

Folklorisation and the Emergent Moral Degeneration: A Functionalist Approach

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Abstract

Living in an egalitarian society has resulted in the corrosion of the moral base among certain sectors in the community. Some people misconstrue egalitarianism as an authorisation to act as they see fit. Young people, in particular, are gradually losing touch with reality in relation to acceptable behavioural norms in South African society. Based on the functionalist theory of balancing the social equilibrium among people, the article delineates moral standards as the most fundamental and general principles of behaviour and reflects on how society expects one to act in certain situations. The article, therefore, explores the primary concepts within functionalism and attempts to outline that society is a system of interconnected parts that work together in harmony to maintain a state of stability and social cohesion. The article will use the folktale “uDyakalashé noMvolofu” (“The Jackal and the Wolf”) to reflect on the expected societal norms. It demonstrates that folktales, which used to transfer values, morals and shape the conduct of people in the olden days, are still appropriate in reshaping the outlook and perceptions of today’s generation. As such, the shrewd nature of folklore in the moral regeneration of the current generation of young people is exposed. While there are many folktales in this category, “uDyakalashé noMvolofu” (“The Jackal and the Wolf”) provides the theme relevant for the analysis of the topic to highlight that moral standards generate moral principles and moral judgments.

Keywords: morals; degeneration; social cohesion; societal norms; functionalism

Introduction

Folktales are stories narrated to children through generations. One of the functions of folktales is their embodiment of a moral code. Evidence suggests that folklore is among the most important factors for moral upbringing. In the olden days, as elderly women told these narratives to the young ones, folktales were instrumental in instilling moral values and in modern days they can again be used to rekindle those values in the youth (and thus regenerate the youth). The value of folktales can thus not be overstated. The article therefore highlights that folklore can still be used for the regeneration of moral values among young people. Through an analysis of the folktale “uDyakalasho noMvolofu” (“The Jackal and the Wolf”) an attempt is made to explore how the folktale contributes to the development of children’s moral values.

Contemporary approaches to the study of folklore concentrate on people and how they communicate with each other within contexts that shape their cultural expression. At the epicentre of interpretive strategies in folklore are texts, contexts, and reflective thinking. Coupled with these are the intricacies of the interfaces and connections of performers, audiences, scholars and society. Examining folklore from various perspectives has provided an approach to understanding larger concepts associated with social and cultural forces, and how these forces shape and inform the ways we express ourselves in informal and creative contexts. Analysing folklore therefore enables us to share with others our own appreciation of the complexities of how and why folklore conveys meanings.

Morality Defined

Morals are ethical standards and norms determining good self-conduct and respect for one another. They are espoused by society and adults who pass them on to their children. Failure to transfer these norms and principles results in the breakdown of morals, suffering, pain and purposelessness of life often identified as moral degeneration. This is “the process of declining from a higher to a lower level of morality” (Conservapedia 2020).

According to Harris (2010, 3), a person has to be conscious in modelling the moral correctness or incorrectness of an action. Harris further expounds morality as behavioural values that enable people to flourish.

Background

Attitude change is one of the theories proposed in the literature by Eagly and Chaiken (1993 in AECT 2001, 1) and O’Keefe (1990 in AECT 2001, 1), among others, along with consistency, learning and social judgement theories. The study of attitudes is not new, having been advanced with contradictory accents for most of the past century. The emphasis has been on attitude delineation and measurement without necessarily viewing

attitude as a social aspect. It was only in the second part of the last century that the work of psychologists such as Carl Hovland (Encyclopaedia Britannica n.d.) paid attention to attitude change among learners from a behaviourist perspective, which attempted to relate attitudes to observable behaviour outcomes. An assertion by Chiparasha and Mavhunduse (2018, 707) establishes the background to this article; they postulate that folktales

expose certain human characteristics, elevating those that are esteemed by society whilst disparaging those that are anathema in society.

The aspect of motivating human beings to embrace what is good while disapproving of negative traits indicates how folktales have an effect on the attitudes of people in society. This article highlights that folktales play a role in educating people about and validating the social practices that have been ignored.

Sayi (2019, 1) examines taboos and how they create and validate the values of a particular society. Such prohibitions are relevant to this article as they shape individual attitudes, instill acceptable values and norms and thus build the morals of people, which are gradually disappearing. Hence it is critical to raise the significance of folktales in moral regeneration.

Durkheim's view on how a society is constructed forms the basis of this paper, which examines the moral value of folktales through the eye of the folktale "uDyakalasha noMvolofu" ("The Jackal and the Wolf"). It is common knowledge that society is not stagnant, but constantly evolves. However, the evolution of a society does not necessarily mean a shift from or disregard for the constructs of a moral society. In this regard, Maruma and Molotja (2018, 2) advance that in African culture folklore has been

[c]onceived to share ideas, thoughts, issues and principles, as well as ideologies and beliefs that can broaden learners' horizons and shed some understanding on their culture.

The folktale "uDyakalasha noMvolofu" ("The Jackal and the Wolf") therefore underscores aspects of social justice and morality as expected norms of a society as opposed to the emerging moral degeneration. Emile Durkheim (1982) is a well-known sociologist famous for his views on the structure of society. His work focused on how traditional and modern societies evolve and function. Durkheim's (1982, 58) theories are based on the concept of social facts, defined as the norms, values, and structures of society.

Conversely, there could be different meanings and interpretations of one folktale depending on the purpose and function served by the folktale to the audience at a particular time and context. Consequently, if there is only one meaning, the performer needs to decide what that meaning is. The function refers to the purpose manifesting itself in a given setting. This perspective allows one to explore what the object, verbal

expression, or practice communicates within the group in which it is significant. Folklore and people are connected. The meaning of texts depends on what a particular group of people does with a specific item of folklore in a specific situation. It is constantly about what is happening in the group and the context. As such, folklore and its meaning cannot be separated from people.

Literature Review

The study of folklore began with folklorists analysing folktales from a structural point of view. Structuralism developed from American folklore during the latter part of the past century. Propp (1958) and Dundes (1965), for example, were the first pioneers to analyse folktales through the structuralist approach. Structuralism involves characters and the actions they execute. Nonetheless, any basic element could be used to make the story perceptible. Scheub (1975), for example, provides an analysis of the structure of isiXhosa folktales. Other scholars such as Hlangwana (1979) and Bongela (1991) followed in his footsteps.

The study of folklore evolved from structuralism to ethnopoetics, which describes not merely the structure of the chronicle but also the structure of the sounds, how these backed the whole performance, as well as analysed the use of expressive language in performances. In essence, it neglected the manner in which things operate or function within groups. This prompted the advent of the functional theory. Although it is anthropologically intended, its relevance to folklore is to examine how folklore functions among people by investigating its contribution in the preservation of social institutions. Dorson (1972, 21) explains:

A tale is not a dictated text with interlinear translation, but a living recitation delivered to a responsive audience for such cultural purposes as reinforcement of custom and taboo, release of aggressions through fantasy, pedagogical explanations of the natural world and applications of pressures for conventional behaviour.

Bronislaw Malinowski and A. R. Radcliffe-Brown (cited in Flis 1992, 35) observed culture and society as an organic whole. Establishing the importance of the topic, Bascom (1965, 280) advocated for an organic connection between people and their expressive culture. Folklore proved an important mechanism for maintaining the stability of culture. Functionalism is one of the post-structuralist approaches that looks neither beyond the organisation of elements in a text, nor the order of events in a performance. It focuses on providing meaning to the text. Folklorists in this regard interpret folktales using multiple lenses.

Recent trends in the study of folklore have considered the aspect of meaning by examining the way folklore functions in society. Functionalism is then an ongoing process of expressing information and beliefs among people and it is important to the people sharing such beliefs. This article explores a reconnection of young people with the items of their folklore. To institute this link, one of the functions of folklore

identified by Bascom (1965, 279) is maintaining conformity to the accepted patterns of behaviour, which this article seeks to outline.

Functionalism requires us to delineate the meaning of folklore. The term function refers to the role someone plays or their purpose in a given setting. Considering an element from this perspective enables one to explore how the object, verbal expression, or practice interconnects with the group in which it is used. This is not the only way to understand its value within different groups. Folklore and people are linked. The meanings of texts depend on what a particular group of people does with a specific folktale in a specific situation. Consequently, folklore and people cannot be separated and vice versa.

Functionalism regards folklore as a continuous communication process that expresses information and beliefs within human groups. It is therefore important for people to share and make meaning of folklore. Examining the way folklore functions in the community is but one way of creating meaning. It is also a way of linking people with the aspects raised in the folklore. Bascom (1965, 279), for example, identified the function of maintaining conformity to the accepted patterns of behaviour within a society. In his approach, he observes an organic connection between people and culture and regards folklore as an important instrument for sustaining that relatedness and stability. This is what the article seeks to establish.

Bayaga and Jaysveree (2011, 1) explore how teachers and parents could be empowered with the requisite skills to educate learners about morals and values. They recommend a change in the mindset of children so that they become morally responsible. Drawing from this study, the current article uses a folktale whose lesson can be used to build the moral values of the youth. While this paper does not discuss the reasons for the moral vacuum in society as illustrated by Van der Walt (2003, 51), his analysis benefits the article by providing a background to the current moral degeneration seen against the virtues of a traditional African society.

Ehiakhamen (2014, 144) maintains that the extent of moral degeneration in relationships among people in contemporary societies emanates from numerous social ills hounding humankind. The upsurge of these social immoralities is a moral problem emanating from people's failure to develop a strong moral base among children with the advent of democracy in most countries. Ehiakhamen (2014, 144) further argues that if principles of moral actions are socially weak, they are usually incapable of ensuring healthy interpersonal relationships and a healthy society. As such, an attempt to regenerate morals that nurture social relationships for sustainable human development is suggested.

Theoretical Framework

The study will adopt functionalism as a theory that is primarily concerned with value consensus and social order. It is a building theory that regards society as a multifaceted

system whose parts work together to promote harmony and stability. Functionalism is an approach that necessitates the delineation of meaning from folklore.

Parsons (2005, 18) is one of the exponents of the functionalist viewpoint and shed some insights into functionalism. He considers the social system as a structure and value orientations as essential to social interaction, thereby providing the normative structuring of social relationships. Likewise, Robert Merton (1949, 435) considered the social structure in the context of social theory. Scholars such as Parsons (2005, 18) and Durkheim (1982, 52) have been particularly concerned with the search for functions that institutions may have in society to establish their interconnectivity, hence they advance that society is a system of interrelated parts that work together in synchrony to maintain stability and social equilibrium.

Central to the entire body of folklore studies is the aspect of functions of folktales as outlined by Scheub (1975), Hlangwana (1979), Ntshinga (1990), Moropa and Tyatyeka (1990) and Bongela (1991) who provide an analysis of the structure of isiXhosa folktales. The study will adopt the approach by Katz (1960 in AECT 2001, 11) who analyses personality functions based on morality, which is the focus of this article.

Methodology

Intersectionality and text analysis are methodologies employed for the analysis of the folktale. Intersectionality describes the interconnection between social forces, personal and emotional characteristics that shape the fundamental values and relationships often expressed through folklore. Intersectionality “asserts that people are often disadvantaged by multiple sources of oppression” (YW Boston 2017). Although the theory is a branch of feminism, it describes and observes the ways multiple experiences function within people and society in a kind of synergistic affiliation that is expressed through the folktale. Similarly, intersectionality considers the interchange of instantaneous experiences that make us a people.

Textual analysis seeks to make sense of the children’s world. Textual analysis is the method researchers use to describe and interpret the characteristics of messages. Its purpose is to describe the content, structure, and functions of the messages contained in texts. In this article, it analyses the content and the moral message contained in the folktale.

Scholars interested in intersectionality often focus on the individuals or groups who are oppressed and marginalised in society by mainstream groups. The purpose of intersectionality is to identify the forms of oppression and to take these into account when working to promote social equity (Wikipedia 2020). It provides a way to posit the kinds of intricate relations among the role players in the folktale. By investigating the experiences and expressions in this folktale, it will assist in solidifying the moral aspect and cultural identity of the young people in society.

Summary of the Story

The jackal and the wolf set out to find work. Each was carrying his provisions. They became hungry and the jackal suggested that they eat the wolf's food first and after that they would eat the jackal's food. They agreed. On the second day of their journey, the wolf's food was finished and it was the turn of jackal's food to be eaten. The jackal came up with a wicked plan—to gouge out one of the wolf's eyes if he were to share his food with him. The wolf did not like the new arrangement but because he was hungry, he sacrificed one of his eyes for food. They ate and continued with their journey. On the next day, they were hungry again and the wolf had to part with his only remaining eye in exchange for food. However, the jackal ate the food alone and left the blind wolf to die under a tree.

Two birds sat in a tree and spoke about the healing power of the leaves of that tree. After the birds left, the wolf took two leaves and put them on both eyes, and suddenly his sight was restored. He left for the city and upon arrival told the people of this medicinal plant. The villagers took him to King Lion's place where he cured the King's daughter. Apparently, the jackal had got there first and was employed as a gardener. The lion gave the wolf his daughter and they married and lived happily ever after in the lion's palace. The jackal was shocked at these developments and returned home a changed person.

Data Analysis and Discussion

The ultimate question concerning attitudes is the purpose they serve. Attitudes serve diverse functions for different individuals or for the same individual in different contexts. As such, the motivations for attitude change are individualised and personal.

Attitudes serve varying psychological needs and therefore have diverse motivational bases (Eagly and Chaiken 1993, cited in AECT 2001, 11). A few extracts from “uDyakalasho noMvolofu” (“The Jackal and the Wolf”) will be used to illustrate some points. In the folktale, the jackal wants to satisfy his hunger, which is something both characters want, but his greed motivates him to keep all the food to himself regardless of the wolf who is also hungry and needs the food. The personality trait of the jackal serves him individually, as noted in his utterance:

Ukuba ufuna ukutya oku kwam, ndivumele ukuba ndikhuphe iliso lakho. (Mkonto 1991, 58)

(If you want to eat my food, allow me to gouge out your eye.)

Nevertheless, the jackal is not persuaded and satisfies his self-indulgence.

The functional theory holds that successful persuasion involves implementing change techniques corresponding with the functional basis of the attitude one is trying to

change. In the narrative, the wolf is trying to persuade the jackal to change his attitude for them to function and work together well.

Ungathini ukuthetha loo nto wakugqiba ukutya wena kokwam ukutya? (Mkonto 1991, 58)

(How can you say that after eating my food?)

For textual analysis, the functional attitude theory of Katz (1960, cited in AECT 2001, 11) draws our attention to the four personality functions of attitudes that are related to important values. These are utilitarian, knowledge, ego-defensive and value-expressive functions and will be used to interpret data on the folktale.

The Utilitarian Function

The utilitarian function of an attitude concerns the role an attitude can play to obtain rewards or avoid punishment. For example, a person might adopt a positive attitude towards something they can benefit from or a negative attitude if they are not to gain anything from it. Utilitarianism concedes that actions are correct if they are favourable to the majority of people and an action is considered right if it guides conduct that promotes happiness to a large number of people in the society. Overall, utilitarianism is “a moral theory that advocates actions that promote overall happiness or pleasure and rejects actions that cause unhappiness or harm” (Tardi 2020). In essence, it promotes the maxim of the greatest amount of good for the greatest number of people.

The function recognises the behaviourist principle which purports that people are motivated to gain rewards from their environment. The jackal solely wants the reward for himself when he says:

Mfondini makhe siqale koku kwakho ukutya sitye kona ukuze xa kuphelile sitye kokwam. (Mkonto 1991, 58)

(Friend let us eat your food first then after it is finished we will eat mine.)

This utilitarian attitude is influential in securing a positive outcome for the jackal who proposes that they start by eating the wolf’s food, knowing that when they should eat his food, he will resort to obstinate techniques to secure the food for himself.

Similarly, van der Walt (2003, 57) refers to utilitarianism as that which denotes traditional ethics, stating that “what is good is what promotes human interests.”

The Knowledge Function

The knowledge function of attitudes supposes a basic human need for a meaningful, stable and organised view of the world (Eagly and Chaiken 1993, cited in AECT 2001, 11). The wolf reasons with the jackal to achieve this aspect. When it is time for them to

eat the jackal's food, there is a condition to gouge out one of his eyes. His objection/protest is ignored, and the jackal takes out his eye before he gives him food. There is no meaningful way to react to the jackal's attitude.

The knowledge function refers to one's need, which is consistent and relatively stable. This allows one to predict what is likely to happen, and so provides a sense of control. The two birds establish the importance of the knowledge function in order to provide stability to life, as noted in their conversation:

Uyayazi mfondini ukuba lo mthi ngowona mhle kulo lonke ilizwe, kwaye enye into ubalulekile kakhulu kuba uliyeza, uyaphilisa kuba ukuba uthathe igqabi lawo, walibeka kuloo ndawo ibuhlungu, uyaphila kwangoko. (Mkonto 1991, 59)

(Do you know, friend, that this tree is the most beautiful in the whole world, and that it is important because it is medicinal, it heals because if you take its leaf and put it in a part that is painful, you are healed immediately.)

The birds' and the wolf's attitudes help to make the world more sensible and understandable.

The Ego-Defensive Function

The ego-defensive function promotes the use of defence mechanisms, domination and protection of the self-concept. People safeguard their feelings by developing suitable and prejudiced attitudes that do not require active participation of others, as indicated in the following account:

Uyabona ke ngoku oku kutya kushiyekileyo apha kuncinane kulingene mna, andinakho ukulinda wena apha kude kangaka, ndiyakushiya. Uya kuzibonela. (Mkonto 1991, 59)

(You see that the food that is left is little and is enough for me only, I cannot wait for you in this faraway place, I am leaving you. You will see for yourself.)

After the jackal has gouged out both of the wolf's eyes, he leaves him under the tree, justifying his actions by saying that he cannot afford the delay caused by a person who will be slow on the road. He leaves him there to die. This attitude is convenient for him with little regard for the other person. While ego-defensive attitudes are formed to protect one's self-image, value-expressive attitudes support the expression of one's centrally held values, as the utterance by the king validates:

Ukuba uyinyangile intombi yam, ndingakuvuza ngomvuzo omkhulu. (Mkonto 1991, 60)

(If you have cured my daughter, I can give you a great reward.)

Conversely, some attitudes are important to a person because they express values that are fundamental to their self-concept.

The Value-Expressive Function

This personality function of attitude recognises the importance of self-expression and self-actualisation. Central values tend to establish our identity and gain us social approval, thereby showing us who we are and what we stand for. In folktales generally, the jackals are notorious for deception and use cruel ways to get what they want, leaving other animals in excruciating anguish and suffering, as is seen in the brutality he exhibits towards the wolf:

“Ukuba ufuna oku kutya kwam ndivumele ndikhuphe elo liso lakho lishiyekileyo.”
Wothuka kwakho uMvolofu wathi ukuphendula, “Tyhini! Dyakalashé ungathini ukutya okwam ukutya uze xa mna ndilambile ufune ndikunike amehlo am kuqala?” (Mkonto 1991, 59)

(“If you want my food allow me to gouge out your remaining eye.” The wolf was again surprised and replied saying, “how can you eat my food then when I am hungry you first want my eyes?”)

After gouging out both of the wolf’s eyes, the trickster leaves the animal to die of pain and starvation. This attitude is central to the jackal, who shows the wolf what he stands for, and is important to the jackal who expresses values that are integral to a person’s self-concept.

Conceivably, the jackal’s attitude induces one to borrow from normative ethics, a branch of philosophical ethics that investigates the set of questions that arise when considering how one should act, morally speaking, and how guidance could be obtained along the pathway to a decision.

Conversely, the function expresses personal values and other characteristics of self-concepts, as is apparent in the two birds who save the wolf from this predicament by prescribing leaves that heal when placed on any sore part of the body. In this folktale, the leaves heal the eyes of the wolf and restore his eyesight. The wolf goes to the town, where the jackal found a job, and trades the newly acquired medical skills. People send the wolf to the King’s palace to cure the King’s daughter.

Yaphuma intombi yenkosi uNkonyama, waza uMvolofu wayibeka nje amagqabi kumehlo omabini yabona kwangoko. Emva koko inkosi yavuma ukuba batshate.
(Mkonto 1991, 60)

(The daughter of King Nkonyama came out, and the wolf placed the leaves on both eyes and saw immediately. After that the King agreed that they marry.)

Self-expression assists the wolf, who in the end marries the king's daughter and is satisfied with this development.

Consequently, what is ostensibly the same attitude could serve rather different purposes depending on who holds it and where or when it becomes appropriate to them. Attitudes differ in strength and fortitude. One can conclude that strong, central attitudes refer to important matters that are strongly associated with the self.

Conclusion

This article argues that folklore is still relevant for moral regeneration. It has highlighted that aspects of respect for self, respect for others, respect for life, tolerance of others, accountability for one's actions, ethics and conscience, all lead to morality. For the young ones, the message of the folktale is to abhor individualism and selfish interest and it directs their thinking towards sustenance of friendship and working together to achieve common goals.

One of the conclusions drawn from this study is that people's moral obligation should be to each other in particular and to society in general. It should be in our minds and actions to protect each other. Every individual is expected to differentiate between right and wrong actions and good and evil deeds. It has highlighted that what is despicable in society should not be emulated. The article has reiterated that folklore is one way of restoring moral conduct, unity and a social value system.

The article has established that certain functions attached to folktales motivate, shape and reinforce positive attitudes towards goal objects perceived as satisfying needs. In the same vein, negative attitudes towards other objects can arise because they are perceived as bestowing punishment or threatening. Essentially, the functions themselves can help us to understand why people hold certain attitudes. Ultimately, these functions serve people's need to protect and enhance the image they hold of themselves.

Despite its exploratory nature with regard to folktales in the context of moral degeneration, the article delineates that ethics, coexistence, trust and honesty are critical in shaping morals. For example, the wolf trusts the jackal by agreeing to the proposal of eating his food first. Nonetheless, the jackal is dishonest, dominated by individualism, and content to do the wrong thing. All these are virtues of immorality which, when left unchallenged, can lead to moral decay in society.

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Appendix

UDyakalashé noMvolofu

Kwathi ke kaloku ngantsomi, kwaye kukho uDyakalashe noMvolofu. Aba bafo bahamba, bahamba isithuba eside befuna umsebenzi. Bobabini babephethe iitasi zabo zinokutya kwabo. Kwathi xa besendleleni njalo wavakala uDyakalashe esithi “Mvolofu mfondini ndidiniwe kwaye ndilambile, makhe sihlale phantsi sitye.” Uphendule ngothakazelelo olukhulu uMvolofu wathi, “kulungile ke ntangam, nam kudala ndilambile masitye.”

Bahlala phantsi ke, kodwa bathi bengekati wathi uDyakalashe kuMvolofu, “Mfondini makhe siqale koku kwakho ukutya sitye kona ukuze xa kuphelile sitye kokwam.” Batya ke oorheme kamnandi. Bakugqiba ukutya bathoba ngamanzi kuba babenxaniwe kwaye kushushu kakhulu. Bahamba ke kwakhona kwaza emva kwemini waziva elambile kwakhona uDyakalashe waza waphinda wathi kuMvolofu, “Mfondini masiphinde sitye kwakhona ndidiniwe kudala sihamba.”

Batya ke aba bafo babini kwabe ke kuyaphela ukutya kukaMvolofu. Bahamba ke ngoku bonwabile. UDyakalashe waqala ukuvukwa yinkohlakalo yakhe yandulo kuba wayemana ezicuntsulela koko kutya kwakhe. Bahamba, bahamba bala ngosuku olulandelayo wathi uMvolofu “Dyaki mfondini ndilambile kwaye ndinxaniwe. Makhe sitye kudala sihamba.” UDyaki waba ngathi akeva waqinisa intamo ukubheka phambili. Waphinda uMvolofu wamemeza kwangaloo mazwi, waza uDyaki wathi ukumphendula, “ukuba ufuna ukutya oku kwam, ndivumele ukuba ndikhuphe iliso lakho.” Wothuke kakhulu uMvolofu wathi “Hayi! Tyhini! Mfondini! Ungathini ukuthetha loo nto wakugqiba ukutya wena kokwam ukutya?” Akaphendulanga uDyakalashe wahamba.

Bahamba kwasa ke ngosuku olulandelayo uMvolofu waziva engenako ukuhamba kukulamba wazimisela ukuba anikezele ngeliso lakhe endaweni yokuba afe okwesilwanyana esife yimbalela. Wavakala edanduluka esithi, “Kulungile ke Dyakalashe likhuphe ke iliso lam ukuze ndifumane ukutya, kwaye ke xa ndineliso elinye ndiya kubona ngelinye.” Walikhupha ke uDyakalashe iliso likaMvolofu. Wathi emva kweentlungu uMvolofu waya kutya noDyaki. Bathi bakugqiba ukutya bathathisa endleleni. Ngosuku olulandelayo uphinde wafuna ukutya uMvolofu wabuya wathi uDyakalashe, “ukuba ufuna oku kutya kwam ndivumele ndikhuphe elo liso lakho lishiyekileyo.” Wothuka kwakho uMvolofu wathi ukuphendula, “Tyhini! Dyakalashe ungathini ukutya okwam ukutya uze xa mna ndilambile ufune ndikunike amehlo am kuqala?” UDyakalashe akaphendulanga koko wahamba.

Emva kwethuba uMvolofu wakhetha ukuba iliso lakhe likhutshwe endaweni yokufa yindlala. Wanikezela ke waza walikhupha uDyakalashe neli lesibini. Bathi bakugqiba ukutya wathi uDyakalashe, “Uyabona ke ngoku oku kutya kushiyekileyo apha kuncinane kulingene mna andinakho ukulinda wena apha kude kangaka, ndiyakushiya. Uya kuzibonela.” Akakwazanga nokuphakama apho uMvolofu.

Wemka uDyakalashé waya kufika edolophini. Abantu balapho bambuza ukuba ufuna ntoni na apho, waza wabaxelela ukuba ufuna umsebenzi wokusebenza esitiyeni. Wasebenza kwaNkosi uNgonyama ekwakudala efuna umntu wokusebenza esitiyeni. UMvolofu yena wathi akuba engaboni waphutha-phutha ngezandla wafumana umthi wahlala phantsi kwawo. Ngentsasa elandelayo kweza kuhlala iintaka ezimbini ezinkulu kuwo loo mthi. Ezi ntaka zaye zancokola zisithi enye kwenye, “Uyayazi mfondini ukuba lo mthi ngowona mhle kulo lonke ilizwe, kwaye enye into ubalulekile kakhulu kuba uliyeza, uyaphilisa kuba ukuba uthathe igqabi lawo, walibeka kuloo ndawo ibuhlungu, uyaphila kwangoko.” Ingqinile nanye zaza zancokola ndaba zimbi.

Zathi zakubhabha ezo ntaka waphutha-phutha uMvolofu wafuna amabini amagqabi waza wawabeka emehlweni aza kwa oko abona amehlo akhe. Wathabatha amaninzi amagqabi walanda emkhondweni kaDyaki. Wafika ke naye kuloo dolophu waze wabuzwa ngabantu ukuba ufuna ntoni waphendula wathi, “ndingugqirha wamehlo.” Kwa oko abantu bamthumela enkosini eyaye inentombi yayo engaboniyo ekhathazwa ngamehlo. Kwakulithuba elide ke inkosi ibhula isela ifuna umntu wokunyanga le ntombi koko ingamfumani. Wasiwa ke phambi kwenkosi yathi inkosi, “Ukuba uyinyangile intombi yam, ndingakuvuza ngomvuzo omkhulu.” Wavuya kakhulu uMvolofu. Yaphuma intombi yenkosi uNgonyama, waza uMvolofu wayibeka nje amagqabi kumehlo omabini yabona kwangoko. Emva koko inkosi yavuma ukuba batshate. Ukususela loo mini uMvolofu waba ngumkhwenyane ebukhosini wahlala ngokonwaba nomfazi wakhe. Wamangaliswa uDyaki kuba wayemshiye engaboni ecinga ukuba uya kufela apho. UDyakalashé wabuyela kwilizwe lakowabo ezohlwaya ngesenzo senkohlakalo, waza waguquka. (Mkonto 1991, 58–60)