba ikelellwe wona mokgweng oo difuperweng tsa sengoloa di hlahang ka wona.

It is not in all cases that a theme can be explicit; readers would have to derive it from the way concepts are presented in fiction.

As a result, the researcher would use the writer's explanations and his intuition to derive both explicit and implicit concepts that define femicide in the selected texts.

Fictional themes can be presented as factual or abstract concepts (Ntuli, 1984). In particular, Ntuli (1984:59) asserts that "factual concepts could be historical or description of nature. Historical concepts are not history per se but they are based on history, while the description of nature is based on natural objects by describing them as they are". Consequently, the study is in the quest to unpack how issues of femicide in the selected texts are presented, either as the main theme or as a sub-theme, and also to unpack how such issues of femicide are mirrored in fiction.

Furthermore, Ntuli (1984) defines abstract concepts in fiction as themes that look at how to give abstraction of the concept. Such themes, for example, could be the regrets about conditions that are no longer as they used to be, or how they ought to be (Ntuli, 1984). This is because one of the examples of abstract themes is death. As a result, the study is aimed at discussing death in the form of femicide to unfold how it is mirrored in fiction, and how such images of femicide in fiction communicate to society. This is because death as an abstract theme considers the experiences of people about death and how people conceive death (Ntuli, 1984).

Subsequently, femicide as a concept is an abstract theme denoting the killing of women. Consequently, the study considers femicide as an ungendered phenomenon that can be perpetrated by both males and females. Moreover, the study regards femicide as the physical killing of a woman and the non-physical killing of the woman. While doing so, femicide as an abstract theme is tackled in all its forms and nature as it is reflected in the selected Sesotho texts.

To make a detailed inquiry of the themes of femicide in the selected texts, characters and characterisation as other elements of a novel are employed. Characters are fictional human beings. More clearly, Peck and Coyle (1984:105) assert that "characters are members of the society who

reflect the author`s view of how people relate in the society". Characters in fiction are divided into three clusters; protagonist, antagonist, and tritagonist (Moleleki, 1984).

In this case, the protagonist is the leading character and the antagonist is the character that opposes the protagonist in fiction. Tritagonist is the character that acts as an instigator or the one that causes the sufferings of the protagonists (Moleleki, 1984). The characters should portray the real attributes and characteristics of real people so that their presentation may be convincing (Msimang, 1986). The study considers the characters who are directly or indirectly involved around issues of femicide as perpetrators or victims and or viewers of women killings.

Characterisation helps to reflect the morals of human behaviour ranging from the physical and the psychological attributes, the socialising process, and the ethical standards of human beings (Martins, 2007). All the morals of human behaviour that are bestowed in the characters through characterisation would assist the study to identify those aspects of human behaviour that are closely related to femicide in the study, to mark who perpetrators are, and who are the victims as reflected in the texts.

Moreover, characterisation can be a tool that enables the reader to identify the behavioural patterns of the characters through showing and or telling (Abrams, 1999). Precisely, telling connotes the dialogue or speech of the characters while showing represents actions, reactions, and inner thoughts of the characters (Abrams, 1999). The above elements of characterisation would be employed in the study to unfold how issues of femicide are mirrored in Sesotho fiction and how such images of femicide talk to the society as reflected in *Chaka* by Thomas Mofolo, *Lejoe la mantlha* by Tankiso Makhanya, and in *Bophelo bona bo matsoelintsoeke* by Tšoanelo Motjolo-pane.

1.2 Statement of the problem

The rate of femicide together with the high death toll due to femicide in Lesotho portrays a scenario of a country with social unrest. The reports of incidences of femicide in various media platforms in the country and internationally are evidence enough that Lesotho is facing a social challenge that needs to be attended to find a solution. Consequently, the concept of femicide needs to be considered in modern Sesotho literature, especially in fictional works to unpack how Basotho authors reflected and still reflect on issues of femicide. This is because fiction is the mirror in

which issues of social reality are reflected. It is in this regard that the study intends to make an inquiry of how femicide in Sesotho fiction is mirrored and how such images of femicide communicate with society as reflected in *Chaka* by Thomas Mofolo, *Lejoe la Mantlha* by Tankiso Makhanya, and a short story; *Bophelo bona bo matsoelintsoeke* by Tšoanelo Motjoloane. The main focus is to discuss how images of femicide in reality in the country are mirrored in some selected Sesotho literary texts, and how such issues of femicide in the texts paint an image that communicates to the society today together with the moral lessons they impart on the society today.

1.2.1 Research questions

To achieve the aim of this study, the following research question is asked: How is femicide reflected in the selected Sesotho texts? To derive a detailed inquiry on the above question, the research intends to follow up with the following subsidiary questions:

1. What types of femicide are reflected in *Chaka* by Thomas Mofolo, *Bophelo bona bo matsoelintsoeke* by Tšoanelo Motjoloane, and *Lejoe la mantlha* by Tankiso Makhanya?
2. What is the nature and form of femicide as portrayed in the selected texts?
3. What moral lessons do femicide reflections found in the selected texts communicate to society?

1.2.2 Hypothesis

Issues of femicide are visible in the selected Sesotho literary texts.

1. The types of femicide that are reflected in the texts are;
 - intimate partner femicide,
 - woman to woman femicide
 - non-intimate femicide
 - mass femicide

All of these forms appear in two faces; the physical killing of a woman and the non-physical killing of a woman.

2. Femicide is conducted by husbands and a village boy in the selected texts. Femicide is carried out in two forms; the non-physical killing of a woman and the physical killing of a woman. In non-

physical killing, the perpetrators use the rejection of their newly born children to kill their wives emotionally. The rejection is followed by the expulsion of women by men. They also expel their wives from their houses. Furthermore, the perpetrators use rape as a form of killing women emotionally. All these are possible because perpetrators use threats. Women also conduct woman-to-woman non-physical femicide through the neglect of food to another woman.

In physical femicide, the perpetrators use sharp objects to murder women. Sometimes they strangle women to death. In most cases, they dispose of the corpse in inhospitable places. There is a use of tactics in making the victims feel loved before they kill them. Femicide is also carried out through mass killing of women in the selected texts.

3. The moral lessons that come as a result of femicide in the selected texts are that in physical femicide men could realise that killing a woman is bad since it is not favoured by other people. At the same time, it helps women to realise the danger of staying in an abusive relationship because that could end in femicide. Similarly, in non-physical femicide, the moral lesson could be that men should realise that killing a woman does not only mean murdering her, but even emotional killing could be equal to complete murder. Another moral lesson to women is that women should realise that they contribute a lot to killing other women emotionally.

1.3 The significance of the study

The study can, in various ways, potentially benefit different sectors of the community, especially people who consider the rampant killing of women in Lesotho as a social challenge that needs to be tackled to guarantee women their safety and freedom. Other potential beneficiaries of the study include:

- Human rights associations, governmental and non-governmental associations that are concerned with the high rate of femicide in Lesotho.
- Some law practitioners and parliamentarians who may be interested in crafting responsive laws to deal with femicide in Lesotho.
- Some students and scholars of literature who are interested in appreciating how issues of women killings are treated in literature.

- Other authors of literature, who may want to consider how to effectively write about femicide, to possibly move readers to want to take action to eradicate it.

1.4 Scope of the study

The scope of the study is limited to the thematic analysis carried out on the selected Sesotho literary texts. In each text, the study will analyse issues of femicide as they appear. The special focus will be to unpack whether issues of femicide in Sesotho literature reflect the prevailing social reality of femicide within the Basotho, and how such images of femicide in literature communicate to the society today as exemplified in *Chaka* by Mofolo, *Lejoe la mantlha* by Tankiso Makhanya and *Bophelo bona bo matsoelintsoeke* by Tšoanelo Motjolo-pane.

1.5 Literature review

This section presents the related literature reviewed concerning femicide in Sesotho literature.

The issue of femicide seems to be a field that is not popular. As such, the available literature is limited. To make sense of what is available, the study has divided the reviewed literature into two classes. The first class deals with femicide scholarly works outside Lesotho. The second class deals with a mixture of scholarly works on femicide and scholarly works on Sesotho literary texts.

1.5.1 Reviewed literature outside Lesotho

One of the prominent scholars of femicide is Meyers (2001). She discusses femicidal plots in which women are killed, or fear for their lives. Her focus is mainly to investigate whether gothic novels of death actually bring the nuances of feminist thought to life. To achieve her goal, Meyers (2001) analyses the literary works of six English female authors. These authors are Angela Carter, Muriel Spark, Edna O'Brien, Beryl Bainbridge, Joyce Carol Oates, and Margaret Atwood. In her findings, Meyers observes that femicidal plot restages and embodies feminist debate flattened by such glib and automatic phrases as essentialism and victim feminism.

Meyers' (2001) analytic strategies will be considered in guiding this research. However, her study is different from the current study in that she discusses the femicidal plots in the selected English texts while the current study will discuss femicide reflections in selected Sesotho literary texts. Also, she discussed femicidal plots in various English genres while the present study discusses femicide as reflected in Sesotho fiction paying special attention to theme and characterisation.

The other scholar is Mathews (2010) who discusses the understanding of femicide in South Africa by describing the incidence and patterns of female homicide and comparing the epidemiology of intimate femicide with the non intimate female homicide. The findings reveal that South Africa has excessive rates of intimate femicide which poses an immense public health burden than other female homicides. The other observation is that femicide in South Africa is associated with a web of interrelated factors.

Though Mathews' (2010) study compares whether cases of femicides are a result of intimate partner abuse or something else in the context of South Africa, the current study wishes to discuss how femicide is reflected in Sesotho literary texts by looking into how the Sesotho authors portray issues of femicide and how such issues speak to the society in Lesotho. Like Mathews (2010) reviewing incidence and patterns of femicide in his study, the current study is going to adopt and review incidence and patterns of femicide as they are reflected in the Sesotho texts.

Schalkwyk et al., (2016) study femicide as part of woman abuse in South Africa by reflecting on the complexity of women's decisions to leave abusive men. They argue that there is a need for research to address women's resistance as it exists in dialogue with the material and social realities of women's oppression. They also assert that women's resistance should be addressed by examining women shelter residents' narratives of their desire to leave abusive heterosexual relationships.

To achieve their aim, Schalkwyk et al. (2016) employ Scott's power and resistance concept in their study. In the findings, Schalkwyk et al. (2016) observe that many women position themselves as fearful and powerless. The other number of women claims that their investment in their identity of wife has decreased as that position is no longer having a sense of power and safety. The last group of women says they do not leave the abusive men because they have nowhere to go and also they do not have finances to support their children alone.

Quite differently, Schalkwyk et al. (2016) employ Scott's Power resistance concept in their study while the present study will employ the Femicide model to unpack the reflections of femicide in some selected Sesotho texts. However, the reluctance of women to leave abusive partners will be considered in the present study when analysing femicide that is perpetrated by women.

Corradi et al., (2016) study the theories of femicide and their significance for social research. They discuss the theories that are employed to explain femicide. Such theories are; Sociological, Criminological, Human Rights and Decolonial research approaches together with their theoretical significance. They observe that the feminist approach challenges patriarchal domination when at the same time investigating the killing of women. They discover that the Sociological approach examines the special features to the killing of women which make it a phenomenon.

Another approach is the Criminological approach, which discusses femicide as a unique sector in homicide studies, while the Human Rights approach mainly extends femicide beyond the lethal and into extreme forms of violence against women. The last approach is the Decolonial approach that explains femicide by observing its instances in the context of colonial domination, including the so-called honour crimes. The way Corradi et al., (2016) have described different theories applied to explain femicide will inform the present study to choose the appropriate theory to unfold reflections of femicide in some selected Sesotho texts.

Gome Daniel Pedro (2021) discusses the literary portrayal of femicide and the femicide characters in England and America in the last decade between the eighteenth and nineteenth century as reflected in the English literary works of Mary Wollstonecraft and Edgar Allan Poe. The aim is to pick a common aspect of subversion of the patriarchal ideology prevalent in the era of the two texts under study. The study reveals that both authors convey ideas particularly conceptions of gender identity and the relations between sexes that could not be expressed openly within a patriarchal cultural framework. The way Wollstonecraft and Poe analyse femicide as reflected in two English texts will be adopted in discussing reflections of femicide in some selected Sesotho texts.

1.5.2 Review of Sesotho scholars' literature

Martins (2007) discusses the portrayal of female characters by female authors. He intends to find out how contemporary Basotho female authors perceive other women in their literature. Again, he seeks to analyse the contribution of female writers in trying to dispel the fallacy and distortions made about females in Sesotho literature and Lesotho. He observes that there is a stereotypical kind of depiction of women in Sesotho literature by female authors. Also, he discovered that some females obscure marriages of their sons with the claim that they cannot allow their sons to marry poor girls. Although Martins (2007) took a stance by considering issues concerning women in

Sesotho literary texts, he put his focus on how women are portrayed as characters, while the present study looks beyond just female characters portrayal to issues of women killing as mirrored in Sesotho novels and how such images communicate to the society as portrayed in the selected Sesotho texts.

Lekhologoane (2010) analyses the portrayal of child characters in two Sesotho texts; *Mohalalitoe oa lithota* and *Lehlohonolo ha se lebelo*. The focus of her study is to identify child characters and discuss their portrayals in the two selected texts. In her findings, she discovered that children do not regard every parent as theirs as it might be expected among the Basotho. Again, she observes that children are vulnerable to some abuse and other challenges. Even though Lekhologoane discusses the portrayal of child characters in two aforesaid Sesotho texts, she does not include femicide as to how it is reflected in the Sesotho novels and how it talks to the society like it is the aim of the present study.

Morojele (2012) discusses femicide in his study of implications on gender equality in three co-educational primary schools in Lesotho. Through the application of the Social Paradigm as his theoretical framework, Morojele (2012) observes that teachers in primary schools contribute to constructing masculine and feminine attributes as inherent gender qualities. Again, he finds that gender inequality in primary schools is promoted by the role of Basotho culture, language and its discourse. The way Basotho culture, language, and its discourse have been discussed in line with gender inequality in the context of primary schools in Lesotho, will be considered in analysing how Basotho culture and language, as courses of gender inequality may result in femicide as reflected in some selected Sesotho texts.

Bodunde (1993) analyses two literary portraits of Chaka; by Mofolo (1925) and by Kunene (1979). The study aims to unfold whether in a sense the two literary texts on Chaka retain memories of Africans of significance or whether the personality of Chaka in both texts is so controversial that it attracts both positive and negative interpretations on the subject of literature. Bodunde (1993) discovers that both texts reflect varieties of artistic portraits. Mofolo chose the medium of the tragic novel to represent a fictionalised Chaka with the devil's garment, while on the other hand, Kunene's choice of epic portrays an opposite effect to Mofolo's novel. Kunene portrays Chaka as a hero. Therefore, the two texts reflect Chaka as a dual personality; a legend and a destructive essence. The negative portrayals of Chaka shall be adopted as a gateway in discussing how it

attracts him to perpetrate femicide. Moreover, the element of how Chaka as a novel is analysed in literature will be considered. However, Bodunde (1993) discusses Chaka as a character comparing the characters of Chaka in two different texts about Chaka while the present study wishes to make an overview of femicide reflections as portrayed in selected Sesotho literary texts.

1.6 Theoretical framework

1.6.1 Introduction

The theory section is aimed at presenting the theoretical framework that guided the research. In this section, the theory is identified with its proponents articulating what it proposes and showing why it was developed. Furthermore, the section also identifies the principles of the theory and how they are applied in the study to unpack femicide reflections in the selected texts.

1.6.2 Femicide Theory

The study employs femicide as a theory. The word femicide has been used from 1801 in England as a legal term denoting the killing of a woman by a man because of gender (Pinelo, 2015). Back then, the term was used mainly in the legal field to connote the killing of a woman (Corradi et al., 2016). The leading feminist and the prominent leading scholar of femicide who coined the term into a theoretical concept is Diana Russell in 1976. Russell started using the term as the physical killing of women because they are women in the politics of feminism.

To achieve her aim, she converted the term into a theoretical concept. The idea behind turning femicide into a theoretical concept was to refute the patriarchal ideologies that dominated and exploited women by bringing forth something that has never been known before in order to bring change within the social order (Corradi et al., 2016). When it was introduced by Russell (1976), femicide raised awareness about the rampant killing of women as a crime per se and in a way that did not confuse it with homicide as a neutral term.

This is exactly what the study intends to bring to light, to analyse femicide as a crime of rampant killing of women by not considering it as a subset of homicide. Furthermore, femicide as a theoretical concept proposed by Russell (2010 and 2012) seeks to turn around the social structural forms of patriarchy and its principles in the society that seem to tolerate women killing. Similarly, this principle is going to be employed in the study to analyse how patriarchal powers in society become the fueling effect of femicide as reflected in the selected texts.

Ultimately, Russell (2010 and 2012) realised that her discussion of femicide is only considering the physical killing of a woman and ignores the non-physical aspects denoting the killing of the woman. So she advanced her theoretical concept further by incorporating a variety of verbal abuse, rape, torture, sexual slavery, incestuous, and extra familial child abuse (Cryzb, Naudi & Marcello-Servoirs 2018). The new phenomenon of the outlook of femicide which includes other forms that degrade, humiliate, abuse, and or exploit women as forms of femicide will be employed to see the degree with which women undergo various forms of non-physical forms of femicide as reflected in the selected texts. In this phase, femicide seeks to produce effects in the way of understanding the rampant killing of women to suggest social changes from those that tolerated women killing.

The concept of Russell (2010 and 2012) on the non-physical killing of a woman was developed further by Shahoun-Kevorkian (2021) who asserts that death in femicide should not only be based on the medico-legal concept of an inability to breath. For that reason, she argues further that femicide is when a woman is sentenced to death by murder by intensionally making her live under sustained death threats. Equally important, femicide is considered in the study to include all the elements of the non-physical killing of women.

Femicide theory is viewing femicide in two major forms. Those are the physical killing of a woman because she is a woman and also the non-physical killing of a woman which refutes the gendered usage of the concept. By so doing the study regards femicide as a phenomenon that could be perpetrated by both genders and for different causes.

However, the theory has some limitations, for example, the way Russell (2010 and 2012) has defined and used the concept seems to be biased and gendered. This is because her main focus is to fight patriarchy and its correlates that existed in society which tolerate the death of women. This is a limitation to the study because the research interrogates femicide more neutrally. That is, as a phenomenon that is perpetrated by both genders and which should be regarded as a crime by separating it from homicide. To bridge this gap of considering femicide outside patriarchal issues, the study adopts the developments and contribution of other scholars that also believe femicide is not a gendered crime.

Moreover, Russell (2010 and 2012) has coined the concept to suit the sociology, criminology, and feminist debates not as a literary theoretical framework. Therefore, the study has picked those principles that are relevant to the reflections of femicide in the selected texts.

1.6.3 Conclusion

In conclusion, femicide is discussed as a neutral concept concerning the killing of a woman by both men and women. In that regard, the killing of a woman is further broken down into two categories, thus; the physical killing of a woman and the non-physical killing of a woman. In all the debates, femicide is regarded as an independent phenomenon denoting the crime of killing a woman by both men and women by physically murdering and the non-physical killing of a woman.

1.7 Methodology

1.7.1 Introduction

The methodology is divided into four sections. The first one is the research method followed by the sampling method. The third is the data gathering method and lastly, is the data analysis method. This section introduces the research methodology that is employed in the study by showing the chosen methods and techniques and how they are employed to facilitate the analysis of selected Sesotho texts to unfold how femicide is reflected.

1.7.2 Research method

The study adopts the qualitative research method. The qualitative research method uses words that are ascribed to sentences or phrases to analyse issues of femicide in the selected Sesotho texts (Grossoehme, 2014).

1.7.3 Data presentation and organisation

The research employs a qualitative research method in doing the content analysis of femicide reflections as exemplified in the selected Sesotho texts. The qualitative research method is the kind of research method that involves the studied use and collection of a variety of empirical materials such as case studies, personal experiences, life stories, visual texts, and written texts that describe routine and problematic moments and meanings in individuals (Denzin and Lincoln, 2005). The qualitative method is the appropriate research method for this study because reflections of femicide are discussed in the selected Sesotho texts.

In the qualitative research method, the study particularly employs the element of content analysis as the tool that would help to extract issues of femicide in the selected Sesotho texts. Content analysis as a component of the qualitative research method is a set of techniques for a systematic analysis of texts of many kinds addressing manifest content but also the themes and core ideas

found in texts as primary content (Drisko and Maschini, 2016). Moreover, this analysis gives an extensive interpretation that is more than just describing or summarising the content found in texts (Drisko and Maschini, 2016). This is what the study would do; to make an extensive interpretation of issues of femicide as reflected in the selected texts.

Consequently, thematic content analysis is employed to present data in the study. This is done by identifying themes of femicide that emerge from the selected texts. The themes of femicide are derived from the dialogue, actions, behaviour, and inner thoughts of main and subsidiary characters as they appear in the texts. Such themes may appear in a sentence, sentences or a paragraph, and they are selected to form part of the discussion.

The study uses verbatim quotes from the selected texts to illustrate themes of femicide and separates the discussion extract in which the theme of femicide would be discussed. Then, the critical discussion section follows. The themes of femicide are divided into non-physical and physical femicide. Subsequently, the data is presented in relation to the form of femicide under discussion.

Furthermore, the qualitative content analysis extracts the complex, contextual, and best-determined meaning of issues of femicide even if such meanings appear once in a text (Drisko and Maschini, 2016). Meaning, that the study analyses implicit and explicit meanings of words that are ascribed into sentences to connote femicide in the selected texts.

1.7.4 Data gathering

Data collection for the study is purposive. In purposive sampling, the researcher purposely selects individual groups and settings that maximise understanding of the phenomenon (Omona, 2013). The researcher selected three Sesotho novels that contain the themes of women killing to enable the detailed analysis of how Basotho perceive issues of femicide from time immemorial till the present.

In this case, the study employs homogenous purposive sampling. Homogenous purposive sampling involves groups and settings that are purposively selected because they all possess similar characteristics or attributes (Omona, 2013). The three selected Sesotho texts have been purposively chosen because they have common characteristics of incidents of women killing that the study intends to unpack.

Furthermore, the researcher chooses the texts that he once read in class and knows very well that they contain incidences of femicide in them. In the selected texts, the primary data for the study are the words that are ascribed to sentences and phrases to explain issues of femicide. To extract femicide out of sentences and phrases in the texts, the researcher uses pen and paper as the tools of research to write down and record how in every text issues of femicide are presented. This is where the researcher selects sentences that best describe the incidence of femicide in the texts. The readings of communication between characters helps to grasp meaning, the way characters behave helps to extract the implicit meanings of femicide as it is reflected in the selected Sesotho texts.

1.7.5 Method of data analysis

In this study, only the words that are ascribed to sentences and phrases to connote the meaning of incidents of femicide are analysed. In this manner, the analysis is divided into two main headings; non-physical killing of women and physical killing of women as well as sub-headings that help to organise the analysis in a meaningful manner to unpack how the images of femicide have been presented in the Sesotho literary texts, and how such images are mirrored back to society.

The study adopts femicide as a theory and tool for analysis. The aspects of femicide theory would be adopted as articulated in section **1.6.1** above.

1.7.6 Conclusion

This section articulated all the methods and methodologies employed in the study to make it a success. Also, it mentioned the femicide theory which is used to extract issues of femicide with its proponents that discuss femicide in its two major forms which are non-physical and physical femicide.

1.8 Organisation of the study

Femicide reflections in the selected Sesotho literary texts are organised in chapters. Chapter one gives the background to the study with the view to create a context for understanding the problem that triggered the research, the research questions, and the hypothesis. The review of related literature, research methodology, and the theoretical framework.

Chapter two serves mainly to provide an understanding of the selected texts as well as the analysis of reflections of non-physical femicide in the Sesotho selected texts.

Chapter three provides an analysis of physical femicide as reflected in the selected Sesotho literary texts. Chapter four is the discussion of the moral lessons gleaned from femicide as reflected in the selected Sesotho texts. The last chapter is chapter five which is the conclusions and recommendations.

CHAPTER TWO

REFLECTIONS OF NON-PHYSICAL FEMICIDE IN THE SELECTED TEXTS

2.1 Introduction

This chapter provides the analysis of reflections of the non-physical killing of women in the selected texts. Moreover, the concepts that will be applied to explain femicide are articulated and defined in this chapter by contextualising them within the barriers of the non-physical slaying of a woman. Therefore, the forms of non-physical femicide that are going to be unpacked are intimate partner femicide, rejection, expulsion, and rape. Woman-to-woman femicide would be discussed when defining neglect. The forms of femicide mentioned above are considered as the non-physical killing of a woman which acts as a gateway to physical femicide. Just before the discussions of the reflections of non-physical femicide, the synopsis of the selected texts is provided to inform the reader about the stories of incidents of femicide in the selected texts.

In all the selected texts, the study employs the four main elements of analysing the novel as discussed earlier in section 1.1 above. The main aim is to make it easier for the reader to trace how non-physical femicide is perpetrated, and how it communicates to society.

2.2 The Synopses of the selected texts

2.2.1 Introduction

The synopsis provides the summarised stories that help the reader to understand incidents of femicide in the selected texts. The other stories that do not help the study to extract issues of femicide in the texts are excluded. Also, the section mentions the characters that are involved in the incidents of femicide and how they are involved as either perpetrators or victims of the non-physical killing of women through their communication, behaviour, and actions in the text. Immediately after the synopsis of the selected texts, the study discusses non-physical femicide.

2.2.2 The Synopsis of Chaka.

Senzangakhona is the king of the Zulu tribe who is in a polygamous marriage. His senior wives have never had a boy child ever. As a result, he engaged in premarital sexual activity with a girl called Nandi and impregnated her. Consequently, that condition compelled him to marry Nandi to avoid humiliation and death. This is because according to the Zulu custom, pregnancy before

marriage is an unlawful act that compels the community to kill the pregnant girl, her agemates, and the man who impregnated her together with his agemates too. Subsequently, Senzangakhona and all of his wives decided to keep it a secret because Nandi gave birth to a baby boy, and that wiped away the stigma of not having a baby boy in the royal family.

After a while, the other wives gave birth to boy children and started to ask their husband to expel Nandi before they could reveal the secret. Then, Senzangakhona had to choose between expelling Nandi and keeping her. This is because the Zulu custom articulates that any girl who falls pregnant would be killed together with her male and female age mates as well as the one who impregnated her with all his male and female agemates. Consequently, he expelled Nandi not only from Nobamba but from the entire area of Ncube. The verbal threats made by other royal wives to Senzangakhona that they will disclose the hidden secret, compelled him to oust Nandi from Nobamba and finally from Ncube's place altogether. However, Senzangakhona sends Nandi some food in the form of goats and cattle to feed Chaka. But not for so long, because the senior wives persuaded him to stop sending food to Nandi and he stopped.

In the text, Chaka is the eldest son of Senzangakhona. He kills women now and then. For example, he killed some of the girls he slept with, who fell pregnant because he did not want to bear a boy child who would inherit his wealth as the king of the Zulu nation. For the pregnant girls whom he did not kill, he waited after they had given birth to make them witness when he murdered their newly born babies. When the girls cry to mourn for their murdered children, he killed them too. Also, he killed his most loved girlfriend Noliwa, due to the advice of his ngaka (doctor) who ordered him to kill the person he loved most to attain the position of the Royal Highness of the time. On top of that, Chaka murdered his mother Nandi, after he discovered that Nandi had hidden one of his pregnant wives so that she saves the life of a child. During the burial of her mother, Chaka killed more women whom he accused of not showing enough grief for his mother's death. Surprisingly, even those who cried were killed with the allegation that they were pretending. Ultimately, women are no longer safe because they were murdered often by Chaka. Men did not act in any of the incidents of women killings by the king to protect or bring the king to order.

2.2.3 The synopsis of Bophelo bona bo matsaelintsoeke

In the text, 'Mampho and 'Malikeleli (female characters) go to collect firewood in a dense forest called Matubatuba and they come across a slain body of an unidentified woman on their way out

of the forest to the village. A short distance from the slain body a baby girl is busy suckling the corpse. 'Mampho was in front of 'Malikeleli, and she fainted after seeing the body of a murdered woman lying in front of her. 'Malikeleli, who is following 'Mampho, rushes to the village to raise an alarm. She goes straight to the chief's place and reported the scene.

Chief Sello immediately summons all his people to Matubatuba forest. The first people who arrived at the scene became shocked. They found two bodies lying helplessly; one woman is 'Mampho and the other one is an unidentified woman. On top of her is a small girl child suckling her dead mother. At the same time, famo; a dog of a well-known hunter; Sebata, is licking the bleeding wounds of the slain woman. Chief Sello orders his people to bury the corpse right there without reporting the incident to the police. 'Mampho was attended to and got help. The chief seeks to get someone from his people who would raise the baby girl.

From that day, the chief continues to make some findings of the slain body and its relatives. The messages from the people of the neighbouring villages say the woman had a quarrel with her husband over the birth of this child whom the father claimed was not his, and that the woman should abandon that child as a result. Instead of abandoning the child, the woman decides to move out of the house and out of the village to seek refuge elsewhere to protect the child.

The community suspected that the woman was raped before being killed. Fortunately, the child was not killed. Just a day after the burial of a murdered woman, chief Sello called his people to a public gathering. The main purpose of the gathering is to find someone who could volunteer and adopt the child.

2.2.4 The synopsis of Lejoe la mantlha

In *Lejoe la Mantlha*, a 19-year-old boy called Chemane is well known as a trouble maker in the village. He is known for housebreaking and robbing villagers of their belongings. He is also a rapist who harrases elderly women. For instance, he would rape a 90-year-old elderly woman all night long and suffocate her to death afterward. He ended being called *mabeta* (a rapist) by his agemates.

In the village, Chemane instilled fear by being a bully. He used to beat rangers who looked after grazing lands so that he crazes his cattle freely and unlawfully. As a result, most men were scared of him because he had beaten and injured many with his knobkerrie several times.

Subsequently, he believed he was unstoppable because people were scared of him. Furthermore, Chemane impregnated two girls and threatened them that he would kill them if they told people that he had raped them. Ultimately, Chemane raped his 15-year-old blood sister multiple times and days.

However, one day the members of the community decided to kill Chemane after the attempted rape of an elderly woman. The community forced him to drink two liters of paraffin and set him ablaze.

2.3 Reflections of non-physical femicide

2.3.1 Introduction

This section analyses the reflections of the non-physical killing of a woman in the texts. The understanding of non-physical femicide in this study is understood at the same level with how Russell (2010 and 2012) stated earlier. On top of the definitions of femicide that denote physical murder of a woman, Russell (2010 and 2012) advanced her definitions of femicide further and considers other elements of femicide which are not murdering of a woman. Furthermore, Russell (2010 and 2012) adds that femicide extends beyond legal definitions of murder and incorporates among others the deliberate transmission of HIV by rapists, and or due to misogynous attitudes or social practices (Radford and Russell, 1992, and Corradi et al., 2016). Ultimately, Russell (2010 and 2012) includes a variety of verbal threats, rape, torture, sexual slavery, and all other forms that result in the emotional killing of a woman as femicide (Cryzb, Naudi & Marcello-Servoirs 2018). Lastly, Radford and Russell (1992:8) assert that non-physical femicide includes "the deliberate preference of boys over girls that result in deaths from neglect and starvation".

The discussions of non-physical femicide in the study are derived from how Russell (2010 and 2012) has presented non-physical aspects of femicide that make a woman become less than a woman or less than a human. Consequently, using the researcher's perspective as well as Russell's articulated forms of non-physical femicide, the study has identified the following aspects as non-physical forms of femicide in the selected texts; rejection, expulsion, and emotional abuse. The categories have been derived from the dialogue, inner thoughts, actions, and reactions of characters in the selected Sesotho texts, and they all denote non-physical killing of a woman.

2.3.2 Rejection

Rejection is the act of forcing or pushing someone or something away. Precisely, rejection means that one is pushed away because she/he is not accepted. Leary (2001:291) adds that "rejection can be caused by betrayal in a romantic relationship". In addition, rejection can also be the result of negative intergroup relations or of interactions with others who do not share one's group membership (Killen et al., 2003).

Rejection leaves a person miserable. The rejected person can have behavioural patterns that could portray that her inner person is dead. For the fact that a rejected person is unwanted, it makes that person feel unloved and as a result, the person may see no need to live and commit suicide. When a person is rejected, s/he feels vulnerable and a part of them dies from within. When a single aspect of the human aspect/part dies, they don't act normal. This study views the internal death of the human aspect as a non-physical form of femicide. This section will identify some excerpts of rejection in the selected texts that connote non-physical killing of a woman.

2.3.2.1 Rejection of a girl child as non-physical femicide

The rejection of a girl child is the incident where the father rejects the girl child with the claim that she is not his. The study regards the rejection of a girl child as non-physical femicide to the mother because rejecting a child does not hurt or punish the child alone but worse deeper to the mother.

In *Bophelo bona bo matsoelintsoeke* the girl child rejection is presented in a sentence below;

Monna o ne a re ngoana ha se oa hae; mohats'a hae a mo tlose moo ha hae
(Motjoloane 2005:4).

The husband said the child was not his so he ordered his wife to abandon her.

The extract above shows the unnamed man saying the girl child born out of his unnamed woman is not his. Therefore, the woman should take that girl child out of his house. The saying that the unnamed woman should take the child girl out of his house is analysed as child rejection. This was not a suggestion but an order that compels the wife to obey and abide. Even though, the unnamed man did not tell where the child should be taken to but told the wife to take the child out of his house. What the unnamed man wants is for the woman to abandon the child.

On top of that, the study argues that rejection of a girl child by her father suggests that the child is illegitimate. Regardless of how the child has born, her rejection by her father humiliates her mother and reflects her as an infidel. This is because the mother won't be separated from her child, no matter the circumstances. Besides, children have a civic relationship with their mothers (Guille, 2020). Therefore, rejecting the child means rejecting her mother too.

The rejected child causes a lot of stress to the mother. That is, it kills her inner person because she is turned into a laughing stock in the village. Society might perceive her as a slut and therefore might reject her too. It is based on the aforesaid possibilities that a woman feels useless and unwanted. She may hate living and could decide to kill the child and commit suicide thereafter.

Though femicide does not say anything about the rejection of girl children and their mothers by their fathers with the accusations that they have made illegitimate children femicide regards making g a woman to live under continuous death threat as tantamount to killing her. Therefore, it refutes anything that makes a woman die inside and sees no need to live anymore. Ultimately, the study regards rejection of children by their fathers as femicide to their mothers.

Based on the above information, femicide does not favour the rejection of illegitimate children. This is because like other children, illegitimate children have the right to grow and develop. They have a right to life and a better life (Guille, 2020). While doing so, the rate of femicide will deteriorate and women would live in peace. In addition, Schlyte (1996:67) enunciates that "wife and children cannot be expelled from the home because it is the responsibility of the husband as the head to provide a home for his family". Anything on contrary is regarded as femicide by the study.

2.3.2.2 Rejection of a boy child as non-physical femicide

The rejection of a boy child in the study is the incident where the father, acting together with his other senior wives, rejects the baby boy of the other wife with the claim that he is an illegitimate child. On this basis, the study regards rejection as femicide because the mother is emotionally killed when her child is rejected.

The same concept of rejection is reflected in *Chaka* as in the extract below;

Mafumahali a itlhahisa ho Senzangakhona a re...leha Chaka a hlaile pele, eo eleng morena ke Mfokazana. (Senzangakhona) a bolela hore Chaka ha se morena, morena ke Mfokazana (Mofolo, 1926:13).

The senior wives approached Senzangakhona and said...even though Chaka is your elder son he would not be chief, the one who would be chief after you is Mfokazana. (Senzangakhona) then announced that Chaka is not the chief, the chief is Mfokazana.

The extract above shows how the senior wives initiated the rejection of Chaka by Senzangakhona just because Chaka is supposed to be an heir to the throne after his father. The senior wives threatened Senzangakhona that if he did not listen to them, they would reveal the secret. To avoid humiliation, Senzangakhona agreed and announced that Mfokazana is going to be chief, not Chaka.

The senior wives rejected Chaka because they knew that in fact, he is the one who would take the chieftaincy not Mfokazana. After all, it was planned and agreed before by all members of the family that Chaka will be chief. Subsequently, things changed after Mfokazana was born. Senzangakhona together with his senior wives were happy when Nandi gave birth to a boy child because the senior wives had failed to have one for him. As result, Chaka was accepted, and Senzangakhona sent the message to the great Chief Jube that he now has a boy child who would be his heir to the throne.

Ultimately, things changed and Chaka got rejected. This rejection of Chaka by Senzangakhona let down Nandi. It means that Senzangakhona turned against his promises. As a result, Nandi felt stressed due to the betrayal. She felt lost and rejected. Because of this distressful situation, Nandi likely developed low self-esteem. Also, she probably felt both unwanted and unloved. When a woman feels like this the study considers the feeling as non-physical femicide.

Femicide seeks to produce effects in the manner of understanding the violent death of women, and produce changes in the social order which legitimises or tolerates those deaths. Through the lenses of femicide, the study condemns the rejection of Chaka as it was initiated by senior wives. This is because the prevailing social order in the royal family enabled the senior wives to have powers to influence Senzangakhona to carry out the rejection of Chaka the way they wanted. This is what

the theory seeks to conscientious people about; to realise that even when people have powers they should realise when such powers legitimise or tolerate femicide as it happened with Nandi.

The entire community knew that Chaka is now rejected because Mfokazana is born. Even the age-mates of Chaka knew it and therefore they executed rejection towards him as follows;

Bashanyana ba bang ba mo tuba, ba hlola ba mo khakhatha ka matsatsi 'ohle, 'me ba mo khakhathela lefeela...hobane ba utloa malume a batho a re eka baka bolaea Chaka
(Mofolo, 1926:14).

Other boys often trouble Chaka, they used to beat him up often than not and beat him up for no reason...because they heard rumours that they should kill Chaka.

The extract above reveals that the age-mates of Chaka often beat him up. They beat him up for no reason. The motive behind that was they had heard that the community at large wished that Chaka be killed. The idea to kill Chaka was meant to frustrate and hurt his mother Nandi. This is because Chaka as a small child had nothing bad that he has done to offend the members of the community. As a result, the study argues that the person who was attacked in rejecting Chaka was Nandi.

The community knew that rejecting Chaka would psychologically hurt Nandi to the extent that she would be distressed and develop depression and anxiety. Perhaps, Nandi as a mother would develop emotional disorders when her son was rejected. Moreover, Nandi could feel that she is no longer loved and wanted because people just reject her child and beat him up without notifying her of Chaka's wrong doings. Ultimately, Nandi could develop depression and social anxiety disorder.

Femicide refutes the rejection of Chaka because that automatically kills her mother Nandi emotionally. It makes Nandi get depressed and have very low self-esteem for having given birth to a rejected child. The women's future depends on the quality of their relations with their son, for in such relations lie the mother's single hope for old-age care (Ping-chen, 1994). Indeed, rejecting Chaka by beating him makes Nandi feel lost that she would have no one to care for her in her old age if finally her son could be killed as it is desired by senior wives and the members of the community. That, on its own, makes Nandi lose hope in life. She could develop suicidal thoughts so that she dies and leaves everything to Senzangakhona and his senior wives.

2.3.2.3 Woman-to-woman non-physical femicide neglect

Neglect is the act of ignoring and denying a person the right to access material things such as food. In addition, Golden et al., (2003:105) add that malnutrition is an extreme form of neglect. The notion of neglect is seen in most cases when fathers neglect their children for no good reasons. Neglect includes denying someone's feelings and emotional needs (Steber, 2021). As result, the neglect of the child's needs hurts the emotions of the mother and makes her feel empty and unwanted. On top of that, the mother might feel disconnected from others and therefore could blame herself for the problems she is having (Clark, 2020). When the woman feels like that, part of her dies and the study considers that as femicide.

In *Chaka*, neglect is initiated by senior wives against Nandi as in the extract below;

Mafumahali...a re, Senzangakhona a khaotse ho romela likhomo le lipoli tse bitsoang lijo tsa Chaka...a khaotsa ho li romela (Mofolo, 1926:16).

The senior wives...said, Senzangakhona should stop from sending cattle and goats called food for Chaka...he stopped sending them

The extract above articulates that the senior wives told Senzangakhona to stop sending cattle and goats that he calls food to Chaka. The idea of stopping the sending of food to Chaka was initiated by wives, not the husband. This is because the wives knew that for Nandi to survive she depended on the food parcels that Senzangakhona sent for his child Chaka. Since the senior wives wanted to see Nandi living in misery as a woman, they initiated that their husband Senzangakhona should stop sending Chaka some food. The extract further says *Senzangakhona a khaotsa ho li romela*, that is, Senzangakhona indeed stopped sending food to Chaka.

The idea of stopping to send food to Nandi so that she feeds her child is neglect, which the study considers as non-physical form of woman-to-woman femicide. The senior wives decided to cause a lot of stress to Nandi by starving her son so that Nandi won't have any food to offer to her child. In this state, Nandi felt worthless as a mother because she was unable to provide for her child. Subsequently, Nandi was distressed, her ego as a mother died and her inner person died as a result.

Femicide denounces the social structural forms that seem to tolerate women killing. The position that the senior wives had over Nandi and her son Chaka, enabled them to carry out acts of neglect on Chaka; a notion that distressed his mother Nandi. The social structure in polygamous marriage

puts Nandi at the bottom of the hierarchy of royal wives. That is a crucial position that puts Nandi in a compromised position where she is easily abused by other wives. Therefore, the study condemns child neglect because it is a gateway to abuse and emotional distress to the mother.

2.3.3 Expulsion

Expulsion is taken to mean forcing someone out of his or her home. Expulsion in most cases is done by those who are in power to those who are minors either in age or positions. The study considers expulsion as non-physical femicide because in the selected texts women are expelled with their children by their husbands. When a woman is expelled from her home with a child it means she has to go all out to start a new life without a husband. Subsequently, such a woman is no longer safe, even other men could take advantage of and abuse and or kill her.

In *Bophelo bona bo matsoelintsoeke*, expulsion is presented when an unnamed man orders his unnamed wife thus;

Mohats'a hae a re a mo tlose moo ha hae...e le ho sireletsa ngoana oa hae, mangoana a rera ho ineha naha (Motjoloane, 2005:4).

The husband ordered that she should take the child out of his house...as an attempt to protect her child, the wife decided to live.

The extract above says that the husband orders his wife to take the child out of his house. The mother instead of abandoning the child decides to move out of the house to protect the child. By expelling the child from his house the man implicitly expels the wife. The study argues that the unnamed woman knew that there is something bad that the man would do if she refuses to take the child out of the house. Moreover, the study argues that the woman moved out of the house because she feared for her life too. The husband has claimed that the girl child that is born from his woman is not his. Subsequently, the mother decided to run for her life.

There is a saying amongst Basotho that says;*namane e nyekoa ke 'maeona* (the calf is licked by its mother). That is, the child is comforted, taken care of, and protected by the mother. Subsequently, this is the reason why the mother decided to move out of the house with the child. Again, there is a saying that *mokopu o mobe o lahlelloa le lithotse* (the pumpkin that tastes bad is disposed of with its seeds). That means the woman with bad manners is expelled together with her children. Possibly, the man believed the woman cheated on him with another man who even impregnated

her and gave her a girl child. As a result, the man expels the child while in reality, he rejects the woman as well.

Femicide condemns making a woman live under continuous threats that she could be killed because by so doing, she is sentenced to death by threats of murder. On that basis, the study condemns the expulsion of a girl child because that makes her mother live under threats that she could be killed at any time because she is accused of giving birth to an illegitimate child. The study shares the same sentiments that a girl child needs her two parents to be raised properly so that she grows well mentally, physically, and spiritually. Anything on contrary is taken as femicide.

On this issue, Brick (2000:4) asserts that "a child should have a carefree, safe, secure and happy existence...and be raised by caring and responsible adults". According to the husband, the child should not be raised but abandoned. Unfortunately, for the mother, the expulsion of the girl child has damaged her inner person. The fact that immediately the lady decided to move out of the house makes the study argue that the unnamed man is dangerous.

It is not easy at all for a mother to give birth, raise a child and at one point abandon the child. The United Nations Convention on the Rights of the Child set about 54 rights for children in the world. Right number 3 clearly states that "when adults make decisions, they should think about how their decisions will affect the children. All adults should do what is best for children" (UNICEF). The unknown woman has made a wise decision to move out of her marriage to protect herself and the child from the possible murder by her husband.

Femicide theory strongly supports the decision that the woman made to move out of the house with the child. This is because she anticipated that the husband could fight her or maybe kill her for giving birth to the illegitimate child. That could have been a case of physical femicide that the theory regards as a criminal offense. Therefore, the study encourages women to obey their instincts and move out of their houses every time they anticipate that their men could attack them because they might kill them.

Similarly, in *Chaka* Senzangakhona expelled Chaka and his mother as shown below;

Kajeno re tla bolela tsa hau le Nandi...Nandi a lelekoe ha Ncube, a ee ha habo ha Langeni, hammoho le ngoan`a hae Chaka; `me Senzankakhona a fela a mo leleka (Mofolo, 1926:13).

Today we shall reveal what you did with Nandi...Nandi should be expelled and ordered to go to her home in Langeni, together with her child; Chaka. Then, Senzankakhona did expel Nandi.

The extract above shows that the senior wives threatened Senzangakhona that they would reveal the secret if Senzangakhona did not expel Nandi. As a result, they initiated that he must expel Nandi from Ncube's place and go to her place at Langeni together with her child Chaka, failing which, they would reveal their secret. Consequently, Senzangakhona expelled Nandi to stop the senior wives from sharing the secret with the community. The study regards the expulsion of Nandi as intimate non-physical femicide.

Nandi was finally expelled from marriage with her son Chaka. The expulsion of Nandi away from her husband puts her in a very vulnerable situation. She then had no husband to support and help her in raising the child Chaka. Worse, the community would judge her and consider her as a slut who has been expelled from marriage due to an unlawful pregnancy. All these, kill the inner being of a woman. It could also affect her self-esteem. As a result, she could develop behavioural patterns that could make her decide to commit suicide.

In this regard, femicide seeks to raise awareness about the rampant killing of women by turning around the social structural forms of patriarchy and its principles in the society that seem to tolerate women killing. On that basis, femicide condemns the expelling of Nandi and regards that as killing her and making her feel unloved and valueless as a woman. Subsequently, the study does not favour expulsion of women from marriage, instead it favours peaceful talks and negotiations whenever there is a quarrel in the family. For a woman to get expelled by her husband when she knows how much the husband loves her is too painful.

This is because Nandi had been the most loved wife in Nobamba as shown below;

Pele ho moo, Nandi e ne e le ntho e kholo Nobamba, ka hobane mafumahali a ne a moratela hobane a tlositse sekhobo ka ho tsoala moshemane (Mofolo, 1926:12).

Before that Nandi was respected at Nobamba because the senior wives loved the fact that she gave birth to a baby boy and wiped out the shame of not bearing one.

The extract shows that Nandi was once loved and appreciated at Nobamba. She was regarded as special because she had removed the “curse” of the chief’s wives not bearing sons, which was a first in Nobamba. This means she was recognised as one of the royal wives and appreciated by senior wives for having given birth to a baby boy for Senzankakhona when the rest of the other women had failed to. Due to that, Nandi had been afforded special treatment in Nobamba. Chief Senzangakhona now has a baby boy and an heir to the throne through Nandi. Equally, the senior wives were relieved from the pressure of trying but failing to bear a baby boy for Senzangakhona because Nandi had produced one for him.

To Nandi, having been recognised as special made her feel appreciated and greatly loved. Besides that, it increased the bond between her and her husband Senzangakhona. So, her expulsion from Nobamba greatly destroyed her emotions and killed her inner person. The bond that she had with Senzangakhona got cut in a short period and she quickly found herself without a husband. Equally, her son was now fatherless; meaning that he grew up with no father figure in his entire life to guide and raise him to be a strong man in the future. All these killed Nandi spiritually, emotionally, and psychologically.

The incidents of expulsion in the two texts; *Chaka* and *Bophelo bona bo matsoelintsoeke* are considered as intimate non-partner femicide. This is because in both incidents the wives have been expelled together with their children whom their fathers decide to disown. Femicide rejects the structural forms of patriarchy that seem to tolerate the killing of women. Femicide condemns the patriarchal powers that become the fueling effect of femicide in the families. The expulsion of women with the accusation of having given birth to illegitimate children does not qualify whatsoever for the expulsion of women from their families.

The study argues that any child that is born out of a married couple is legitimate. Even if the child is not the father's blood, by virtue of having born in the family of the married couple, such a child is legitimate. For example, in Sesotho, such a child is called *sekhaupane* (a child that is not his/her father’s blood). Such a child is considered as a legitimate child of the couple regardless of how the child came about. In addition, Lesitsi (1992:48) argues that;

Ngoana oa mofuta oo ha a se a hlahile, haa lokele ho tlatsetsoa lerata. Ke ngoanaa oa lapa leo ka kotloloho ntle le tika-tiko. Haeba ke eena feela e motona ka har`a banana, ke hlooho ea lelapa...

That kind of child when born should not be mocked. The child belongs to the family without any doubt whatsoever. If the child is the only boy within the girls in that family, he becomes the head of the family....

The Basotho culture does not favour the expulsion of women due to the accusation that they have given birth to illegitimate children. The expulsion only exposes women as irresponsible, they could be perceived as sluts by society. Then, they will feel worthless and vulnerable which equates to death itself. That feeling of distress and loneliness kills their identity and ego to the extent that they could act all abnormal just because part of them is dead.

Femicide does not favour a woman being sentenced to death by murder and making her live under sustained death threats. As a result, the study argues that expelling women from their families with their newly born children is equal to sentencing them to death by murder because it makes them live under distress and lovelessness which could make them feel dead inside. In that regard, the study discourages the expulsion of women from marriage due to childbirth issues. After all, the Basotho proverb articulates that *'mangaoana o tšoara thipa ka bohaleng* meaning the mother of the child holds the knife at the cutting edge. That in turn, means the mother could risk her life to protect her child from any form of abuse.

2.3.3.1 Woman-to-woman non-physical femicide in expulsion

Woman-to-woman femicide is regarded as the killing of a woman by another woman. One of the ways in which woman-to-woman femicide is carried out is when women help the perpetrators of femicide (Russell, 2010 and 2012). However, the study considers the influence that women have in a polygamous marriage to their husbands against other wives, as a major cause of woman-to-woman femicide. Other women initiate torture and humiliation of other women in marriages. The humiliated woman feels unloved, unwanted, and lonely. All these, make a woman see no need to be alive because the people who are close to her consider her as valueless.

In *Chaka*, the senior wives killed Nandi emotionally by starting to call her a dog like this;

Ha re utloisise hore re hobosoe ka ntja e joale ka Nandi, ea tlileng ho uena e le moimana (Mofolo, 1926:13).

We do not understand why you undermine us because of this dog called Nandi who came to you already pregnant.

The extract above reveals that the senior wives accused their husband Senzangakhona of having belittled them because of a dog called Nandi. They referred to Nandi as a dog. It is an insult in Sesotho to call a human being a dog. This is because a dog is an animal that depends on its owner for survival. The owner can even sell or give it to anyone whenever he wishes to. Therefore, it is degrading for a human being to be called a dog like senior wives did to Nandi. For Nandi to be referred to as a dog hurts a lot. It has reduced her to an animal. It has killed the human in her and makes her an animal.

Consequently, the study considers calling Nandi a dog as non-physical woman-to-woman femicide. The senior wives perpetrated woman-to-woman non-physical femicide on Nandi by killing her emotionally to an extent that they see her like a dog. Femicide strongly refutes the structural forms of patriarchy that fuel and encourage women's killing. Nandi as one of the royal wives is called a dog by other wives just because they are her seniors in marriage and that she got married while already pregnant. The study strongly argues that even if Nandi got married while pregnant, the fact is she is married. On top of calling Nandi a dog, the senior wives further killed Nandi emotionally by starving her.

2.4 Rape as a form of non-physical femicide

Rape is understood to mean the forced sexual activity that one person does to another. It can be a male against the female, a female against the male, male to male, or female to female. In the selected texts rape connotes intimate partner and non-intimate non-physical femicide. This is because rape makes the victim feel embarrassed and shameful of. Rape also causes depression and emotional numbness to the victim. When a woman is raped, part of her is stolen from her by the raper, and as a result she dies from within.

In *Lejoe la mantlha* rape is presented as follows;

Le khaitsele ea hae (Chemane) e lilemo li leshome le metso e mehlano o ne a e fetotse lekhoba la motabo, `me ngoana a se a sa sebetse hantle sekolong koana (Makhanya, 2019:9).

Even his fifteen-year-old girl was turned into a sex slave by Chemane, and her school work started to deteriorate.

The excerpt above shows that Chemane raped his 15-year-old younger sister countless times. He had turned her into a sex slave. This means Chemane raped his sister whenever he wished to. Due to countless rape incidences, the schoolwork of the younger sister started to deteriorate, *a se a sa sebetse hantle sekolong* which means the younger sister no longer performed well at school, thus, she failed. The conjunctive device *le* is used here to show that it is not his younger sister only who is his victim of rape, but *le* (and) means he did that to other young girls too. In that case, Chemane could be regarded as a serial rapist.

The young girl lived under terror and fear that she could be killed since her brother was feared by almost everyone in the village. So she never reported the rape to anyone. That being the case, Chemane continues raping his sister until he impregnates her as shown below;

Chemane o qetelletse a robile le eona khaitseti eo ea hae lengole...khaitseti eo ea hae ea fetoha sekhobo motseng moo...(Makhanya, 2019:10).

Finally, Chemane impregnated his sister...his sister was then turned into a laughing stock in the village.

The excerpt above reflects that Chemane ended impregnating his sister due to repeated rape. As a result, his sister was turned into a laughing stock in the village. People laughed at her for falling pregnant out of his own blood brother. In addition, the extract says *le eona* (even her) which means Chemane impregnated a lot of girls in the village including his blood sister. Subsequently, the young girls live under terror that Chemane could rape and kill them when he likes. This is because Chemane threatens them as shown below;

O ne a bile a ba etselitse litšoso tsa hore ha ba ka nya matsete, ruri o tla romela motho ha Nkolokolo (Makhanya, 2019:9).

He had threatened his victims that if they reveal the secret he will send them to Nkolokolo.

The extract above reveals that Chemane threatens the young girls whom he rapes that if they could tell the people that he rapes them he will send them to *Nkolokolo* (God). Sending them to *Nkolokolo* means he will kill them. So, young girls lived in terrible terror that Chemane could kill them whenever he wishes. They feel helpless and worthless as young girls. Rape itself kills part of the

girls's, so threatening them after rape is another death that Chemane causes to these young girls. Their future is being tarnished by Chemane through rape that impregnated a lot of them.

That feeling could be worsened to prolonged sadness, feeling of hopelessness, or have some suicidal thoughts (Santiago et al., 1985). In this case, Chemane has emotionally killed a lot of girls including his sister; the phenomenon that the study regards as non-physical femicide that is carried out through rape and impregnation.

Femicide as Russel (2010 and 2012) aludes, includes non-physical forms such as rape to denote the non-physical killing of a woman. Therefore, due to the long-term effects of rape on the victim, femicide consider that as sentencing a woman to death by murder through making her live under sustained death threats. So the study argues that the young girls are living under terror that they could be killed or raped any time Chemane so wishes. On this issue, the study strongly regards rape as a criminal offense that should be taken and perceived as one.

This is intimate partner non-physical femicide where a fifteen-year-old girl is made to live under emotional abuse of being a sex slave. Chemane deliberately has turned younger girls into sex slaves. This is because he raped them any time when he wished. Children`s Protection and Welfare Act, Section 218 states that any girl below eighteen years is regarded as a minor in Lesotho. In that case, Chemane is raping minors when at the same time he is perpetrating femicide.

Rape is said to have mental effects on the victim which include post-traumatic stress like severe anxiety and uncontrollable thoughts. Also, the effects of rape encompass prolonged sadness and feeling of hopelessness. For example, for his younger sister, the young girl could feel worthless because she is now pregnant when she is still attending school. That makes her hate herself too. In that state, she might be having suicidal thoughts to avoid the shame of having been impregnated by her brother, and by avoiding humiliation at school because she is pregnant. Consequently, all these result in the emotional killing of a teenage girl through the pain of rape which this study refers to as non-physical femicide.

The other results of rape to a victim are low self-esteem, depression, fear and anxiety, and post-traumatic stress disorder (Resick, 1993). All these amount to emotional abuse. This is what Chemane has caused to his younger sister as well as other girls whom he raped. Penal Code of 2010 article 54 as well as Sexual Offences 2004 of the constitution of Lesotho articulates that rape

is a crime. Similarly, femicide as a theory considers femicide in all its forms as a crime that should be distinguished from other murder crimes.

In *Chaka* rape is reflected as follows;

A khola chakatsa ea bocha ba bona, `me e re mohlang ba oang matsoele....Har`a bona bao ba joalo, bao a phetseng le bona ka mokhoa ona ba bang ba bona ba bolaoa...(ke Chaka) (Mofolo, 1926:149).

He would have premarital sex with virgin girls, then when they became pregnant...Some of those girls whom he impregnated got killed (by Chaka).

The excerpt portrays that Chaka engaged in premarital sex with girls he likes. He would continue like that until he impregnates them. When they fell pregnant and after giving birth he would kill some of them. Chaka did not want those girls to give birth to his children. It is evident that Chaka never loved the girls, but he only used them to satisfy his desires.

The way Chaka treated girls made him a rapist. This is because the girls could not resist when Chaka chose them for sex. After all, they feared that he could kill them if they did. Apart from that, they knew that Chaka only had sex with them for satisfying his desires, not because he loved them. He killed the girls who fell pregnant. Subsequently, girls lived under the great threat that Chaka could choose to kill them when pregnant or after giving birth. Parents also could not protect their girls against rape by Chaka because they too feared being killed.

It seems common for Chemane and Chaka to make people live in fear so that they easily carry out the rape of girls without any resistance whatsoever. Making girls and the entire community live in terror seems to work for rapists. Their acts of rape and killing women go unchallenged because they are most feared.

Femicide theory refutes rape of girls under any circumstances because that is sentencing them to death through making them live under sustained life threats that they could be killed at any time. Due to that, the study strongly discourages men from being rapists as that kills women's ego and makes them hate themselves by always feeling ashamed.

2.5 Reflections of child murder as a form of non-physical femicide

The other way that women are killed psychologically, is through the murder of their children. For a woman to witness her child murdered is regarded as non-physical femicide because it kills the inner person inside her. It leaves her hopeless and living in terror that she could be murdered too.

In *Chaka* the murder of children as reflected in the extract that follows;

Basali bao ha ba lla ba llela bana ba bona, Chaka a re; ke tšoanelo hore mosali a llele ngoana oa hae, 'me e re ka ha ho le bohloko ho arohanya mosali le ngoana oa hae e monyenyanane, ke tla le lumella le ikele moo bana ba lona ba ileng teng. Ha rialo a ba bolae (Mofolo, 1926:149).

When those women cry for their murdered children, Chaka says it is right to cry because it is painful to be separated with their newly born babies, therefore, he will allow them to go exactly where he has sent their children to. After that, he murdered them.

The extract above shows that Chaka made the mothers of the murdered children witness when he kills them. When their mothers cry out loud for their murdered children, he said it is their right to do so. Because he knows it is painful for a mother to witness when her newly born baby is murdered before her eyes. The babies cry out loud desperately seeking help. That cry to the mother who is witnessing the horrific action when her baby is murdered is a complete death of her emotions. When the child physically dies, at the same time the mother dies emotionally.

The death of a child is considered the single worst stressor a person can go through (Krisch, 2021). Furthermore, the death of the child can cause broken heart syndrome which is a condition similar to a heart attack (Krisch, 2021). Subsequently, the mothers of the murdered children could catch heart attack and die instantly. Apart from a heart attack, mothers could feel the chronic stress that could take a lifetime without healing. The study regards the killing of children as non-physical femicide to the mothers due to the damage it causes to the inner person of the mother. Killing the mother's inner being and making her live in terror that she could be killed too.

Femicide firmly condemns the murder of small children because that sentences a mother to death by murder and making her live under sustained death threats. To make a mother witness when her child is murdered is completely killing that woman by making her live under terror. Again, it

makes a woman feel useless and hopeless for having failed to protect her baby against murder. In short, murdering the child is tantamount to killing the inner person in her mother. When women develop a feeling like this, the study regards that feeling as non-physical femicide.

When the mothers mourn for their murdered children, Chaka says *ke tla le lumella le ikele moo bana ba lona ba ileng teng*. Translated as; I will allow you to follow your children. This, in turn, means he will kill them too. In this case, the mothers of murdered children are not allowed to regard the murdering of their children as a bad act. They should be happy. This is because when they mourn Chaka kills them too. It is non-physical femicide in the form of emotional killing for the mothers to witness the horrific killing of their children and at the same time expected them to stay cool and calm. The scene makes the woman tremble in fear that death is possible at any time. They feel helpless as women. Their emotions are killed to the extent that they could feel like committing suicide rather than waiting to be murdered by Chaka.

2.6 Conclusion

The chapter discussed the non-physical forms of femicide in the selected texts. It is discovered that in the selected texts the non-physical forms of femicide are rejection, expulsion, woman-to-woman femicide, neglect of a child, the killing of newly born babies, and rape. With rejection, the study realised that it is carried out by fathers who reject their children. In *Chaka*, Senzangakhona rejected his son Chaka. As result, Chaka got rejected even by his agetates and the community members who wished he could be killed. Subsequently, his agetates showed rejection by beating him up whenever they got the chance.

A similar situation is identified in *Bophelo bona bo matsoenlitsoeke* where the unnamed husband rejected a small girl child with the claim that she is not his. The unnamed mother got frustrated when the husband rejected the child and decided to move out of the house to protect her child. Femicide condemns the sentencing of a woman to death by murder and making her live under sustained death threats. The study considers the rejection of children by their fathers as an aspect that sentences the mothers to death by murder through making them live under sustained threats that their husbands might kill them and their small children.

The rejection of children automatically led to the expulsion of the mothers of such children. In *Chaka*, Nandi was expelled from Nobamba. On top of that, she was banned from the entire place

of Ncube. In that manner, Nandi is separated from Senzangakhona. Subsequently, Nandi is left to raise her child as a single mother.

Likewise, in *Bophelo bona bo matsoelintsoeke*, the unnamed husband ordered his wife to take their girl-child out of his house because she is not his. In short, the unnamed wife understood that the husband is ordering her to move out of the house with the illegitimate child. As a result, she moved out of the house. This is regarded as expulsion by the study.

Femicide theory does not directly address the issue of expulsion of children and their mothers in families, but it strongly condemns when the woman is sentenced to death by murder and making her live under sustained death threats. It is non-physical femicide to make a woman live under threats that she could be killed if she does not abide by what the husband orders her to do. Therefore, the study condemns the expulsion of wives from their homes because it damages how they feel about themselves. On top of that, it kills the woman and makes her be reduced to less than a human.

Neglect of a child is a form of non-physical femicide that is reflected in *Chaka*. Senzangakhona through the influence of his senior wives stopped sending food to Chaka. The cut of food supplies to Chaka affected Nandi more than Chaka. When Chaka starves his mother is the one who suffers a lot. The senior wives have committed woman-to-woman femicide by having persuaded Senzangakhona to stop sending her food for Chaka. In that manner, Nandi would feel worthless to fail to feed her child.

Though femicide does not say anything about the neglect of a boy child because it is concerned about females only, it is involved because the neglect of a boy child affects his mother.

When the children starve it is the mother who should now go out to make the ends meet. With Chaka, Nandi got worthless and hopeless when the food parcels were stopped. This is the phenomenon that the study regards as non-physical woman-to-woman femicide that should be discouraged at all costs.

The other form of non-physical femicide that is found in the selected texts is rape. Rape is discovered in *Chaka*, where Chaka used to have premarital sex with girls just to satisfy his lust. This is because when such girls fell pregnant, he killed them. Those who survived got killed after birth. Consequently, girls lived under the terrible threat of being raped and killed by Chaka.

In *Lejoe la mantlha* Chemane rapes young girls in the village. Several young girls fell victim to Chemane. He raped them and threatened that if they tell the community he will kill them. As a result, young girls lived in fear that they could be raped and killed by Chemane. Worse, Chemane raped his blood sister repeatedly until the girl got pregnant. As a result of repeated rape, his sister failed at school.

Femicide condemns rape because it subjects women to non-physical femicide. Rape kills women emotionally. It makes them feel hated and unloved. Moreover, it makes them have very low self-esteem and self-hate of being a woman.

CHAPTER THREE

THE REFLECTIONS OF THE PHYSICAL KILLING OF A WOMAN IN THE SELECTED TEXTS

3.1 Introduction

This chapter presents the reflections of the physical killing of a woman in the selected texts. The analysis of physical killing is based on the definition of Russell on femicide C.F. section 1.1 above. In each text, the form and the nature of the physical killing of a woman will be shown as well as how they are perpetrated.

3.2 Reflections of how physical femicide is conducted

In the selected texts there are reflections of physical killing or a complete murder of a woman where the perpetrators have a common way of murdering women. In this section, the nature and form of physical killing of a woman will be presented. The most outstanding forms that are reflected in the selected texts are; faked love, the use of different objects, body disposal, and the state of the slain body.

3.2.1 Intimate partner physical femicide

The section presents the intimate partner femicide where a man murdered his girlfriend. The study considers any murder of a woman as physical femicide. The perpetrators of physical femicide usually use tactics to drive women towards the trap of murder.

In *Chaka Noliwa* was driven towards murder as follows;

A 'na a 'mapalisa, a mo aka...ba buisana joalo hantle, ba akana (Mofolo, 1926:126-127).

He played with her and hugged her...they chatted like that, and they continue hugging

The excerpt portrays how Chaka drove Noliwa towards a trap of murder. He pretended he was romancing Noliwa by playing with her. *A 'na 'mapalisa* means Chaka played with Noliwa in a way that makes Noliwa enjoy and feel loved. Like partners, Chaka showed love towards Noliwa by playing with her so that Noliwa would have that strong feeling of love and devotion to Chaka.

Moreover, Chaka *a mo aka*, which means Chaka hugged Noliwa. The other way that Chaka hid his true intentions towards Noliwa was by giving her hugs. A hug can bring feelings of safety,

happiness, and trust. Besides that, a hug makes a body release hormone and neurotransmitter, oxytocin that is referred to as the love hormone (www.rightturnne.org). The hug to Noliwa meant love, affection, and protection by her boyfriend Chaka. She felt safe and relaxed in the hands of Chaka. Furthermore, *ba buisana joalo hantle* which means they continue talking peacefully. Chaka continues to flirt with Noliwa. Flirting is determined to establish a long-term intimate relationship (Apostolou & Christofog, 2020). By flirting with Noliwa, Chaka gives Noliwa a strong hope that their relationship is going to last for a long time. This is the tactic that Chaka uses to deceive Noliwa towards a trap of murder as follows;

A mo hlaba ka lehlabo ka lehafing; eaba oa mo fetola hore mali a tsoele ka hare
(Mofolo, 1926:127).

He stabbed Noliwa with the sharp object in the armpit; then he turned her so that blood flows inside her body

The extract shows how Chaka killed Noliwa by stabbing her with a sharp object called *lehlabo* (a sharp object). To show that Chaka faked romance towards Noliwa, he chooses to stab Noliwa in the armpit where the wound would not be easily identified. Owing to that, Chaka turns Noliwa so that Noliwa bleeds from inside without any drop of blood dripping. Chaka kept on holding Noliwa until she died. It is discovered that perpetrators' romance develops quickly into a serious relationship to make the victim relax before the murder (Smith, 2018). This is Chaka who gave Noliwa hugs and flirted with her to look for a suitable spot where he could stab Noliwa to death with just a single stab.

Femicide theory strongly encourages spouses to romance in any manner that could help the couple to develop deep love towards one another, because anything on the contrary would be regarded as femicide. This is because femicide refutes making a woman live under sustained life threats. Contrarily, femicide theory refutes killing spouses by men because femicide is a criminal offense that deprives women of their right to live and enjoy life.

Before Noliwa died she called Chaka with names as follows;

Chaka, moratuo a oaka, uena u seng u le ntate, uena Jobe, uena Dingiswayo, uena...
(Mofolo, 1926:127).

Chaka, my beloved, you who is now my father, you are Jobe, you are Dingisawayo, you are...

The extract above provides the last words of Noliwa to Chaka before she dies. After all, for Noliwa to have Chaka as a boyfriend meant she is protected because Chaka was perceived as a hero by everyone. Chaka as the boyfriend was equal to having her father Jobe. The love and protection that Noliwa got from her father Jobe, she expected Chaka to give to her also. Moreover, Noliwa calls Chaka Dingiswayo, who was Noliwa's brother. It was Dingiswayo who adopted Chaka when he was expelled from Nobamba. Again, it was Dingiswayo who helped Chaka to fight for the position of Zulu leadership. Lastly, it is Dingiswayo who decided to trust that Chaka could be the best husband for his one and only beloved sister Noliwa. This is because Dingiswayo did not like when his sister got married to other men but Chaka. Consequently, Noliwa gave Chaka her heart and Chaka betrayed that very trust and murdered Noliwa.

Chaka used faked love to attract Noliwa in the manner whereby Noliwa would feel free and relaxed, when Chaka only wanted to murder her. The killing of a woman is physical femicide because it deprives women a chance to live.

Precisely, femicide theory refutes the murdering of women just because they are women. The theory regards the murdering of women by their intimate partners as a crime that should be seen as another form of human killing that affects the world today. The study shares the same sentiments and argues that boyfriends could rather separate from their girlfriends rather than killing them when they no longer love them.

Chaka killed his mother Nandi using the same tactics as that of Noliwa as in the extract below;

Eaba o bolaea `m`ae ka mokhoa oo a neng a bolae Noliwa ka oona (Mofolo, 1926:150).

Then he killed his mother the way he did with Noliwa.

Chaka kills his mother just like he killed his beloved girlfriend Noliwa (*a bolaea `m`ae ka mokhoa oo a neng a bolae Noliwa ka oona*). With Noliwa, Chaka cuddled her, flirted with her, and gave her hugs before he murdered her by stabbing her with a sharp object. The above extract infers that Nandi was killed using a sharp object to stab her to death. This is a murder that no one could have

expected considering the relationship of Chaka with his mother Nandi. Right from the time he is born till his adulthood, a boy nurtures a deep-rooted bond with his mom (Garmona-Goyena, 2021). The bond between the two is believed to have been a strong one that nothing on earth could break. This is because after being rejected by his father, Chaka was raised by Nandi as a single parent. He never had a father figure in his life except for his mother Nandi.

Indeed, there is a very strong bond between Chaka and Nandi. Nevertheless, Chaka killed Nandi because Nandi had rescued one baby the day Chaka was murdering them intending to have a grandson. After Chaka had discovered that Nandi had stood against his plan of killing his children, he planned a suitable way to murder her. As a result, he used the same tactics that he applied when murdering Noliwa. The killing of Nandi by her son Chaka is considered as intimate partner physical femicide by this study.

Femicide theory condemns the rampant killing of women and considers it as a crime. As a result, the study, using the lenses of femicide theory strongly condemns the murdering of Nandi by her son Chaka because that is a crime. Consequently, femicide has to be tackled and considered a crime in all its forms and nature to prevent the rampant killing of women.

3.2.2 Reflections of non-intimate physical femicide

This section aims at presenting non-intimate physical femicide in the selected texts. The non-intimate femicide would be considered the same way as Russell (2010 and 2012) has suggested as in section 1.1 above. In the selected texts the perpetrators of non-intimate femicide seem to use tactics too to murder their victims.

3.2.2.1 Hiding evidence as a tactic

The reflection of hiding evidence as a tactic in femicide is seen in non-intimate femicide. In Chaka, the non-intimate physical femicide is perpetrated by Chaka thus;

Mosali oa batho, thope e neng a le ho Noliwa ha Chaka a kena, a bolaoa ha thoe ha a ka bolela ha Noliwa a kula haholo (ke Chaka) (Mofolo, 1926:127).

The woman, a girl, who was with Noliwa when Chaka entered the room, was murdered with the claim that she did not report when Noliwa was critically ill.

The extract above means the woman who was with Noliwa when Chaka entered the room was murdered by Chaka under the accusation that she failed to report that Noliwa was ill. The accusations that are directed at the murdered woman are false because Noliwa was not ill whatsoever. Instead, the murdered woman became a victim because Chaka wanted to hide evidence that he is the one who murdered Noliwa. This is because he knew that the only person who was with Noliwa is this murdered woman, and that being the case, she might tell people that Noliwa was not ill and that she was murdered by her boyfriend Chaka.

Femicide theory condemns the killing of women. It is a criminal offense to murder a woman no matter the circumstances surrounding her death. No woman should be murdered by a man in any case, because that is, through the lenses of femicide theory, a criminal offense. On these grounds, the study equally condemns the murder of the woman who was with Noliwa as she could have been a witness to Noliwa's murder. The reason is, why murder a possible witness if femicide is a good thing? The perpetrators of femicide realise that it is a bad thing because they do not want people to know about it.

3.3.2.2 Disposing of the slain body

One method of how perpetrators of non-intimate physical femicide hide evidence of murder, is by disposing of the slain body in inhospitable places. When the body of the murdered woman is hidden, it will be impossible for people to know the whereabouts of such a woman, whether she is dead or alive wherever she is. On top of that, it disables the law from taking its course against femicide as a crime. This is shown in the extract below;

Leha ho le joalo ho ne ho e-so utloahale ka motho ea nyametseng motseng oo le metseng e haufi le oona (Motjoloane, 2005:4)

However, it was clear that the woman was from an afar place because there were no reports of a missing woman in that village and even in the nearby villages.

The extract above reveals that there has never been a time when people from neighbouring villages were looking for a lost woman. That shows that the murdered woman is not the woman of the village of Chief Sello where she was discovered. This is because there has never been a missing woman in that village and even in the nearby villages.

Therefore, it says the murdered woman is from afar place and she has been disposed of in Matubatuba forest after being killed. Pinelo (2015:40) adds that "femicide includes dumping of the dead bodies in inhospitable places". Similarly, the unknown woman was dumped in Matubatuba forest which is an inhospitable area.

Just like with Chaka and Chemane who murdered women to wipe out evidence of unlawful sex or rape, the study argues that the unknown woman was murdered to wipe away the evidence of rape. Furthermore, the study argues that to do away completely with the evidence of rape, the unknown woman was killed using a sharp object and stabbed multiple stabs, then her body was dumped in an inhospitable place where it could not be discovered easily.

It is worth noting that the perpetrator here is not mentioned. Therefore the study argues that the murder is non-intimate femicide which is committed by a stranger who took advantage of the loneliness of the rejected and expelled woman by her husband. The fact that the woman was rejected and expelled due to having an illegitimate child suggests that she was murdered by a stranger. This is because the husband had a query with the child, not her wife, so the study believed if it were him, he could have killed both the unwanted child and her mother.

Femicide theory is a theory that seeks to educate people that the killing of women is a serious criminal offense that should be separated from homicide as Russell (2010 and 2012) has proposed. Subsequently, the study strongly opposes the murder of women in any manner and suggests that it should be treated accordingly. Apart from that, the study fiercely opposes disposing of slain bodies of women in inhospitable places because that will disable the law to take its course since femicide is a crime. On top of that, disposing of the slain bodies of murdered women disables the family members of the murdered woman to bury her.

3.2.3 Multiple stabs and wounds.

There is a method that perpetrators of physical femicide use when murdering women. In all the cases of femicide, there will be some signs that show that the woman is murdered. In *Bophelo bona bo matsoelintsoeke* the slain body was found like this;

*Ho ne ho rapaletse setopo sa mosali se neng se hlobolisitsoe ho khaotsa ka letheka.
Setopo sena se ne se hlenhlane, se tletse maqeba hohle.* (Motjoloane, 2005:4).

A body of a murdered woman lay half-dressed. That body of a murdered woman had open and bleeding wounds all over the body.

The extract above shows that on the ground laid a body of a murdered woman that is half-dressed. The fact that the slain body is half-dressed raises suspicion that the woman might have been raped before being murdered. The research has shown that rape works as a gateway to some women's killings. Therefore, to leave a slain body half-dressed could be regarded as a sign of rape. Besides, it is humiliating to leave a woman half-dressed because that exposes her body. On that basis, the study could argue that a murdered woman was raped and murdered after.

The slain body is full of open stab wounds. The number of the wounds reveals that the perpetrator wanted to make sure that the woman does not survive but dies. The other tactic that remains as evidence of murder in femicide is that the victim had stab wounds. The wounds are just the sign that the perpetrator was determined to murder the woman.

Femicide theory seeks to raise awareness about the rampant killing of women as a crime in a way that does not confuse it with homicide. In this regard, the multiple wounds on the body of a murdered woman who has been half dressed reveal how heartless the perpetrators of physical femicide are when murdering a woman.

3.3 Common tactics in conducting femicide

3.3.1 Use of sharp objects to stab and hands to strangle.

The other common tactic that the perpetrators use in femicide is the use of a sharp object to stab their victims to death, and or strangle them with their bare hands until they die.

In *Chaka*, the equipment that Chaka used to murder conduct physical femicide is presented thus;

A mo hlaba ka lehlabo ka lehafing...(Mofolo,1926:127)

He stabbed her with a sharp object in the armpit.

Chaka used a sharp object to kill Noliwa by stabbing her in the armpit. *Lehlabo* is a sharp object that is meant to stab with the intention of killing. Chaka as a perpetrator of physical femicide knew appropriate equipment that will enable him to conduct femicide easily and faster.

The same thing is identified in *Bophelo bona bo matsoelintsoeke*, where the slain body was discovered with multiple stab wounds. The stab wounds are evidence that the sharp object was used to murder the woman. In femicide, women are frequently killed with a sharp object (Karbeyaz & Yetis, 2018).

Femicide does not favour the murdering of women at all because it regards that as a crime. The use of sharp objects to murder women is condemned by the theory because that is a crime that deprives women of their fundamental right to a good life like everybody else.

Quite differently in *Lejoe la mantlha*, Chemane used his own hands to murder his victims as in the extract below;

Athe ha a ne a ile a kena ka ha setsohatsana se lilemo tse mashome a robong, o ne a se beta bosiu bohle. A nt'o se bupetsa se be se nehele moea. (Makhanya, 2019:8).

When he robbed the house of a ninety-year-old woman, he would rape her the whole night. After that, he would suffocate her until she dies.

The extract above shows that Chemane would force himself into the house of a ninety-year-old woman at night, then rape her. When done, he would suffocate the old woman until she dies. Chemane murdered his victims of rape by using his own hands. This is another trend of women killings that the study identifies besides the use of sharp objects. Physical femicide is also conducted by suffocating old women until they die.

Femicide theory raises awareness about the rampant killing of women as a crime and in a way that does not confuse it with homicide. Therefore, the study condemns the killing of old women by suffocating them because that is a criminal offense. Any case in which a woman is murdered is physical femicide, regardless of how that woman is murdered.

Furthermore, Chemane carried out physical femicide with his hands thus;

A beta le hona ho khama tse ling tsa liphofu tsa hae e le ho pata mohlala (Makhanya, 2019:10)

He raped and strangles some of his victims as a way to hide evidence.

The extract above reveals that Chemane could rape and strangle some of his victims until they die. Chemane used his bare hands to conduct physical femicide on women. If he did not suffocate, he strangled his victims.

3.4 The reflections of mass femicide

Mass femicide has been defined by Russell (2010 and 2012) as the killing of a group of women in one incident. In the texts, mass femicide is reflected in *Chaka*, where Chaka deliberately kills all the agemates of his mother after he killed her. This is presented in the extract below;

Chaka a laela hore basali kaofela, thaka tsa Nandi, ba bokelloe; le bona ba isoa hona khohloaneng e...eaba joale o laela mabotho ho bolaea bao ba khohloaneng kaofela...seboko sa tsoha, seboko se bohloko sa batho ba shoang... 'm'e seboko sa bona sa mo utloisa monate (Mofolo, 1926:151).

Chaka ordered his warriors to dip all the women who are agemates of Nandi at the donger...then he ordered his warriors to kill all of them...the sorrowful cries of dying women was heard...that sorrowful cry made Chaka feel happy

The extract reveals that after murdering Nandi, Chaka ordered his warriors to gather all the women who were agemates of Nandi. From there, (*a re le bona ba isoe hona khohloaneng*) he says the warriors should take them to Donga laTutiyana. This donga is a mass grave where Chaka dumps murdered people. Like other victims, when these women arrived at the donga (*eaba o laela mabotho ho bolaea bao...kaofela*). That is, Chaka then ordered his warriors to murder all those women. This was the greatest mass murder Chaka ever committed. Quite a large number of women were killed in one incidence. Even though Chaka did not kill with his hand, the fact that as a chief and a leader of warriors he ordered his warriors to murder those women, the study regards him as a perpetrator.

Femicide theory strongly denounces the mass killing of women by Chaka because murdering women is a criminal offense. Besides that, it deprives women of their universal privilege of living like anybody else. As a result, the study too condemns the mass killing of women and regards it as a criminal offense that should be addressed to lessen the curve of women killings in the world.

3.5 Conclusion

This chapter dealt with the reflections of physical femicide in the selected texts. The forms of physical femicide that were discussed were intimate partner femicide, non-intimate femicide, and mass femicide. On top of that, the tactics that the perpetrators use to murder women were also discussed.

The intimate partner's physical femicide is reflected in *Chaka* where Chaka killed his girlfriend Noliwa. Chaka faked romance for murder. Since he knew that Noliwa loved him, he lured her towards the trap of murder by playing, hugging, and flirting with her. While Noliwa enjoyed the attention of her lover and relaxed in the hands of her beloved boyfriend, a deep stab of a sharp object jabbed her hard in the armpit.

A similar trend of killing was conducted by Chaka on his mother Nandi. Chaka murdered his mother after he had just shown love and affection towards her. He revived the love and bond of the mother and son relationship, and when Nandi enjoyed and felt appreciated by her son, a quick and deep stab of a sharp object jabs her in the armpit. Then, she died instantly in the hands of her son who pretended to be a dear son whereas he had become a great enemy of hers.

Femicide theory condemns intimate partner physical femicide because it is a crime. As such, the study also refutes women's killings because they are crimes and as a result, people should realise that it is immoral to conduct it. It is a crime for men to kill their girlfriends. At the same time it is a criminal offense for the sons to murder their mothers.

Furthermore, the chapter discussed non-intimate physical femicide. In the selected texts perpetrators of non-intimate physical femicide have some tactics which they use to murder women. One of the tactics is to kill women and hide evidence thereafter. In *Chaka*, Chaka hides evidence of murder on Noliwa by conducting non-intimate physical femicide on the woman who was with Noliwa when Chaka entered. That woman got murdered, rationalised by the false accusation that she did not report that Noliwa was critically ill, whereas the truth is Noliwa was not ill but she was murdered by Chaka. The woman got killed to hide evidence of Noliwa's murder.

Similar tactics are reflected in *Lejoe la mantlha* where Chemane would strangle his victims of rape to hide evidence. In the village, there were several women whom he killed using the same method. In particular, Chemane had no weapon but used his bare hands to murder women while Chaka had

a sharp stabbing object which he used as his weapon to conduct women killing. Similarly, in *Bophelo bona bo matsoelintsoeke* a woman was murdered using a sharp object to stab and cut her multiple wounds.

The reflections of mass femicide have been identified in *Chaka*. It happened that in one incident Chaka killed a large group of women who were the agetates of Nandi. This happened after he murdered his mother Nandi with the accusation that Nandi protects the children that Chaka kills. As a result, all the women who are the agetates of Nandi became guilty as well and they were killed in one incident at the same time.

All these forms and their tactics have been discussed as physical femicide that denotes a murder of a woman because she is a woman. Femicide is a theory that condemns the murdering of women and proposes that it should be regarded as an independent crime separated from other murder-related crimes. This is because the rate of femicide in the whole world is escalating (**C.F. 1.1** above) and the study believes it is because femicide has never been given the serious attention that it deserves to lessen the curve. As a result, the study, like Russell (2010 and 2012) has indicated, proposes that murdering of women should be treated as a separate crime.

CHAPTER FOUR

THE MORAL LESSONS OF THE NON-PHYSICAL AND PHYSICAL FEMICIDE

4.0 Introduction

This chapter aims to discuss the moral lessons that come as a result of issues of femicide in the selected texts. The moral lesson refers to the values that people acquire from observing the phenomenon happening in their vicinity. Moreover, a moral lesson is a message that is conveyed or a lesson to be learned from a story or event. In fiction, the moral lesson may be left to the reader to determine or may be explicitly encapsulated in a maxim (Lenake, 1984 and Pretorius, 1989).

In addition, Nurgiyantoro (2017:321) asserts that "moral lessons in literature works usually reflect true values according to the author's view, and that is what is delivered to the reader". Consequently, the study derives the moral lessons from the presentations of issues of femicide in a way that the authors have reflected in the selected texts. In this case, the researcher uses his intuition to identify what he finds as moral lessons that appear from the issues of femicide in the selected Sesotho texts.

As a result, the moral lessons in the study are categorised into two main sub-topics. That is; moral lessons from non-physical femicide and moral lessons from physical femicide reflections.

4.1 The reflection of moral lessons of non-physical femicide

This section is aimed at presenting the moral lessons that are derived from the issues of non-physical femicide as reflected in the selected Sesotho texts. The moral lesson is any possible lesson that a reader could learn from observing a particular action. Based on that, the moral lesson can differ from a person to another. The moral lesson in this section will be drawn from the discussions of rejection of children, woman-to-woman femicide, expulsion and rape.

4.1.1 Moral lessons on the rejection of boy child

The moral lesson that comes from rejection as a form of non-physical femicide is that men should avoid engaging in unlawful sex with girls. This is because premarital sex results in the birth of an illegitimate or unplanned/unwanted child. The entire society discourages premarital pregnancy and labels a pregnant girl a spoiled or broken girl. In turn, such a girl will be rejected and unloved by

society as has happened with Nandi in Chaka. Even the child that is born out of premarital sex would be rejected by society.

In Sesotho such a child is called *ngoana oa mats'eo* (a laughing stock child) (Lesitsi, 1992). Such children are even given bad names that connote how they were born. In addition, Guma (2001:267) notes that "names given to individuals refer to historical events, experiences, emotions and status relations...). Usually, they are given names like *Moramang* (whose son?), *Matlakala* (trash), and *Makhokolotso* (trash), etc (Makatjane, 1987). This child is rejected as well as happened with Chaka and an unnamed child in *Bophelo bona bo matsoelintsoeke* who was rejected by her father.

Femicide theory condemns anything that can sentence a woman to death by murder or by making her live under sustained death threats. The rejection of a child with the claim that the child is illegitimate automatically becomes the rejection of their mother as reflected in *Chaka* and *Bophelo bona bo matsoelintsoeke*. When the mother is rejected she feels unloved and unwanted, then her ego as a woman dies. In that regard, the study discourages women to engage in pre-marital sex since it produces bitter results on both women and their children.

At the same time, the study stands against men who reject their children, either born out of their wives or out of their girlfriends. This is because rejecting children after birth could be a bad influence on other men to continue querying their children born from their wives or that are born from their girlfriends. Adversely, the rejection of children with the claim that they are not legitimate may influence women to hate men. Due to this hate, the number of unlawful abortions would rise as a way in which women avoid giving birth to children who would be rejected as is portrayed in *Chaka* and *Bophelo bona bo matsoelintsoeke*. This is because rejecting a child portrays the mother as a slut, who in Sesotho, is called *letekatse* (a whore). This name is an insult to women; on top of that, it degrades them and reduces them to less than humans.

4.1.2 Moral lesson on child rejection of girl child

In *Bophelo bona bo matsoelintsoeke*, the moral lesson that comes as a result of rejection is that mothers should protect their children when they are rejected by their fathers. The unnamed woman decides to go astray when ordered to abandon a child by her unnamed man as follows;

'M'a ngoana ka ho boulela ngoan'a hae, a rera ho ineha naha le leseana la hae
(Motjoloane, 2005:4).

The mother in protecting her child, decided to go away with her baby

The extract above reveals that because of the motherly love, the mother of the baby decides to move out of the house with her baby. The mother aims to protect her baby from any possible abuse by the father due the bond between the mother and her child. That bond makes the mother and the child inseparable. The moral lesson here is that mothers should have and feel a strong bond with their children so that they protect them from any form of abuse as reflected in *Bophelo bona bo matsoelintsoeke*.

Today a lot of women abandon their children in the dust bins or the dongas just to protect their marriage (Moseson et al., 2019). In Lesotho, a lot of children are abandoned in numerous life-threatening circumstances (Thabane, 2015). Fortunately, for the girl child in question, the mother did not abandon the child but decided to go protect her.

Femicide theory condemns the abandonment of children by their mothers more especially when they get the pressure to do so from their intimate partners. The stigma of having abandoned a child stays with the mother than with the father. It makes her feel unworthy of her mother's status. Such women can suffer terrible isolation, criticism, and shame (Kamenev, 2018). The moral lesson is that mothers should protect their children instead of abandoning them.

The last moral lesson under rejection in *Bophelo bona bo matsoelintsoeke* is that women must learn to report to the police any form of abuse that their children receive from their fathers. Mothers seem to believe they would not report rejection as another form of abuse to the police but rather believe they would protect their children on their own.

The unnamed woman believed she would protect her child by live her husband and home. She believed moving out of the house with her baby would give her peace of mind. At the same time, she believed moving out of the house with her unwanted baby would bring peace to her husband. Unfortunately, she is found in the dense forest dead. It is not said whether she was murdered by her husband or a stranger but the fact is she died on her way to a place where she thought they would be safe with her child. The study argues that the mother could have not died if the matter of her husband ordering her to abandon the child was ever reported to the police.

Femicide theory considers femicide as a crime, as a result, it should be perceived by society as one. In this regard, the study holds that it is best then to be sensitive to aspects that may lead to

femicide to prevent it rather than to deal with it. The study argues that the unnamed mother could not have been murdered. Therefore, it should be a lesson to mothers to be careful when their husbands reject the newly born children with the claim that they are not theirs. Such incidences should be regarded as a crime and then be treated accordingly.

4.1.3 The moral lesson on woman-to-woman

The moral lesson is that men may make decisions that hurt by being influenced to conduct femicide. Senzangakhona feels great pain when he has to separate with Nandi and Chaka as in the following extract asserts;

Senzangakhona bohloko boo a bo utloileng pelong, ha a lokela ho khaohana le Chaka, ngoana oa hae, le Nandi, mosali oa hae, ke boo re ke keng ra bo lekanya, hobane o ne a ba rata ka lerato le leholo (Mofolo, 1926:14)

Senzangakhona felt great pain in his heart when he is supposed to separate with his son Chaka, and his wife Nandi because he loved them so much

The extract above shows how Senzangakhona feels a deep pain in his heart when he had to part ways with his son Chaka, and with his wife Nandi. According to the Zulu culture, Nandi and Chaka had to go because he is regarded as an illegitimate child, and Nandi is regarded as a dog that sleeps with married men before marriage.

The senior wives who convinced Senzangakhona that they accept Nandi for the reason that she has relieved them from the failure of bearing a boy child turned against their word today. They now stand firm to see that Nandi is rejected together with her son Chaka. They persuaded Senzangakhona to expel Nandi and Chaka and he did listen to them though he did not favour it.

The moral lesson here is that married men should stop engaging in premarital sex with girls. If they do, they should take full responsibility to accept and raise the children that are born out of such an act. On top of that, men should be able to distinguish between a bad and good influence they get from their wives about children bearing and ownership. Senzangakhona rejected both Chaka and Nandi through the persuasion of his senior wives. The moral lesson here is that girls should get married in a legitimate way in polygamous marriage in order to have legal rights in that marriage. That in its own would enable them to stand for their rights if they get expelled by senior wives.

The other moral lesson could be that women should persuade their spouses to reject children or wives in a polygamous marriage. At the same time, it could be influential in making other men take immoral advice from their wives and conduct femicide without being aware, as has happened to Senzangakhona who got hurt after he had carried out femicide. This shows he did an act that was against his will to appease his senior wives.

Women should learn to stick to their words as well as their promises, rather than turning against their words and promises in the long run. The senior wives had promised to keep a secret concerning how Chaka was born. Again, they had decided to accept Chaka as an heir to the throne and his mother as an incumbent wife of Senzangakhona. In the end, the senior wives turned against all of their promises and rejected Nandi.

Subsequently, the study regards the influence of senior wives to Senzangakhona in rejecting Nandi and Chaka as woman-to-woman non-physical femicide. This is because even in Sesotho culture Nandi qualifies to be an official wife of Senzangakhona. Precisely, in Sesotho culture, a girl who falls pregnant before marriage would never be married to a bachelor but would only be married to a widowed man *a tsoang ntlo* (rebuilding his home) (Lesitsi, 1992 and Sekese, 1999). If not married by someone who is widowed, she could be married through polygamous marriage custom in the family that has never had a child. That is, *ho nyalloa mala* in Sesotho which means to marry a woman just to bear children for the family. This is what Nandi was married for; to bear a boy child for Senzangakhona. Ultimately, after doing that the senior women turned against her. Therefore, that is considered as femicide by this study.

Femicide theory disregards when a woman is sentenced to death by murder by making her live under sustained life threats. The influence of senior wives to Senzangakhona to persuade him to expel Nandi is tantamount to sentencing her to death by murder by making her live under sustained life threats such as being rejected. Also, through calling her bad names like *letekatse* and being regarded as a broken or spoiled girl. On top of that, it makes her lose value in society. It degrades her value as a human being. As a result, her self-esteem is low because she knows that other women have already judged her as spoiled or broken.

Similarly, the moral lesson is that girls too should avoid engaging in premarital sex with married men. The reason is that they are the ones who feel the pinch. The other women turn against her

and regard her as broken or spoiled as it happened with Nandi in Chaka because she got married while already pregnant.

Contrarily, the man who had impregnated a girl goes free without being labeled names or being rejected. Senzangakhona has never been rejected whatsoever. He remained the chief for the rest of his life while Nandi suffered rejection with her child Chaka for almost her entire life.

It is femicide to blame a girl alone without also putting blame on the married man. The senior wives have been biased when dealing with issues of premarital sex between Nandi and Senzangakhona. The senior wives turned a blind eye on married men and put all the blame on Nandi and called her a dog.

4.1.4 The moral Lessons of expulsion

The moral lesson from the reflections of expulsion as a form of non-physical femicide is that husbands, as fathers in the families, should avoid expelling their wives when they have an issue over the birth of a baby in their marriage.

In *Chaka*, Nandi was finally expelled from Nobamba and the entire place of Ncube at large. In that manner, Nandi was faced with all the challenges of raising a child alone as a single mother. The notion of expelling Nandi out of her marriage with her child is regarded as femicide because it leaves Nandi miserable with no resources in hand to start a new life on her own. On top of that, she is portrayed as a prostitute who has made a child before marriage. That is a humiliation to Nandi who bears the blame alone while Senzangakhona goes free. Therefore, the study through the principles of femicide theory argues that Senzangakhona should have refused to expel Nandi and abide by his promises that he will never leave nor forsake Nandi after the child is born.

Senzangakhona, representing men in the text, reflects men as untrustworthy. This is because he fails to abide by his promises to Nandi. Again, Senzangakhona portrays men as heartbreakers who bear children and neglect them after expelling them with their mothers. Femicide theory regards expulsion of mothers as femicide because it kills their emotions and leaves them miserable and helpless.

The same incident of expulsion is reflected in *Bophelo bona bo matsoelintsoeke*. The study maintains that the fact that the unnamed man ordered his wife to take a girl child out of his house with the claim that she is not his, is the expulsion of that wife. The moral lesson here is that men

always have a second thought when the new baby is born from their wives and that could make men always doubt the legitimacy of their children as is reflected in *Bophelo bona bo matsoelintsoeke*.

4.1.5 The moral lesson of rape

The moral lesson from reflections of rape in the selected texts is that rape is a crime because it kills the inner person in the victims. In *Lejoe la mantlha*, Chemane rapes the young girls whenever he wishes. The way he threatens the girls enabled him to carry out the rape of young girls without any resistance. His agemates nicknamed him *mabeta* (a rapist). He appreciated the nickname so much and was proud of it.

The moral lesson is that the community by calling rapists with nicknames that seem to tolerate acts of femicide encourages the perpetrators to do more. A name as a social label leads to certain expectations, inferences, and interactions, besides that a person is treated as if certain personality traits based on his or her name are in place (Zwebner et al., 2017). Thus, calling Chemane *mabeta* (a rapist), implies that the community is expecting more incidents of rape from him. It is like giving him a license to rape more women.

Femicide is aimed at raising awareness that women killing is a crime and has to be perceived accordingly. All the aspects that seem to tolerate women killing are also discouraged by femicide. In *Bophelo bona bo matsoelintsoeke*, nicknaming Chemane a rapist might have a bad influence on other boys who would like to be like him, so that they earn themselves titles like Chemane.

The other moral lesson in *Lejoe la mantlha* is that young girls should learn to be brave and report rape. The fact that all the young girls who are victims of Chemane through rape have not reported the rape to either the village chief or to the police might be a bad lesson to young girls who experience rape. The failure to report rape causes emotional distress to the victim. Besides that, it kills part of the girl and leaves her ashamed, and as a result could hate herself. When the woman is feeling like this, the study labels that as non-physical femicide. To lessen the curve of femicide, young girls should report cases of rape done to them or to another girl they know.

In *Chaka*, due to the way he rapes girls, impregnates them, kills them when they fall pregnant or when they mourn for their murdered newly born children, the moral lesson might be role modeling. Boys could perceive Chaka as a hero, as someone whom they adore based on how he illtreats girls.

Femicide theory raises awareness that femicide is a crime and as a result, it seeks to produce effects in the way people understand it. One such way is to make boys realise that rape is femicide because it kills women inside and makes them feel ashamed.

The study through the lenses of femicide discourages boys from regarding Chaka and Chemane as role models. Rapists are murderers and murderers are criminals who deserve to be condemned to lessen the curve of femicide.

4.2 The moral lesson of physical femicide

This section is aimed at presenting the moral lessons that the issues of physical femicide could bring to society. Such moral lessons are derived from discussions of reflections of physical femicide as they appear in section 3.2 above.

4.2.1 The moral lesson of hiding out evidence

The other way in which perpetrators of femicide conducted it is through hiding the slain body after murder, killing the victim in a way that could not bleed, and killing eye-witnesses of femicide. This is done to hide the evidence so that femicide goes without being noticed.

The moral lesson here could be men should kill women and devise means to hide evidence. The various ways in which different perpetrators in the selected text hide evidence of femicide could result in more cases of femicide. This is because other men could see it possible to kill and dispose of the slain body in attempt to hide evidence. Again, it could mean men should kill women in a way that won't reveal that they were murdered as Chaka did with Noliwa and Nandi. Bitton and Dayan (2019:1056) refer to what Chaka did to Noliwa as staging; which is the deliberate altering of the crime scene to present a misleading appearance of a crime scene. Lastly, it could mean that perpetrators should kill whoever could be a possible witness of femicide.

At the same time, it could be a lesson to perpetrators of femicide that no case of femicide would go unnoticed, no matter how the perpetrator has devised means to hide evidence like in *Bophelo bona bo matsoelintsoeke*, or the possible witness killed in *Chaka* to hide evidence of femicide, or the woman who is murdered in a way that people could not realise easily. In all these cases the truth would eventually be revealed.

Femicide condemns the killing of women and as a result, it seeks to raise awareness to help people effectively understand femicide as a criminal offense. In this regard, men are discouraged from

murdering women and hiding evidence of femicide by disposing of a slain body, killing a possible witness, or killing in a way they think will never be noticed as femicide. This is because femicide as a crime should be treated like one and necessary legal measures should follow to take perpetrators to book.

4.2.2 The impact of multiple wounds and stabs

The moral lesson from the multiple wounds and stabs presented as physical femicide is that murdering a woman is a horrific thing. The multiple stabs may provoke people in a way that provokes their emotions, which in turn could make people realise that femicide is indeed a bad thing. The slain body in *Bophelo bona bo matsoelintsoeke* provoked the attendants of the scene due to the multiple stab wounds that were around the whole body.

People reacted thus;

Sehlopha se neng se e-tla le morena...sa makala...e ne e se feela, pono e joalo e ne e ka nyarosa mang le mang ea e bonang (Motjoloane, 2005:4)

The group that came to the scene with the village chief got shocked by the scene...that is because the scene was horrific.

The extract above shows that the people who attended the scene of a murdered woman found it shocking. It was terrible and scary to see the body of the murdered woman full of stab wounds. The study argues that issues of women killing are scary and horrific so that perpetrators should realise how bad femicide is to cease killing women. The fact that everyone got shocked should be a lesson enough to everyone that femicide is bad and it should stop.

One of the elderly women got shocked by the slain body as in the following extract;

Mosali-moholo e mong har`a letšoele o ne a amehile moea ha bohloko ke seo a se bonang (Motjoloane, 2005:4).

One elderly woman among the attendants got emotionally affected by what she saw.

The extract reveals how the elderly woman got traumatised when she saw the body of the murdered woman with multiple stab wounds. The moral lesson here is that the scene of femicide could cause another femicide. The fact that the old woman got traumatised is considered as non-physical femicide, so the lesson with the multiple wounds is that femicide should be stopped because it

causes more cases of femicide. It leaves women shocked and trembling in fear that they could be the next victims.

On this issue of the old woman who got shocked, the moral lesson is that women should realise that femicide is a bad thing, as a result they should cease helping men to conduct it on other women. They should stand together as women to object, discourage and condemn any behaviour from anyone that could hurt, humiliate or murder another woman.

Adversely, the multiple stab wounds could be a lesson on how women should be killed. It may work to fuel the already existing escalating rate of femicide if perpetrators could learn how femicide is executed and then perform more women killings. Femicide theory maintains that femicide is a crime. Then, the murder of women through multiple stab wounds is a criminal offense that needs to be curbed. On that basis, the study strongly refutes stabbing women because that kills them and deprives them of a chance to live.

4.3 The significance of usage of sharp objects and strangling

The moral lesson on the use of sharp objects or bare hands to murder women is that people could learn which method is best for murdering a woman. In *Chaka*, both Noliwa and Nandi were murdered with a sharp object in a single stab. This can be educational to the people who have not yet committed femicide on which weapon can best kill the woman. Men generally kill their victims via using a sharp instrument (UK Femicide Census report, 2016-2017). If this is the case, it could be another femicide to let people know which weapon can best kill the woman because more cases of femicide will be recorded.

Similarly, as reflected in *Lejoe la mantlha*, Chemane unlike Chaka used his bare hands to strangle women. This is because the other method of killing women used by men includes strangulation...(UK Femicide Census, 2016-2017). Subsequently, the moral lesson could be that even if one does not have a sharp object they could murder using their own hands through strangling. As a result, more and more cases of femicide are possible. Contrarily, femicide theory seeks to conscientise people that femicide is a crime that should be seen as different from homicide. Therefore, people should avoid learning from the past cases of femicide how to commit new cases because that will lead to crime of femicide. That on its own could make women feel threatened when they quarrel with their spouses with the fear that they could be strangled.

4.4 The Moral lesson of intimate partner femicide

The moral lesson from intimate partner physical femicide is that women should be aware that no matter how deep a man could love her, he could kill her just in a blink of an eye. Men could kill them even after showing intimacy by playing, giving hugs, and flirting as it is reflected in Chaka. This is, sometimes acts of love are just meant to lure a woman towards a trap of murder. Catalano et al., (2009:3) assert that up to 70% of women murdered in 2017 were killed by their intimate partners. The moral lesson could be that women are no longer safe even from the people they should trust like their intimate partners. This can lead women to lose trust in men and also to live under fear that their spouses might kill them.

Likewise, another lesson could be that no woman should trust a man under any circumstances. The way Chaka lured Noliwa towards murder is a lesson to women on how, sometimes, their partners might do the same when in mind they are planning to murder them. That is, not all signs of love and romance are acts of love but a trap towards murder. In this case, most women could start to mistrust their intimate partners. They might as well feel like their lives are in the hands of their intimate partners who could kill them anytime they so wish. It could kill women inside and make them depressed, worthless, and anxious. In this manner, men would have emotionally dead wives.

When coming to men, the moral lesson could be that men should avoid faking romance for the murder of their intimate partners. The research has shown that too many women are being murdered by their intimate partners. The lesson is that femicide must stop. Families should live in peace and trust should prevail between spouses.

4.5 The implication of mass femicide

The moral lesson here is that the killing of many women in one incident is horrible. It is immoral and makes women live in fear and terror as it is portrayed in *Chaka*.

Mass femicide is executed by men who are insecure and who kill to overcome feelings of powerlessness and improve their perceived social status (Marganski, 2020). This is reflected in *Chaka* where Chaka murdered a lot of women in one incident. Regardless of the cause of death, mass femicide makes women live in terror that they could be killed too.

The lesson, therefore, is men are capable of even killing a group of women. As a result women should take care of themselves even where they feel they are many and feel they could fight as one. Furthermore, women should learn that men could be monsters when they want.

4.6 Conclusion

This section discussed the moral lessons that the issues of non-physical and physical femicide may have on society. From the issues of non-physical femicide, the study discussed the the moral lessons of rejection, neglect, expulsion and rape. All these aspects kill a woman inside and reduce her to less than human. In the selected texts men reject their children with the claim that they are illegitimate. After rejecting their children, they took thing a step further by expelling them together with their mothers.

The moral lesson from rejection of children is that women must stand firm to protect their children when men reject them as is reflected in *Chaka* and *Bophelo bona bo matsoelintsoeke*. At the same time, women should learn to report rejection to the authorities because when it goes without being reported it turns into femicide. This is because it kills women's inner being and makes them feel unloved and untrustworthy. The same thing happens with expulsion and neglect. The moral lesson is that men should learn that rejecting, expelling and neglecting their children causes internal death to women, if a part of a woman is dead, the study considers that as femicide.

Femicide theory condemns rejection, neglect, expulsion and rape because they all sentence a woman to death of murder by making her to live under continuous life threats. Likewise, the study discourages rejection, neglect, expulsion and rape because they could have a moral lesson that could encourage other men to continue with same acts that the study considers as femicide.

The chapter also presented some possible moral lessons from the discussions of issues of physical femicide. The moral lessons that are likely to come from the discussions of physical femicide are role modeling where men could learn the tactics of murdering women through the use of a sharp stabbing object or by using bare hands to strangle women. Moreover, other men could learn how to lure women towards the trap of murder through faking romance while murder is intended. For women, the moral lesson is that they should try to avoid having deep trust in men, especially, where they are shown extra ordinary love through romance by their men, because that could be a

trap of murder. For mass femicide, the moral lesson is that even when women think they are strong when they are many, they could be murdered as a group.

Femicide refutes femicide and as a result considers it as a crime. On this basis, the study also discourages men from seeing murder of women as normal practice by men and demoralises the imitations of acts of femicide because it is a crime.

CHAPTER FIVE

CONCLUSION

5.0 Introduction

The study set out to make femicide reflections in *Chaka* by Thomas Mofolo, *Bophelo bona bo matsoelintsoeke* by Tšoanelo Motjholopane, and *Lejoe la mantlha* by Tankiso Makhanya. This chapter concludes the discussions on reflections of femicide in the afore-mentioned Sesotho texts. The issues of femicide were divided into two major categories of discussion. They were non-physical femicide and physical femicide. Therefore, conclusions are drawn from the discussions of every category. Furthermore, recommendations are drawn on the findings by reflecting on how femicide was conducted and also how such images of femicide in the selected texts communicate to society.

5.1 Conclusions from non-physical femicide

This section makes conclusions from the discussions of non-physical femicide as reflected in the selected texts. The forms of non-physical femicide that were discussed here are rejection, expulsion, and woman-to-woman femicide. Neglect, rape, and child-murdering were also discussed in this section.

The study discovered that rejection in the selected texts was implemented by fathers on their children. In *Chaka*, Senzangakhona rejected his son Chaka, while in *Bophelo bona bo matsoelintsoeke* an unnamed man rejected her girl child with the claim that she is not his. Therefore, the study concludes that it is immoral for men to reject their children regardless of how they were born. Femicide theory also refutes the rejection of children by their fathers because that causes a lot of emotional distress to women and turns them into powerless beings.

Furthermore, men expelled their children as portrayed in the selected texts. In *Chaka* Senzangakhona expelled his son Chaka. Similarly in *Bophelo bona bo matsoelintsoeke*, an unnamed man expelled his daughter. The study found that expelling children automatically means expelling the mother. The reason is that in both cases the children are expelled due to childbirth issues that they are illegitimate. As a result, the femicide theory condemns expelling the children with the claim that they are illegitimate because that kills the women inside by making them feel unloved, untrusted, and therefore rejected.

On the issue of woman-to-woman non-physical femicide, the study discovered that in *Chaka* the senior wives committed woman-to-woman non-physical femicide on Nandi by persuading Senzangakhona to expel her from Nobamba. To make sure that Nandi goes far, they further ordered Senzangakhona to ban Nandi from the entire Ncube area. The study has observed that Senzangakhona was not willing to expel Nandi, but through the persuasion of senior wives who ended by threatening him, he expelled her.

Femicide theory condemns the expulsion of Nandi because it regards it as sentencing her to murder by death and making her live under sustained life threat. That is, threatening Senzangakhona was equal to threatening Nandi to make her feel unwanted and unloved in Nobamba. At the same time, femicide seeks to raise awareness of social structural forms that tolerate the killing of women to turn them around to curb femicide.

Moreover, the study found that the senior wives initiated and ordered Senzangakhona to stop sending Chaka some food in the form of cattle and goats. The idea here was to neglect Nandi and her son Chaka by starving them. Through the lenses of femicide, the study concludes that neglect is non-physical femicide because it kills the emotions of the woman and makes her have depression which can lead to incurable diseases.

From the discussions of rape, the study discovered that Chemane in *Lejoe la mantlha* rapes young girls including his blood sister in the village. Chemane threatened his victims that should they tell anyone he would kill them. In *Chaka*, rape is perpetrated by Chaka who forcefully sleeps with girls and murders them when they fell pregnant. For those who managed to give birth, their children were murdered in their presence and when they cried for their murdered children, they too got killed. Therefore, the study concludes that Chaka and Chemane threaten women and everyone else so that they could continue with rape as they wished.

Femicide theory includes aspects like verbal threats and rape as non-physical forms of femicide which the theory of femicide repudiates at all costs. In that regard, the study concludes that rape is non-physical femicide because it makes women feel ashamed to the extent that they could sometimes catch communicable diseases.

The study also discussed the issue of child protection as non-physical femicide. In *Chaka*, the study found that the mothers of murdered children was emotionally killed by Chaka when he killed

the children in the presence of their mothers. The cry for help from children caused deep hurt inside, also it made those women feel almost died inside. Instead of being comforted, Chaka would kill them too. The study through the principles of femicide condemns the killing of unwanted children by their fathers because that also kills the inner being of their mothers. It sentenced them to murder by death by making them live under sustained life threat.

5.2 Conclusions from physical femicide

This section sets out the conclusions drawn from the discussions of physical forms of femicide in the selected texts. In the discussions of physical femicide, the study indicated the nature and form in which women killing are executed as portrayed in the selected texts. Physical femicide was executed through intimate partner and non-intimate femicide through hiding evidence after murder, wounds, and stabs, and the use of sharp objects and hands to stab and strangle women. Mass femicide was also discussed under physical femicide.

The study found that physical femicide is executed through intimate partner femicide where in *Chaka* the study discovered that Chaka murdered his beloved girlfriend Noliwa. The way Chaka and Noliwa loved one another is the study favours; thus men should love their partners and protect them because by doing so women won't live under sustained life threats. However, for Chaka to attain himself a position of the royal highness of his times decided to murder Noliwa.

In *Bophelo bona bo matsoelintsoeke*, the study found that intimate partner physical femicide is possible. The fact that the unnamed man ordered his wife to take the girl child out of his house because she is not his and later on the woman was found dead in the forest, poses chances of possibility that she was murdered by a man. If that is the case, both men have committed physical femicide which femicide theory refutes because femicide is a crime that needs to be curbed.

At the same time, the study found that the unnamed woman might have been murdered by a stranger who took advantage of her being alone in the woods. In that case, it will be non-intimate femicide which is the murder of a woman by someone who is not in an intimate relationship with her. In *Lejoe la mantlha*, non-intimate femicide is found where Chemane murdered the elderly women in the village.

The study also discussed how physical femicide is conducted in the selected texts. It was found that perpetrators of physical femicide have a few common aspects in the way they carried out women killings.

The study discovered that perpetrators used the tactics of hiding evidence of women killing. They did that by choosing hidden spots on the body where to stab a woman in a way that people won't realise. In *Chaka* Noliwa and Nandi were stabbed in the armpit. The study realised that it will not be very easy to identify a single stab of a sharp object in the armpit. This is the reason Chaka was able to lay accusations on other people for the death of Noliwa as well as the death of Nandi. Subsequently, the murder of Noliwa led to the murder of another woman whom Chaka suspected saw him when he murdered Noliwa. Likewise, a lot of women were murdered by Chaka accusing them of not showing enough grief for his mother's death.

Femicide refutes the killing of women regardless of how that murder has been executed because it is a crime to kill a woman. Moreover, the killing of one woman in *Chaka* led to the killing of other women; thus if femicide goes unnoticed it could lead to another as reflected in *Chaka*.

The study also found that perpetrators of physical femicide dispose of the slain body in inhospitable areas to hide evidence. In *Bophelo bona bo matsoelintsoeke*, the unnamed woman was found disposed of in the Matubatuba dense forest by an unknown perpetrator. Femicide theory refutes the killing of women because it is a crime. At the same time, the study condemns the disposing of the slain body in inhospitable places as that will disable the hand of the law to take its course. The study concludes that femicide is a crime and therefore perpetrators should be taken to task to lessen the curve rate of femicide in the world.

Femicide is conducted using sharp objects to kill the victims as reflected in *Chaka* and *Bophelo bona bo matsoelintsoeke*. The study concludes that the unnamed woman in *Bophelo bona bo matsoelintsoeke* was stabbed by a sharp object. This is because her body was full of stab wounds. Similarly, in *Chaka*, Noliwa and Nandi were stabbed using a sharp object called lehlabo. It is based on the above background that the study draws the conclusion that perpetrators of physical femicide use, among other weapons, sharp stabbing objects. The study concludes that the use of sharp objects is to ensure that the victim dies. It is the same sharp object that the study concludes is used even in multiple wounds on the victim. The multiple stab wounds on the slain body of the unnamed woman are due to the use of a sharp stabbing object.

The study concludes that in *Chaka*, the killing of many women in one incident in Donga lukaTatiana is mass femicide. This is due to the great number of women that were killed that day on just one occasion. As a result through the lenses of femicide theory, the study concludes that it is immoral and a crime to kill women. It deprives them of their right to live just like anybody else. Therefore the study advocates that women are human beings and they should be regarded as human beings, not as animals that can be killed when one wishes.

5.3 Recommendations

This section is intended to present the recommendations from the discussions of reflections of femicide and the conclusions drawn from such discussions. The study, therefore, recommends that femicide in Lesotho should be regarded as a separate crime from homicide. The rate of women killing is rising day in day out in Lesotho, which shows that something needs to be done.

The study argues that even if the laws could be enacted and tighten up, femicide won't stop. Perpetrators could be arrested, serve the sentence and come back to join the society when the murdered woman dies forever. Therefore, the study believes the problem is not with femicide per se, but it is with the reasons and causes of femicide. Thus, what has ignited the act of femicide is what should be addressed than femicide itself.

In order to curb femicide, the study recommends that the basic root causes that make people to commit femicide should be considered. There seems to be too much anger that the perpetrators have towards women. In that regard, the study recommends that forums be held for discussions to let people disclose their problems and life challenges. For example, men in particular, seem to be able to be silent in an already silent community and then be reluctant to disclose their anger until they show it by murdering women. Therefore, forums dealing particularly with social problems that are faced by men should be held to let men share and disclose their anger so that they can get help.

The same thing with women, the study recommends that forums of women should be held to conscientise women about the forms of abuses that they consciously or subconsciously do to men and to other women. With men, such abuses develop anger that men manages to hide until they respond aggressively and kill women. At the same time, with women it kills their emotions, making them to have a low self-esteem. In this regard, such women could respond by being abusive too.

The study recommends that, all forms of Gender Based Violence should be considered as femicide because they kill a component of a woman element, and once one component of a woman element is killed, that is femicide. In fact, all forms of Gender Based Violence seem to be the gate-ways to femicide, and then they should be regarded as femicide as well.

The study recommends that femicide should be included in school syllabi to educate and conscientise students from young age about the danger of women killing. Also, the Ministry of Social Development should consider introducing free men psychological counseling and guidance to equip men with the ways to deal with anger issues. It seems like men only get free counseling when they are in prison, after committing crime, so the study recommends that there should be free psychological counseling outside prison as well.

It is based on the above background that the study recommends that the parliament of Lesotho should enact a law on femicide. For instance, in the countries where femicide is taken as a crime separate from homicide, the perpetrators receive higher sentences than in ordinary homicide; hence the rate of femicide has deteriorated (Atencio, 2015). That law should have a life sentence penalty to make femicide charges to equal to death just like when femicide equals to death too.

The study also recommends that the Human rights associations and non-governmental associations that are concerned with a high rate of femicide in Lesotho join hands and approach the concerned government ministries and propose that femicide be regarded as an independent crime. This will help to distinguish femicide from homicide and then start to raise awareness about femicide as a crime concerning the killing of women. Killing here should connote both murder and emotional or psychological killing of a woman. Ultimately, the study believes the cases of femicide in the country will decrease.

Similarly, associations are advised to introduce counseling sessions and forums for men to help them to deal and manage their anger. At the same time, other forums to help women to raise awareness of forms of abuses that they do to men consciously or unconsciously that develop deep anger in men. Such forms of anger have been linked to the main causes of femicide in the country.

To the department of police, the study suggests that it is high time that when recording cases of crime, the gender of victims be mentioned too. The police department in Lesotho records femicide under murder, as a result it becomes difficult to have the statistics of women killings in the country

except those that appear on social media platforms. Likewise, the study also recommends that the high court of Lesotho in the office of the Registrar of Criminal Records should also begin to recognise women killing and record them separately from the cases of homicide.

As for the scholars and students of literature, the study recommends that more and more studies on femicide in Lesotho should be carried out to raise awareness and come up with necessary and appropriate precautions towards femicide as a social pandemic that the world is facing today. On top of that, more research on femicide in the country will help to raise awareness that femicide is not a gendered crime but a crime that is perpetrated by both males and females as a non-physical or physical act of killing a woman. As a result, the term should be adopted and accepted as a neutral term referring to the killing of a woman. At the same time killing should also connote both physical and non-physical killing.

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