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Post-independence literature in Zimbabwe and challenges faced by modern Ndebele society: A case study of Sigogo's novel "Etshabhini"

By

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DECLARATION

I, Mbongeni Moyo declare that the work contained in this dissertation is entirely my own, with the exception of such quotations or references which have been attributed to their authors or sources.

Signed........

Date...24/04/2017...

Mbongeni Moyo



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DEDICATION

Education is generally regarded as the key to success in life. I therefore dedicate this work to my parents, Lot and Harriet Moyo. You have been my pillar of strength in my life and you will always be. I promise that I will make you proudest parents in the world.



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ABSTRACT

This study discusses a selected Ndebele novel's depiction of the real burning issues of the post-colonial Zimbabwe. The ideas that the study is concerned with, in the novel under study are based on the context of the social, economic and political issues in the post-colonial Zimbabwe. The study is an investigation of the extent to which Sigogo's novel has addressed the afore-mentioned issues. The research highlights those issues that the novel under study addressed and continues by revealing those issues which were sidelined by the author. Moreover, the study concludes that literature has a role to play in the society and recommends that it should be reliable and useful to the society. It further recommends that literature should not ignore societal issues and should be corrective in its approach.

The study comprises of five chapters:

Chapter One functions as an introduction to the study. It provides information on the aims and objectives of the study, the background information on the novel under study and Ndebele literature itself. The chapter also outlines the method and the theories which will be used in the study. It concludes by addressing the significance of the study.

Chapter Two provides a detailed analysis of the theories which will be used in the study. It also defines a novel and outlines its characteristics. It also defines post-colonial literature and addresses its characteristics. The chapter also discloses the role of theme and of the author in the novel.

Chapter Three addresses the depiction of social issues in the novel under study. It discusses the social issues confronting the Ndebele society during the post-independence Zimbabwe. It determines whether these issues are addressed by the novel under study.

Chapter Four addresses the political and economic issues of the post-colonial Zimbabwe. It brings out the political and economic issues thereby discussing the extent to which the novel under study addresses these issues satisfactorily.

Chapter Five serves as the conclusion of the study. It provides the main findings of the study. It also unveils some recommendations which should be attended to in future.



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INDIKIMBA

Isifundo lesi sikhangelela ugwalo lokuzibumbela olulotshwe ngu Sigogo langokuthi luveze okungakanani inhlupho eziyindikimba ezenzakalayo ngemva kokuthi iZimbabwe sithethe uzibuse. Lezo nhlupho zizabe zithathwa ezahlukweni ezintathu. Lezo izahluko ziyabe zingezempilo jikelele losiko, ezomnotho kanye lezombangazwe ezenzakalayo ngemva kokuthi ilizwe selithole uzibuse. Lesi isifundo sizaveza ukuthi uSigogo uveze kangakanani inhlupho zalezo zinto eziqanjweyo ngendlela eziqanjwe ngayo. Uphenyo lolu luzaveza inhlupho ezivezwe lugwalo lukaSigogo lalezo ezingavezwanga. Kunjalo nje, isifundo lesi sigqiba ngokuthi ingwalo kumele ziveze inhlupho eziyisiqukoqela ezenzakalayo ukwenzela ukuthi abantu bathembele kuzo. Siyaqhubeka ngokuthi ingwalo zokuzibumbela akumelanga zilulaze inhlupho ezenzakalayo elizweni njalo kumele ziqondise ekuvezeni kwazo lezozinto.

Isifundo lesi siphethe izahluko ezinhlanu:

Isahluko sakuqala sisebenza njengesingeniso. Siveza injongo yophenyo lolu siphinde siveze udaba olupheleleyo ngogwalo oluyindikimba kanye lengwalo zesiNdebele zonke. Isihloko lesi siveza indlela uphenyo oluzaphathwa ngayo siphinde sitsho ukuqakatheka kophenyo lolu kumphakathi.

Isahluko sesibili siyachaza ngokugcweleyo izisekelo zemibono ezikhethiweyo kulolu phenyo. Siyaqhubeka ngokuchaza ukuthi ugwalo lokuzibumbela kuyini njalo iziboniso zalo kuyini. Isihloko lesi siyachaza njalo ngengwalo ezilotshwe ngemva kokuthola uzibuse leziboniso zawo. Siyaveza njalo umsebenzi wendikimba kanye lomlobi egwalweni lokuzibumbela.

Isahluko sesithathu sigxile ekuvezweni kwenhlupho eziyindikimba ebantwini langempilo yabo jikelele ngemva kokuthatha uzibuse eZimbabwe. Siyaveza njalo ukuthi lezo zinto eziyindikimba ziyavezwa yini kulolugwalo olutaditshwayo.

Isahluko sesine sigxile kwezombangazwe lezomnotho welizwe leZimbabwe ngemva kokubana sutholile uzibuse. Siyaveza njalo ukuthi ugwalo olutaditshwayo luvezile ngokupheleleyo lezo zinto eziyindikimba.

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CHAPTER 1

INTRODUCTION

BACKGROUND INFORMATION ON THIS STUDY AND ON THE NOVEL “ETSHABHINI”

1.1 Introduction

Every society in the African context has experienced three different periods. These are the pre-colonial, colonial and post-colonial periods. These three stages are present in most social contexts of Africa, regardless of which part of the society it belongs to. In Africa, most of the countries have faced post-colonial challenges. The post-colonial period should be in a position to bring happiness to the masses but in actual fact little happiness has been attained. The African countries faced challenges like economic degradation, political instability, disillusionment, corruption, nepotism etc. Attempts to curb all these challenges were made by different people in the management system. For example in Zimbabwe Joshua Mqabuko Nkomo was the Zimbabwean Vice-President who tried to address the post-colonial challenges which were brought forward by the ruling party.

Moreover, there were activists who also tried to address the issue of post-colonial challenges of the masses. There were community leaders like church members, educationalists, academics, women's groups and youth leaders. All these forenamed bodies played a role of acting against the post-colonial challenges faced by the masses in Zimbabwe. Furthermore, in the act of advocating for the masses, fine arts, sculpture, film directors and musicians were also in play. For example Cont Mhlanga produced films called “Nansi le ndoda”, “Stitsha” and “Dabulap”. These plays were produced to address the issues of poverty, unemployment and corruption in the post-colonial era of Zimbabwe.

Literature as an independent body has also advocated for the masses on the challenges that they faced and are still facing currently. These include the political, societal and economic issues which have affected modern Ndebele society after it

attained its independence. This problem has to be examined with the use of literature. While literature has made efforts to address these challenges, the argument that is often brought forward, is that not enough has been done to address the real burning issues of the society in Zimbabwe.

The aim of this research is to reveal the strengths and weaknesses of the post-independence literature in the context of performing its duty of being the voice of the society. The research will make a specific analysis of a particular Ndebele author's novel in a thrust to reveal the real burning issues that were addressed and those that were left out in his writings. The study will explore the extent to which the writer has done justice in advocating for Ndebele Society in Zimbabwe after the attainment of its independence. In this study, the novel 'Etshabhini' that was written by the Ndebele author, N.S Sigogo, will be analysed. The paragraphs below provide more information on the novel as well as on the aims and objectives of the study.

1.2 Background information on the novel "Etshabhini"

Sigogo is the author under study in this research. The author has published some literary works which have been adopted into the literary canon of Zimbabwe. Some of Sigogo's novels have been prescribed in the educational curricula of the Ministry of Education of Zimbabwe.

The novel "Etshabhini" is a post-independence novel which portrays the way of living of Ndebele people after attaining their independence in Zimbabwe. Sigogo introduces the reader to the setting of the novel which is Mzilikazi in Bulawayo. This place is a location where the locals are living a "ghetto" lifestyle. It is a place where those who worked in the industries during colonisation were accommodated. Workers were given a flat to share which had small rooms and they were expected to live there with their families. It was a crowded place, as the ratio of the number of people was not equivalent to the space they were given.

The novel concentrates on the post-independence period and it shows that the way people are living is still the same as the way they lived during the colonisation period. It is evident that Ndebele people are facing disillusionment as nothing has changed since their independence. Sigogo in the novel introduces a character called MaMkhwananzi as a troubled person who lives in the Mzilikazi compound flat. The

flat is crowded and there are different interests and different households in the flat. The neighbour MaKhuphe, opened a tavern in his room whereby people will come and drink beer, make a lot of noise and fight during the night whilst she is sleeping with her family. All of these tribulations faced by MaMkhwananzi is because of poverty. Mamhlanga, her friend gets a deal on a house which was being sold at a cheap price but MaMkhwananzi and her husband cannot afford the house. Thus poverty is the cause of all the difficulties she was facing in the flat.

Moreover, there is a lot of misunderstanding between the neighbours and the tavern owner because of the disorder she is causing in their society. MaMkhwananzi goes to the extent of owning a dog which plays a role of threatening the tavern owner. At the end of the novel the tavern owner decides to relocate from the flats and find somewhere else because of the retaliation by everyone in the complex. Everyone there is pleased by the relocation as they know that they will have peace in their society once again.

1.3 Aims and objectives of the study

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The aims of this study are:

- To make an analysis of the work of one specific Ndebele post-colonial author namely N.S Sigogo.
- To reveal the real crucial issues that the author has addressed in his novels and those left out of his writings
- To find out whether Sigogo's work unveils the real crucial issues of the Ndebele society as well as in the wider context, of Zimbabwean post-colonial society.

The objectives of this study are:

- To raise the exact social issues through the literary works of a particular author namely Sigogo within the framework of post-colonial literary theory.
- To determine the strengths and weaknesses of Sigogo's work and thereby to evaluate its impact on society.

- To provide guidelines for authors of creative texts within the context of the post-colonial literary tradition.

Within a wider context, this research will unveil the extent to which literature has protested for the Ndebele people in the independent Zimbabwe. The research has to unveil the extent to which the authors have advocated for the masses. The research questions that will guide this research are as follows:

- What are the exact social issues which have affected the Zimbabwean society in the post-independence era as depicted in the post-colonial literature? How have the Ndebele authors addressed them?
- What are the main challenges, limitations and handicaps which the Zimbabwean society faces during the post-colonial era? The main problem to be discussed in this research is whether the post-independence literary works have done justice in addressing the burning issues faced by the Ndebele society after their independence.
- Did the post-colonial literature in Zimbabwe perform its duty to identify and address these challenges? What are the strengths and weaknesses of post-colonial literature in advocating for the Zimbabwean society against the maladministration of those in power and the effects of this to the masses? To what extent did post-colonial literature succeed in playing its role in the society?

1.4 Methodology

There are various approaches to research methodology and these include the quantitative approach, qualitative approach and historical approach. Quantitative research can best be explained as a methodology that provides the researcher with the opportunity to collect numerical data that is analysed using mathematically based methods (in particular statistics) (Aliaga and Gunderson, 2000:24). Qualitative research on the other hand is a scientific approach that attempts to give meaning to certain experiences by describing human behaviour, belief systems and cultural phenomena (Langren, 2008:54). Historical research as put across by Borg (1963:63)

is “the systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions about past events.”

This research is based on literature which was produced during the post-independence era of Zimbabwe. The researcher will make use of the qualitative type of research in this study. For practical reasons, it will not be possible to analyse all the Ndebele texts that were produced during this period. The focus will therefore be on the work of one particular author whose publications may be regarded as highly representative of the Ndebele literary tradition during the post-colonial era.

For the purposes of this study, the main focus will be on a specific novel that was written by Sigogo namely “Etshabhini” (1990). Thus the date of its publication validates its relevance to this particular study as it will help the researcher to analyse the text and come forward with actual outcomes. It is however a well-known fact that this author has also produced various other literary texts. These texts will also be taken into consideration in this study from time to time on a comparative and intertextual basis. According to theories of intertextuality “a text cannot exist as a hermetic or self-sufficient whole, and so does not function as a closed system” (Worton and Still, 1990:126). Thus the researcher will adopt the intertextual method for the research to produce concrete results. The other novels which will be referred to are: “Akugobo Lingeqondiswe” (1981), “Iziga Zalintombi” (1997), “Ngenziwa Ngumumo Welizwe” (1986), “Umhlaba Umangele” (1984), “Umntu Kaziwa” (1996) and “Yeyeni Madoda” (1982) by Sigogo. A study of these novels will help the researcher construct a valid research framework which will unveil the strengths and weaknesses of post-colonial literature in bringing out the current burning issues of the society under study. This methodology will assist the researcher to establish the extent to which the author has addressed the social issues in the post-colonial era.

Moreover, in this research analyses will be made of secondary texts not written by Sigogo but which will be relevant to the study. The researcher will therefore include references to other Ndebele authors such as Makhalisa, Sithole, Mabasa and Mlilo, to mention a few. Furthermore it will also make reference to Shona and English texts produced by African authors across the continent. Writers like Ngugi, Achebe, Ngara, Adiche, Soyinka, Emencheta and Bitek will be of great use to the researcher in this study. The work of these writers will be analysed on a comparative basis in

order to show the scholarly views of what is expected from an author in a society which is facing a lot of challenges.

Furthermore, there will be use of media reports, critical works and pamphlets by non-governmental organisations, unpublished articles and dissertations to cultivate some of the ideas which will be raised in the study. This will help the researcher to produce valid bases for arguments and statements on the observations of socio-political analysts on the current burning issues in Zimbabwean society. The researcher will make reference to theorists and scholars who have commented on African literature and on the role of the artist in an African context.

The researcher will also make use of the Fort Hare library, Lupane state University library in Zimbabwe, Nahecs and Harold Pim both of which are situated on the Fort Hare campus, as it will be the basis of the source of information to him. The library will provide the researcher with valid texts which will be of great use in the analytic part of the research. The library will also provide the researcher with inter-library loan facilities which will help him to obtain access to some of the books which are not available at the University of Fort Hare.



1.5 Theoretical Framework

This research will be based upon two theoretical models which will validate the research under study. Jeffers (1991:45) is of the notion that there is an inseparable relationship between literature, literary criticism and literary theories. He says:

The study of literature requires knowledge of contexts as well as texts. What kind of person wrote the poem, play, novel, essay? What forces acted upon them as they wrote, what was the historical, political, philosophical, economic and cultural background?

The first theory which will be validated in the research under study will be the **Mimetic theory of literature**. Mimetic theory comes from the Greek word "mimesis" which means "imitation" and "representation". The mimetic theory is also known as "Art of imitation". The theory is based on the ideologies of Plato and Aristotle. Plato

unveils that the artist offers an imitation of society. It is also observed that ordinary art raises a negative effect on the reader because it brings out imagination rather than truth. The theory also states that art is actually mimicry of nature. Thus according to Plato, art is at best useless and potentially dangerous. For him art is rendered useless because it serves no useful purpose in society. Aristotle comes out with a different view, namely that art does not imitate the necessary situations faced by man. Thus the main tenets of the mimetic theory give the researcher a clear validation of its use in the research under study. Jeffers (1991:45)

The research will seek to analyse whether the literary art produced after the attainment of independence in Zimbabwe imitates what is exactly happening in the Ndebele society or is it just generalizing the burning issues which should be confronted clearly. Using the mimetic theory, the researcher will explore the extent to which literature imitates the situation of the Ndebele society in Zimbabwe in the post-independence era. Sigogo has produced novels during the post-independence era in Zimbabwe. The research will make a close analysis of the novels he produced and unveil the extent to which the author offers a justified mimicry of what is exactly taking place in Zimbabwean society in the post-colonial era.

Post-colonial theory has got its critique which is based on social histories, cultural differences and political discriminations that were perpetrated by colonial and imperial bodies in society. The theory studies the process that allows the masses emerging from socio-political and economic domination to reclaim their freedom. It gives a negotiating space for equity. According to Young (2001), post-colonial theory was produced mainly from experiences of oppression and struggles during the tricontinental awakening in Africa, Asia and Latin America. Post-colonial criticism focuses on the oppression and coercive domination that operate in the contemporary world, (Young, 2001:11). The ideology behind this paradigm is not based on declaring war on the past, but declaring war against the present realities in the post-colonial era. Thus it bases its concentration on neo-colonialism (international and local) that is still being perpetrated by its agents through political, economic and social exploitation in post-independent nations. This theory will be of great significance to this research as it will validate the social issues in the post-independence era in Zimbabwe. With the use of this theory, the researcher will unveil the socio-political, socio-economic and socio-cultural issues which should be

addressed by post-independence literature. The theory will provide guidelines to analyse the extent to which the authors have addressed the social issues which are of concern to Ndebele society. With specific reference to Sigogo's novels, the theory will be referred to as a means of revealing whether literature has done justice in being the voice of the voiceless masses in Ndebele society.

Riffaterre (1980:62) considers two possible types, though not exclusive, of reading comparatively: retroactive reading and intertextual reading. The former refers to the way in which the reader keeps reviewing and comparing backwards, recognizing repetitions and variations upon the same structure(s). Intertextual reading, on the other hand, is the perception of similar comparability from text to text; or it is the assumption that such comparing must be done even if there is no inter-text at hand wherein to find comparability. Thus in this particular research, Intertextuality will be in play as the researcher will also refer to other post-independence Ndebele novels relating them to the novel under study. This approach will be of great use, as it will provide the most accurate results for this study. It will be discussed further in the study.



1.6 Significance of study

Literature is viewed as the life-blood of society in every community worldwide. It has advocated for the masses in many ways. African writers have been in a battle for the masses as they have shown their social and political commitment. The researcher wants to find out whether their efforts were successful. The researcher wants to know whether African writers have done justice in addressing the real burning issues of the society. Moreover, the researcher wants to investigate whether post-colonial literature mirrors the real challenges which are faced by modern Ndebele society. There are socio-political, socio-economic and socio-cultural issues which have been given a blind eye by the authors. In this particular research, there will be close analysis of the novels written by Sigogo who has produced some novels after the Zimbabwean independence. The researcher will analyse the novels and disclose the strengths and weaknesses of the author in the context of being the voice of the voiceless Ndebele society. The research has to examine whether issues like cultural

degradation, economic challenges, emancipation of women, political issues and disillusionment of the Ndebele society etc. have been raised. This research will provide important guidelines for current and future authors who belong to a post-colonial society. Furthermore, this research will be of great value to African writers and Zimbabwean society as a whole. It will serve as an eye-opener and give them information on the manner in which they are being discriminated against by the government.

1.7 Structure of the thesis

This thesis will comprise of five chapters. The first chapter provides the introductory part of the study as it addresses the aims and objectives of the research and outlines the framework of the study. The second chapter will explain the theoretical framework in detail and dwell specifically on the novel under study. The third chapter will be based on the depiction of social issues in the post-independence Zimbabwe and the fourth chapter will deal with the depiction of economic and political issues. The fifth chapter will conclude the investigation and bring out recommendations of the whole study.

CHAPTER TWO

THEORETICAL FRAMEWORK

2.1 Introduction

The aim of this chapter is to provide an analysis of the theories that serve as a framework for the study of the work by Sigogo in this dissertation. This chapter will reveal the characteristics of the post-colonial theory as well as the mimesis theory and it will show the relevance of these theories with regard to the analysis of the novel "Etshabhini" and other relevant Ndebele novels. It highlights the attributes of the three theories which are used in the research project. The main aim of the chapter therefore is to bring out the essential principles and characteristics of the theories used in the whole research. This is necessary because the theoretical approach is the root of the research as it defines the guidelines of the whole research and also brings out its framework that will serve as a guide for the investigation throughout the entire research. Areas to be covered in this chapter are post-colonial theory, mimesis theory and Intertextuality, respectively. The discussion of these theories will be preceded by a survey of the essential elements of the novel as an independent prose genre.

2.2 Literary theory: towards the definition of a novel

2.2.1 General features

As indicated above, Sigogo's book "Etshabhini" was written in the form of a novel. It is therefore necessary that the theoretical features of the novel be discussed here as a framework for the discussion of the post-colonial features of the text later on in this study. This discussion will deal with matters such as the origin of this genre and the essential features of the genre, whilst a definition of the novel will also be provided.

The English term 'novel' is derived from the Italian term 'novella' which was coined in the 14th century by Italian writers who wrote collections of prose which were called novellas because these collections represented a new literary form.

<https://www.merriam-webster.com/dictionary/novel>. (Accessed on 26 December 2016)

Within a worldwide context, the birth of the novel is however, regarded as a relatively recent development. Kennedy (1991:213) for instance, says:

Unlike other literary forms - drama, lyric, ballad, and epic - the novel is a relative newcomer. Originally, the drama in ancient Greece came alive only when actors performed it; But the English novel came to maturity in literate times, in the eighteenth century.

Kennedy points out that, in European literary history, the first novels were only produced in the 18th century. This age was often referred to as the "Age of Enlightenment". According to Heese and Lawton (1994:103) this age:

..... was remarkable for its great advances in scientific thought and invention. With these developments in science and philosophy many superstitions had been cleared away and the use of prose became an increasingly important tool in man's manipulation and control of his environment. It was natural that this art form, which emerged in response to man's need to orientate himself to his surroundings, should have prose as its medium. And so the novel developed as an art form.

The unique nature of the novel has been identified and described by various critics. Kennedy (1991:213) for instance, defines a novel as:

A book-length story in prose, whose author tries to create the sense that while we read, we experience the actual life.

Kennedy regards a novel as a story to be communicated silently (rather than by oral narration) at whatever moment and whatever tempo, in accordance with the desires of the reader. The novel is, in the first instance, a specific form of prose narrative that may be defined as:

a fictitious prose narrative of considerable length and complexity, portraying characters and usually presenting a sequential organization of action and scenes.

<http://www.dictionary.com/browse/novel> (Accessed on: 26/12/2016)

According to Heese and Lawton (1994:104) the term *novel* is often loosely applied to cover any piece of narrative fiction, whether it be an adventure, a western or science fiction. According to these critics, the novel must be regarded as more than just a simple story:

The true novelist has something of import to say, something which reaches beyond the field of entertainment.

Webster emphasises the importance of the feature of human experience that is portrayed by the novel when she says that this genre is:

an invented prose narrative that is usually long and complex and deals especially with human experience through a usually connected sequence of events.

<https://www.merriam-webster.com/dictionary/novel> (Accessed on: 26/12/2016)

According to Scannell (1987:17), the novel is:

a fictitious prose narrative of considerable length, in which characters and actions, representatives of real life, are portrayed in a plot of more or less complexity.

It is therefore that the concise Oxford Dictionary defines the novel as follows:

The novel is a fictitious prose narrative of book length portraying characters and actions credibly representative of real life in continuous plot.

Since the novel is regarded as a long prose form, it generally comprises a greater variety of content. Its organizational structure is also more complex. The novel therefore is more than just a simple action story, the main aim of which is to amuse and to entertain. The novelist's intention is more complex. He/she wishes to communicate an important vision of life. The subject of novels is human

relationships. In order to depict these relationships effectively, he /she must give his/her vision form by making use of various narrative elements and techniques that this particular genre has to offer. Kennedy (1991:2) suggests the following:

Reading literary fiction is no merely passive activity, but one that demands both attention and insight-lending participation. In return, it offers rewards. In some works of literary fiction...we see more deeply into the minds and hearts of the characters than we see into those of our family, our close friends, our lovers - or even ourselves.

The novel is closely related to other literary genres. The novel is related to the romance on the basis of the fact that they are both longer forms of written prose. The content of the novel, however, is much more realistic than that found in the romance. This sense of actuality that sets the novel apart from the romance is also found in short stories of good quality. The short story is regarded to have the same features as the novel, albeit in shorter and in more compact format. Mtumane (1995:8) points out that the novel usually differs from the other genres in terms of length. The novel usually is the longest genre, although it is not always possible to define the exact length of novel texts.

As indicated above, the elements of the novel resemble those of the short story, since both of these are forms of prose fiction. As mentioned above, novelists as well as short story writers make use of character portrayal in order to give their vision form. According to Heese and Lawton (no date:105) they place these *characters* in *settings* (background) and involve them in incidents (*actions*) which reveal their personalities. The novelist collects a wealth of facts and organizes these into a *plot*. In addition, the role of the narrator, as well as the style and language of the presentation, is also of importance to the success of the novel. Finally the main theme/themes of the novel should come to light through an examination of the plot, the characters, the setting, the events as well as the language of presentation (Mbatsha, 2013:32)

2.2.2 The African novel

According to Mtumane (1995:26), the African novel can be regarded as a hybrid of African oral tradition and European literary forms. The African novel, therefore, may only be fully understood by critics who have a proper understanding of both of these traditions:

For any critic to analyse an African novel successfully, it is imperative to understand the value of these traditional narrations as they may have an influence on the modern African novel.

The African novel has been strongly influenced by the African oral tradition. According to Satyo (1977:4), the areas of influence are the structure of the plot, characterization, theme, diction and literary style. This observation is confirmed by Gerard (1971:156) who says:



The increasing encroachments of modern civilization have prompted quite a few contemporary seSotho writers to cast nostalgic glances at the more idyllic or picturesque facets of tribal life. Their purpose is partly antiquarian-to preserve the memory of fast vanishing customs and institutions - and partly educational - to instill into the minds of younger readers, brought up according to the newfangled ways, proper respect for the past and for the identity of their nation.

One of the oldest forms of the novel in sub-Saharan Africa is found in Xhosa literature, where the first novels started to appear from 1909 onwards. The novels "Ityala lamawe" (Mqhayi, 1914), as well as, "UNomsa" (Sinxo, 1922) were some of the first classical novels to be published in this language. The novel "Ingqumbo Yeminyanya" (Jordan, 1940) is listed amongst the best novels ever to be published in Africa. Various important novels were also published in other Southern African languages, including Sotho (e.g. Mofolo), Zulu (e.g. Nyembezi) and Afrikaans (e.g. Andre P Brink).

The first Ndebele novel was produced by Ndabaningi Sithole in 1956. The novel was titled "Umvukela wamaNdebele" (The Ndebele rebellion). It brings out the theme of the fall of the Ndebele state and the resultant war. The second novel to be published was the novel "UMthwakazi" in 1957 by Peter S. Mahlangu which had much focus on

the formation of the Ndebele nation(Hadebe 2001:16). After that many publications followed during the precolonial period of Zimbabwe with many authors being included in novel writing like Barbra Makhalisa, N.S Sigogo, J.P Ndebele, Tshuma M.S,S.O Mlilo to mention a few. Literature grew to be a tool which is used currently by the society to pinpoint issues which need to be addressed by those concerned.

The novel “Etshabhini”, in particular, has its own style which the author used for the purpose of communicating with the society. The style that Sigogo used in the novel describes how he unveils his events, objects and ideas. The novel is structured in a prose format which makes the reading process easier for the reader. Sigogo also uses contemporary Ndebele language which includes borrowing and coining with the English language in order to accommodate the 20th century readers generation in the novel. Moreover the mood of the novel is not dull even if it brings out sad themes. This technique helps in attracting the interest of the reader to read more.

2.2.3 The role of theme in a novel

The theme in a novel is its underlying message, or 'big idea.' In other words, what critical belief about life is the author trying to convey in the writing of a novel, play, short story or poem? This belief, or idea, transcends cultural barriers. It is usually universal in nature. When a theme is universal, it touches on the human experience, regardless of race or language. It is what the story means. Often, a piece of writing will have more than one theme. A theme is a general message or statement about a subject that all the features of a story work together to develop. Without a unifying theme, a story contains only random events and characters. Theme functions as the understated but its essential element is to make a story meaningful (Chiwome, 1996:98) . Some of the roles of theme will be discussed below in detail.

2.2.3.1 Truth

The theme should carry an element of truth to the reader. Every work of literature encompasses a stated or implied general message about life and the world. It should produce truth statements about how the world works, or at least how the narrator has observed it to function, but they should not necessarily be revelations. If they were,

they might not resonate with readers. For example, the theme of 'absolute power corrupting absolutely' appears in a range of works from "Macbeth" to "Animal Farm," the difference existing in the settings and characters, kings and barnyard animals, respectively. Stories that contain unbelievable or unrealistic statements are unconvincing. Without at least one seemingly truthful theme, a work of literature falls short (Chiwome, 1996:64).

2.2.3.2 Morality

A moral position revolves around within every story, regardless of whether the narrative actually endorses a moral solution. The story may exemplify a problem with the world while going no further to offer a solution or suggesting what people should do about it. Questions about right and wrong and how our consciences move or fail to move, us have a place in every story, whether direct or implied. "Jude the Obscure," by Thomas Hardy, depicts the devastating effects of a stifling marriage and implies that the cause of many failed marriages is the institution of marriage itself. The author's suggestion that marriage should be refurbished is a controversial solution to a recognized problem. The problem is the theme and the solution is the moral message. Chiwome (1996:64).

2.2.3.3 Unity

An author's choice of literary and stylistic elements such as plot, character, narrative style and symbolism eventually affects the development of a theme. Theme functions to unify them all into a coherent presentation. English professor Linda Lovell from Northwest Arkansas Community College describes theme as the "thesis" of a fictional work. A theme can be in essay form, that makes a complete statement and then proceeds to prove its argument through examples. A theme in fiction functions similarly, only it uses character, plot and other literary elements to make its case. Chiwome (1996:65).

2.2.3.4 Subtlety

Themes are of paramount importance as far as literature is concerned. When one is reading a story or poem, he/she may not be aware of them and how they play on

your emotions or influence your perspective of the subject matter. To identify the theme of the story or poem one is reading, one should consider what insights the theme offers about the world that could apply universally to anyone or any situation outside of the text. If one is writing his/her own story, he/she should develop his/her theme by organizing the events in the plot, the flow of narration or the feelings and thoughts of the character around a subtle moral issue. Literary works can contain multiple themes usually, however, one functions more prominently and they all need to work together in a believable way to incite appreciation or sympathy in a reader.

The literary author has a duty and responsibility to evaluate and pass comments on matters affecting society in his/her stories. In literature, the author's views are embodied in the theme of the story and his/her perceptions are communicated by means of the characters and their conduct in the story. Brooks & Warren (1971:273) comment as follows with regard to the social role of the author:

"The theme is what a piece of fiction stakes up to. It is the idea, the significance, the interpretation of persons and events, the pervasive and unifying view of life which is embodied in the total narrative. It is what we are to make of such human experience that always involve, directly or indirectly, some comments on values in human nature and human conduct, on good and bad on the true and the false, some conception of what the human place is in the world"

Brooks and Warren (1971:276) also state that "a story gives us an image of our life process, and in that an enlightening image of ourselves." Literary authors therefore have a duty and responsibility to pass comments on matters affecting society in their stories. Madamombe (2008:37) supports the notion that modern authors should be prepared to comment on current issues in African society. She quotes Sachs and Ndebele who call for a new approach to writing about post-independence literature.

Literature is not propaganda for war, incitement for imminent violence or advocacy of hatred based on ethnicity, gender or religion. It should make use of the concept of theme to offer constructive and corrective criticism since no literature of note would just stop at cultivating cynicism, helplessness, disillusionment and alienation to its readers. Lukacs (1963:10) argument of contemporary realism rightly supports this perspective:

Modern writers should do more than merely reflect the despair of late-bourgeois society; they should try to take a critical perspective on this futility revealing positive possibilities beyond it. Lukacs here shows that it is not enough to highlight weaknesses in criticizing since this would produce pessimists and non-believers who do nothing to solve their problems. Thus the thrust of this particular research is to give an eye opener to the African novelist on his/her duty to the society.

2.3 The role the author as a social critic

The conception of the role of the writer usually changes with socio-political changes in a country which means that the post-independence period in Zimbabwe created a new approach to the writers. According to Chiwome (1996:126), art should not follow over trodden paths, but good artists should communicate new truths, new approaches of life, new themes and new heroes in order to address the most urgent questions of democracy and development in the society today. Writers played a pivotal role during the struggle for independence through their inspirational writings and in the period of reconstruction, writers have an important task as guardians of that freedom by safeguarding it. Addressing a conference on Literature and Liberation in August 1987, the then Minister of Legal and Parliamentary Affairs, Eddison Zvobgo as cited in Ngara and Morrison, (1989:3) said; "I would urge you as teachers of literature and language to put the wisdom of your pens and voices at the services of the uncompleted liberation struggle in our region and continent."

In this study, the researcher will base his findings on social grounds of literature. Sociological criticism analyses literature in the cultural, economic, and political context in which it is written. "Art is not created in a vacuum," critic Scott (1990:45) observed: "it is the work not simply of a person, but of an author fixed in time and space, answering questions of a community" Sociological criticism explores the relationships between the novelist and society. It sometimes looks at the sociological status of the author to evaluate how the profession of the writer in a particular setting affected what was written. Sociological criticism also analyses the social content of literary works, what cultural, economic or political values a particular text directly or indirectly promotes. Finally, sociological criticism scrutinizes the role the audience has in shaping literature. A sociological view of Shakespeare, for example, might look at the economic position of Elizabethan playwrights and actors. It might also

study the political ideas communicated in the plays or discuss how the nature of an Elizabethan theatrical audience helped determine the subject, tone, and language of the plays.

An influential type of sociological criticism has been Marxist criticism, which focuses on the economic and political elements of art. Marxist critics like Lukacs, often explore the ideological content of literature. Whereas a formalist critic would maintain that form and content are inseparably blended, Lukacs believed that content determines form and that therefore, all art is political. Even if a work of art ignores political issues, it makes a political statement, Marxist critics believe, because it endorses the economic and political status quo. Subsequently, Marxist criticism is frequently evaluative and judges some literary work better than others on an ideological basis. This tendency can lead to negative judgment, as when Soviet critics rated Jack London a novelist superior to William Faulkner, Ernest Hemingway, Edith Wharton, and Henry James, because he clarified the principles of class struggle more clearly. But, as an analytical tool, Marxist criticism, like other sociological approaches, can illuminate political and economic dimensions of literature that other approaches overlook. Lukacs (1971:28)

Writers are social critics with the social responsibility to support the struggle of the oppressed by inspiring people to fight for freedom and justice. The most effective way to promote literature is for writers to have the conviction and courage to expose and attack injustice, corruption and social inequality. Prominent critics like Ngugi and Achebe see the writer as a teacher emphasizing his social role of supporting the struggle for freedom. This is supported by Ngugi (1986:69) who says, "Let our pens be the voices of the people. Let our pens give voices to silence." This shows that silence to injustice is the same as collusion to social evil and a person who seeks justice never tires of the search until he finds it. The post-independence Ndebele novelists have a main task of exposing and condemning the injustice that is detrimental to the creation of a new society in the independent Zimbabwe. As the conscience of the nation, they should not promote corruption by silence but should speak the truth giving the moral direction and vision to the struggle for social justice.

Writers play a significant role as observers and critics of their situation and that is why people look to the artists for inspiration in difficult times and for edification in

easier times. Protest writers should dwell on addressing contemporary issues, scrutinizing and questioning the direction of social change. They can contribute to nation building by being critical because writers who are not critical tend to have the false assumption that nothing is wrong in their societies. Ndebele writers must fight not for the abstract notions of peace and justice, but should intervene in the actual struggle of nation building with a vision of a programme of action to address problems of national significance. There is no case to be made out for the non-involvement of writers because artists are literary fighters for the masses in their struggle for total liberation. According to Fischer (1959:14), "The essential function of art is to change the world through enlightening and stimulating action."

The artist should not be a referee or interpreter standing on the side-lines, but should help change the world by mapping out where the society is going and how it should get there. A significant artist should not be a coward, scared of incurring the wrath of the oppressor, but should have a spirit of defiance and raise political awareness to the oppressed masses. Constructive criticism may be very useful in correcting the pitfalls of those entrusted with the task of nation building.

Ndebele writers should identify the social problems, analyse them and evaluate them in order to suggest an alternative solution to the problems. The past and the present should prepare a way of creating a clear vision about the future of the Ndebele society. The writer should explain the social issues in a way that makes the members of society understand clearly why things happen the way they do in order to determine the progressive direction of society. This rejects the notion of 'art for art's sake' in favour of literature of commitment. Ndebele writers should therefore challenge and encourage their readers to look for answers to their problems so as to innovatively interpret their situations. This shows that protest writers are supposed to be self-conscious people with social insight and continuous reflection of pertinent issues. The development of the Ndebele society should be captured through true consciousness which members of society acquire by understanding clearly the direction of society and the goal of what they fight for. The theme of hope for the future is the background through which all energies of the Ndebele society should be addressed to.

Moreover, writers and critics feel that the descriptive protest of the past has become a less engaging undertaking and what is needed is art which is a vehicle for emancipation of the society. Contemporary writing should go beyond mere description or documentation of Ndebele people's suffering. Protest writers should be committed artists by being bold enough to criticise the system in a way which challenges readers to solve their problems. Unlike the critical realist who merely testifies to the condition of social crisis, a protest writer goes beyond mere condemnation and offers a precise diagnosis of the problem showing hope and light and at the same time giving an alternative direction. Such a vision is vital to avoid succumbing to self-despair, cynicism and disillusionment. Pessimistic writers are those who are not committed enough to see the depth of the resilience of the people and for whom it is too defeatist to inspire people to remake the world around them. To avoid escapism, Ndebele writers should be more than a social commentator by mapping out what the society is going to be like in the future. Fischer (1959:14)

As a social reformer, the Ndebele writer should put forward solutions to problems facing the people by giving a guiding philosophy and ideology. Ngugi's writings show that he is not satisfied with merely criticising the Kenyan neo-colonial system, but wishes to overhaul it and replace it with a socialist one. Fischer (1959:15)

In Ndebele culture, art is functional since it is produced for a social purpose of socializing children into the accepted norms and values of the society. Protest writers condemn values relevant to society such as selfishness, individualism, dishonesty, and cruelty. Values which enhance the togetherness of the Ndebele society such as courage, honesty, selflessness and a collective spirit are regarded by artists as good. Writers should have patriotic, nationalistic and political consciousness to educate people and inspire them to face the challenges of independence with confidence and dedication. The Ndebele writer should be a cultural nationalist with a full understanding of the society and philosophy of their life in order to transform them for the better. Ndebele literature should be written from the centre of the African experience illuminating the African life. The language, concepts, values and principles that a Ndebele writer parades, should support the Ndebele cultural heritage. The role of the African writer should consider the social, cultural and political environments of the writer since a writer is inherently a communal being embedded in a context of social relationships. Writers should demonstrate some

social responsibility and moral virtue in order to help their communities to do likewise. Ndlovu, (2004:45)

According to p"Bitek, (1986:5), it is the artist who plays the most important role in keeping the society's morals and sanity intact. The artist is regarded as the guardian of the community's heritage, history and knowledge systems. This assertion suggests that the protest artist should use the novel as a moralizing weapon and a tool of cultural sensibilities of the African worldview. The Ndebele writer should be the healer and pulse of the community in trying to rehabilitate the Ndebele people's well-being and self-respect. Protest writers consider their task as one of preservation, but there is a need to be dynamic in their preservation of the Ndebele culture. However, it should be noted that at times, there is exaggeration on images of perfect traditional values and anachronistic legends and myths which may not be useful in these changing times. Although Africa-centred consciousness is an important step in achieving socially committed literature it should be noted that dwelling on the past may distance readers from contemporary life. This idea is supported by Innes and Lindfors, (1978:41) who suggest that African writers cannot forget the past because the present comes from it, but they should not be mesmerized or immobilized by their contemplation of the past to the exclusion of the contemporary scene.

Furthermore, this shows that although the past is vital, it must give consideration to the present and future. Ndebele culture should not be taken as something static which needs to be preserved; since it is dynamic. Advocacy of a return to the past as most negritude literature would cherish is not only idealistic and romantic but a negation of the present and future. Chiwome (1996:78) contends that this leads to a "diversion from contemporary life resulting in self-deception and alienates readers from mainstream culture." Chiwome calls this type of protest literature marginal nationalism since it does not contribute effectively to the writer's role of confronting the present.

2.4 Towards the definition of post-colonial literature

In a comprehensive sense, post-colonial literature is writing which has been "affected by the imperial process from the moment of colonization to the present day"

(Ashcroft et al, 2013:2). In Zimbabwe's case, this includes novels, poetry, and drama which were written both during and after the liberation struggle or "Chimuranga" which came to a formal conclusion with Zimbabwe's independence in April 1980. Although writing from Zimbabwe and other formerly colonized countries such as Nigeria, Jamaica, Pakistan, and Singapore has distinctive features, post-colonial literature also shares some significant mutual concerns and characteristics.

One of the concerns is reclaiming spaces and places, since colonialism was, above all, a means of claiming and exploiting foreign lands, resources, and people. Enslavement, intensive labour, and migration forced many indigenous populations to move from the places that they considered "home". Post-colonial literature attempts to counter their resulting alienation from their surroundings by restoring a connection between indigenous people and places through description, narration, and dramatization.

Post-colonial literature is also responsible for asserting cultural integrity during colonization. The indigenous cultures of those countries subjected to foreign rule were often sidelined, suppressed, and openly degraded in favour of elevating the social and cultural preferences and conventions of the colonizers. In response, post-colonial literature pursues to assert the richness and validity of indigenous cultures in an effort to reinstate pride in practices and traditions that were thoroughly degraded under colonialism.

Furthermore it also revises the history of the coloniser and the colonised. Colonizers often portrayed their colonial subjects as existing "outside of history" in unchanging, timeless societies, unable to progress or develop without their intervention and assistance. In this way, they vindicated their actions, including violence against those who resisted the colonial rule. Therefore revising history to tell things from the perspective of those colonized is thus a major preoccupation of post-colonial writing.

Post-colonial literature carries with it its own characteristics which define it in every context. Postcolonial writers use detailed descriptions of indigenous people, places, and practices to respond to, or "resist" the stereotypes, inaccuracies, and generalizations which the colonizers circulated in educational, legal, political, and social writings and settings.

This type of literature also entails the character of dealing with the appropriation of the colonisers' language. Although many colonised countries are home to multiple indigenous languages in Zimbabwe, for example, more than ten languages exist alongside English; many post-colonial writers choose to write in the colonisers' "tongue". However, authors such as Hove and Marechera deliberately play with English, remoulding it to reflect the rhythms and syntax of indigenous languages, and inventing new words and styles to demonstrate mastery of a language that was, in a sense, mandatory upon them.

Moreover, post-colonial literature is also characterised with reworking colonial art-forms. Similarly, authors such as Ngugi wa Thiongo rework European art-forms like the novel to reflect indigenous modes of invention and creation. They redesign imported colonial art-forms to incorporate the style, structure, and themes of indigenous modes of creative expression, such as oral poetry and dramatic performances.

2.5 Post-colonial literary theory

Post-colonial theory is rendered as a literary theory or critical approach that deals with literature which emanates from states which were former colonies of other countries. The theory concentrates mainly on the notion of otherness and resistance. The proponents of the theory conceptualize their viewpoints by investigating the ways in which writers from former colonized countries attempt to disseminate their cultural identities and reclaim them from their colonizers. The theory deals with the reading and writing of literature written in previously or currently colonised countries, or literature written in colonising countries which deals with colonization or colonized people. It focuses particularly on the way in which literature by the colonizing culture misrepresents the experience and realities and inscribes the inferiority, of the colonized people on literature produced by colonised people, which attempts to articulate their identity and repossess their past in the face of that past's inevitable otherness. It can also deal with the way in which literature in colonizing countries appropriates the language, images, scenes, traditions and so forth of colonized countries.

According to Bhabha (1994:171), postcolonial criticism “bears witness to the unequal and universal forces of cultural representation” that are involved in a constant competition for political and economic control in the contemporary world. Furthermore, Bhabha (1994:171) sees post-colonial critique emerging from colonial experiences. He argues that:

Post-colonial perspectives emerge from the colonial testimony of Third World countries and the discourses of “minorities” within the geopolitical divisions of East and West, North and South. They intervene in those ideological discourses of modernity that attempt to give a hegemonic “normality” to the uneven development and the differential, often disadvantaged, histories of nations, race, communities, peoples.

Postcolonial theory formulates its critique around the social histories, cultural differences and political discrimination that are practised and normalised by colonial and imperial ideologies. According to Young (2001:9), post-colonial critique is concerned with the history of colonialism “only to the extent that history has determined the configurations and power structures of the present.” Post-colonial critique also recognises anti-colonial movements as the source and inspiration of its politics. Post-colonial critique can be defined as a dialectical discourse which broadly marks the historical facts of decolonisation. It allows people emerging from socio-political and economic domination to reclaim their sovereignty; it gives them a negotiating space for equity. A number of theorists share this view, including Kenyatta (1968:36); Bhabha (1994:22); Spivak (1988:197); Ashcroft et al (1989:52); Sugirtharajah (1996:1-5); Dube (1996:19); Segovia (2000:11) and Punt (2001:20).

Moreover, post-colonial theory is built in large part around the concept of otherness. There are however glitches or complexities associated with the concept of otherness, for example, otherness includes doubleness, both identity and difference, so “that every other”, “every different than” and “excluded by” is dialectically created and includes the values and meaning of the colonising culture even as it rejects its power to express the western concept, as Mohamed (1990:40) argues, on the Manichean allegory of “seeing the world as divided into mutually excluding opposites), if the west is ordered, rational, masculine, good, then the orient is chaotic, irrational, feminine, evil. Simply to reverse this polarizing is to be explicit in its totalizing and identity-destroying power (all is reduced to a set of dichotomies, black or white, etc).”

Colonized people are vastly diverse in their nature and in their traditions, and as human beings in cultures they are both constructed and changing, so that while they may be 'other' from the colonizers, they are also different from another and from their own pasts, and should not be totalized or regarded essential through such concepts as a black consciousness, Indian soul, aboriginal culture and so forth. This totality and essentiality is often a form of longing which has its inspiration more in the thought of the colonizers than of the colonized, and it serves to give the colonizer a sense of the unity of his culture while mystifying that of others, as (Frow, 1986:98) remarks: "it is a making of a mythical One out of many... the colonized peoples will also be other than their pasts, which can be reclaimed but never reconstituted, and so must be revisited and realized in partial, fragmented ways. You can't go home again."

Post-colonial theory is also constructed around the notion of resistance, of resistance as subversion, or opposition, or mimicry but with the haunting problem that resistance always inscribes the resisted into the quality of the resisting, it is a two-edged sword. Moreover, the concept of resistance carries with it, ideas about human freedom, liberty, identity, individuality, etc., which ideas may not have been apprehended, or held in the same way, in the colonized culture's view of humanity. On a simple political/cultural level, there are problems with the fact that, to produce art which helps to reconstitute the identity of the colonized, one may have to function in at the very least of the means of production of the colonisers in writing, publishing, advertising and production of books, for instance. These may well require a centralized economic and cultural structure which is ultimately either a western import or a hybrid form, uniting local conceptions with western conceptions. (Frow, 1986:99)

Furthermore, the concept of producing national or cultural literature is in most cases a concept foreign to the traditions of the colonized people, who had no literature as it is considered to be part of the western traditions or in fact no literature or writing at all, and/or did not see art as having the same function as building and defining cultural identity. This is also applicable in a scenario where people were transported into absolutely different geographical, political, economic and cultural worlds. It is always a changed, a retrieved but hybrid identity, which is created or called forth by the colonizers' attempts to establish and represent identity. Abrams, (1941:165)

Postcolonial theory itself has its own merits and demerits which constitute the whole theory. On the positive side, post-colonialism concentrates on the issue of advocacy as it brings out the characteristics of the way of living of the given society in a particular set-up. According to Abrams (1941:168) "Protest literature derides and ridicules disorders in the society evoking attitudes of contempt, moral indignation and scorn in order to correct human vice and folly." Thus post-colonial theory goes hand in hand with protest literature as it brings out all the issues which show maladministration in any case of any society which is a merit on its own.

Moreover, post-independence literature concentrates particularly on the way in which literature distorts the experience and realities of the colonized people and aims at reclaiming the freedom of the nationals. Post-colonial theory goes hand in hand with protest literature which exists in various forms throughout literary history, alerting people to the injustices around them. According to Marshall (2000:1), protest happens when there is something in the society that people do not go along with, it may be the law, institutions, cultural traditions or ethical practices that are not fair. Post-colonial theory therefore is a vital tool for social transformation because it articulates people's grievances and challenges as well as unpopular government policies, thereby being the voice of the voiceless. It motivates modern writers to communicate a critical perspective on public disillusionment and alienation to its readers.

However, having outlined the strengths of post-colonial theory, it should be pointed out that it possesses weaknesses which affect literature and its overall function. Taking up a pessimistic view, Slemon (1995:100) uses Russell Jacob's argument to demonstrate how post-colonial theory is problematic for researchers because of its "lack of consensus and clarity". Young (2001:67) suggests a question: "Why does the language of postcolonial criticism often seem so impenetrable?" But for others, according to Slemon (1995:100), this lack of clarity in postcolonial theory together with its fluidity and ambivalence, is "what is genuinely enabling about the field." The term not only lacks clarity, but also keeps changing through "new forms of social collectivity" as they emerge in time and space in a post-colonial world Punt (2003:23). These new forms require new ways of describing them. Therefore, it is difficult to keep pace with the rapidly changing world while at the same time keeping the definition (if any) of postcolonial theory intact. For this reason, it is equally difficult

to formulate a single theory to deal with all forms of the so called “winds of change”: social, political, academic and economic issues that have created new histories in societies across the globe (Slemon 1995:100-105). Consequently, post-colonial theory becomes a constant and continuing struggle in the company of humanity (Bhabha, 2001:39).

After gaining independence the new governments of many countries put across laws and policies which sometimes limit the literary tradition from functioning as it should. There are censorship laws that regulate literature and which dictate what writers should produce and should not produce. This then hinders the real function of post-colonial literature.

In the process of limiting the growth of literature, the propagation of the post-colonial ideology is also limited. As post-colonial theory has to advocate for the society, it is sanctioned on doing what is expected of it by the society thus its function ends up being null and void. This then gives post-colonial theory a disadvantage as its functions within the society are compromised.

With specific reference to theme, the novel “Etshabhini” by Sigogo links closely with the theory of post-colonialism, as it portrays the way of living of the Ndebele people after attaining independence in Zimbabwe. The author introduces the reader to the setting of the novel which is Mzilikazi Township in Bulawayo. In the chapters that follow, it will be illustrated how the theme of lack of infrastructure is brought out in the novel as it introduces the crowded conditions experienced by MaMkhwananzi and her family. They seem to be living in a crowded flat which occupies many different families with different norms and values. This is evident when she says “Yimpahla yokuhlala ebalwini olunje yonale?” (“Is this furniture fit to be in such a cave of a house?”). As post-colonial theory clearly argues that post-independence societies are often exposed to conditions which they were not expecting before independence, they find themselves in equally harsh conditions even after independence.

In the Zimbabwean context, there was close correspondence between the beginning of the new millennium and the beginning of what in journalistic terms is regarded as the ‘Zimbabwean crisis’. This was euphemism for a very complex and drawn out process of state failure. In fact, what was referred to as the Zimbabwean crisis was a three dimensional inter-related form of collapse which included the political crisis

centred on increasing tendencies of authoritarianism on the part of the state and supporting structures. This was compounded by contestations around election results and compromising of the 'rule of law' in general (Mazuruse, 2010:32).

The second critical dimension of the post-colonial crisis in Zimbabwe was the economic meltdown, the causes of which are multifaceted; ranging from economic mismanagement on the part of government to structural constraints within the local economy and also the international economic system. It is estimated that the economy has shrunk by over 30% since 2000 (Moyo and Yeros, 2007:75). Inflation accelerated through 2006 and by 2007 the country was officially experiencing hyperinflation, with prices rising more than 50% every month (Scoones, et al, 2010:26). This continued through 2007 and 2008 with inflation peaking at 231% towards the end of 2008 (Chimhowu, 2009:35). The unemployment rate was said to be at 70%. The third dimension of the 'crisis' was the collapse of social service delivery which MaMkhwananzi in the novel under study is suffering under.

In many instances the promises which were made to people during the pre-colonial period were that there will be much job creation. However, the post-independence period introduced a different scenario whereby there were high levels of unemployment. The theme of unemployment is also brought out by the novel under study. The author introduces the tavern owner MaKhuphe who is affected by unemployment and chooses an option of illegally selling beer in her house. There is a lot of misunderstanding between her and the neighbours because of the disturbance she was causing in the society. There was a lot of noise in the flat and some neighbours like MaMkhwananzi were affected a lot as it was crowded and the tavern could attract drunkards and prostitutes at the same time. This research will investigate how post-independence literature in Zimbabwe has addressed these burning issues within the framework of the post-colonial ideology.

2.6 Post-colonialism and African literature

Post-colonialism in Africa refers in general to the era between 1960 and 1980. During this time many African nations gained political independence from their colonial rulers. Many writers during this time, and even during colonial times, saw themselves as both artists and political activists, and their works reflected their

concerns regarding the political and social conditions of their countries. As nation after nation gained independence from their colonial rulers, beginning in the mid-twentieth century, a sense of euphoria swept through Africa as each country celebrated its independence from years of political and cultural domination. Much of early postcolonial writings reflect this sense of freedom and hope.

In the years that followed, as many African nations struggled to reinvigorate long-subservient societies and culture, writers of postcolonial Africa began reflecting the horrors their countries suffered following decolonization, and their writing is often embedded with a sense of despair and anger, at both the state of their nations and the leaders who replaced former colonial oppressors. Critics, including Lazarus, (1986:24) have proposed that this sense of disillusionment, reflected in the works of such authors as Ayi Kwei Armah, marked the beginning of a major change in African intellectual and literary development. Beginning in the 1970s, the direction of African fiction began to change, with writers producing new forms of expression reflecting more clearly their own thoughts about culture and politics in their works.

The writing of this period later moves away from the subject matter of post-colonial Africa into the realm of new and realistic texts that reflect the concerns of their respective nations. Post-colonial studies gained popularity in England during the 1960s with the establishment of Commonwealth literature, but this phenomenon did not reach its highest level until the 1990s. Post-colonial writers are studied by and read most often by western audiences, their works are often seen as being representative of the third world and studied as much for the anthropological information they provide, as they are works of fiction.

Bart Moore-Gilbert (1997:45) in his post-colonial theory has led to the creation of a criticism that is unique in its set of reading practices, which are "preoccupied principally with analyses of cultural forms which mediate, challenge, or reflect upon relations of domination and subordination." In his study of post-colonial African fiction, Graham Huggan also comments on this phenomenon, theorizing that western critics need to make an increased effort to expand their interpretive universe in order to study African texts as fiction, rather than as windows into the cultures they represent. This difficulty is further compounded by the fact that many indigenous African authors in the post-colonial era and beyond remain not translated, and are

thus unavailable to western critics. In the meantime, the canons of translated or European-language works that are available, although but a minor part of African literature in general, have come to define post-colonial literature and its critical response.

African writers are themselves very conscious of this gap between texts that are accessible to the West and those that remain in Africa. In fact, the language issue became a central concern with many African writers in the years following decolonization, and some, including Ngugi wa Thiong'o, have chosen in the years following independence to reject English and other European languages in favour of native African writing. Ngugi and his supporters were opposed by several African writers, including Chinua Achebe, Wole Soyinka, and others, who challenged the usefulness of such a stance. In contrast, Ngugi theorized that by writing in English or French and other European languages, African authors are continuing to enrich those cultures at the expense of their own. (Ngugi, 1986:87)

Writers who support African-language literature are also concerned that European languages are unable to express the complexity of African experience and culture in those languages, along with the fact that they exclude a majority of Africans, who are unable to read in these languages, thereby depriving them access to their own literary success. In contrast, critics such as DeLombard (2007:52) have pointed out that while African-language literature is popular with indigenous African populations, such writing tends to be formulaic and stereotypical. While the language debate continues, many authors, including playwright Penina Muhando Mlamba, Ngugi, and several others, have expanded their literary horizons by collaborating with everyday African society to produce writing that is popular in both origin and destination.

Zimbabwe is one of the states which experienced the silencing of the black voice in Africa. Literature is the only tool which allowed them to interpret their own experience without many hindrances. Achebe (1975:45) says that:

I would be quite satisfied if my novels did no more than teach my readers that their past, with all imperfections, was one long night of savagery from which the first Europeans acting on God's behalf.

The Ndebele novels are expected to focus on the post-independence Zimbabwean situation exposing the socio-political and cultural problems affecting the people. The

Ndebele novels should be protest in nature in as far as they show disapproval of the problems of widespread shortages of basic commodities, hyperinflation, escalating corruption and deterioration in culture affecting the Zimbabwean society. This shows that protest happens when there is something in society that artists want to resist, attack, or reject because it is unjust, oppressive and negative to development. In this context, literature is a useful tool in pointing out the discrepancy between the way things are and the way they ought to be. It is more likely that the object of censure will change for the better because of protest. This is because by pointing out what is wrong, it's a way of prescribing what is right by implication (Ndlovu, 2014:178).

African literature has become enormously varied both thematically and formally. Postcolonial literature nowadays aims to address extreme disillusionment conducted by the corrupt governments which has disfigured Africa. Achebe's 'A man of the people' (1966) is an extended satire on the few leaders who draw their political identity from the colonial rulers whom they have displaced.

Moreover, the corrupt politicians in the novel 'Grain of wheat' by Ngugi (1967), are shown to be betraying the popular struggle against colonialism, which eventually draws its power from a culturally coherent society. Some of Ngugi's novels argue that African salvation is embedded in its drawing inspiration from the people themselves and their culture which he defines as a consequence of "the process of a people wrestling with their natural social environment. They struggle with one another" (Ngugi, 1965:27).

2.7 The Mimesis Theory

The mimesis theory is a literary theory which originates from Aristotle's (384 BC-322 BC) ideology that art reproduces, imitates and recreates everything that is practically taking place in a given society. It is also referred to as art of imitation. Mimesis is a Greek word for 'imitation' and has been used as a main term in aesthetic and literary theory since the age of Plato. It is regarded as the basic way to judge any work of art in relation to reality and it determines whether the representation is accurate or not. The mimesis concept runs through the work of many great theorists of the renaissance period up to the time of some modern theorists. Abrams (1941:56)

refers to imitation as a term that is based upon the principle of relativity, signifying two items and correspondence between them.

The writer is therefore a true artist, always wanting to create works and aiming to answer the most urgent questions engaging the society. Thus, to him/her:

....the world appears exactly as he has depicted it in his work. The author calls on the reader to see the world and judge events within his (the former's) own frame of reference, in terms of his own truth. In his work, the writer impresses the reader with the emotional quality of his thoughts and imagery and seeks to influence his thoughts and feelings, subjecting them to his own will and to his own ideals....(Novikov, 1982:12).

One significant feature of the writer in this context is not only his/her cognition of life but also an aesthetic interpretation and artistic revelation of the cultural environment to yield the link between art and reality that queries the mode or medium of transmission. Thus the writer uses a medium or a combination of media that is/are within the domain of his/her field for creative knowledge production and 'fullness of portrayal'. The medium may be written, oral or via any of the new electromagnetic/cinematographic media which African creative writers use to transmit cultural experience (Dasylya, 2003:201).

Moreover, in literature the word 'mimesis' has two diverse applications which are that it is used "to define the nature of literature and other arts and to indicate the relation of one literary work, which serves as a model" (Angelo, 1985:48). Plato and Aristotle take 'mimesis' to define the nature of art, yet they attribute different meanings and value to it. Plato and Aristotle consider the historical and etymological background of the term, therefore, it is essential to know about the linguistic and historical background of the term 'mimesis' to understand what kinds of meaning and value they attribute to the notion.

Linguistically, the source words '*mimos*'; *mimesthia*, *mimesis*, *mimetes*, *mimetikos*, and *mimema* are derived from '*mimos*'. *Mimesthia* means imitation, representation or portrayal; *mimos* and *mimetes* entitle the person who imitates or represents, whereby '*mimos*' originally refers to the recitation or dramatic performance in the context of dramatic action. The mime, which is a kind of banquet given by a wealthy man, is most probably derived from *mimos* (Wulf, 1995: 27). The noun 'mimesis' as

well as the equivalent verb *mimeisthai* refer to the rebuilding and dance through ritual and myth. In Athenian drama the re-enactment is corresponding to acting out the role of a mythical figure and 'mimesis' in such a context connotes the imitation of the earlier re-enactment of the myth and rituals.

Historically, the word 'mimesis' as "renovation" first appears in such traditional rituals and the historical origin of the term, as located in Dionysian cult drama, coincides with this meaning in that 'mimesis' in both cases denotes "imitation", "representation" and "expression". It is contended that myth and divine symbols of the rituals are transformed to artistic-dramatic representation through which it became possible to represent the divinity and gods in drama (Ruthven, 1979:47).

The term 'mimesis' is linked with an action-oriented approach. The term 'mimesis' may also refer to simile, similarity and representation; it can also refer to the symbolization of the world when we take it as a transformation of the myth. 'Mimesis' has also been mentioned since classical times in the exploration of relationships between art and reality. The meanings and applications of the term changes according to the situation it is used. Therefore, Plato and Aristotle ascribe different connotations and values to 'mimesis' with respect to the contexts in which they use it (Ruthven, 1979:48).

The concept of imitation in Plato entails the term 'mimesis' with numerous meanings and connotations in the dialogues and alters the meaning of the term according to the context in which he uses it. He uses 'mimesis' in the context of the education of the youth; he discusses the function of 'mimesis' as likening oneself to another in speech and bodily behaviour and as addressing the lower part of man's soul; he also refers to the epistemology and metaphysics of the concept. He associates the word 'mimesis' with pedagogic attributes and uses it in an educational and ethical context when he says 'guardians of an ideal state should be educated to imitate only what is appropriate' (Nehemas, 1982:300). In the third Book of the Republic, for instance, Plato delivers further definitions of 'mimesis', basing it on the relationship between 'mimesis' and poetry, 'mimesis' and education and also poetry and education: "Since young people learn essentially through imitation, it is significant to select the models" (Richter, 1989:18).

Furthermore, mimesis has an unfavourable effect on the part of the young people' and 'poetry is one important source of the youth's experience with examples and models'; therefore, if the world of models and examples ought to be controlled in the interest of education, poetry must be likewise subject to control (Melberg, 1995:78). Plato argues that: "The youth cannot distinguish what is allegorical from what is not, and the beliefs they acquire at that age are hard to expunge and usually remain unchanged. It is important that the first stories they hear should be well told and disposed to them" (Plato 2008:56). The contents, forms, and representational modes of poetry play a significant ethical role in the education of guardians and should, because of the effects they exercise through mimetic processes, be grounded on ethical principles. Young people must only imitate brave, sober, pious and noble men, which will increase their strength and will not infect them with weakness.

Mimesis is concerned with the ideology that art imitates reality. It was developed and applied through mimetic theories of literature, theatre and visual arts during the renaissance periods. Therefore, mimesis theory has strength in the sense that it provides a universal foundation for literature itself and may even be regarded as the origin of various schools of literary criticism. The explanation for the moral effects of art is often drawn from mimetic theory. Moreover, the positive goal of mimetic criticism is to determine how well a work of literature connects with the real world. Gebauer and Wolf (1995:28) state that mimetic theory also advocates for the importance of art as it stipulates that art conveys universal truths instead of just temporal and individual truths.

However, having defined the strengths of the mimetic theory, it also has its own weaknesses in the literary field. The theory emanates from the ideologies of Aristotle and Plato, but Plato brings out a different angle on the mimesis theory. He postulates that art reflects badly on the audience, reader or the society because it represents imagination rather than truth and thus nourishes the feelings or emotions rather than the reason. Moreover Plato (2008:43) states that artists often lack creative power, thus according to Plato, "art is at best useless and potentially dangerous."

According to Plato, literature encourages short-term indulgence in the reader's emotions when reason would forbid their gratification because it is useless or harmful for the citizen who considers life as a whole: "Reason is a capacity that

enables moral quality and authorities. Literature is intuitive and stirs up a part of a citizen that ought to be kept quiet and fosters the lower part of the soul against the rule of the higher part" (Annas, 1982:279). Poetry becomes a dangerous rival to morality, it is able to corrupt even a good man and is a very dangerous thing encouraging all the lower desires and making them hard to cope in the theatre, and taking pleasure in laughing at comedies tends to affect our attitudes in real life and make us cynical and unserious.

Moreover sex, anger, and all desires, pleasure and pains are fostered by artistic imitation, thus, horror and tragic works are not true examples for a citizen (Annas, 1982:280). Art, then, taking its theme as human emotion and human frailty, threatens to interrupt the balance and rational disposition of the individual for the individual, by way of its mimetic abilities. Philosophy provides wisdom and truth in the education but literature has a potential capacity to demoralize the mind. For example, Homer's poetry was drawn on for educational purposes as a collection of knowledge and wisdom and it enters into competition with philosophy, it should therefore, be censored (Gebauer, G. & Wolf, 1995:39). It is obvious that literature endangers the perfect citizens who can control and manage their feelings and remain reasonable.

The aim of this research is to apply this theory in order to find out whether Sigogo satisfactorily imitated what is happening in the post-independence Zimbabwean society, based on the novel "Etshabhini". The novel is a post-colonial Ndebele text which intends to bring out the Zimbabwean situation after it attained its independence. The research will link the concept of "theme" as depicted in the novel with the theoretical framework under study which is the mimetic theory. As post-colonial theory stipulates, leaders often promise people "milk and honey" during the liberation struggle but when the struggle is over, the same leaders tend to distance themselves from the people and tend to ignore the needs of the society.

The dissatisfaction of the society is for instance, reflected in terms of infrastructure which was promised by government leaders before attaining independence. Whilst rural land redistribution was the most critical issue confronting the country, there has always been a growing concern with the urban land issue (Moyo, et al, 2005). Zimbabwe's urban population is growing at least twice as fast the rural population. Between 1982 and 1992 the number of people living in the urban areas grew from

just under 2 million to 3.2 million and by 2000 the number was at 4.8 million. The urban land question was therefore characterized by overcrowding and “squatting” (Shivji, et al, 1998:92), “illegal” land occupations, and planning challenges (Butcher 1986:23), as well as competing land uses on the peripheries of the town or city boundaries and the attendant environmental challenges. The increase in the population of urban dwellers placed considerable strain on the existing infrastructure; it increased the demand for land, housing and related services. Thus post-independence literature has a mimetic role of raising these burning issues for the attention of the society and the government as well.

The mimesis framework brings out an assessment tool that may be applied by writers worldwide. Literature should be in a position to mirror everything taking place in the society without any limits. When Zimbabwe attained its independence in 1980, there were high hopes expressed for the country's political and economic future. It was amongst the top four more industrialized countries in Sub-Saharan Africa; it possessed a more diversified economy than most countries; it had a better human resource base than most; it had a good middle-income status. Comparatively speaking, therefore, Zimbabwe was in a better position of making a headstart in economic and political development than most countries on the continent. There were considerable investments in social development characterised by a massive expansion in the education and social sectors. The economy itself grew and it quickly became the regional bread-basket (Mazuruse 2010:30).

Some Ndebele novels have proved that Zimbabwe was a powerful country in terms of the economy. For some years, especially in its first decade of independence, it appeared to live up to some of these expectations. This assertion links with the ideology of the mimesis theory as it aims to bring out exactly what is taking place in the society. As one of the tenants of the mimesis theory states that art mirrors the society, the aim of this research is to illustrate whether Sigogo managed to do justice in being the mirror of the society in his novel. The novel under study will be analysed within the context of other Ndebele novels using the intertextual method, which allows the researcher to relate his research to other novels which are relevant to the study. This method will be discussed in the following section.

2.8 Intertextuality

Intertextuality can be defined as the inter-relationship that exists between texts in a particular reading environment. Many scholars have argued that a text is not self-sufficient thus it connects with other texts to produce a valid meaning to the reader. According to Barthes (1977:159) literary meaning can never be established by the reader, since the literary work's intertextual nature always leads the reader on to new textual relations. Intertextuality is a word coined by Julia Kristeva, a French linguist who has written much on this topic. This word has a wider meaning in today's context than the theories she expounds in her seminal work on intertextuality which are "word, dialogue and novel". Her notion of intertextuality refers to the literal and effective presence in a text of another text. "A text", according to her, "is a permutation of texts, an intertextuality in the space of a given text, in which several utterances, taken from other texts, intersect and neutralize one another" (Allen, 2000:54).

The ways of reading or interpreting the novel expand the area of 'intertextuality': each critic or individual reader takes a certain position, which is of course associated with his or her culture, language and experience, from the novel. Since literary forms and human experience are recognized for their recurring change throughout history, the text then becomes vulnerable to various interpretations or readings. This is stressed in Antony Easthope's view that "the text has an identity, but that identity is always relational." (Allen, 2000:64) In one sense, the text is traversed again and again by various readers or critics across time and place. Evidence of this is the innumerable different approaches to Shakespeare's Hamlet, from the moment it appeared till now.

The intertextual approach is commonly recognised within the field of contemporary literary theory. Various scholars have argued that the true meaning of a novel can only be defined in relation to other texts. This mode of literary interpretation promotes the inter-relationship between different texts in a reading environment. In order to provide a thorough interpretation of a text and discover its potential meaning, one has to trace that inter-relationship. Worton and Still (1990:1-5) assert that the concept is based on the idea that the text does not function as a hermeneutically closed and self-sufficient system.

2.9 Conclusion

In conclusion, this chapter concentrated on the theoretical framework that will serve as the basis for this research. It has revealed the characteristics of the post-colonial theory as well as the mimesis theory and it showed the relevance of these theories with regard to the analysis of the novel "Etshabhini" and other relevant Ndebele novels. Moreover, the chapter also explained the concept of Intertextuality and how it will be applied in this research. The essential features of the novel received attention in this study. This included aspects such as the origin of the novel, the novel in Africa and the role of theme in the novel.

This particular study will aim at investigating the real impact of the writer, Sigogo in the novel under study on the Zimbabwean post-colonial Ndebele society. It will make this possible by inducting the framework of the post-colonial and the mimesis theories discussed above. The main aim being to determine the extent of Sigogo's literary works in addressing the real burning matters of the post-colonial society in Zimbabwe. In the next chapter the researcher will deal with the depiction of social issues in post-colonial literature, with specific reference to the novel under study within the context of the abovementioned theoretical framework

CHAPTER THREE

THE DEPICTION OF SOCIAL ISSUES

3.1 Introduction

The struggle for justice by the people of Zimbabwe has been democratic in intent and purpose. From the years of the initial resistance to the Pioneer Column sent by Cecil John Rhodes to colonize Zimbabwe, through to the First and Second Chimurenga (war of liberation between Zimbabweans and colonialists), the values of the Zimbabwean struggle, with the benefit of historical hindsight, were intent on the restoration of the Zimbabwean collective human dignity, the pursuit of equality, socio-economic justice, democracy and economic/technological advancement. Many social conditions are depicted as social problems in the context of post-colonial literature. Agho (1993:121) for instance, comments as follows on this:

Post-independence Kenya, like many other countries in Africa, is faced with another rift: a horizontal rift dividing the elite from the mass of the people. Contemporary Kenya has not only witnessed the frustration of the peasants who had hoped for a better life after independence, but their deepening impoverishment and exploitation.

This assertion shows that all the post-colonial countries in Africa as a continent are facing the same situation of disillusionment. It is this situation of disillusionment which literature should protest against in the society.

In this context, social problems are related to the fabric of the community including conflicts among the interests of the community. Therefore, social issues include matters such as poverty, violence, pollution, injustice, suppression of human rights, gun control, etc.

In this chapter there will be specific discussions on the social issues confronting the Ndebele society during the post-independence period. The researcher will analyse the novel under study and other relevant novels in an endeavour to disclose whether Sigogo did justice in addressing the real social issues in his novel. Wright (2004:797) asserts that: "during the years of anti-colonial struggle, Africa's nationalist leaders had a better idea of what they were fighting against than of what they wanted to replace it with." This shows that the Zimbabwean people were fighting for a better life

but could not determine exactly what they wanted after winning the struggle. People continued to live with their plight as if they had not attained their independence. Sigogo, as a post-colonial writer is expected to disclose the reality of the way of living of the people in a post-independent Ndebele society. The extent to which the author has achieved this goal, will be brought forward by this particular investigation.

3.2 The aim of this chapter

The aim of this chapter is to analyse the views of the author with regard to post-colonial conditions in Zimbabwe as far as social issues are concerned. These issues include poverty, unemployment, delivery of public services, moral degradation, HIV and AIDS, health services, education crime and domestic violence. This analysis will be undertaken within the context of the role of the author as a social commentator, as will be illustrated in the chapter. The researcher will also determine the extent to which the novel under study is engaging with the current circumstances in Zimbabwe. The chapter will outline the expectations that were raised in the new Zimbabwe, as promised by the Government during the independence period and it will evaluate the extent to which the novel has depicted these expectations. The aim is to establish how the author responds to contemporary issues which literature has to address, as one of its main functions is to be the voice of the voiceless.

3.3 Post-colonial challenges in Zimbabwe

Zimbabwe was born out of an intensive armed struggle and independence was attained in 1980 after years of suffering caused by the oppression of the coloniser. Mazuruse (2010:30) puts it as follows: "Zimbabwe was born out of a protracted armed struggle and independence came in 1980 after years of pain, suffering and oppression." The driving force behind the struggle was the urgent and pressing need for the recovery and restoration of dispossessed land, eradication of poverty, ignorance and disease and the need for a system of governance based upon the principle of "one man one vote". The freedom fighters' vision of a new Zimbabwe was one of a free, democratic and economically prosperous society. In their pre-election manifestos, both the Zimbabwe African National Union-Patriotic Front (ZANU-PF) and the Patriotic Front- Zimbabwe African People's Union (PF-ZAPU) promised to build a socialist nation based on equity by pursuing developmental

policies for the benefit of the Zimbabwean people. One of these manifestos is shown in appendix 4 of this document.

The introduction of a system of socialism was hoped to bring with it an economic system which would benefit the people by ensuring employment for all, equal pay for equal work and improved public services in schools, clinics and other government departments. Independence created high hopes and expectations of a better Zimbabwe with benefits in the form of prosperity and progress being promised at political gatherings during the liberation war. The crisis of unfulfilled expectations was aggravated by the government's earlier policy statements soon after independence at the 'independence celebration gala' such as the following slogans which were echoed: "Forward with the year of the people's power. Long live our freedom, Long live our Sovereignty. Long live our Independence"

However, as time went by, it became clear that most of these promises failed to materialise due to generalised corruption, poor governance and neo-colonialism. The betrayal of war promises is the main source of dissatisfaction regarding the post-independence situation in Zimbabwe which is also the subject of protest in the Ndebele novel under study. Since the first phase of the revolution as represented by the First and Second Chimurenga wars (liberation struggle) was resistance against imperialism, the second phase should have been a period of reconstruction and nation building, but this was not achieved. Zimbabwean nationalists should have realised soon after independence that freedom comes with responsibility. This constitutes an important source of critical consciousness for the Ndebele novelists whose task it is to unearth the causes of these problems in an attempt to chart the way forward.

Throughout the post-independence period, the country has not been able to respond adequately to the fundamental challenges of genuine participatory democracy and delivery of the independence promises. The patriotic zeal, national pride and the once lofty and romantic ideals of independence seemed to be lost in the political, economic and social crisis. The positive economic growth experienced in the early 1980s began to decline because of gross mismanagement and corruption. This will be illustrated in Chapter Four of this study.

Postindependence socio-political protest is caused by this scenario which has manifested itself in several problems. These problems include among others; hyperinflation, widespread shortages of basic and essential commodities and decline in manufacturing and agricultural productivity, and shortages of foreign currency. There is also escalating corruption, denudation of professionals and skilled personnel through a massive brain-drain into the Diaspora, flight of foreign investments and rampant black market trade in anything ranging from foreign currency to scarce commodities. This is evident when one of the Zimbabwean citizens was interviewed by one of the radio stations during a programme entitled 'Yet another year of misery creeps'| puts it as follows:

So tomorrow, another year comes to a close and Zimbabwe still remains politically as stagnant as it has been for decades. The people of Zimbabwe cannot look back with satisfaction at what they have achieved or at what improvements their nation has registered. Because there appears to be nothing of note in our past...except misery. For many years, we have been at the mercy of an uncaring, corrupt and violent government that is so self-seeking as to kill its own citizens for political applause. Here comes 2014 and we have nothing to show for our existence as a nation...just sorrow, tears and blood. Even our sweat has not managed to improve our well-being. The politicians fight their political battles at our expense. There has been so much activity over our situation in and outside Zimbabwe yet things have basically remained the same and, in fact, have been deteriorating in the past several months.

SW Radio Africa (December 30, 2013)

This study critically analyses issues in order to establish if Zimbabwe is still guided by those values that made so many people sacrifice their resources, time and lives during the liberation war. These negative indicators have inflicted a heavy toll on the general population leading to disillusionment, loss of hope, national despair and the protest should therefore be depicted in some post-independence Ndebele novels.

3.4 Social issues highlighted by Sigogo

3.4.1 Poverty

The colonial period was not easy for the Zimbabweans as they were struggling under the white regime. Every Zimbabwean was looking forward to a better life after attaining the independence that everyone was fighting for. They hoped for a better

life and better jobs which would allow them to get a better house and live peacefully with their family, which is what was promised by the leaders during the struggle. Eventually, all this did not materialise. The dreams and aspirations of Zimbabweans were not achieved. Ngugi (1986:123) supports this when he says, "Independence did not even wait to grow old before turning betrayer of trust and responsibility...." The same applies to the situation in Zimbabwe.

In his novel, Sigogo wishes to illustrate this situation, with particular reference to the way of life of people in Bulawayo a city in Zimbabwe. Sigogo's intention is to reveal the situation of the Ndebele people in Zimbabwe after independence. He raises themes which reflect the disillusionment of the Zimbabwean people in the post-colonial period. By linking the text to the ideology of post-colonialism, the novel under study brings out some important grievances of the Ndebele people in Zimbabwe. The novel under study highlights the disillusionment of the post-colonial Ndebele society. In the novel under study there is a character named MaMkhwananzi. She is Gwebu's wife and they live in one of the crowded flats in the city of Bulawayo. MaMkhwananzi is not happy with her living conditions. She is devastated by her independent country which is not what she expected in the new Zimbabwe. This disillusionment is evident when MaMkhwananzi, in the novel says:

Emva kokukhangela isofa leyo okwesikhatshana, wancifa wasebuyela etshibilika ehlala kulo. Esekewa nxapha wakhuluma ngelizwi lokukhuluma yedwa wathi yizona lezo into enginga zifuniyo mina. Yimpahla yokuhlala ebhalwini olunje yonale? Abanye abantwana baphila ngcono endaweni ezibetha umoya mina kuthiwe ngizagulela endlini enje!". Watsho echaya Izandle zakhe.(page 5)

(She looked at her couch with a disappointed face well as texts she sat down and said to herself, "this is what I do not want, is this the furniture fit to be in such a cave of a house?" some people live where there is fresh air and I have to die in such a place. She did as she was opening her hands)

MaMkhwananzi hoped to stay in a better home after independence but in actual fact, it did not happen. Some people think of buying cars and building nice and beautiful houses but to her it was not the case. It is evident when she says "Izinswelo zemhlabeni zihlalisa umuntu lapho angafuni khona zibuye zimdlise lomquba wenkomo" (page.9). (Some things you cannot have in the world, this compels you to

live where you don't want and eat what you don't want). In this instance, Sigogo is addressing the issue of poverty as a real issue in the post-colonial Zimbabwe.

Moreover, in the rural setup, people thought by getting their independence, they will be resettled in more fertile lands than those barren lands which the whites resettled them in. This is evident as Tshuma (1997:28) asserts that "land was one of the popular grievances around which resistance to colonialism crystalized." Then in reality, politics is corrupt, as the well-known and the powerful citizens are allocated fertile land and those in barren lands remain where they are and are not resettled at all, as they continue to live in deep poverty. This matter will be pursued later in Chapter Four of this study.

Moreover, in the novel 'Etshabhini', there is even further emphasis on poverty. In one particular instance, MaMhlanga is discussing with MaMkhwananzi the issue of buying a house in the low-density suburb called Bellevue in Bulawayo. This suburb accommodated the white people before independence. After independence, MaMhlanga and her husband bought a house in the suburb and now they want to sell it to MaMkhwananzi, but MaMkhwananzi and her family cannot buy the house because of the small income they are earning every month. Poverty strikes MaMkhwananzi's family as they are forced to live in a high-density crowded township (p.23). Furthermore, the novel also illustrates how some of those who had bought houses in the low-density suburbs have reverted back to the high density suburbs as they could not afford the rates and bills to be paid every month.

3.4.2 Unemployment

In many instances, unemployment is the cause of negative living conditions of people in a given society. It brings about poverty, a high crime rate, it makes a negative impact on the society and forces people to choose illegal means of making a living like MaKhuphe in the novel under study. In the novel Makhuphe is the tavern owner. After the death of her husband, she chooses to run an illegal tavern in her house for her to make a living. She is MaMkhwananzi's neighbour and they are enemies because of the noise she causes in her tavern at night. Her clients are some married man and young girls who make the tavern a meeting place for their immoral behaviour (p.10). Mashanga (1970: 43), quoting from Dumount's "False

Start in Africa”, provides an insight into the plight of the rural dwellers that migrate to the city: “Before long, these young people will end up in the Shanty towns of the capitals and become social parasites. Their days are spent writing job requests that pile up in all the administrations. Some of them join the underground.” If there had been a fair distribution of employment in the Zimbabwean post-colonial period, Makhuphe would be occupied with her own job and not have to pollute her own community with such illegal attempts of making money. Moreover, being a widow and unemployed seemed to be the push factor of her running the illegal tavern.

The economic crisis began in the late 1990s and became more intensive in the year 2000. This led to the closure of many manufacturing companies and to the downsizing of some of the others. This eventually led to a high rate of unemployment which reached up to 70% of the total labour force. This economic decline affected the social reproduction capacities of both urban and rural households (see Chapter 4). This might be one of the reasons why MaKhuphe opted for the illegal path of making a living (see discussion above). Employment crumbled in the formal sector from 3.6 million job opportunities in 2003 to 480000 in 2008 (Mail and Guardian, 18 January 2009) and those who managed to find work were in most cases receiving wages which were below the poverty datum line as is the case with Gwebu in the novel under study. He is MaMkhwananzi's husband and is said to earn an insufficient income. Gwebu is a train driver for the National Railway of Zimbabwe Company but cannot afford to give his family a decent home of their own. This is evident when Gwebu is talking to his wife MaMkhwananzi (p.120) saying: “uyabona ukuthi siyahlupheka, kasilamali yokuthenga ukudla okufanele kudliwe ngabantu abaphilayo” “(can you see that we are poor, we cannot afford to buy food that can be eaten by normal human beings)”.

The social implications of this unemployment crisis have been visible and its impact has been devastating on the majority of the working people. Sigogo unveils this in his depiction of the character 'Gwebu' in the novel. In the novel, Gwebu is quarrelling with his wife because of the place and the conditions they are living under. If his wife was working, they would not be quarrelling about relocating to a low density suburb. This is evident when Gwebu says (p. 21): “Umuntu kumele enzeni?” “(What should I do?)”. Gwebu is telling his wife that there is nothing he can do about the living conditions they are living under. The man is working but cannot provide one of the

needs which are among the main basic needs, which is a good shelter. This then qualifies to be a social crisis, as the promises which people were getting before the attainment of the country's independence are extremely contradicting with what is transpiring in the current reality.

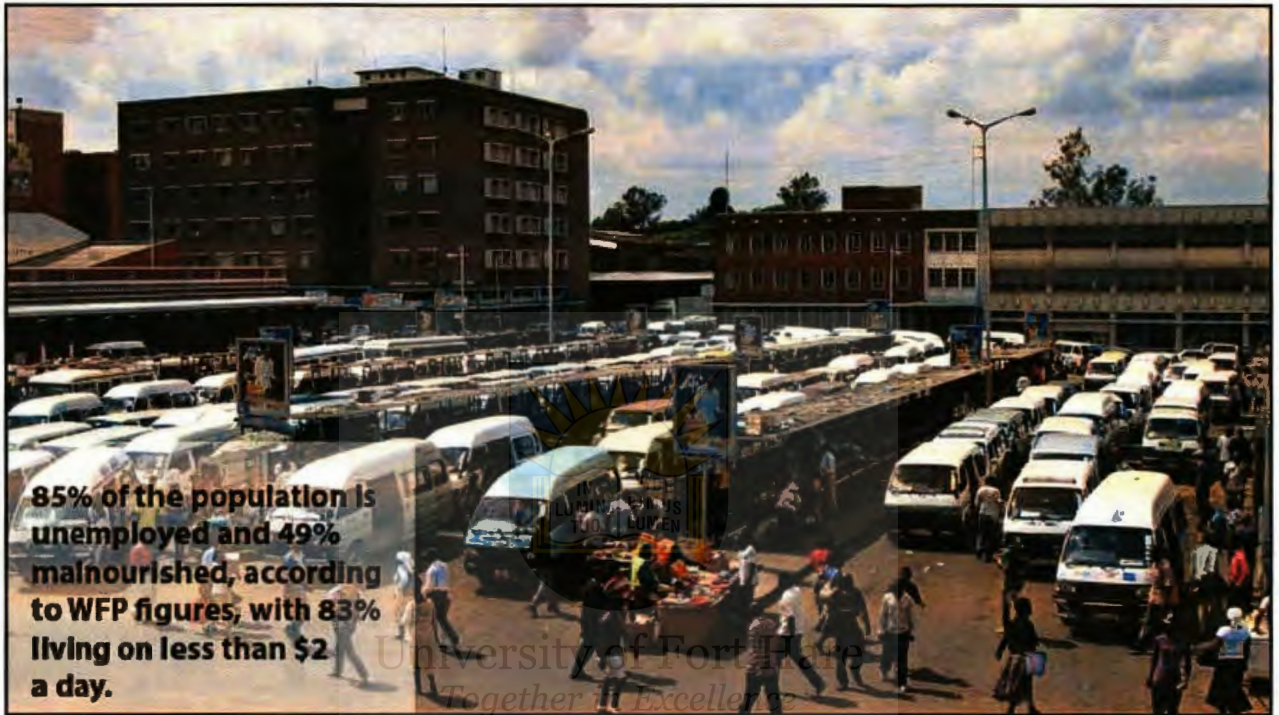


Figure 1: Image 1-Unemployment in Zimbabwe

Source: "Newsday" (September 19, 2013)

The newspaper article states that at least 85% of the population is unemployed and 49% malnourished, according to World Food Programme figures, with 83% living on less than \$2 a day.

Moreover, due to unemployment, young people tend to make dangerous decisions for them to make ends meet and to make a living. Sigogo introduces the reader to the MaKhanye girls who are MaMkhwananzi's neighbours. These are young girls who have no jobs and are eventually forced to resort to prostitution for them to earn a living by making themselves available to men (p.14). This shows that the society is crumbling as all this can lead to dangers such as the spreading of HIV and AIDS within the society. In this context, men cannot pay anything without getting sexual favours in return. This is shown when MaMhlanga (p. 14) says: "ngabantu mhlobo bani laba, MaMkhwananzi?" "(What kinds of people are these, MaMkhwananzi?)."

This shows that the girls in the novel were exposed to high levels of danger which becomes a threat to them and the society as a whole. This illustrates that unemployment leads to many branches of social problems which exercise a negative effect on the society.

3.4.3 Unsatisfactory delivery of public services

In this section it will be argued that the delivery of public services on post-independence Zimbabwe is unsatisfactory. Sigogo brings out a very sensitive issue which has to be addressed in the post-independence Zimbabwe, namely the issue of poor service delivery by the Zimbabwean government. The author puts MaMkhwananzi into play as a character who expresses the real tribulations of living in a crowded place. If the government was an efficient one, it would have provided people with houses on a loan basis which they could have paid for on a monthly basis in reasonable instalments. That way MaMkhwananzi was going to have a peaceful and beautiful home with her own living space and fresh air. This will be discussed below.

Zimbabwe's population is said to be growing fast. During the post-independence period in Zimbabwe, the urban areas are characterised by overcrowding, "squatting" (Shvji et al, 1998:87), "illegal" land occupations and urban planning challenges (Butcher, 1997:56) and informal land uses on the peripheries of the cities. The rapid increase in the population of the urban occupants has placed a strain on the existing infrastructure, thereby increasing the demand for housing and some basic services are urgently needed. This is shown in the image below which shows the crowded small houses without water and electricity. The image validates the notion that there is a problem with the Department of Urban Planning in allocating houses and providing sufficient public services:

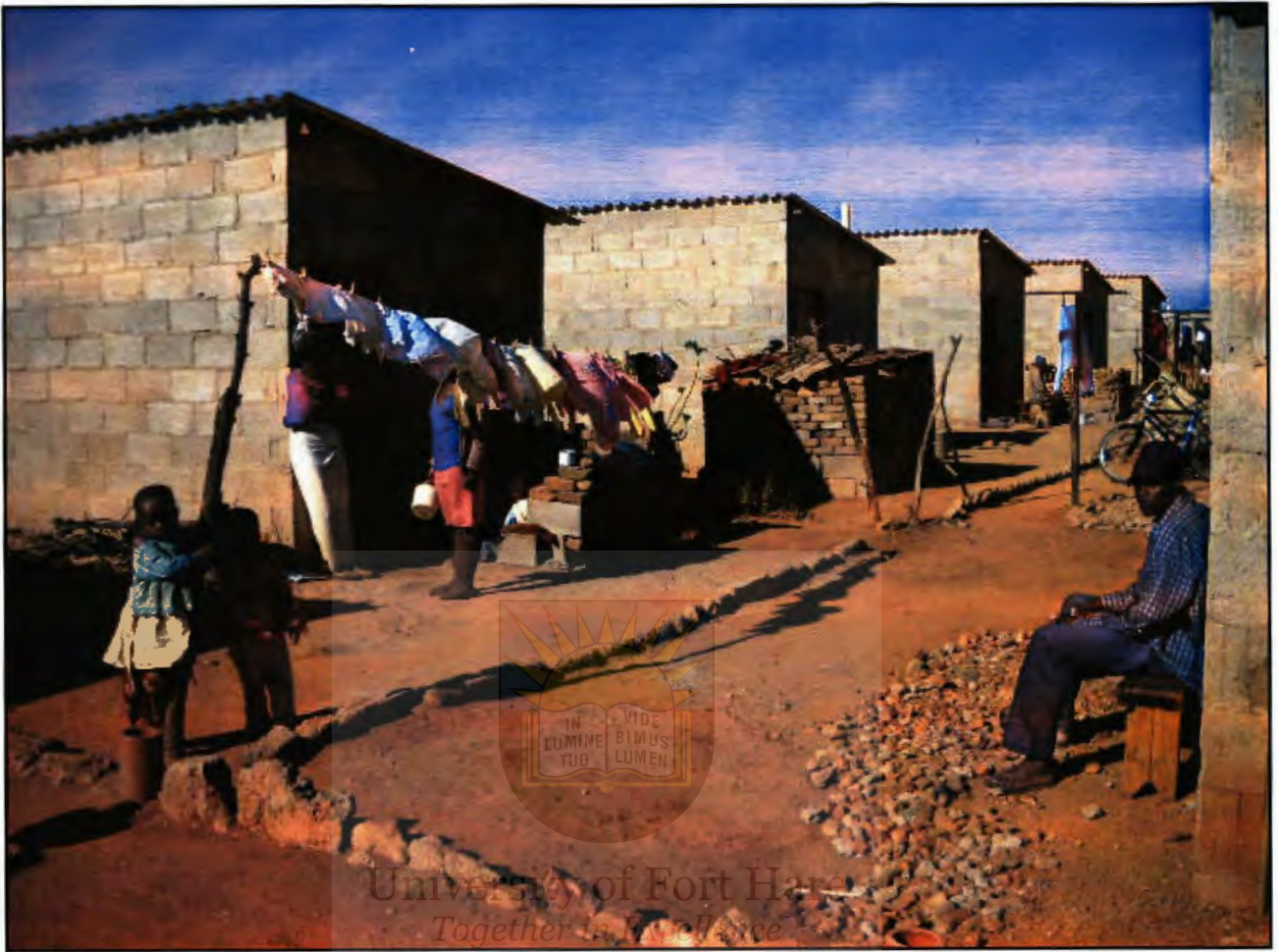


Figure 2: Image 2-City of Bulawayo houses without water and electricity

Source: “Newsday Zimbabwe” (September 19, 2013)

The availability of housing is a problem to be addressed by the government as Sigogo identifies these problems that are found in the society in the novel under study. People are put on a waiting list for descent houses for many years until they give up on following up. This is evident when Gwebu says: (p. 23): “uthi pho uyakwazi ukuthi indlu ifolelwa iminyaka emingaki koBulawayo lapha?” “(do you know how many years one can wait for a house here in Bulawayo?)”. These words support the perception that the Zimbabwean people are still living under colonised circumstances as they cannot obtain proper services from the government. Chenga (1993:47) puts it as follows:

Although this requirement (to provide accommodation for blacks) was enshrined in the Act, most municipalities were reluctant to provide homes for blacks to purchase, and decent housing for Blacks in urban areas developed only sluggishly.

This assertion shows that accommodation is a cause for concern in the Zimbabwean post-colonial society. Sigogo addresses this issue in the novel under study as he brings MaMkhwananzi into play. MaMkhwananzi is in need of a decent shelter where she can live peacefully with her family but that seems difficult to her.

Table 1: Housing statistics from 1980-2010

YEAR	LOW COST HOUSING %	HIGH COST HOUSING %
1980	97	3
1985	99	1
1990	80	20
1995	65	35
2000	70	30
2005	40	60
2010	30	70

Source: Ministry of Local Government, Public Works and National Housing (November, 2010).

The table above can also be presented as follows graphically:

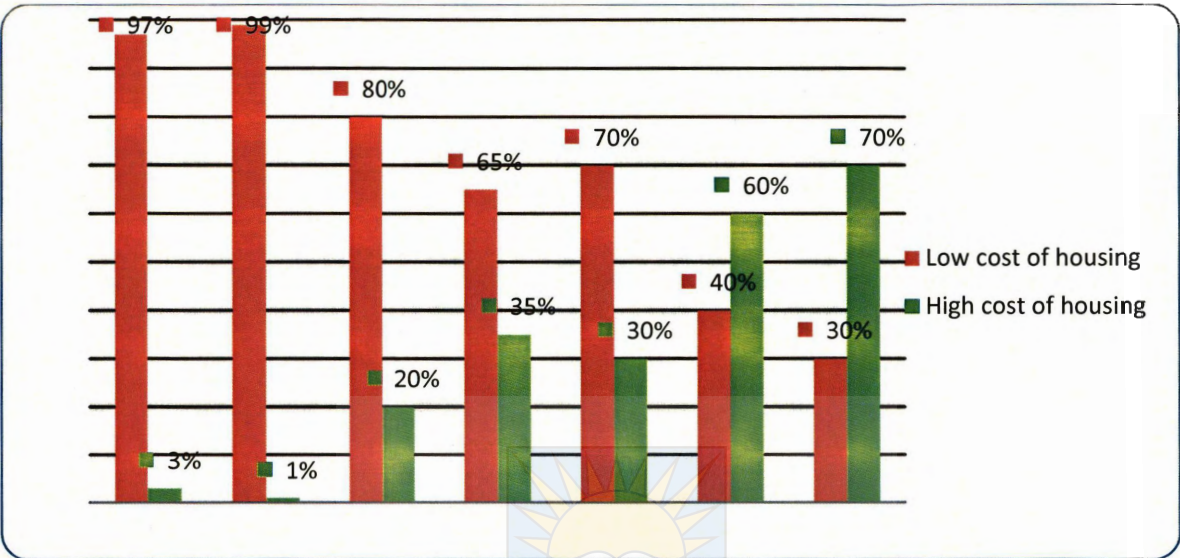


Figure 3: Graph 1-Housing statistics from 1980-2010

Source: Ministry of local Government, Public Works and National Housing (November, 2010)

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The graph shown above illustrates the dire situation of housing in the city of Bulawayo in post-independence Zimbabwe. The black columns illustrate the provision of low cost housing and the grey columns illustrate the provision of high cost housing. The percentage of low cost housing started to drop from the year 1985 to 1990, which was from 99% to 80%. It shows that immediately after the independence, houses were affordable up to the year 1990 when there was a significant escalation in the provision of high cost housing from 1% to 20%. The graph also unveils that from the year 1990 to 2010 the percentage of high cost housing escalated from 20% to 70%. This shows that the economy of the country was starting to trail and people found it difficult to acquire houses. The cost of houses continued to rise from year to year and people could not buy the houses as they were being paid low wages. This is why people resorted to living in crowded flats, as shown in the image below. This is why MaMkhwananzi in the novel under study continued to stay in the crowded location as her husband could not afford buying a house in the low density areas.

In the novel under study, Sigogo is therefore addressing the issue of poor service delivery in the post-colonial situation of the Ndebele people in a pertinent manner. The image below shows a block of flats situated in Mzilikazi in the city of Bulawayo. Due to a shortage of housing services, people live in these crowded flats, which is devastating in the new post-colonial Zimbabwe. This will also be discussed further in the paragraphs below.



Figure 4: Image 3- Zimbabwe's urban housing crisis

Source: IRIN News (March 8, 2013)

The article reads:

With rural-to-urban migration increasing in Zimbabwe and urban squatter camps growing, the shortage of affordable public housing has become a contentious issue. According to the Ministry of National Housing and Special Amenities, there are approximately 1.2 million people on the government's national housing waiting list, although the exact figure is not known because most local authorities do not collect the necessary data.

Furthermore, the building societies in the formal sector do not make provision for low income earners which makes it difficult for them to buy good houses. Their rates are

so high that the poor cannot afford acquiring housing loans. This is evident when MaMkhwananzi says (p.13): “pho oGwebu laba abahola indibilitshi yomdakale, angithi lokhu kungatsho ukulamba lokuhamba nqunu kuzekube phakade belokhu bebhadala leyomali!” “(Gwebu is being paid peanuts, this will bring hunger and no clothing because of paying back this loan for the rest of our lives)”. In this instance MaMkhwananzi and Gwebu cannot afford a house in the low density suburbs because of the low wage income in their household. MaMhlanga, her friend is advising her to acquire a loan from the bank which will help her to buy a house. The problem of high interest rates of the loans however, causes MaMkhwananzi to hesitate since they will not be able to pay back the loan. This shows that Sigogo is addressing the issue of neglecting the poor in the housing sector. Promises that were made by the leaders during the struggle are nowhere to be found.

Referring the above assertion regarding the novel under study, the reader is introduced to MaMkhwananzi and Gwebu who are husband and wife who live in the city of Bulawayo in a crowded location called Mzilikazi. They stay in a crowded flat with small rooms. In the same block of flats, there is a woman called MaKhuphe who is illegally operating a tavern. The MaKhanye girls who live in the same flat are always conducting parties during the night. MaMkhwananzi wants to relocate to the low density suburbs because of all the noise pollution caused by her neighbours. This is shown on p. 9 when she says: “Ngihlalele ukudubeka lapha. Izinswelo zasemhlabeni zihlalisa umuntu lapho angafuni khona, zibuye zimdlise lomquba wenkomo.” “(I stay here because of poverty, poverty makes you stay where you don’t want to and it makes you eat cow dung)”.

Gwebu, the husband is refusing to relocate because of the cost of the houses in the suburbs which he cannot afford. On p.81 of the novel Gwebu says: “ufuna khona ukuthi silande uhlupho, siyezithela ebunzimeni basemayadini le.” “(you want us to apply for problems and indulge us in all those stresses of the suburbs)”. This causes problems in their marriage because they are always quarrelling on the issue. This is evident when Gwebu says: “uyabona ukuthi siyahlupheka, kasilamali yokuthenga ukudla okufanelwe kudliwe ngabantu abaphilayo” “(can you see that we are poor? we cannot even afford food which should be eaten by normal people)”, (p.120). This puts emphasis on the poor quality of service delivery provided by the post-independence government to its people.

3.4.4 Moral Degradation

Moral degradation is experienced in different societies and cultures around the world. Behaviours such as rape, sexual abuse, robbery; school violence, drug abuse, etc. have become endemic among adults, youths and children around the globe. Statistical data on drug abuse indicates that there has been a vast increase in the crime rate as a result of drug abuse. It has been concluded that moral decay is associated with many factors. This includes genetic factors such as inheritance of a difficult temperament, ineffective parenting and living in an environment where violence is a norm, (Dodge et al, 2003:65), poverty, lack of education, family background and drug abuse, (Mbatia et al, 2009:54), (Posi, 1996:76). Reports on the crime rate in Bulawayo can be found in the local Zimbabwean newspaper, "The News Day. On August 31, 2010" it reported the following case:

The body of a 55-year-old man from Newton West suburb in Bulawayo was last week found lying in a pool of blood in a suspected murder case involving robbery. Police spokesman Andrew Phiri has confirmed the incident. "We can confirm that we are handling a suspected murder case in Newton West which occurred in the evening last Tuesday," he said. "The now deceased, who was last seen at Newton West Shopping Centre at around 6pm, was found dead lying in a pool of blood 30 minutes later," he said. "The deceased had a wound on the head, but at this point we cannot say whether it is a bullet wound or not. We are hoping to get that information after the post-mortem has been done". He identified the deceased as Andrew Mangena, whose body was discovered in a bushy area close to his home.

This report illustrates the violent form of crime that can be found in a big city such as Bulawayo. Similar incidents are also found in another big city such as Harare, as illustrated by the following newspaper report by News24 Africa headlined "**Outrage after Zimbabwean man who attacks woman in the street gets off with \$50 fine**".

The report reads:

Harare - This is the moment a Zimbabwean man brutally attacked a woman who owed him \$6 - and it's got activists furious. In a clip posted to social media, the heavily-set man kicks and slaps the woman, who's wearing a yellow top, until she falls to the ground. Then he jumps on her and, even after bystanders try to stop him, chases her and knocks her over. The attack is now known to have happened on October 22 in the Harare suburb of Budiriro. The man, Kumbirai Musariri, has since been slapped with just a \$50 fine, reports a Harare tabloid H-Metro. H-Metro says Musariri attacked the 47-year-old woman apparently because he

had not received a \$6 dividend from the savings club both are part of. Activist Linda Musarira, who went with a group of women to try to confront the attacker on Tuesday tweeted: "Zimbabwe's judiciary system is directly supporting violence against women by giving perpetrators motivational sentences and solidarity fines." But the man was not at home when the activists visited, online reports say. **"News24", (November 2, 2016)**

This report illustrates the negligence of the police in enforcing the law on citizens who are criminals. This eventually makes the country an unsafe environment for everyone.

Zimbabwe was regarded as one of the most peaceful and safe countries in Africa at the time it attained its independence. However, as time went by, life became difficult for the nationals, which is why some people ended up ignoring their moral principles, thereby indulging in various immoral acts. Poverty, unemployment, shortage of food and clothing etc, are the main causes of the escalation of the crime rate and degradation of morals in the society. According to the relative-deprivation theory, individuals commit crimes to send a signal to the State that the system they are forced to live in is inherently biased against them and their socio-economic standing in the society (Chester, 1976:72), (Hughes and Carter, 1981:104), (Stack, 1984:55). In this instance, literature has a vital role to play in addressing the issue of immorality and high crime rate in a society.

Sigogo addresses the issue of moral decline in his novel under study as he shows the conditions of the Mzilikazi location where MaMkhwananzi lived. The novel exposes the society as a society with weak morals. Sigogo introduces the reader to MaKhuphe and the Makhanye girls who share the same block of flats with MaMkhwananzi. MaKhuphe owns an illegal tavern in her house where people come and drink and participate in all sorts of immoral behaviour. The MaKhanye girls are involved in prostitution whereby they provide sexual services to men in exchange for money. This is evident when MaMhlanga says to MaMkhwananzi: "ngabantu mhlobo bani labo bantu, Mamkhwananzi?" (p.14), "(What kind of people are they, MaMkhwanzi?)." The people who are referred to here are the Makhanye girls. This articulation by MaMhlanga shows that people in the society are living a promises life which makes the moral status of the particular society to be regarded as questionable.

MaKhuphe, the tavern owner is the main character in the novel who seems to fuel immorality in the society. Firstly, she promotes alcohol abuse as it is unveiled that she sells alcohol illegally for the whole night till the next morning. People drink in her tavern and make a lot of noise which irritates the neighbours, thus promoting the issue of immorality in the society (p.10). If MaKhuphe was a moral, considerate woman she would not decide to operate a tavern in her house in the vicinity of her neighbours. Alcohol abuse goes hand in hand with prostitution which is frowned upon and regarded as immoral behaviour in the Ndebele society. The novel unveils that men in the tavern would buy drinks for women then afterwards take those women to their houses, which is also a sign of immorality, (see for example, p. 14).

Moreover, the novel introduces the reader to two girls who were MaMkhwananzi's neighbours. These girls seemed to live an immoral life as they were involved in prostitution. It is said that one of the girls was once arrested by the police during an operation against prostitutes in the area (p. 14). MaMkhwananzi tells MaMhlanga that the girls seem to be well-known to most of the powerful men in the city of Bulawayo because of their line of business. She also states that they bought expensive furniture which she could not afford herself because of their immoral ways of getting money. This is evident when MaMkhwananzi says:

“kwazana lezikhulu zonke ezigange njengakho lapha koBulawayo. Yizo esezagcwalisa indlu yakhona ngefenitsha thina esiyikhangela Sihle sizibonele ukuthi kasiyifufa sayithenga”

(They are well-known to mischievous men here in Bulawayo. They have bought expensive furniture which I look at and tell myself that I won't manage to afford in my life).

The reason behind this immoral behaviour in the society is because people have no other ways of making a living. As the economy is in a bad state, immorality will always prevail. According to Baokye-Boaten (2010:104) Africa has undergone tremendous transformations since its contact with Europeans and other foreign cultural elements. Africa emerged from this contact with a bruised cultural identity and this gave rise to the philosophy of the oppressed. In the Zimbabwean context, the country has been affected by the issue of moral decay. The issue of poverty and unemployment has forced people to indulge in immoral acts like prostitution, theft and illegal businesses, which is a danger to the country as a whole. The post-colonial financial situation of Zimbabwe has given rise to the high rate of immorality in

the country. This is confirmed by the following report in the leading Zimbabwean newspaper "The Zimbabwean":

Sharp increase in crime disturbing: Police

POLICE on Wednesday raised a red flag over the recent sharp increase in murder, armed robbery, fraud and money-laundering cases. Addressing a senior staff workshop on crime management, Deputy Commissioner-General (crime) Josephine Shambare said there has been a "disturbing trend stemming from the increase in crimes of concern, particularly unlawful entry, armed robbery and attempted murder." A Zimbabwe police officer says "As police officers, needless to mention though, we should be wary of the increase in these cases and as we converge, let us remain mindful of the nascent need for us to formulate pragmatic crime prevention strategies geared towards raising our crime detection level and improving our investigative capacity," Shambare said. The workshop, which seeks to empower police responsible for crime management with better investigating skills and crime management levels, saw top officers drawn from Harare, Manicaland, Mashonaland East and West and Mashonaland Central joining the Criminal Investigation Department. Shambare said the police commandant was worried about the slow rate of crime investigation, which in turn had resulted in a huge backlog of cases at the Magistrate's Courts. **"The Zimbabwean" (September 10, 2015)**

It is clear that there are high levels of crime and immoral behaviour in post-colonial Zimbabwe. The events in Sigogo's novel represent to an extent, the current *status quo* in the country.

3.5 The non-depiction of post-colonial social challenges in Sigogo's novel

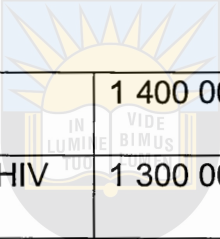
In this section it will be argued that there are some important social phenomena that are not depicted in Sigogo's novel. This phenomenon will be dealt with in the paragraphs below. The researcher will identify some social issues that have been neglected or overlooked in Sigogo's novel under study.

3.5.1 Hiv/Aids

Zimbabwe in the post-colonial period is one of the leading HIV/AIDS killing zones in Africa. Regardless of the numerous HIV/AIDS campaigns which have been conducted after independence, more than one million people are living with HIV/AIDS today. According to a United Nations report, more than 1 400 000 people

are living with HIV/AIDS in Zimbabwe. The table below shows estimated statistics of different age groups in the society that are affected by the deadly disease. The most significant part of the table is that it illustrates that youths in the age group 15 and above occupy the highest percentage as they number 1 300 000. This shows that the disease is affecting the youths intensively and one reason might be the rate of moral decay in the country. Moreover the table below shows that most orphans are mostly young, with a number of 450 000 aged less than 17 years. This is significant as it raises the issue of child-headed families in the country. The table is shown below:

Table 2: HIV Statistics in Zimbabwe



Number of people living with HIV	1 400 000 [1 300 000 - 1 500 000]
Adults aged 15 and over living with HIV	1 300 000 [1 200 000 - 1 500 000]
Women aged 15 and over living with HIV	790 000 [720 000 - 860 000]
Children aged 0 to 14 living with HIV	77 000 [68 000 - 86 000]
Deaths due to AIDS	29 000 [25 000 - 34 000]
Orphans due to AIDS aged 0 to 17	450 000 [400 000 - 500 000]

Source: UNAIDS (2015) Country progress reports

According to the following newspaper report, a significant number of Zimbabweans are receiving treatment:

30 000 on anti-retroviral therapy in Bulawayo

More than 30 000 patients are currently on anti-retroviral (ARV) drugs treatment at 16 Bulawayo City Council clinics, while 2 628 have died as a result of HIV since 2004, council has revealed. According to a report by the council's health, housing and education committee, 31 025 people are on ARV treatment with Nketa Clinic having the highest number and accounting for most deaths. According to the report, by January, 3 257 patients were on treatment and 632 deaths were recorded at the clinic since 2004. Njube Clinic caters for 770 patients on ARVs with four deaths recorded; Pelandaba has 3 082 patients and had 135 deaths; and Luveve 2 925 patients and 244 deaths. Northern

Suburbs had 1 811 patients and 68 deaths, Nkulumane 3 317 patients and 206 deaths; Entumbane 1 564 and 153 deaths; Mzilikazi 2 575 and 101 deaths; Magwegwe 2 264 and 235 deaths; and Tshabalala 851 and six deaths. Pumula Clinic cares for 3 157 patients and has had 63 deaths; Khami Road Clinic 1 715 and 493 deaths; Emakhandeni 2 001 patients and 257 deaths; Maghawe 1 105 patients and 31 deaths; Pumula South 370 patients and no deaths recoded so far. EF Watson has 261 patients on ARVs, but has recorded no deaths. The National Aids Council (NAC) Bulawayo office has embarked on a survey to determine the reasons behind the high default rate among people on antiretroviral therapy in the city. According to figures from NAC, as of January, a total of 50 477 people in the city were on first-line antiretroviral therapy with females being the majority at 31 488 compared to 18 989 males. "Newsday" (March 13, 2014)

This report shows the serious impact of HIV/AIDS pandemic on the society in Bulawayo.

In the novel 'Etshabhini', the author makes use of the young girls, as stated in paragraph 3.4.2 who are involved in exchanging sexual pleasures for money, for them to earn a living. It is said that they bought expensive furniture using money attained from these men. However, Sigogo does not continue to show the consequences of behaving in such an immoral manner in the novel. The researcher is of the opinion that Sigogo should have highlighted the issue of HIV/AIDS, as it is regarded as one of the main social issues in post-colonial Zimbabwe. People are living with this disease in the post-colonial period with about 450 000 deaths recorded. Sigogo, as an artist, should have highlighted the issue of HIV/AIDS as he highlighted alcohol abuse and prostitution in the novel under study. As an artist he should have drawn the reader's attention to the consequences of prostitution and alcohol abuse which is taking place in the Mzilikazi location of the city of Bulawayo in Zimbabwe.

3.5.2 Limited access to health services and the deterioration there-of

For a country to be regarded as a prosperous nation, its health services should be affordable and up to standard. Unfortunately, in the post-independence Zimbabwe, it is not the case. The health service fees which were imposed after independence imposed a strain on a number of households which makes life difficult for those who need medical attention and those who have to pay for the attention. For the past decade in Zimbabwe, there has been a widespread shortage of essential medical

supplies such as qualified personnel, drugs and equipment across the country's national hospitals. According to a "Newsday" report there is shortage of specialised personnel which hampers health service delivery in Zimbabwe. It reads as follows:

THE perennial shortage of specialised health personnel has been cited as compromising the quality of health service delivery in the country with the available services overpriced beyond the reach of ordinary members of the public. This came out during medical aid society Cimas' health expo held in Harare over the weekend where health experts noted that the country was only left with four blood disorder specialists, also known as haematologists after most of them had sought greener pastures in neighbouring countries. **"Newsday" (October 6, 2015)**

Haematologists execute a wide range of laboratory tests to produce and interpret results which assist clinicians in their diagnosis and treatment of diseases while supporting hospital departments like intensive care, operating theatres, special care baby units and oncology. These professionals are of paramount importance to the health department. This eventually brings the health sector to a halt if they are not available. In the article quoted above, "Citizens Health Watch" trustee Fungisai Dube says:

"most major referral hospitals were operating on skeleton staff especially the experts in various disciplines." The shortages are occurring at all levels of the healthcare system and this has deprived needy patients of special care," she said. The shortage has pushed up the price of the available services as they enjoy a monopoly. "A visit to a physician will knock you back around \$120, but how many people considering the current economic situation can afford that?" Dube said. According to the American Society of Haematologists, common blood disorders include anaemia, bleeding disorders such as haemophilia, blood clots, and blood cancers such as leukaemia, lymphoma, and myeloma. **"Newsday" (October 6, 2015)**

In some instances, medical students are sent to South Africa for training purposes. One of these is Elson Mberi who received funding to complete his studies in South Africa. Elson Mberi, while giving a moving account of how Cimas (a medical aid company in Zimbabwe) had helped him achieve his dream of becoming a haematologist by sponsoring his studies in South Africa, lamented the shortage which he describes as a tragedy. He laments the shortage under discussion when Dube continues to say:

"It is sad and quite a tragedy that there are only four haematologists in the whole country," he said. Zimbabwe is also battling with shortages of

pathologists, radiologists and surgical oncologists. Despite cancer being one of the leading killer diseases, the country is grappling with an acute shortage of oncologists. Only a minority (10%) of patients has health insurance and in many situations, reimbursement for service provision is rationed. There is need for a deliberate strategy to address these shortages because the poor will die at home while a few privileged ones will access the expensive private specialists". **"Newsday" (October 6, 2015)**

It is clear that there are serious challenges in Zimbabwe with regard to the treatment of diseases such as cancer, haemophilia, anaemia etc. Due to the collapse of service delivery in the post-colonial Zimbabwe, health professionals have fled the country for greener pastures which left the country crippled in the health department. Sigogo, as an artist did not raise this issue which seems to have a serious effect on the society. The researcher is analysing Sigogo's novel within the context of the post-colonial theoretical framework. Within the context of this framework, one can conclude that Sigogo did not raise the main issues which should have been addressed. He tends to bring out minor issues rather than fundamental health issues which should be addressed by all literary role players in post-colonial Zimbabwe.

The serious health challenges that are currently experienced in Zimbabwe are also referred to in the following news report:

Health experts warn over SDG targets achievement failure

Health experts have warned that Zimbabwe might fail to achieve its health sustainable development goal (SDG) targets as long as funding for the health sector remains below 15% of the national budget. Itai Rusike, executive director of Community Working Group on Health (CWGH), said there was need to increase the health sector budget next year to deal with the disease burden, access to health facilities by all, address health sector human resource challenges, and deal with the issue of access to medicines by all. In the 2016 National Budget, Finance minister Patrick Chinamasa allocated only \$370,79 million to the Ministry of Health and Child Care, representing 8,3% of the total budget, a far cry from the 15% allocation recommended by the Abuja Declaration on Health." Given the current fiscal constraints, government should prioritise and focus on cost-effective health programmes and interventions," Rusike said. "Reaching the SDG targets requires a sustained momentum in financing our health care systems, and while progress has been made in improving our health indicators, there is need to sustain the momentum in funding of health care systems." Employment costs in the Health ministry were said to be consuming the bulk of its budgetary allocation, leaving little funds for operational costs and capital projects. The result was said to be over-reliance on donors

to fund different health programmes such as HIV and Aids, maternal and child health. (**Newsday 26 September 2016**).

These reports unveil the poor level of service delivery as far as health is concerned. As literature is the tool used to address the issues of the society, it should have addressed the issue under discussion. The researcher concludes that Sigogo neglected the fundamental issues to be addressed in the novel which is one of the main weaknesses in his work. His novels should have advocated for the society from all angles of the post-colonial situation of the country.

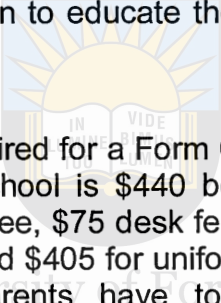
3.5.3 Deteriorating standards of education

The novel under study tends to concentrate mainly on immoral behaviour while it neglects the root cause of such conduct. The researcher wishes to point out that the root cause of immorality in the novel under study is due to the drop of the standard of education. Immediately after independence the education sector was the highest financed department in the Zimbabwean government and it also received financial support from donor governments from other countries. The funds were used for the construction of new schools and for adding new classrooms to existing schools, as well as for teacher training, curriculum development and administration. School fees were minimal and affordable for most, especially for the parents of primary school learners. However, during the post-colonial period there was a drastic change as far as the quality of education in Zimbabwe is concerned. The economic meltdown of the country led to a drastic drop in the educational standards of Zimbabwe. This is evident in a UNICEF (United Nations Child Education Fund) report that was issued in 2012. Peter Salama, the UNICEF representative says: "The political and economic challenges faced by Zimbabwe weakened the basic systems and structures for the provision of education and other basic services. The impact was felt at a national scale." The government reneged on the provision of free education and school fees were raised which caused a massive dropout of students from school. A "Newsday" report printed on 10th of January 2014, reads as follows:

Although some parents interviewed by "NewsDay" said they would have preferred to take their children to private schools in search of quality education, most of them who could only afford government schools said they still found the cost of educating their children too high. However, school fees for Form One pupils at most private schools ranged from \$1

300 to almost \$3 000 for day schools while private boarding schools charged more than \$5 000. Tichaona Ncube, whose child will be starting Form One at Sandringham High School, a mission school in Norton, said the fees were exorbitant and the cost of uniforms which parents were forced to purchase from the school was also steep. "The unfortunate thing is that parents have not been given the choice to buy uniforms from shops, having been asked to pay deposit fees that included school uniform money to the school," said Ncube. "The bill for uniforms for a Form One pupil was pegged at \$405 and it makes parents suspect someone could be making a killing out of the uniform deal." **"Newsday" (January 10, 2014)**

This unveils the fact that there are some individuals who are taking advantage of the situation thereby resorting to acts of corruption. Parents are being robbed of their money because of their desperation to educate their children. The report continues by saying:



The breakdown of things required for a Form One pupil at Sandringham High, a Methodist Church school is \$440 boarding fees, \$70 for the School Development Committee, \$75 desk fees, \$50 bed fee, \$20 for a bible, \$12 for a hymn book and \$405 for uniforms. For boarders at most schools in the country, parents have to also buy groceries to supplement the diet that children are given at school as well as toiletries. The average cost for groceries was about \$100. Maranatha, a Seventh Day Adventist Church day High School in Harare is said to charge \$2 500 fees for Form One, St. Johns, a Catholic Church school, charges \$972 for day scholars, while other private day schools like Tynwald charge \$1300. Government day secondary schools charge fees ranging from \$50 to \$70 for schools fees. **"Newsday" (January 10, 2014)**

With the salaries earned by the parents in Zimbabwe, it is difficult for them to adhere to such abnormal rates of school fees. This in turn causes dropouts by pupils from schools which make the child face a miserable future. Moreover there has been an increased exodus of trained teachers for greener pastures which has crippled the educational sector. Unqualified teachers are employed by the government to try and curb the problem of the shortage of teachers in the country. The government has also sidelined the issue of improving the infrastructure of schools in the country. Provision of classrooms and stationery for schools has been withdrawn which yields a negative impact on the level of education in the country. The image below further illustrates this assertion:



Figure 5: Image 4- Pupils learning outside due to shortage of classrooms

Source: UNICEF Zimbabwean annual report (September 2009)

This image shows that children are learning outside because the government did not manage to give them classrooms. This affects the child as it reduces the concentration level of the child, thereby reducing the country's pass rate.

In 2009, the US dollar currency was introduced in Zimbabwe and school fees had to be paid in that foreign currency which was practically impossible for many households. There were a huge number of dropouts and many students were forced to defer their studies because of their inability to pay tuition fees. This affected the society as youths were unable to empower themselves educationally. The researcher propounds that this predicament seems to be the root cause of the immoral conduct which is transpiring in the Zimbabwean post-colonial period. Mlambo (1997:69) asserts that: "Similarly little thought was given to the

unemployment prospects of hundreds and thousands who would be completing secondary school education by the end of the decade.” This is seriously causing the youths of today not to give much attention to education as they already concluded that even if one is educated he/she will not get any form of decent employment in their future. This causes an uneducated youth society which results in many kinds of immoral deeds like alcohol abuse, a high crime rate and many other forms of immoral behaviour in a particular society.

The government tends to underscore the importance of education in the country. This is evident when it goes to the extent of closing schools before the time stipulated on the national calendar for its own political reasons. A report in a leading Zimbabwean newspaper reads as follows:

Chaos as Zanu PF closes urban schools

HARARE – Chaos and confusion reigned within the education sector yesterday after President Robert Mugabe’s ruling Zanu PF party forced the early closure of primary and secondary schools in Harare to accommodate its “elective” congress scheduled for next week. Affected schools in Harare complained bitterly that their programmes, which were due to run until next week, including prize-giving events and end-of-year functions, had been curtailed prematurely by Zanu PF. The situation was worse for parents who had to pick up their children from boarding schools as they had not planned for schools closing early. In addition, most schools who were affected by the early closures could not issue end of term reports to children as they had expected to do this next week. **“Daily News” (November 30, 2014)**

This shows that the Zimbabwean government has its own interests to entertain which do not always include the importance of education for the country. It exemplifies the rate of maladministration of the ruling government which is affecting the education sector of the country. Sigogo should have addressed this issue but he did not. There are opportunities in the novel where this matter could have been raised. For instance in the scene where MaMhlanga was enquiring from MaMkhwananzi the moral values of the Makhanye girls (p.14), the author could have portrayed them as uneducated which caused them to indulge themselves in immoral acts. This portrayal would then draw the reader’s attention to the inferior standard of education in the post-colonial Zimbabwe.

3.5.4 Crime in post-independence Zimbabwe

After independence, Zimbabwe experienced many security challenges. Unemployment continues to affect at least 70 percent of the general population. While the presence of goods and services has increased over the past year, the cost of these goods and services is still far beyond the means of the majority of the population. This continues to motivate criminal activity throughout the country and in particular in the low-density suburban areas, where most expatriate and Embassy residences are located. The uncertainty related to Zimbabwe's multi-currency system, and the fact that many people have little trust in the banking industry, has led to a rise in petty to moderate crime especially in perceived wealthy communities.

Massive deportations of Zimbabweans from the Republic of South Africa have seen a consistent increase in crime in Zimbabwe as unemployed deportees, mostly youth, resort to robbery and other criminal activities. Crime threats and road safety remain pervasive threats for visitors. Average street criminals normally operate in teams of two in the central business district of downtown Bulawayo. A typical mugging in Bulawayo involves young males who surround and overwhelm their victim in a public area. While police statistics are not entirely accurate, nor are they complete for 2013, there have reports of a seven percent increase in total crime on top of the 40 percent increase in robberies from 2012 to date. This shows a continued increase in crime overall and does not include the large number of unreported criminal incidents. Burglary "gangs" are more coordinated and normally consist of at least four criminals **"Newsday" (November 21, 2015).**

These criminals are not normally prone to violence but are not afraid to use the threat of violence if submission is not obtained quickly. There has been a general increase in reports of crimes being committed by persons carrying weapons in Bulawayo. Home invasions are also on the rise in the city. Burglaries and or home invasions periodically occur in Bulawayo's northern suburbs. While night time burglaries remain the norm, there have been reports of daytime attempts, probing, and actual burglaries. Of particular concern is the ability of some criminals to bypass residential security features, such as perimeter walls, guards and alarm systems. Burglars have little fear of resistance from residential inhabitants and do not appear

to consider whether a residence is occupied when committing their crimes **“Newsday” (November 21, 2015).**

Certain criminal elements are not reluctant to use violence when confronted. However, the vast majority will simply display a weapon, tie up their victim/s, and leave with any items of value they can carry. This is confirmed by a newspaper report which is headlined: **“Knife-wielding robbers in the dock” “Southern Eye” (August 1, 2016).** The article reads: “A Bulawayo general dealer shop attendant recently lost cash and goods worth \$720 following a raid by three knife-wielding robbers.” Criminals have been known to overwhelm/assault household staff and tie them up while taking their time to steal high value items and cash. The same tactics apply at night, but with more potential for violence, as the residents are normally home and criminals continue to demand more valuables during their home invasions. As the economy continues its struggle to recover and Zimbabwe Republic Police (ZRP) resources are not always available or non-existent, criminals are becoming bolder, sometimes entering residential compounds by day and taking their time to rob properties.

Criminal elements are not overly concerned with police response; they know the response will unlikely be slow. Criminal elements have attacked guards or static police officers in order to penetrate into walled compounds. Recent arrests indicate that some of the more audacious home invasions are being perpetrated by ex-military and/or police officers. Visitors who are victims of crime are targeted by criminal elements, not because they are Americans, but because they are observed as being wealthy. Foreign currency, jewellery, electronics, and vehicles are items most pursued after by criminal elements. Organized Crime (OC) has generally been in accordance with a weak economy, and there has been no reporting of wide-scale OC activity.

Criminals have found opportunities to take advantage of inadequate street and traffic lighting to rob unsuspecting motorists at road intersections and shopping centres after smashing windows, forcing open doors, or slashing tires. There are instances of "smash and grab" and car hijacking, especially in the downtown Bulawayo area, at busy intersections and during hours of darkness. Situational consciousness remains the key to avoiding these incidents. Cases of criminals,

either in plain clothes or police uniform impersonating police officers to rob motorists are occasionally reported on major highways and roads leading to affluent suburbs. These groups set up fake road blocks, flagging motorists to stop whereupon they rob or forcibly take valuables from the vehicle and its occupants **“The Chronicle” (September 29, 2015).**

During the 2013 election period, youths affiliated with political parties were also known to set up illegal road blocks where they either demanded “toll fees” or demanded proof of political affiliation. Failure to produce these items can result in harassment and/or severe beatings. Other tactics include criminals using a female to pretend distress in an attempt to stop motorists. Once the motorist stops, criminals attack the unsuspecting motorist. Kombi taxi services vehicles are often not maintained well, the drivers may or may not be regulated, and the cost can balloon to a much higher amount once you have arrived at your destination. This is confirmed by the following newspaper report: **“Unlicensed killer kombi driver convicted.”** The article reads: “The driver of an unregistered commuter omnibus that overturned and killed three passengers along the Bulawayo-Victoria Falls Road in June last year has been convicted on three counts of culpable homicide.” In the interest of safety, legitimate taxi services should be opted for, they may be more expensive but tend to be more reliable and safe **“Southern Eye”, (January 24, 2014).**

Political, economic, religious, and ethnic violence is a continuous problem and will likely continue to increase owing to the instability caused by the unpredictable succession of President Mugabe. Instances of widespread civil unrest can accompany spikes in political uncertainty. Foreigners, particularly Westerners, are often targeted for increased scrutiny during times of heightened political tension. Drug-related crimes have increased as drug shipments are reportedly intercepted by law enforcement agents, Zimbabwe is becoming a lucrative transshipment point for narcotics destined for South Africa and other parts of Africa. This is confirmed by the following newspaper report headlined: **‘Warrant of arrest for cop on mbanje, illegal drugs possession charges’**. It reads: “Bulawayo magistrate Evelyn Mashavakure has issued a warrant of arrest against a Mbembesi police officer, MacDonald Roe Junior Bushe, who allegedly absconded trial in a matter, where he is charged with illegal possession of four grams of mbanje and another four grams of

imported drugs.” Some of these drugs are beginning to find their way into local communities. **“Southern Eye” (May 16, 2016)**

However, police response is slow due to limited resources The Zimbabwe Republic Police (ZRP) owns and operates very few patrol vehicles. ZRP response to crime scenes often is insignificant. This lack of mobility fuels the confidence of criminals who operate freely without the fear of being caught. Moreover, police are often unarmed, which decreases law enforcement functionality further. If the police need to respond to a crime in progress or to investigate a criminal act that has already taken place, the victim must in some cases drive to the local police station and pick up an available police officer. The investigation of a crime is usually ineffective and seldom leads to prosecution **“Southern Eye” (May 16, 2016).**

There has been a vast increase in host government scrutiny and harassment of non-governmental organizations (NGOs) and civil society organizations (CSOs). NGO and CSO staff in Bulawayo and throughout Zimbabwe have been accosted by security sector staff and randomly arrested. Zimbabwean immigration officials have been targeting these criminals aggressively for being in the country without a proper work permit. Immigration officials have also arrested American citizens without conducting the proper consular notifications, leaving people in jail for several days. The U.S. Embassy highlights the importance of obtaining the proper visas for citizens travelling to Zimbabwe. Lengthy and inappropriate stops and interrogations at police checkpoints are routine during times of heightened violence. In all instances, visitors should be respectful and comply with police direction to avoid harassment and victimization **“The Chronicle” (13 April, 2015).**

Sigogo did not utilize his work to address the issue of crime in the post-independence Zimbabwe. He had the opportunity to do so in the novel when he introduced a scene whereby Makhuphe’s beer was stolen by some drunkards in the tavern in page 62 of the novel under study.

3.5.6 Domestic Violence

Domestic violence is an issue which should be significantly addressed by all role players of the post-colonial society including literature. It entails push factors which include the sexual, emotional, psychological, economic, political and social dimensions. It is said that the main perpetrators of domestic violence are men, whereas women and children are the main victims. This section will address the issue of domestic violence in the post-independence Zimbabwe suggesting that the economic crisis of the country is one of the main causes of this tragic element of domestic violence.

In the case of Zimbabwe, domestic violence is regarded as a crime but with the corrupt judicial system in the country, the perpetrator can walk out of jail freely or with an unreasonably small fine after bribing those in charge of the case. As everyone can do anything to make a living, law enforcement individuals end up accepting bribes, thereby letting the criminal go scot-free. This corrupt behaviour will make it impossible to curb the issue of domestic violence as the perpetrator will know that he will manipulate the law enforcement system. The article below supports the notion that the law enforcement system is very lenient towards perpetrators of domestic violence, as the soldier was fined only \$100 which is not commensurate with the crime of domestic violence committed by the soldier.

Soldier up for domestic violence

KADOMA — An attested Zimbabwe National Army (ZNA) member has been fined for bashing his lover following a dispute over their child's upkeep. Kenneth Dube (32), a corporal in the ZNA, of Waverly, Kadoma, appeared before magistrate Takudzwa Gwazemba facing charges of physical abuse. He was fined \$100 or spend 15 days in jail. The State, led by Charles Muchemwa, established that on September 22 this year, the complainant, Esineri Jenje (35), who is the accused's lover, went to Dube's place to discuss their minor child's welfare following Dube's non-committal to fend for his offspring. The visit angered Dube who proceeded to manhandle the complainant before violently knocking her against the wall, resulting in her suffering injuries on her right elbow, the court heard. The complainant was rushed to Kadoma General Hospital where she was treated and discharged. A report was made to the police, leading to the accused's arrest. **"Newsday" (October 16, 2014)**

According to Musingafi, (2013:48), there are three main causes of domestic violence in Zimbabwe which are: unfaithfulness, finances, and culture. The cause with the highest percentage is unfaithfulness with 80%, followed by the second highest

percentage which is finances with 13%. Lastly; culture entails the smallest percentage of 7%. Therefore, with the current economic crisis in the post-independence Zimbabwe, domestic violence will grow if the country continues to be economically unstable. The article below illustrates how a financial crisis can cause domestic violence:

Pimping hubby jailed 9 months for domestic violence

A 27-YEAR-OLD man from Bulawayo's New Magwegwe suburb, who allowed his wife to engage in prostitution for family sustenance, but later assaulted her, was yesterday slapped with an effective nine months' jail term for domestic violence. George Msimanga pleaded not guilty to the charge of assaulting his wife Pamela Ndlovu when he appeared before Bulawayo magistrate Sithembiso Ncube. He said they had agreed that Ndlovu could engage in prostitution to meet home expenses which included buying food, paying rent and utility bills. However, Msimanga assaulted his wife on September 11 after she refused to go home at 2am arguing that she had not yet met her daily cash target. For that, the magistrate sentenced him to six months in jail. The State then invoked his previous conviction for a similar offence and added another three months to his sentence. Msimanga left the court in stitches when he admitted that they survived on cash raised by his wife's prostitution services. He told the court that he drops his wife at her usual soliciting point each morning and collects her at around 2am. "On that day she said the money was not yet enough and refused to go home," Msimanga said. Prosecutor Petronellah Ngwenya told the court that on September 11, Ndlovu was at her usual point when Msimanga approached her and told her it was time to go home. She reportedly refused, arguing that she had not made enough money. "I pulled her hand and told her it was time to go home, but she refused saying she wanted to report me to the police for assault," Msimanga said. "When we were still arguing, we met police officers who asked us where we were going and she told them that I was assaulting her. They handcuffed me and the officers assaulted me. **"Newsday" (September 23, 2015)**

The report above shows how families in the post-independence Zimbabwe are facing such tragic hardships, to the extent that the husband allows his wife to indulge in prostitution for them to earn a living. This was not what the nation hoped for when the country attained its independence. This frustration then eventually causes domestic violence as it is not easy for a man to allow his wife to indulge in such immoral activities. This shows that the country is a disappointment to the people. Literature has a duty of addressing this issue to communicate with the Zimbabwean society on domestic violence. Sigogo failed to address the issue of domestic

violence in the novel under study. He could have done that in the scene where Gwebu and his wife were quarrelling on relocating to the suburbs on (page 80-81), (see discussion of this in paragraph 2 and 3 of p.80).

3.6 Social issues addressed in other novels written by Sigogo

This particular research is based upon one of Sigogo's novels namely "Etshabhini", as a case study of the post-colonial literary tradition. It is therefore necessary to include other Ndebele novels in the study in order to produce accurate results. This section will focus on other post-colonial novels written by Sigogo which unveil the living conditions in Zimbabwean society after attaining its independence. These novels are "Umuntu Kaziwa"(1996),"Iziga Zalintombi"(1997) and "Intsha isivukile"(1999). These novels were produced during the period when Africans are leading Africans which is the post-colonial period of Zimbabwe and which make them relevant for this particular study.

In the novel "Iziga Zalintombi" (1997:2-3), Sigogo introduces Macilongo to the reader. She is migrating to South Africa because of being in desperate need of a job. This is evident when the narrator says:

Yaqalisa ukubalisa imicabango yakhe.Nango ezibona eqeda uForm four eGwanda High School.Wayeqhube kuhle sibili. Wadiinga umsebenzi,wadinga lendawo zokufundela ubutitshala emakolitshini akhona, wabhalela kuzo zonke.indawo ayethemba ukuthi engxenye abaphansi bakibo babengambona imnyango yakhona imvulekele. Kodwa yonke yala ukuvuleka.Sekuze kwadlula iminyaka emithathu kungela nhlansi ethi cwayi emnyameni,wadela,sekholwe ukuthi yena wazalelwa ukuba nguMacilongo kuphela.Zahamba izikhathi, wafunda ukuthi leso sililo sasingasi sakhe yedwa, sasingesikazulu

(Macilongo finished form four studies at Gwanda High School and applied for vacancies in teacher's colleges and companies for employment but she did not get anything. Three years passed and she gave up. She realised that it was a national problem, not her own.)

All these tribulations made Macilongo migrate to South Africa where she thought life might be better. This brings the researcher to the conclusion that Sigogo is addressing the issues of poverty, unemployment and migration in the post-colonial period of Zimbabwe. It shows that he succeeded in raising the real social issues of Zimbabwe in its post-independence period as described by the mimesis theory.

Moreover, the same novel points out the negative conduct of women who use their children in order to earn a living. In the novel 'Iziga Zalintombi' Macilongo comes back to Zimbabwe because she was impregnated by a local Zimbabwean teacher before her migration. Her aunt is opposed to her marriage to the teacher saying that the teacher is too poor. She is consequently forced to marry a man who not only has money but also his own home and family (p. 44). The author portrays women as dangerous role players in post-colonial Zimbabwean society as they are often behaving in an unethical manner in a struggle to make a living.

Sigogo also produced a novel "Umntu Kaziwa" (1996) whereby he raises the issue of witchcraft in the post-colonial Ndebele society. He introduces the reader to Moyo and Nyoni who seem to be involved in a witchcraft competition in the Mzilikazi location of the city of Bulawayo. Nyoni is introduced as a liberation war hero who lives in the crowded and impoverished area of Mzilikazi. On p. 23, Nyoni is debating with his neighbour saying he is more powerful in witchcraft than Ndlovu who lives in the same area. This shows that the government did not cater for its war veterans who by right should be living in low density areas with fresh, unpolluted air, as they are the ones who brought freedom to the country. Moreover, Sigogo brings out Mzilikazi as a place where there is no consideration for morality as he focuses on it in the novel under study as well as in this particular novel.

3.7 Conclusion

The aim of this chapter was to analyse the views of the author with regard to post-colonial conditions in Zimbabwe as far as social issues are concerned. This analysis was undertaken within the context of the role of the author as a social commentator and it was comprehensively illustrated in the chapter. This particular chapter has exhausted the social issues which Sigogo has unveiled in some of his post-colonial novels. With reference to the novel under study, the researcher has pointed out the social issues which Sigogo has addressed in the novel. As literature is a tool used by artists to raise the aspects of reality, the researcher has used the stated framework to analyse Sigogo's texts. The Mimesis theory brings out the ideology which states that art should reflect the realities of the society. The research was undertaken within the framework of this theory in order to determine whether Sigogo has succeeded in addressing the real social issues of the post-colonial society of Zimbabwe.

The novel "Etshabhini" brings out a society which has lost its cultural identity because of the way people are living and behaving in the novel. The Ndebele culture is a well-known culture which promotes the values of discipline and respect across all age groups of the society. It is well-known in that it prohibits alcohol abuse, prostitution, noise pollution and indiscipline in the society. The novel shows a totally contradicting society as far as Ndebele culture is concerned. It includes the immoral behaviour which is perpetrated by Makhuphe in her tavern. The Makhanye girls seem to indulge in prostitutional behaviour. Unemployment and poverty is the main cause of these challenges which Sigogo should have also addressed in his novel. He raises immoral behaviour but does not unveil the root cause of such cases in the society, which is one of his weaknesses.

Moreover, other novels like "Iziga Zalintombi", "Umuntu Kaziwa" and "Intsha Sivukile" emphasise the social challenges which are raised by Sigogo in the novel under study. In these novels the author comes to the conclusion that post-colonial Ndebele society is a changed society which has forsaken its norms and values which were propounded by the forefathers. The novels also bring out the issue of disillusionment of the Zimbabwean people as they are experiencing the opposite of what was promised to them before independence. This is shown when the novels bring out the issues of unemployment, poverty, migration and cultural crisis. This supports the notion that Sigogo did address the real burning issues of the society in some of his novels. However, the researcher comes to the conclusion that, to an extent, he left out some significant issues which he should have addressed. The themes that are depicted in the novel under study do not address the issues at hand in the society satisfactorily. It is concluded that the author sidelined some of the important issues that need to be addressed. The aim of this study was to investigate whether he has addressed the real burning issues of the society. This chapter concludes that Sigogo did not manage to bring out all the social issues in his post-colonial novel under study, as the reader cannot point them out during his/her reading of the text.

CHAPTER FOUR

THE DEPICTION OF POLITICAL AND ECONOMIC ISSUES

4.1 Introduction

Zimbabwe has dominated the headlines globally since it attained its independence, these headlines referring to the country's economic and political crisis which has been the cause for concern over the last decades in the country. From the late 1990s, the country experienced political mal-administration that has impacted negatively upon the livelihood capacities of both the urban and rural societies. One can point out that post-colonial Zimbabwe is a continuation of colonialism. Zimbabwe's economy remains weak and vulnerable to potential shocks that might cause political instability as well. At the same time, government suppression of fundamental rights and freedoms continues. Previous crises have produced waves of refugees that have burdened Zimbabwe's neighbours. Continued instability in Zimbabwe will be a special challenge for South Africa, which is attempting to deal with its own pressing economic and social needs.

The **"Herald"** newspaper reports as follows on this situation in its business section:

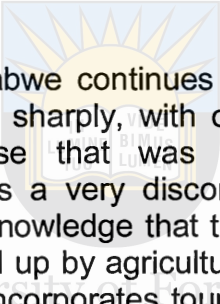
THE Confederation of Zimbabwe Industries says between 75 and 80 percent of the mid 90s industrial base has been destroyed. The country's biggest and most influential industrial lobby group said the hard reality has to be confronted to revive the economy, adding industry can recover 5-10 percent annually if corrective measures are taken. This entails, CZI noted, Government and private sector dialogue and consensus on, but not limited to, finality on implementation of indigenisation, concluding the land issue, bankability of land title, confidence in State institutions and economic direction and reform of State entities. CZI president Busisa Moyo said the fact that only a fraction of the manufacturing base that existed around 1995 is still present is disturbing. More worrying, he said, is that output has started to fall sharply. Industrial output, according to CZI's 2015 manufacturing sector survey, averaged 34 percent, and has reportedly deteriorated since then. **"Herald newspaper" (June 29, 2016)**

The manufacturing industry is affected seriously by this economic decline. This eventually affects the level of production in the country and the industrial sector. The report continues saying:

The resurgent economic crisis of the last 12 to 15 months is nearing levels that could make it the second most severe after the hyperinflationary era. He said the situation has been worsened by falling global commodity prices, softening regional currencies, constrained fiscal space and deflation. This has put pricing pressure on manufacturers, Mr Moyo said. Pricing pressures come at a time the country is facing severe cash shortages, which the CZI president said reduces expenditure and demand. Selling low volumes at low prices is a bitter meal industry is facing.

“Herald newspaper” (June 29, 2016)

The implicit result of the on-going economic complexities is that this has culminated in a marked decline in output in multiple sectors leading to low business confidence and operational problems in the business sector in Zimbabwe. Mr Moyo describes this tendency as follows:



“The industrial base in Zimbabwe continues under serious threat and output has started to decline sharply, with only 15-20 percent of the manufacturing industrial base that was present in 1995 being operational at present, this is a very disconcerting trend,”. The CZI president said it is common knowledge that the Zimbabwean economy has traditionally been propped up by agriculture, manufacturing, mining and services sectors, which incorporates tourism. He said dollarisation sparked growth, which averaged 9 percent annually between from 2009 until 2012 when it slowed to crawling pace, which reflected in dim growth prospects forecast at 1,5 percent in 2015. CZI contends that the projected economic growth rate for this year is out of reach, based on evidence on the ground, with companies struggling to maintain 2015 production levels while drought has made it worse. Local industry continues to face competitiveness issues due to the absence of and high cost of funding (predominantly short term), high cost of labour, high cost of utilities (power and energy, statutory levies, inflexible labour laws and high cost of transport among other factors.

“Herald newspaper” (June 29, 2016)

This article clearly shows how the country is trailing economically and politically.

According to Abrams (1941:168) “protest literature derides and ridicules disorders in the society evoking attitudes of contempt, moral indignation and scorn in order to correct human vice and folly.” The main thrust of this chapter therefore, is to analyse Sigogo’s novel under study and to compare it with other relevant novels, pointing out whether this text has truly succeeded in addressing the real political and economic

issues of the society in Zimbabwe and whether it actually deserves to be described as a text that belongs to the genre of protest literature.

Relating to the framework of this research, the novel "Etshabhini" should point out the post-independence tendencies which reveal the reality of what is essentially taking place in the country, which this research will investigate. The researcher will bring out political and economic issues in post-independence Zimbabwe and will also discuss the extent to which the novel addresses the particular issues. Eventually, this chapter will link literature with the domains of economics and politics in a bid to bring out the real functions of literature in a given society.

4.2 Aim of this chapter

Zimbabwe was born out of an intensive armed struggle and independence finally came in 1980 after years of pain, suffering and oppression. The main thrust of the struggle was to fight for freedom and to recover the stolen land, eradicate poverty, ignorance and disease and to recognise the need for a one man, one vote system of government. The ruling party promised the country during the independence celebrations that it will build a socialist nation based on equity by pursuing developmental policies that would be for the benefit of all the citizens. Socialism was expected to produce an economic system which would benefit the people by ensuring employment for all, equal pay for equal work and improved public services in schools, clinics and other government departments. Therefore the aim of this chapter is to disclose the success of literature in addressing these political and economic issues of the post-independence Zimbabwe, with specific reference to Sigogo's novel "Etshabhini" and other relevant novels. The researcher's intention is to determine whether Sigogo did justice to the post-colonial literary tradition by addressing the political and economic issues that exist in post-independence Zimbabwe.

4.3 The depiction of political and economic issues in the novel "Etshabhini"

Literature has an important role to play in the political situation of a given society. It should unveil the positive as well as the negative side of politics in a society. Ngugi (1981:56) states that writers are also politicians when he says that "every writer is a

writer in politics.” He emphasises the fact that literature must point out the outrageous actions of the government without any form of self-censorship. Sigogo as an African writer is also expected to address the political issues, without leaving any stone unturned. This research analyses the novel under study and other Ndebele novels in order to bring out a comprehensive survey on the function of Ndebele literature in the society.

4.3.1 Expression of disillusionment in the novel “Etshabhini”

Sigogo as an African writer should have an enduring ambition for social and political commitment. His novels should reflect on the socio-political events in the Zimbabwean society. Literature should be employed as a tool for depicting the post-colonial disillusionment in the Zimbabwean society. After independence, every Zimbabwean national had foreseen a marvellous improvement of their livelihoods. Everyone expected to get a job which will make him/her afford what he/she could not afford during the colonisation period. People expected that they would buy good houses, good furniture, provide good education for the children and experience good living conditions. All this is what was promised during the colonisation period, but Sigogo shows that this was not really the case.

The novel “Etshabhini” by Sigogo introduces the reader to a character called MaMkhwananzi who is a resident of the township in Bulawayo. She seems to be disappointed because of the way she is living her life after her country has gained its independence. This is shown on page 5 when it is said:

Emva kokukhangela isofa leyo okwesikhatshana wancifa wasebuyela etshibilika ehlala kulo esekewanxapha wakhuluma ngelizwi lokhuluma yedwa wathi “yizonalezo izinto engingazifuniyo mina Yimpahla yokuhlala ebhalwini olunje yonale, abanye abantwana baphila ngcono endaweni ezibetha umoya mina kuthiwe ngizagulela endlini enje!” watsho echaya Izandla zakhe.

(She looked at her couch with a disappointed face, she sat down and said to herself, “this is what I do not want, is this the furniture fit to be in such a cave of a house?, some people live where there is fresh air and I have to die in such a place.”)

MaMkhwananzi hoped that as the country has gained its freedom, she will have a good life staying in a nice house with beautiful furniture in it. Reality caught up with

her as she is living in a crowded area with sub-standard furniture in her house because she cannot afford anything better than what she has. This shows confirmation of the perspective of disillusionment in the post-colonial Zimbabwe. It can be traced back to the political instability of the country in the past. However Sigogo does not provide a definite cause for the disillusionment of the Zimbabwean people.

Moreover, MaMkhwananzi's husband Gwebu is employed by the National Railways of Zimbabwe in Bulawayo. The author however portrays him as a poor man who cannot afford to give his family a happy and decent place to stay. Gwebu is also rendered as a victim of disillusionment as he obviously was happy that his country has finally achieved independence but when reality caught up with him, he was devastated. The promises which he thought will be put to play vanished. This is shown when his wife MaMkhwananzi discloses that he is earning "peanuts" in his workplace. This is evident when she says: "pho o Gwebu laba abahola indibilitshi yomdaka le, angithi lokhu kungatsho ukulamba lokuhamba nqunu kuzekube phakade belokhu bebhadala leyomali!" (p.13), (Gwebu is being paid peanuts, this will bring hunger and no clothing because of paying back this loan for the rest of our lives).

Sigogo is addressing the issue of poverty which is one of the main elements of disillusionment. This brings the reader to an obvious perspective that the novelist succeeds in addressing the issue of disillusionment but does not enlighten him/her about the root causes of such predicament. This brings out some weaknesses of the author in completing his mission of addressing the real political issues of the post-independence Zimbabwe. The government which took over after independence seems to have failed its people. This notion is supported by Tshuma (1997:35) who says the government seems to have its own interests, not the peoples' interests at heart.

Furthermore, on the issue of disillusionment, the novel under study introduces two characters who are best friends. One of them is MaMkhwananzi who has already been introduced above. The other one is MaMhlanga, her friend who relocated from the township and currently lives in the suburbs (p.8). MaMhlanga is persuading her friend MaMkhwananzi to relocate from the crowded place to the suburbs. MaMkhwananzi seems stressed that she and her husband cannot afford the house

in the suburbs. MaMhlanga and her husband have already bought their own house in the suburbs. In their conversation, it is revealed that some people who bought houses in the suburbs have relocated to high-density suburbs because they cannot afford to maintain the houses in terms of large monthly bills that have to be paid for services such as water and electricity. This supports the notion that Sigogo is addressing the issue of disillusionment as people thought they will live flourishingly in the post-colonial period but in actual fact, the opposite is true.

4.4 Political and economic issues addressed by other Ndebele novels in the post-colonial era

4.4.1 Political disillusionment

After Zimbabwe attained its independence, the Ndebele society faced a significant disillusionment in their society as they were harassed emotionally and physically. This situation attracted the interest of Ndebele novelists since the civil disturbances of the early 80s were experienced in Matabeleland. These disturbances supplied the novelist with a topic to dwell on. One can conclude that the Ndebele novels produced soon after the signing of the Unity Accord is a glowing example of the discriminatory nature of the politics of a neo-colonial Zimbabwean state. In the paragraphs below, it will be illustrated how authors like Ezekiel Hleza and David Magagula show how the same gun that won the people's independence has been used to demolish the same people's freedom. The gun is no longer a weapon of peace but one of destruction. This is illustrated by incidents such as "Gugurahundi" massacre where Ndebele people were killed by government soldiers (Walle, 2009:35).

Sigogo, in his novel "Umhlaba Umangele" (1984) introduces a character called 'Msipha'. Msipha is informing the residents of 'Shamba' of a meeting that is due to be held. He instills dissatisfaction into the mob saying that every time the whites call a meeting, it is nothing good (p. 12). This shows that the word "independence" was just an empty word to the Zimbabwean people. It seems the government was still influenced by the former white regime as they were still allowed to call out meetings on Zimbabwean soil. This might be because of the corrupt government which accepted bribery from the whites to enable them to continue owning the fertile lands in Zimbabwe whilst the African citizens were being side-lined. This is evident when Msipha says:

"Thina kade sawabona amakhiwa la.Eza lapha kuphela
nxa esezesithelisa. Umthelo
amakhanda,owenkomo,oweziinja,oweziqola,owabafazi
bethu. Kanye lalowo okuthiwa ngowesivande." (p.13)

"(We have seen these white people; they come here
only when they need payment of bills from us, our cattle,
our dogs, our carts, our wives and our gardens.)"

This shows disillusionment as far as political issues are concerned. Peoples' hopes of being free and having their land returned to them were diminished. This brings out the notion that, even after independence the distribution of land was unfair to the Zimbabwean people. Reluctance was shown by the government when it came to distribution of land amongst Zimbabweans after independence.

In his novel, "Uyangisinda Lumhlaba" "(This world beats me)", Hleza (1991) introduces the reader to the manner in which the peace prevailing at a place called Dlomodlomo is disrupted by a group of ex-freedom fighters turned bandits (p.23). After the struggle, they were demobilised by the mainstream army and sent back to their villages to live as ordinary civilians. With no formal experience in any trade, the demobilisation package is soon exhausted and the young men find themselves having to join the society of the unemployed. Thinking back on the promises made by their leaders before independence, they find that they have been abused and conveniently discarded of. The conversation of these gangsters is characterised by the issue of dissatisfaction as the group terrorises the people in the area, looting and killing in the process. These are a group of young men who suddenly realise that independence has nothing to offer them. They are depicted as wanting to enrich themselves in order to be like their wartime superiors who are now wealthy.

Hleza uses the flashback technique to expose the negative aspects of the war. The war is portrayed as often having been waged to settle petty jealousies and hatred amongst the ordinary individuals. During the war, Bhekize, a local young man who is an active freedom fighter, is able to use the gun and emotional blackmail to win the love of a young girl, Noliwe whose boyfriend, an old time enemy of Bhekize, resides in Zambia as a political refugee. After independence the boyfriend returns home as a learned young man, who made use of his refuge in Zambia to further his education. The resultant social standing of Noliwe's boyfriend infuriates Bhekize who by now is a demobilised soldier. The effects of poverty, an inferiority complex and bitterness

lead Bhekize to retrieve the arms he hid during the war. He starts robbing people of the community at night and also nearby shops using his gun. This shows that he uses the prevailing situation of the inadequate distribution of national wealth as an excuse for his criminal activities (p.31).

Moreover, the novel "Uyangisinda Lumhlaba" (Hleza:1991) revolves around the falsity of the illusions created by slogans such as the 'year of the people's power.' The novel depicts the suffering of starving, jobless, mentally deranged ex-freedom fighters. Those who are insane are helpless; the sane ones rely on their guns to make a living which is a result of a disappointing home-coming. The sources of dissatisfaction are amongst the leaders who proclaim that democracy is subject to certain conditions that are to their benefit only and leads to the general unequal distribution of wealth (p.45).

According to Hleza these were opportunists who were out to steal state money. The stance they have taken is the last resort as all other plans had failed. The ex-fighters feel cheated and used. One character actually comments that since all other plans had failed, the only thing to do is that they use guns to survive. This character's name is Thuthani who is also an ex-fighter who is hopeless because of poverty. He is also using the gun which he was using during the struggle to make a living by robbing people and shops in his community. The character is portrayed as a mentally ill ex-fighter. The inclusion of a character like Thuthani, the mentally unstable ex-fighter in Hleza's work, touches on a sensitive subject namely that of mental illness caused by the war. This sensitive subject has only been addressed by one other novelist, namely Tsitsi Dangarembwa in "Nervous Conditions" (1996), a novel written in English. She deals with the war theme at a psychological level as she exposes how the system has invalidated war casualties, banishing them to the rural areas without any form of rehabilitation or support.

According to Hleza's novel, now that the freedom fighters have been used and done with, they are liabilities the state will not concern itself with. The question of whether it is for the state to look after these people or not, is a different issue altogether. Hleza attributes the actions of the dissident to the politics of an independent Zimbabwean state.

This analysis shows that the socio-political challenges that were identified by Sigogo in 'Etshabhini', are also depicted elsewhere in Zimbabwean post-colonial literature. This confirms the notion that the people of Zimbabwe are still struggling with fundamental issues during the era of independence.

4.5 Political and economic issues side-lined by Sigogo in the novel 'Etshabhini'

This research brings forward the notion that Sigogo did not fully succeed in addressing the real political issues of the post-colonial Zimbabwe. As the reader goes through the novel under study, his/her expectations concerning the revelation of the causes of such disillusionment are shattered. For instance, Sigogo depicts MaMkhwananzi as a person who lives under poor conditions in a sub-economic township of Bulawayo (p.8). Sigogo does not elaborate on why MaMkhwananzi cannot afford to buy a new house in the more affluent suburbs. He succeeds in illustrating that the livelihoods of people in the post-colonial era are limited, but does not reveal the root cause of the situation. This section will explore some political and economic issues which are the root causes of the disillusionment that the people of Zimbabwe are faced with after independence.

Zimbabwe was born out of a struggle and its independence finally came after years of pain, oppression and suffering in 1980. The root cause of the struggle was the urgent and pressing need for regaining and restoration of stolen land, eradication of poverty, and the provision of healthy living conditions. The vision of the leaders of the struggle for a new Zimbabwe was that of a free, democratic and economically prosperous society. In its pre-election manifesto (see Appendix 1), the Zimbabwe African National Union-Patriotic Front (ZANU-PF) promised to create a socialist dispensation based on equity by instilling development policies for the benefit of all Zimbabweans. The ideology of socialism had an expectation of bringing an economic system which would benefit the society by ensuring employment for all, equal pay for equal work and improved services in schools, clinics and other government departments. Independence brought about high expectations and hopes of a better Zimbabwe with a prosperous society that was promised at all the political gatherings during the liberation war struggle. This is confirmed by the following

newspaper report: **"Zanu PF rapped over fake promises during 2013 elections"**.

The report reads:

The ruling Zanu PF has been accused of making false promises during the 2013 elections considering the deepening economic crisis and continuous loss of jobs by many citizens instead of its promised 2,2million jobs being created. Bhekimpilo Mloyi, a Zanu PF supporter said in 2013 the rest of the nation was promised all the good things among them an improved economy, 2 million jobs. "I therefore find it alarming that very little if anything has been done. Our gvt has turned a blind eye to the predicaments of the electorate," he said. "Instead of creating employment as promised, a 40 000+ has lost their jobs, the economy is even at the verge of collapsing. An ordinary Zimbabwean kumaruwa even in the City is suffering people are struggling to survive, in the previous years it was better because of the rains which used to sustain most of the Zimbabwean citizens, lest we forget ,the majority of Zimbabweans live in the rural areas. Mloyi said that government employees are now suffering, for the first time in Zimbabwean history, the majority of civil servants had to spend the holidays without their salaries as the government has failed to pay them their dues and in time.

"Bulawayo24 News" (December 30, 2015)

However, most of these promises have now been proved to be in vain due to poor governance, corruption and neocolonisation. Unfulfilment of the so-called promises is the root cause of the emanation of various post-colonial issues in Zimbabwe, which should have been addressed by Sigogo in his novels. The author seems to be negligent in addressing the real political issues of the post-colonial Zimbabwe. By neglecting to depict these issues in his work, the author has failed the society in the sense that people have nothing to use as their voice, such that literature has abandoned them. This particular research will bring out the political and economic issues which encompass disillusionment in the Zimbabwean community thereby providing evidence that Sigogo did not fully address the vital post-colonial issues.

4.5.1 Neo-colonialism in postindependence Zimbabwe

Neo-colonialism is defined as a process by which a country becomes politically independent but its economy is still controlled by its former colonisers. Most African countries are still indirectly under the control of their former colonisers because of their financial dependence on them. Post-independence literature should take on the responsibility of being the voice of the voiceless in the country. It should address the

concerns of the people. In the case of Zimbabwe, failure of the socialist ideology contributed to the outbreak of various post-colonial problems. Ngugi (1986:123) supports this notion as he asserts that independence did not even wait to grow old before turning betrayer of the trust and responsibility of the leaders.

The main weakness of Sigogo's work is that he does not address the issues at hand but tends to address issues which are irrelevant to the contemporary society. In his post-colonial novels like "Umhlaba Umangele" ("the World Trembles", 1984) he addresses pre-colonial issues instead of addressing the current issues of neo-colonialism in the post-colonial Zimbabwe. In this novel, for instance, he addresses the issue of people being driven away from their land before the country got its independence. This is evident in the novel when it is said:

Wakhuluma ngelizwi eliphezulu uMathule esenzela ukuthi labayana abangale emaphethelweni alesosikhonyane sabantu bamuzwe. Wathi "Nhlanganiso ecolekileyo. Liwazwile amazwi akhulunywa nguSikhomitshi esithi kuzamela sithuthe kulelizwe lethu esalitshiyelwa ngokhokho, sidedele umlungu lo osesakha laphaya", watsho ekhomba itende likaMathengilizwe ngomunwe. "Kuthiwa thina kumele siye emaguswini uMdali wabantu awadalela izinyamazana zeganga". (p.68)

(Mathule raised his voice so that those at the back could hear him. He said "People, you heard what the committee member said. He said we should vacate our land and make way for this white man who is building over there", pointing at Mathengilizwe's tent. "They are saying we should relocate to the reserves where there are wild animals.")

In this post-colonial context, Sigogo should rather have used this novel to address the current issue of disillusionment in the country. People discovered that independence had failed to end political oppression and there was no solution to their problems as there is still perpetuation of imperialist interests by the new government. There is a significant gap between the rich and the poor. This shows that post-colonial issues have their roots in the colonial structures which continue to exist in the post-colonial Zimbabwe.

This issue was negated by Sigogo in his novels as he should have used his literary muscle to portray the hypocrisy and self-fulfilling attitude of the ruling class. Babu (1981:49) postulates that:

neo-colonialism is worse than formal colonialism in that in the latter case we were confronted with only one vulture, now the vultures are many, foreign and local, old and new.

This shows that the issue of neo-colonialism is a sensitive one that impacts heavily on the well-being of a country. This matter should be addressed effectively by post-colonial literature to highlight the problem of disillusionment. In the independent Zimbabwean state, the oppressor is now the government who is self-centred and is no longer interested in the people who have put him in power.

Furthermore, the researcher wishes to argue that the new post-colonial leaders continued with the policies of their former colonizers. Most African countries like Zimbabwe gained political freedom without gaining full economic freedom, as political power was not accompanied by economic power. This issue was supposed to be addressed by post-independence literature as it is the root cause of the current situation in the country. The new government aimed at the achievement of a high rate of economic growth and rapid development in order to raise the standards of living for its entire people. However, the social and political realities of the post-colonial period show the failures of the Zimbabwean government. The root cause of their failure which has been proved by many economic analysts was the implementation of the Economic Structural Adjustment Programme (ESAP) in 1991. Its aim was to revamp and redirect the economy and to spur on economic growth and development in the country. According to Manyumwa (2009:1), the main aims of ESAP were to spearhead sustainable, higher and long-term economic growth of at least 5% per annum and to reduce the levels of poverty in Zimbabwe. Moreover, it was aimed at reducing the government budget deficit and at encouraging investment in the economy of the country. ESAP also wanted to change the country from the socialist ideology that was being followed to a more liberal system and to deregulate the economy by removing controls on exchange rates, prices of goods and wages/salaries.

In the Zimbabwean context, the economic outcomes of ESAP were a far cry from what had been expected when the programme was adopted. On the economic front, these included increased government expenditure which resulted in a very low GDP growth rate (less than 1% in the period 1991 to 1995). This was much lower than the

envisaged 5%+ economic growth rate that was aimed at. Over the same period, neighbouring countries experienced real economic growth. Botswana achieved 3.45%, Mozambique 3.08% and Swaziland 2.51%. Government debt increased and it rose to \$43 billion and continued to spiral upwards. It was not reduced and poverty levels rose. More people fell below the Poverty Datum Line (PDL), unemployed soared, especially after the retrenchment of up to 25% of members of the civil service. Only the Ministries of Health and Education were spared the retrenchment exercise. Moreover, inequalities grew as the rich got richer while the poor became even poorer (Manyumwa 2009:1-2).

Unfortunately, the ESAP programme significantly destroyed the impressive gains of the country's independence. Sigogo should have addressed this issue because it is regarded as one of the root causes of the current unfavourable Zimbabwean economic situation. This notion supports the perspective that Sigogo did not address the post-colonial issues effectively enough.

The ESAP programme led to a departure from socialist policies since the main focus of the economy shifted from equity to liberalisation and cost recovery. It led to the decline of growth rates and a high debt rate for the country (Mazuruse 2010: 87). Mazuruse postulates that foreign companies like Delta, Rio Tinto, LONRO, Anglo American etc. dominated the Zimbabwean economy which brought out the issue of neo-colonialism. The International Monetary Fund (IMF) and World Bank (WB) sponsored the ESAP programme (Mazuruse 2010: 88). This shows that the former colonizers had returned with a more powerful colonization strategy which was financially supported. They owned and controlled most of the country's mining, manufacturing and commercial industries with black Zimbabweans being employed mainly as labourers. Post-colonial literature should have addressed the issues to show that there is no meaningful development in a country which is under any form of economic domination. Independence is independence when a country is in control of its economy, politics and culture.

Furthermore, Sigogo should have protested against the marginalisation of the former freedom fighters after independence. The freedom fighters played a pivotal role in the attainment of the country's independence which places them in a position of deserving a sense of gratitude and honour in the country. The government however,

relegated them to the periphery as they were not given an opportunity to articulate their values, objectives and vision for their new-born country. The demobilisation payoff was not enough for them to live a new life and they ended up being destitutes. The so-called demobilisation programme did not succeed because of lack of commitment, corruption and poor planning. The government did not put forward a sound policy for rehabilitation of the former fighters in the society (Mazuruse, 2010:84-86). They were deprived of access to reasonable employment as they were not educated and some were disabled and therefore unable to do any form of work. This issue should have been addressed by post-colonial literature as it owns a power of voice in the society.

The policy of neo-colonisation was initiated by the Zimbabwean government at the achievement of independence when it retained the infamous Rhodesian Law and Order Maintenance Act, an oppressive law used by the colonial government to harass its political opponents. This law has been transformed into the Public Order and Security Act (POSA) which is even harsher than the former Rhodesian one. This legislation restricts and even criminalises the constitutional and democratic right of freedom of speech and association. The law prohibits peaceful assembly and exchange of political ideas which could be regarded as politically abusive. This led to an oppressed nation which cannot protect itself against the increasing mal-administration of the corrupt, politically patronising ruling class.

This unfortunate socio-political situation led to the absence of a safe environment where intellectuals and artists could air out their views, as they would be abducted, jailed or sent into exile which makes authors like Sigogo avoid addressing the real attributes of the society in Zimbabwe. According to Sumali(1989:7)

Africa's recent history is replete with instances where the gun that was once used to win freedom of the people has ruthlessly been used to suppress and in some cases even to negate that very freedom.

This assertion shows that many counties are being suppressed by their leaders in order for them to get their corrupt plans moving in the country.

Post-colonial literature should protest against political repression of the masses by the government. Sigogo did not address the issues of oppression of the people in Zimbabwe which shows one of his weaknesses in the literary world. He should have

brought out the fact that the new rulers rule by torture, military brutality, terror and imprisonment in order to suppress any negative criticism arising from the people. Moreover, democratic organisations like the Movement for Democratic Change (MDC) were sidelined in favour of a one party state rule. This has destroyed the country's ability to grow politically and it has dismissed the ideology of political plurality which accommodates political differences which rebuild the country in the long run.

Post-colonial literature should advocate for citizens to feel free to criticise their government in a constructive manner without the fear of being accused of being unpatriotic. Post-independence literature has a pivotal role to play which is to address the fundamental issues of the society. In this context, the researcher brings out a suggestion that Sigogo did not effectively address the burning issues of the post-independence Zimbabwe. He should have brought out the issue of oppression of the people by the government using their unfriendly policies. Policies like POSA show that the Zimbabwean government does not respect the right of the people to have the freedom of airing their views about their own country. Moreover, the ESAP policy was implemented by the government and it compromised the country economically. This eventually affected the livelihood of the Zimbabwean people which Sigogo was supposed to outline in his work.

4.5.2 The land question in post-independence Zimbabwe

The land question has been the most emotive subject in the colonial and post-colonial Zimbabwe. As agriculture has always been the powerhouse of Zimbabwe's economy, Zimbabweans had a long tradition of understanding that their land had been forcefully grabbed by the whites through institutional legislation during the colonial period. The Land Appropriation Act (1931), The Rudd concession (1988), the Native Land Husbandry Act (1951) and the Land Tenure act (1969) were all regarded as repressive laws which gave away mineral and land rights to foreigners, thereby reducing Zimbabweans to the level of squatters in their own land. The agrarian structure was highly inequitable and the situation had been morally indefensible and certainly needed to be redressed. This is the reason for the outbreak of the first and second "Chimurenga" because of the land issue.

Politically, land has been the central focus of the policies of the government of Zimbabwe after independence. During the colonial period, people were driven to marginal areas which had poor soils and erratic rainfall. After independence, Zimbabweans hoped that they will be given fertile land for them to start a new life on. In reality they did not get what was expected. Large portions of fertile land were available on a willing buyer, willing seller basis. This gave the poor a disadvantage because they could not afford to buy the land. Instead the government was indulging in corrupt practises whereby they allowed the rich to acquire land whilst the poor continued to live on their barren land. According to **the Zimbabwean** newspaper, corruption transpired in the issue of land in Zimbabwe. The report headlined **'Zimbabwe Land Reform Riddled With Corruption'** reads:

Almost three decades after Zimbabwe undertook a controversial land reform exercise that saw many white farmers forcibly removed from the farms they occupied, debate has been ranging over why President Robert Mugabe's government embarked on what has been described as a haphazard and chaotic exercise. The debate was reignited at a recent town hall hosted by Voice of America's Zimbabwe Service, titled Zimbabwe @ 36: The way Forward. Staff director Gregory B. Simpkins, of the U.S. House Subcommittee on Africa, Global Health and Human Rights, clashed with his Zimbabwean co-panelists Baptist minister and educator Rev. Isaac Mwase and businesswoman Sibongile Sidile Sibanda on the genesis of the reform and beneficiaries. Simpkins declared Zimbabwe's land reform exercise as mired in controversy since the country's independence from British rule, and beneficial to mostly loyalists of President Mugabe's ruling Zanu PF party. He further claimed that white commercial farmers were forced over the years to pay for the land by some suspected Zanu PF supporters as they knew that they got it through unconstitutional ways. Britain provided millions of dollars under the so-called willing buyer willing seller land ownership scheme for the resettlement of thousands of people soon after independence, but reportedly ended the payments with the incoming administration of Tony Blair, who demanded accountability for the money disbursed. Simpkins backed the claims that the British stopped funding the program following allegations that some state officials were allegedly pocketing the money. The United States allegedly pledged to pay \$75 million every year in the first 10 years of Zimbabwe's independence but that was not done.

"The Zimbabwean" (April 22, 2016)

President Mugabe defied Britain's call for accountability saying Zimbabwe was not obligated to do so. It was soon after that, that the ruling Zanu PF party decided to forcibly take over white-owned commercial farms in 2000, claiming that Britain had

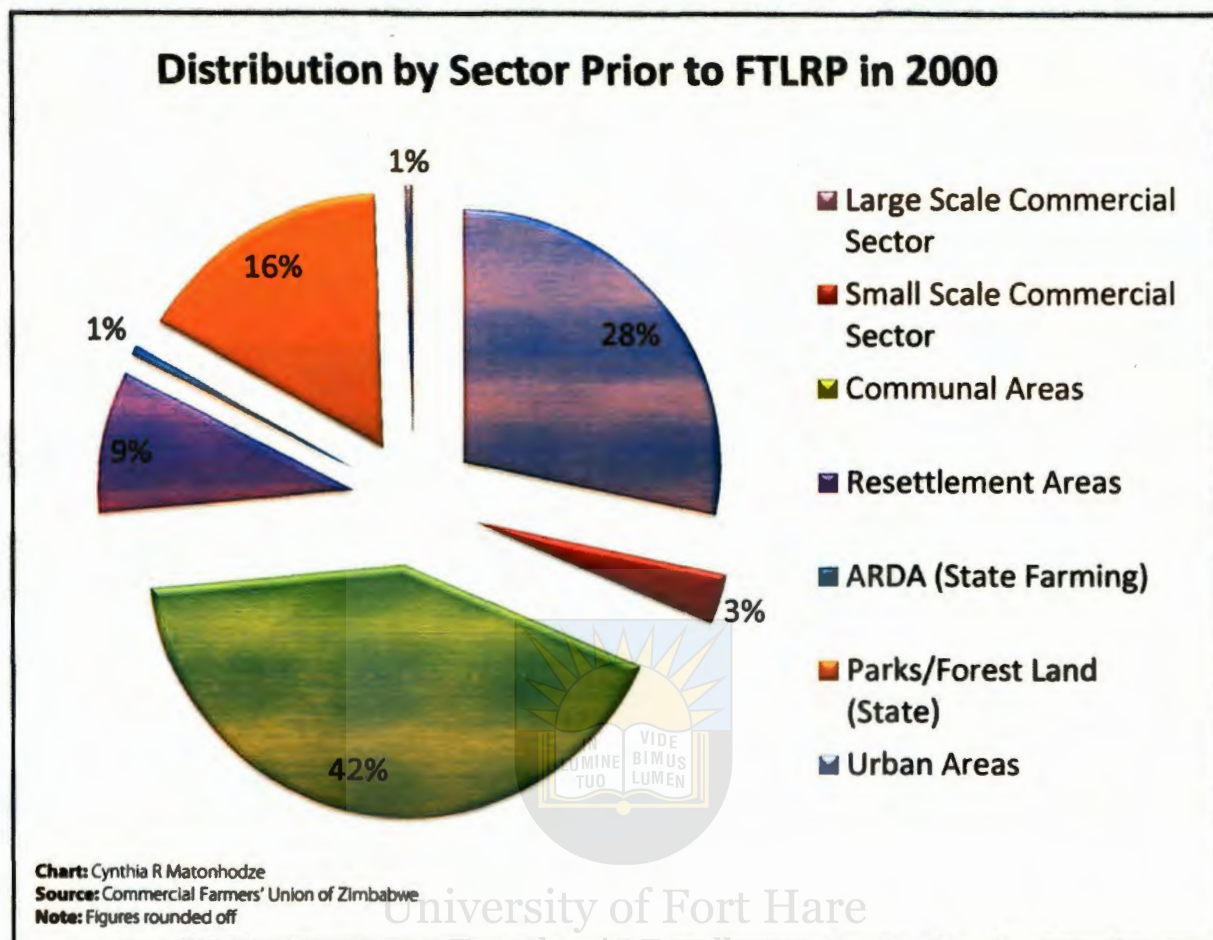
reneged on paying for Zimbabwe's land reform program. The report continues to unveil the unfairness of the land programme to the Zimbabwean population. It says:

Simpkins said this land reform program did not benefit millions of Zimbabweans, including farm workers. However, Reverend Isaac Mwase disputed this fact, stating that some families have benefited immensely from the land reform program. He noted that the agrarian reforms were designed to address the lopsided land distribution pattern in Zimbabwe. His views were echoed by Sibongile Sidile Sibanda, also a panelist. But she noted that the land is not being fully utilized by some new black farmers. Obi Egbuna, a correspondent for the state-controlled Herald newspaper, argued that the land reform program was being impeded by sanctions. He asked Simpkins why the U.S recently imposed restrictive sanctions on some agrochemical industries. In his response, Simpkins noted that the sanctions at times have an unintended negative impact. America and its allies imposed targeted sanctions on President Mugabe over alleged human rights violations and election rigging. But Mr. Mugabe says the sanctions were imposed after Harare embarked on the land reform exercise. The president has blamed the sanctions for the country's current poor state of the economy.

"The Zimbabwean" (April 22, 2016)

The report above is clear evidence that the issue of land was never a conducive one to the Zimbabwean population since the attainment of independence. It is clear that the government has acquired land and money for its own benefit. Moreover, the President himself is supporting the issue of corruption, as he does not want the government to account for land and money they received from other powerful individuals and countries.

At the beginning of the new millennium, the government's land reform policies were put into action. The pie chart below provides detailed information on how land was distributed after white Zimbabwean farmers were chased off the land during the year 2000.



**Figure 6: Chart 1-Agricultural Production after the year 2000
(FTLRP-Fast Track Land Reform Program)**

Source-“Newsday Zimbabwe” (September 19, 2013)

This chart shows that communal areas were given the largest share of the land in the country, with 42% of land. The second preference was given to the large scale commercial sector which has the second largest share of 28% of land. Moreover, the smaller share of the total land was given to state farming with 1% and urban areas with also 1%. This process is said to have negatively affected the country's agricultural production level as it dropped significantly, thereby affecting the economy as well. This is shown by the table below:

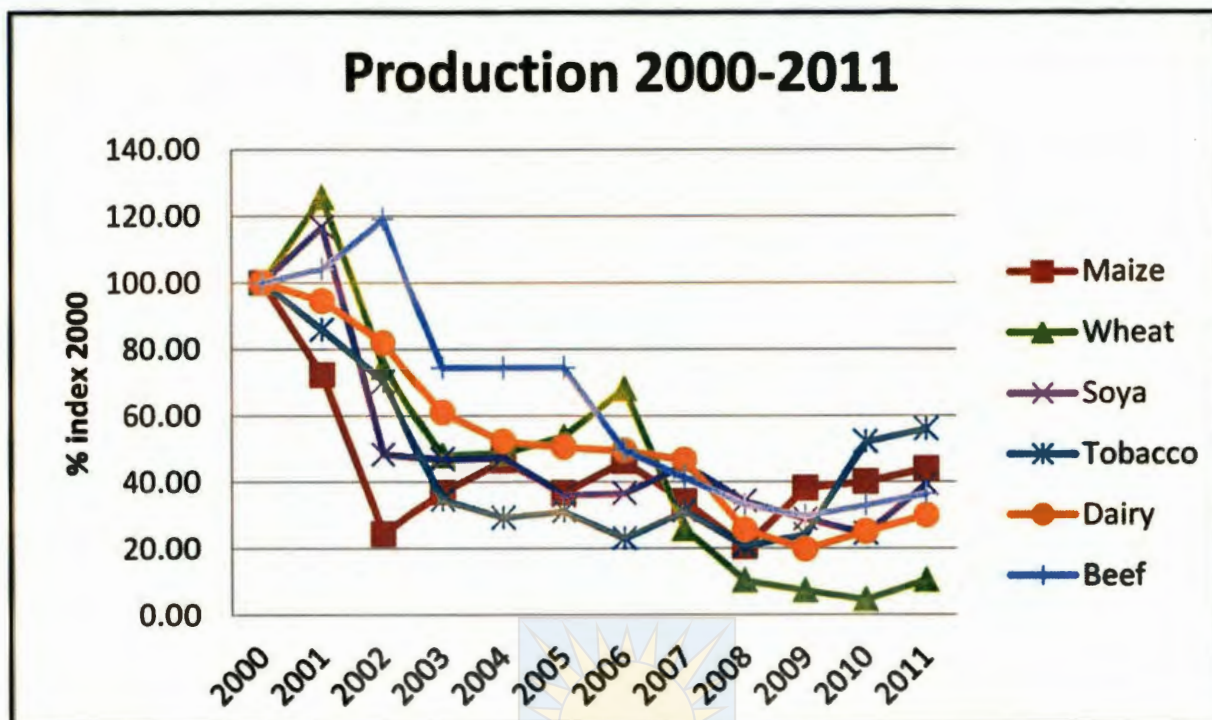


Figure 7: Graph 2- Agricultural Production after the year 2000

Source- "Newsday Zimbabwe" (September 19, 2013)

The table above illustrates that from 2000 to date, production of maize declined by 79%, wheat by 90%, soya beans by 66%, citrus by 50%, fresh produce by 61%, dairy by 59%, beef by 67%, coffee by 92% and tea by 40%. Only tobacco, a major foreign currency generator, has rebounded markedly in the year 2012 from a near 80% decline since the year 2000. In 1980, the agricultural sector contributed 14% to the GDP, grew to 20, 4% in 2001, but fell to 12,5%. This graph also shows that mining has gained up to 20% since 1980, but manufacturing slumped from 24,9% during the same period to 21,1% in 2012 while all productive sectors fell from a combined 47,7% to 33,5% of GDP. As agriculture continues in a downward spiral, mining has since overtaken the former as the mainstay of the economy.

Moreover, the two illustrations above show the consequences of the radical land reform program which was implemented by President Mugabe in Zimbabwe. With weak state institutions, rampant corruption, disagreements over repossessed farms and violent land grabs, the land question is one of the biggest single threats to food security in the country, eventually being a threat to the economy as well. People around the world usually say Zimbabwe changed from being the breadbasket of

Africa to the continent's basket case. A country that is rooted in agriculture must now import thousands of tonnes of maize and wheat.

Moreover, according to the economic policy statement, "Zimbabwe growth with equity" from the Ministry of Finance, Economic Planning and Development (1982:2) "the government's determination is to achieve greater and more equitable degree of ownership of natural resources like land." It is evident that the thrust for redistribution of land soon after independence was indeed a cry for justice. This is supported by Ngugi (1986:7) when he says "the basis of all human communities is the soil, the land. Without the soil, without nature, there is no human community." Ngugi is emphasising the importance of the land question in all societies, which explains why the main objective of the most revolutionary struggles in Africa was the recovery of land of which the people were dispossessed without compensation. The Zimbabwean liberation struggle aimed at solving the land question but after the attainment of independence it was reduced to a non-issue.

After 1980, many people were looking forward to being resettled on their land which was forcibly grabbed from them by the white regime during the colonisation period. According to Tshuma (1997:28):

The study of literature requires knowledge of contexts as well as texts. What kind of person wrote the poem, play, novel, essay? What forces acted upon them as they wrote, what was the historical, political, philosophical, economic and cultural background? Land was one of the popular grievances around which resistance to colonisation crystallised. When the Rhodesians became intransigent and more repressive after the unilateral declaration of independence 1965, the nationalist parties ZANU and ZAPU were forced to resort to Guerrilla warfare which was largely rural in character. The peasants supported the guerrilla war because of their grievances over land.

However, the attainment of independence did not grant the Zimbabweans the opportunity to go back to their previous places of living. It is true that the agreement passed at Lancaster House in 1979 provided the government with political power which enabled them to implement social reform but it did not come clear on the issue of people going back to their places where they were relocated from during the struggle.

Furthermore, Moyana (1984:24) addresses the issue of the Government's resettlement program after independence in a book called "Intensive Resettlement" which unveiled the government's aims with the programme. Among the eight aims in the booklet, there was no mention of restoring people with their lost land. This might be the cause of the commotion caused by the land occupiers when they relocated and settled on their own without any go-ahead from the government. This caused a misunderstanding between the government, the nationals and the owners of the land at the time.

Literature itself should have addressed these land issues as it was clear that the so-called independence did not bring happiness to the society. Poverty is the cause of concern in the Ndebele society. People continued to work for the colonisers and the corrupt government workers until the year 2000, when the government agreed that people could take their land by force. After independence the Ndebele society encountered some difficulties which literature itself should have addressed. The predicament was caused by the squabbles between ZANU (Zimbabwe African National Union) and ZAPU (Zimbabwe African People's Union). This fight started when ZANU found ammunition on ZAPU's land. This caused a civil war between the Ndebele and the Shona people in the country, as ZANU was associated with the Shona tribe whilst ZAPU was associated with the Ndebele people. This is evident when Mlambo (1997:46) asserts that:

This led former combatants to return to the bush to fight the Mugabe government, marking the beginning of what became virtually a civil war in the ZAPU stronghold of Matebeleland.

This civil war left the Ndebele society underdeveloped and it experienced a larger mortality rate. Many Ndebele people lost their lives along with their homes and their domestic animals. Many current researchers regard this as a massacre. This civil war ended in the year 1987 after ZANU and ZAPU reached an agreement which was called the "Unity Accord", as confirmed by Mlambo, (1997:47).

Literature should be used as a tool to voice out every disturbing issue of the society, It should address the issue of hatred and tribalism between the Shona and Ndebele people in Zimbabwe. The Ndebele society is still of the view that their provinces are being neglected and that no development is taking place while development is centred in the Shona provinces. They believe that those in government are Shona

people and that they are doing it deliberately to neglect the needs of the Ndebele people. As far as the Ndebele society is concerned, Zimbabwean independence did not come with joy and happiness, it rather came with sorrow and tears which Ndebele literature did not address. This is what literature is expected to investigate and address, as it is the main tool of protesting against all mishaps of the society. Moreover, the researcher comes to the conclusion that the novel under study did not exercise justice in addressing the land issue in the post-independence situation of Zimbabwe. Sigogo tends to deal too superficially with the issues in his novel under study, thus depriving the novel of its role of unveiling the concerns of the society. The novel mainly concentrates on the issue of the tavern and the overcrowded area in Bulawayo but does not dwell much on the land question which is the main cause of the overcrowding in the Zimbabwean city of Bulawayo.

4.5.3 The policy of reconciliation

The policy of reconciliation in Zimbabwe was put in place by the new ZANU government as a political strategy that was aimed at the achievement of the higher goal of sustainable peace in the post-war era. President Mugabe's 1980 independence goals communicated a message which was a call for all Zimbabweans to be united in rebuilding Zimbabwe regardless of race, tribe, or religion. In his independence message, the president says the following:

If yesterday I fought you as an enemy, today you have become a friend and become a new people. We are called to be constructive, forward-looking, for we cannot afford to be men of yesterday, backward looking, retrogressive and destructive. Our new nation requires of every one of us to be a new man, with a new mind, a new heart, a new love that spurns hate and a new spirit that must unite and not divide... If we ever look for the past, let us do so for the lesson the past has taught us namely that oppression and racism are inequalities that must never find scope in our political and social systems. The wrongs of the past must now stand forgiven and forgotten. It could never be a correct justification that because the whites oppressed us yesterday when they had power, the Blacks must oppress them today because they have power. An evil remains an evil whether practiced by whites against black or by black against white. Our majority rule would easily turn into inhuman rule if we oppressed, persecuted or harassed those who do not look or think like the majority of us." **(Institute of African Studies Documentation Centre: 1980)**

This was a significant message showing strong commitment by the new government to the policy of reconciliation. As Raftopolous and Sauage (2004:5) put it, reconciliation was a political strategy which was a beginning involving a decision to take the first steps toward the higher goal of sustainable peace. The determination of the President to bury the past and concentrate on building a new nation was once again stressed in June 1980 when he said:

I cannot see any conflict in the sphere of freedom and non-racial democracy if the victors and losers join hands for the victor must be magnanimous and accept the humility that goes with victory and the losers must equally ...accept their defeat and the failure of their policies...In these circumstances bygones become bygones and the enemies of the past become allies in a common cause... (Randolph, 1985:40-41)

The aim was for people not to spend their energies on retributions and recriminations, instead they should focus their minds on the task of reconstructing and rehabilitating all that had been destroyed by the war and develop all the untapped resources of Zimbabwe.

Sachikonye in Raftopolous and Sauage (2004:39) contends that restitution is backward-looking and an attempt to provide recompense for the past. There is a need to be forward-looking and ensure that the legacies of the past injustices are not perpetrated in the present and future. Sachikonye's argument is based on the understanding that Zimbabweans should not concentrate on finding out how much harm was done in the past, but rather on preventing it to continue in the present and in the future. According to Chung, (2006:253) even Julius Nyerere and Samora Machel strongly supported the policy of reconciliation rather than revenge, because Mozambique and Angola had been destroyed by the departing colonialists and settlers under a scorched earth policy, so they feared that the same thing could happen to Zimbabwe. That is why they felt that there was a need for political and conceptual compromises for a lasting peace to be achieved.

This shows that a historic opportunity to officially document crimes and killings, torture and displacements of the war and for the attainment of justice and compensation was missed, which post-independence literature should address. That is why Randolph (1985:141) says that reconciliation in Zimbabwe was truly a miracle. Regardless of the sufferings of the war and the gross injustices of

colonialism, there were no Nuremburg type trials, little evidence of racial hatred and no radical attempts to dispossess whites after independence. The ZANU-PF ruling party formed a national government which included members of the other major parties such as PF ZAPU and also of the former Rhodesian cabinet. Most remarkably, Chris Andersen who had been Minister of Law and Order under Ian Smith (whose ministry sentenced several freedom fighters to death as “terrorists”), was given a cabinet post whilst David Smith was also offered a cabinet post. The other disturbing development was that Mr Ian Smith, the leader of the illegal Rhodesian government, remained in Parliament as the leader of the opposition in the new government.

There was, in some literary circles, strong opposition to the government's policy of reconciliation. In Choto's “Vavairo” (1990:145), VaChimoto, who also participated in the Zimbabwean liberation war, says that: “white people should be made to suffer so that they know that what they were doing is bad.” What Kanyuchi and VaChimoto allude to is that the masses were so ravaged by the war that they were unable to forgive and forget the white people's atrocities. Several cases of revenge by black people against white people were in fact witnessed soon after independence. In August 1980, E.Tekere, then Secretary General of the ruling ZANU-PF party and Minister of Manpower Development and Planning, together with seven body guards, was charged with the murder of a white farmer near Harare **“The herald” (November 16, 1982).**

According to Randolph (1985:49), in October 1980, 800 ex-guerrillas were disarmed after the white farmer had been killed and joint patrols of army and police operated at night in some suburban areas of Harare. Mr Mugabe, as Minister of Defence, ordered the rooting out of these dissident elements. Mr J.Nkomo also assumed a reconciliatory approach when he addressed 1200 armed ZIPRA ex-guerrillas near Harare, telling them that their arms were not for intimidating people but to defend them (Randolph, 1985:49). In 1983 in Matabeleland about 39 members of the commercial farming sector and a number of miners were murdered (Randolph, 1985:155). This shows that the policy of reconciliation was just a theoretical pronouncement with little practical application on the ground and this is a tendency which post-independence literature should address.

The general sentiment of ordinary Zimbabweans soon after independence was that of retributive justice. They were against the idea of an integrated army and later on, an integrated government. This crisis of expectation is consistent with independence euphoria which produces alarm, joy and sporadic outbursts of impatience, with several people thinking that the fruits of the liberation war could be reaped immediately, which eventually fuels the concept of disillusionment.

The other problem of the reconciliation policy in Zimbabwe was the lack of a new ethos of trust and mutual respect between whites and blacks. The real challenge of the new government was in uniting the different races as one Zimbabwean society. Kanyuchi who is depicted as the leading character in Choto's "Vavairo" (1990) shows his distrust of former Rhodesian soldiers in the integrated army when he says no one could trust to live with an enemy. Soldiers are like a snake and would never change (p.145). The bulk of the white community shunned and remained indifferent to the reconciliatory overtures extended to them by the government, persisting with a lifestyle of separatism in farming, industry and commerce (Sachikonye in Raftopolous and Sauage, 2004:240). When there was an explosion at ZANU-PF headquarters in Harare in 1981, the Prime Minister, R.G.Mugabe castigated white Rhodesians as the perpetrators:

"But the very people we forgive are the ones who are taking advantage of trying to destabilize the situation and even to overthrow the government. It appears that the more we forgive them, the more they refuse to be forgiven."

"Herald" (December 24, 1981).

This position is also supported by the former South African President Mbeki, who argues that those who fought for a democratic Zimbabwe, with thousands paying the supreme price during the struggle and who forgave their oppressors in a spirit of national reconciliation, have been turned into repugnant enemies of democracy. "Those who in the interests of their kith and kin did what they could to deny the people of Zimbabwe their liberty, for as long as they could have become the eminent defenders of the democratic rights of the people of Zimbabwe" (Mail and Guardian May 21, 2003). Mbeki was commenting on the human rights issue in Zimbabwe, castigating the western position that whites were not given political space in post-independent Zimbabwe. On the contrary, Raftopolous, (2004:8) believes that the

government's revival of the nationalist assault since 2000, was the repudiation of the national policy of reconciliation. The government has constructed a series of exclusions to racial minorities in the country, making it difficult for them to find their place in the post-independence dispensation (Raftopolous, 2004:15). This shows the immediate failure of the policy of reconciliation amongst both the white and black belligerents, which literature itself should address.

Moreover, some critics suggest that the policy of reconciliation was not translated into a coherent project after its inauguration. The failure of reconciliation in Zimbabwe can be explained by the absence of the principle of truth and participation. The official policy of reconciliation seemed to be a brilliant idea, but it is not feasible to ask victims and survivors of gross violations of human rights to reconcile in the absence of justice. There is a need for restorative justice, since transition requires a baseline of rights and wrongs to humanize the perpetrators and victims alike, through disclosure of hidden truths and forgiveness of acknowledged wrongs (Kagoro in Raftopolous and Sauage, 2004:252). It is insufficient for human rights violators to express regret and shame for their wrong-doings to their victims, without taking remedial action. In 1980, the government indemnified combatants from both sides of the war for violations committed in the *bona fide* execution of their duties.

There is need to reintegrate shredded communities in such a way that perpetrators and victims can live together through reparations (Eppel in Raftopolous and Sauage 2004:53). Themba Nyathi, in Raftopolous and Sauage (2004:67), argues that while those who returned from the war were heroes, they were also killers in need of forgiveness for crimes perpetrated in the course of the revolution. There was a need for something like a Truth and Reconciliation Commission to investigate war crimes. A Truth Commission discovers and reveals past wrongdoings in the hope of resolving the conflicts left over from the past. Although the Truth Commission cannot immediately and magically ensure prosecutions as it has no power to do so, it helps to prevent future acts or events of the same nature. The idea behind confessions of past mistakes, is that the truth may set both victims and perpetrators free because by acknowledging one's immoral actions, one's soul may be healed. Apologising or showing remorse for one's wrong actions is crucial in fostering forgiveness and unity in the country.

However, the promotion of restorative justice instead of retributive justice may be hampered by some unrepentant offenders of gross human rights abuses who may refuse to acknowledge their wrongs. This has led to a repudiation of the policy of reconciliation by most observers as a myth and as a one-sided affair. Reconciliation was also supposed to embrace economic justice by ensuring greater participation of the indigenous people in the economy. Because of historical constraints, the policy of reconciliation remained merely a formal political hope, especially given the continuing legacy of structural inequality in the sphere of the economy (Raftopolous and Sauage, 2004:17). Meaningful reconciliation could have been attained by addressing Zimbabwe's inherited injustices through black empowerment, creating an environment that compensates for the previous exclusion of blacks from capital accumulation. Zimbabweans must have a sense that there is economic justice in which they have a share in the wealth of their country. This phenomenon should be addressed by literature as a source of advocacy for the masses which is its main role within the particular society.

The post-independence Ndebele novels should criticise the way reconciliation was being sought in Zimbabwe, since it excluded truth and participation. Chimhundu (1991) in *Chakwesha* shows that reconciliation as a policy neglected a significant part of Zimbabwean history. He says: "Zvemakore gumi nemashanu okupanduka kwaSmith neU.D.I. yake zvakabva zvakandirwa kumashure munhoroondo yenyika." (p.154) "(The fifteen years of Smith's oppression and U.D.I. were thrown into the dustbins of history)." The post-independence Ndebele novelists' role is to show that many tensions and struggles going on beneath the calm surface were played down by the supporters of reconciliation. The masses who suffered several war atrocities expected some form of justice and compensation before any form of reconciliation could be put in place.

The researcher is of the view that Ndebele authors are reluctant to address issues in this context. Sigogo in his novel "Umhlaba Umangele", shows that he is not supporting the issue of reconciliation as he continues to address the issue of white colonisation in Zimbabwe, even after independence. This is evident when one of his characters, Mathule says:

“Kawakuqalisi lapha lokhu amakhiwa la. Zinengi izindawo khonapha koMthokazi lale ebuTshona lapho amakhiwa asasusa khona abantu abamnyama ezindaweni zomdabuko wabo.” (p. 68)

“(This is not the first time these white people are chasing people in their own land. They also did it in Mthokazi and Tshona.)”

This assertion shows that the novelist neglects the issue of reconciliation in the post-independence Zimbabwe. The researcher then concludes that Ndebele authors are not adhering to the concerns of the society satisfactorily as it is their role.

4.5.4 Corruption

In Zimbabwe, corruption is regarded as one of the most problematic features of post-colonialism, as manifested in the significant disintegration of the national morale and a decline in the economic wellbeing of the post-independence society. Political corruption in a country is usually caused by the abuse of public office for private gain. In this study, it is recommended that political corruption should be addressed urgently by authors of Ndebele literature, as it is their role to unveil the hidden issues. The extent of corruption in Zimbabwe is detailed as follows by the local media:

Notable corruption cases since 1987

1987 — Ziscosteel Blast Furnace Scandal

1987 — Air Zimbabwe Fokker Plane Scandal — \$100 million

1986 — National Railways Housing Scandal

1988 — Willowgate Scandal

1989 — ZRP Santana Scandal

1994 — War Victims Compensation Scandal

1995 — GMB Grain Scandal

1996 — VIP Housing Scandal

1998 — Boka Banking Scandal

1998 — ZESA YTL Soltran Scandal

1998 — Telecel Scandal

1998 — Harare City Council Refuse Tender Scandal

1999 — Housing Loan Scandal

1999 — Noczim Scandal

1999 — DRC timber and diamond UN-reported scandals

1999 — GMB Scandal

1999 — Ministry of Water and Rural Development Chinese Tender Scandal

1999 — VIP Land Grab Scandal

2001 — Harare Airport Scandal



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“NewsDay” (February 8, 2014)

In this post-colonial Zimbabwe, those in key positions of government use their positions to further their personal interests at the expense of the public. The political elite want to gain and enrich themselves at the expense of the common Zimbabwean society. The resources meant for the poor have often been applied to the advantage of individuals in positions of trust, leaving a trail of unemployment, landlessness and poverty. Ndebele literature should protest against members of the Zimbabwean Parliament who practise corruption on various levels, turning their backs on their constituencies. Their corruption is said to be systematic and networked, just to satisfy their greed for material things.

A political environment characterised by dictatorship and uncontrolled discretionary power can be fertile ground for corruption, as proved by the 1988 Willowgate scandal which saw some government officials abusing their offices to enrich themselves. The Willowgate Scandal is a scandal in Zimbabwe that rocked the country in 1988 following the exposure by “The Chronicle” newspaper of government officials who were given preference in buying vehicles at the Willowgate Motor

Industries at discounted prices and re-selling them at highly inflated prices. www.pindula.co.zw/Willowgate_Scandal (accessed on the 22nd of November 2016) Perlez (1989:54) asserts that it was "The Chronicle" newspaper under the editorship of Geoffrey Nyarota that unearthed the scandal. One of the major investigative stories in the history of the media in Zimbabwe, the scandal came to the attention of Nyarota in October 1989 when a member of Parliament, Obert Mpofu, surrendered a cheque he had accidentally received from Willowvale Motor Industries to "The Chronicle" for investigation. The investigation unearthed that the cheque which was signed by the then Industry Minister Callistus Ndlovu, was meant for one Alfred Mpofu. This triggered further investigations that implicated four top government officials. According to Sithole (2008:37), soon after "The Chronicle" began investigating the scandal, its editor, Geoffrey Nyarota, was promoted by Zimpapers to a headquarters public relations job, a move seen as a way to silence him. There were appeals by prominent writers and politicians for the reversal of the promotion, but President Robert Mugabe refused, arguing that the new post's higher salary was Nyarota's "reward."

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Some of the grand corruption scandals since independence are the 1994 War Victims Compensation scandal, the 1998 Boka Banking scandal, the 1999 Noczim scandal, and the Harare Airport scandal, just to mention a few. These scandals ruined economic progress and produced social misery. The vast majority of these scandals involved high ranking politicians some of whom are still active in politics after being brought back into positions of authority, despite their convictions.

Moreover, granting immunity from prosecution for criminal and immoral activities to political elites amounts to selective application of justice on the basis of political affiliation. There should be no sacred cows in the implementation of justice since the resources of Zimbabwe are meant for the benefit of all Zimbabweans which they should share justly. According to the Zimbabwe Corruption Report (May 2016), there is a moderate risk of corruption in the judicial sector. In commercial cases, the judiciary is generally impartial, yet companies report that informal payments to influence courts' decisions are sometimes exchanged. The executive tends to influence judges and magistrates and often interferes in politically contentious issues. In some instances, government officials provide homes and land to judges. A

majority of Zimbabweans perceive judges and magistrates to be involved in corruption and 21 percent of civilian survey respondents have paid a bribe or gave a gift to get assistance from courts (Afrobarometer, May 2015). Almost no Zimbabweans who experience bribery report the incident to the authorities because they fear adverse consequences do not expect anything to be done about it, or believe the authorities themselves are corrupt (Afrobarometer, May 2015). www.business-anti-corruption.com/country-profiles/zimbabwe (accessed on the 22nd of November 2016).

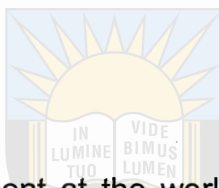
Corruption in the private sector and some sectors of the public service has thrived due to loss of accountability and professionalism in the country. This has been caused by violation of procedures and avoidance of the rule of law. According to the Zimbabwe Corruption Report www.business-anti-corruption.com/country-profiles/Zimbabwe (accessed on the 22nd of November 2016), twenty-five percent of surveyed Zimbabweans who tried to obtain an identity-related document (such as a driver's licence, a passport, or a permit) say they paid a bribe "once or twice" or even "often", to obtain the document (Afrobarometer, May 2015). Ten percent paid a bribe to acquire water, sanitation or an electrical connection (Afrobarometer, May 2015). It is clear that independence brought with it the emergence of hierarchies of power, with several black elites occupying positions of influence in white collar jobs and with the government failing to impose checks and balances to curb corruption.

Lack of accountability and the self-benefitting conduct of people in positions of duty in both the private and public sectors have gradually become common in Zimbabwean society. As a result, post-independence transgressions like nepotism, bribery, extortion and other dishonest dealings emerge. The police in Zimbabwe show little honesty and morality in their work, as witnessed by their acceptance of bribes from offenders and turning a blind eye to those who transgress in high offices. According to the Zimbabwean Corruption Report (May 2016), police corruption poses a very high risk for businesses operating in Zimbabwe. The police suffer under poor working conditions, a lack of training and resources, and low salaries, so corruption is common especially at lower levels. Roadblocks are often used to extort goods or bribes. The majority of Zimbabweans perceive the police as the most corrupt institution in the country (Afrobarometer, May 2015). One in four respondents

in a survey who had contact with the police paid a bribe to obtain a service or to avoid problems (Afrobarometer, May 2015). The use of official power for making a private gain has led to the abuse of power by those in authority, taking advantage of those in defenceless positions.

The problem of unemployment leads to the victimisation of those in vulnerable positions. Top rank male management individuals often use their positions to sexually abuse their female employees and owing to the need to secure their jobs, the ladies often comply. This is revealed in a "Herald" newspaper report dated May 6, 2016 and headlined **"Are you sexually harassed at work?"** <https://www.theindependent.co.zw/2016/05/06/sexually-harassed-work/>

(accessed on 26 November 2016).



The article reads:

The issue of sexual harassment at the work place is so rampant yet very little is said about it. In the absence of a gender policy in most organisations, many have found themselves in sixes and sevens when it comes to handling cases of sexual harassment at workplace. Here I will specifically touch on women as victims. There were some stunning revelations. I must admit that I could not help but wonder how this could still be happening in some of our organisations in Zimbabwe, given the level of awareness in our society through educational campaigns against such practices that government and other well-meaning organisations have rolled out over the years. I will share one of the experiences as shared by one lady. Please note the name used in this story is not the real name of the victim; Taby Rabamokwane said she suffered sexual harassment at the hands of her boss for a long time and the story goes; "I was a personal assistant to the managing director of a corporate firm and from the first interview, I should have picked up something was wrong. He was very flirty with me, asking if I had a boyfriend and other inappropriate questions," she narrates. Over time his sexual intentions became obvious. "At first he would 'accidentally' bump into me from the front or behind and apologise. I did not tell anyone because I was afraid to lose my job. He also had not directly made a pass at me so I didn't know how I could report it as sexual harassment," Taby said. "The last straw came when he tried to kiss me when we were on a business trip together. He apologised, saying he was drunk. But I resigned when we got back. I was ashamed that, as an educated woman, I had suffered for so long and kept it silent," she confessed.

The article above shows that human values like respect, morality and hospitality have largely been abandoned. Lack of transparency in procuring and tendering

procedures is caused by vices like bribery, nepotism and improper performance of duties. This means that corruption also involves the handling of an economic or legal environment for illegitimate gain without any consideration for the nation's interests.

Increased levels of corruption by traffic police at various road blocks coupled with public tolerance, allows unlicensed drivers and overloaded or damaged vehicles on the road. It is assessed that close to half of drivers have corruptly 'bought' licenses from the black market. Moreover, coercion and bribery are commonly used tactics to avoid traffic violation penalties. Police will also elicit bribes, or "spot fines," from motorists for arbitrary traffic violations.

Corruption is a disease which has infected almost all the countries in Africa and the whole world. The researcher has found that there are some writers, scholars and researchers who have addressed the issue of corruption. According to Zengethwa (2014:47) for instance, corruption is infesting almost all government departments and many other new institutions in the new South Africa. He alludes to the head of the Special Investigation Unit, Willie Hofmeyr who disclosed that the government loses about R30 billion to corruption every year. Zengethwa states that corruption weakens South Africa's democracy and trust in its leaders, undermines the country's ethics and corrodes its moral fibre. It discourages private investment, hindering growth and development (Zengethwa 2014:47).

Zengethwa (2014:48) continues to address the issue of corruption as he pinpoints the South African Parliament. Parliament asked the Auditor-General and Public Protector to investigate its administrative chief who used R186 000 of the institution's money to build a boundary wall at his home. An arrangement was made to repay it in instalments of R10 000 a month. Another case of corruption and fraud was opened against the Crime Intelligence boss Lieutenant-General Richard Mdluli, as he was accused of defrauding Crime Intelligence to buy two German luxury vehicles, one for him and one for his wife, appointing or promoting a phalanx of family members to the agent programme and the unauthorised use of safe houses for his personal benefit. The researcher brings out the notion that corruption is an issue to be addressed, not only in Zimbabwe but it also applies to other countries on the continent and the rest of the world, according to local media.

To conclude this section, the researcher suggests that the novel “Etshabhini” should have addressed the issues of hypocrisy and greed by influential members entrusted with positions of responsibility who preach vigilance, hard work and honest work on the one hand, whilst on the other hand they practice graft and cheat the very public they claim to serve. Ndebele literature should advocate for accountability and transparency which would not be subordinated to party politics, justifying the government officials’ desire to foster loyalty to the public. The genuine demonstration of political stability will be for Zimbabwean authors to fight corruption, starting from the top, cascading downwards. The corruption report states the ways of punishing those organisations practising corruption. It states that promotion of common good requires the creation of employment for all and structures that encourage development which will curtail the tendency of corruption. Matters such as these, need to be addressed more pertinently by Sigogo in his work.

4.5.5 Nepotism

Nepotism can be regarded as one of the leading economic and social diseases that has inhabited the post-colonial Zimbabwe. It is currently impossible for one to access some services unless a certain relationship exists. Nepotism can be defined as an unfair practise of a powerful person who gives jobs and other favours to relatives and friends. It also can be explained as the favouring of relatives or personal friends because of relationship issues rather than abilities. In many institutions, workers are employed in vacancies which have never been advertised. In some cases an advertisement is put out as a mere formality and interviews are held, yet the one to take the job is well-known already. The article below shows one of the cases of nepotism that was uncovered among powerful people of the state in Zimbabwe.

“Mzembi’s wife in nepotism storm”

Zimbabwe Tourism Authority chief executive officer, Karikoga Kaseke has had to defend the appointment of Tourism minister Walter Mzembi’s wife, Barbara after the authority was accused of nepotism. Barbara was appointed, as Tourism Zimbabwe patron in 2014, but eyebrows were raised, as some felt the minister may have used his clout to influence her appointment. Kaseke dismissed reports that she had bulldozed her way into the influential position. Speaking at the

rebranding of the Miss Carnival to Miss Tourism 2016 at a local hotel in Harare, Kaseke said the authority had invited Barbara in 2014 and she accepted just as Mary Chiwenga, who was invited to spearhead Miss Zimbabwe World.

“Newsday” (June 9, 2016)

The article above shows that a Minister's wife in Zimbabwe was allocated a post in the Tourism department. This shows that nepotism is an issue to be addressed from the top level to the bottom level of the society. This can be unveiled effectively by literature as it has a role to play in the society.

Moreover, the presence of nepotism has caused incompetence in the industry, thereby affecting the level of production. This also happens in the government sector whereby those in the recruitment departments employ their relatives and friends. This brings out unfair employment conditions, so that there are those who are negatively affected. There are unscrupulous employment officers who abuse the trust bestowed upon them by the government as they employ those known to them or those who have already bribed them. The article below shows one of the cases of nepotism that was uncovered in the government sector:

“Zimbabwe: Corruption and Nepotism Destroying Councils - Perm Sec”

LOCAL government permanent secretary, George Mlilo, says the ministry has discovered thousands of unqualified personnel who were corruptly employed in councils across the country. "There are cases of relatives of officials who are not qualified ... being appointed into local authorities without following proper laid down procedures," Mlilo told a recent anti-corruption meeting in Harare. He said such practices have contributed to the deterioration of service delivery in most local authorities. "Close scrutiny of all the interviews conducted by councils show that we now require both local government board and the ministry's supervision," he said. Mlilo also conceded the local government ministry was home to ghost workers who are milking government while not performing any duties. "Some employees of government and local authorities have not been reporting for duty," he said. "This has been having a negative impact on service delivery as residents are not getting value for their money." As a counter-measure the ministry has introduced a log-in and log-out register in both the ministry and local authorities. Finance Minister Patrick Chinamasa recently admitted that there were thousands of ghost workers the State pay roll. The problem was first highlighted by the late former public service minister Elphas Mukonoweshuro during the last inclusive government when his ministry instituted a forensic audit on government workers. **“NewZimbabwe.com” (October 27, 2015)**

However, there are opportunities for corruption in Zimbabwe which leave people with no choice except to indulge themselves in such intolerable practices. The main cause is the political and economic instability. The crisis in Zimbabwe has caused many people to resort to unholy practises for them to earn a living. The government seems to be incapable of controlling and monitoring the wellbeing of civil servants and businesses. This is because of the poor rate of remuneration of civil servants, as compared to the private sector. The low rate of salaries makes it easy for members of the public to bribe civil servants, as compared to the private sector. This situation is outlined clearly in the following newspaper report:

“Should nepotism be tolerated?”

Nepotism is one of the varied manifestations of corruption. Along with its cousins: bribery, embezzlement, fraud and extortion, abuse of discretion, intimidation, kickbacks, and patronage, nepotism is regarded as petty corruption. This is in comparison with grand corruption, which involves high-profile public and private sector cases, where perpetrators actually change standards around people and systems. Nepotism is practiced on a day to day basis and in all walks of life. It typically involves abuse of public office for personal gain. Nepotism, coming from the Italian word for nephew, covers favouritism to members of the family. It involves preferential treatment or favour granted to relatives or friends, with no regard to merit. Nepotism can happen at home, school, college, politics and even in workplaces. Preferential treatment is always pleasing to one who receives it, but repulsive to those discriminated against. Like many forms of discrimination, nepotism is against the law. Nepotism is also embedded on a sense of social and political responsibility. The other motivation of nepotism is of a strategic nature, where perpetrators may decide to build up a critical mass within an organisation, of family loyalists, for strategic support and protection. Starting from family situations, mothers and fathers have their favourite sons and daughters, giving rise to sibling rivalry. Older siblings favour younger ones who do not divulge secrets. In schools or colleges, teachers and lecturers give preferences to their favourite students who might either be their relative or related through some means. Students who perform cannot tolerate such kind of favouritism. Every employee needs to be appreciated for their work performance, but when preferential treatment is accorded to some employees without merit, other employees become disgruntled. In fact, favouring one employee over another reduces morale, increases employee turnover and slows down career advancement. **“The Herald” (June 11, 2012)**

The article above provides a clear perspective on nepotism and its consequences for the country and for production itself. Trade restrictions with other countries are also a cause for corruption in the country. The restriction on the importation of foreign goods gives a go-ahead for corruption. As government allocates scarce resources to individuals and firms using the legal criteria other than the ability and the willingness to pay, nepotism is likely to take place. It can thrive under industrial policies that allow poorly targeted subsidies to be appropriated by firms for which they are not intended. Price controls also fuel nepotism, whereby commodities are often allocated cheaply to friends and relatives. This issue is significant in the post-independence era and literature should respond by addressing it to curb it from worsening.

4.5.6 Agriculture

The foundation of the economy of any country is the ability to support itself by utilizing its natural resources, especially the agricultural sector. If a country cannot sustain itself or trade for food, it is regarded as economically unstable. According to the World Health Organisation, about half of the Zimbabwean population is starving due the failure of the Agricultural sector. Ministry Of Agriculture (2009:54)



Figure 8: Image 5-Agricultural produce in Zimbabwe

Source: “Newsday” (September 19, 2013)

The image inserted above is evident of the failure of agriculture in Zimbabwe. Prior to the year 2000, agriculture was the lifeblood of Zimbabwe’s economy. There was a great difference between the quality of land owned by black and white Zimbabwean farmers. According to **“BBC News” (December 4, 2001)**, White Zimbabweans controlled a majority of land which only accounts for 8.24 percent of the total land of Zimbabwe since the country was colonized by Britain. Black Zimbabweans were living on infertile lands. Due to the social and economic inequalities, the Zimbabwean government was faced with significant discontent among the Zimbabwean people.

In the year 2000, President Mugabe’s government established the Land Acquisition Act, which was aimed at the removal of thousands of white Zimbabwean farmers from their land for it to be redistributed and given to black farmers. The idea was supported by Koffi Annan, by then the UN Secretary General, who uttered his agreement by saying “the equitable distribution of productive capital such as land is not only economically important, but also essential to ensure peace and security”, according to Mdlongwa 1998 on a link below:

November 2016).

Moreover, the consequences of the land reform programme were that the government amended the Land Acquisition Act, so that the white farmers could be instantly forced off their land. As the white farmers began to resist the move, black farmers began to take matters into their own hands resulting in the outbreak of violence in which many white farmers were beaten and even murdered.



Figure 9: Image 6-Agricultural produce in Zimbabwe before the land reform program

Source: "Newsday" (September 19, 2013)

The image above emphasises the failure of the agricultural policies of Zimbabwe, as it says that there is a need for a cash injection in order for the sector to breathe again. Farmers who inherited the land have no equipment and not enough finance to sustain the farming process. This eventually led to the collapse of the post-independence land reform program of Zimbabwe. Mugabe's Act attracted a food shortage crisis that is still one of the country's most serious problems. The World Food Program of the United Nations reported that seven million people in Zimbabwe

would require food hand-outs although funding problems are forcing them to make significant cutbacks BBC News 25 June 2009 link accessed on the 24th of November, <https://www.wfp.org/news/hunger-in-the-news?page=7&tid=346> (accessed on the 30th of November 2016). Zimbabwe cannot provide in its basic needs of survival such as food, therefore there is very little chance of any economic development.

The role of post-independence literature is to address these issues willingly in order to get attention from all concerned sectors. Sigogo in his novel seemed to have neglected the land reform programme issue which is one of the root causes of the economic failure of Zimbabwe.

4.5.7 Hyperinflation in post- independence Zimbabwe

The value of the currency in Zimbabwe has been experiencing a rapid decline over the past 12 years. Hyperinflation is the cause of the largest denomination of the former Zimbabwean dollars. It was not able to provide enough buying power to enable a member of the public to purchase even a loaf of bread with a decent amount. According to the Reserve Bank of Zimbabwe (RBZ), Zimbabwe experienced a high inflation rate of 231 million percent during the year 2007. This rate of inflation forced the bank to remove twelve zeros and to print 'paperbacks' which were called bearer cheques that were a substitute for the real currency of Zimbabwe.



Figure 10: Image 7-Bearer cheques with added digits

Source- "Economic Times" (June 13, 2008)



Figure 11: Image 8-Bearer cheque with added digits

Source- "Economic Times" (June 13, 2008)

The images above show different amounts of bearer cheques which were used in Zimbabwe due to inflation. This currency had the largest denomination of currency which was 100,000,000,000,000 never issued worldwide. The Zimbabwean government issued the Z\$100 trillion bill in early 2009, among the last in a series of ever higher denominations circulated as inflation eroded purchasing power. When Zimbabwe attained independence in 1980, Z\$2, Z\$5, Z\$10 and Z\$20 denominations circulated, replaced three decades later by bills in the thousands and ultimately in

the millions and trillions, as the government sought to prop up a weakening economy amid strengthening inflation. Shortly after the Z\$100 trillion note began circulating, the Zimbabwean dollar was officially abandoned in favour of some foreign currencies. From 2007 to 2008, the local legal tender lost more than 99.9 percent of its value (Hanke 2008:29). This marked a clear reversal of fortune from independence, when the value of one Zimbabwe dollar equalled US\$1.54. Zimbabwe's extreme and uncontrollable inflation made it the first and so far only country in the 21st century to experience a hyperinflationary episode.



Figure 12: Image 9-A hundred billion dollar bearer cheque worth three eggs

Source- "Economic Times" (June 13, 2008)

The image shown above shows the weak value of bearer cheques to be tendered for the purchasing of household products, introduced by the government led by President Mugabe. This was devastating to the nation, as inflation was at its peak and people were suffering. The people of the post-independence Zimbabwe faced extreme hardship in fending for themselves and their families. The promises made by the leaders during independence deviated completely from what they had promised. Literature should play a role of being the voice of the voiceless Zimbabwean in addressing such issues as brought up here by the researcher.

Over the past decade, Zimbabwe has incurred the greatest public debt in the world amounting to 240 percent of their GDP (gross domestic product) <https://www.cia.gov/Library/publications/theworldfactbook/fields/2186.html>

(accessed on the 28th of November 2016). As the deficit has grown; the government has been clearing it off by continually printing money which led to a significantly increasing inflation rate. Since the year 1995, the inflation rate in Zimbabwe has risen annually from 22.5 percent to 58.5 percent in 2000 to 6,723.7 percent in 2007 to 231 million percent in July 2008, according to C.I.A world factbook as quoted above. Research has shown that the only comparable level of hyperinflation was the Hungarian currency in 1946. This phenomenon should be addressed by the post-independence novels, as it is one of the most pressing issues in the post-independence Zimbabwe.

Moreover, the government could not manage to curb the issue of hyperinflation until it opted for the idea of using foreign currency in the country. The business sector had to receive permission from the government to make transactions in foreign currencies. This caused an outflow of domestic currency by domestic business. The country mostly made use of the United States dollar, the South African Rand and the Botswana Pula.

However, the implementation of this policy became problematic for the country's biggest employer. The problem was that the government was paying its salaries in Zimbabwean currency whilst local business was keeping prices relatively stable by using foreign currencies. This was horrific for the civil servants as they had to exchange their worthless salary to get foreign currency for them to sustain themselves. This process of hyperinflation reduced the salary of a worker by half every day. This led to extreme poverty within the working class of Zimbabwe, which should be addressed by post-colonial Ndebele literature, as suggested by the framework of this study. In the novel under study, the novelist uses Gwebu and MaMkhwanzi to highlight the issue of worthless salaries earned by the working class of Zimbabwe. This is shown on p. 120 when Gwebu says:

“uyabona ukuthi siyahlupheka kasilamali yokuthenga ukudla okufanele kudliwe ngabantu abaphilayo” (can you see that we are struggling, we cannot even afford food that is eaten by normal people).

This assertion shows that the author has the real burning issues in mind but he was generalising them. If he could have used that instance in the novel to address the issue of poverty among the post-independence Zimbabwean working class more comprehensively, he would have satisfactorily played his role within the society.

4.5.8 Political Violence and instability

Since independence, President Mugabe and the Zimbabwe African National Union-Patriotic Front (ZANU-PF) party have maintained power over the government. Opponents have regularly been subjected to human rights abuses, often at the hands of military and police entities loyal to Mugabe. Following disputable victories in the 2000, 2002, 2005, and 2013 national elections, the ruling ZANU-PF has followed policies designed to maintain its dominant position. ZANU-PF and the opposition MDC have continued to wage rhetorical battles in the local press, leading to increased acts of political violence and civil unrest in the country.

According to a “BBC News” report dated 24 January, 2002 and headlined: “Zimbabwe political violence increases”, there was an increase of political violence in the country perpetrated by President Mugabe and his ruling party. In the article it is said that four deaths, 68 cases of torture and 22 kidnappings occurred during that period. It says much of the violence was carried out by youths from the ruling Zanu-PF party, who have put up roadblocks across the country, demanding that people buy party memberships cards. Although promises were made to the people of Zimbabwe when independence declared, it is clear that all the promises were not fulfilled. The government was victimising people, instead of protecting them and making sure that they are safe. The role of literature is to bring such issues to the attention of the public and to address the issues amicably. The researcher criticises the post-independence Zimbabwean literary tradition as it did not do justice in highlighting these crucial political issues of the society.

However, the ruling party was not the only party responsible for political violence. The opposition party MDC (Movement for Democratic Change) was also suspected of being the perpetrator of violence. According to a “BBC News” report dated 24 January, 2002 under the heading: “**Zimbabwe political violence increases**”, MDC was also involved in political violence. This is evident in the article when the report

links the violence to the March 2000 presidential elections. Zimbabwe's state-controlled media acknowledged the increase in violence, but stated that the opposition MDC is also responsible. It was reported that a Zanu-PF supporter was murdered in Masvingo province, south of Harare. And it accuses the opposition of setting up a number of safe-houses in the capital, in which it conducts tortures on Zanu-PF supporters. This was a horrific situation for the people of Zimbabwe as some were being harassed and killed for no reason. The elite were using the poor to accomplish their political missions which made it difficult for the Zimbabwean society. This explains why the Zimbabwean nationals do not enjoy the fruits of their independence, instead they are suffering, an issue which should be addressed by literature itself.

Moreover, the police force did not act decisively on the issue of political violence, as they withheld themselves from putting the ruling party's perpetrators to book. It was realised that they acted only if it is the opposition that is being violent which was unfair as the role of the police is to protect the society. In a "Newsday Zimbabwe" report, (November 24, 2011) headlined: **"Chihuri faces grilling over violence"**, Police Commissioner-General Augustine Chihuri appeared before the Parliamentary Thematic Committee on Human Rights to give oral evidence on what police were doing to stop political violence from destabilising the country. This is evident when it is said that "The Human Rights Thematic Committee, chaired by Zaka Senator Misheck Marava, was expected to request Chihuri to explain why police had not taken action against suspected Zanu PF activists who were accused of disrupting an MDC-T rally in Chitungwiza three weeks before. Marava confirmed that Chihuri had been summoned and said if he failed to turn up, a representative would be expected to give evidence on his behalf." The commissioner did not show up for the court hearing, which suggests that he was hiding something. This shows that post-independence Zimbabwe is in a distressful state which prevents its nationals from experiencing true freedom in their own independent country.

The images below reflect the political violence that is endemic to modern day Zimbabwe. news.bbc.co.uk/2/hi/africa/1780206.stm (accessed on the 28th of November 2016).



Figure 13: Image 10-President of opposition MDC party assaulted by police

Source- "BBC News" (January 24, 2003)



-House burnt due to political violence

Source- "BBC News" (January 24, 2003)

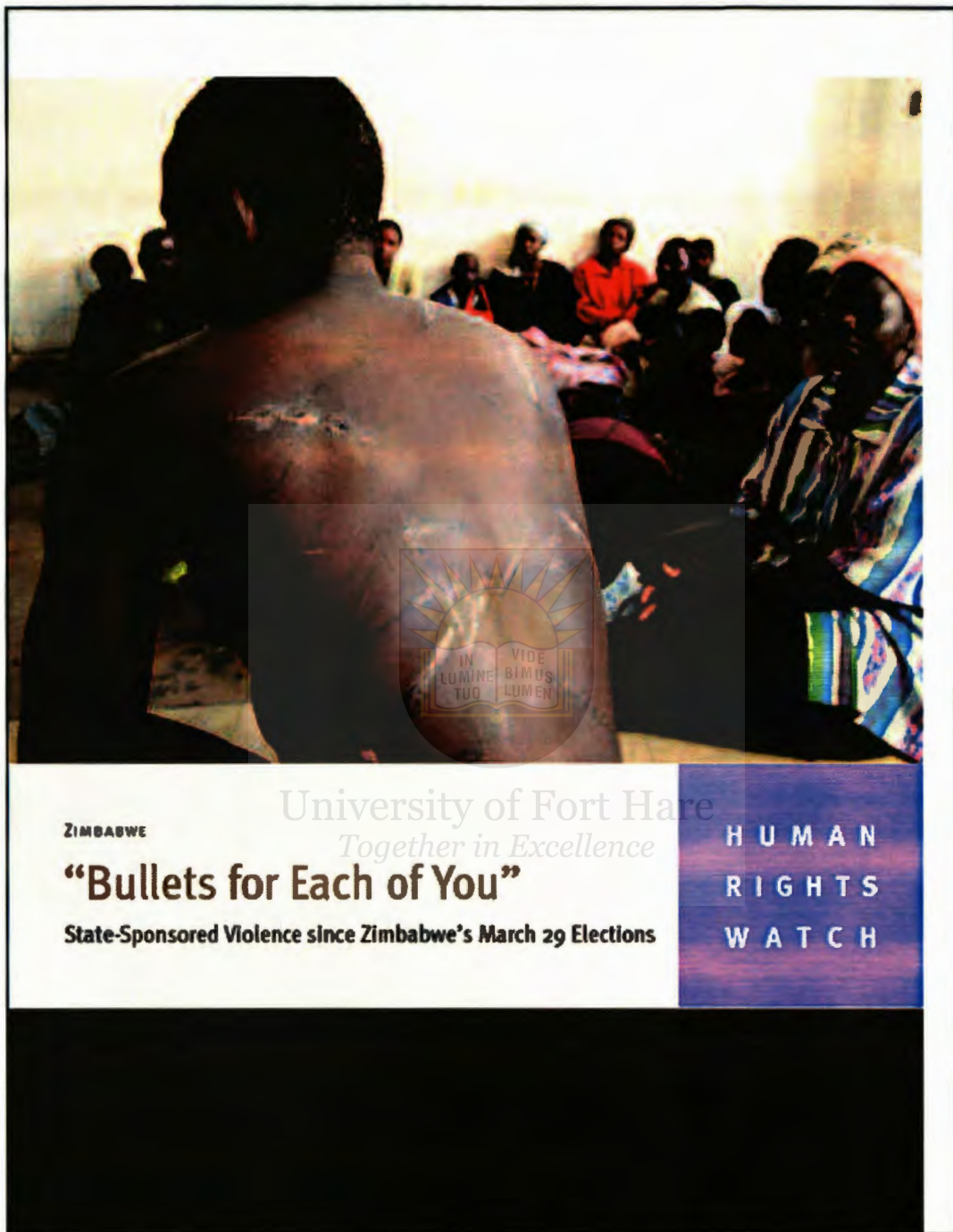


Figure 14: Image 11-Youth shot during a rally

Source- “BBC News” (January 24, 2003)



Figure 15: Image 12-State sponsored youth who were perpetrators of violence
Source- “BBC News” (January 24, 2003)

Violence has been intertwined with the intricate fabric of Zimbabwe's political history in various forms which include murder, beatings, rape, death threats, abductions, arbitrary arrests, torture, forced displacement, property damage, harassment, intimidation and terrorisation. It has been used as the weapon of choice by the governments in power since the declaration of UDI in 1965 through to a post-Independent Zimbabwe, as a measure to ensure retention of power at all costs. The images above show different instances of political violence. The first one shows the president of the opposition party who was assaulted by the police because of his voice for the voiceless Zimbabweans. The second one shows a burnt home of an ordinary Zimbabwean who is homeless because of the political violence perpetuated by the ruling party. The third image shows a youth who was brutalised during the violence and the last one shows some of the perpetrators of violence supporting the ruling party ZANU-PF.

With specific reference to the novel under study, the researcher wishes to criticise the author in the context of the mimesis ideology which suggests that literature should mirror the tendencies of the society. The novel does not address the political situation of the post-independence Zimbabwe as it is the root cause of the Zimbabwean current situation. This supports the researcher's notion that the

Zimbabwean authors tend to avoid issues which need to be vigorously attended to by literature.

4.5.10 Migration

The political and economic disillusionment faced by Zimbabweans in the post-independence era has forced many of exchange them to their country for other countries. This is a cause for concern as it shows the economic state of a particular country. If a country is facing a high rate of emigrants it eventually means that there is a problem in that particular country. It might be caused by war, natural disasters, political and economic instability. In the case of Zimbabwe, the main cause of migration is the political and economic instability.

In the near future, international migration is unlikely to slow down as it is at record levels. The "Compendium of social statistics and indicators: International Migration Statistics in the Economic and Social Commission for Western Asia" (United Nations: 2009) states that the total number of international migrants is expected to reach 214 million from the year 2010 onwards. According to the International labour office (2010), the total number of international migrants accounts for 3.1% of the global population. In the same context, economic migrants account for 85% of the total number of migrants, the rest being refugees. The article below shows how Zimbabweans have flocked to South Africa in search for a better living.

"Most immigrants to SA from Zimbabwe"

Pretoria - Zimbabwe contributes the greatest number of immigrants to South Africa, Statistician General Pali Lehohla said in Johannesburg on Tuesday." As you can see, Zimbabwe accounts for the lion's share," he said at the release of a statistical report on documented immigrants in South Africa for last year. There were 1 939 permanent residence permits granted to Zimbabweans last year, accounting for 29% of such permits. The neighbouring country accounted for 18 899 temporary residence permits, or 19% of the total number of such permits. Lehohla said data on illegal immigrants, asylum seekers, and those whose permits were not granted in 2013 was not in the report. The effect of new immigration laws on such statistics, if any, remained to be seen, he said. "The intention of the new law is to increase efficiency... That will only be seen in the future. "According to the study 108 711 temporary and permanent residence permits were granted last year. Of these, 6 801 were for permanent residence. For both categories, most immigrants were in their 30s, however, a fifth of permanent permits

were for children aged 14 or younger." Migrants tend to migrate towards urban areas," Lehohla said. The age profile of immigrants meant cities needed to be equipped, particularly with schools, to meet the extra demands of such populations. "Not only are people coming for work, but children have to be catered for with schooling." **"News24" (July-15, 2014)**

This report shows that Zimbabweans have abandoned their country to live in South Africa because of the unfavourable conditions in Zimbabwe. The economy in Zimbabwe has not been in a tolerable state since the year 2000. It significantly declined despite the adoption and implementation of several economic recovery programmes and plans. The Gross Domestic Product (GDP) declined by 46% during the year 2000 to 2007. This decline resulted from an unstable macro-economic environment coupled with severe droughts, foreign currency shortage and a surge of international oil prices. The economy faces severe shortages of basic utilities including electricity, fuel, and water alongside with the most basic food and non-food commodities such as maize meal, sugar, cooking oil and hospital drugs.

Agriculture was the major contributor of GDP. According to National Accounts Statistics, agriculture declined by an annual average of 9% from year 2000 to 2008 (CSO:2008). Moreover, the manufacturing sector significantly declined by 7% per annum during the same period. The main causes of the decline of these key sectors entail lack of Foreign Direct Investment (FDI), foreign currency shortages, loss of skilled labour and unreliable energy supplies (ZIMSTAT 2009:23).

Furthermore, emigration from Zimbabwe is far from being a recent issue. In the beginning of the 20th century, the migration of Zimbabweans to South Africa in order to work in the mining industry started (Zinyama 1990:24). As far as immigration into Zimbabwe is concerned, there are two major migration phases that can be distinguished. According to Tevera and Crush (2003:45) "between 1980 and 1984, 50 000 to 60 000 whites left the country to South Africa because they could not adjust to the changed political circumstances and the net migration loss was over 10 000 per year". The second phase was from 1990 to present which shows much more diverse and complex migration patterns than those in the first phase.

It is concluded that the main nations of destination for Zimbabwean emigration flows are neighbouring countries such as South Africa, Botswana, Malawi, Mozambique and Zambia (Kiwanuka and Monson, 2009:87). South Africa is said to be the

principal destination, followed by Botswana (Centre for Development, 2008: 41). This shows that the post-independence Zimbabwe has made the nationals so miserable that they risk abandoning their own homes to immigrate to other countries for them to make a living. This is a significant issue which literature has to address on behalf of the society as it is the social narrator. The images below show some Zimbabweans illegally crossing the Zimbabwe-South Africa border in search of a living.



Figure 16: Image 13-An illegal border jumper from Zimbabwe

Source-www.immigrationsouthafrica.org/tag/zimbabwe (accessed on 22 October 2016)

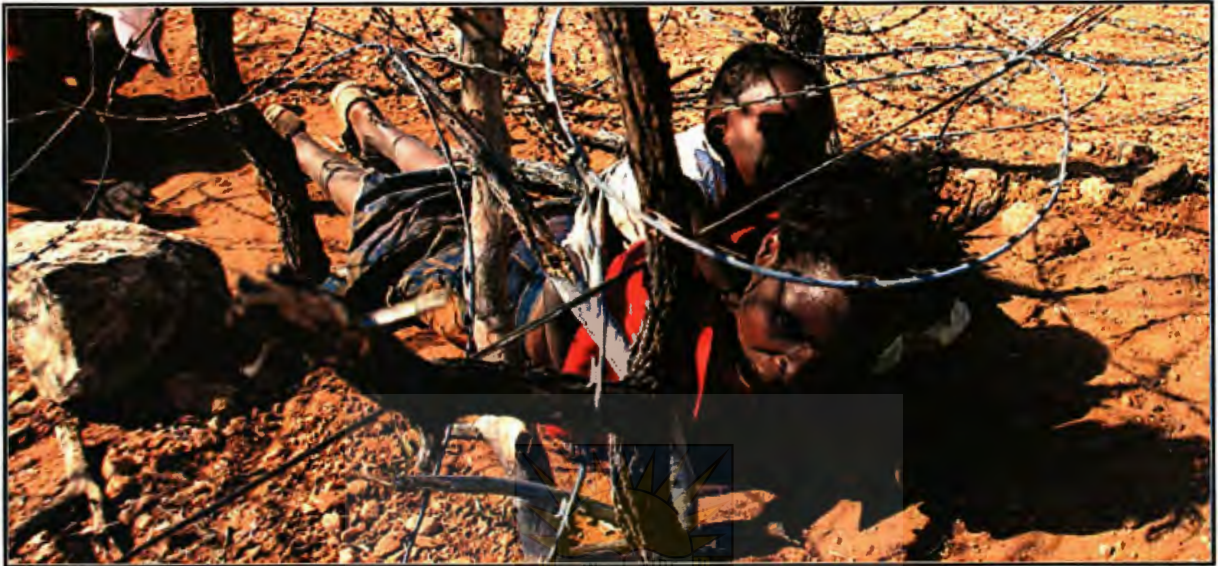


Figure 17: Image 14-A woman risking her child's life illegally crossing to South Africa

Source-www.immigrationsouthafrica.org/tag/zimbabwe (accessed on 22 October 2016)

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It is unfortunate that some of the Zimbabweans risk their lives crossing the Limpopo river near the Zimbabwe-South African border post. People risk swimming through the deep river which inhabits crocodiles and hippopotamus because of the state of the economy in their country. Some people drown and others are eaten by crocodiles and hippopotamus before making it to the other side of South Africa. This is not what a Zimbabwean national hoped for during his/her attainment of the country's independence. Most of the blame is given to President Mugabe and his ministers who are reluctant in performing their responsibilities of serving the people. This is what literature has to react to. It should confront every situation on behalf of the society in order to communicate what is really happening on the grass root level of the country to the country's leaders.



Figure 18: Image 15-Limpopo rescue team rescuing a border jumper from a hippo

Source: www.immigrationsouthafrica.org/tag/zimbabwe accessed on 22 October 2016).

University of Fort Hare
Together in Excellence

The article below shows how some Zimbabweans died in the process of illegally crossing the Limpopo river: The article is from:

Two Zim border jumpers drown trying to cross into SA

SOUTH AFRICA – Two border jumpers died and the other two were rescued following a failed attempt to cross the crocodile infested Limpopo river before illegally entering SA, police said. Police spokesperson Brig Hangwani Mulaudzi said: “A total of 73 people were arrested for trying to cross into the country illegally, with about two drowning while trying to cross through the Limpopo river.” Mulaudzi said despite the crocodile infested river being flooded, immigrants were still taking chances. He said the illegal crossings at the border post were no different to any other time of the year like Easter and other holidays. Mulaudzi said the operation was under way to destroy the makeshift boats used by cross border touts known as the Guma Gumas, to help illegal immigrants to cross the river. “As police we are concerned of a growing trend where the Guma Gumas will ferry illegal immigrants for an agreed fee and in the middle of the river, they hike the price which if you fail to pay they throw you in the river,” he said. Guma Gumas are a syndicate of illegal cross-border guides operating from the Zimbabwean side. They know the underground routes to SA very well. They charge as much as R350 per head to take people into SA, the source said. One

of the women, who declined to be named for fear of deportation, said they had all been refused official entry for reasons ranging from unpaid fines, overstaying and the lack of proper documentation. **“Nehanda Radio” (January 7, 2015)**

This article shows that the Zimbabwean people have surrendered their lives as they are prepared to risk drowning or being eaten by animals. This issue questions the validity of the country's independence. One can pose the question whether the country is truly independent or not. It is clear that the Zimbabwean government has failed its people and they have lost faith in it.

The issue of migration (whether legal or illegal) was not addressed by Sigogo in “Etshabhini”. There are opportunities in the novel where the author could have addressed this issue. For instance, the reader is informed that Gwebu cannot afford to give his family a decent home (p.80). The author could have created a scene whereby Gwebu immigrates to South Africa for greener pastures. Novelists like Sigogo should have addressed such issues for them to become transparent to the nation. Literature should not generalise such issues because the society as a whole will take it for granted. This is a crisis that literature has to react to and it has the responsibility to confront every situation in order to make it possible for the society to communicate to the leaders on what is really happening at grass root level in the country.

4.7 Political and economic instability in Africa

One cannot dispute the fact that there are problems, not only in Zimbabwe but in Africa as a whole. Regardless of the fact that African countries have attained their independence, there are still issues which are a cause for concern to the African society. It is evident that all these problems are caused by political instability fuelled by incompetent leadership on the continent. In this instance, Africa has witnessed how its freedom heroes turned into dictators. Currently, almost every African country is still haunted by historical injustices and oppressive structures that were established by the post-colonial African leadership.

Moreover, African countries share the same attributes of misfortunes in the political context. There is a combination of factors such as unequal development, poverty, disease, violence and manipulative tendencies of the local leadership. These factors

cause the political and economic stability of Africa to be under threat. Resources in Africa are capable of providing for the entire population if well managed. However, it came to light that some of the resources are stolen and end up in banks abroad (Africa Focus Bulletin:14 April 2006). Some of the political elite also steal money and invest it in banks abroad, in the western capitals, (see for instance the cases of Mobutu of Zaire, Abacha of Nigeria and Moi of Kenya).

The Republic of Kenya is one of the examples of corrupt African countries. There are many institutions which were established to serve rural Kenyans under the predatory political economy of the last two decades which soon collapsed. "The system of neo-patrimonialism, which combines weak formal institutions with informal networks of clients and hierarchies based on personal ties between leaders, subordinate leaders and followers, has permeated Kenyan institutions, especially since the 1980s" (Barkan 2003:23). Corruption, combined with other factors such as physical insecurity has led to the destruction or collapse of national institutions, and the resulting effect on services has been one of the main factors responsible for forcing rural households into a state of poverty. According to "Transparency International", an international index of perceptions of corruption, Kenya's performance has consistently been very poor. A CPI (corruption perception index) score of 2 or less (out of a maximum of 10) indicates severe, endemic or pervasive corruption, and Kenya's rating has hovered around this level since surveys began (Barkan 2003:23).

Moreover, national surveys of the incidence of bribery in Kenya suggest that there was some improvement in the early 2000s, at least at the more petty levels. According to the CPI, the overall level of corruption recorded by the public declined in 2003, and again in 2004, though by significantly less than in the previous year (the Aggregate Indices were 25.6 for 2002; 18.2 for 2003; and 14.9 for 2004). There was also a substantial increase (from 25 to 42 percent), in the proportion of people who declined to the culture of paying bribes. These positive changes seemed related to the change in government in late 2002 (Martin, 2012:10).

However, recent developments instil serious doubt on how genuine the pursuit of transparency by the new administration has been. Further, while the number of bribes paid per person declined, their average size increased to almost 5,000

Kwacha which is equivalent to (US\$67). This trend towards the centralization of corruption was most clearly exemplified in law enforcement, where the average size of bribes paid increased by a factor of 3, reflecting a sharp escalation in the level of bribes paid to police in rural areas (Transparency International, 2005).

Moreover, the six organizations (out of 34) ranked by the public as the most corrupt in the Transparency International Kenya surveys were the: Kenya police, Teachers Service Commission, Local Authorities, Judiciary, Ministry of Lands, and Provincial Administration. Since all of these institutions impinge regularly on rural households, this ranking underlines the part that corruption has played in the decline of public services and wellbeing in rural areas. According to the CSA (Country Social Analysis) survey, only 11 percent of respondents considered that their roads were in reasonably good condition, while the equivalent figures for other services were 11 percent for markets, 13 percent for health facilities, and 28 percent for schools (Transparency International, 2005).

Political instability in Africa and other related problems is basically caused by the leadership. According to Osei Tutu (2004:56), African governments function in ways that have been regarded as far from the modern western state systems upon which they are modelled. Therefore it can be argued that the African leadership problem crept into the new states as the new leadership became the neo-colonialists, while the liberators turned into oppressors of their own people.

Unfortunately, Africa has an African leadership which is not in favour of Fanon when he says: "it is not engaged in production, nor in invention, nor building, nor labour; it is completely canalised into activities of the intermediary type. Its innermost vocation seems to be, to keep in the running part of the racket." (Fanon 1967:98). Moreover, these factors have contributed significantly to the state of political and economic transitions on the continent. As suggested by O'Donnel and Schitter (1986:123) "domestic factors play a predominant role in the transition." These factors are "corrupt rulers, repression, a colonial legacy, 'swollen states', insufficient political structures and destruction of democracy from above (Diamond, 1989: 57).

Furthermore, the economic policies in the form of Structural Adjustment Programs (SAP) entail sweeping economic and social changes designed to siphon the indebted country's resources and productive capacity into debt settlements and to

enhance international competition (Hong, 2000:14). Examples include “massive deregulation, privatisation, currency devaluation, social spending cuts, lower corporate taxes, export driven strategies and removal of foreign investment restrictions (Clarke, 1995:301). These economic conditions in Africa brought about serious ramifications for essential services such as health, education, and infrastructure. Moreover, cuts in public expenditure under SAPs led to a significant decline in control and prevention measures against diseases such as cholera, yellow fever, malaria and HIV/AIDS which is a big challenge in almost every African country. The absence of these important services implies that Africans go through deprivation which affects their potential to be productive members of their own societies. The article below shows the extent of poverty in South Africa. Due to economic and political instability in the country, people of South Africa are in deep poverty and shortage of shelter as illustrated by the image in the following report:

“South Africa: Where 12 million live in extreme poverty”



Figure 19: Image 16- Poor South African housing facilities

“Daily Maverick” (February 03, 2015)

Reducing poverty is seen as the world's greatest challenge and in South Africa it is counted as one of the country's triple threats, the other two being unemployment and inequality. Statistics South Africa has published a report that updates the national and provincial poverty lines,

setting the minimum socially acceptable standard to separate the poor from the non-poor. Last year, the World Bank gave South Africa a good story tell. It released a report that said due to South Africa's "slightly progressive" tax system and "highly progressive" government spending, around 3.6 million people have been lifted out of poverty, halving the number of South Africans living on less than \$1.25 a day. Because of grants, free basic services and taxes favouring the poor, the poverty rate dropped from 46.2% to 39%. Tuesday's Statistics South Africa (Stats SA) report uses different figures to count those living in poverty. Using the Income Expenditure Survey from 2010/11, which updated and reweighed a basket of goods and services after collecting data from 25,000 households, Stats SA's new poverty lines come from a cost-of-basic-needs approach, including both food and non-food. It calculates the minimum amount of money you need to survive. Those who fall below that line live in poverty. But looking at the 2011 poverty statistics, which the data is based on, the new measures for poverty show some increases in the number of people struggling. Rebasing the poverty line, from a FPL of R321 per-person-per-month to R335, means an increase from 20.2% of people living in extreme poverty increases to 21.7%. Not much of a difference. The rebasing, however, brings about a substantial increase in the estimates for overall poverty (from 45.5% to 53.8%) when a switch is made from the existing upper-bound poverty line of R620 per-person-per-month to the revised level of R779 per-person-per-month.

"Daily Maverick" (February 03, 2015)

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It is noted that the accumulative and exploitative tendencies, "along with demographic and multifarious other pressures, greatly increased government indebtedness and reinforced a spiral of decline in the delivery of public services and of the economy generally" (Southall, 1998:102). The article above shows the living conditions of some South Africans in the country. It makes it clear that the government is not delivering in terms of the public service of the country. In African countries where SAPs were implemented, massive lay-offs and retrenchment in the civil service came into play, in this context, many people lost their source of livelihood, thereby increasing the levels of poverty and struggles for scarce basic resources, which subsequently led to internal conflicts as the appropriation of state resources took on an unethical or nepotist dimension.

Moreover, privatisation of public enterprises and downsizing of the civil services have "endangered the spread of corruption as multinationals supported by Western governments and their agencies continue to engage in corruption on a vast scale in

North and South alike” (Hawley, 2000). These conditions therefore “reinforced the systematisation of corruption and graft that is common in Africa, as ruling politicians use such opportunities of incumbency to loot the public domain” (Rok, 1997:67). These incompetent leadership practices and loopholes for looting of public funds, requires an extensive regulatory system of contract rules and an effective legal supervision of their observation. As long as these mechanisms are being ignored in Africa, the market, even though advertised as the solution to economic development difficulties, has still shown its failures due to abuse of power. These include corruption, rent-seeking behaviour and the existence of externalities and related problems of free riding.

In this particular section, the researcher aimed at illustrating that Zimbabwe is not the only country with problematic post-colonial issues. This predicament applies to each and every country on the continent of Africa. Therefore each and every novelist in the African context has a mandatory role to play, which is addressing thoroughly, the real burning issues of the society. The researcher gives credit to the media which is principled in its role of being the social commentator of the society because it addresses matters as they are, without hesitation. Thus, literature also has to attack the burning issues without hesitation whatsoever.

4.8 Conclusion

Literature has an important role to play in Zimbabwe which is to be a narrator of what transpires in the society as whole. The aim of this chapter was to reveal the problematic issues of the post-colonial Zimbabwe in and the extent to which the political and economic issues of the post-independence nation have been addressed. This investigation was conducted with reference to the text under study by N S Sigogo and other relevant novels which made it possible to make a concrete analysis, as literature is said to be a tool used to address the burning issues of the society. This chapter analysed the novel and investigated whether the author under study addressed those very issues of the post-independence Zimbabwe. This analysis was based on post-colonial literary theory which provided the researcher with the framework of the research.

This chapter investigated the depiction of the political and economic situation of post-independence Zimbabwe in the novel "Etshabhini". The researcher's aim was to identify the issues in the novel which concentrate on the political and economic situation in Zimbabwe. Firstly the researcher analysed the issue of disillusionment addressed in the novel. The chapter disclosed the expectations which people of Zimbabwe had upon attaining their independence. People expected a democratic and flourishing country, but to their amazement; they are experiencing a different scenario. Sigogo also addressed the issue of poverty as those who are working cannot afford a basic home. He introduced the readership to people living in crowded places, which was not what they wanted or hoped for in their post-independence Zimbabwe.

Furthermore, the researcher also referred to other Ndebele novels in compliance with the intertextual method, as suggested in the section on methodology section of this particular study. The researcher has found that there are other authors in the post-independence Zimbabwe who addressed some of the political and economic issues. While Sigogo also addresses some effects on the post-independence situation of Zimbabwe, he does not fully address them as he left out many issues and did not bring out the root causes of those issues he did address.

To some extent, Sigogo failed to address the real burning issues of the society. He failed to address neo-colonisation, the land question, the policy of reconciliation, corruption, agriculture, hyperinflation, political violence and migration. The forenamed issues are real burning issues of the society as far as the politics and economy of post-independence Zimbabwe is concerned and should be addressed satisfactorily by Ndebele literature.

The researcher also highlighted some of the factors which affect other African countries. It is clear that almost all African countries have similar post-independence issues which emanate from the incompetent leadership in the government bodies of the respective states. Many countries are affected by poverty, economic instability, corruption and poor public services. The researcher suggests that novelists and literary practitioners in Africa should play a more effective role in addressing the real burning issues which transpire in that particular nation.

The researcher comes to the conclusion that the author under study did address some of the issues that affect Zimbabwean society in the post-independence era. Sigogo has made the reader aware, to some extent, of issues such as disillusionment, poverty and poor service delivery. It is clear however that the author has failed to expose most of the political and economic issues that threaten the existence of a post-independence Zimbabwe. In this respect, Sigogo has not sufficiently fulfilled his function to make readers aware of many challenges that face the new Zimbabwe, so as to educate the current and future generations. The issues referred to above are of extreme importance to the future of the nation and yet they have largely been side-lined by the authors. Furthermore, it should be borne in mind that the Ndebele novels such as the one under study, are often meant to be used as prescribed texts in Zimbabwean schools. Authors are therefore granted a valuable opportunity to orientate the Zimbabwean youth through their work and to make them aware of the social and political evils that exist in the country. Unfortunately Sigogo did not grasp this opportunity eagerly enough. He did not fulfil his role as a social observer and commentator satisfactorily.

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CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter focuses on and concludes the study that has been executed to illustrate the role of post-independence literature in the Ndebele society in Zimbabwe. The chapter provides a summary of the findings and recommendations that are pertinent and useful not only to the study of Ndebele literature, but also to the important aspect of nation building. The researcher's aim was to investigate the extent to which the novelist under study is indispensable to the struggle of the Zimbabwean people by unveiling the real burning issues of the society. In addition, it sought to confirm that literature can contribute extensively to nation-building and national development through constructive criticism. This chapter will be divided into the following sub-sections: conclusion, findings and recommendations.

5.2 Conclusion and findings

This research has established that post-independence literature is part of a country's historical process. It pre-dates the post-independence period and continues after independence. Post-independence literature is a continuation of the literature of resistance which existed before independence. It is a continuation of oral literature which was regarded as the basis of traditional education in the past, positively and negatively evaluating situations which challenged the existence of Ndebele society. In most cases, the criticism was dramatized in a way which extremely exposed the conflicting forces of vices and virtues which disrupted the social order of the past. This was a form of social criticism which evaluated human behaviour in order to guide society's members through life towards tolerance, peace, conformity and mutual cooperation.

This particular study has argued that post-independence Ndebele literature should contribute to national development through its constructive criticism of the socio-political and socio-economic situation in Zimbabwe. The researcher has made it clear that post-independence literature should help to interrogate a society's belief

and convictions questioning reality. This encourages people to ask the right questions revolving around their society thereby, helping them to find appropriate answers to their problems. Novelists should be practitioners who are directly involved in the remoulding of their society through their works. This study has made it clear that it is possible to move out of the present post-colonial Zimbabwean predicament, if novelists are prepared to address the real societal issues head-on.

The researcher based his study on the theoretical framework of post-colonialism and mimesis. This was necessary because the theoretical approach is the root of the research as it defines the guidelines of the whole research. The attributes of the two theories are relevant to this study, as they suggest the roles that literature should play in society. Post-colonial theory suggests that novelists should dissect all the tendencies which disturb the harmony of the society. It formulates its critique around the social histories, cultural differences and political discrimination which was also highlighted by this study. The mimesis theory can be used as a manual of judging any work of art in relation to reality and determining whether the representation of the particular work is accurate or not. This particular research analysed post-independence literature on the basis of the aforementioned framework with the view to analysing the selected text as accurately as possible.

Furthermore, the research made use of the framework of intertextuality which played a pivotal role in achieving accurate results of the research. Intertextuality refers to the inter-relationship that exists between texts in a particular reading environment. The researcher referred to some post-independence Ndebele novels that showed a relationship with the text under study. This framework is of paramount importance to the study as it illustrates the role of the author within a post-colonial society.

Zimbabwe gained its independence in April 1980 and there were many promises which were made to the nation. The results of this study unveil how the government has failed to deliver on most of its pre-independence promises of land resettlement, poverty alleviation and the improvement of Zimbabwe's standard of living. They also unveil the failure of independence in changing people's lives for the better due to the effects of neo-colonialism and corruption. The results show that the text under study did not do justice in addressing all of these issues comprehensively. Throughout the post-independence era, Zimbabwe has not been able to react adequately to the

fundamental challenges of a genuine participatory democracy along with the delivery of pre-independence promises. The study suggests that Sigogo should have played a more prominent role in providing suggestions on how the neo-colonial tendencies in Zimbabwe could be addressed.

This particular study was aimed at investigating the social, economic and political issues as addressed by the post-colonial Ndebele novels. The novel under study was "Etshabhini" by Sigogo. This novel was published in 1980 which qualifies it to be a post-independence novel in the context of Zimbabwe. The aim of this study was to investigate whether Sigogo succeeded in playing his role of being the social commentator of the Zimbabwean society. As a form of literature, the novel is expected to address bread and butter issues in order to highlight the wrongs of the society in context.

In Zimbabwe, people have been subjected to suffering in their own independent country. To them independence means nothing because their situation has not changed, they still feel their country is colonised because of what is transpiring in their country. This study unveiled most of the issues which are a cause for concern in the country by analysing literature and its role in the society. Ngugi (1980:86) suggests that an author is a social commentator, which was also the point of departure of this study.

The researcher's view concerning the results of the study is that, to a certain extent, Sigogo did enlighten the readership on some of the social issues in the post-independence Zimbabwe. However, the study implies that he did not do justice in advocating for the society satisfactorily. He does refer to the issues of poverty, unemployment, poor delivery of public services and moral degradation. The aforementioned issues are some of the social issues which need to be addressed by those responsible in order for people in the country to be content with life in their independent country.

On validating the notion which suggests that Sigogo did not do justice in addressing some of the real social issues in the post-independence Zimbabwe, there are some issues which he ignored in his novel. As a spokesperson of the society, Sigogo should have highlighted pressing issues like HIV/AIDS, limited access to health services, deterioration of the standard of education, crime etc. These aspects are of

paramount significance to the post-independence Zimbabwe. The results of the study show that Sigogo did not fully exercise his power of being the voice of the voiceless in the society satisfactorily, as he sidelined some of the burning issues of the society.

Furthermore, the study also investigated some of the political and economic issues which were sidelined by the novel under study. To an extent, Sigogo addressed political issues when he highlighted the disillusionment showed by his characters in the text. However, he ignored many other important issues in the political and economic sector which need urgent attention. This includes issues like political disillusionment, neo-colonialism, land question, the policy of reconciliation, corruption, agriculture, hyperinflation, health conditions and political violence. The results of this research conclude that to a large extent, Sigogo did not succeed to communicate the political and economic issues of the society to the reader.

This study also shows that the post-colonial situation is not only transpiring in Zimbabwe but that it exists in Africa as a whole. It raises the notion that, regardless of the fact that African countries have attained their independence, there are still issues that are a cause for concern in these countries. It is evident that all these problems are caused by political instability fuelled by incompetent leadership on the continent. In this instance, Africa is witnessing how its heroes in the freedom struggle are turning into dictators. These social and political tendencies should be addressed by African writers who have the power to react on every aspect of mal-administration in the leadership of a country. This section of the research concluded that literature has a pivotal role to play in the nation-building of African countries on the continent through the literary texts it produces.

In a nutshell, Sigogo in his novel under study tended to side-line some of the post-colonial issues which cannot be ignored in the post-independence Zimbabwean era. As the role of the author states that literature should react on every mishap of the society, this particular research tends to bring out a weakness of the author as far as Sigogo is concerned. He should have used his characters and storyline to attack each and every negative tendency transpiring in the Zimbabwean context. This study brings out a point of departure which entails the notion that Zimbabwe is in a bad

state socially, economically, and politically, thereby post-independence literature has to come into play and parade this state of the nation and of the world at large.

5.3 Final impressions on post-colonial Zimbabwe

Zimbabwe is facing some of its greatest challenges in development due to its economic meltdown. Many Zimbabweans have left the country as economic refugees. They seek refuge in neighbouring countries such as Botswana and South Africa. Some of the people went overseas to the United Kingdom, Canada and the United States. Zimbabwe is rich in natural and human resources which makes it capable to grow economically. Immediately after independence, Zimbabwe was regarded as the breadbasket of the southern region of the continent, thereby being self-sufficient. Unfortunately, the country's economy experienced negative economic growth in the period after 1998. The living conditions of Zimbabwean refugees are described as follows by Worby:

They may also include the demand to physically host and provide for relatives and friends in unending succession and often in most hospitable circumstances. Worby (2010:419)

This phenomenon brings out the impression that post-independence Zimbabwe is in an irreparable state. This needs to be addressed by literature as it will enlighten the world on what is really happening in the country.

The root cause of the economic state of Zimbabwe is politically related. The Zimbabwean government which was elected upon the attainment of the country's independence is regarded as a disappointment to the nation. The ruling party (ZANUPF) led by President Robert Mugabe has destroyed the country's dignity socially, politically and economically. This party seems to house corrupt individuals who care only about themselves and their own families. They did little to improve the economy ever since they were put into office, instead, the economy declined until it collapsed, which is why some of the citizens migrated to other countries.

Moreover, Mugabe and many of his subordinates lack accountability in both the private and the public sectors of the country. This has resulted in post-independence transgressions like nepotism, tribalism, bribery, extortion and other unscrupulous

dealings. The corrupt government of the post-independence Zimbabwe is the root cause of the disillusionment of the Zimbabwean people. The Zimbabwean society expected that their flourishing country will prosper with its re-enforced economy and their life will be stress free, but to their amazement, the opposite is true.

Zimbabwe felt its real downfall when the government implemented the land reform programme. The way the programme was handled made it clear that the government processed it mainly for their own benefit. They wanted to win the hearts of the people in order for them to vote for ZANUPF in the 2000 elections. The government brutally chased the white farmers away from their farms, claiming that they don't have any right to the land. This caused a lot of confusion in the country as the western countries imposed sanctions on the country. This was a big setback to the nation as the situation became worse thereby causing hyperinflation in the economy of the country.

This particular research pointed out some of the issues which transpired in the post-independence Zimbabwe. The country is currently in a bad political and economic state and is a condition which needs a lot of attention. The society greatly relies on literature to reveal the true condition of the country for the whole world to see. It has to address these issues for the people as it is said that it is expected to fulfil a role of being a social commentator.

5.4 Recommendations

The research in this section entails recommendations on the ways in which Ndebele literature can be developed for it to become more useful and to gain greater legitimacy in the Zimbabwean society. The researcher recommends that further studies be undertaken on how Ndebele literature addresses the bread and butter issues of the society. It should not only apply to the novel but also to all the other creative genres such as poetry, music, drama and short stories. These studies should aim at showing how creative art as a whole, can be both a commentator and a voice of the voiceless as it points to possibilities beyond the society's problems.

The researcher is of the view that more needs to be done by Ndebele novelists in as far as constructive literature is concerned. The generalised and moralised type of literature has become a less engaging strategy in contemporary times in which art

should act as a vehicle of emancipation. It is not acceptable for novelists just to criticise, but they should go beyond mere condemnation and try to be corrective in their approach and ignore the possible acts of intimidation anticipated thereafter. It is a challenge to the artists who should maintain their image as the guardians of the society. Therefore, there is need for artists to be committed enough in providing society with a guiding philosophy or ideology that helps in solving their problems.

Moreover, the researcher recommends that those researchers who choose to carry out a study in Ndebele literature, especially on contemporary issues, should opt for a more holistic approach. Research in Ndebele literature should not separate socio-political issues from socio-economic issues since these are two birds of the same feather. Political issues should be discussed within the social framework related to the issues under discussion. The media is an excellent example of what literature should do. The media is said to own a characteristic of "calling a spade, a spade". It does not avoid the issues of the society but it relays the message to the society as it is. This is the main reason why the researcher mostly referred positively to the media in this study as it really plays a role of being the voice of the voiceless in the society.

Furthermore, the researcher suggests that artists should attend seminars and workshops which deal with the role of literature in the society. This is to strengthen the artists in the context of adhering to the functions and obligations of art as set out in literary theory. Section 20(1) of the Constitution of Zimbabwe provides clearly that everyone has the right to enjoy freedom of expression, defined as freedom to hold opinions and to receive and impart ideas and information without interference, and freedom from interference with one's correspondence. www.fxi.org.za/pages/Publications/Medialaw/zim-fina.htm (accessed on the 29th of November 2016). This shows that the authors have no right to use the excuse of fear of intimidation by the government, even if the government does not practise what it preaches as it secretly intimidates artists if it feels provoked by them. This re-enforces the notion of the researcher that post-independence literary practitioners should not be reluctant when it comes to protesting about the issues that affect the society regardless of the fear of intimidation or reprisal.

This study has highlighted the disillusionment of the Zimbabwean post-independence society. There is a need for further investigation on how African

countries should react on each and every aspect which threatens to destroy their nation. It is important for the African society to preserve their respective countries by pinpointing any forms of mal-administration by their specific government through the use of literature. It is recommended that further research is under-taken to determine the true potential of literature in the context of being the social guardian of the people through the production of literary works.



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APPENDICES

Appendix 1

For the record No. 1

Robert Mugabe 1980



**ADDRESS TO THE NATION
BY THE PRIME
MINISTER ELECT**

4th MARCH, 1980

ZIMBABWE

Appendix 2



*Published by the Ministry of Information, Immigration and Tourism,
P.O. Box 8232, Causeway, Zimbabwe.*

MARCH, 1980

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The following is the text of an address to the nation by the Prime Minister Elect, Mr. Robert Mugabe, on radio and television on 4th March, 1980.

Greetings in the name of freedom.

May I thank you most heartily for your votes and support.

I feel overwhelmed as at the same time I feel humbled.

I wish to address you tonight on the significance of the election victory you awarded my Party, ZANU (PF). In doing so, I would like to thank all those who, either by their direct vote as our supporters or by their efficient campaigning as our organisers, have contributed to this favourable result. In addition, may I also thank all officials who participated in the mechanical exercise of handling the elections, without whose organisational and administrative efforts the whole election process would have been a failure.

Soon, a new government will come into being and lead our country to independence. In constituting this government my main concern, and that of my party, is to create an instrument capable of achieving peace and stability as it strives to bring about progress.

Peace and stability can only be achieved if all of us, first as individuals and secondly as part of the whole Zimbabwean national community, feel a definite sense of individual security on the one hand and have an assurance of national peace and security on the other.

It must be realised, however, that a state of peace and security can only be achieved by our determination, all of us, to be bound by the explicit requirements of peace contained in the Lancaster House Agreement, which express the general desire of the people of Zimbabwe.

In this regard, I wish to assure you that there can never be any return to the state of armed conflict which existed before our commitment to peace and the democratic process of election under the Lancaster House Agreement.

Surely this is now time to beat our swords into ploughshares so we can attend to the problems of developing our economy and our society.

My party recognises the fundamental principle that in constituting a government it is necessary to be guided by the national interest rather than by strictly party considerations. Accordingly, I am holding consultations with the leader of ZAPU (PF), Comrade Joshua Nkomo, so we can enter into a coalition. What I envisage, however, is a coalition which, in the interests of reconciliation, can include, by co-option, members of other communities whom the Constitution has denied the right of featuring as our candidates by virtue of their being given parliamentary representation. We should certainly work to achieve a national front.

Whatever government I succeed in creating will certainly adhere to the letter and spirit of our Constitution, since that government will itself have been the product of such Constitution.

Only a government that subjects itself to the rule of law has any moral right to demand of its citizens obedience to the rule of law.

Our Constitution equally circumscribes the powers of the government by declaring certain civil rights and freedoms as fundamental. We intend to uphold these fundamental rights and freedoms to the full.

Similarly, it is not our intention to interfere with pension rights and other accrued benefits of the civil servants. I may mention here that I have now held discussions with chiefs of Joint Operations Command, as well as with heads of Ministries, and all of them have given me their assurance of their preparedness to work under my government. I, in turn, have assured them of our concern about their position and the position of the civil servants.

We have assured them that it is not the intention of our government, when it comes into being, to deprive the civil servants of their pension rights and accrued benefits; nor do we want to drive anybody out of this country; nor do we intend to interfere unconstitutionally with the property rights of individuals.

I urge you, whether you are black or white, to join me in a new pledge to forget our grim past, forgive others and forget, join hands in a new amity, and together, as Zimbabweans, trample upon racialism, tribalism and regionalism, and work hard to reconstruct and rehabilitate our society as we reinvigorate our economic machinery.

The need for peace demands that our forces be integrated as soon as possible so we can emerge with a single national army. Accordingly, I shall authorise General Walls, working in conjunction with the ZANLA and ZPRA commanders, to preside over the integration process. We shall also happily continue to enjoy the assistance of the British military instructors.

Finally, I wish to assure all the people that my government will strive to bring about meaningful change to their lives. But everyone should exercise patience, for change cannot occur overnight. For now, let us be united in our endeavour to lead the country to independence. Let us constitute a oneness derived from our common objectives and total commitment to build a great Zimbabwe that will be the pride of all Africa.

Let us deepen our sense of belonging and engender a common interest that knows no race, colour or creed. Let us truly become Zimbabweans with a single loyalty.

Long live our freedom!