

# Critical Appreciation of the Dichotomy of Harm and Healing in Selected War Fiction in Shona Language-Communal and Everyday Aspects of Healing in Zimbabwe

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## Abstract

Zimbabwean war fiction writers are fond of depicting harm that is suffered by individuals and some groups of individuals in the Zimbabwean war of liberation. The harm is in most cases in three broad categories of physical, sexual and psychological. The writers in question, especially those that treat the war of liberation and its aftermath in their works, propose different approaches to dealing with the harm which different individuals and groups of individuals suffered during the liberation struggle. It is with such realization that, this article selects three works of fiction, to discuss how writers of war fiction treat the bipartite relationship of harm and healing during and after the war of liberation in Zimbabwe. The chapter makes a critical appreciation of the harm which different characters in the war fiction suffer during the war and of the approaches which fiction writers propose for dealing with the harm after the war. What fiction writers propose as the panacea to the harm which their characters suffer during the war is critiqued from an understanding of both the events in the history of post-independence Zimbabwe and of the demands of Shona traditional culture which pertain to conflict management and conflict resolution.

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*Index terms*—

## 1 Introduction

ifferent forms of harm are treated in Zimbabwean war fiction. They range from psychological, physical and sexual. Using different characters, the Zimbabwean war fiction writers propose different approaches to the healing of the harm which Zimbabweans suffered during the war of liberation. The approaches range from: i) forgive and/or pardon and forget, ii) punish and forget iii) truth and reconciliation. The chosen works of fiction are treated one after the other. Where needs be the researcher compares what each fiction writer asserts with what comes from the reading of the other works of fiction which are under study. The works of fiction under study are treated from a diachronic approach. Those that were published first are treated first. That approach is preferred since the assumption is that the methods of healing to the harm experienced by Zimbabweans during the struggle, which fiction writers lobby for, are conditioned by the passage of time in the post-independence era. Mlambo's short story 'Maokizirari' (1984) will be treated first. It will be followed by Makari's novel Zvaida Kushinga (1985). The next in line will be Choto's Vavariro (1989).

## 2 II.

## 3 War of Liberation in Zimbabwe

The fighting parties contested for victory up to until a ceasefire was called in 1979. When ceasefire commenced, members from the different contesting parties attended a conference held at Lancaster -England. That conference

### 3 WAR OF LIBERATION IN ZIMBABWE

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41 came to be known as the proceedings came up with agreements which were later transformed into a constitution.  
42 It is that constitution which is referred to in this chapter as the Lancaster House Constitution. The constitution  
43 encouraged the policy of reconciliation between and among fighting parties. That policy of reconciliation was to be  
44 founded on the principle of 'forgive and forget'. The same constitution, stipulated that land was to be redistributed  
45 on the willing-seller-will buyer basis. According to Chigora (2006), the new Zimbabwean government was to be  
46 the willing buyer of the land which it was going to acquire for the purpose of redistributing to the majority of  
47 the 'landless' Zimbabweans whilst the white commercial farmers were to be the willing sellers of that land. The  
48 British government offered to sponsor the new Zimbabwean government with financial grants to purchase the  
49 land in question.

50 In 1978, the Smith regime wanted to enforce a policy of internal settlement with political parties that operated  
51 from within Zimbabwe, (??Cole, 1985: 430)). Therefore, it called for elections to elect a Prime Minister.  
52 Muzorewa's UANC party won the elections held in April 1979, (??Cole, 1985: 422). Because of that win,  
53 Muzorewa became the new Prime Minister of Zimbabwe. He immediately renamed Rhodesia to Zimbabwe-  
54 Rhodesia. As the New Prime Minister of Zimbabwe-Rhodesia, Muzorewa formed his own army. That army  
55 had a Shona name Pfumo Ravanhu. Members of the Pfumo Ravanhu security forces were popularly known as  
56 auxiliary forces by virtue of the fact that, Pfumo Ravanhu was to serve as an ancillary army to the National  
57 Army of Zimbabwe Rhodesia. The Shona people called the Pfumo Ravanhu security forces either Maokizirari or  
58 Madzakutsaku. Therefore, the so-called MaOkizirari in this chapter, are members of the Pfumo Ravanhu force  
59 which was established soon after Muzorewa won the elections for the position of Prime Minister of Rhodesia  
60 in 1979. Therefore, the MaOkizirari or Madzakutsaku were very active in 1979 up to until ceasefire that was  
61 announced in December of the same year. They were notorious for raping and abusing women sexually. That is  
62 what Mlambo (1984) exposes in his literary creation.

63 What is considered to be war fiction in this chapter is that fiction which treats the proceedings of the 2 nd  
64 Chimurenga. The so-called 3 rd Chimurenga in this chapter is a struggle that was waged by black Zimbabweans  
65 in order to grab land from the white commercial farmers for the purpose of redistributing it to the majority of  
66 Zimbabweans. It commenced in the year 2000 and is yet to come to its sound conclusion. This short exposition  
67 of the nature of liberation struggles in Zimbabwe helps the writer to discuss the dichotomy of harm and healing  
68 as it is treated in the selected works of fiction. Those works of fiction are treated one after the other in line with  
69 their years of publication.

70 III. Harm and Healing in Maokizirari (Auxiliary Forces).

71 The short story 'MaOkizirari' treats the trauma and the physical pain that is suffered by a young woman of  
72 eighteen years. She suffers sexual harm when she is forcefully raped by Dhende an auxiliary force who before  
73 the sun rises asks another auxiliary by the name Gaka to rape her too. Therefore, she is raped several times by  
74 the two members of the auxiliary forces. During the raping encounter the girl suffers unwelcome touch, indecent  
75 exposition which amounts to a high level of psychological torment and harm. She also suffers physical harm when  
76 she is forcefully pushed to the ground and when Dhende pins her to the ground through maintaining his foot on  
77 her chest. She suffers physical harm when she is deflowered in that incident of rape. The young woman suffers  
78 not only a single count of rape but several counts. She says that, 'Raiita richizororera kusvikira kunze kwachena'  
79 (He raped me several times up to until dawn), (p. 181).

80 Before the raping encounter begins, the girl suffers extreme psychological trauma when her mother, father,  
81 brother and sister are killed in cold blood in her full view. The aftermath of the raping sessions also leads the  
82 girl to suffer serious psychological torment. In the first place she suffers the trauma of being dumped by her lover  
83 who is overseas the moment he learns of the case of rape. She also suffers the trauma of nursing an unwanted  
84 pregnancy for after three months from the day she is raped the girl discovers that she is pregnant with Dhende's  
85 child. She also suffers the harm of bearing and looking after a baby boy who is the product of the crime of  
86 sex and violence. She says that, 'Handina kana kuda kumutarira?.Chakandishatirisa ndechokuti mwana uy  
87 aiva akafanana naDhende zvakananyanya' (I did not even want to have sight of the baby boy?.what hurt me most  
88 was the fact that the boy was like Dhende's replica), (P. 183). She suffers physical harm since after delivering  
89 Mashura, the girl falls ill shortly thereafter. As a result of her post-delivery illness, the doctor recommends that  
90 she has to consent to the removal of her uterus. The girl has no choice but to consent, because failure to consent  
91 will lead to her death. The doctor carries out the operation and the uterus is removed. That means she is not  
92 going to conceive any more.

93 Using this eighteen year old girl character, Mlambo captures the physiological, psychological and sexual harm  
94 that civilians suffered during the liberation struggle. Using the same character Mlambo proposes some methods  
95 that can be used to heal the different forms of harm Zimbabwean women suffered during the struggle.

96 Mlambo seems to suggest that the healing of an injured person is achieved when the culprit is 'forgotten' as the  
97 strategy for healing the wounds incurred during the war of liberation. When Gaka and Dhende are apprehended  
98 by the police, the girl comments, 'Mwoyo wangu wakati farei kunzwa kuti varoyi vangu vaive vabatwa' (I felt a  
99 little bit happy when I learnt that those who had bewitched me (the two auxiliary forces) had been apprehended  
100 by the police), (P. 183). Her happiness increases when she finally learns of the type of punishment that is imposed  
101 on the two. She says that, 'Takanzwa kuti Dhende naGaka vakatongerwa rufu. Hazvina zvazvaibatsira kwandiri  
102 asi ndakafara kuti hama dzangu dzakatsiviwa' (We heard that Dhende and Gaka were given a death sentence.  
103 That was of no help to me. However, I was happy that the killing of my relatives had been revenged), (P. 184).

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104 What that means is, in this short story, death sentence and/or capital punishment is celebrated as a form of a  
105 healing ointment to the harm incurred during the liberation struggle. Therefore, Mlambo approves of corrective  
106 justice as the healing strategy to the harm that different people suffered during the war. Corrective justice is a  
107 reactive and retributive form of justice. That being the case, what it seems is, for Mlambo, total healing of the  
108 harm committed on individuals during the war is only possible when those people who either suffered harm or  
109 who were fighting on the side of those who suffered that harm finally win the war and those that perpetrated  
110 the harm lose it. The girl character in the short story concludes that, 'Nhasi uno ndinofara zvangu. Chikuru  
111 chandinotenda ndechokuti nyika yedu yairwirwa tava nayo' (Today, I am happy. What I am grateful of is the  
112 fact that the country that was being fought for is now in our hands), (P. 184). What that means is punishing  
113 the culprits is just a step towards total healing since it is attainment of independence which will serve as the  
114 ointment for healing all the forms of harm that were suffered by the masses during the liberation war.

## 115 4 IV.

116 Harm and Healing in Zvaida Kushinga (You had to be Brave)

117 In Zvaida kushinga, Makari depicts different forms of harm that were suffered by the masses during the  
118 liberation struggle. In the novel, Sabhuku Mberikwazvo (Kraal-head Mberikwazvo), who is the writer's main  
119 character, epitomizes the harm which the ordinary men and women suffered during the struggle. Mberikwazvo  
120 is battered and traumatized in different ways by the Rhodesian policemen. Be that as it may, before Makari  
121 treats the brutalization of Mberi, by the police, he gives Mberi the power to ponder over the suffering of the  
122 black people in the hands of the Rhodesian white colonialists. Wrapped in his thoughts, Mberikwazvo remembers  
123 how the colonialists had distributed land on racial lines. He remembers that they took all the arable land and  
124 distributed rocky and sandy soils to the blacks. What that means is Mlambo is of the view that one of the  
125 greatest harm the black people suffered in the colonial era is loss of fertile lands on which they used to practice  
126 agriculture. Furthermore, as he continues to ponder over all these colonial misdeeds, Mberikwazvo suffers an  
127 extreme psychological unrest. The trauma he suffers is evidenced by some rhetoric questions which he is always  
128 posing for himself. Some of the questions are: 'Ko kuchazove rinhiko kuti mutema agarike? Mutema akasikirwa  
129 kutambura chete here?' (When shall a black person enjoy prosperity in life? Was a black person created to suffer  
130 without ceasing? (P. 6).

131 In his stream of consciousness, Mberikwazvo also captures the harm that was suffered by Nehanda Kaguvi  
132 and their compatriots when some of them were butchered by the white colonialists during the First Chimurenga.  
133 At one time Mberi remembers his father commenting on the events of the First Chimurenga of 1895-6 in these  
134 words: 'Ropa rakateuka misodzi ikaerera.' (There was a lot of shedding of both blood and tears), (P. 9). Using  
135 Mberikwazvo's stream of consciousness and Mberikwazvo's father as his mouthpiece, Makari informs the reader  
136 that the history of the black Zimbabweans is a history of struggle for independence that is characterized by a  
137 lot of harm and trauma. After he has used Mberikwazvo to capture that harm, Makari shifts his focus from  
138 the First Chimurenga and uses Mberikwazvo to capture the harm blacks suffered under the colonial rule and  
139 during the Second Chimurenga.

140 In the first place, Makari depicts Mberikwazvo suffering untold physical and emotional abuse inflicted on him  
141 by Mazhindu. Mazhindu is a white commercial farmer and Mberi's former employer. Mazhindu supervises the  
142 dipping of cattle in Zaka District. As supervisor, he asks Mberi to report the number of his cattle to him. Mberi  
143 reports to him in English. Mazhindu becomes angry with him for he expects Mberi to give him that information  
144 in Shona. Without much ado, Mazhindu starts abusing Mberi physically and emotionally. The emotional abuse  
145 results from the verbal abuse Mberikwazvo makes do with on this particular day. At one time, Mazhindu addresses  
146 Mberi as 'iyo' (it), (P. 7) and not as 'iwe' (you). In Shona culture, iyo is a pronoun that is used to denote animals  
147 and non-human beings. Further, Mazhindu emotionally abuses Mberi when he addresses him as 'Bobjaan' (P.  
148 7) and as 'gugo' (P. 7). Bobjaan is a type of a spanner. Therefore by calling him 'bobjaan' Mazhindu is telling  
149 Mberi that he is less than a human being. Using the term bobjaan Mazhindu reduces Mberikwazvo to a mere  
150 instrument which is there for use by him and the other colonial masters in Rhodesia.

151 Mazhindu calls Mberikwazvo 'gugo' It seems Mazhindu fails to pronounce the Shona word 'gudo'. In Shona,  
152 gugo is meaningless. However, in that same language, the word gudo refers to a baboon. By calling Mberi  
153 'gudo' (baboon) Mazhindu implies that Mberi is not a human being but is rather a barbaric animal. The verbal  
154 abuse is tantamount to emotional abuse. That emotional abuse amounts to psychological harm and damage. In  
155 addition to suffering psychological harm and damage, Mberikwazvo suffers physical harm when Mazhindu slaps  
156 him hard on the mouth and when Mazhindu kicks him and perfunctorily hacks him. When he is hacked down,  
157 Mberikwazvo falls with a thud and suffers serious physical damage.

158 Mawaya, who is Mberikwazvo's nephew, reports Mberi to the police testifying falsely against him that he had  
159 invited the guerrillas from Mozambique to come to Zaka and cause havoc. When he is reported to the Rhodesian  
160 police force, Mberikwazvo is tortured beyond reasonable limits. Some two anonymous members of the police  
161 force are given orders by their boss to batter him for some time. They kick him, box him and pierce him with  
162 a needle up to until Mberikwazvo passes out. When he recovers, Mberikwazvo is slapped hard by the Member-  
163 in-charge of the police force. The writer says that, '?vakagarwa mbama napamuromo chaipo ropa rikatangisa  
164 kujuja' (?he was slapped hard on the mouth and blood started oozing), (P. 26). Before long, Mberikwazvo  
165 is made to suffer a series of physical and mental torture at the hands of the police sergeant Johane. At one

166 time Johane slaps Mberikwazvo on his head. Sergeant Johane also orders his men to switch on a certain electric  
 167 gadget, after which he orders them to use the gadget to cause some several atrocious burns on Mberikwazvo's body.  
 168 Above all, Sergeant Johane pushes the nozzle of an unloaded gun into Mberikwazvo's mouth after which he lets  
 169 go the trigger of the gun. When he lets go the trigger, Mberikwazvo passes out for the second time. When he  
 170 has passed out, he is taken to the hospital where he later recovers from the unconscious state. As a result of that  
 171 incident, Mberikwazvo develops a hearing impairment. What should be noted is that, Mberikwazvo is brutally  
 172 tortured for the mere reason that he refuses to consent to the false accusation leveled against him. After he is  
 173 made to suffer all that torture, Mberikwazvo is then sent to remand prison where he is finally released on the  
 174 understanding that he is not guilty of the offences that are being leveled against him.

175 The other people who suffer physical harm and psychological torment in Zvaida Kushinga include the  
 176 combatants. Gabarinocheka. Gabarinocheka is a member of Comrade Shingirirai's platoon. He dies during  
 177 a contact with the enemy soldiers. In Zvaida Kushinga, a considerable number of the members of the Rhodesian  
 178 front force also die during contacts. When Mberikwazvo is still in remand prison, the guerrillas bomb the nearby  
 179 police camp. As a result of the bombing, a lot of police officers die. Some of them lose their body limbs. Sergeant  
 180 Johane is among those who lose some body limbs. In fact, he loses both legs.

181 In Zvaida Kushinga, Makari proposes his own methods of healing the emotional and physical harm the  
 182 Zimbabwean people suffered during the war and in the early moments of colonial contact. Mberikwazvo, his  
 183 son Mosses, his nephew Marufu and members of the general public are proponents of different methods that can  
 184 be used to heal the harm that was suffered by the people during the war of liberation. The masses advocate  
 185 retroactive and reactive forms of justice to the whole issue. The retroactive and reactive forms of justice which  
 186 they lobby for have roots in quasi-revolutionary democracy, which this chapter views as a form of a 'lopsided  
 187 capitalism' (Mazrui, 1993, and 2004). They feel what happened in the past should determine the way forward.  
 188 They also feel that, since the whites robbed the black people of their land independence should be that time when  
 189 the masses should be allowed to grab the land from the white commercial farmers. Soon after the war and at a  
 190 special gathering at Mberikwazvo's home, the masses have this to say to Moses Mberikwazvo who is addressing  
 191 them, 'Ngaatiudze kuti tichatora mapurazi avaRungu riini?' (Let him tell us when we are going to repossess  
 192 white commercial farms), (P. 78). Therefore, making reference to the land issue, the masses advocate the policy  
 193 of restitution. That is interpreted to be the case, since they lobby for the restoration of the pre-colonial status  
 194 quo.

195 In the novel, Mberikwazvo, seems to go through some form of metamorphoses in his seeking to come up with  
 196 a method for healing the harm the people suffered at the very first moments of colonial contact and during the  
 197 liberation struggle. In the first place, he upholds retroactive -cum-reactive justice. He revisits the events of  
 198 the 1st Chimurenga with a view of wishing to call upon Zimbabweans to regain what they were robbed of by  
 199 the white colonialists. Therefore, for Mberikwazvo, the memory of history is more important than forgetting  
 200 that history especially when Zimbabweans seek to enforce national healing and to enforce reparation. In fact,  
 201 Mberikwazvo believes that, Kana tatora nyika, vose vatema vangava mumutambaratede. Misha yose ingaita  
 202 tawindi. Zvose zvimatangwaza zvoputswa tovakirwa sedziya dzinogara vachena. Minda tinorimisa netarakita.  
 203 Magetsi oita unyanyanya kwose kwose. Mvura tichatekera mudzimba ichiuyiswa nembombi (When we finally  
 204 attain independence all the black people will enjoy untold luxury. They will experience town life wherever they  
 205 will be staying. The old huts in which people are currently housed will be destroyed as the government will build  
 206 new houses for them that are similar to those which belong to white people. We will use tractors to till our fields.  
 207 Electricity will be supplied in every home. We will also enjoy taped water in our homes), (P. 9).

208 In the quotation, Mberikwazvo seems to be reasoning from the idea that, "political freedom without economic  
 209 freedom is a fallacy" (Nkurumah cited in wa ??gugi, 1983: 118). Be that as it may, Mberikwazvo does not  
 210 maintain a trajectory of thought. He quickly shifts his focus. In no time, he stops lobbying for retroactive justice  
 211 and starts lobbying for the politics of punishing the perpetrators of harm before finally forgetting the harm they  
 212 caused. The sort of justice that results from the politics of 'punish and forget' is tantamount to reactive justice.  
 213 When Mberikwazvo is humiliated by Mazhindu's son (John) whom he once baby sit, he thinks it was better  
 214 if he had killed him in his infancy. That marks how much Mberikwazvo is advancing the idea of a tooth-for-  
 215 a-tooth and an eye-for-an-eye type of justice. That same line of thinking is also evident when at one moment  
 216 Mberikwazvo wishes the death of all the police officers who had brutalized him. The writer says that, 'Kana uri  
 217 mwoyo waVaMberikwazvo wakafara kwazvo kuti dai vavengi vavo vose vangowana chavawana' (In his heart, VaMberikwazvo  
 218 wished his enemies dead in the bombings that had been carried out by the guerrillas), (P. 34). Therefore, his  
 219 vision of revolutionary democracy is taken over by a strong desire to have his persecutors punished.

220 Before long, Mberikwazvo shifts from this view of 'punish and forget' and upholds the idea of 'forgive and/or pardon  
 221 and forget' as the method for healing the wounds he has incurred in the raging war. The same view is lobbied  
 222 for by both Moses Mberikwazvo and Marufu. What should be remembered is that at independence, it was the  
 223 Lancaster House Constitution which was in operation. That constitution emphasized the need for the politics of  
 224 'pardon and forget' to take precedence over the politics of the memory of history and of retroactive justice. As  
 225 such, by calling upon Zimbabweans to forgive one another and forget their past differences, Marufu, Mberikwazvo  
 226 and Moses seem to be approving of the Lancaster House constitutional justice.

227 The idea of upholding the politics of 'forgive and forget' as a healing device to the wounds of the war, surfaces  
 228 in the novel when Mberikwazvo forgives his number one abuser and persecutor sergeant Johane. The writer says that,

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229 Sajeni Johane akanga agurwa makumbo ose. Haana kukwanisa kuzarura maziso ake. Mutana (Mberikwazvo)  
230 akapfigawo ake maziso akatanga kusvimha misodzi. Vakamunzwira tsitsi nemwoyo wavo wose (Sergeant Johane  
231 had his both legs fractured. He did not open his eyes. The old man (Mberikwazvo) closed his eyes too and he  
232 started to shade tears. He felt pity for sergeant Johane with all his heart) (p. 34-5).

233 Mberikwazvo forgives Johane although Johane has caused him to experience serious emotional and physical  
234 harm. His behavior seems to be guided by the biblical view that is paraded in Isaiah 1 vs 18). He sheds off  
235 the memory of how he has been brutalized by Johane and the other police officers. After shedding that off,  
236 Mberikwazvo loads his mind with the two concepts of 'pardon the enemy and forget the ills of the war'. Although  
237 he has wished for the death of his enemies before he comes to where poor Johane is lying, Mberikwazvo decides  
238 to forgive him upon discovering his calamity. Therefore, he moves away from reactive justice to the Lancaster  
239 House constitutional justice of pardon, forgive and reconcile.

240 When Mberikwazvo learns that, it is his nephew Mawaya, who had reported him to the police testifying falsely  
241 against him, he is ready to forgive him. Mberi says that, 'Mose munoziva kuti ane benzi ndeane rake, kudzana  
242 anopururudza. Mawaya, muzukuru wangu, nyoka huru haizvirumi, ini ndinomuregerera.' (You all know that if  
243 you have a fool in your home, it is yours when it dances in whatever manner you ululate. Mawaya is my nephew -a  
244 huge snake does not bite itself), (P. 55), Making references to some two Shona proverbs Mberikwazvo pronounces  
245 a message of forgiveness to Mawaya. The proverbs are: Ane benzi ndeane rake, rikadzana anopururudza and  
246 Nyoka huru haizvirumi. The proverbs in question connote to the idea that if a wrong is committed against an  
247 individual by a close kin he/she does not have to retaliate. Therefore, it is like, Mberikwazvo resorts to the use  
248 of the communal philosophy of life to make sure pardon and forgiveness overcome memory of history and the  
249 need to uphold retributive justice in post-independence Zimbabwe.

250 The ideology of 'forgive and forget' is also advocated by Marufu. Marufu is a former member of the Rhodesian  
251 police force. He is also a brother to Mawaya and a nephew to both Mberikwazvo and his son Moses. In order  
252 to pronounce a message of forgiving enemies and of forgetting war calamities to the gathered members of the  
253 Mberikwazvo community, Marufu employs an allegorical remark. He says that, 'Nezuro?ndakanyatsoona mapere  
254 akarara muchirugu chimwe chete nembudzi. Handiti inenji guru nhai hama dzangu?' (Yesterday?I witnessed  
255 an amazing scene. I saw hyenas sharing accommodation with goats. Aren't that a shocking reality?), (P. 78).  
256 Without much ado, Marufu interprets his allegorical remark in this way, Asi chishamiso chakaitika mwedzi  
257 wapera hamuchizivi? Ndiani pano pamuri aimbofunga kuti makomuredhi namasoja achagara pasi achitaurirana?  
258 Chionaika nhasi uno Moses naMarufu vari kugamuchidzana mikombe yehwahwa vachipira midzimu yavo pamwe  
259 chete?gore rakapera iro ndiri kuMount Darwin ndakaridzirana pfuti nasekuru vangu vagere apa. Ko taizviita  
260 sei? Takanga tiri mukati mehondo (Don't you know an amazing event that took place last month? Who among  
261 you ever thought that comrades (ZANLA combatants) and soldiers (Rhodesian Front soldiers) will sit down and  
262 discuss matters in harmony? See now, Marufu and Moses are sharing beer and are appeasing their ancestors  
263 together?last year but one, when I was in Mount Darwin, we were involved in a contact with my uncle (Moses)  
264 who is sitting next to me. What else could we do? We were in a war), (P. 78).

265 Rhodesian Front soldiers and between all the parties that were fighting against one another during the  
266 protracted and bloody liberation struggle.

267 Moses Mberikwazvo also advocates 'pardon and forget' as the way forward after the war. After he narrates how  
268 much some preposterous renegade ZANLA combatants caused a lot of bloodshed in Mozambique, especially at  
269 Chimoio and Tembwe bases, and how he had narrowly escaped from the attacks, Moses concludes that, 'Handina  
270 kumbofa ndakavenga mhandu dziya dzaida kupfuudza upenyu hwangu. Takakanganwirana nemwoyo wose' (I did  
271 not come to hate my enemies who wanted to kill me. We have forgiven each other with all our hearts), (P. 79).  
272 Moses also says to the people, 'Vabereki, regereranai zvose zvikanganiso zvomuhondo. Tose takanga tiri pakati  
273 pokutsvaka gwanza raizotisvitsa murusununguko', (Parents, forgive each other of the wrongs committed during  
274 the liberation struggle. We were all struggling to crack an avenue to independence), (P. 79). In that way, Moses  
275 acts like a political scientist who is schooling the masses to drop their call for reactive and retroactive justice  
276 and to start upholding the principles of forgiving their enemies and forgetting the wrongs that were committed  
277 against them during the war.

278 V.

## 279 5 Vavariro (The Aim)

280 In Vavariro, the civilians that are giving support to the ZANLA combatants in the liberation struggle suffer  
281 sexual, physical and psychological harm. Charira, who is a kraal-head in the novel, reports that members of the  
282 Rhodesian Front army battered people and raped women in the Pfungwe area. He says that, 'Kuno handisati  
283 ndaona zvavanoita, asi kuPfungwe ndiko ndakanzwa kuti kuri kurohwa vanhu namasoja uyezve vasikana vari  
284 kubatwa repukesi', (Here, I have not seen what they are really doing. However, I have heard that it is at Pfungwe  
285 area where people are battered by the enemy soldiers and where girls are raped by them), (P. 14).

286 One of the main characters in Vavariro is Chimoto. Chimoto says to Tumirai, who is a ZANLA combatant  
287 and a platoon commander, 'Ko vakambogara here? Twakasvika ndokubata chibharo Vasikana vokuna Mugai  
288 ndokubva twaenda' (Did they stay anywhere? They (enemy soldiers) simply raped some girls of Mugai area and  
289 quickly left), (P. 123). Rape is a 'tasteless and violent crime?[it is not] a crime of sex or a matter of choice but

290 a crime of violence committed against an unwilling victim' (Howse Dunton and Marshall cited in ??haramba,  
291 2011: 131). Therefore rape accumulates to both emotional and physical harm of the targeted victim.

292 In Vavariro, some civilians are killed in the war of liberation. Charira and his wife are killed by members of  
293 the Rhodesian Front army. After killing husband and wife, the soldiers in question burn down their family home  
294 and kill most of their livestock. Pita Bango is shot dead by Jeri Charira. Pita is a member of the Rhodesian  
295 police force whilst Jeri is a mujibha (male war collaborator). Bango, who is Pita's father, is killed by members of  
296 Tumirai's platoon for selling them out to the Rhodesian army officers. Some nearly hundred guerrillas are killed  
297 at Nhakiwa Growth Point by the Rhodesian forces. A lot of the members of the Rhodesian Front forces are killed  
298 during different contacts. The contact at Katsvuku alone, leads to the death of a considerable number of them.  
299 Six of them are killed during a contact that takes place at a place that is nearer to Kamureza Base. A lot more  
300 die at the contact that takes place at Nhakiwa Growth Point when Tumirai and the other platoon commanders in  
301 the area organize to revenge the Rhodesian soldiers for having killed guerrillas that nearly totaled one hundred.

302 Acts of sabotage that lead to loss of material and to traumas are common in the war. A white commercial  
303 farmer by the name Jeki incurs loss when Jeri and the other war collaborators burn down his grocery shop.  
304 Dereki, another white commercial farmer, has his cattle poisoned by the war collaborators after which they die  
305 in great numbers.

306 A lot of people are battered in the war. Charira is thoroughly beaten by Pita Bango for taking sides with  
307 the ZANLA forces. Tapera is apprehended by Rhodesian soldiers. The soldiers beat him thoroughly before they  
308 send him to Chikurubi Maximum Prison. Tsitsi's mother is slapped hard on the cheek and is brutally kicked  
309 by a white Rhodesian soldier. As a result of the slap and the kick on her back, she ends up suffering both a  
310 terrible headache and a terrible backache. Members of the Support Unit beat people. Kufa informs Tumirai that  
311 members of the Support Unit squad had battered Chimoto and a number of women and that as a result of the  
312 battering they were all nursing swollen faces and serious wounds.

313 Choto depicts different methods which different people propose for use in trying to heal the wounds incurred  
314 during the liberation struggle. He establishes some two dominant viewpoints that are held by different people  
315 on how the wounds ought to be healed. Those viewpoints seem to run parallel to each other in the novel. Choto  
316 presents the first viewpoint as being lobbied for by the majority of Zimbabweans who took part in the liberation  
317 struggle. He also depicts the other viewpoint lobbied for by both the new elitist leaders of Zimbabwe and the  
318 former colonial masters.

319 The masses advocate retroactive-cum-reactive justice. That justice is a form of justice that seeks to bring  
320 about reparation and not reconciliation. Their view seems to be guided by their memory of the brutal effects  
321 of the colonial legal instruments such as the Land Apportionment Act and by the harm they suffered during  
322 the war. Choto seems to suggest that, the masses cannot do away with the memory of history, as such they  
323 cannot tolerate the politics of 'pardon and forget'. In other words the masses do not approve of the demands of  
324 the Lancaster House Constitution. Therefore, they struggle to oppose constitutional justice that is spread and  
325 exalted in the Lancaster House constitution. It is Chimoto's mother, old as she is, who is used by the novelist to  
326 spell out the agenda of the masses in the struggle for independence. The old granny says that, 'Vachena ngavafe.  
327 Hatidi kuvaona muno. Ngavadzokere kwavo kuHingirandi kunonhuhwa nhamo' (Let the whites die. We do not  
328 want to see them in Zimbabwe. Let them go back to England where poverty is rampant), (P. 26). She believes  
329 that the aim of the war of liberation is either to kill the white people or to evacuate them from Zimbabwe.  
330 Therefore, using the old granny, Choto demonstrates that reconciliation is not an option for healing the wounds  
331 of the struggle for independence to members of the civilian population. For them the healing of the brutalities  
332 of colonialism can only come through violence and through evacuating the whites from Zimbabwe.

333 For Tumirai and the other elites, violence is not meant to ostracise the whites but is resorted to simply as  
334 a method of teaching them to Accept that, although they are staying in Zimbabwe, Zimbabwe is not a white  
335 people's country. Tumirai says that, 'Tinofanirwa kuonesa vachena nhamo?Tinofanirwa kuvarwadzisa kuti vazive  
336 kuti nyika haisi yavo' (We should cause the whites to suffer?We should make sure they suffer until they come to  
337 realise that Zimbabwe does not belong to them), (P. 28). Tumirai's political philosophy simply helps to clear  
338 the ground for reconciliation between the whites and the blacks when independence is finally attained.

339 Choto suggests that, when the people were informed at independence of the agreements made at the Lancaster  
340 House, among which was the need to uphold the policies of reconciliation and of the land distribution exercise  
341 based on the willing-seller-willing-buyer approach, they opposed them. In opposing them, they also opposed  
342 the Lancaster House constitutional justice. Kanyuchi says that, 'Chete zvinhu zvine makonisitusheni mukati  
343 izvi zvine chikuruku' (It's only that things that have to do with constitutions involve a lot of foul play), (P.  
344 145). Choto further emphasizes how much the masses were against constitutional democracy when Kanyuchi  
345 further says that, 'Ndizvo ndiri kuti?zvamakonisitusheni izvi hazvina nebasa rese zviya. Chipepa chinonetsei,  
346 tinochibvarura?' (I have already said that, constitutional justice is of no use. Can we suffer headaches because of  
347 a mere paper? We can just tear it off?), (P. 145). Therefore, Kanyuchi and the constituency he is representing do  
348 not have any respect for a constitution that lobbies for pardoning the enemy and forgetting the atrocities they  
349 suffered throughout their history.

350 To demonstrate how much the masses did not have respect for constitutional democracy, Choto depicts  
351 members of the the Chimoto and Kanyuchi families illegally resettling themselves at Dereki's farm soon after  
352 the liberation struggle. Just because they now 'own' Dereki's farm and farm house, Chimoto and Kanyuchi

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353 feel they are enjoying genuine independence from colonial encroachment. At one moment Kanyuchi says that,  
354 'Tiri kutonga zvechokwadi muZimbabwe. Dzimba dzanaDereki nhasi uno dzava dzedu.' (Truly, it's we who are  
355 ruling in Zimbabwe. The houses that used to belong to Dereki and other white people are now ours), (P. 149).  
356 Therefore, for Kanyuchi, genuine independence is marked by grabbing white commercial farms and homesteads.

357 Whilst the masses speak against constitutional democracy by speaking against reconciliation, the elites impose  
358 a top-down constitutional justice that upholds the politics of 'pardon and forget'. In Choto's Vavariro the man,  
359 who represents Uzumba District in the House of Assembly, is Nhamoyetsoka. Nhamoyetsoka informs members  
360 of the Chimoto and Kanyuchi families that a white member of parliament, who represents Mazowe area in the  
361 national assembly, had reported that there were people who were illegally settled at Dereki's farm. As such, he  
362 tells the members that he has come to give them eviction orders. The members of the two families vehemently  
363 defy his eviction orders. After a period of about three months of disobeying authority, to their chagrin, members  
364 of the Chimoto and Kanyuchi families are forcefully evicted from Dereki's farm by members of the Zimbabwean  
365 Republic Police who are armed with button sticks, guns and police dogs.

366 Out of discontentment with constitutional justice that is forcefully imposed on the masses, Chimoto decides  
367 to visit Tumirai, the former ZANLA forces platoon commander. Soon after the war, Tumirai is elected a member  
368 of the new Zimbabwean parliament. During the liberation struggle, Tumirai had promised the masses that once  
369 they win the war and attain independence, they will be entitled to all the white men's farms. However, after  
370 the war, just like most elitist leaders, Tumirai is now a strong advocate of constitutional justice that demands  
371 reconciliation between members of the formerly fighting parties. Because of his being a strong advocate of the  
372 Lancaster House constitutional democracy, when Chimoto narrates how the members of the two families were  
373 evicted from Dereki's farm, Tumirai asks Chimoto this question: 'Aika, ko zvanga zvaita sei kunogara papurazi  
374 paDereki?' (Oh, why did you dare to go and settle at Dereki's farm?), (P. 154). Chimoto answers him, 'Handiti  
375 ndimi makatiudza kuti kana hondo yaperu tichanogara mumapurazi avachena?' (Aren't you the ones who told us  
376 that we were going to resettle at the white men's commercial farms as soon as the war would be over?), (P. 154).  
377 When he feels totally cornered by Chimoto, Tumirai simply says, 'zvose zvakaitika muhondo ngatizvikanganwe  
378 nokuti tave mune imwe nguva' (Let's forget all that which took place during the war since we are now in a new  
379 era of history), (P. 154).

380 With these words, Tumirai is trying to push Chimoto to forget the course of history and to shy away  
381 retrospective justice and to accept constitutional democracy. When Chimoto continues to lobby for the politics  
382 of memory and revolutionary democracy, Tumirai silences him with these words, 'Chokwadi chiripo ndechokuti  
383 munhu bvuma kugamuchira zvinodiwa nenguva yauri' (The truth is, one should learn to accept the demands  
384 of the time in which he/she finds himself/herself), (P. 157). With those words Tumirai is coercively imposing  
385 on Chimoto the hegemonic constitutional justice that is based on forgetting the harm suffered by Zimbabweans  
386 during the colonial period and during the war. What all that means is; the elites shifted goal posts soon after  
387 the war. They spoke of the politics of memory and of the remembrance of colonial harm and of the need for  
388 reparation during the war yet after the war they began to talk about politics of reconciliation based on 'pardon  
389 and forget'.

390 Judging from what Choto portrays in Vavariro, it seems politics of forgiving and forgetting seems to have  
391 benefited the elite who, after the war, acquired high positions in government and in the army, In Vavariro such  
392 elites are represented by Tumirai, Nhamoyetsoka, Jeri, Tsitsi and others. After the war, most of them are depicted  
393 in Vavariro putting on very expensive suits, driving expensive cars (Mercedes Benz), and living in magnificent  
394 houses. The masses, who hoped that their benefits were going to come with the politics of the memory of history  
395 and with the punishing of their enemies, remain miserable, poor and backward.

396 From the reading of the three works of fiction under study, it seems the popular healing strategies that are  
397 advocated in Zimbabwe by different groups of people are only two. They include: i) forgiving enemies and  
398 forgetting the wounds of the war ii) punishing those who perpetuated harm on others through; killing and  
399 evacuating them and through grabbing their material gains and then forget about the harm. The two are  
400 discussed in this chapter.

## 401 **6 VI. The Politics of Forgive/Pardon and Forget**

402 The concepts of forgiving and forgetting the harm and traumas of the war are advocated in 'Maokizarari' in  
403 Zvaida Kushinga and in Vavariro. In 'Maokizarari', that idea is reiterated by the eighteen year old girl who  
404 suffers rape at the hands of some two auxiliary forces. The girl concludes: 'Nhasi uno ndinofara zvangu. Chikuru  
405 chandinotenda ndechokuti nyika yedu yairwirwa tava nayo' (Today, I am happy. What I am grateful of is that  
406 the country that was being fought for is now in our hands), (P. 184). What that means, is for Mlambo, it is  
407 Zimbabwe's attainment of independence that should lead the people of Zimbabwe to forgive their enemies and  
408 to forget the brutalities they suffered during the liberation struggle.

409 In Zvaida Kushinga the idea of forgiving enemies and forgetting the harm of the war is advocated by  
410 Mberikwazvo, Marufu and Moses. Mberikwazvo views the basis for forgiving enemies and forgetting the harm  
411 they caused to the masses to be twofold. In the first place, for Mberikwazvo, the concept of 'forgive and forget' lies  
412 in humanitarian considerations. Although sergeant Johane is Mberi's chief persecutor, he feels pity for him when  
413 he finds him with his both legs fractured. It seems humanitarian consideration leads Mberi to forgive the helpless  
414 Johane. Mberikwazvo also considers kinship ties to be one other root of forgiving enemies and forgetting their

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415 trespasses. He forgives Mawaya for selling him out to the Rhodesian police on the understanding that Mawaya is  
416 his nephew. Due to the fact that blood is thicker than water, Makari sees forgiving and forgetting as inevitable  
417 in a war in which at times close kinsmen fought against one another. For Mosses and Marufu, forgiving and  
418 forgetting lies on the idea that, in the liberation struggle, no one was right since during the struggle everybody  
419 was seeking to crack the right path to independence. That is why Moses says that, 'Vabereki, regereranai zvose  
420 zvikanganiso zvomuhondo. Tose takanga tiri pakati pokutsvaka gwanza raizotisvitsa murusununguko' (Parents,  
421 forgive each other of the wrongs committed during the liberation struggle. We were all struggling to crack an  
422 avenue to independence), (P. 79).

423 The concept of 'forgive and forget' was made constitutional at the Lancaster House Conference that took place  
424 just before Zimbabwe attained political independence. That concept of 'forgive and forget' was pronounced by  
425 Robert Mugabe, the first Prime Minister of Zimbabwe when he said that, Our new nation requires of every one  
426 of us to be a new man, with a new mind, a new heart and a new spirit?Is it not folly therefore, that in these  
427 circumstances anybody should seek to revive the wounds and grievances of the past? The wrongs of the past  
428 must now stand forgiven and forgotten...(as cited in Chigidi 2009: 207).

429 Therefore, writers who popularize the politics of 'forgive and forget' as the pillar of reconciliation and reparation  
430 uphold the demands of the new Zimbabwean Lancaster House constitution. What that means is those writers  
431 celebrate constitutional justice. Upholding the policy of 'forgive and forget' is not unique to Zimbabwe and  
432 Africa. After their wars of liberation, both Uruguay and Argentina preferred to shift from trying and punishing  
433 to forgiving and forgetting. These governments, with a great deal of international support, decided either to  
434 interrupt or not to initiate legal procedures against those responsible for atrocious crimes (Duvenage, 2008: 513).

435 The ideas of "forgiving, forgetting and amnesty" were also employed in the Republics of South Africa and  
436 Kenya. At the end of the Mau Mau Revolution of Kenya, the fighting parties, just like in the case of Zimbabwe,  
437 had to attend a Lancaster House Conference in England. The Conference ended up with a constitutional resolution  
438 to advocate the policy of 'forgive and forget' with the aim of reconciling former enemies. The new South African  
439 government and the post-independence Chilean government, resorted to the use of 'truth and reconciliation' as  
440 a strategy of bringing about the principle of 'forgetting' the harms incurred during their wars of liberation and  
441 the cruel side of the history of colonialism and apartheid. The Truth and Reconciliation Commissions appointed  
442 in those two countries were, to deal with the thorny issues of 'historical truth,' on the one hand, and amnesty,  
443 reconciliation, and reparation, on the other. The aim was thus not to prosecute political leaders for crimes against  
444 humanity, but to secure a public recognition of the breaching of human rights in the past within the framework  
445 of an agreement on political amnesty?this implies a qualified concept of justice (Duvenage, 2008: 512).

446 Generally speaking the idea of 'forgive and forget', which in most cases promotes constitutional justice, has  
447 its own advantages to nation building. If the principle of 'forgive and forget' is taken over by the principle of  
448 'punish and forget' it will prove costly to a nation. In the first place punishment will only come after trial. What  
449 that means is a lot of resources will be channeled towards the courts of law in order for them to try such cases.  
450 At the end of it all, that exercise will 'bog down the courts for many years to come' ??Duvenage, 2008: 513).  
451 One other thing to note is that, corrective and reactive forms of justice are past oriented whilst 'constitutional  
452 justice is future-oriented, systematic and consolidatory' (Duvenage, 2008: 513). Therefore, constitutional justice  
453 is critical to nation building and to fashioning the future of a newly independent state.

454 Whilst upholding constitutional justice is attractive, still, it is vital to grapple with the reasons characters give  
455 in support of constitutional justice before we totally approve of politics of forgiving the enemy and forgetting the  
456 atrocities he committed to the colonized majority.

457 The girl character in 'MaOkizirari' approves of the politics of 'forgive and forget' on the understanding that in  
458 spite of the harm she suffered, Zimbabweans have attained independence. If the form of independence Zimbabwe  
459 and other African countries attained at the end of their liberation struggles is genuine then it might be necessary  
460 to forgive the enemy and forget the wrongs he committed. However, if that form of independence is not genuine  
461 independence, then the principle of 'forgive and forget', which the girl proposes, becomes irrelevant to Zimbabwe  
462 and to the other African countries that under went protracted liberation struggles to attain independence. There  
463 is a host of scholars who are of the view that the type of independence African countries attained from western  
464 countries is not genuine. wa Thiongo (1986: 7) calls the form of independence which was attained by African  
465 societies, 'independence with a question mark'. He concludes thus since he views that form of independence  
466 as '?independence with the ruler holding a begging bowl and the ruled a shrinking belly' (1986: 7). With  
467 those words, wa Thiongo seems to be suggesting that political independence without an economic flavour is an  
468 independence of hungering and thirsting for basic economic resources and materials that are needed to satisfy  
469 human wants and needs. ??gara (1985: 26) advocates the same view when he says that, But nationalism does  
470 not necessarily lead to a genuine transformation of society because the national bourgeoisie often steps into the  
471 boots of the departed colonialists, maintaining the same old system and introducing only cosmetic changes, while  
472 working in alliance with the international bourgeoisie who control the economy from a distance. So the workers  
473 and peasants, who hoped to benefit from national independence continue to be exploited under a new form of  
474 colonialism -neocolonialism.

475 Ngara's view is the one which Choto puts forward in Vavairo. In Vavairo the elites like Nhamoyetsoka,  
476 Tumirai and other s, who sit in the National Assembly, work together with the former white colonialists such  
477 as the new member of Parliament for Mazowe District to make sure the majority of Zimbabweans do not enjoy

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478 what they fought for, especially the arable land to practice sound agriculture. In her anthology of poetry, *On the*  
479 *road again*, Nyamubaya reiterates the same view. In her poem 'The dog and the hunter', she presents the elitist  
480 rulers of post-independence Zimbabwe as the hunters and the ex-combatant, who gnashed his/her teeth at the  
481 battle front in Zimbabwe, as the dog. The former used the latter to acquire "game" which he later enjoys alone  
482 after independence. Nyamubaya presents and understands this scenario to be totally unjust since it is the dog  
483 and not the hunter that acquired the game.

484 Having discovered, during his life time, how much African independence is not genuine independence,  
485 Nkurumah concluded that, 'political freedom without economic freedom is a fallacy' (cited in wa Ngugi, 1983:  
486 108). Therefore, Nkurumah called Africa's era of independence neocolonialism. wa Thiongo (1981: 24) defines  
487 neocolonialism as, 'the continued economic exploitation of Africa's total resources and Africa's labour power by  
488 international monopoly capitalism through continued creation and encouragement of subsequent weak capitalistic  
489 economic structures captained or overseered by a native ruling class in the political sphere.

490 When they discovered that political independence without economic empowerment is a fallacy, Zimbabweans  
491 took part in the 3rd Chimurenga from the year 2000. The 3rd Chimurenga was aimed at grabbing land from the  
492 white commercial farmers for the purposes of redistributing it to the majority of the black Zimbabweans.

493 If that is the case, it might not be worthy for a writer such as Mlambo to allow his characters to advocate the  
494 politics of 'forgive and forget' on the understanding that all the wrongs committed by the colonialists and their  
495 allies have to be forgotten since Zimbabweans are enjoying independence. A writer like Mlambo, who lobbies for  
496 'pardon and forget' as the healing ointment to the scars and gashes of colonialism and of the liberation struggle  
497 seems to be writing from the point of view of political amateurishness.

498 Mberikwazvo believes that, since both the enemies and the people suffered grievous harm during the liberation  
499 struggle, it is human consideration that should lead the people of his area to forgive the colonialists and forget  
500 whatever wrong they committed against them. Therefore, he speaks like an advocate of liberal humanism, of  
501 universal brotherhood and sisterhood. That becomes evident when he forgives sergeant Johane, his number 1  
502 persecutor. The behavior of Mberikwazvo, reduces the novel *Zvaida Kushinga* to a piece of liberal humanist  
503 literature. wa Thiongo (1981) has lambasted liberal literature. For wa Thiongo (1981: 22) liberal literature is  
504 rooted in Christian doctrines. It always preaches 'humility, and forgiveness and non-violence to the oppressed?' ??  
505 (1981: 22). Its aim being that of 'weaken[ing] the resistance of the oppressed classes?' ?? (1981: 22). Therefore,  
506 liberal literature perpetuates colonial brutality in a subtle way since it hides inimical acts committed against  
507 some individuals by others in pseudo types of universal brotherhood and sisterhood. Makari should come to  
508 realize that, the concepts of, a human face, universal brotherhood and universal sisterhood cannot be practiced  
509 in utmost good faith outside genuine economic reparation. At the end of it all, one discovers that, although  
510 constitutional justice is future-oriented, systematic and consolidatory, it has the potential to perpetuate the lop-  
511 sided economic status quo which the people of Zimbabwe struggled to reverse. Therefore, it serves as a stepping  
512 stone to neocolonialism.

513 Marufu and Moses lobby for the policy of 'forgive and forget' on the understanding that the liberation struggle  
514 was just like a dark tunnel in which everyone was groping in search of a ray of light and a way out. As such they  
515 believe each contesting party was seeking a way out of darkness. That is why Moses says, *Vabereki, regereranai*  
516 *zvose zvikanganiso zvomuhondo. Tose takanga tiri pakati pokutsvaka gwanza raizotisvitsa murusununguko*  
517 (Parents, forgive each other of the wrongs committed during the liberation struggle. We were all struggling to  
518 crack an avenue to independence), (P. 79).

519 Probably Makari is just eager to celebrate the demands of the Lancaster House constitution without  
520 understanding of how much connected are politics and economics in the African continent. His call for the  
521 implementation of the policy of 'forgive and forget' in Zimbabwe 'reduces his novel to a mere endorsement of  
522 official ZANU (PF) Post-independence policies' ??Chigidi, 2009: 206).

523 The truth is, during the liberation struggle, the Zimbabwean masses were not struggling in the dark since they  
524 were quite aware of what they wanted to achieve at the end of the struggle. In *Zvaida Kushinga*, VaMberi talks  
525 of the need to regain the lost land. In *Vavariro*, by going to illegally resettle at Dereki's farm immediately after  
526 the war, members of the Chimoto and Kanyuchi families demonstrate that they know what they were fighting  
527 for. Makari's idea that Zimbabwean people ought to forgive each other due to the fact that, during the war no  
528 one had the vision on how to proceed into the future after the war, makes caricature out of those who fought to  
529 reverse colonial brutalities that were rampant in Zimbabwe before independence.

530 This discussion has revealed that, the politics of 'pardon and forget' cannot heal the wounds that people  
531 sustained during the war, since that sort of politics seeks not to promote but to militate against the attainment  
532 of the goals of the liberation struggle.

## 533 7 VII. The Politics of 'Punish and Forget'

534 The eighteen-year old girl in the short story 'MaOkizirari' believes in the punishment of those who perpetrated  
535 harm during the war. In that short story the girl starts to become happy when she learns that the two auxiliary  
536 forces, who had raped her and who had killed four of her family members, have been sentenced to death.  
537 Therefore, it is like she is approving, punish by death of the perpetrators of harm during the war, as the healing  
538 strategy to the wounds of the war. After he is humiliated by John Mazhindu, VaMberi feels it is better if he had  
539 killed him when he was still an infant. When the guerrillas bomb the police camp, VaMberi wished the death of

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540 all the police officers who had persecuted him. In Vavariro, the masses believe; it is punishment by death and by  
541 the evacuation of perpetrators of violence and harm that can potentially heal the wounds on their bodies and at  
542 their souls. Chimoto's mother sums it all when she says that, 'Vachena ngavafe. Hatidi kuvaona muno' (Let the  
543 whites die. We do not want to see them in Zimbabwe), (P. 26).

544 As a healing strategy to the wounds of the war and of colonial proceedings, the police of 'Punish and forget'  
545 can be worthy to some extent since it leads to reactive and retrospective forms of justice and to the attainment  
546 of the principle of restitution. The retrospective form of justice is usually arrived at when people revisit brutal  
547 events in their history and try to amend them. Therefore, retrospective justice benefits from the memories of  
548 history and not from the politics of forgetting those memories. The idea of punishing the perpetrators of harm  
549 has roots in violence. Therefore, in the politics of 'punish and forget', it is violence which is the healing ointment  
550 to the wounds of the war. The idea of holding violence as having the capacity to heal the wounded souls and  
551 bodies of the oppressed people is no where more pronounced than in both Fanon (1967) and wa Thiong'o (1981).  
552 At one time Fanon (1967: 68) says that, 'The colonized man finds his freedom in and through violence.' Since he  
553 feels that the colonized man finds freedom in and through violence, Fanon says that, 'the colonialist understands  
554 nothing but force,' (1967: 66). Therefore, Fanon further feels that, for the colonized, 'To work means to work  
555 for the death of the settler' (1967: 67).

556 Whilst reactive justice, that results from punishing the culprits, can potentially heal the colonized population,  
557 it has its weaknesses as a method of healing the harm committed against the formerly oppressed. In the first  
558 place, the desire to punish may introduce irrational proceedings in issues of the state. When it got to power  
559 in 1975, the new government of Mozambique did not tolerate the presents of Portuguese settlers. Most of the  
560 Portuguese settlers left the country in haste. As such they made sure the economy would not tick after their  
561 departure. Therefore, they caused industrial and other machinery to become dysfunctional just before they left  
562 the country. That caused Mozambique to become very poor. Up to this day, Mozambique is among some of the  
563 poorest countries in Southern Africa. That being the case, the policy of 'kill and evacuate' can have detrimental  
564 effects on the economy of a country that would have just attained political independence.

565 If the politics of violence, that emerges from the principle of 'punish and forget', is not correctly implemented,  
566 it can lead to what we can term 'pitfalls of skin colour consciousness' and to what Mazrui (1993Mazrui ( & 2004 )  
567 has called Lop-sided capitalism. Pitfalls of skin colour consciousness result when the masses view their enemies to  
568 be only the white people and then consider the people of black colour to be friends. It reminds one of the animals  
569 in George Orwell's novel *Animal Farm*. After evacuating Mr Jones and his people from the Manor farm at the  
570 end of a revolutionary struggle, the animals become victims of what one can term 'pitfalls of two-leg-and-four-leg  
571 consciousness'. They coin the motto "two legs enemy and four legs friend". Two legs referred to human beings  
572 such as Jones and members of his company and four legs referred to the animals.

573 The birds had to be redefined to have four legs when they are told that their wings would make up for the  
574 other two legs. The redefinition helps the birds to qualify in the group of friends. However, with the passage of  
575 time, the animals discover that, the worst enemies are some of their compatriots, especially the pigs. The pigs  
576 had four legs but they emerged their worst enemies. Therefore, the animals finally discover that their pitfalls  
577 rested in their 'two-legs-good and four-legs-bad' type of consciousness. At the end of it all, it dawned to those  
578 animals that, although they had spread and exalted in their daily lives the philosophy that all animals were  
579 equal, to their amazement, they discovered that some animals (especially the pigs) were more equal than others  
580 even though they all had four legs.

581 In Zvaidza Kushinga the enemy is the white man. That is why the masses say, 'Ngaatiudze kuti tichatora  
582 mapurazi avaRungu riini?' (Let him tell us when we are going to repossess white commercial farms), (P. 78).  
583 Varungu (white people) are the people's target of violence as they attempt to come up with a cure to the  
584 wounds they incurred during the struggle for independence. In Vavariro Kanyuhi says 'Tiri kutonga zvechokwadi  
585 muZimbabwe. Dzimba dzanaDereki nhasi uno dzava dzedu' (Truly, it's we who are ruling in Zimbabwe. Houses  
586 which formally belonged to Dereki and other white people are now ours), (P. 149). For Kanyuhi the enemies  
587 are the white people such as Dereki. It is Chimoto's mother, who actually reveals that the enemy of the black  
588 person is the white man when she says that, 'Vachena ngavafe. Hatidi kuvaona muno', (Let the whites die. We  
589 do not want to see them in Zimbabwe), (P. 26). Just like the animals in Orwell's *Animal Farm*, The Chimoto and  
590 Kanyuchi families later discover their pitfall. Their pitfall is that of colour consciousness. They later discover  
591 that their worst enemies are fellow black people who are working in collaboration with the former colonialists. In  
592 fact, they come to realize that their worst enemies are Nhamoyetsoka and his company who unconditionally evict  
593 them from Dereki's farm. They also come to the realization that, their other worst enemies are members of the  
594 police who, who are the machinery of the new government's hegemonic rule. Above all, they also come to discover  
595 that their other worst enemies are the likes of Tumirai, Nhamoyetsoka, Jeri, Tsitsi and the other black men and  
596 women, who amass wealth at their expense. Therefore, the idea of defining an enemy using the colour of the skin  
597 and then seek to punish that enemy does not help to heal the wounds of the war. That is all because, the black  
598 man, as Choto views it, is working in collaboration with the white man in a period of reconciliation to cause not  
599 only wounds but gashes on the bodies and at the souls of the poor peasants. Mazrui (1993: 922), says this, of  
600 the idea of a lop-sided capitalism There was first the lop-sided capitalism which African countries had inherited  
601 from the colonial era. The continent had received Western consumption patterns without Western productive

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602 techniques, Western tastes without Western performance, urbanization without industrialization, capitalist greed  
603 without capitalist discipline.

604 It seems the masses, who have embraced Western consumption patterns without Western productive  
605 techniques, Western tastes without Western performance, urbanization without industrialization, are seeking  
606 healing in capitalist greed. That is why VaMberi believes that, Kana tatora nyika, vose vatema vangava  
607 mumutambaratade. Misha yose ingaita tawindi. Zvose zvimatangwaza zvoputswa tovakirwa sedziya dzinogara  
608 vachena. Minda tinorimisa netarakita. Magetsi oita unyanyanya kwose kwose. Mvura tichatekera mudzimba  
609 ichiuyiswa nembombi (After we gain independence, all the black people will enjoy untold luxury. They will  
610 experience town life wherever they will be staying. The huts in which people currently stay will be destroyed as  
611 the government will build them new houses similar to those which belong to white people. We will use tractors  
612 to till our fields. Electricity will be supplied in every home. We will also enjoy taped water), (P. 9).

613 VaMberi demonstrates capitalist greed that is propelled by acute Western tastes which he is hoping to fulfill  
614 after the war.. Kanyuchi reveals his capitalist greed when he says that, 'Tiri kutonga zvechokwadi muZimbabwe.  
615 Dzimba dznaDereki nhasi uno dzava dzedu' (Truly, it's we who are ruling in Zimbabwe. Those houses which  
616 belonged to Dereki and the other white people are now ours), (P. 149). Again, the masses in Zvaida Kushinga, are  
617 suffering the effects of capitalist greed that is evidenced by their Western tastes and by their desire for urbanization  
618 outside industrialization. They say that, Ngaatiudze kuti tichatora mapurazi avaRungu riini? Ko hurumende  
619 ichatiitira chii kuti tigarewo upenyu hwakafanana nehwaRungu vatinosweroona vachifamba nemotokari. Tinoda  
620 kuti hurumende ititengere matarakita igotivakira dzimba sedzavaRungu. Ko, hurumende ichatiisira magetsi uye  
621 mbombi dzemvura riini? (Let him tell us when we are going to repossess the white commercial farms. What is  
622 the government going to do which will help us to enjoy a good life as that which the white people are leading  
623 when they travel by motor-cars? We look forward to the government to buy tractors and to build houses for us.  
624 When is the government going to electrify our homes and when is it going to provide us with taped water?), (P.  
625 78).

626 Lop-sided capitalism kills revolutionary democracy. When the masses become very much uneager to work for  
627 their own benefit and simply look forward to benefit from grabbing what the white men have left behind and  
628 look forward to the government to deliver everything they need to satisfy their Western tastes and capitalist  
629 greed, the spirit of attaining revolutionary democracy will definitely varnish. If the colonialist had produced  
630 enough houses, enough farms and farm houses for everyone in Zimbabwe to benefit from, then the lop-sided  
631 capitalist system would help to heal the wounds people incurred during the war. However, the white colonialists  
632 were a minority in Zimbabwe and they produced capital and material resources that were enough for them and  
633 for their mother countries. As such, at independence not every body could benefit from the riches which had  
634 been amassed by the former colonial masters. A lop-sided capitalist economy, promotes the use of segregationist  
635 policies that will witness the elite enjoying the wealth grabbed from the former colonialist and the majority  
636 continuing to leak the wounds of the war. This happened in Zimbabwe's Third Chimurenga, the elite grabbed  
637 large farmlands and magnificent farm houses at the expense of the majority of the poor Zimbabweans. Rather  
638 than view substitution of the whites by elimination from the farms, industries and from the republic of Zimbabwe  
639 as the healing strategy to the wounds of the war, the masses should work towards revolutionary democracy. It  
640 is in the process of revolutionizing all colonial systems and structures of governance of politics and economics  
641 that the masses can benefit from the national cake. It is in the process of enforcing such a revolution, that their  
642 wounds may start to heal up.

643 It has emerged from the discussion that, the two approaches for dealing with the harm of the war, which  
644 selected works of fiction lobby for, do not suffice. They serve to perpetuate the harm rather than heal it.  
645 Probably in their struggle to heal the wounds of the war Zimbabweans can possibly learn something from the  
646 Shona philosophy of Kuripa. In Shona culture, kuripa is used as a strategy for healing the harm committed  
647 against an individual(s) by another individual(s).

## 648 8 VIII. Shona People's Philosophy of Kuripa and the Healing 649 of the Harm of the War

650 The Shona understand that, in the process of living together people can harm one another sexually, physically  
651 and psychologically. However, they consider that to be part of life. That is why they say, 'Kutadza ndekwavanhu,  
652 Mhosva haiwiri pamuti asi pamunhu' (Committing a crime is a human act. Crimes befall on individuals and not  
653 on trees), ??Haasbroek, 1980: 57). This philosophy guides the Shona people when they seek to heal the sexually,  
654 socially physically and psychologically wounded member(s) of their community. Usually healing occurs in form  
655 of enforcing reparation and reconciliation of the disputants. In that culture, it is usual that the culprit is asked  
656 to pay a fine (Kuripa muripo). That fine becomes the device for reuniting the plaintiff and the complainant,  
657 ??Bourdillon, 1998: 129).

658 Among the Shona the way to reconciling the culprit and the wounded is clear-cut. When an individual  
659 harms another individual, the wounded (complainant) approaches a relevant law-court. That law-court can be  
660 a household law-court that is presided over by the senior male member in a given family. It can be a headman's  
661 law-court that is presided over by the headman. It can also be the chief's law-court that is presided over by the  
662 chief. The choice of the law-court for the purpose of trying different cases basically depends with the issue(s)

## 8 VIII. SHONA PEOPLE'S PHILOSOPHY OF KURIPA AND THE HEALING OF THE HARM OF THE WAR

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663 which will be at stake. However, the ultimate goal of each court is to reconcile the disputants and paying of a  
664 fine (kuripa) by the culprit is almost always centred when the Shona try to reconcile the disputants.

665 There are Shona terms and figurative parts of speech that suggest that the way to healing a socially, sexually,  
666 physically and psychologically wounded individual is Kuripa (to pay a fine). For instance, the Shona say  
667 'Mushonga wengozi kuripa', (The only way to appease an avenging spirit is to pay a fine). In Shona culture, if  
668 an individual kills a stranger for whatever reason, the spirit of the dead stranger is believed to have the power  
669 to come back from the world of the dead and wreak revenge on the culprit and his or her family. The avenging  
670 spirit (Ngozi) can cause illness and unprecedented deaths among members of the culprit's family. It is at that  
671 point that the Shona will advise the culprit with the words, 'Mushonga wengozi kuripa'. The Shona have the  
672 other saying, 'Muripo wengozi musoro womunhu' (A fine for appeasing an avenging spirit is a human head). By  
673 musoro womunhu (human head) the Shona refer to a human being (either a boy or a girl child). In that sense, a  
674 fine for appeasing an avenging spirit is either a boy or a girl child. If the stranger, who was killed, was a woman,  
675 her spirit will be appeased by a girl child. If he was a man, his avenging spirit will be quelled by a fine in form of  
676 a boy child. It is the musoro womunhu which will serve to appease the avenging spirit. The act will bring about  
677 reconciliation between the families of the culprit and that of the deceased.

678 Harm committed by an individual on another individual within the domestic arena is healed by use of a fine  
679 which the Shona call makuku (hens). If an individual violates another individual in a family set up, he/she has  
680 to pay a fine (kubata makuku). Kubata makuku is to avail a hen(s). However, makuku can be something else  
681 and not always a hen. It can be a goat, a cow etc, still the Shona will just consider all those to be makuku. For  
682 instance, if a man violates his wife either sexually, physically or psychologically he has to pay a fine (anofanirwa  
683 kubata makuku). Makuku (a fine) will reconcile conflicting parties within the domestic arena. Again in a family  
684 set up, if a child harms his/her mother either physically or psychologically, he/she has to pay a fine. The Shona  
685 say, 'Ukatuka kana ukarova mai unotanda botso' (If you either scowled or beat your mother during her life time  
686 you will put on a sack when she dies). The Shona believe, if an individual causes either physical or psychological  
687 harm to his/her mother during her life time, when she dies, her spirit will enforce revenge on the culprit and  
688 his/her natal family. When that happens, the culprit has to indulge in kutanda botso. That means he/she has  
689 to put on a sack and go around homes begging for sorghum to brew beer. When he/she has got a considerable  
690 amount of sorghum, he/she brews beer that is meant for use in the appeasement of his/her mother's avenging  
691 spirit. The beer is shared between members of his/her natal family and his/her mother's people. One thing that  
692 needs to be taken note of is that, if in the process of violating his/her mother before she dies, the culprit had  
693 destroyed her material resources, such as clay pots, mats etc, he/she will be asked to provide those as a means  
694 of appeasing his/her mother's avenging spirit. Such reparative acts will bring about reconciliation between the  
695 culprit and his/her mother's avenging spirit and between the culprit and his/her mother's people.

696 When a case is brought before the headman's or chief's court, it is tried and the culprit is usually fined in  
697 relation to the gravity of the harm he/she would have caused on the complainant. For instance if an individual is  
698 caught indulging in an adulterous relationship with another man's wife, he is usually brought before the chief's  
699 law-court. It is usual that if he pleads guilty, he is made to pay a fine. The fine is usually in form of cattle. He  
700 is also told that he will lose the woman he has engaged in an adulterous relationship with. Furthermore if that  
701 adulterous relationship had resulted in pregnancy, the culprit is told by the court that, 'Gomba harina mwana'  
702 (a seducer of another man's wife does not claim responsibility over the resultant pregnancy and the product of  
703 that pregnancy -a child). The culprit will lose the woman, the child and he will pay a fine in form of a number  
704 of beasts.

705 What is important to note is that the way to reconciliation in Shona culture is clear-cut. The first step is  
706 identifying the culprit. The second step is reporting the culprit to the relevant law-court. The third step is the  
707 trial of the culprit. The fourth step involves the culprit pleading guilt. The fifth step is the punishment of the  
708 culprit which comes in form of his/her having to pay a fine. After going through all the six steps, reconciliation  
709 between the culprit and his/her family and the wounded and his/her family becomes inevitable. In that way  
710 the Shona way to healing the wounded benefits from the memory of the event that led to the harm of another  
711 person. Therefore, the trial of the culprit will be based on the memory of what would have taken place during  
712 the incident that resulted in harm. That trial will lead to punishment (Kuripa) and punishment will lead to  
713 reconciliation, pardon and forgetting the harm. In the process of striking reconciliation between disputants,  
714 the Shona do not condone violence. They have a saying, 'Mhosva haitongwi nokurwa' (A crime is not tried  
715 using violence), ??Haasbroek 1980: 64). They also say that, 'Kurwa kunokudza nyaya' (Violence heightens the  
716 gravity of a crime), ??Haasbroek, 1980: 645). Probably, Zimbabweans should have learnt something from the  
717 philosophy of Kuripa in their quest to try and cure the wounds of the war at independence. The former colonial  
718 masters could have been taken to court and tried for the harm they caused on the people. They could be tried  
719 in batches in order to cut down costs. In the court, definitely they had to plead guilt of the brutalities they  
720 perpetrated during colonialism and during the liberation struggle. After they pleaded guilt, it was to be upon  
721 the Zimbabweans to charge them a fine in relation to the gravity of the harm they had committed on the people.  
722 The fine had to be determined by the people for the people. Representatives of the people at the courts had to  
723 deliberate on the matter from the understanding of the views of the people. The former colonialist had to pay  
724 fines first before the Zimbabweans could then pardon them and move towards a state of reconciliation.

725 Since that did not happen in Zimbabwe, those wounds the masses, such as Kanyuchi and Chimoto suffer

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726 during the war, are not healed. At the Lancaster House Conference, the former colonial masters did not plead  
727 guilt rather they were busy lobbying for policies that favoured them. Those policies include the need to use  
728 a willing-buyer-willing-seller approach in the acquisition of the land to redistribute to the masses; the need for  
729 them to retain twenty uncontested seats in parliament and the need to uphold the policy of reconciliation based  
730 on the principle of 'forgive and forget'. Probably they behaved thus since the war was brought to a halt without  
731 both a clear winner and a clear loser. If a war comes to a halt without a clear winner and a clear loser none of  
732 the struggling parties will be ready to plead guilty. That means, there will not be a possibility of resorting to  
733 the use of the victor's justice. The principle of the victor's justice gives the winner the prerogative to determine  
734 the way forward. What should be taken note of is that, if none of the fighting parties loses the struggle and goes  
735 all the way to plead guilty, none of the parties will be ready to compromise more than the other in a conference,  
736 like the Lancaster House Conference or in any law-court. The result is that the fighting parties will contest for  
737 benefits in case of seeking to agree to sign for political independence. The end result is that those who will be  
738 representing the people in a conference set up, will definitely compromise the demands of the people in order  
739 to push for their own selfish goals. The other thing that will happen is that, most of the representatives of the  
740 people will join hands with the colonial masters to make sure they enjoy a life of plenty in an independence  
741 characterized by few gains. That will be the beginning of the era of neocolonialism.

742 All what that means is, the healing of the wounds of the war does not lie in violence. Again it does not lie in  
743 rushed policies of 'punish and forget' and 'forgive and forget'. Rather it lies in the trial of culprits and in their  
744 pleading guilty and in their readiness to pay a fine (Kuripa). Just as in kutanda botso, it also lies in the victim's  
745 readiness to give back to the victimised whatever he robbed them of. What that means is, after the war, and  
746 after the colonialist had pleaded guilty they had to pay a fine to the people of Zimbabwe in form of readily giving  
747 back to the state the multifarious riches they had robbed the people of Zimbabwe of for years. The state had to  
748 put those riches to good use for the benefit of the majority. The colonial masters should also have handed over  
749 the vast pieces of arable land they owned to the state for them to be redistributed not on racial lines as what  
750 the Land apportionment Act of 1930 had legalized but on principles of democracy and good governance.

## 751 9 IX.

## 752 10 Conclusion

753 This chapter has revealed that, writers of fiction treat the harm different people suffered in the colonial period  
754 in general and in the liberation struggle in particular. The chapter has established that, fiction writers lobby  
755 for some two basic methods of healing the harm in question. They lobby for the principle of 'punish and forget'  
756 and of 'forgive/pardon and forget'. However, the chapter has discussed the two approaches in question and  
757 has established that those approaches are dysfunctional in Zimbabwe since they have the potential, to promote  
758 neocolonialism, violence, a lop-sided form of capitalism and problems that can potentially hamper nation building.  
759 The chapter lobbies for Zimbabweans in general and fiction writers in particular to borrow the concept of 'kuripa'  
760 from Shona culture when they seek to propose methods that can be used to treat those wounds Zimbabweans  
761 incurred during the liberation struggle.<sup>1</sup>

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<sup>1</sup>Communal and Everyday Aspects of Healing in Zimbabwe



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