

Old Wine in New Bottle: The Issue of Corruption in Zambian Prose Fiction

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Abstract

The main objective of this paper is to investigate aspects of corruption traits as reflected in the novel A Casualty of Power by Mukuka Chipanta. The study deals with the problem of corrupt leaders in Zambian society, who embezzle public funds, oppress the masses, neglect duties and stop press freedom. Sociological criticism and moral or philosophical approaches are the theories that inform this study. Through the application of these theories, the study has revealed how those in power abuse their offices and the drastic effects this has on the ordinary citizens. The findings indicate that there is manipulation of power through bribery, nepotism, patronage, blackmail and extortion. The findings further reveal how political corruption suppresses, intimidates and terrorizes innocent citizens and the media. The study has demonstrated that the powerless resiliently keep struggling for a better tomorrow. The motive of the writer is to correct the social vices in the society. The aim of the study is to x-ray the problem of corrupt leadership so that the next generation of leaders will not emulate the bad leadership style of older leaders.

Keywords: African society, corruption, leadership in Zambia, post-independence, power.

Introduction

Corruption has always existed in different forms and is not determined by politics or geography. It exists in rich and poor countries alike; it involves both individual States and international organizations and its costs are borne by the citizens. It affects the proper running of governments, distorts the correct functioning of economic and political institutions and hampers transparency, exploits the human person for selfish interests, renders respect for rules obsolete and is a manifestation of structural sin. In his 2014 article titled *Corruption: The Bane of Africa*, Lumumba quoted Kiraitu Murungi, Minister for Justice and Constitutional Affairs of Kenya as saying that corruption is worse than prostitution because the latter might endanger the morals of an individual, while the former invariably endangers the morals of an entire country (Lumumba 2014: 17).

As stated above, corruption has always existed in rich as well as poor countries. In Africa, as Hope et al. (2000: 17) observe, corruption has reached cancerous proportions. In fact, so pervasive is this phenomenon in the region that it has been labelled the “AIDS of democracy” which is destroying the future of many societies in the region. The corruption problem in Africa reflects the more general, and now legendary, climate of unethical leadership and bad governance found throughout most of the continent.

One of the major issues facing post-independence Africa is corruption. Indeed, ever since Africans attained political freedom, the continent has been struggling with issues of corruption. After independence, the peoples’ hopes and expectations were shattered. Neo-colonialism replaced colonialism. As Ekeh (1975) argued, in the struggle for independence the African elite or bourgeoisie took advantage of ordinary Africans to discredit the alien colonizer, the common man

was encouraged to evade paying tax, go on strike or beat up his white employer and whoever did this was widely covered in the newspapers. This was used as a destructive strategy in the fight for independence. In addition, Ekeh (1975) reveals that, the African bourgeoisie made a lot of promises during the independence struggle to replace the colonial masters, which the ordinary man took seriously; some of them included increased benefits that were characterized with extravagance. However, after independence, most African politicians proved the opposite; they instead became worse than their predecessors, full of greediness and corruption. Consequently, the ordinary man was subjected to a lot of injustices and unfair living conditions. This view is supported by Ngozi Chuma-Udeh (2011: 131) who asserts thus:

It turned out that a group of 'black power' elite cult had stepped into the vacated seat of the colonial masters. These leaders started where their masters stopped. Theirs was the same, if not worse than the colonial pattern of politics. The ruling class were the products of the same evil they fought against.

From the foregoing, it is clear that Africans in general, chased away the white men during the nationalist struggle in order to step into their shoes. Consequently, literary artists were forced to pick up their pens to write in order to expose and address the ills found among the leaders. Ittner (2009) citing Hope et al. (2000: 17) observes the seriousness of corruption in Africa as follows:

Corruption in Africa has reached cancerous proportions. In fact, so pervasive is this phenomenon in the region that it has been labelled the "AIDS of democracy" which is destroying the future of many societies in the region. The corruption problem in Africa reflects the more general, and now legendary, climate of unethical leadership and bad governance found throughout most of the continent.

Thus, to make people aware of the effects, dangers and cancerous proportions of corruption, many writers have tried to expose its evils through literature. It is from this background that this paper attempts to unearth the moral and political corruption based on one Zambian novel namely *A Casualty of Power*, which thoroughly inspects the issue of corruption.

The background of corruption can be drawn from Bersselaar and Decker's (2011: 1) abstract in the article "Corruption as an institution in West Africa" where they state:

Corruption in Africa is an institution that emerged in direct response to colonial systems of rule which super imposed an imported institutional system with different norms and values on an existing institutional landscape, despite the fact that both deeply conflicted and contradicted each other. During decolonization and after independence, corruption, although dysfunctional, fully evolved into an institution that allowed an uneasy cohabitation of colonial and domestic African institutions to grow into a composite, syncretic system facilitated by generalized corruption.

From the above quote, Bersselaar and Decker's (2011) argue that corruption in Africa emerged during the colonial period. Therefore, it is important to note that before colonialism, what is called corruption in Africa today was not corruption then; for Africans, when one is favoured or given something, it was a way of appreciation. Thus, the African traditional practice of giving and

receiving gifts which had existed in different parts of Africa before colonialism became replaced with selfish acts of taking more than what one had worked for. As Munyae and Lesetedi (1998) observes: “in traditional African communities, households exchanged gifts and tribute frequently and occasionally, individuals were expected to make special gifts to close relatives” (cited in Schapera and Comaroff, 1991: 19). It is important to note that such acts of exchanging gifts did not constitute corruption, meaning that they were neither carried out at the expense of the public good nor did they constitute a violation of any established rules and moral or ethical considerations.

Gifts in the African society before colonialism can be distinguished from bribes by drawing a line at the time of reciprocity, because the latter always imply the obligation to reciprocity while the former does not. However, during the colonial period, for instance, gifts were used to obtain favours in the community. The manner or practice of rewarding tax collectors developed into a system of accumulating private property, where African chiefs started taking more than the mandated ten per cent (10%) they were legally supposed to retain from the collected tax. Furthermore, this way of life encouraged chiefs to abuse their office and become more corrupt in their term of office (Munyae & Lesetedi, 1998). In addition, the policy of divide and rule in the colonial period also encouraged the practice of corruption. Munyae and Lesetedi (1998: 21) observe that:

The policy of divide and rule appears to have permeated the entire fabric of the post-colonial state which encouraged the practice of corruption in several instances. First, the practice can be associated with the rampant ethnicity (tribalism) and/or nepotism that appear to be widespread in African countries. Aware of the political and economic value of the policy of divide and rule, post-colonial African political leaders have developed a tendency to treat members of their tribal group with favour thus setting the stage for the rapid growth of ethno-centric favouritism and nepotism. Second, in some countries, ethnicity/tribalism and nepotism have encouraged the spread of corrupt practices such as embezzlement and economic mismanagement through the appointment of under-qualified, and in some instances unqualified, but politically well-connected tribesmen to fill important positions.

The foregoing quote reveals how African leaders contributed to the rapid growth of corruption through ethno-centric favouritism, nepotism and cronyism. It is in this regard that this paper is attempting to x-ray, through Chipanta's *A Casualty of Power*, the problem of corrupt leaders in Zambia, who embezzle public funds, oppress the masses, neglect duties and stop press freedom. The motive of the writer is to correct the social vices in the society. This writer uses a very clearly way to reveal the greed and lust for wealth, power and corruption. Sociological criticism and moral or philosophical approaches are the theories that inform this study. Sociological theory focuses on the relationship between literature and society, while the philosophical approach focuses on literary works produced in society for the purpose of teaching. This approach examines the moral effect or value literary works are trying to impart in the reader as a moral being.

Synopsis of the Novel

Set in Zambia, *A Casualty of Power* (2016) is about an innocent student, Hamoonga, who is caught up in a web of corruption and is later unfairly jailed and tortured. He however does not give in, and after coming out of jail, he willingly fights for justice. This novel, as stated by Branspenning (2017), is an ultimate cry for justice and democracy in Zambia and the rest of Africa.

The story revolves around the main character Hamoonga Moya, a man from a humble background raised by a single mother in Kwacha – one of Kitwe’s most notorious townships – who moves to Lusaka to study journalism. He is the first in his family to attend college and he has high hopes. Hamoonga’s hopes for a prosperous future are shattered when he gets in the way of a high government official. He ends up as a political prisoner and spends several years in jail where he experiences brutal torture. After his prison sentence, a broken and destitute Hamoonga returns to his hometown Kitwe. Without having finished his degree, he has no other opportunity but to take up a job in a Chinese-owned mine as an unskilled labourer. Hamoonga is subjected to a lot of injustices from all circles of life. Through the protagonist Hamoonga, the author addresses issues of political greediness, betrayal, large-scale corruption, international crime and drug trafficking.

Theoretical Framework

The theoretical framework used in this paper is eclectic, that is, it is built from more than one theory. These include the sociological criticism and moral or philosophical approaches. The decision to anchor the study in an eclectic framework is based on the awareness and acknowledgement of how these theories are interconnected and acceptance of the fact that, no theory is complete or exists independently. For the sake of the study, it is imperative to bring to light that each theory has got its strengths and weaknesses. Such weaknesses and strength show that no single theory can give a full account of the presentation of a phenomenon such as the one under study. Through the lens of these theories, we will attempt to analyse the portrayal of corruption in *A Casualty of Power*. Let us now turn to each of the theories for a greater insight.

Sociological criticism is one of the literary theories that informs this study. This approach which focuses on the relationship between literature and society “[. . .] believes that literature relates to the society and that the writer draws from what is happening in the society of his time in order to write. The writer writes in order to correct the ills found in the society of his time” (Chinelo 2016: 84). In other words, literature is the microcosm of society. The fact that literature acquaints us with a better knowledge of a specific society makes us appreciate this theory more.

The moral or philosophical approach is the other theory that informs this study. The focus will be on how a work of literature is meant to teach morality and to probe philosophical issues (Guerin et al. 2005). The approach focuses on literary works produced in society for the purpose of teaching. That a great literary work must possess seriousness and should insist on ascertaining and stating what is taught (Ibid.). The fact that corruption is still a major challenge among African States makes this approach very important in the study. It also believes that literature is and always has been an important source of moral guidance and spiritual inspiration. This approach examines the moral effect or value the selected text is trying to impart in the reader as a moral being.

Textual Analysis and Discussion

1. Activities of Corrupt Leaders in *A Casualty of Power*

1. 1. Political Corruption

Political corruption is a widespread theme in post-independence African novels. Political corruption involves both political leaders and “public officials”, it is one of the easiest method leaders adopt for self-enrichment and economic control. Wobilla defines political corruption as “a specific form of manipulation of power that does not always pay money, but the benefits granted in the form of functions within the state paid themselves” (2013: 10). Thus, political corruption can be described as “a method of exploitation by which a constituent part of the public sphere is exploited as if it were part of the market sphere” (Lodge 1998: 158). And from the understanding of Heidenheimer and Johnson (1993) cited by Ogbeidi, political corruption can be viewed as “an unethical behaviour which violates the norms of the system of political order” (2012: 5). In the same breath, Kra (2017) citing Ojaide defined political corruption as “an act which deviates from the formal rules of conduct governing the actions of someone in position of public authority because of private-regarding motive such as wealth, power or status” (2008: 8). Amundsen adds that “political corruption is the manipulation of the political institutions and the rules of procedure, and therefore, it influences the institution of government and political system, and it frequently leads to institution decay” (1999: 3). Therefore, in this study, political corruption is not only limited to manipulation of power by political leaders, but also includes corrupt public officials within the institutions of government including the legislatures, courts, bureaucracies and statutory bodies such as parastatal corporations or commissions. It is constituted by transactions or exchanges of public resources by officials or public representatives and always involves acts that are intentionally dishonest (Lodge, 1998). Corruption can occur at virtually any place within the government because of the sheer vastness of the public sector. Simply stated, political corruption is that which is located within the institutions of government including legislatures, courts, bureaucracies and statutory bodies such as parastatal corporations or commissions.

In *A Casualty of Power*, corrupt acts are revealed through the main character Hamoonga. The writer shows how those without a voice in society become a casualty of those who are in power or politicians. In the novel, political corruption has been depicted as one of the themes the author is trying to expose, which can be classified under the following forms: nepotism, cronyism, bribery, extortion and patronage. The mentioned aspects of corruption have been depicted in the novel as the most common practice and since literature is the microcosm of society, the text has addressed economic exploitation in the mining industry and the imbalance of life styles between the powerful and the weak in Zambia.

1. 1. 1. Types of political corruption in the novel

Bribery

Bribery as defined by *Oxford Advanced Learner's Dictionary of Current English* (2015) involves payment of money or something valuable to somebody to persuade them to help especially in a dishonest manner. The payment is either done in kind or monetary form and is taken or given in a corrupt relationship (Appolloni and Nshombo 2013). This act of corruption is usually initiated (mostly in private) by a person who is in need of a favour. And for the desire to remain in business, most people find it necessary to bribe public officials so as to carry on with business or maintain their contracts (Gould and Amaro-Reyes 1983).

Bribery is strongly pronounced in *A Casualty of Power* as one of the commonly practiced form of corruption that politicians use to enrich themselves. According to the narrator, the top government positions and contracts are given neither on merit nor according to the rules and regulations of the system. We see how laws and regulations are abused, ignored or side-stepped by the political elite. For instance, both the president and the ministers accumulate wealth through illegal dealings. At this point, we can say that Chipanta as a writer has tried to reflect the realities of what transpires in the Zambian society. Disgusted with the politicians and the Chinese investors, Kalala, one of the character laments: “you see the key trick that imperialists use is to ensnare the mind by appealing to the greed of men” (Chipanta 2016: 140); he calls the politicians greedy, because they make decisions for themselves and their families disregarding the people’s welfare. A good example can be drawn from the following excerpt:

Indeed, the position of minister of mines was one of the most coveted ministerial portfolios. Ascending to that office was akin to having access to the bottomless treasure trove. All mining industry licenses were issued by the ministry of mines and personally signed by the minister.

(Ibid: 157)

The foregoing quote is evidence of how political leaders empty the national treasury by deliberately manipulating the system to suit their interests. As Mutunda aptly observed: “the then Zambian president told his government ministers that a person who works in a farm must feed on the farm produces” (2018: 26). This was one way of encouraging those people holding government positions to use them to their advantage and misappropriate government funds as much as they can. Later on, to emulate the president’s misguided advice, one of his ministers openly confessed: “We steal in order to have a good future, to prepare for the future of our children”. This situation is unfortunate, misappropriating public funds is being perceived as an emblem of worth. However, Daouda Loum (2010) points out that this conception is neither rational nor ethical. In the people’s psyche, to get a good position in government administration or in a company is viewed as a reward for one’s work.

We also see how contracts are acquired by bribing the Minister of Mines because without ‘*nchekeleko*’ (a *Bemba* term that means “let me have a share”), no contract was guaranteed. This is evident in the following excerpt: “All the multi-million-dollar mining contracts given to foreign mining companies and contractors had to be personally underwritten by the minister, ‘*nchekeleko*’

was the unwritten process by which every person wanting a contract or deal in the mining industry had to pay the minister of mines” (Chipanta 2016: 157).

As we learn from the above excerpt, bribing of the minister of mines was in the form of a secret exchange, where by virtue of his mandate or function as the Minister of mines, he takes personal advantage of his office. Because of the extra illegal income, the mines minister easily extracts through “*nchekeleko*” from contracts and licenses, he adopts “a devil-may-care attitude” towards his work. This corroborates Uneke’s observation that public servants who are corrupt adopt a devil-may-care attitude towards their work and “do as little work as possible but make incomes far in excess of what their position and status would legally entitle them” (2010: 119, cited in Clarno and Falola 1998). This well-known practice of doing business had eroded ethics in the entire mining industry. Furthermore, apart from being destructive and pervasive, taking bribes is similar to a drug addict who keeps injecting himself, despite knowing that the habit leads to a tragic end. By describing Minister Zulu’s position and all the corrupt practices surrounding it, the writer is trying to preach and warn that the graft of bribing is as addictive as taking drugs and the end result is always fatal. He is appealing to politicians to be morally upright thus adhering to the values surrounding the moral philosophical approach.

Another incidence of bribery is also seen among the customs officers at the airport. We witness how Lulu, who is involved in drug trafficking is assured of safety by the Zulus, telling her: “It’s simple, there’s no risk, we have our people planted at customs on that side but we need someone to carry the parcel” (Chipanta 2016: 58). To smuggle drugs, the customs officers, connive with the Zulus and use their official offices for private gain. Bribery is further evidenced in the text when the mine workers protest for a fair wage and demand for justice for their comrade Kalala who was shot dead by a Chinese supervisor. The mine union leaders remain quiet and side with the offenders instead of the victims they are supposed to protect. The corrupt activities of these mine workers can be seen in this sentence: “[. . .] it’s the worst kept secret that all the MWU (Mine Workers Union) leaders are in the pockets of the Chinese and the politicians” (Chipanta 2016: 143). This means that all the union leaders have sold their voice and dignity to the Chinese and politicians; they cannot protect or fight for the workers despite the situation.

Nepotism

The term nepotism is derived from the Latin word for grandson or nephew. It is related to the English word nephew, which comes from Latin via Old French. Nepotism is a situation in which a person uses his or her public power to obtain a favour for a family member, usually a job or promotion. According to Alma, “nepotism is a form of discrimination in which members of the family or friends are hired not because of their talents or experience but only because they are relatives to the owner or to the executives of the enterprise” (2015: 13). In the same breath, *Webster’s Third New International Dictionary* (2000) defines nepotism as favouritism shown to nephews and other relatives by giving them positions because of their relationship rather than their competencies. It is also important to note that in some societies, nepotism is not viewed as a corrupt act, but as a form of appreciation or duty of those holding positions to help their relatives depending on the situation.

In *A Casualty of Power* nepotism depicts the way those with superior positions in government institutions exempt their relatives from certain laws or give undue preference to favour their family members. This is evident in the incident between Lulu and her chemistry teacher a Mr. Chanda, who is fond of sleeping with under aged school girls. When he impregnates Lulu, it is revealed that the young teacher has a bad record of abusing small school girls, but because he had an uncle who is National Commissioner of schools, he never got fired or jailed. Instead, he was transferred to a distant school every time he committed such a despicable offence. Through these acts, the text has exposed immorality in the education system which transpires in reality. It is for this reason that literature is said to be a microcosm of society. The government sets a bad example of transferring morally corrupt workers instead of issuing instant dismissals from the system.

Another incidence of nepotism is seen in the favours that Minister Zulu enjoys because of his relationship with President Chibombo. Minister Zulu is President Chibombo's brother-in-law, his wife is the President's cousin and they are also very good old friends. Because of Minister Zulu's connections with the President, he abuses his office by turning it into a black-market endeavour. And due to the corrupt culture in the ministry, the miners face detrimental effects. They are paid extremely low wages and they fail to have decent living standards. As Mbugua (2014) aptly argues, the menace of corruption has links to a multitude of vices like injustice, mistrust and extremism that threatens human rights. This is what is seen in the mine sector, Chinese investors degrade and dehumanize the mine workers. The mine workers as a vulnerable segment of society are subjected to so much extreme poverty, insecurity and misfortune that they fail to support themselves and their nuclear families. Chipanta directly reflects the Zambia China relationship that exist in reality.

Extortion

Extortion as a form of political corruption falls under the means used by the corrupt state to threaten, intimidate or assassinate those who criticize the ruling elite. Extortion is defined as a way in which money, information and other resources are extracted through the use of coercion, violence, force or threats. It is usually an action or process initiated by public officials directly or indirectly. It is said to be direct, when the official applies force or coercion when demanding for an advantage of a service not due to him or her, but taking himself the initiative. The act becomes indirect when the public official does not directly ask for a favour, but because of the position of power held, the client feels pressured and fears for more damage hence initiates the process (Lonema 2014). Similarly, Appolloni and Nshombo define extortion in terms of "money and other resources extracted by the use of coercion, violence or the threats to use force" (2013: 9). They further explain that extortion is a corrupt transaction where money or information is violently extracted by those who have the power to do so. A situation where very little is returned to the clients as vague promises of exception from further harassment usually coming from above (Appolloni and Nshombo 2013). In this paper, extortion has been viewed in line with the use of force, violence or threats to silence those who challenge government. Fake information is created and the victimized party is arrested, detained or murdered based on the extorted information.

We see abuse of authority in the way Hamoonga and Ken are attacked and beaten on campus in the night by army officers to the point of losing consciousness. The military officers brutalize the two students to find out the whereabouts of Lulu who has disappeared with Minister Zulu's most valued commodity, drugs. Hamoonga's imprisonment, beatings and torture at Cha-Cha-Cha prison is an example of how information is violently extracted from the powerless by those who have power. On several occasions, Hamoonga is questioned about what he knows about Lulu and the drugs she was exporting. In this case, Cha-Cha-Cha Prison is evidence enough of threatening, interrogating and torturing of innocent people and opposition members for the government. Hamoonga's misfortune and injustice is instigated by the Zulus. We are told that they are a powerful political family with "a vast empire of corruption, patronage and greed [. . .] involved in many things, kick-backs from foreign companies wanting government contracts, drug trafficking [. . .] they have used their political connections to smuggle narcotics across borders" (Chipanta 2016: 91). The Zulu family has abused its political connections and is involved in all the illegal and corrupt transactions. Drug trafficking is one of the means through which corruption is manifested and it brings negative effect on the powerless people who are used in that illicit trade. Thus, these greedy politicians look at Hamoonga as a "threat to the machinations of powerful political dynasty" (Chipanta 2016: 90). Hamoonga is innocently detained for four years without trial, all because these people who placed him in prison operate with impunity and feel they are above the law. Hamoonga is denied and deprived of a part of his humanity, personhood and self-responsibility which makes him suffer serious alienation. He becomes the victim of hopelessness and despondency (Mbugua 2014). It is important to further note that Hamoonga is the only child in his family with a promising future, but because of corrupt leaders, his future is shattered. The mine workers and Hamoonga's situation is as Lumumba (2014: 32) observes in his article that:

Corruption and corrupt leaders both deepen poverty and make it difficult for ordinary people to get ahead as a result of their own efforts. There is increasing evidence that the costs of corruption disproportionately affect the poor, who do not only suffer from lack of services and efficient government, but who are also powerless to resist the demand of the corrupt officials.

The above excerpt applies to Hamoonga's fate in the novel; he suffers all kinds of abuse and at the hands of corrupt officials. In addition, he is powerless and cannot provide for himself and his family. He has no access to basic necessities of life which include adequate food, decent clothing, safe drinking water, a good education and medical care, and gainful employment (Ugoani 2016).

As a result, Hamoonga is unable to fulfil his social and cultural obligation to his family and community. In this regard, Hamoonga is said to be emasculated. The Senegalese critic Daouda Loum reminds us that in traditional African society, it is incumbent upon the head of the family to provide his wife and under age children with shelter, food and clothing. Therefore, "failure to fulfil this duty means to be unmanly, emasculated or effeminate" (2010: 281). It should be mentioned here that the term "emasculatation" is used metaphorically; it does not actually involve mutilation of the genitalia, instead, it involves the use of power and determination on a figurative level. In this case, the metaphor of emasculatation expresses the sense of loss that Hamoonga felt when he failed to provide for his family as expected of him by other men and the community at large.

Cronyism

According to *Oxford Advanced Learner's Dictionary of Current English*, cronyism is “the situation in which people in power give jobs to their friends” (2015: 356). It always involves favours of public service jobs among friends with no regard to professional qualifications. Cronyism is broader than nepotism because it covers preference in job appointments given to friends or colleagues. In addition, Aktan (1999) as quoted by Karakose (2014: 245), defines cronyism as “being appointed to a public service job or obtaining a concession in the profession based on friendship or citizenship relations”. It does not consider the general moral duty of employing the most qualified candidate in job preferences; it is rather based on friendship.

Chipanta's novel shows the practice of this form of favouritism in the way people are hired in different companies. Hamoonga fails to find a decent job because he is blocked by the security guards who are very corrupt, telling him that they only open the gate to their friends or relatives or those who bribe them. This is evidently expressed in the following excerpt:

[. . .] many of the security guards purposefully blocked access to hiring supervisors within the plant. Aware of all vacancies, they filtered and channelled job openings to their friends and families, and to those willing to bribe their way in. Such was the depth of corruption in the entire system that even to get audience with a hiring supervisor was subject to patronage and cronyism.

(Chipanta 2016: 117)

It should be mentioned that, like any cancerous disease, cronyism and favouritism are hard to control, especially in cultures that place a high value on interpersonal relations (<http://www.citadel.edu/citade>) particularly to cronies (close friend of long standing), especially as evidenced in the appointment of political hangers-on to office without regard to their qualifications (Ashour 2004).

Patronage

According to *Oxford Advanced Learner's Dictionary of Current English* (2015: 1093), patronage is defined as “the system by which an important person gives help or a job to somebody in return for their support”. It is a situation where those in higher positions, for instance politicians, give financial support or jobs to party cadres who in return support the party. Patronage is politically motivated and appointments are done without considering someone's competence or qualifications, which lowers the productivity of government institutions or bureaucracies as a result. The favours are at times extended to the recipient with the view of extracting certain future benefits (Gould and Amaro-Reyes 1983).

In Chipanta's oeuvre, we learn that in the police service, for a person to rise to the position of police Chief, he/she needs to have strong connections with the higher authority in government. For example, Chief Daka manages to attain his current position of Police Chief because he “had strong political connections with the government, something one needed in order to rise to the rank of Chief of Police” (Chipanta 20016: 84). Patronage can further be seen in the appointment of the district governor of Kitwe. Mutale is given this position as a way of awarding him for his

commitment and loyalty. As the narrator reveals, Mutale was “known for doing as he was told, he had for years been an errand boy for senior party leaders. He had danced at party conventions, stuffed ballot boxes, ferried party hooligans to intimidate opposition members, and all without question” (Chipanta 2016: 165). The narrator explains how government positions are more of a reward to the president’s loyalists. It is therefore important to note that such favours are at times extended to other individuals with the view or aim of exacting certain future benefits from the recipients of the favour (Gould and Amaro-Reyes 1983). The Chimbopo administration does not follow any discernible pattern in the appointments of government officials, as the narrator reveals: “[. . .] a few of such positions, served as rewards for the president’s most ardent loyalists” (Chipanta 2016: 142). Hamoonga tries to explain to his work mate Kalala that the system supports or works only for the powerful, and not the weak: “in this world you have the powerful and the weak, we my friend, are the weak. That’s the system that operates in this country, it’s all about patronage; this is not a meritocracy, you rise and fall based on who you know” (Chipanta 2016: 142). This distinction made by Hamoonga is what controls the politics and welfare of the people, and corruption in this scenario lowers the general welfare of the populace (Gould and Amaro-Reyes 1983).

Hamoonga understands the gap between the powerful and the weak better than anyone else because he has gone through the worst in his life. All his sufferings and shattering of his bright future was caused by the so-called powerful people. Hamoonga had experienced grave injustice and after losing his mother he became depressed and “he cared for nothing, lived for nothing [. . .] a dead man walking” (Chipanta 2016: 105). Thus, Hamoonga, is portrayed as a common man who is struggling in life because of his low class. Hamoonga and his family are victims; they are the powerless and are ill-treated by the powerful politicians. Chipanta has presented class struggles in such a way that one can clearly see the injustice inflicted on the weak by the powerful in society. Through these class struggles we can conclude that literature is a true reflection of society. The text has given a true reflection of the socioeconomical relationship between the powerful and weak in a given society. The narrator has further explained elsewhere, that for one to be assigned a ministerial position of Mines Minister, that person should be a close friend of the president because a person who takes up this position has direct access to the treasure trove (Chipanta 2016: 157). These appointments are all made without following the right procedure or ethical code. The position of mines minister is seen as an avenue for both political and economic empowerment.

Blackmail

Blackmail is one of the common tricks corrupt people, particularly those in the position of power use to get what they want. It is defined as “the act of putting pressure on a person or a group to do something they do not want to do” (Oxford Advanced Learner’s Dictionary 2015: 142). The victim is threatened with a secret revelation or something worse if they refuse to comply. Blackmail can either be emotional or moral, thus sometimes referred to as consciousness buying in this study.

We see this form of corruption at play in the way the Chief of Police Daka talks to the detective in charge of Hamoonga’s disappearance. He does not ask him directly to drop the case, but talks about how he rose to his current position by covering up the corrupt acts of the politicians. He told the young detective that loyalty was very important in their system and asked him to close

the case stating that “the two boys were attacked by unknown common bandits and the missing boy has run off with some loose woman somewhere and does not want to be found. Case closed. Do you understand? Can I rely on your loyalty, Detective Sakala?” (Chipanta 2016: 86). After the detective was directed to discontinue the investigation, we witness how the poor officer slowly nods his head, “understanding clearly that he had been offered a choice. Essentially, comply-do as you are told, or you will be squashed like an ant beneath a boot” (Chipanta 2016: 86). Detective Sakala knew it was a wrong choice but he had no option but to comply instead of risking losing his job or worse still to be killed. It is unfortunate to note that in most cases subordinates are compelled by their superiors to participate in acts of corruption or risk losing their positions or jobs (Gould and Amaro-Reyes 1983). This is what has brought immorality in places of work. Superiors force their subordinates to be accomplices of corrupt practise in the name of loyalty, desire to be promoted or keep the job. It is such corrupt acts that Chipanta is trying to expose and preach about.

1. 2. Administrative Corruption

Apart from political corruption, administrative corruption has also been depicted in Chipanta’s novel. Administrative corruption involves getting huge sums of money or commissions from rigged contracts in government institutions (Ugoani 2016). In the same vein, Hallak and Poissen further explain that “administrative corruption arises when public officials accept pay-offs to allow a person to secure a procurement contract or to evade taxes” (2007: 29). Both definitions suggest that administrative corruption allows public officials to fatten their pockets from the rigged contracts or the pay-offs they demand from those evading taxes. In corrupt systems, public officials do not award contracts according to the prescribed procedure. Instead, they give contracts to only those who are willing to pay something huge. In addition, Morris (2011) argues that administrative corruption occurs at the implementation of policy carried out by lower- level officials or the output side of the equation. This means that policy implementers in public offices who are the civil servants take advantage of the system and award contracts to only those who pay huge amounts of money.

Administrative corruption is evident in the novel when Hamoonga and his friends in their group discussion argue about the deals going on between the government and the Chinese investors. Brave bitterly complains that the negotiation on the sale of copper mines was not done in good faith. He calls it “daylight robbery” because, instead of negotiating for the Zambians citizens’ interest, the mines minister was paid huge sums of money to approve the selling below fair-market value.

The extent of corruption acts by the Chinese and the mines minister shows no interest in the internal issues as long as they are able to maintain their system of making money. The tire system is an example of extreme unethical conditions of work. The text mirrors the reality of the author’s environment at the time of writing, through the character Kalala, one of the mine workers, further expresses his disgust of the type of leadership and system of government found in Zambia, as well as the treatment local citizens are subjected to under foreigner investors through Kalala, one of the mine workers. Kalala further explains that:

What the Chinese are doing today in this country and across the continent is to lure our political leaders into a state of passivity by buying them off with deals to build a few malls or stadiums for which our politicians make a handsome personal profit. The consequence is that politicians sell our people and enslave them into a life of poverty as they enrich the Chinese imperial master.

(Chipanta 2016: 140-141)

The above excerpted passage reveals that corruption has permeated the African continent and the African leaders are busy selling their countries resources to foreign investors without caring about the effects such acts have on the common citizens. In the narrative, Kalala leads in the fight for better working conditions but he is shot in broad day light by a Chinese supervisor Jinan. Instead of arresting and prosecuting the culprit, we see the government together with the union leaders supporting and protecting the Chinese for fear of losing out on the reward they would get from the Chinese investors. We can thus note that Chipanta is trying to appeal to leaders to refrain from acts of corruption that are destroying the African continent. Since the main function of literature is to teach, through these acts, he condemns the system that freely accepts bribes while ignoring the harsh inhuman condition of the workers.

2. Effects of corruption

The effects of corruption in *A Casualty of Power* indicate how corruption alienates the poor and weak from participating in matters that directly affect their lives. They are forced to do most dangerous and risky jobs so as to make a living. The powerful abuse and use those who are weak and poor to their advantage by undermining their sense of responsibility. And in so doing, the poor are deprived of their humanity, personhood and suffer serious alienation (Mbugua 2014). For example, Lulu transports drugs from one country to another for the Minister of Mines. She knows it is a crime that can cost her life or imprisonment but is forced to do it anyway. There is also torture and unfair treatment of innocent people. The mine workers face all kinds of abuse under the Chinese supervisors ranging from low wages, belittling language, injuries and sometimes death. Chipanta, in this novel, brings to light the ill relationship that exists between foreign investors and their employees, specifically the Chinese investors in the mining sector. He intentionally condemns the socioeconomic conditions that exist between the exploiters and the exploited, which is a true reflection of most Africa societies. Through the revolt by miners to fight for their rights, Chipanta is consciously suggesting a new dawn which is balanced and secure for all the oppressed and controlled.

In this text, the poor and those who are weak suffer injustice at the hands of those who are strong. The poor become poorer and cannot do anything, while the powerful try to protect their interests by all means even if it means death or shedding innocent blood. This happens when Hamoonga, the only boy child with a bright future in his mother's eyes, is falsely accused and jailed. His mother dies from depression while on the Zulus' side, they do not care what happens to the victim and his family, as long as their emperor is not destroyed. We see how those with money are respected while the downtrodden suffer in silence.

Among the effects of corruption revealed in the text is how poverty and inequality levels within society inhibit the realisation of individual goals or dreams. At the individual level,

corruption adds to a person's misfortune and poverty. This is evident when Hamoonga experiences extreme poverty after he is deprived of a decent quality of life. As a character, he constantly struggles against the powerful. He lacks the basic necessities of life such as adequate food, good education and a gainful employment. He finds himself in a situation where he has no ability to fulfil his social and cultural obligations that are important in his life. One such obligation is when his mother dies, he is not allowed to put her to rest or attend and perform the burial rituals. Through this, Chipanta has demonstrated how the masses suffer in all sectors of life, struggling to improve their lives but unfortunately, the system does not give them room to improve and grow into competent citizens. Chipanta has used his novel to give a true reflection of what transpires in Zambia by focusing on exposing the imbalance that exists between foreign supervisors and the local workers. He has shown how Chimbopo's corrupt regime perpetuates discrimination in society, especially in the mining sector. The Chinese investors follow no ethics or morals and ignore the workers condition. Hence, in accordance with the moral philosophical approach, the text is preaching against injustice and unfair treatment employees receive from their employers.

Manipulation of the media is another effect depicted in the text. We see that the media is always manipulated so as to suit the government's interest especially that the media is the main source of information. Thus, once the government takes control of the media, it is easy for them to manipulate public opinion so as to satisfy their private and political interests. For instance, in the burning of Chisokone market, misinformation is utilised as a tool to divert the people and media's attention from protests by mine workers; this is Chipanta's way of exposing the government's corrupt network and their illegal dealings. Without shame, the Minister of Mines and his partners use thugs to destroy poor people's hard work, they kill three people and frame innocent mine leaders as culprits. This can be seen in the following narrative:

The Zulus had put their thugs in place to set the market ablaze at precisely the right moment. Now with the market in ashes, and the marketeers' union leaders as reliable witnesses placing Hamoonga and his men at the scene of the crime, it was an open and shut case of arson and murder. The three deaths in the fire were an added indictment of the mine workers; the whole city turned against them. Now the narrative was that the mine workers were greedy men who had burned down Chisokone market to drum up attention for their selfish plight.

(Chipanta 2016: 187)

From the above excerpt, we see that the police are full of apathy and incompetence before the people. When Chisokone market is burnt, innocent people are arrested and charged of treason and murder. The whole fire incident is the making of the politicians and the police are involved, they stand guard waiting to arrest the mine leaders as instructed. From this we can argue, in agreement with Mbugua (2014), that corruption leads to the infringement of numerous civil, social, economic and political rights. The politicians are not interested in the losses the owners of the goods at the market will incur apart from serving their personal interests. Despite the compensation the people of Chisokone market might receive for their goods, a lot of time and labour has been wasted which cannot be recovered with money. Chipanta has intentionally revealed how some politicians tend to be greedy, selfish and violent, leading to the exploitation of commoners. He reveals the oppressive socioeconomic forces ordinary citizens undergo due to selfish decisions politicians make.

Another effect is that corruption compromises the functioning of the state and negatively influences the relationship between those who govern and the governed. We see how Minister Zulu and his wife have made a good fortune out of corrupt activities. To the public they appear innocent and are not directly involved in the dirty jobs but use innocent youths, who are trying to make a living, to do all the dirty work for them. Lulu becomes their strong link as she adds to their fortune by transporting drugs from one country to another. The Zulu family is feared by many and they have managed to destroy different families with their greediness. We further see oppression of the poor pronounced in the novel. In Hamoonga's case, the joy of the family is destroyed after he is arrested, his mother suffers and undergoes depression when her hopes and aspirations for her only son are shattered. She dies while trying to figure out what has happened to her son. The misfortune in Hamoonga's family is evidence of social oppression imposed on the most vulnerable in society. Before Hamoonga's mother dies, she seeks help from the police but nothing happens. She realises that when you are a nonentity, no one hears you out, she laments: "There was no justice for the poor. If Hamoonga had been a well-known politician or some rich man, the police would have done everything to find him" (Chipanta 2016: 98). This excerpt proves the fact that in most societies, it is those with money who are given priority over matters of life. The mine workers are also oppressed by their supervisors; they earn little but work for long hours in a deplorable environment. They cry out to the government for help but are given a deaf ear and as a result they lack in almost all sectors of life. The poor working and living conditions affect their families, they fail to provide a decent living in terms of health, education and housing. We can therefore say that through the government's reluctance to do something about the mine workers' welfare, one may argue that it is as good as selling their country's heritage to foreigners because of their corrupt and greedy leadership. This demonstrates that one function of literature is to teach the general public by emphasising moralism in all sectors of life.

The text also portrays how prisoners are brutally beaten and kept in jail for a long time without trial. For instance, Hamoonga and other inmates are wrongfully kept at Cha-Cha-Cha prison. They experience all kinds of torture and are sometimes left to die after being beaten to the point of losing consciousness. All this is abuse of universal human rights that every person is entitled to and is supposed to enjoy.

Conclusion

Here, attempts have been made to summarize all that has been done in this research adventure. From the sociological point of view, we see that Chipanta has portrayed the reality of life with the aim of exposing the corrupt leadership style "for future generations to see and most importantly learn" (Asika 2011: 279). That is, through his novel, Chipanta aptly brings to the fore the malaise that Africa goes through under corrupt regimes.

Corruption leads to abuse of power and mismanagement of both human and natural resources. Indeed, as Ugoani aptly asserts, "corruption is a destroyer; it corrodes the democratic ethos, spreads it filth and eventually imperils democracy" (2016: 73). This study therefore, concludes that whatever its form, corruption is the greatest threat to democracy and economic development in any society. Since it breaches trust, fidelity and more importantly betrays moral principles and norms of social justice, corruption greatly hinders the development of a nation

(Mbugua 2014). It also deepens poverty and destroys work ethics. The text has portrayed corruption as an evil immoral act which, if not controlled, can greatly destroy the lives of innocent people and the nation at large. In the findings, we see how the poor citizens experience all kinds of exploitation from their corrupt rulers. A worst scenario in the text is when we see the police who are supposed to protect the citizens, oppress and intimidate the people instead. The police repress and manipulate the powerless through the media and national news. Information transmitted through the media is extorted.

In fact, the novel reveals how those who oppose or question the corrupt activities suffer over crimes they never committed. Extortion has been depicted as a common act of corruption in form of oppression, used to silence anyone against the ruling elite. The findings further reveal how those involved in corrupt acts end up being punished either by their fellow politicians or the oppressed citizens. Chipanta shows at the end of his novel that, society is for all the people and not only selfish politicians or the elite class. The study thus indicates that indeed power can inevitably be seized or replaced through a revolution. In *A Casualty of Power*, we see Hamoonga burning the Zulus to death in cold blood, an action which shows how far an innocent person can be pushed, to the point of taking power into his own hands.

From the analysis and effects of political corruption, this study agrees more with Amundsen (1999) who rightly points out that, political corruption affects the manner in which decisions are made through the manipulation of both political institutions and the rules of procedure. This study has presented how those in power abuse their offices and the drastic effects this has on the ordinary citizens. The effects reveal how political corruption betrays and destroys both the moral fabrics and norms of a society. In a nutshell, corruption compromises the functions of the state by influencing the relationship between those who govern and the governed negatively (Mbugua 2014). Therefore, through both the sociological criticism and the moral philosophical approaches, the study concludes that through the selected text, Chipanta expressed the courage of conviction to expose and attack injustice, social inequality and corruption in all its forms. The study has therefore revealed, through the two theories employed, that corruption is indeed a societal ill that needs to be addressed, controlled, and if possible, rooted out. Through the sociological approach, it has been revealed that the theme of corruption has permeated all sectors of most African societies, forcing the writer to condemn it through various genres as shown through the text in this study. Furthermore, corruption has been shown as a cancerous act that endangers the morals of the society, hence the need for the authors to expose it and preach against it as argued by the moral philosophical approach. And finally, the findings have shown how the powerful oppress and intimidate the weak, leading to social stigma and prevention of any change in the social hierarchy and power relations. From the analysis and discussion above, we can attempt to state that Chipanta has creatively demonstrated that leadership is the bane of our Zambian and African society at large. Finally, it is very obvious that corruption is one of the most dominant and rampant themes in post-colonial literature. Thus, Chipanta can be viewed as a rebellious novelist who took the initiative to tell the realities of his own society through his literary work. This writer is not ashamed to give very vivid pictures to his readers. As a social crusader, the novelist stands out among the crowd to write and preach against corrupt politicians occupying leadership positions in the society (Nnolim 2007: 62). The novelist as a social crusader preaches against bribery and

corruption, embezzlement of public funds, oppression of the masses, inhibition of press freedom and negligence of duty among leaders.

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