



“Speak now or forever hold your peace”: The gendered constructions of extra-marital affairs found in South African online media.

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Declaration of Originality

I, Buyisile, N. Mncina, hereby declare that this is my own original work and that all the fieldwork/data gathering, was undertaken by me. Any part of this study that does not reflect my own ideas has been fully acknowledged in the form of citations. No part of this thesis has been submitted in the past, is being submitted, or is to be submitted for a degree at any other University.

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Faith. Peace. Love

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ABSTRACT

The purpose of the study was to speak to the dynamics involved in the construction of extra-marital affairs in South African news media. At the core of the study was the need to understand and deconstruct the discourses that trail behind the emergence and chaos that follows a publicised marital affair. In this process, the investigation was based on the critical analysis of newspaper articles and their portrayal of the man, the wife and the mistress in light of an extra-marital affair. The design of the study was qualitative and used thematic discourse analysis to comb through the narratives and the style of reporting so as to draw out what was both said and left unsaid concerning the marital affair.

Major findings in this study showed an unchanged perception of the mistress and the wife as history carries the mistress as an object for the pleasure of the man, whilst the wife is to ensure that the dignity and purity of her marriage remains untainted. Additionally, the study also showed the pardon of men and the rendering of their masculinity as fragile. The affair is seemingly a result of a seductress who uses her sexual prowess to lure a sexually vulnerable man. From this, it can be concluded that men hold sexual privilege over women and indeed in the reporting of the affair, it takes a gendered tone in favour of the man- normalising their response and reactions, whilst crucifying the mistress for contributing to the disintegration of the marriage. The wife gains sympathy from the social audience which gives her a renewed strength to fight for her marriage.

Keywords: *Heteronormativity, Extra-Marital Affairs, Gender and Sexuality, News Media, Madonna/Whore, Sexual Privilege and Power.*

CHAPTER ONE: INTRODUCTION

1.1 Introduction

The subject of sex has always been nestled in secrecy as often we find that sex and the conversations around sexual matters are repressed, condemned to prohibition and silenced (Foucault, 1978). Speaking to the subject is therefore considered a deliberate transgression where one is suddenly out of the reach of power, upsetting established law and possessing foresight in the anticipation of freedom (Foucault, 1978). With this said, the discussion around extra-marital affairs has been on-going for the longest time, with the patterns seemingly never changing throughout generations (Allen et al, 2005; Schonian, 2013; Shisana et al, 2004). Often, from these discussions, the man is pardoned from his role in the development of the relationship, the wife, given support and empathy as she is often seen as “betrayed” whilst the mistress is labelled as the selfish “home-wrecker” who thrives on attention. Much of the research focus on this subject is on the contributing factors as well as the impact of extra-marital affairs, specifically around HIV/Aids (McFadden, 1992; Seidel, 1993; Shefer, 2014). This research, however, will look at the underlying power dynamics that surround extra-marital affairs through the exploration of social discourses such as; heteronormativity, gendered constructions of infidelity, psychosexual, gender and sexuality, money and power, representation of women in mass media, as well as the rigid and competition driven Madonna/Whore complex.

1.2 Rationale

Extra-marital affairs occur in high prevalence amongst couples resulting in the distress of both the participant(s) as well as their spouse(s) (Allen et al, 2005). My interest is in exploring the gendered constructions of extra-marital affairs through the media’s style of reporting as well as the construction of the married man, his wife and his mistress for the purposes of a demanding social audience that serves as a gateway to the reproduction of discourses. In order to do this, information will be gathered from popular online news media platforms that cover highly publicised female celebrity affairs.

As mentioned, resting at the core of extra-marital affairs is power and we come to see this play out in the inequality of gender sexual expression. For men, being unfaithful is seen as one of the many ways to display hegemonic masculinity and a fluid sexual liberation, yet for women, infidelity is seen as a disgrace not only to herself but to her name and the image of other women (Jewkes & Morrell, 2010; Wood & Eagly, 2002). My interest is to analyse how these constructions are formed in the social arena represented by online media as well as the

gendered style of reporting where extra-marital affairs are concerned. Moreover, it is to engage with how discourses are produced and reproduced through language in these social engagement platforms.

Regardless of race, religion, sexual orientation and culture, committed relationships expect the promise of exclusive sexual loyalty to be held in the highest form of respect from each other as well as other people (Fife & Weeks, 2007). However, it seems that this expectation is mostly of women than it is of men, and the reason why this is so can be traced back to the reproduction of knowledge in our social systems through the active assimilation of discourse that serves as a tool of power (Fairclough, 1992b; Foucault, 1980). We come to note that the generation of knowledge through discourses serves a key social role as the sole purpose is to award a certain group power over another and with time, norms are formed and the oppression of any kind, seen as natural and never to be challenged.

1.3 Research Aims and Objectives

The aim of this research is to analyse the gendered constructions of extra-marital affairs in the articles written as well as the language used in the online news media when reporting these affairs or stories. Furthermore, it is to explore how in a multicultural society like South Africa, the social construction of intimacy is similar across cultures. At the core of this exploration is language and power in the generation of discourses. The objective of this research is to contribute to the existing body of knowledge by exploring how the media in South Africa is an active conduit in the construction of the man, the wife and the mistress in any affair.

1.4 Structure

The format of the research will begin with a broad literature review that will orient the reader to the history, tensions and intricacies of extra-marital affairs. From this point, it will move onto exploring two of the most publicised affairs involving two celebrity women and their married partners. With this in mind, the research will critically explore both the overt and covert discourses reproduced by news media in the reporting of the man, the wife and the mistress. A discussion will be provided at the end of the paper to summarise the findings of this research as well as what stood out.

CHAPTER TWO: LITERATURE REVIEW

Extra-marital affairs are a social phenomenon that is widely researched in an attempt to understand the cause and effect it has on the people involved, as well as, in many cases, the impact it has on the children (Rose, 1985). Often carried out within the medical discourse (Chung, 2003) , the primary focus in most research is often to explore the health and psychological impact affairs carry and not so much as to see the social factors at play with the intent of critical discourse analysis (Chung, 2003; Rose, 1985). In this review, the following areas will be explored; history of extra-marital affairs by looking into the Victorian era, heteronormativity, gender sexuality and power, women and mass media and the Madonna/Whore dichotomy. In all these sections, sexual intimacy or the lack thereof will be the currency of power and engagement.

2.1 Defining of extra-marital affairs

The meaning of extra-marital affairs varies and can be considered as fluid across different cultures and gender. Often interchanged with infidelity, it is regarded as the violation of the commitment to sexual loyalty by one or both members of a committed romantic relationship (Fife & Weeks, 2007). This excuses polygamy which is considered legal in South Africa and is widely accepted and practised in many parts of the country. From consultation, this traditional form of marriage stipulates that before a man can take a second or third wife, he must speak to his first (1st) wife to get approval. The consideration of polygamy is often made when a woman is unable to bear children, cannot fulfil her marital sex “duties”, or may desire help in managing the home or defusing conflict between her husband and herself as divorce is not an option in traditional marriage (Kyomo & Selvan, 2004). Coming to civil marriages, having another romantic partner(s) is considered a transgression to the commitment to partner exclusivity. The result, a relational lifestyle laced with secrecy as the expression of the desire to have another wife/partner is often met with disregard and considered unacceptable.

Previous research attributed extra-marital affairs to various factors including; marital dissatisfaction, age and the impact on one’s sexual drive, sexual orientation, expectations, migration, lack of marital sex, ineffective communication and problem-solving as well as a distorted emotional attachment (Fife & Weeks, 2007; Schensul et al, 2006). As you will see in the review, the interaction between gender, power and sexuality places the mistress as an object of disgrace against the wife who is a symbol of purity and in addition, the construction

of her sexuality is that of the evil woman, untameable and unworthy of being a dignified woman (Beauvoir, 1997; Philaretou & Allen, 2001; Wooffitt, 2005).

2.2 The Victorian Era

Monogamy has always been part of the human reproductive strategy; however, it stands challenged by the presence of a third. Taking an example from the Victorian era, the 1800s saw the birth of the discourse of the “fallen woman”, where economically disadvantaged young women turned to prostitution as a means of survival in a hostile environment (Coressel, 2011). This was considered the highest form of moral decay as it also burdened the society especially when children birthed from the ‘whore’ had to be fostered by the rich (Coressel, 2011).

From this, the dichotomy of the Madonna and the whore was formed. The Madonna or the wife was constructed as moral, pure, and devoted yet lacking in sexual experience (Coressel, 2011). Her key role was to maintain, in high regard, an unparalleled version of female perfection (Coressel, 2011; McClintock, 1995). In those times, the woman was constructed to hold one of two sexual roles; a virtual, virginal lady with no sexual feelings or a wanton temptress who was untameable and seductive (Kyomo & Selvan, 2004; Vicinus, 1973).

As society’s gatekeepers, McClintock (1995) expressed how men diminished women’s social contributions by reducing them to vessels- mere bearers without any creative agency and power to a name. A woman’s sexual needs were not as urgent and compelling as a man’s and as a result, her sexual needs and desires were curtailed while men were given privileged access to prostitution, the marriage market and a double moral standard (McClintock, 1995). Prostitution was seen as a reflex of a man’s sexual needs and not as a form of resistance to patriarchal control as women took back their sexual power and control of their female bodies (McClintock, 1995). Within the South African context, similarities can be drawn as untimely pregnancy by adultery was considered catastrophic, however, narratives from black domestic workers (in Laurretta Ngcobo’s book “And they didn’t die”), who were servants in White Master’s houses tell the stories of rape by their male employers and rejection as they carried their children (McClintock, 1995). All of this as evidence to the claim of men constructing the prostitute and black female body as an object of pleasure and projection of their sexual fantasies (Coressel, 2011).

In between handbooks on home management and the outbreak of a sexually transmitted disease, the dichotomy of the private, domestic Madonna and the public, liberated and

sexually provocative whore was anchored (Coressel, 2011). At the time, the construction of prostitution was seen as serving the sexual appetites of middle- class males therefore shielding the married women's soul from the dark passions of their husbands- keeping the marital bed sacrosanct and noble (Coressel, 2011). Queen Victoria also reiterated the power men held at the time, and perhaps carried over through the generations, to our times, to say that they were poor creatures born for a man's pleasure and amusement yet destined to go through endless trials and suffering (Judith, 1980).

2.3 Heteronormativity

Heteronormativity receives very little attention and critical engagement as it is assumed that everything that occurs within it, concepts and thoughts, are normal and natural (Shefer, 2014). One such thought is that of heterosexuality and its relational dynamics. Shefer (2014) describes heterosexuality as the production and reproduction of gender power inequalities with the consequence often being that women are awarded very little power to assert their needs and negotiate for their safety and pleasure. Furthermore, heteronormativity is captured as normative, often idealised and romanticised in the public eye (Shefer, 2014). This negotiation is the very pivot to which discourses are circulated.

Exploring this gender tension and unrest, we look to the subject of the South African black working class woman, who from observing history, we realise that her positioning has always been one of disempowerment as she rests at the bottom of the economic hierarchy (Shefer, 2014). The aftereffect of this economic position is frequently translated into young women getting involved with older men for access to money and status (Varga & Makubalo, 1996). This compromise pushes women to the assumption of passive, submissive and dependant roles whilst men hold the dominant role of being in control and active in the initiation of relationships (Shefer, 1999; Varga & Makubalo, 1996). Gender power relies on these kinds of constructions so as to place male sexuality as overwhelmingly strong, uncontrollable and urgent, forming the male sexual drive discourse which permits double standards and male promiscuity (Holloway, 1989; Shefer & Foster, 2001; Shefer, 2002; Strebel, 1993).

Due to the need to constantly dissect the sexual behaviour of men, women remain unnoticed and the exploration of their sexuality unrecognised. As it stands, many women are punished for being sexually active through social institutions such as religion and culture (Shefer, 2014). Women who possess knowledge about intimacy are perceived as being exposed to sexual experiences; all of this is seen as taboo for women as the woman is to remain clueless

on sexual matters (Shefer, 1999). With that said, the Madonna/whore dichotomy can be understood as the clean/unclean woman within the South African context, with the latter stepping outside of the construction of femininity as obedient and submissive hence those women are labelled as promiscuous or prostitutes (Bremridge, 2000; Shefer, 1999).

Ultimately, what it all comes to is the placing of men in a position of power whilst keeping women disempowered both in sexual knowledge and expression (Holloway, 1995; Jackson, 1996). Because of this, any kind of resistance or challenge to the structures of male power is often discouraged and problematized so as to reinforce a woman's passivity and powerlessness (Holloway, 1995; Jackson, 1996; Shefer, 2014; Zabala, 2007). The benefit of critically engaging with this subject matter is that it stands to contradict the 'normal' construction of men and women, exposing the vulnerability in men that we seldom see when it comes to sexual relationships as well as allowing for women to assert their sexual desires and sexuality (Shefer, 2014).

Unpacking social institutions, marriage is the most common hegemonic form of heterosexuality as it presents an idealized and standard package for socio-sexual relationships that naturalizes and reproduces gender power dynamics (masculine superiority) and desire (Coontz, 2006; VanEvery, 1996). It is for this reason that the emergence or rise in infidelity compromises, if not, disrupts the socialisation structure that comes with nuclear families allowing for other ways of being or families outside gender power (VanEvery, 1996). As it stands, the nuclear family is considered the cornerstone, mainstay and fortress of society as other social communities lack consistency and stability (Kim, 1996; Perumal, 2011). Marriage is therefore heteronormative by placing a configuration on sexual and gendered practices coupling with ideas of righteousness and normalcy (Berlant & Warner, 1998). Furthermore, institutions and structures of understanding make heterosexuality not only an organised sexuality but a privilege- natural, ideal and a moral accomplishment everyone must strive for (Berlant & Warner, 1998). What anchors the above mentioned are discourses of ideal relationships such as "one and only soul mate" and "exclusive", proving the act of marriage as naturally emergent by saying "you're just right for each other" (Wolkomir, 2009). For heteronormativity to thrive, it requires the formation of an essentialist discourse that places men in power whilst disempowering the woman in the domestic arena (Holloway, 1995; Jackson, 1996).

Nikolas Rose (1985) speaks of the 'natural' family as an emotional economy for normal healthy development. Any disruption to this unit is therefore considered detrimental to the effectiveness of this system and as a result, engendered problems are seen in the child (Rose, 1985). The call to society is to preserve this unit as any disruption can cause adult mental disorders whereby the disturbance of childhood leads to destructive mental habits. For Rose (1985), a disturbed family trickled down to a disturbed child and ultimately a disturbed psyche. The natural family was therefore a biological necessity, a social value and a realisation of individual will (Rose, 1985). This meant that the psychological rationale superadded the moral rationale for the existence and promotion of the natural family as the wish is for a man and woman to be married, becoming parents and homemakers, so as to provide a natural place for the child to develop (Rose, 1985). The psycomplex of the family can also be reduced to normality versus the abnormality in an individual, with the consequence of the latter being repression which is the result of an environment where energy was not expressed due to the assimilation of a distressed parent or delinquency which is an inherited temperament shaped and channelled through one's family life (Rose, 1985).

Unchanged from the past to our present day, capitalism still requires a form of patriarchy that embraces a particular monogamous, nuclearized, heterosexual family form (Mama, 1997; Zaretsky, 1976). Furthermore, capitalist societies have two spheres that are highly engendered- the private and public sphere. According to Zaretsky (1976) and Nicholson (1986), the public sphere is occupied by men with socially valued activities such as politics, sport, business and waged labour whilst the private is occupied by women and has unremunerated and undervalued domestic activities which speak to the passivity of women. These two spheres can still be traced even in our time which reiterates how gender and power discourses weave themselves into generational narratives with little or no change. The domestication of women's bodies provides the necessities for productive and reproductive social lives by keeping women as economically dependent on male partners (Nicholson, 1986; Zaretsky, 1976). Patriarchy relies on these spheres to maintain the domestication of women as this bars women from gaining access to and controlling social and economic resources (Hagan, Gillis & Simpson, 1990; Tamale, 2005).

Heteronormativity is also understood as a norm related to gender and is designed to keep patriarchy, the ideologies surrounding it, compulsory heterosexuality as well as other ideologies related to power and religious fundamentalism in place (Sharma, 2009). The monogamy of women is therefore required without necessarily disturbing or challenging the

polygynous sexuality normalised for men as it serves to create the illusion of well-being in the marriage when women are seen as maintaining great commitment to the marriage even when an affair arises (Swidler, 2001; Zaretsky, 1976).

As highlighted, the rising socio-political concern around divorce and extra-marital affairs is that it threatens the dominant representation of the family (Kim, 2008). With infidelity being largely publicised in the media, social power structures are threatened and as a result, the display of the state of the fractured family unit means that the hegemony of the family can no longer be maintained and held in high regard (Kim, 2008). To echo what hegemony represents, Hall (1977) describes it as a situation in which a provisional alliance of certain social groups exerts total societal authority over other subordinate groups. The preservation of the family can be seen as high priority as the family unit maintains power over other social groups.

2.4 Gendered Perceptions of Extra-marital Affairs

The assumption of men being the ones who frequently pursue extra-marital relationships comes as a result of men being more likely to report the desire for extra-dyadic relationships yet with actual encounters the difference in gender is becoming narrower (Fisher, 1999). This change has been linked with social change as more women are becoming economically and reproductively independent (Fisher, 1999). This sees a progressive shift in the challenging of sexual freedom and expression.

Butler's (1990, 1993) recognised work is around the distinguishing of performance-bounded acts and the performativity-reiteration of norms. Gender carries a lot of influence in the construction and deconstruction of discourses that serve to elevate one gender above the other in the play for power (Butler, 1990). Gender construction can therefore be noted as a daily, habitual, learned act based on cultural and gendered norms (Butler, 1990). This then translates to the production of gender and sexuality. Men and women differ in their construction and outlook on infidelity. Interestingly, the medical discourse has found that men appear more likely than women to be upset by the prospect of sexual or physical infidelity in a relationship as contrasted with emotional infidelity; the opposite can be found for women (Buss et al., 1992; Chung, 2003). Additionally, literature highlights that for many women, the emotional dissatisfaction in marriage exposes them to potentially being unfaithful as the need for personal growth and sexual fulfilment from new connections arises (Fife & Weeks, 2007). Men however, are often driven by factors such as sexual attraction, intercourse

and other physical forms of expression such as gift giving before they can be invested emotionally (Fife & Weeks, 2007). Although findings claim that for men it is about sex, a study done by Smith (2007) highlighted in a verbatim quote by a man responding to a question on infidelity that it wasn't all about sex, as he expressed that he gained the feeling of satisfaction when taking care of a woman. It was also found that a man's extravagant spending on outside lovers may prevent him from taking care of his family which leads to financial problems and the manipulation of the dependants, in most cases, the unemployed wife and children, causing greater marital conflict (Ogundana, 1998; Smith, 2007). We can therefore say that heteronormativity has in part promoted the dependency of women on men, deterring them from expressing and negotiating their economic and sexual expression (Tamale, 2005).

2.5 Hegemonic Masculinity

Masculinity is not a fixed entity and as a result, hegemonic masculinity embodies the most honourable way of being a man, requiring all men to position themselves in relation to it, translating into the global subordination of women (Connell & Messerschmidt, 2005). This fluidity also implies that men can adopt or resist the hegemony of their masculinity- a choice often overlooked in the depiction of men which serves as a means to place men in one category by assuming 'all men are the same' (Wetherell & Edley, 1999). We can therefore come to understand from this that masculinity does not represent a certain type of man, but rather, a position and choice, assisting us to move away from treating men as objects of pity (Connell & Messerschmidt, 2005).

In constructing masculinity, what we come to see quite often is that a man's authority receives more social recognition than his relational engagements, overlooking that often, men and boys are underrepresented in important learning experiences and dimensions of human relation (Connell, 2005). With this, men relate to hegemonic masculinity both as reality and as wish-fulfilment, trying as best as they can to embody, empathise or intellectualise the concept as it is important to exert social authority above all other relations (Connell, 1995).

The patriarchal society has entitled men to greater status and power over woman's sexuality and other aspects of women's behaviour (Wood & Eagly, 2002). As such, in the aspiration to become the epitome of the ideal representation of masculinity, men are expected to lead and control sexual negotiations whilst women must comply and wait to be pursued (Wood & Eagly, 2002). The stereotype often formed is that men have a more fiery sexual experience

and hold more permissive sexual attitudes than woman (Crawford & Popp, 2003). Hegemonic masculinity encourages men to have multiple partners whereas the women must remain faithful and loyal to the man, repressing any sexual desires (Jewkes & Morrell, 2010). The literature on evolutionary psychology contributes to the discourse of hegemonic masculinity which maintains gender domination as the option of sexual expression and choice is strictly awarded to men and most critical sees the maintenance of the subordination and oppression of women (Cohen, 2010).

In the Zulu culture for instance, “*isoka*” is the idealised heterosexual man, desired by many women and whose sexual successes (multiple partners) are seen as a form of dominance, met with envy from other men (Hunter, 2005; Shisana et al, 2004). Similarly, in many traditional African cultures, the key element of successful manhood is to “win” the desired women and keep them (Shisana, et al., 2004). Preventing other men from having these women is regarded as superior control of self, women and other men (Wood & Jewkes, 2001). A real man is therefore considered as one who is in a heterosexual relationship with a woman and eventually settles for marriage yet still being open to dating outside of the marriage (Genrich, 2013). The association of power to multiple partners perpetuates extra-marital affairs and infidelity (Philaretou & Allen, 2001). Adolescent boys forming an adult identity often desire to be associated with these acts of power and in being socialised into such behaviour they internalise it through observation and persistent essentialist language that masks infidelity quite simply by saying “It’s a guy thing” (Prentice & Miller, 2006).

2.6 Infidelity

According to Dreyer (1992) before any extra-marital affair can occur, there are at least 5 phases an individual goes through. The phases consist of; 1. Inception, the genesis of the relationship characterised by closeness of the two individuals either through working together or constantly seeing each other. 2. Recovery, where a struggle emerges to unbound and rebound with one’s spouse and come to terms with the fact that their marriage has much more uniqueness than the pursuit of an affair. 3. Pre-discovery, here, the other party is often blinded to the changes taking place and the effect that the affair is having on their marriage (i.e. starts to find husband/wife unattractive). 4. Discovery, this is when the affair is revealed to the other spouse who has been cheated on. How they get to know is not important. 5. Resolution, where the married couple recover slowly, re-establishing the equilibrium of trust depending on the intensity of the affair as well as the intimacy the two shared even before the affair. Most research findings identify three types of infidelity; physical, emotional and

cyberspace infidelity (Allen et al, 2005; Whitty, 2003; Fife & Weeks, 2007; Schonian, 2010). For the purpose of this research, we will focus on physical and emotional infidelity.

2.6.1 Physical Infidelity

The most common form of infidelity highlighted in research is physical infidelity. According to Allen et al (2005), this may include all forms of physical involvement beyond sexual intercourse. Other researchers have found that many participants described this form of infidelity as inclusive of; sexual intercourse with someone other than your partner, kissing, fondling, hugging and other physical forms of sexual expression (Blow & Hartnett, 2005; Whitty & Quigley, 2008; Fife & Weeks, 2007).

2.6.2 Emotional Infidelity

In the absence of emotional presence and support in marriage, a partner or spouse often seeks to fulfil the emotional void by seeking attention and attachment from other people. Researchers have found that this form of infidelity is when someone falls in love with, shares emotional intimacy or spends quality time with an individual outside the primary relationship (Heitlein, Wetchler & Piercy, 2005; Whitty & Quigley, 2008; Glass & Wright, 1985; Fife & Weeks, 2007). The harm in this form of attraction is that it may start out innocently as a mere connection but with time escalate to physical encounters (Shackelford & Buss, 1997).

2.7 Gender and Sexuality

Sexual desire is socially constructed through a long and conflict-ridden process (Connell, 1996). Sigmund Freud (1912) insisted that normal heterosexuality is an achievement- the end point of a long road than a natural phenomenon. He understood the fulfilment of sexual satisfaction as the sexual object having fulfilled the condition of being degraded and from that a sensual feeling can occur causing a peak in the degree of pleasure. From what Freud describes, we can draw a partial assumption that the Madonna/Whore complex comes from a dissociative compromise between degradation and purity (Hartmann, 2009). What Freud (1912) was attempting to highlight is that at times the lasting sexual love for another requires the 'wrong respect'. The idea therefore becomes that it should be permitted for spouses to explore a touch of sexual aggression to bring about excitement and if this is not the case, their love life may become boring (Freud, 1912). This supports the notion around empowering women on issues concerning sexuality and the fulfilment of their own sexual needs as well as that of their husbands. The Victorian era taught women to repress their sexuality by making it taboo for women to express their enjoyment of sex-forcing women to view sex as a marital

duty for the sole purpose of procreation which meant that they were not worthy of the excitement and passion that came with love making (Coressel, 2011; Zabala, 2007).

Gender sexuality is linked to various aspects of our lives such as; pleasure, power, politics, procreation, language, roles, religion and creativity (Tamale, 2005). Female sexuality can often be medicalised and reduced to reproduction, catapulting the man to a position of sexual privilege and freedom (Musisi, 2002). The female sexuality is therefore constricted by the socialised assumption that the sexual desires of a woman are not a life-long process and as a result women are often discouraged from sexual freedom as a “tamed” sexuality is closely associated with the ideal woman (Musisi, 2002). If a woman displays sexual freedom and expression, they are categorised as the bad woman and often stigmatized as well as labelled the whore which informs that you can either be one of two kinds of women and the latter strongly discouraged (Kyomo & Selvan, 2004; Vicinus, 1973). It can therefore be said that the sexuality of men is viewed as flexible whilst that of women is reduced to a rigid dichotomy. Men are often given power in the negotiation of sexual attention and fulfilment in any heterosexual pursuit of the woman (Beauvoir, 1997; Kyomo & Selvan, 2004). It is for this reason that a woman who is seen as not conforming to this perceived status quo, waiting to be pursued, is socially discriminated against. This sums up to the Madonna woman coming to be seen as pure, selfless and maternal, embracing the advances of a man, whilst the whore is perceived to be deceitful, dangerous and sinful- defying the status quo (Kyomo & Selvan, 2004).

According to Kyomo and Selvan (2004), the whore is constructed through language and observation as the beautiful woman with whom a man will sleep with, lust and crave, perhaps even love, but will not marry. This is because she is viewed as improper and unworthy of the status of the wife by other women and in turn men regard her in a similar way. It is often said that men marry their mothers, the “Madonna’s”, who are domestic, intellectual, worthy of bearing children and not overly attractive to be regarded as a whore (Beauvoir, 1997).

With the dual norm of sexuality, where women are seen as oppressed and passive whilst men are sexually liberated and women cannot keep up with them, the woman’s sexual autonomy is regarded as a challenge to the society as it conflicts with the ideologies of the patriarchal structure of sexuality (Kim, 1996).

2.8 Gender Representations in Mass Media

The formation of a media discourse comes from the interactions that take place through broadcast platforms, spoken or written where a discourse is oriented to a non-present reader, listener or viewer and is public and manufactured in record form (Kim, 2008). Formed through recurring themes and phrases, media texts play a vital role in the production and reproduction of discourses (Reah, 2002).

Women are portrayed in different forms in mass media. In commercials, we are likely to see the woman hard at work in her home, or commanding respect in the boardroom (Coontz, 2011). Another view is that of a woman's sex appeal which a strong selling point, with women appearing in seductive positions for the sale of lingerie, clothing, chocolate and fragrances (Coontz, 2011). With this said, the media can therefore be seen as a platform that sets up women into a binary of expectations, covertly or overtly. This section will look at the construction of the mistress in the media domain, as well as how as consumers, we are often sold a manner of thinking that reproduces and represents certain social discourses about women.

Going back in history, Ceulemans and Fauconnier (1979) describe the following trends which have remained unchanged over time; 1. Victims: Women are often seen as victims of their circumstances, vulnerable and unable to act 2. Appearance: The physical appearance of a woman is often stressed in the media even when it bears no relevance to the subject. 3. Sex appeal: As mentioned, women are either portrayed as sex-objects or supportive wives and mothers in relation to their relationship with the opposite sex. 4. Status: Women of elite status are often presented in newspapers by virtue of their romantic involvements or in terms of their marriages and family. 5. Sexist headlines: These define women in narrow traditional roles and her sex appeal to men.

For women and mothers the fantasy depiction of motherhood and marriage in newspapers suggests that any less positive experience any other women may encounter is of their own making- a personal failure due to her inadequacy in taking charge of the existing social structures (Ceulemans & Fauconnier, 1979; Kim, 2008). This reinforces the traditional roles and expectations of women, placing the burden of keeping the family afloat as an extension of her commitment to the marriage.

When it comes to the media covering of extra-marital affairs, females are given deviant images and personalities as compared to men in the reporting (Kim, 2008). Extra-marital

affairs are seen as immoral and a violation to the sanctity of marriage (Kim 1996; Perumel, 2011) and as such, reporting on it is often overlooked or left unchallenged as talking to these matters represents resistance (Kim, 2008). The breakdown of the family system is considered as abnormal, corrupt and dangerous hence women who do not conform to sexual numbness are called whores and given virtues such as independent, confident, untameable and seductive (Beavoir, 1997; Philaretou & Allen, 2001; Woofitt, 2005). One would therefore assume that this is done so as to deter young woman from aspiring to these roles as they challenge both men and the society, a disruption that secures the woman in a position of power and freedom of expression.

2.9 Sex, Power and Privilege

Power is everywhere, it is permanent, repetitive and self-reproducing (Foucault, 1978). Moving beyond the confines of an institution, structure or strength, power rests in the name given to complex situations in a particular society (Foucault, 1978). Power relations are both intentional and non-subjective, where there is power- there is resistance as a result we are constantly within the matrix of power (Foucault, 1978).

Sex and sexual expression are an active position of power, often occupied by men who are considered to be the dominant of the sexes. Resistance can therefore be noted as the realisation of sex as a tool of power moving between both genders. Sex in relation to power is characterised by repression as it has often been guarded by tradition, morality and religion (Foucault, 1978). According to Foucault (1978) when we speak of the expression of sex and sexual matters, it is important to firstly note; who does the speaking, their positionality as well as their viewpoint, and lastly, the institutions that prompt the discussion and how it is distributed to others. Power needs a channel or platform in order to assert a discourse, which translates to behaviour (Foucault, 1978). Power should therefore be understood as productive and requiring of discourse, knowledge, subjects and bodies (Foucault, 1980). Gender power therefore instructs that it is the woman's duty to be faithful to husband whilst the expectation of men is not as strict (Familusi, 2012). The burden of the maintenance of the monogamous decorum rests on the woman so as to avoid bringing shame to her household, a locus through which social power is exercised (Mint, 2004; Reddy, 2010).

Turning to extra-marital affairs, critical engagement on this matter is seen as social resistance and regarded as a spectacle hence the constant close following of the stories and their developments as it serves the role of a moral yardstick to which we as a society can

judge just and normal (Kambarami, 2006). It takes two people to cheat an expression often missed in the crucifixion of the mistress and her role in the affair (Kambarami, 2006). With the pardon of men, the attention shifts to the power struggle between the wife and the mistress, and as an audience, we are drawn to the competition between these two women allowing us to fantasise or place our own relational challenges against theirs (Kambarami, 2006).

2.10 Research Questions

This research seeks to answer the following questions; 1. As a gateway to the acquiring of knowledge, what role does the South African online news media play in the constructing of the man, the wife and the mistress when reporting an extra-marital affair? 2. What language is used in the media to describe gendered sexualities in relation to infidelity? 3. What social discourses are produced and reproduced in the news media reports?

CHAPTER THREE: METHODOLOGY

3.1 Theoretical Framework

Social constructionism theory is the view that knowledge is constructed as opposed to created therefore meaning is shared (Schwandt, 2003). Talk is social action as the descriptions of worldviews are seen as reflexively constructing realities and versions of events rather than as passive pathways to reality (Edwards & Potter, 2003; Potter, 2004; Wooffitt, 2005). According to Young and Collin (2004), constructivism focuses on the individual mental constructs from their experiences of the world whereas social constructionism has a social rather than an individual focus. As highlighted in the literature gathered, with time, the perceptions of infidelity have been influenced by gender, culture, age and religion. Social constructionism therefore explores how knowledge emerges and comes to have significance for society (Berger & Luckmann, 1991).

The social world has the power to influence people through language and collective meaning. This results in routine and habit as people internalise the values, beliefs and morals that the society constructs (Andrews, 2012). With affairs, we have seen in the literature that addresses this subject matter that the social perceptions of infidelity differ across gender. This comes as a result of how men and women have constructed infidelity over and above the society's gender expectations when it comes to sexual expression and freedom. The limitations to how extra-marital affairs can be navigated by men and women have been formed over time as the society dictates what is considered right and wrong according to their varied opinion.

The key principles of social constructionism according to Ratele (2006) are; a) Anti-essentialism which challenges what defines us or makes us who we are- the nature-nurture models of identity, b) Anti-realism: the investigation of different perspectives to imply certain forms of knowledge, c) Language, a form of social action as categorisation is formed from language and actively creates the world we are born into, d) Interaction and social practice, by exploring inter-group conflict often from psychological motives for group identification through the negotiation of power and dominance.

Social constructionism has been criticised as being undefined because relativism suggests that there are multiple realities thus this framework lacks the ability to change things because there is nothing to which we can judge the findings of research (Bury, 1986). However, people's experiences are different and to place one's experiences as more important or the benchmark for others worldview makes it unfair and places power in the hands of a selected few (Ratele, 2006). Across the social construction of infidelity exists similar perceptions regardless of race, sexual orientation, age, religion, as any committed relationship expects the promise of sexual loyalty from each spouse (Fife & Weeks, 2007).

3.1.1 Essentialism and normalising language

According to Fairclough (1992b), language serves as a social practice for use in a specific field so as to bring about meaning to experiences. Social learning takes place from the observations of others. Sexual behaviours and attitudes often discussed on television, newspapers, magazines and the internet influence the construction and performativity of consumer sexuality (Hekma, 2008). The use of language has ensured gender inequality with the emergence of discourses that place women as less valuable than men and are appropriate objects for male satisfaction (Hekma, 2008). Heteronormative discourses are seen frequently in the language used to describe marriage, couples and family which is often dichotomous, recursive and reducing of thoughts to categories (Hare-Mustin, 1994). Some examples of this are "Married/Single" "Madonna/Whore" "Monogamous/Polygamous" etcetera. From these examples we can observe that heteronormativity created the binary of opposites which created the illusion of actual boundaries between identities, privileging one side over another (Oswald et al., 2005). Often times, anything that finds itself in the category of the "other" is viewed and rendered as invalid or pathological (Hudak & Giammattei, 2009).

Talk or language is regarded as a tool for action (Parker, 1992; Wooffitt, 2005) as descriptions are often seen as reflexively constructing realities (Edwards & Potter, 2003). In

the exploration of the discourses around extra-marital affairs, it is important to take note of the language used in the media to relate these experiences or ideas. The assumptions held by essentialism are often that a category, which in this case would be either gender, shares a deep underlying similarity, immutable, that constrains them to certain behaviours (Prentice & Miller, 2006). “That’s how men were created to be”, “Men are weak.”, “Men find it hard to resist sexual contact.”, “It’s a guy thing” all of these descriptions evident of normalising language (Prentice & Miller, 2006). With normalising language, the tendency is for women to be cultured to believe that they can accept this as reality, perhaps even respect it, but by no means is it something that can be changed or challenged (Prentice & Miller, 2006). The essentialist narrative of gender and sexuality continues to hold powerful and privileged narrative role in our culture and although constructed light-heartedly, it settles as truth in the society (Fausto-Sterling, 2000; Laird, 2003).

According to DeLamater and Hyde (1998), men are generally drawn to physical attractiveness and women seek the provision of material resources. This easily translates into the assumption that only a transactional sexual relationship can occur between the mistress and the married man. The reason being that this kind of expectation has been deemed normal through language therefore it is not easily adjusted. As it stands, we have been socialised to try and find reason(s) to justify behaviour (often malicious) away from self by attributing it to nature (the way it has always been and will be) (Hudak & Giammattei, 2009). The power of normalising language is that it leads to group-think which reinforces oppression and stereotypes in society. The proposed shift in the construction of discourses through essentialist language comes from the understanding of the use of language, where the presumption of heterosexuality and monogamy which are essentialist assumptions about masculinity and femininity can be made more explicit in professional discourse discussions (Hudak & Giammattei, 2009).

3.2 Research Design

This research is qualitative in nature. According to Hancock, Windridge and Ockleford (2007), qualitative research attempts to broaden our understanding of how things come to be in our social world. Through qualitative research we establish social aspects of our world which include; behaviour, formation of attitudes and opinions as well as social impact from events around us and how culture and practices have developed (Hancock, Windridge & Ockleford, 2007). The appropriate approach for this research is from the angle of critical social science (Neuman, 2000). Under this approach, a critical inquiry is made to uncover

social structures of control, power relations and inequality with the hope to empower people to build a better world for themselves (Neuman, 2000). Important to note relating to this approach is the idea that our experiences are not pure and neutral as ideas, beliefs and interpretations influence what and how we observe our surroundings (Neuman, 2000). This closely relates to the research subject as the literature shows vast inequalities between men and women with regard to extra-marital affairs. As discourses are produced and reproduced, our interpretations of extra-marital affairs are constantly challenged. In a social world filled with illusions and distortions, social change and conflict are not always apparent or easily observable (Neuman, 2000) hence the need for research that seeks to empower people and challenge the status quo.

3.3 Sampling

The corpus of texts will be taken from online newspapers that focused on the reporting and commentary of celebrities- Khanyi Mbau and Kelly Khumalo, who were involved in largely publicised extra-marital affairs during the time period, 20 January 2010 – 08 December 2010 and 9 October 2013 – 23 November 2014, respectively. Captivating to the social imaginary is the similarity of their social profiles. On the one hand, Kelly Khumalo is: A black, successful single mother aged 33. She was raised by an allegedly abusive step- father and only came to know her biological father in her adult life. She came into the entertainment industry as a musician famous for referring to herself as '*Itshitshi*' a Zulu term for virgin. In 2012, she had her biography published, titled 'The Kelly Khumalo Story' and authored by Melinda Ferguson. On the other hand, Khanyi Mbau, now 32, first came to be known as the 19 year old who married a 51 year old Billionaire, living lavishly, she came to be known as a sought after socialite. She, too, is a single mother and has also endured allegedly domestic abuse at the hands of her husband. Khanyi was raised by her mother as her father was not involved in her life. She is a successful radio and TV personality, actress, singer and model who also had her life documented in 2012 in a biography titled 'Bitch please, I'm Khanyi Mbau', authored by Lesley Mofokeng. Both women have endured their fair share of a painful past, a tumultuous present, and a projected success.

3.4 Data Collection

3.4.1 Data analysis

This study will adopt the principles of discourse analysis with elements of conversational analysis. Discursive psychology shifts the focus from individualistic cognitions and processes

to social interaction (Hepburn & Wiggins, 2005). Discourse analysis deals with topics of greater social and at times political relevance (Wetherell & Potter, 1992) and in analysis; Parker (1992) gives a guide that helps distinguish discourses, their relation to one another, historical location as well as the political and social effects they have.

Discourse is fuelled by repetition and one form is in language, which we constantly use to re-evaluate our social positions in relation to power (Davies, 2000). To this, there are four (4) key ideas suggested by Parker (1992, 2002) in the manifestation of discourse through language; Firstly, Multivoicedness: which is the exploration of how words are different and weight thereof, for example, mistress versus home-wrecker, so as to ascertain how we fit ourselves into certain categories and are marked as different. Secondly, Semiotics: this is how we put language together in discussions and how we organise it into a discourse ultimately creating meaning- consciously and unconsciously. Thirdly, Resistance: how language keeps certain power relations in place or challenges them. Lastly, Discourse: the creation of social bonds of inclusion and exclusion as well as its standing function as an oppressive, naturalistic view of life and illusion that we cannot escape these constructions. When we read any text, language informs why the text can be deemed interesting, what we know and what new information we are acquiring, what the social effects of a certain discussion are and how does this text conform or challenge patterns of power (Parker, 2002). It is therefore important to always note, in reflection, that texts are produced for social consumption (Fairclough & Wodak, 1997).

Drawing from Parker (1992), he speaks of twenty (20) steps to discourse analysis and to narrow them down, this research will focus on; 1. The selection of the text for analysis. This will be specific online newspaper articles that speak about Kelly Khumalo and Khanyi Mbau as mistresses. What is important is to gather information –rich reporting and commentary that will allow for debate. This form of analysis will assist in answering how the constructions of extra-marital affairs are portrayed in online news media 2. The systematic identification of the subjects and objects in the constructions. Here, what language and essentialist views are used in the interactions and engagements that surround extra-marital affairs? Are there overlaps, contradictions or different ways of describing infidelity? In line with the research questions, the exploration will be around the gendered descriptions of sexuality in the media. 3. How discourse produces power relations but more specifically, who would want to promote and who would want to dissolve the discourse. This section would also address the

construction of the mistress and the married man, in part, looking at who is awarded the power and responsibility of the relationship dynamic.

3.5 Ethical Considerations

For this research, information will be gathered from popular online news media. No ethical approval is required as the data that will be used is already available in the public domain.

CHAPTER FOUR: ANALYSIS

Exploration of online news media articles in the construction of the man, and the woman-wife and mistress where marital affairs are concerned.

4.1 Introduction

This section will explore as well as critically analyse online news articles as well as relevant commentary surrounding Kelly Khumalo and Khanyi Mbau's public affairs with married men. The manner of analysis will be structured, following a categorical format and lay-out of the events (i.e. the discovery of the affair, the rising tensions and controversies as well as their lives post-expose). In a chronological format according to dates, each article will be deconstructed, pulling out the key discourse(s). Once this is done, a detailed analysis will follow so as to critically analyse and discuss the themes further. Finally, all the articles across the media houses will be brought up to discern similarities, differences as well as note the instances where the creation, reproduction and maintenance of discourses were seen. For further reading, the articles will be placed in the order in which they are discussed and can be accessed in *Appendix A*.

For cohesive reading, the articles have been placed into categories. At the end of each article, themes are gathered for the purposes of further discussions in subsequent analysis and discussion sections. Below is a table summary that takes on a thematic phase and focus in light of what can be expected;

CATEGORY	DETAILS
The Affair	8 Articles; Initial stages and tensions surrounding the affair.
The Construction of the mistress	8 Articles; How the mistress is presented to the social audience.
The Mistress as the spectacle	8 Articles; The media's role in forming a captivating story line that seeks to praise and pity the mistress.
The Man- A symbol of sexual privilege and power	8 Articles; The accentuation of status and power to the man by portraying him as both vulnerable yet dominant.
The Good wife	8 Articles; Bringing out the virtue and character of the good woman; Endurance and perseverance as the essence of a woman;

4.2 Chronological Analysis of Online Newspapers

The Affair

Article one

- i. Biographical details;

Date: 09 October 2013

Headline: Kelly Khumalo dressed to kill for court appearance

Author: City Press

Genre: Article

- ii. Key aspects

In this article, the story of the altercation between Kelly Khumalo, Zandi Khumalo and Mandisa Meyiwa is told. The assault came after Senzo's wife confronted Kelly Khumalo about her affair with Senzo Meyiwa on South Africa's M1 highway. Without provocation, it is alleged that Kelly started assaulting Mandisa with open hands.

Mandisa sustained injuries to her face after the two (Kelly and her sister, Zandi) scratched her with their nails.

Detailing the courthouse procedure, the author was sure to mention that Kelly wore designer shoes and clothes as well as expensive watches, together with her sister and they waited for their matter to be heard. Seen on her phone, Kelly was ordered to put it away as the court authority called her out on it and said they "don't play games in here". After the court was adjourned, Kelly is said to have been open to taking photos with her fans.

Themes: *Competition, flaunting of wealth, describing Kelly by her appearance and wearing designer clothes, seemingly unbothered by the court proceedings and the dismissal of any shame by portraying the two sisters as a force.*

Article two

i. Biographical details

Date: 13 October 2013

Headline: The drama cooking in Kelly Khumalo kitchen

Author: Somaya Stockenstroom (Sunday world)

Genre: Article

ii. Key Aspects

With reports emerging of the affair, this article looked at Senzo's account and voice on the matter and his standing opinions about Kelly, his alleged mistress. Senzo wants the public to know that singer Kelly is not the home-wrecking villain she is being painted as. "Kelly is a good woman. She is not the reason for my marriage falling apart".

With the hanging assault case, Senzo mentioned that "This is all my fault, I lied to them". Furthermore, he mentions that "I wasn't man enough to tell Kelly the truth". From the reports, it is said that Kelly asked if Senzo was married to which he denied.

As this unfolds, Senzo's wife takes to social media (May) to express her opinions around a third in a relationship. "U can take sumone's else man, but u can neva look like her or u doubting dat he loves u. lol. Ladies, don't do dat 2 yoself". A month later (June), she writes, "Senzo. Lol, he is sumthing else. I love u2 babe". Whilst this happens, Mandisa takes to flaunting the gifts and expensive cars that Senzo has bought for her.

In all of this, the article ends with Senzo saying "I've decided to be a man and I have apologised to my wife and Kelly. I hope they will both forgive me as well as my fans who look up to me as a role model. I was wrong".

Themes: *Affair, Senzo's narrative and acknowledgement of his role in the playing out of the affair, torn between two women, Wife's voice with public showcasing of affection to reiterate positioning in the triad, preserving the decorum of marriage and committed relationships through advocating for a shift.*

Article three

i. Biographical details

Date: 2 November 2014

Headline: Senzo: We saw what really happened: Eyewitnesses describe Meyiwa's last moments.

Author(s): Mzilikazi wa Afrika, Piet Reampedi, Stephan Hoffstatter & Werner Swart (TimesLive)

Genre: Article (News)

ii. Key Aspects

The article takes to relaying eye witness accounts of the fateful day. It is alleged that Senzo collapsed in the lounge of Khumalo's mother's house in Vosloorus, East of Johannesburg, after he was shot in the back. Over and above Kelly's narration, two other people who were in the house give their version of the horror.

Kelly Khumalo: Two assailants stormed into house at about 8pm shouting "Give us your phones and money!" Khumalo runs to mother's bedroom, chased by assailant and a struggle occurs as she tries to close the door on him. "I realised that there were scuffles and fights all over the house," she said. Together with her mother, she tried to push the attacker in the hoodies out of the house. She heard two gunshots. A third shot, which she didn't hear, hit Meyiwa in the back. "Senzo ran to me, and I thought he was trying to save me because the killer was still in the house. Then he fell on top of me," a distraught Khumalo said. "When I turned him over that's when I saw the blood, because he was wearing a white T-shirt". Khumalo, Zandi, Tumelo and Mthokozisi raced a bleeding Meyiwa to hospital, where he died 10 minutes after being admitted.

Longwe Twala (Boyfriend to Kelly's sister): Charged at second assailant, shot fired to the ground- Twala runs outside. Zandi (Twala's girlfriend) hides in the other bedroom leaving Meyiwa, his friend, Christian (Kelly's 4year old son) and mother. "He pulled out a gun and he nearly actually got me and I managed to get out of the front door," he said. "When I went out to get help that's when I heard the gunshots. The first shot hit the floor, the second one hit the door and the third one finally hit Senzo because I'd say they were having a man-to-man fight. After the shooting, and after they ran off, we actually didn't notice Senzo was injured. But after a while he collapsed to the couch. He was quiet. When we took him to the car he

was just trying to breathe. He didn't say anything. But apparently he tried to say something to Kelly when they were there, just before he died," "Senzo basically was protecting Kelly."

Recounting the fateful day, Khumalo said she, Zandi, Meyiwa and Mthokozisi Twala had spent the previous night at her town house in Mulbarton. In the morning they prepared to head for Soweto for her performance at the Summer Launch at Dorothy Nyembe Park in Dobsonville. "It was a beautiful day that turned into such a tragic and a horrible day. You know, we were happy in the morning. Senzo then said, OK baby, I will go there just to show face and to wish him well and we can all go to Dorothy Nyembe," a sobbing Khumalo said

Themes: *Senzo and Kelly's typical day, eyewitness account, a distraught Kelly, Senzo saving Kelly's life, robbery, attack, death*

Article four

i. Biographical details

Date: 23 November 2014

Headline: Kelly Khumalo vs Senzo Meyiwa's wife – fans take sides

Author: Sunday World

Genre: Article (News)

ii. Key Aspects

The article opens up by relaying briefly what led to Senzo's death spring boarding on the narrative that he dies protecting Kelly. It goes on to say, He leaves behind his estranged wife with whom he has one child. While many are sending condolences to Kelly Khumalo who recently reconciled, some are thinking about the wife, Mandisa Mkhize.

One comment from Anele on twitter read, "There is no dignity in trivialising his dignity and give dignity to side dishes #Senzomeyiwa has one wife and it wasn't Kelly Khumalo!" Another comment by Daphney read, "The only person who is most hurt here is Mandisa!! Imagine having to bury a husband who was shot protecting a girlfriend!"

In an interview with Drum, featured in this article, it is said that, Khumalo was initially reluctant to commit to a relationship but he eventually won her over after telling her he was single. Khumalo gave birth to a baby girl this year called Aphelele. He reportedly returned to

his marital home in February. Mandisa was quoted in an interview stating that, “I’m glad my husband is back home. I love every moment. Senzo is a good man who loves his family. I support him in his career and we are now closer than ever.” Although this was the case, Senzo had taken to rekindling his relationship recently with Kelly.

Themes: *Expected exclusivity in committed relationships, society engaging within the dichotomy of the Wife and Mistress, The love tug of war, shame, double loss on the part of the wife.*

Article five

i. Biographical details

Date: 19 January 2010

Headline: Gatvol sugar daddy dumps Khanyi Mbau

Author: Zenoyise Madikwa (Sowetan)

Genre: Article (Arts, culture & entertainment)

ii. Key Aspects

With the opening statement, “SHE’S A GOLD-DIGGER AND A WITCH WHO LIES ABOUT EVERYTHING”, the article speaks to a fed up man who has decided to end his relationship with his lover.

Playing to the narrative of Theunis Crous, the article pulled out a few quotes that were provocative to the matter between Khanyi Mbau and her lover. "Dating Khanyi was a huge mistake. She is a liar and a manipulator. "I do not know how to say sorry enough to my wife. The past nine months have been hell for my family. I do not wish Khanyi to my worst enemy. She is a witch," Crous said.

He confirmed he had given her the black Lamborghini which she showed off last year, complete with personalised number plates. He took it back when his wife found out and replaced it with the BMW Z4 a few months ago

The 51-year-old businessman said Mbau had an overpowering sex appeal he found irresistible and manipulative. "She lies about everything. She lives in a fantasy world and is extremely lazy. I tried to help her start a construction business but she just did not want to work." In relating his marital distress, Crous mentions that, "I left my home in Dainfern and moved in with her in Hyde Park, Johannesburg. Things were not fine between me and my wife at that time."

Toward the end of the article, Crous said for him and his white friends, dating black women was a status symbol. "When you are my age, dating a black young woman like Khanyi is a thrill. When we were growing up, having an affair with a black girl was forbidden. We loved them but we could not date them." Although this was the case, Theunis said “he regrets dating Khanyi Mbau because it nearly destroyed his family.”

Themes: *The mistress as temptress, evil and seductive, the black female body as an object of pleasure for the white man (race and power), money, male sexuality and privilege (heteronormativity).*

Article six

i. Biographical details

Date: 20 January 2010

Headline: Sparks fly as sugar daddy takes on Khanyi

Author: Zenoyise Madikwa (Sowetan)

Genre: Lifestyle and leisure

ii. Key Aspects

Following from the previous story on Khanyi being dumped, this article captured a heated confrontation between Theunis and Khanyi whilst she was at a salon in the one of Johannesburg's prestigious establishments. Present when all of this happened, it is said that Mbau screamed "Take this man out. I do not know what he wants from me. I have nothing to do with him". To this, Crous is said to have been upset and shout that Mbau was using his money "to beautify herself for men".

Telling of how Khanyi had refused to pay him back the money she owed. Crous threatened to say "I want my money back or else sh.. will fly. I will sue her". Khanyi denied this.

Themes: *Maintenance of an established lifestyle, being reduced to a woman who is solely after and hoarding of a man's money and finances.*

Article Seven

i. Biographical details

Date: 14 February 2010

Headline: 'Theunis is a stray dog I took in' - Khanyi

Author: Staff Reporter (Sunday World)

Genre: Arts, culture and entertainment

iii. Key Aspects

The article starts off by calling Khanyi a limelight hogger and socialite who was at it again. Calling her on-and-off lover Theunis Crous a stray dog she dated because she felt he needed to be saved. In an interview, there were a number of questions posed to which she had just the response.

On being Khanyi: "If I weren't Khanyi I'd have problems with the chick too." On Theunis Crous: Why she went back to him after he publicly insulted her: "When a child makes a mistake he needs to be disciplined and Crous is going through his. Crous is like a stray dog and I thought 'shame, let me save this puppy'." On Primrose Crous: "If I were her I'd cry for months but thank God for what my husband has given me and then move on."

The article ends off by saying that there is never a dull moment with Mbau, yet another reason for us to be captured by the spectacle that is Khanyi.

Themes: *The man as a dog, double standards, the confidence exuded by the mistress- not needing to be saved but doing the saving and the wife being encouraged to stay in that 'privileged position'.*

Article Eight

i. Biographical details

Date: 15 August 2010

Headline: Crous on Italian cruise with 'ex' Mbau

Author: Theo Nyhaba (Sunday World)

Genre: Lifestyle and leisure

ii. Key Aspects

Being that such reporting attracted large audiences and a strong following, it is no surprise that the article would start off by mentioning that for those who thought the queen of controversy Khanyi Mbau was down and out, Sunday World has got bad news.

After her highly publicised split, accusations and counter-accusations with her sugar daddy Theunis Crous, it was reported that the pair patched things up with a romantic holiday in Italy and France this week. To this the article states that Mbau boasted and said "It means Primrose is cold in bed if her hubby can run back to my arms after two weeks of destroying me in the media." This after Crous recently called Mbau a witch and also said she left muthi at their love nest at Michelangelo in Sandton, north of Jozi, however, as the article would note, the two had since put that aside to rekindle their love.

When reached for a comment, Primrose said: "I have nothing to say to you. As far as I am concerned he was in Madagascar on business. If it turns out [that] that's not true, then I will be extremely disappointed". Theunis also held the same views to say "I'm not with Khanyi. I was in Madagascar last week. I don't know what you are talking about. I have not seen Khanyi in a long time." He further threatened to sue Sunday World for their relentless efforts to defame him.

Themes: *The weakness of the man, high price to pay for hurting your mistress, competition, and the display of a united family front by Theunis and his wife. Primrose.*

The Construction of the Mistress

Article One

- i. Biographical details

Date: 20 May 2015

Headline: Senzo Meyiwa's dad "warned" him about Kelly Khumalo.

Author: Karishma Thakurdin (City Press)

Genre: Entertainment article

- ii. Key Aspects

With a picture of Kelly Khumalo in a seductive pose under her bedroom covers next to Senzo Meyiwa's casual photo, the article starts off by mentioning how after several months after Senzo's death, his family still wanted answers.

Sam, father to Senzo, was frustrated at the pace of the investigation and had given the police a solid lead disputing that the attackers were robbers but that they were hit men. This was not Sam's only frustration, as he vented his anger toward Kelly. "If Kelly loved and respected Senzo as much as she says she did, she would have respected the mourning period. Instead, she is busy composing new songs and has released a new album. She clearly has moved on with her life".

Mentioning having warned Senzo, Sam proceeded to say that "I told him that out of all the girls that he had dated in the past, she was the busiest. She was just uncontrollable. These days she is half naked on national television and she is just too thin, to me she is a ghost walking on earth"

Themes: *Seductive, "busy", ill-raised as well as disconnected-caring only for herself.*

Article Two

- i. Biographical details

Date: 2 November 2014

Headline: 'Senzo wanted to leave his wife and marry me' says Kelly Khumalo.

Author: Mzilikazi wa Afrika, Piet Reampedi and Stephan Hoffstatter (TimesLive)

Genre: Article

ii. Key Aspects

Opening up this article are the words of Kelly detailing that “I have never been loved by anyone the way Senzo loved me.” In an interview with the Sunday Times, it is said that she was clear to say “He was willing to do anything for me, “and “His heart was with me” It further goes on to highlight the tension between her and the family as Kelly states claims that Meyiwa was about to tell his parents he would be divorcing Mkhize “to marry me”. Seemingly just as heartbroken about it all, Kelly states that “I don’t even know what to say, but God will fight on my behalf. Senzo’s family never loved me to begin with. Furthermore, Kelly mentions that “But all I know is that Senzo loved me and that he wanted to be part of my life and I wanted to be part of his life and I will always honour and respect his spirit. What people think of me is not important.”

In the article, Kelly also highlights how Senzo’s pastor was aware of his wishes to leave his marriage and that they were meant to be together. She did not acknowledge his marriage to Mandisa as she was doubtful that it was legal. When the incident occurred, Kelly is said to have called Mandisa to inform her, to which she responded, “you bitch you killed him!” Kelly’s hope was for the country to “remember him for the good person he was”.

Themes: *The often overlooked emotional investment of the mistress, the promise of being Senzo’s wife, the competition between the wife and mistress, family tension and dislike of Kelly,*

Article Three

i. Biographical details

Date: 31 October 2014

Headline: Beware ‘unholy’ mates

Author: Lebogang Seale (Pretoria News)

Genre: News

ii Key Aspects:

In what could be construed as a veiled reference to the ill-fated relationship between slain Orlando Pirates and Bafana Bafana captain Senzo Meyiwa and his singer girlfriend Kelly Khumalo, Mbalula warned soccer players to choose carefully who they go out with. Meyiwa was shot dead on Sunday night while visiting Khumalo at her home in Vosloorus, Ekurhuleni.

"Soccer players, your support and fame attract unholy friends and companions. These unholy friends... are wolves in sheep skin," Mbalula told mourners in Joburg. Mbalula, who is married, previously found himself entangled in a nasty relationship with a woman who claimed to be carrying his child. Mbalula admitted to the extra-marital affair, but claimed she had tried to extort money from him in exchange for her silence.

Khumalo, who has a son with convicted killer, hip-hop star Molemo "Jub Jub" Maarohanye and a daughter with the married Meyiwa, has been disparaged by people on social media

Themes: *The woman is the unholy one, attracted to the status of a man, money is what sustains the relationship, reiterating Kelly's romantic history so as to discredit her as a good enough partner as her relationships are laced with drama.*

Article Four

i. Biographical details

Date: 4 November 2014

Headline: Don't burn the witch

Author: eNCA

Genre: Opinion

ii Key Aspects:

In this opinion entry, the author speaks of the negative commentary that has surrounded Kelly Khumalo around Senzo Meyiwa's death. Making mention of what was considered a very popular tweet that was going around where @NganekaMama said "@Kelly_Khumalo You see what messing in someone's marriage does; you should be stoned you adulterous witch".

With this, the author speaks of how our society is often quick to label the woman as a witch disregarding the role of the man in the establishment and sustaining of the relationship.

The entry further speaks to the display of the rejection that Kelly has had to face from Senzo's family, where Sam Meyiwa openly said "that girl is not welcome. She mustn't even think about coming". For the author, it showcased a nation "lacking in empathy and insight and yet another example of the kind of misogynistic thinking where women are blamed while men walk free or silenced because they have more promising careers". Ending of the entry, the author passionately put across that "Khumalo ain't no saint but Meyiwa wasn't either. If she's to be branded as an adulterous witch, then Meyiwa's remains must burn beside her"

Themes: *The disregard of a man's role in an affair, preservation of prestige and the dismissing of shame (Senzo as a national hero cannot be seen as anything less than a legend), the metaphoric stoning of the woman through name calling and blaming.*

Article Five

i. Biographical details

Date: 28 January 2010

Headline: 'I'm no home wrecker'

Author: Gabisile Ndebele (TimesLive)

Genre: Human Interest

ii Key Aspects:

'I'm no home wrecker'. This after Khanyi Mbau comes clean on affair. Noting how the relationship has developed with time, Mbau is said to have highlighted that "If Crous is that unhappy with his wife, he should divorce her."

SOCIALITE Khanyi Mbau says she still "likes" her sugar-daddy, Theunis Crous, but could "never take him seriously unless he divorces his wife". Crous, 51, spilled the beans on his affair with Mbau, 23, last week, saying she was a lazy and manipulative liar who saw men only as "meal tickets". The construction magnate, who is a high-profile ANC supporter, said he'd known Mbau since she was married to former millionaire Mandla Mthembu.

Narrating the turn of the relationship, Khanyi mentioned that "He told me he loved me and wants to marry me, but I can't do that because he has to come straight with his wife first before we can do anything. Until then, I consider myself single."

Mthembu spoke out about his split with Mbau, saying he "felt betrayed" by her and Crous, who "could have been seeing each other behind my back".

As it stands, between Khanyi and wife, Primrose, she had this to say, "Apparently she doesn't want to sign, but then again, what woman would want to be known as the woman who lost her man to Khanyi?"

Themes: *The responsibility of coming clean on affair, attention seeking, manipulative, and spiteful toward wife.*

Article Six

i. Biographical details

Date: 04 July 2010

Headline: Khanyi 'spell' broken,

Author: Phindile Sibiya (Sunday World)

Genre: Lifestyle and leisure

iii. Key Aspects:

Queen of bling Khanyi Mbau is back in the news: this time for allegedly trying to stab her tycoon lover Theunis Crous during a squabble. Crous, who recently offered to take Mbau as his second wife, invited journalists into the love nest on Friday morning, hours after he had thrown Khanyi out following an argument and her alleged threat to stab him.

"She ran into another room and returned with a handful of what looked like salt, which she threw in my face. At that time she was speaking unintelligibly in a language I didn't understand," said Crous.

The next morning, in the presence of journalists and the police, whom he had called in, Crous and some maids packed up Khanyi's belongings. They then produced lots of powdery wrappings, which they claimed were muthi. An incensed Crous took a picture of his

"findings" with his cellphone and sent it by MMS to Khanyi with the message: "I found your stuff, you witch.

Moeketsi says Crous's claims are nonsense: "He has accused her of bewitching him in the past but always went back to her." What I know is that Khanyi's been wanting to leave him for a long time now because he was too controlling. For all we know he could have planted the stuff in the apartment"

Primrose Crous says she's not surprised about the findings. "I knew she had put a spell on my husband, but he's back home now, where he belongs. I stood by him and still do. Our love is strong and the fact that he's back proves it."

Themes: *A man's sexual urges and pursuits are beyond his control, shifting of blame, the mistress as desperate for marriage and to be loved- willing to even use muthi unwavering support from the wife and a reiteration of the evil that is the mistress, the woman as a spectacle.*

Article Seven

i. Biographical details

Date: 18 July 2010

Headline: "I'll get back on top"

Author: Reporter, Sunday World

Genre: Human interest

ii. Key Aspects:

SOCIALITE Khanyi Mbau has risen from the ashes. Having told Sunday World that her married sugar-daddy boyfriend, businessman Theunis Crous, is after her love again. Mbau claims Crous called her for a meeting and begged her to get back together with him. "He always tells me he wants to make peace with me. He says he wants to take care of me but I don't love him anymore because he has done terrible things to me," says the former Muvhango actress.

"He (Crous) took everything I had. He did this because I dumped him last month. I have lost a Lamborghini before but I will bounce back. This man told me he'd get even with me for

dumping him."She added that: "To be homeless has become a part of my life and it doesn't scare me, but as soon as I recover, I will deal with Crous and give him the five seconds of fame that he wants." Khanyi went on to say that Crous wasn't known in the showbiz industry until she introduced him to it

Themes: *The fallen woman, resilience, the punishment of the man, a reclaiming of power which is often dismissed or minimalised, there is more to the mistress than her sex appeal-she works.*

Article Eight

i. Biographical details

Date: 03 October 2010

Headline: 'She's incapable of love all she wants is money'

Author: Mzwandile Kabizokwakhe (Sunday World)

Genre: Human Interest

ii. Key Aspects:

For almost a year, the married dad of five has pursued a trust with sorry drama queen Khanyisile Mbau, to the destruction of not only himself but also his business empire and his family, particularly his young children.

Having recently taken out a protection order against Khanyi, he states that his reasons for seeking the order were – physical abuse, threats, harassment and stalking, which affected his wife and children to the extent that I "fear for my family's life as well as my own".

All this seems to have been lost on him for the almost two years that he actively pursued Khanyi as he claims to have been "blinded by love."

"She didn't love me, she's incapable of love. All she wants is money, the high life and publicity.

Themes: *The preservation of the man amidst the shame he has brought upon himself, the mistress as obsessive and seeking revenge (delusional and a risk to the family), falls short to the character and privilege of the Madonna,*

The Mistress as a Spectacle

Article One

i. Biographical details

Date: 18 October 2013

Headline: I'm the victim in love triangle

Author: Mashoto Lekgau & Dimakatso Motau (Sowetan)

Genre: Art, culture & entertainment

ii Key Aspects

Interviewed yesterday by Bob Mabena on Kaya FM's morning drive show, the controversial singer claimed that the Orlando Pirates player, who she called her boyfriend, never told her he was married. "If you will stand there and think that I would steal someone else's husband, that is very unfair,"

Kelly Khumalo also said, "What I think is also very unfair on the woman is that it is always the woman's fault. They never think about the guy. In her defence, Kelly proceeded to say that she believed "It is always the brother's fault, to be quite honest. I mean if you are going to propose to someone knowing very well that you are married, be honest"

Khumalo squashed rumours that she was pregnant, saying "not yet". Asked about an apparent baby bump by Sowetan the day before, she said that "anything beyond her career was personal and she would like to keep it that way."

Themes: *Resistance that disrupts the discourse of the man being the helpless one, to the contrary, that the mistress remains the whore, here is the mistress potentially bearing children and having a family, the challenge of a rethink.*

Article Two

i. Biographical details

Date: 02 November 2014

Headline: The social media stoning of Kelly Khumalo (City Press)

Author: Joonji Mdyogolo

Genre: Blog entry

iii. Key Aspects:

When the national hero dies, we look for answers, if they do not meet our satisfaction, we create our own version of the truth. As the mistress, the side chick, Kelly is the convenient punching bag on social media. The archetypal ‘wicked woman’ who is also ‘loose’ will always be judged for her list of lovers than her work and worth.

To the audience, she is the temptress that lured Senzo to his death. As such she is reduced to an ‘adulterous witch’. With heightened public outrage and slut-shaming, Kelly is not deemed worthy to mourn the death of her lover and father of her child. Noting that the affair happened in a three-way manner, the focus should therefore be toward all the adults in equal measure.

As tributes pour, his talent and helpfulness is reason for a public outcry, however, let us move away from shaming, blaming and redirecting our anger as consumers to another to mask our process.

Themes: *The potency of grief, social labelling, displacement and rejection,*

Article Three

i. Biographical details

Date: 30 October 2014

Headline: Meyiwa family bars Kelly Khumalo from funeral.

Author: eNCA

Genre: Report

i. Key Aspects:

The introduction to this article is the depth of the family’s disregard of Kelly Khumalo. The family of slain Bafana Bafana captain Senzo Meyiwa says Kelly Khumalo is not welcome at their son’s funeral. His family is said to be blaming Khumalo for their son’s death and does not want to see Khumalo on Saturday when he is laid to rest. “My son died at Kelly’s house.

The worst part is that Kelly was there and didn't bother to contact us and relate the incident. They spent a lot of time together of late, but instead she rushed to the media," commented Sam Meyiwa.

Reiterating how Meyiwa's relationship with Khumalo was tabloid fodder as the soccer ace was married to Mandisa Mkhize, Senzo's family was clear on whom they recognise as the chief mourner. Sam was sure to mention that "Mandisa was so respectful like Senzo, where she was. She took care of us with humility within our family"

Themes: *The wife as the Chief mourner leaves us asking if the mistress is entitled to the grief shared by the family, Kelly to blame for Senzo's death, comparison of wife and mistress, the burden of accountability- the family feeling as though Kelly should have retold the story to them before the press.*

Article Four

i. Biographical details

Date: 31 October 2014

Headline: Kelly has the right to mourn her lover

Author: Mpumelelo Mkhabela (Sowetan)

Genre: Opinion and Editorial

iii. Key Aspects:

MEYIWAS MUST EMBRACE MKHIZE, KHUMALO.

Their anger towards singer Kelly Khumalo, Meyiwa's girlfriend on whose family property, the soccer star was killed, shows they have chosen not to extend their love for their son to the woman he loved.

Khumalo has been referred disparagingly as "that woman", "the demon" and so on. Such attacks resonate with many in our society who believe that Khumalo lured Meyiwa to the wrong side of life, almost as if Meyiwa was some amoeba kind of object with no spine of his own. Meyiwa was adult enough to make choices about his life.

His marriage to Mkhize came under severe pressure after he had met Khumalo who, after falling pregnant, claimed she didn't know he was married. It seems pretty clear that Khumalo was an integral part of Meyiwa's life. Khumalo therefore has the right to mourn the soccer star who she called "my love" and all other romantic names that neither the scandal enthused nor cynical public nor Meyiwa's parents knew.

Themes: *Rejection of the mistress, again- the man is constructed as helpless, dismissing her and her child as being loved and wanted by Senzo,*

Article Five

i. Biographical details

Date: 30 October 2014

Headline: Sympathy for Kelly after shooting

Author: Bruce Gorton (TimesLive)

Genre: Opinion

ii. Key Aspects:

When Senzo was killed, it didn't take long for people to start slamming Khumalo. Termed the 'other woman', there was a disregard that she was fond of him, bore him a daughter and spend his last day with. She has been left in the cold as the society turns against her. The family have shoulders to cry on but she is left to grieve alone.

It isn't right, sure the relationship is not socially sanctioned, but Senzo was the one who was married. Why do we as a society raise our fists to the one who wasn't violating any oaths? Is it because he was male, she is female, and somehow it is always easier to blame a woman.

Themes: *The pardon of the man and the burdening of the woman, gender and power, heteronormativity.*

Article Six

i. Biographical details

Date: 19 July 2015

Headline: Senzo's dad blasts Kelly

Author: Ngwako Malatji and Buchule Raba (Sunday World)

Genre: Human interest

ii. Key Aspects:

Senzo Meyiwa's father dropped a bombshell this week when he pleaded with singer Kelly Khumalo to reveal the identity of his son's killer. "I want to know who killed Senzo, that's all I want from Kelly" he said

Speaking to how Kelly has seemingly moved on and is going back to studio as well as doing interviews, Sam had this to say, "Kelly must stop thinking she can do as she pleases because she's in a big city," he said. "[She] should be quiet like Senzo's other girlfriends. She does not respect the family... She's not even our makoti [daughter-in-law]. "It's Mandisa's place to do all the talking, not Kelly"

Meyiwa said he was tired of fighting for the deceased player's millions and only wanted peace. Talking to how confusing the process is, he mentioned that, "They are telling him insurance money cannot be paid out because one of the beneficiaries is considered a suspect, and that money will only be paid out once the investigation has been concluded." A representative from the insurance said, "It's unclear to us how such conclusions were arrived at because from a murder investigation perspective, there's no reason the insurance money cannot be paid out."

Themes: *Who may or may not speak to the legacy of his son, money and who can rightfully claim it between these women, appealing to public to probe into the case by focusing our attention on Kelly who Sam is convinced knows the truth.*

Article Seven

i. Biographical details

Date: 29 February 2016

Headline: The real Khanyi's courting success

Author: Reporter (Daily News)

Genre: Tonight, TV

ii. Key Aspects:

In a sit-down with Mbau, a truly natural beauty, she was a revelation. There was nothing diva-ish about her disposition. She was candid and authentic. Yes, it does seem unreal, given her scandalous stories of the past.

But, that is not who she is now. Yes, she made mistakes. She owns that. And she is working really hard to rebuild her splintered public and professional images.

She was thrown into a public space, where she received attention from everyone. Her shielded background, where she was surrounded by mostly female figures like her grandmother, mother and aunt, left her ill-equipped to deal with men. And she was also naïve when it came to opportunistic individuals.

So it wasn't long before the high life of partying, drugs and older men had her in a vice-like grip. Her career suffered and, inevitably, so did her.

Khanyi recalls: "I had all this adoration from males and females. And that tends to either destroy you, or create a monster, where you think you are immortal. You forget why you were hired and why you're in the space to begin with. And that's exactly what happened to me. I got money, fame, recognition too quickly. I was put on an endless supply of cocaine. So I started getting addicted to that life."

Themes: *The mistress as a product of a disrupted family- raised by a single mother, the detrimental effects of fame and attention-seeking,*

Article Eight

i. Biographical details

Date: 18 July 2010

Headline: 'Being with Khanyi was like being in hell' - Crous

Author: N Shiba (Sunday world)

Genre: Human interest

ii. Key Aspects:

Crous claims he's gone back to Primrose and the thrill of dating Mbau is gone. In all the drama Primrose was portrayed as standing firm that she would have none of it- Crous and Mbau.

Talking to recent events, Crous claimed that Mbau and her friend Mbali went to his office in Sandton "and wanted to attack me". He said "that woman" needs psychiatric help and added: "She misused me." The party is over and enough is enough. That woman had a way with me."

He promised to get an interdict against Mbau: "For me this is no longer a joke." I will get a court interdict to protect myself and my family against Mbau." He said while he was involved with Mbau, it was like being in hell. "No man can love a woman like that. I've been put through misery. "I've been through hell."""

He claimed he no longer loved Mbau and that he pitied her ex, Mandla Mthembu. Crous was heard saying: "Mandla Mthembu – the poor guy, I understand what he went through." Oh my God, this hasn't happened to me. I'll never ever be involved with that woman again. God help me."

Themes: *The family having withstood a test of character, reducing Khanyi to a woman in need of medical attention, not worthy of love, the man as the victim, the reiteration of her own flawed marriage-ultimately blaming her for its collapse.*

The Man- A Symbol of Sexual Privilege and Power

Article One

i. Biographical details

Date: 28 October 2014

Headline: Star played more than one woman

Author: Andile Ndlovu (The Herald)

Genre: Human interest

ii. Key Aspects:

The mistress seldom lands the footballer. Rebecca Loos didn't land up with David Beckham, neither did Imogen Thomas with Ryan Giggs, and both men have birth control to thank. Senzo Meyiwa, wasn't so lucky. He already had two daughters with wife Mandisa Mkhize, and enchanted by Kelly Khumalo a child was born.

Meyiwa moved out of the apartment he had shared with Mkhize in Buccleuh, north of Johannesburg, and was with Khumalo in Mulbarton, in the south of the city. His love triangle inevitably blew up when Mkhize laid a charge of common assault against Khumalo and her sister Zandi, who allegedly beat her on the side of the road after they saw her speaking to the star goalkeeper.

Meyiwa was forced to concede he had played both women. He told Sunday World in October last year that it was his fault, and that neither woman knew about the other. "I approached her [Khumalo] and she asked if I was married. But I wasn't man enough to tell her the truth. As a result, she fell in love with me," he said.

By the turn of the year he was being blamed for conceding soft goals, prompting club administrator Flody Mbele to say: "It's difficult to say where Senzo is at the moment. I think he has lost a bit of confidence and the technical team is aware of this." But he was to turn things around, to become Bafana's and Pirates' star performer. Perhaps that coincided with his rekindled romance with Khumalo

Themes: *The commonality of sportsmen and extra-marital affairs, how men omit the truth, the thrill of the secrecy in holding two women, a man's satisfaction being closely linked to his professional performance and excellence.*

Article Two

i. Biographical details

Date: 31 October 2014

Headline: Sad wake up call for men

Author: Rudzani Musekwa (The Herald)

Genre: Opinion

ii. Key Aspects:

The death of former Bafana Bafana and Orlando Pirates captain Meyiwa comes with great sadness, not for much but because he was at the peak of his career. His death was not by any car accident or illness. As life would have it, he was shot dead at a girlfriend's house when his wife was somewhere in Johannesburg, as the reports say.

He wasn't divorced from his beautiful wife and the mother of his two girls when he made public a relationship with what is called a "side dish". This "side dish" phenomenon has become so popular that young adult males can be heard glowingly talking about them as their unsuspecting wives sit waiting for them to come home from work, business trips or from a time out with the boys.

The wife is called the "main chick", because at the end of the day that's who the guy will go back to. But the main chick is seen as nothing more than an acceptable irritation who must just be good for the house and those Sunday morning shopping sprees in malls. These adult males who are married seem to be happy when you see them out doing shopping with their wives and kids. The picture is perfect and theirs are exemplary relationships.

These twerking, short skirt- wearing, high- heeled types even speak in posh accents as if they spend hours and hours researching MTV Base. These women, the side chicks, now become the dominant features in the lives of the married young men who may, or may not be secretly regretting having married at an early stage when there was still so much enjoying to do.

This is what happened to Meyiwa, a young man who got married early in his life only to reach his apex and realise that he might not have been ready at the time. Though I'm not blaming Meyiwa's mistress, performer Kelly Khumalo, logic says that had he not been cheating on his wife with her and actually been at her home on the fateful night, things could

have been different. Socially, the black man, is more likely to be born of an absent or distant father and usually lacks the fatherly or manly love and direction.

Themes: *The Main/Side Chick dichotomy, cheating as a norm (naturally occurring), the character criteria of a side chick (that appeals to men's sexual needs), early commitment to marriage being linked to dissatisfaction and an inability to be faithful, absent fathers and a lost generation of young men.*

Article Three

i. Biographical details

Date: 01 November 2014

Headline: Hero's welcome for Meyiwa

Author: eNCA

Genre: Report/SAPA

ii. Key Aspects:

With a picture of the National police force forming a guard of honour as they saluted Senzo Meyiwa, thousands stood to as Senzo's casket arrived at the stadium. Draped in the South African flag, dignitaries came by to honour his life. With supporters visibly in pain as they cried, it is said that his wife and family leaned against each other as they made their way to the marquee.

His wife and family leaned against each other as they made their way to the marquee. Deputy Agriculture Minister Bheki Cele is said to have commented to say "South Africa has lost a son and has lost a captain... we must be here, let's just mourn and say to Senzo farewell." Following a lot of controversies whilst Mr Cele was still the police commissioner, supporters were calling for him to be reinstated and the undertone was that he was much stricter and more powerful than the current Riah Phiyega (a woman).

Themes: *State funeral for sportsmen, a family in mourning and in support of each other, Kelly indeed not present at the memorial and celebration of Senzo's life, politics and power,*

Article Four

i. Biographical details

Date: 02 November 2014

Headline: Rituals ease star to his rest

Author: Sandile Ngidi (Sunday Tribune)

Genre: News

ii. Key Aspects:

Anton Lembede Street in Durban's CBD was closed off on Friday to allow the cortege carrying Bafana Bafana captain Senzo Meyiwa's body easy passage. However, for complete closure his spirit also had to be brought home, a ritual that is done with the use of a branch of a plant known across Africa as the "tree of life". This ritual would help contain "the potential recurrence" of untimely deaths among the Meyiwa's, while also helping Khumalo move on in life with less bad luck.

"The Meyiwa family is bound by tradition to embrace Kelly Khumalo like a child who erred terribly," Mkhize says. "She needs all the warmth and wisdom of loving and caring parents." Mkhize continued to say that "Although as a girlfriend she has no special status in the Meyiwa family, Kelly's intimacy with the deceased makes it imperative that she's freed of the heavy spiritual dark cloud that hovers over her since her lover died".

Themes: *Honouring of Senzo, Rituals to cleanse the family of the curse of the woman and to save the woman from herself, embracing the mistress so that tradition is fulfilled.*

Article Five

i. Biographical details

Date: 22 November 2014

Headline: Society should judge two timing men- not side chicks

Author: Reporter (Weekend Post)

Genre: Opinion

ii. Key Aspects:

Just a few weeks ago, I was judged for siding with a “side-chick” which got me thinking about the terms “roll-on”, “side chick” and “umakhwapheni“. These are all kasi (township) terms for a mistress, someone who dates or sleeps with married men. Khumalo was called all sorts of degrading names, but I couldn’t help but ask myself what sin she had committed.

Most people blamed her for the failed marriage of the late Meyiwa. She may be a lot of things, but this time around she was also the victim of a two-timing man. As a result society has no right to judge Khumalo or whoever might find themselves in the same situation. Why don’t people for once point the arrows in the direction of the cheating boyfriends and husbands?

It is even worse with husbands who go around not wearing their wedding bands and who have the audacity to lie about their matrimonial status. The disadvantage of this dynamic is that the mistress is not somebody's first choice, a status that is quite demeaning.

Themes: *The degrading and reduction of a woman to a label that removes her from ever being considered as a priority, the pardon of the man, the creation and reproduction of discourse of the power and sexual liberation being awarded the man.*

Article Six

i. Biographical details

Date: 26 September 2010

Headline: Fooled ya all!

Author: Zwelakhe Shangase (Sunday World)

Genre: Lifestyle and leisure

ii. Key Aspects:

Celeb businessman Theunis Crous has had to admit to lying to his wife Primrose – and that he continued to cheat on her with Khanyi Mbau after their much publicised bust-up.

An irate Crous this week told Sunday World he’d had enough of Mbau’s smear campaigns in the media and has therefore stopped supporting her financially. Crous says: "Khanyi is busy

doing interviews and bad- mouthing me in magazines and getting paid for it – then she turns to me and asks for money.” Furthermore, he continued to say: "When someone tries to make a fool out of a man, you say enough is enough! I did what I did because I was in love and she showed me she is a compulsive liar, so I've cut all ties with her.”

Reflecting on their relationship, Crous mentioned that Khanyi “Wanted to extort money from me – when I've given her so much." Looking to the present, he said: "I am sitting with my wife now and she says ... that whatever happened between me and Khanyi is in the past and she has moved on. She's not going to entertain anything coming from her.”

Themes: *How men can use and discard women as they wish, no matter how many times he disappoints his wife, she will always take his side as they fight the enemy, the mistress is never satisfied and is always demanding and wanting more,*

Article Seven

i. Biographical details

Date: 07 July 2013

Headline: Theunis Crous in a he said, she said

Author: Reporter (City Press)

Genre: Entertainment

ii. Key Aspects:

Khanyi Mbau's former sugar daddy has been accused by his sister in law of threatening to publish doctored nude photographs of her because, she claims, she spurned his sexual advances.

Going to court to place a complaint of harassment and get a protection order, the case was dismissed in the domestic violence court because the two were not a couple. Crous claimed that Pearl, his wife's sister “wanted me to have an affair with her and I refused” stating that “she wanted everything that my wife has.”

Crous got notorious after he left Primrose for a steamy and very public affair with socialite Khanyi Mbau. He and his wife later reconciled. Pearl Mooi claimed to have proof of SMSes and emails of his threats to publish her photos in a compromising position, and that she fears

and emotional meltdown that she isn't sure she would recover from. Mooi's mother corroborated the story of the version of events. The police spokesperson she is welcome to open a case.

Themes: An untameable sexual drive, playing into women's need to compete with each other, gaining sexual pleasures in exchange for money, calling out delusion when the woman calls you out on your actions to preserve one's ego, I can take care of more than one woman at a time.

Article Eight

i. Biographical details

Date: 11 May 2016

Headline: He was not my blesser but my husband

Author: Reporter (Citizen)

Genre: Entertainment

ii. Key Aspects:

eNCA's current affairs show Checkpoint aired its latest episode investigating the phenomenon of the blesser, a euphemism for 'sugar daddies on steroids', as the show refers to them.

Well known celebrities who had once been involved as men and women in affairs and this sexually charged exchange of affection for money, took to comment, amongst them being Khanyi Mbau. This after Khanyi once dated wealthy businessman Mandla Mthembu and when the relationship ended, Khanyi is said to have told Debora Patta that she needed someone to fund her lifestyle, and as a result, had an affair with businessman Theunis Crous.

Khanyi's comment resulted in a public backlash with a Facebook user, Neo Lenong who criticised Khanyi. Mbau posted this on Facebook. "What have we become South Africa! Let's close South Africa" to which Lenong responded "You had a blesser before so please sit down!" Mbau responded to say "Please act educated! I have a child with my ex-husband, Please act clever. Y'all can blame me and try make me Jesus. Try hang all your sins on me but at the end of it all, it goes back to choices! #Checkpoint."

Themes: *Blesser- a position of power where the one who is financially empowered can use this as a currency to deal sex, the woman's constructed inability to take care of herself, the double meaning of a former glorified mistress who discourages such acts.*

The Good Wife

Article One

i. Biographical details

Date: 28 October 2014

Headline: Meyiwa's wife Mandisa 'is not coping at all'

Author: Reporter (Times Live)

Genre: Report

ii. Key Aspects

Bolded at the beginning of the article is the statement that the wife of Senzo Meyiwa, who passed away on Sunday evening is said to be devastated by the death of the father of her two children.

"Mandisa is not coping at all. She is devastated. She never expected to get a call that he had been killed," said a friend of Mkhize to the Daily Mail. The website further reports that Meyiwa was set to meet Mkhize in Sunninghill, at a party. However, Mkhize was shocked to receive a phone call that Meyiwa had been shot at his lover Kelly Khumalo's home.

Mkhize met Meyiwa in Johannesburg in 2005. They got married in 2013 and barely a year later he was seeing Khumalo albeit without Mkhize's knowledge. Mkhize later found out and a saga ensued with Khumalo assaulting Mkhize. Meyiwa has gone back and forth between the two women over the past year and recently went public with Khumalo by his side.

Mkhize who has two small daughters with Meyiwa is said to be too distraught to take any phone calls.

Themes: *Wife's distress, 2nd party account of the wife's receipt and response to the news of her husband being killed, the setting- lover's home, plans between Senzo and Mandisa, active love triangle.*

Article Two

i. Biographical details

Date: 28 October 2014

Headline: Mandisa Mkhize, the forgotten wife

Author: Bongiwe Sithole (Sunday World)

Genre: News

ii. Key Aspects:

“He is our pillar of strength and I have learnt from him never to give up”. Speaking to New Age newspaper in 2012, Mandisa shared that the couple met at Johannesburg Park Station back in 2005. “A mutual friend hooked us up and kept telling me that he has the man for me and when we met, I just loved Senzo”. Mandisa mentioned that “I didn’t know he was a soccer player, in fact, he said to me that was studying law.”

Fast forward to be recent reflection of their relationship, Mandisa said “He is our pillar of strength and I have learnt from him never to given up. Even when things were not going his way, he kept on telling me that he will fight on.” Having said this, she also noted that “He is a real believer and he reads the Bible every chance he gets. I love his dedication and commitment. He is my hero, a real sweetheart.”

Meyiwa engaged his long-time girlfriend Mandisa in October 2012 and traditional wedded her 5 months later on the 11th of March 2013. Within less than a year of marriage, Meyiwa’s infidelity with his second baby mama Kelly Khumalo made headlines. News of their affair reached his wife through a colleague who advised her to look at Khumalo’s Instagram page. To this, Mandisa said “When I saw pictures of them looking cosy I got the shock of my life. I was heartbroken and cried hysterically. I called Senzo and told him to respect me as a wife but he denied he was having an affair with Kelly.”

As Senzo moved between her and his mistress, Mandisa was quoted saying “I’m glad my husband is back home. I’m loving every moment. Senzo is a good man who loves his family. I support him in his career and we are now closer than ever.”

Themes: *The minimalizing of deception merging it into the nature of men, glorification of the husband , technology era and how it has shaped affairs and discovery, the contrast of the perfect model of a love story and the pain that follows shortly after, the passivity of the wife,*

Article Three

i. Biographical details

Date: 30 March 2015

Headline: Senzo's mom: He was going to reconcile with Mandisa

Author: Karishma Thakurdin (City Press)

Genre: Entertainment article

i. Key Aspects

Still on how the family is struggling to move on, Senzo's mother speaks for the first time to say that Senzo was in the process of reconciling with his widow. "The night Senzo was killed he was going to meet Mandisa at Orlando Pirates defender Rooi Mahamutsa's party. They were in the process of reuniting and working on their relationship". She added that Mandisa is still having dreams of Senzo, in which he asks her forgiveness and professes his love for her.

Themes: *Supportive mother in law, Death robbed them of a chance at happiness, lingering hope that Mandisa was the woman Senzo truly loved*

Article Four

i. Biographical details

Date: 02 November 2014

Headline: Senzo's wife drops a bombshell

Author: Ntombizodwa Makhoba (City Press)

Genre: Article

i. Key Aspects:

Tagged as a national tragedy, this article opens up by mentioning how Senzo Meyiwa's wife has admitted that her husband chose her love rival, Kelly Khumalo, over her. Mandisa Mkhize told City Press last week, just days before her husband was shot dead, she had accepted she had lost him forever. Asked if she felt betrayed by Meyiwa after he told her that he and Khumalo had broken up, Mkhize (28) said in a text message: "I respect Senzo's decision to be with Kelly Khumalo. We did not end things on a sour note. "He is the father of my daughter and, despite all, he is not a bad person," she wrote. "I wish him well; I am at peace with everything." Yesterday, the modest and softly spoken Mkhize was the chief mourner at her husband's funeral.

Former to this, Senzo was heard mentioning that he was willing to work on his marriage and that he had ended the relationship to Kelly because it was proving to be "hurting the people we love". With time, however, this changed and he went back to Kelly. The article notes that in all this, Mkhize's graciously accepted that her marriage was over. In commentary, two accounts were given where one said, "Mandisa will always love Senzo. Even though there was another woman, Mandisa did not stop loving and respecting the father of her daughter," and another, "Mandisa is a praying woman and she always had hope that one day Senzo would come to his senses," said another.

Themes: *Acceptance- (almost of that of the stages of grief), a double loss, having to allow herself to be "humbled" by her husband's decision and being labelled as a chief mourner almost to discredit the pain of another- Kelly Khumalo.*

Article Five

i. Biographical details

Date: 07 February 2015

Headline: I still text my husband, Senzo- Slain SA Captain talks with wife through dreams.

Author: Vicky Somniso- Abraham (Sowetan)

Genre: News

ii. Key Aspects:

Mkhize believes Meyiwa communicated with her through dreams while she, on the other hand, sends WhatsApp messages to his cell phone. Experts have called denial which is part of the grief process.

Noting this newly found connection, Mkhize mentioned that “When I feel I need to share something. I send him a WhatsApp message. I also send him videos of my daughter whenever she does something silly. I think I sent him one yesterday.” Reflecting of her grief process, she said “I was telling my brother that it’s like he is still going to come back. I think maybe he will say ‘it was a joke, I am back. I don’t know, maybe it is because I don’t want to believe he is dead.”

Meyiwa’s six year old daughter, Luthando Meyiwa believes that her late father is in heaven and, as a result she assumes he controls the weather. “I remember this one time it was raining and she said, “Are you for real dad, rain! It’s going to mess up my hair.” Mkhize also mentioned that “My daughter is a ‘special kid’. When she was born she had a stroke and she needs to attend physio and be guided on everything.”

Themes: *Her standing connection to her deceased husband, trying her best to move on and raise his children, imaginative conversations and still sharing her heart with him- and indication that she has not moved on.*

Article Six

i. Biographical details

Date: 09 October 2010

Headline: Khanyi is 'a she-devil'

Author: Yolande Stander (Weekend Post)

Genre: Human Interest

ii. Key Aspects:

Primrose Crous, the long-suffering wife of love rat Bay businessman Theunis Crous, whose tumultuous on-off affair with socialite Khanyi Mbau landed him in prison this week, has labelled her rival the "devil".

She said Mbau was an "evil" woman out to destroy her family, but was adamant she would not succumb to the sexy young socialite's "tactics to break up her marriage".

Her reaction follows the latest development in the ongoing scandal in which Crous was locked up in Gauteng – where he and his family now live – on Tuesday for allegedly breaking the conditions of a protection order Mbau obtained against him. "I was the first person he phoned. He was devastated, but I supported him and I will continue to stand by him through these tough times," Primrose said. Highlighting Khanyi's behaviour, "She sends him SMSes non-stop and he has shown me these messages. He wanted to put an end to it and just asked her to stop sending messages.

"The only way she gets any media attention is when she drags my husband into it." That woman is evil. We are dealing with attacks from the devil himself here," said Primrose, referring to the drama of the last few months. Crous agreed the latest drama was "all a publicity stunt by Mbau". "I am not giving up on our marriage. He loves me and I love him. He made a mistake. He has come clean and I have forgiven him. I am not going to leave him during this time of trials and tribulations. We vowed that we would stick together for better or for worse."

Primrose said many people thought she was "stupid" for staying with him, but she feels she made a commitment to him. "You don't just give up on love and marriage that easily."

Another misconception people had about her was that she was just like Mbau. "I am nothing like her. I am a strong woman. I am a praying woman

Themes: *long suffering, Tagging the other woman as evil and out to ruin her family, honouring her wedding vows, owing her character in the midst of all the chaos to prayer.*

Article Seven

i. Biographical details

Date: 08 December 2010

Headline: We're rebuilding our marriage- Primrose

Author: Lynn Shaw (The Herald)

Genre: Human Interest

ii. Key Aspects:

"My husband and I are rebuilding our marriage. He asked for forgiveness and I am not going to shut him out." These were the words of model and mother of two Primrose Crous who, with her husband Theunis, made headlines when he openly started dating socialite Khanyi Mbau.

Speaking to The Herald yesterday, Crous said she would never stoop to Mbau's level by hurling insults and accusations at someone who she said "has become famous for being a home wrecker". Crous labelled Mbau a "bitter" woman whose intent was on stealing her husband and competing with her in a contest that had been won, because "I already had him". Primrose mentioned that the couple had weathered the storm and they were looking at rebuilding their lives. She also mentioned that they were committed to making their marriage work and they were working towards repairing trust.

"This has not been an easy journey, but marriage is like that. I do not approve of cheating but he was willing to ask for forgiveness. Together we worked hard to acquire the things we have. When I met Theunis he was not as successful as he is now. He got together with someone who is on the same intellectual level and together we made things happen. Through being with me he has become what he is. I encouraged his goals and ambitions," she said.

Themes: *Forgiveness, competition, working on their marriage, not giving into the pressure, being a woman of noble character.*

Article Eight

i. Biographical details

Date: 09 June 2014

Headline: Primrose Crous stands by man

Author: Allan Williams (The Herald)

Genre: Entertainment

ii. Key Aspects:

Business woman Primrose Crous, 35, will not part with her husband, controversial construction mogul Theunis, over young women who run to the media and accuse him of being a womaniser. “If you want me to divorce my husband, it would not be because of girls running to magazines saying they spoke to him or he asked them out. I just want to make it clear to all of them that I am not going to divorce him because of those things”.

Furthermore, she added to say “Theunis is my best friend, I have known him for many years. Married women know that if a girl is going to go to the media, it is because she is not getting attention [from the husband].” Adding on to how eventful her life has become, she mentioned feeling harassed by media.

Themes: *unmoved by the other woman, dismissing them as attention seekers who envy her for being married to Theunis, an occupation with the woman as opposed to reprimanding and condoning the man’s behaviour, the other woman is the enemy*

4.3 Detailed analysis of online news articles

The Affair

Taking to this theme were articles that spoke to the development of the affair, the intrigue it carries, as well as the fall outs. Pooling some of the key words from the headlines of the different articles, we see is that at the core of the establishment of the affair is a lust and luring fuelled by sex appeal. As the affair carries out, a lovers spat occurs and as the audience, we are carried away by the drama, how the man is protective of the mistress- even unto death, the jealousy and rivalry between the wife and the mistress, the end and reconciliation of the relationship between the husband and the mistress, as well as men as stray dogs- weak and prey to the captivating erotic claw of the mistress. Below is an article that sees the interplay of race, power, and sexual expression.

Article: Gatvol sugar daddy dumps Khanyi (Sowetan)

This article talks to a distressed man, who has had enough of his relationship with his mistress. The mistress is dressed as a temptress, an object of both evil and seduction, a combination that seems to leave the man confused and exhausted. Furthermore, we see the function of the mistress as serving to the pleasure of the man. In this article, Theunis Crous, is quoted saying: “Dating a black young woman like Khanyi is a thrill. Having an affair with a black woman was forbidden; we loved them but would not date them.” This was of course echoing the history of apartheid in South Africa. Much like the Victorian era, there were two types of women, the Madonna, pure and passive, who served as the homemaker, and the whore, the fallen woman, who was poor and made ends meet by enticing men sexually in order to survive in a hostile environment. I will push this provocatively to say, this is a similar dichotomy where within the White race, dating a white woman was allowed compared to a black woman who was forbidden and perhaps impure.

Tagging the woman as a status symbol, the oscillation of money and power is present as sexual favours are given in exchange for a lavish lifestyle and a upward transition to a new income bracket as a financially disempowered woman. The covert discourse is one where the wealthy man can have any woman he wants. It therefore bears a double meaning that he holds these views on black women and is married to Primrose. We are therefore led to transfer his thoughts in constructing their marriage as one founded on this kind of regard for black women. Can one therefore say that some marriages are a means to empower the women

so as to lay claim of your involvement in her success, reducing her to having been disempowered further had you not come into her life to ‘save her’? This is a form of splitting that makes one read the article with a great deal of concern for the two women, the wife and the mistress not as separate entities but as representative of the black female body.

The running discourse through the article is that one can assume that the mistress or whore is only as good as her sexual performance in the retaining of the relationship and satisfaction of her lover. Should she desire more, she is reduced to needy and attention seeking. Perhaps the dynamics of the relationships change to reflect those of marriage, to which the man is committed to. Suddenly, you want the security of a steady and long lasting relationship which means fulfilling your sexual role as a mere commitment to the relationship. The sex is no longer naughty and degrading to the female body but one similar to what he receives at home, passive and lacking the fire of secrecy.

Between ending the relationship and calling her a witch, Crous mentions that Khanyi has an “overpowering sex appeal that he found irresistible and manipulative” and with this, we can assume that she was starting to withhold sex understanding that it granted her a seat at the power table. Seeing that he could no longer get his way with her, he proceeded to end the relationship. Sex being the currency, it is no surprise that we often see the relationship between a husband and his mistress as an on-and-off establishment.

The Construction of the Mistress

Discourses often depend on the production and reproduction of certain words, thoughts and similarity in different cases, this forms a pattern through language and its expression which is assimilated by the society. The same is true for the construction of the mistress. Words that could be found in the article headings included; Warning of son, leaving wife to marry me, unholy mates, witch and home-wrecker, broken spells, getting back on top, and incapable of love. The article below is a reflection of the internal desires and conflict that the mistress, often tagged as not desiring to settle down, goes through.

Article: “Senzo wanted to leave his wife and marry me- Kelly” (TimesLive)

The headline on its own implies that there is often a standing rivalry between the mistress and the wife. Here, the mistress is seemingly carried away and wants to move up the marital status roll. The lingering hope and promise to tap into the security of a family is perhaps what forms the resistance to remain a mistress.

We also see the brokenness of the mistress as Kelly is noted to have said “I have never been loved by anyone the way Senzo loved me.” This after it has been written that Kelly grew up in an abusive home. The absence of a man to protect and provide for her could be seen as what the pressing need to find a man to love and take care of her.

The pressing discourse is the competition between the two women- the wife and mistress. The undercurrent is often that one is better than the other in meeting the expectations and fulfilling the sexual pleasures of the man. The wife’s lack of sexual experience seems to be fulfilled by the mistress and as a result, the man shifts his focus from keeping the mistress as just the mistress but considers the prospect of a family with her. It can therefore be imagined that the wife would resist being flipped to the failure as the disintegration of any marriage is often blamed on the woman. This fear and distortion of the ‘perfect family’ keeps the wife in her place at the same pushing the mistress to fight for that role as it also means that she, too, can keep a man.

This disruption of the idea of a perfect family is often met with great tension and the rejection of the mistress who is the symbol of the discord. Family is seen as the remaining institution that maintains a sense of stability and order in the society and anything that seeks to contradict this is regarded unnatural, immoral and unholy. This is why many families discourage marrying of another woman or resorting to divorce as a result of partner or marital differences.

When Senzo died after being shot at Kelly’s house, many proceeded to blame her for his death, including his wife, whom upon receiving the news said “you bitch, you killed him”. For the wife, she now carried the double loss of her husband, to another woman and to death. She could no longer redeem herself and her marriage as the legacy of their union would forever be tainted by the manner of his death and in whose arms he took his last breath. Alongside this, Kelly was left with the cloud of double blame hanging over her as she was seen as responsible for the death of Senzo as well as a conduit to the disruption of the family. Kelly quickly became, through labelling, the dishonourable woman whilst the wife was seen as a victim of multiple traumas. Kelly was often described as disconnected and self-serving and as a result, her pain from the ordeal was often clouded by the labels of being a home-wrecker and how her presence cost a man his life. She was no longer seen as woman holding both grief and guilt but the one who destroyed Senzo’s and Mandisa’s family.

The Mistress as a Spectacle

Many times, the mistress is considered as less than a woman and as such she holds the moral yardstick of the kind of women we are to avoid becoming if we are to command society's acceptance of us and respect. To deter other women from being mistresses, talking about the mistress is often laced with great disenchantment. Article headlines spoke to mistresses as being projections and mental objects; social media stoning, rejection, victims, sympathy, and disgust. The article below reflects the narrative of the dejected man, as is often the case, and his experience with his mistress. He actively leads and participates in the shaming of her so as to strip her of her social and relational dignity, common to the discourse of the mistress as being the fallen woman- lacking and incompetent when compared to the noble character of the wife.

Article: Being with Khanyi was like being on hell- Crous (Sunday World)

As the thrill of the mistress fizzles out, Crous returned to his wife, apologetic and swearing that he would not put his wife through anything similar in the future. Speaking to his wife's commitment to the marriage, she is portrayed as unshaken and forgiving of her husband. This says to other married women that the man eventually comes home and when he does, ask very little and take to embracing him and dismissing his actions.

As Crous spoke to his relationship with Mbau, he referred to her as "that woman", showing just how disconnected he was from her and wanting very little to do with Khanyi. Furthermore, he suggests that whoever would be willing, it would be appreciated that she received psychiatric help. This says, what I have said all along about this woman can be confirmed by medicine, she is delusional and desperate.

In all of this, Crous calls victim, stating how Khanyi misused him. This reiterates the helplessness of the man and how he is the target of women such as Khanyi who manipulate men in exchange for sex- their greatest weakness. His sexuality is so fluid he cannot control it and as a result, he is lured into the den of hell. Falling short, one would assume, Crous calls out the difficulty in maintaining his relationship with his mistress by saying "no man can love a woman like that". He even goes further to pity Khanyi's ex-husband saying he does not blame him for the marriage failure.

As an audience, all we see is an incompetent woman who could not stay in her marriage and as a result, her sole purpose is to destroy that of others. Her intentions have no strand of good and this goes out as a warning to other men that she is incapable of love and cannot sustain a relationship. Therefore, to all men, keep your Madonna and do not replace her with your mistress as they can be a handful with time.

The Man- A Symbol of Sexual Privilege and Power

In the play of many extra-marital affairs, the man is often pardoned and his actions blamed on his blazing sexual drive- heterosexual privilege. The man can have as many women as he can carry sexually because one woman cannot keep up with his appetite. These are some of the discourses on the ground when we speak of men and cheating. Often going along unchallenged, men are at times celebrated for their ability to be with more than one woman at a time. News articles echoed this kind of privilege and power as they spoke of; wake up calls for men, the man as the hero, cleansing rituals, two-timing, players, blesser, and the highlight of their professional footprints. Literature has shown that men are often referred to in such discussion by their professional achievements and that is often held in high regard to their participation in any affair during reporting. One can assume that this is done so as to consider the man as entitled to such distractions because they lead busy and demanding lives. The article below speaks to the playing down of a man's involvement in an affair.

Article: Star played more than one woman (The Herald)

Right at the beginning of the article, the author makes mention of just how common it is for a sportsman to have an extra-marital affair. For Senzo, the exception was that from that, a child was born which we can presume complicated the relationship dynamic.

Being a sportsman can be regarded as a privileged position gaining one access to money, wealth and a lavish lifestyle. This becomes the currency in which to tap into some of life's high profile social circles and gain access to the community of the wealthy. The perks in this case, are the attraction of any women to your social status and power.

To his defence of the situation, Senzo said "Kelly is not at fault, she asked if I was married but I wasn't man enough to tell her the truth". Once again, we see a man who assumes the

position of being powerless to the circumstances of his life. Although we may hold some anger toward him, his remorse causes us to reconsider and start looking outside of him to the factors that may have caused him to slip- dishonouring his vows. To this inner conflict, we turn to the woman, calling her out as the temptress to a vulnerable man.

As the women fought amongst themselves for his attention and affection, he moved from one house, where his wife was, to another, where the mistress is, this to be seen as dislocating himself from the dramatic behaviour of the woman. When arguments flared on either side, he was openly embraced as he made efforts to reconcile with whichever woman, wife or mistress. This kind of fluidity is not discouraged and is indeed the sexual privilege of a man to be able to do this. When a woman does the same, she is labelled as estranged, family meetings called on her behalf and labelled as a 'loose' woman.

The spill over was Senzo's poor performance on the football pitch. The article notes that this was a concern for the team as they saw stories emerging in the media on the affair. Although this was the case, it is said to have turned around and the author attributes this to being influenced, perhaps by the rekindling of romance with Kelly. We can therefore say that indeed the personal is political as effects of the affair threatened his professional status. The ability to regain his sexual power by reconciling with Kelly meant that he could now be and do better. In all of this the concealed meaning is that the wife, on her own, cannot meet a husband's need and inspire him to be at his best. The mistress can therefore be assumed to be his peace and where he refuels his ego which confirms the discourse of the wife as the homemaker, raising her children and ensuring that they have the stability of a home and family in which to grow and build their character.

The Good wife

The phenomenon of the good wife has always been at the core of the construction of the wife. Hailed as pure, her sexuality is considered passive and is to remain this way as all sorts of intense sexual projections and fantasies are reserved for the mistress. Not many women make it into the institution of marriage and as such, it is considered a privilege awarded to you by the man. As with many cultures, the wife is to honor her husband always, ask little and be grateful for this opportunity. Being married is to many the point of self-actualisation as it means she has been found worthy and capable to have and raise a family. Whether this kind of disregard for a woman's sexuality and expression is offense to you or not, wives stay regardless of being cheated on by their husbands. From the article headlines that spoke to the

theme, the following was noted; forgotten, not coping, denial, reconciliation, mistress-devil and rebuilding marriage. The article chosen for this analysis speaks to these constructions of the wife.

Article: Khanyi is a she-devil (Weekend Post)

Described as the long-suffering wife, Primrose relates her experience with the on-and-off affair Khanyi Mbau had with her husband Theunis Crous. This revealed a standing rivalry between the two women with Khanyi being referred to as the devil- out to destroy her family.

She also went on to say that she would not “allow her to break up marriage” stating that all the drama she has caused is as a result of attention seeking tactics. Her husband Crous had made it a point to show Primrose the messages Khanyi sent and for Primrose it was both persistent and obsessive causing her to unite with her husband in a means to deal with Khanyi as it was becoming quite common for Mbau to drag her husband into her instability as she rushed to media houses to speak about Crous. The act of dragging implies that Theunis has no control, is helpless and that all the events are outside of his will and command of the situation.

Showing us a united front as a couple is what I call the façade of relational transparency, the praise of a man coming back to his senses and committing to rebuild and return his family to place of emotional and financial security. It also shows a woman who is not willing to give up on her marriage as Primrose stated that she had forgiven Crous and that she stood for her vow to love him “for better or worse”. Primrose was also clear to say that to the society, her decision to stay was considered stupidity, yet for her, she was committed to making things work and that a wife does not leave because things are not going well.

At the end of the article, she refers to herself as a strong, praying woman and that is what sets her apart from Khanyi. Her reference to her spirituality implies that whenever she cannot find the strength within, a higher power moves on her behalf and as we may know, prayer and meditation are important in the search for peace and the grounding of oneself.

In reflecting, the discourse of the long-suffering wife is seemingly passed on between generations as indeed when a woman sets out to get married, women gather to advise her to stay and that the success of her marriage rests entirely on her. Other young women are present in the room and although it is a great burden to bear, they find the woman stays when her husband is unfaithful strong and representing the essence of a good woman.

4.4 Synoptic analysis of online newspapers

Bringing up all 40 articles to the analytic light, a few things can be noted as we discuss the biographical make-up of the articles as well the discourse representation throughout these articles.

The media houses that were explored included; City Press, Sunday World, TimesLive, Sowetan, Pretoria News, eNCA, Daily News, The Herald, Sunday Tribune, Weekend post and the Citizen. Of these media houses, Sunday world was the most prominent in reporting, seeing most of the articles on Kelly Khumalo and Khanyi Mbau coming forth from them.

Sunday world takes a tabloid format with an editorial focus that reflects the world of the young, aspirational black consumer. It reports on broader news in South Africa as well as local community with an upbeat style. Demographically, it is read by 55% male as opposed to 45% female. Their readership reach is a strong population of 1 311 000 with exclusive readership of 359 000. In light of the age SundayWorld appeals to, 18% are aged 15-24, 32% aged 25-34, 32% aged 35-49 and 18% aged 50+. The majority of the race population that reads the SundayWorld is 97% Black with the remaining percentages spread across other race profiles (Times Media Advertising Room- Sunday World Readership).

In terms of report or coverage periods, on one hand, Khanyi Mbau and Theunis Crous's affair took much attention from 19 January 2010 to 08 December 2010. On the other hand, with Kelly Khumalo, much of the reporting on her and Senzo Meyiwa happened before the tragic shooting and just after, stretching out alongside media coverage in honor of Senzo as a well-known South African sportsman and a national hero. The period of interest can therefore be placed from 28 October 2014 to 23 November 2014.

The majority of the articles were sectioned under entertainment, lifestyle and leisure as well as human interest. A few articles settled in the opinion and news section. There was an almost equal gender representation in the reporting of both women's affairs. Opinions were written from an emotional, subjective position in defence of Kelly Khumalo (the mistress). They called on the appreciation of all parties in the development and sustenance of an affair as well as the role of the wife, who is often passive and unwilling to challenge her husband.

Of all the articles, only two covered the interplay of race, gender and sexuality whilst almost all the articles spoke to elements of heteronormativity, the Madonna/Whore complex, competition, jealous and rivalry between the wife and the mistress, the man holding sexual privilege, sex as a currency in the trading of power, as well as the role of money in the affairs.

Due to the nature of the genre of these articles- largely within the sphere of entertainment, we can assume that there would be an element of exaggeration of the facts so as to entice us as the audience following the lives of these two women. Although this consideration may be made, it is not to discredit the factual weight of the articles.

CHAPTER FIVE: DISCUSSION

Following the frame of the categorical analysis of the newspaper articles, this section will seek to explore some of the key links to literature as well as any observations, critiques and contradictions we came to note in and around the gendered constructions of extra-marital affairs.

Central to all that has been explored and critically analysed in text, this research has sought to speak to the gendered constructions of extra-marital affairs found in South African online media. “Speak now or forever hold peace” is often what is said in a matrimonial service when the Priest asks if anyone has any objections to the union, however, in this case, it is representative of resistance by critically engagement with the social dynamics around extra-marital affairs. Often in the construction of the family it is set in naturalistic discourses deterring any debate or discussion. In the body of text, we have gone further to explore the disruption caused by affairs as well as the interplay of the triadic relationship between the wife, the man and the mistress.

5.1 The Affair

As consumers of the media texts, we are drawn to the spectacle of an affair, not for the relationship dynamic between the man and his mistress but for the actual life of the mistress. Although we question her brokenness and admire her strength, we hold both love and hate for the woman that she is. To us, she represents a familiarity in our own personal lives where someone we know or even ourselves have known the pain of a third in the relationship and the tedious process of re-establishing trust. In the same breath, we are also enticed by the wife and how handles the disruption to her marriage.

Talking to the affair, what we saw was the development of the relationship as well as the tensions within. Firstly, the discovery of the affair (Dreyer, 1992) is nothing short of dramatic and in the case of Kelly, she allegedly assaulted Senzo’s wife, Mandisa, during the confrontation. As the case went along, the subject of the assault was blurred by the constant emphasis on Kelly’s appearance. According to Ceulemans and Fauconnier (1979), the appearance of a woman is often stressed even when it has no relevance to the subject and in this case, this was true of the reporting that drew attention to Kelly’s designer clothes and brand of cell phone as she waited for the court proceedings to begin.

As this occurs, we often wait, eagerly, for the narrative of the man- will he own the affair or dismiss it as external to himself. Senzo owned what had happened, stating that he lied to both

women and that he was not man enough to tell the truth. This exposed a vulnerability to the man (Shefer, 2014) whilst at the same time showcasing his need to have more than one woman rely on him for affection and satisfaction (Hunter, 2005; Smith, 2007). Furthermore, it showed that the ideal of masculinity is not fixed and see's one making a choice or position that adopts or resists the formation of hegemony (Connell & Messerschmidt, 2005; Wetherell & Edley, 1999). To many men, Senzo's positioning as 'not man enough' positioned him as weak and allowing of scrutiny and critic which unseats him from the patriarchal table as it suddenly portrays men as holding an ability to think through their relational decisions and not merely passive to passion.

Whilst this occurs, we saw the wife taking to maintain and guard the decorum of her marriage (Mint, 2004; Reddy, 2010) as she turns advocate to the disapproval of women who lure husbands away from their families. In the narrative, the wife leaves out the flaws of her husband and is sure to send a stern warning to women, discouraging them from going after the man. The wife in this case, suddenly becomes the yardstick (Kambarami, 2006) to all women of what to aspire to as a single and a married woman.

From the commentaries around Kelly Khumalo and Senzo Meyiwa, it showed that as an audience we also tend to engage within a dichotomy, take one side over another. As the reports come in, it confirms that the marriage institution isn't as flawless as we may naively think but that partner exclusivity, which we expect (Fife & Weeks, 2007) stands challenged from time to time. The mistress is the untameable temptress and an object for the projection of male sexual pleasure (Coressel, 2011; Judith, 1980; McClintock, 1995; Vicinus, 1973), Although the wife often seen as passive, powerless, dependant and unable to act (Holloway, 1995; Jackson, 1996; Shefer, 1999; Shefer, 2014; Varga & Makubalo, 1996; Zabala, 2007), both wives in this case, were actively involved in the redeeming of their marriages by bargaining with patriarchy (Kandiyoti, 1988) to ensure their protection in exchange for submissiveness and propriety. The man is seen as a victim of his natural disposition as he is captive to an uncontrollable and overwhelming sex drive. This allows him to hold a double standard as committing to more than one woman is a result of weakness and can easily be termed as 'a guy thing' (Holloway, 1989; McClintock, 1995; Musisi, 2002; Prentice & Miller, 2006; Shefer & Foster, 2001; Shefer, 2002; Strebel, 1993).

What was also provoking was the anger the man held toward the mistress when he could no longer have his way with her. We saw Theunis calling Khanyi all sorts of evil and just how

manipulative she can be. Although at times, he could be noted breaking his thought pattern with just how much of a thrill Khanyi was and how he lay consumed by her overwhelming sex appeal, the frustration noted came in the expressed need for more from the mistress. Suddenly, she needed assurance; security and stability, things that are consistent with the construction of marriage and this then meant that he could no longer degrade her by keeping her captive to his erotic desires and demeaning sexual acts. With this, I noted that although initially the man holds great power in the relationship as a result of what his economic status and social profile can award him, the mistress suddenly realises that sex becomes a currency in which to negotiate some of her own terms. The result of this is a dissatisfied man who sees no better way to punish her by reducing her to a mere sex object, incapable of love and not worthy of the security of a family.

5.2 The Construction of the Mistress

Throughout the text, language was also noted as very powerful tool in the transferring of meaning (Fairclough, 1992b). From the analysis of both the headlines and the texts, what drew interest to reading further was how the story was represented in the headline. The words, “witch, evil, spell” that were used to describe the mistress, reiterated how affairs are immoral, unholy and a product of seduction on the part of the mistress- deterring other women from aspiring to this kind of stigma to your name (Beauvoir, 1997; Kambarami, 2006; Kyomo & Selvan, 2004; Philaretou & Allen, 2001; Wooffitt, 2005). Seen as untamable, seductive and ill-raised (Vicinus, 1973) what we saw was the rejection of the mistress as no one saw her as worthy of any sympathy (Coontz, 2006; VanEvery, 1996) which was the case with Kelly when Senzo died. She was seen as the reason for the breakdown of the marriage as well as his death and therefore charged with carrying the anger and blame for all that had happened (Kim, 1996; Perumel, 2011).

In the reporting of both Kelly and Khanyi, they were constructed as women who were attracted to the status of a man and were constantly introduced in the reports by their romantic involvements than their own successes (Ceulemans & Fauconnier, 1979; Kim 2008). We can assume that this meant that a woman is only as good as the man she has and his societal status. Kelly and Khanyi are representative of black women who were and still are economically disempowered (Shefer, 2014), placing them as having to resort to relationships with older men (Khanyi), and married men as a means of access to money and a lavish lifestyle (Varga & Makubalo, 1996). As a fallen woman (Coressell, 2011) any

independence on the part of the mistress is discouraged and goes by unnoticed as this is its own form of resistance to gender power and patriarchy (McCintock, 1995).

One last manner in which the mistress is constructed is as an obsessive and delusional woman who steps out of the boundary and suddenly desires the security of a family. This causes a major shift in the view of the mistress as she is often seen as desired without the intention to turn her into a homemaker (Kyomo & Selvan, 2004). Tasked to the wife, she is the Madonna, an epitome of grace, humility, purity and perfection and only she can bear children and turn a house into a home (Beauvoir, 1997; Coressel, 2011; Hartman, 2009; McClintock, 1995).

5.3 The Mistress as a spectacle

Following the lives of the mistresses, articles spoke to both the lavish lifestyles the two women lived as well as their rejection by the society. Seen as unworthy (Beauvoir, 1997; Philaretou & Allen, 2001; Wooffitt, 2005) Kelly and Khanyi were often compared to the wives of these men and that any pain they went through was the work of Karma to have them understand the pain they have caused to another woman's house as the disruption of family is strongly discouraged in the social arena (Kim, 1996; Perumel, 2011; Rose, 1985).

The media was also keen to bring the mistress' own family structures and upbringing to light. The manner of reporting suggested that both mistresses came from 'broken' or disrupted families and we could therefore assume that these enactments and pursuit of married men were a need find a corrective emotional experience. Rose (1985), mentioned that any disruption in the family system led to adult psychological disorders and as a result, anything that threatened family had to be understood as holding long lasting psychological impacts. With this, indeed as an audience, we are moved to partially sympathise with Kelly and Khanyi as they both seemingly suffered some form of abuse and rejection from their fathers.

5.4 The Man- A Symbol of Sexual Privilege and Power

The words hero, star, player and blesser were some of the lingering constructions of the man. It was interesting to see that the man, in all his 'power' and social status could be reduced to weak, vulnerable and confused by a woman and her sexual prowess (Prentice & Miller, 2006). Perhaps, on the one hand, the purpose was to shift the attention from the man to the woman, making the claim that men are incapable of honouring their vows and being unfaithful is naturally occurring for them as a result of urgent and overwhelming sexual needs (Fife & Weeks, 2007; McClintock, 1995; Musisi, 2002; Shefer, 2002; Shefer, 2014; Smith, 2007). On the other hand, the portrayed vulnerability of men to extra-marital affairs also

showed the toxicity of masculinity and how the man is placed at the mercy of the mistress for his performance at work or in business. When Kelly and Senzo were going through a lover's tiff, it was translated to Senzo's performance on the soccer field. Hence, both power and evil is granted to the mistress who can either ignite the man's sexual performance causing him to be productive at work or in business or send him into a spiral of failure and unproductivity.

Noting that it was not uncommon for a man to be unfaithful, the media was an active conduit in asserting the discourse of hegemonic masculinity and that as a man the test of your character was in the pursuing and keeping of multiple partners (Genrich, 2003; Hunter, 2005; Shisana et al, 2004; Smith, 2007; Wood & Jewkes, 2001). As an audience we were never to question the ease of a man's expression of this sexual fire as it out of their control.

5.5 The Good Wife

The competition between the wife and the mistress was also fodder to which we were all captivated to follow and engage in. Always looking at how each of these women bounces back to assert their power was the marvel, an intention of the media to spark discussion, and establish a social bond (Parker, 2002). No one backed down easily; laying claim to how they were also emotional invested in the relationship and refused to be disregarded. With Kelly, she desired more than just being known as the mother of Senzo's child- she wanted marriage, and family. Khanyi wanted to also be the one who had Theunis all to herself and just the same, desired emotional and financial security. As this played out, both wives stood steadfast behind their husbands, acknowledging their actions as a result of weakness and purposing to endure (Judith, 1980; McClintock, 1995).

The construction of the wife was that of strength, perseverance and resilience even when she has been disappointed, forgotten and rejected by her husband (Coressel, 2011; Kambarami, 2006; Kyomo & Selvan, 2004). For the wife, it was seemingly both an honor and a curse to hold the responsibility of upholding the monogamous decorum of her marriage (Reddy, 2010), however, it was a position both these wives were willing to occupy by mentioning how they would stand by their husbands and welcome them when they return home- a wife in waiting (McClintock, 1995). From this, Kambarami (2006) mentions how wife's also form the a link in the affair and that it was not a dyadic position but one where all parties formed a triad and held specific roles in the continuance or discontinuance of the affair.

CHAPTER SIX: CONCLUSION AND LIMITATIONS

6.1 Conclusion

In conclusion, this paper showed the role of media in the distribution of discourse framed through the lens of Kelly Khumalo and Khanyi Mbau's life. It showed how heteronormativity is dependent, yet sceptical of the media as it reports on family, gender, sexuality and marital discord- reflecting a flawed marriage institution. All the explorations made were evident of a social phenomenon nestled in power, privilege and normalising language. Indeed the lack of critical engagement when social quandaries such as extra-marital affairs are played out in the social arena only stands to empower one gender over another- it says, let it be, these are power dynamics expected and natural between men and women.

6.2 Limitations

The focus of the research was on two female celebrities thus it cannot be said that their behavioural patterns or enactments are a reflection of all women who date married men in South Africa.

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APPENDICES

Appendix A: Online News Articles