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Quality of Life in Senior Citizens

Depression and Religiosity as Correlates

Highlights

Dichotomy of Harm and Healing

A Passage to India & A Passage to England

Discovering Thoughts, Inventing Future

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The Correlate of Memory in the Novel by Oles Ulianenko "Stalinka"

By Feliks Shteinbuk
University in Bratislava

Abstract- 17 September 2020 was the tenth death anniversary of the incredibly talented and no less controversial modern Ukrainian writers Oles Ulianenko. Despite that, all critical reviews of his books have predominantly concerned moral and ethical problematics limiting the comprehension of the writer's literary works.

The article is the results of the analysis of the memory correlate in the plot and characters configuration of the novel by Oles Ulianenko "Stalinka". The corporal-mimetic method to analyze fiction, designed by me in the doctoral and postdoctoral studies, is that to interpret literary texts one should foremost consider its corporal determination.

The conclusion is made that the basis for the novel's plot and characters configuration is the blinded movement of the main heroes through the metaphorical life labyrinth of decay and destruction. Deprived of the sight, the protagonists were bound to have their memory activated.

Keywords: oles ulianenko, corporal-mimetic method, labyrinth, memory correlate, plot and characters configuration.

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The conclusion is made that the basis for the novel's plot and characters configuration is the blinded movement of the main heroes through the metaphorical life labyrinth of decay and destruction. Deprived of the sight, the protagonists were bound to have their memory activated. Hence ruin and death, limited by the protagonists' memory and transposed into the novel discourse, paradoxically turned to cause vital inspiration which is essential for life in general and life in "Stalinka" in particular.

Keywords: oles ulianenko, corporal-mimetic method, labyrinth, memory correlate, plot and characters configuration.

КОРЕЛЯТ ПАМ'ЯТІ В РОМАНІ ОЛЕСЯ УЛЬЯНЕНКА "СТАЛІНКА"

Фелікс Штейнбук

I. Вступ

17 серпня 2020 року минуло десять років із дня смерті одного з найбільш талановитих і контроверсійних сучасних українських письменників Олеся Ульяненка. Тим не менш до останнього часу критичні рефлексії щодо його літературної спадщини переважно стосувалися морально-етичної проблематики і через це обмежували розуміння творів цього непересічного митця. З огляду на адекватність критичної рецепції не став винятком з цього правила і один з перших його романів – роман "Сталінка", за який письменник 1997 року отримав найвищу літературну нагороду – Національну премію України імені Тараса Шевченка і перша частина якого була нещодавно перекладена також англійською мовою (див. Ulianenko, 2018).

II. Огляд Літератури

Так, наприклад, на думку Н. Зборовської, "передчуття смертельної безодні та безвиході до краю насичене у романі" (Zborovska, 1999). Пише ця авторка і про те, що "відсутність духу, духовна порожнеча бродить тілами героїв" (Zborovska, 1999), і, таким чином, звинувачує Олеся Ульяненка у бездуховності та аморальності.

Втім важко погодитися з твердженням щодо "передчуття смертельної безодні та безвиході", тому що у романі, на загал, не йдеться ані про "передчуття" смерті, ані про те, що, за М. Р. Стехом, "ніби перебільшено жорстокі, дегенеровані персонажі Ульяненкових творів мають служити для читача пересторогою перед наслідками душевного звиродніння" (цит. за Punina, 2016, p. 94–95), ані про те, що, на переконання Т. Гутнікової, "лейтмотивною думкою твору" є твердження, за яким "порятунок будь-яка людина у будь-яких обставинах може знайти тільки у звертанні до Бога, молитві, каятті та очищенні, що відкривають шлях до горизонтів нового життя" (Hutnikova, 2013, p. 92; див. про це також, наприклад, Vegesh, 2010, p. 47; Kiriachok, 2012, 236; Sheiko, 2010, p. 28 тощо).

У романі, натомість, йдеться про смерть – відверту, страхітливу і огидну, але водночас неухильну та буденну, причому про смерть, якій, як правило, передує занепад, тлін, сморід, гниття, розпад або ж деградація, руйнація, деструкція тощо.

III. Методологія

Тож для адекватного розуміння обраного для аналізу твору варто пристати передусім до думки, за якою "Сталінка" – це все ж таки не збірка недільних казань, а літературний твір. І, крім цього, необхідно зробити вибір на користь іншої, відмінної від попередньо застосовуваних, методології.

Зокрема, у пригоді повинен стати розроблений та апробований нами у тракті докторських і постдокторських студій тілесно-міметичний метод аналізу художніх творів, зміст якого було обґрунтовано на основі поняття "тілесний міметизм" і який полягає у тому, що літературні тексти передусім досліджуються з огляду на їхню тілесну детермінованість (див. про це Shteinbuk, 2007; Shteinbuk, 2009; Shteinbuk, 2013).

IV. Аналіз

Відтак, повертаючись до аналізу роману Олеся Ульяненка, необхідно ствердити, що це і справді незвичний для української літератури художній твір. Адже історія про один із районів Києва під назвою

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"Сталінка" починається описом "каналізаційного ходу" (Ulianenko), яким втікають із божевільні один із протагоністів роману на прізвисько Лорд, що згодом назвав себе Йоною, і один із представник злодійського клану Лопат.

Ця сюжетно-образна конфігурація є важливою тому, що початок будь-якої історії становить і у просторовому, і у змістовому сенсі надзвичайно сильне місце твору. Але блукання цим сумнівним простором нав'язує до блукання лабіринтом. І тому, якщо врахувати хворобливий стан Лорда і Лопати, то позбутися переконання, за яким йдеться про постмодерністський, а отже, про тілесно детермінований феномен, практично неможливо.

Тим більше що креований Олесем Ульяненком початковий дискурс "Сталінки" продукується завдяки наповненню цього "каналізаційного ходу" деталізованим наративом про те, що передувало їхній втечі. Внаслідок цього можна не тільки дізнатися про спосіб існування в умовах радянської божевільні декількох десятків нещасних, а й переконатися у тому, що власне "каналізаційний хід" заповнюється, таким чином, не лише страдницьким рухом двох, напівпритомних втікачів – він заповнюється також і спогадами Лорда про перебування у психлікарні.

Так, останній згадує про знущання санітарів над пацієнтами, наприклад, тоді, коли "хворі не вставали, а санітарам уривався терпець, тож перекидали просмерділі матраци: хворі й побожеволілі лежали пластом, купи тіл ворушилися, жвавіші топтали і били ногами геть нерухомих" (Ulianenko). Чи про те, як вже його самого, тобто "довготелесого Лорда[,] тягли, гепали кулаками у спину <…> [і] доки тягли, кахля густо рясніла кривавими плямами" (Ulianenko). Або, врешті-решт, про фармацевтичні тортури галоперидолом, "надмірними дозами сульфазину" і т. ін., – через що Лорд "відчув[ає] жах усього, що творилося по той бік божевільні" (Ulianenko).

Однак прикметно, що рух "каналізаційним ходом" у напівтемряві і з нестримним відчуттям страху, зумовленим жахливими спогадами, у виразний спосіб корелює із глибинною та філософсько-символічною метафорикою, пов'язаною із концептом лабіринту.

Зокрема, на думку Ж.-Ф. Ліотара, лабіринт "миттєво виникає у тому місці і у той момент (на якій мапі, за яким календарем?), коли з'являється страх" (Lyotard, 1974, p. 44). Натомість, як вважає М. Ямпольський, "страх супроводжує та породжує метаморфози", а якщо "тіло випромінює страх і накреслює певну складну діаграму шляху, то, рухаючись, [це тіло] продукує особливий «міметичний» простір", тобто продукує лабіринт, який і становить "тіло, що будує простір свого руху" (Yampolskii, 1996, p. 71).

Сказати б інакше, спочатку рух звивистим простором задає мотив лабіринту, а потому внутрішній стан персонажа, поєднуючись із цим рухом, транспонує згаданий мотив на тіло, яке внаслідок цього опиняється поза межами лабіринту. Окреслена конфігурація є тим більше вірогідною через те, що за певний час "каналізаційний хід" закінчується, а Лорд із Лопатою опиняються на поверхні і, продовжуючи поступ, вже у такий спосіб креслять своїми тілами лабіринт, чи, точніше, мережать малюнок буттєво-екзистенційного танцю, схожого на блукання лабіринтом і репрезентованого дивним, але водночас неповторним стилістичним дискурсом роману Олеся Ульяненка.

Зрештою, як здається, і зустріч Лорда, що вирішив стати Йоною, та іншого протагоніста роману на ймення Горік Піскарьов, якого з часом стали називати за прізвиськами або Вовком, або Кликом, – також зумовлена не стільки об'єктивними обставинами їхніх доль, скільки тим, що рух лабіринтом часто описується як слідування лінії, як письмо.

Так, В. Бен'ямін пише про те, що його блукання міським лабіринтом "здійснили мрію, чиї перші сліди – це лабіринти на промокальному папері [його] зошитів" (Benjamin, 1972, p. 29). Але йдеться про зміщене, зсунене, детериторіалізоване письмо у присмерку чужої пам'яті, і тому знаки, які продукуються подібним письмом, є знаками зміщеними, фантастичними, потворними.

При цьому лабіринт розуміється також і як письмена Бога (порівн. класичний образ світу як лабіринту), у яких перебуває той, що ледь чвалає цим лабіринтом. А письмена Бога є водночас контуром тератологічного двійника, і персонаж, що пересувається лабіринтом, уподібнюється до пера, яке пише невідомі йому письмена всередині іншого тексту, що його написав Бог (Yampolskii, 1996, pp. 94–95].

Цікаво, що зміна прізвиська з Лорда на ім'я "Йона", як правило, трактується критикою у сенсі біблійної етимології останнього. Проте не менш важливим, але таким, на що дотепер поки ніхто не звернув увагу, є сам факт перейменування. Адже Лорд розмірковує над вибором кількох імен і все-таки обирає ім'я "Йона", тому що "кінчилися дитячі забавки у війну. Він буде Йоною" (Ulianenko). А це означає, що нове ім'я започатковує нову історію, яка визначає сутність того, кого відтак позначено не як Лорда, а як Йону, тобто як біблійного пророка Божого.

Втім рух лабіринтом продовжується – тільки тепер через смерть Лопати цей рух точиться самотужки і не під землею, а її поверхнею, внаслідок чого "сліпота ночі заступалася сліпотою дня, а він [Лорд], обдираючи ноги, гепав по чорній ріллі, гнаний власною тінню і власним голосом попід вухом" (Ulianenko).

Отже, як бачимо, сліпота "змушує тіло обживати простір, інтеріоризувати його у якості певного місця. Крім цього, завдяки порушенню зору, тіло ніби розповсюджується назовні, вписує себе у зовнішні лабіринти. У результаті експресія тіла пронизується симбіозом із просторовими об'ємами" (Yampolskii, 1996, p. 265; див. про це також Keba,

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2019, p. 57; Shymchyshyn, 2014, 70). Але це також означає, що сліпота в очевидний спосіб є пов'язаною з письмом, оскільки виключення зору неминуче активізує пам'ять і запускає у дію механізм, за термінологією М. Шеллера, "буття у минулому", "буття у теперішньому" та "буття у майбутньому" (Scheller, 1973, pp. 412–415).

Тому й не випадково, що Лорд унаслідок усіх цих поневірянь буцімто несподівано опиняється поблизу свого рідного містечка. Хоча, наприклад, вже згадуваний вище В. Бен'ямін вважав, що місто, де пройшло його дитинство і яке розумілося ним, як міський лабіринт, можна описати лише у формі спогадів. Бо місто, чи власне лабіринт, нібито випадає із перцептивного поля, і щоб побачити його знову, необхідно перетворитися на дитину. Та аби втямити зміст цього лабіринту, дорослий повинен розшифрувати пам'ять дитини. П. Шонді, коментуючи ідеї В. Бен'яміна, писав про те, що зіткнення з містом складається з багатьох шоків, "пам'ять про які дитина зберігає доти, доки дорослий не зможе їх розшифрувати" (Szondi, 1988, pp. 21).

Певно, ще й через це "Лорд подумав, уперше, чітко, чіпко, ясно вихопивши: «Пам'ять – та тільки пам'ять, що не затиснута в білі аркуші паперу»" (Ulianenko), – і аби розпочати нову історію у старому лабіринті у вигляді міста зі свого дитинства, Лорд рішуче змінює собі ім'я.

Натомість паралельно у тексті виникає друга сюжетна лінія, основу якої становить історія Горіка Піскарьова, що "народився ополудні, наприкінці літа" (Ulianenko), народився, звісно, у місті, на яке сонце "одхаркуючи, налазило <…> великим червоним оком" (Ulianenko).

Відтак, розуміючи місто не тільки як метафору лабіринту, а й ширше, як метафору складного та заплутаного буття, можна – щоправда, з певними застереженнями – стверди́ти, що так само, як будь-яка книга про місто є завжди книгою спогадів, так само книгою спогадів, "часової розтяжки, місця зустрічі двох «Я» – минулого і теперішнього, того, хто сприймає, і того, хто згадує, осмислює сенс спогадів в анамнезисі" (Yampolskii, 1996, p. 107), є будь-яка книга.

Са́ме тому рух всередині лабіринту може розумітися як відтворення чи повторення певного невидимого пропису, який існує всередині мнемонічних loci (місць) чужої пам'яті. Йдеться, зокрема, про вписування у моторику тіла, що рухається, невидимого писемного тексту чужої пам'яті. А найважливіші питання у зв'язку із цим полягають у тому, а) чому він невидимий? б) чиєю є ця пам'ять? і передусім – в) як це можливо, щоб писемний текст вписувався у моторику тіла, яке до того ж ще й рухається?

Отже, варто розпочати з останнього питання: зважаючи на попередні рації, можна ствердити, що писемний текст якщо і надається на те, щоб бути вписаним у тіло, то – винятково у тіло, яке рухається, причому рухається у напрямку від смерті – до смерті, а не від життя – до смерті.

Так, якщо порівняти зміст образів Йони, коли він ще був Лордом, і Лопати, то стає очевидним, що текст вступної частини роману міг бути вписаним тільки у тіло першого, а не другого, бо ж останній від початку нібито націлився на завершення свого життєвого шляху. А причина цього полягала у тому, що Лопата, вбивши через ревнощі дружину, майже повністю реалізував свою історію, і тому його вистачило лише на те, аби спробувати разом з Лордом вискочити з темної безодні божевільні. Втім цей вчинок виявився безнадійним, оскільки сенс своєї історії Лопата власноруч позбавив життя.

Цікавим видається і те, що образ Лорда виникає буцімто нізвідки, а тому його становлення відбувається на очах читачів через текст, що водночас як вписується у рухоме тіло одного з головних героїв роману, себто Лорда, так і формується завдяки руху тіла останнього.

Внаслідок цього стає зрозумілою і відповідь на питання стосовно невидимого кшталту тексту, адже са́ме ця характеристика й зумовлює розгортання історії. І – навпаки, репрезентація історії, як-от у випадку із Лопатою, пояснює припинення не тільки руху тіла, а й спричинює невідворотне і чи не фатальне завершення історії.

Сказати б інакше, поки текст залишається невидимим, доти він зберігає свій неабиякий наративний потенціал. А тому сформульована щойно теза певною мірою пояснює, чому історія іншого головного героя – Горіка Піскарьова, виникає так само несподівано і, либонь, безпідставно, як й історія Лорда, а дещо пізніше і Йони.

І, нарешті, останнє питання є, либонь, найскладнішим, бо якщо йдеться про пам'ять Лорда, то тоді можна пояснити тільки згадку про те, що сталося із Лопатою та його безталанною дружиною, але важко зрозуміти, звідки у цій пам'яті з'явилася пам'ять Йони. І вже зовсім неможливо втямити, чи/як пов'язана з цією пам'яттю пам'ять Горіка й історія останнього.

У зв'язку із цим звертає на себе увагу той факт, за яким Йона завдяки чи то сну, чи то видінню бачить дочасну кончину Клика, бачить, як "Горік Піскарьов б'ється у судомах, трава повсібіч буряковіє, вітер замітає хмарами сонце, а псюрня, ухопивши волю, спущена людьми, жадібно глитає, рве людське тіло" (Ulianenko).

Втім якщо це навіть і передвістя апокаліпсису, то до кінця світу ще далеко, тому що після усіх цих і багатьох інших есхатологічних буцімто картин, зображених у романі, твір завершується тричі повторе́ною майже незмінною фразою, яку артикулює Йона і за якою хоч, мовляв, "уже осінь – слава Богу, не зима" (Ulianenko).

А відтак стає зрозумілим, що ще не час на остаточний розрахунок і що мізерний шанс, певно, все ж таки існує, якщо Йона побував "у серці землі", проте

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залишився живим. Але за такої перспективи і усі ці численні хвороби, каліцтва та смерті набувають зовсім іншого виміру і змісту, що позначається, звісно, блюзнірчим кшталтом, однак власне завдяки цим хворобам, каліцтвам та смертям і стає можливим вивільнення з Ульяненкового дискурсу несамовитої енергії, завдяки якій не лише гине Горік, проте залишається живим Йона, а й постає роман – із такою неоковирною чи навіть огидною назвою, як "Сталінка".

V. Висновки

Таким чином, якщо пунктирно рухатися сюжетними вузлами твору, то це саме смерть Лопати, потім Лоті і, нарешті, Горіка – смерть, яка увижається Йоні і стає частиною його пам'яті, наснажує останнього до життя.

Про це певним чином свідчить і динамічний штиб своєрідного кільцевого обрамлення, яке на початку роману дається взнаки образом "каналізаційного ходу", а наприкінці – протилежним першому образом Києво-Печерської лаври (див. про це Khofman, 2016, p. 354).

І, отже, це означає, що руйнація та смерть, обмежені пам'яттю протагоністів і транспоновані у дискурс роману, у парадоксальний спосіб продукують життєдайну наснагу, вкрай необхідну для життя взагалі і життя принаймні "Сталінки" зокрема.

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Depression and Religiosity as Correlates of Quality of Life in Senior Citizens

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Abstract- The present study explored the relationship between depression, religiosity and quality of life in senior citizens. The sample comprised of 400 senior citizens (above 60 years) with equal number of educated males and females (200 each). The analysis revealed that in females' sample, depression explained the maximum variance of 21% followed by religiosity explained 4% in quality of life. In all, these variables have accounted for 25% of total variance whereas; in males' sample only depression emerged in a significant predictor that explained 8% of variance. Further, t test has revealed the superiority of males in quality of life and female's superiority on depression, and religiosity.

Keywords: *quality of life, depression, religiosity, gender.*

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Depression and Religiosity as Correlates of Quality of Life in Senior Citizens

Yajvinder [α] & Dr. Anita Sharma [σ]

Abstract- **The present study explored the relationship between depression, religiosity and quality of life in senior citizens. The sample comprised of 400 senior citizens (above 60 years) with equal number of educated males and females (200 each). The analysis revealed that in females' sample, depression explained the maximum variance of 21% followed by religiosity explained 4% in quality of life. In all, these variables have accounted for 25% of total variance whereas; in males' sample only depression emerged in a significant predictor that explained 8% of variance. Further, t test has revealed the superiority of males in quality of life and female's superiority on depression, and religiosity.**

Keywords: quality of life, depression, religiosity, gender.

I. Introduction

Quality of life is not a new concept. Jonathan Swift (1726) noted that every man desires to live long, but no man wishes to be old. Issac Stern had expressed a similar statement when he advised that everyone should die young, but they should delay it as long as possible. The World Health Organization (WHO) defined Quality of Life as "an individual's perception of their position in life in a context of culture and value system in which he or she lives and in relation to his or her goals, expectations, standards, and concerns" (Barua, Mangesh, Kumar & Mathew, 2007). A more contemporary interpretation points out that " quality of life is the gap between what a person is capable of doing and being and what they would like to do and be, essentially this is the gap between capability and expectations" (Rutta, 2007).

It is thus a broad concept covering the individual's physical health, mental state, and level of independence, social relationships, personal beliefs, and their relationship to salient features in the environment. Sir James Sterling Ross commented "You do not heal old age, you protect it, you promote it, and you extend it." The World Health Day theme in 2012 was "Good health adds life to years". The major attention of the WHO was mainly on the productive lives among the elderly people and not a dependency for their families and communities.

Aging is a universal phenomenon and has its own dynamics, which is beyond individual control. The aging population is spreading faster than the total population throughout the universe. Some factors such as the increasing number of elderly people suffering from disabilities and functional disorders, lack of a supportive system in the families due to shrinking family size, women's employment, and family members' dispersion will increase the request for long-term care for the elderly in future decades (Lopez-Soto, 2015). Along with old age, cognitive compatibility and self reliance may decrease which in turn influences the life quality of the elderlies (Zeinalhajlu, Amini & Tabrizi, 2015).

Old age is a period of transition when one has to deal not only with the physical aging, but also with the challenges affecting the mental and social wellbeing. Due to normal aging of the brain, deteriorating physical health and cerebral pathology, the overall prevalence of mental and behavioral disorders tends to increase with age (Ingle & Nath, 2008). Disability arising due to various illnesses, loneliness, and lack of family support, restricted personal autonomy, and financial dependency are other important contributing factors for higher prevalence of mental and behavioral disorders. Among the various mental disorders, depression accounts for the greatest burden among elderly. Depression decreases an individual's quality of life and increases dependence on others. If depression is left untreated, it can have significant clinical and social implications in the lives of the elderly (Blanchard, Waterreus, & Mann, 1994).

Depression is a state of low mood and aversion to activity that affects person's thoughts, behavior, feelings and physical well-being. Depressed people feel sad, anxious, empty, hopeless, helpless, worthless, guilty, irritable, or restless. They may lose interest in activities that once were pleasurable, experience loss of appetite or overeating, or problems concentrating, remembering details or making decisions; and may contemplate or attempt suicide. Insomnia, excessive sleeping, fatigue, loss of energy, aches, pains or digestive problems that are resistant to treatment may be present. But it is a normal or necessary part of aging process. Depression in elderly is so often over looked.

The World Health Organization (WHO) has predicted that by 2020 depression will become the third leading cause of disability worldwide (WHO, 2004). Depression in older persons (≥ 60 years) is prevalent in community living settings (Feng, Yap, & Ng, 2013) and even more prevalent among older individuals who have

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been hospitalized due to serious physical diseases or institutionalized due to reduced physical and/or cognitive functioning (Akyol, Durmus, Dogan, Bek, & Canturk, 2010). Depression influences quality of life negatively (Ordu-Gokkaya, Gokce-Kutsal, Borman, Ceceli, Dogan, Eyigor, & Karapolat, 2012).

Another important factor that plays a vital role in determining ones' quality of life is religiosity. The concept of religiosity refers to how much an individual believes, follows and practices a particular religion (Koenig, McCullaugh, and Larson, 2001). Religiosity is an organized system of beliefs, practices, rituals, and symbols designed to facilitate closeness to the sacred or transcendent (Koenig, King, & Carson, 2012). Among the elderly, studies indicate that religious beliefs contribute to the pursuit to personal balance, in addition to providing better conditions for individuals to cope with their dependency and tendency towards isolation.

Religiosity plays a significant role in coping with everyday challenges that cause stress, thereby providing greater conditions for elderly individuals to deal with problems typical of this age group. In the elderly, religiosity has shown a direct relationship with quality of life (Barricelli, Sakumoto, Silva, & Araujo, 2012).

The elderly people with stronger religious belief enjoy a better health status compared to others. Religiosity can positively impact physical and mental health through a social network, reduction of unhealthy behaviours, decrease in blood pressure and muscle tension during prayer and meditation and greater adherence to medical treatment and preventive care (Jafaripoor, Safarabadi, Pourandish, Khanmohammadi, Aghaiepoor, Rahbarian, Poorcheraghi, & Jadidi, 2018).

Underlying the importance of these factors, the present study aims at testing these formulations to understand the exact variance contributed by depression and religiosity on quality of life in senior citizens.

II. Method

a) Sample

A sample of the study comprised 400 educated senior citizens with equal number of males and females (200 each) above 60 years of age group from different districts of Himachal Pradesh. The sample was selected based on a purposive convenient sampling technique.

b) Design

A correlational design was used to see the association between depression and religiosity with quality of life. Regression analysis was computed separately for both the genders (males and females) to find out the best set of predictors of quality of life. t-test was also computed to find out the significance of differences on the predictor variables and criterion variable.

c) Tools

MENTAL DEPRESSION SCALE (Dubey, 1993): The scale consists of 50 statements. Every statement has two alternative answers 'Yes' and 'No'. All the statements are based on the state of mind, when someone is depressed. There are 50 statements and every statement has two answers 'yes' and 'no'. 'Yes' indicates depression and 'No' indicates no depression. One (1) mark is allotted for 'yes' and zero (0) mark for 'no'. All the scores are added to get the level of depression in that individual. Higher the score, greater is the depression. Reliability of depression scale is found quite high. Reliability has been calculated by test-retest and split half method. The obtained coefficients of correlation score are 0.64 and 0.69 respectively. The validity was found 0.71 and 0.69 by rating scale by teachers and parents respectively.

RELIGIOSITY SCALE (Broota & Tagore, 1994): The scale contains items which are not specific to any religion but taps the basic attitude towards God and religion. The total items in the scale are 44, out of which 25 are positive items and 19 are negative. The scale has five response categories i.e. strongly agree, agree, undecided, disagree, strongly disagree. The scoring for the religiosity scale was reverse. For 5 we assigned 1, 4=2, 3=3, 2=4 and for 1=5. The total score being the index of religiosity, high score reflects a high level of religiosity and low score reflects low level of religiosity. The split-half reliability of the scale is reported to be 0.96.

WHOQOL-BREF (Harper, 1996): The 26 items WHOQOL-BREF consists of two overall items measuring general quality of life and health conditions and 24 items that are universally adopted for the WHOQOL-BREF in four domains are health, psychological well being, social relationship, and environment. Each item was rated on 5 point Likert scale. Higher score denotes higher quality of life. Reliability has been calculated by test-retest and split half method. The obtained coefficients of correlation score are 0.89 and 0.95 respectively. The reliability was found 0.66 and 0.87 by rating scale.

III. Results

Results indicate that in both the genders depression has emerged as the significant and negative correlate of quality of life with $r = -.462^{**}$ ($p<.01$) in females and $r = -.340^{**}$ ($p<.01$) in males' sample. Whereas, religiosity has shown a positive and significant correlation with quality of life in females' sample with $r = .252^{**}$ ($p<.01$) (see figure 1). In the female's sample, when independent variables were entered in the regression model with quality of life, depression emerged as the best predictor accounting for 21% of variance in quality of life. A significant increase of 4% in religiosity was observed in R^2 when this variable was

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entered along with depression. In all, these variables have contributed 25% of variance in quality of life (see table 2). In the male's sample, when independent variables were entered in the regression model with quality of life, depression emerged as the only predictor accounting for 8% of the total variance (see table 1). Results have further shown the superiority of males on quality of life with means being 142.78 (M) Vs 139.02 (F), t-ratio being 1.98*, $p<.05$ to that of females, and female's superiority on depression with means being 22.05(F) Vs 18.31(M), t-ratio being 5.57**, $p<.01$ and religiosity with means being 87.74(F) Vs 84.07(M), t-ratio being 3.50**, $p<.01$ to that of males.

IV. Discussion

In regression analysis of the both the samples, depression has emerged as the best and common predictor of quality of life. Depression is an important factor of psychological health. If depression is neglected, it causes physical, cognitive, social disorders, delays recovery from diseases, may cause increased visit to hospitals and suicide, and degenerates the quality of life (Kurlowicz, 1997, Lee & Han, 2015). Depressive symptoms and disorders are frequent causes of emotional and physical sufferings which decrease the quality of life and increase the risk for death among older adults (Blazer, Hybels, & Pieper, 2001; Blazer, 2003). Sivertsen, Bjorklof, Engedal, Selbaek, and Helvik (2015) found that as age increases, to some extent, elderly persons experience a decline in the function of the body organs due to biological and psychological changes, which leads to a gradual decrease in quality of life. The psychological burden of elderly persons may be worsened by the long-term low quality of life, leading to the occurrence or aggravation of depressive symptoms. Religiosity is another important factor that has predicted the quality of life in female senior citizens. Elderly people who participate in religious activity are less likely to suffer from depression (Hahn, Yang, Yang, Shih, & Lo, 2004). Dullin (2005) found that religious involvement plays a role in increasing mental, physical health and psychological well-being, especially for those who were having low social support. Religious involvement may offer opportunities to people for social support, which may act as buffer against depressive symptoms. People who are involved in religious activities have substantially more informal social contacts and are more active in civic engagements than those who are not involved in such activities (Koenig, McCullough & Larson, 2001). Greater religious involvement is associated with better quality of life among elderly, who reported increased life satisfaction, less depressive symptoms and pain, better cognitive function and increased general and/or health related quality of life (Abdala, Kimura, Koeing, Reinert, & Horton, 2015; Sharma, 2011).

The results further revealed the superiority of male senior citizens on the quality of life to that of females who have scored significantly higher on depression and religiosity. Male senior citizens have scored significantly higher on quality of life which shows that males are better in quality of life than females. The reason being that males are more committed, take the challenges willingly and control their emotions, which strengthens their physical and mental power, thereby improving quality of life and overall subjective well-being (Singh, 2005; Sharma, 2011). Men have fewer health problems and a better quality of life in comparison to women. This may be related to the culture that men have dominance in traditional Indian family structure. They have better social life, economic freedom and less responsibility (Deshmukh, Dangre, Rajendran & Kumar, 2015). On depression, females have scored significantly higher, pointing to the fact that females are more prone to depression as compared to males (Kessler et al., 1993). Females are twice as likely as males to suffer from mental illness such as depression and anxiety. Women may be more likely to ruminate over events than men do, and are more prone to anxiety. These psychological traits may dispose some women to depression. Poor physical health and lack of exercise increase depression in women. Women's life where hormone levels fluctuate wildly, the fluctuations in female hormones such as estrogen may underlie women's greater vulnerability to depression. Women lose the role of traditional housewives when they age, especially after their husbands die, and they are often alone with reduced family support, which increases the possibility of depressive symptoms (Leach, Christensen, Mackinnon, Windsor, & Butterworth, 2008). Other biological factors, inherited traits, and personal life circumstances and experience are also associated with a higher risk of depression in females. On religiosity, females have scored significantly higher because females pray more often than males, are more likely to believe in God and are more religious than males. Females are more open to express their religious feelings, comment, participate and engage in the tasks of the temple. They are also more intimate with God at the moment of death, while men are more passive and share fewer feelings (Neuger, 2003). High levels of involvement in religion have found to relate to reduced levels of functional impairment as well as depression and promotes an overall quality of life.

V. Conclusion

In a nutshell, it can be concluded that depression is the common significant predictor of quality of life in senior citizens (males and females). Moreover, depression and religiosity have been found to be the significant correlates of quality of life depicting that depression reduces the quality of life and religiosity

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strengthens the person mentally and physically both. The paper also revealed that males are significantly higher in quality of life whereas, females have shown their superiority on religiosity and depression.

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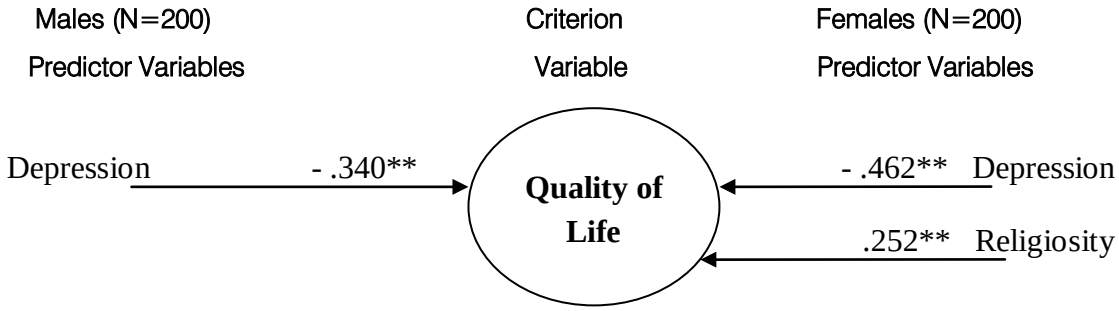

*** p<.01, *p<.05*

Figure I: Inter- correlations among Quality of Life, Depression and Religiosity in both the Genders (Males and Females, N=200)

Table 1: Stepwise Regression Analysis: Predictors of Quality of Life in Senior Citizens for Males' Sample (N=200)

Predictors	Order of Entry	R	R	Beta Weight	R^2	R^2 Change	F	Sig
Depression	1	-.340**	.553	.386	.305	.076	27.52	.01
Total Variance Explained						8%		

Table 2: Stepwise Regression Analysis: Predictors of Quality of Life in Senior Citizens for Females' Sample (N=200)

Predictors	Order of Entry	R	R	Beta Weight	R^2	R^2 Change	F	Sig
Depression	1	-.462**	.462	.462	.213	.213	33.720	.01
Religiosity	2	.252**	.593	.386	.351	.039	8.012	.01
Total Variance Explained						25%		

Table 3: Comparative Analysis of Male and Female Senior Citizens on Depression, Religiosity and Quality of Life.

Variables	Gender	N	X	SD	t	Sig.
Quality of Life	Males	200	142.78	18.56	1.98	.05
	Females	200	139.02	20.19		
Depression	Males	200	18.31	7.68	5.57	.01
	Females	200	22.05	5.56		
Religiosity	Males	200	84.07	10.81	3.50	.01
	Females	200	87.74	10.15		

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Conflict and Reconciliation of Ambivalence and Hybridity in *A Passage to India* and *A Passage to England*

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Abstract- The ambivalence for the attraction and repulsion shapes the colonizer and colonized's duality sense for integrating each other's way of life. It leads to create a hybridity sense, but this hybridity turns to mimicry. Forster's A Passage to India portrays this sense through the character analysis. This novel exposes the ambivalent attitude of the Indians and the English to adopt the respective culture as the ruler and the ruled in India leading to hybridity sense. The development of events in the novel also shows some distorted sense in the character's relationship and individual personality that creates a kind of tension. Chaudhuri, in his travelogue with his colonial experience, shapes his ambivalent attitude to integrate into the English traits. But his real experience with the West confirms his previous knowledge and he adopts his proper sense of hybridity by praising almost everything in western life and by showing the limitation of his country's way of life. But his presentation in the travelogue makes a question of his stereotyped personality. The article initiates to explore reconciliation in this tension, applying the thesis-antithesis-synthesis technique through the comparative analysis of these two books.

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Conflict and Reconciliation of Ambivalence and Hybridity in *A Passage to India* and *A Passage to England*

Mahmoda Khaton Siddika

Abstract- The ambivalence for the attraction and repulsion shapes the colonizer and colonized's duality sense for integrating each other's way of life. It leads to create a hybridity sense, but this hybridity turns to mimicry. Forster's *A Passage to India* portrays this sense through the character analysis. This novel exposes the ambivalent attitude of the Indians and the English to adopt the respective culture as the ruler and the ruled in India leading to hybridity sense. The development of events in the novel also shows some distorted sense in the character's relationship and individual personality that creates a kind of tension. Chaudhuri, in his travelogue with his colonial experience, shapes his ambivalent attitude to integrate into the English traits. But his real experience with the West confirms his previous knowledge and he adopts his proper sense of hybridity by praising almost everything in western life and by showing the limitation of his country's way of life. But his presentation in the travelogue makes a question of his stereotyped personality. The article initiates to explore reconciliation in this tension, applying the thesis-antithesis-synthesis technique through the comparative analysis of these two books.

I. Introduction

The colonial holding creates ambivalence that works against and for the colonizer and the colonized not being in an equal platform exposed in *A Passage to India*. The Anglo-Indians always show the ambivalence to attach with Indians; they live in India but are ambivalent about integrating into native culture. They are divided into treating Indians as ruled, subordinate, and colonized, not as general human inhabitants in God's universe. So, a conflict arises. The conflict of ambivalence turns to hybridity, as we see in the relationship of Mr. Fielding and Dr. Aziz in *A Passage to India.* The colonial rule creates an ambivalent attitude in the integration of Anglo-Indian and Indians in *A Passage to India*. But as a part of humanity, some characters nourish hybridity sense sometimes fell in a distorted sense of mimicry. On the other hand, in *A Passage to England*, the writer's ambivalent attitude in accepting the goodness of England and English and finding fault in India and Indians forms a hybridity sense for the attraction of English life. However, this focuses on his split personality leaving his stereotype. This attitude creates tension presented in the process of thesis-antithesis-synthesis. The article tries to find out conflict through thesis and antithesis and explores the reconciliation in this conflict.

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II. Hybridity and Mimicry

Ambivalence is for the attraction and repulsion in the relationship between colonizers and colonized. This concept works against and for the colonizer and the colonized, not being on an equal platform. The conflict of ambivalence turns to hybridity in postcolonial facet, which is evident in *A Passage to India* and *A Passage to England*. Hybridity in Postcolonial studies denotes the integration of cultural practices from the colonized culture theorized by Homi. K. Bhabha, in his book *The Location of Culture* in 1994. Bhabha is successful in showing postcolonial histories and cultures for our understanding of present cross-cultural relations. Bhabha views that culture is always in flux and is a kind of transformation by mixed attachment or interconnectedness of diverse elements. This condition is called hybridity. To him, this kind of assimilation, adaptation, the cross-fertilization of culture is enriching and dynamic since the culture is not an essence. Moreover, it is a spot for the gathering of disparate elements.

Thus it transforms the cultural identity. Bhabha also places it to remove the view of unchanging features of colonized culture and to mingle the colonizer and the colonized. The image of black skin with white mask shows the ambivalence, but not the trauma of colonizer. Bhabha analyzes hybridity as a problem within a colonial representation that alters the effects of the colonialist disavowal of difference and makes a danger based on its authority. It also shows the workings of colonial influence and its subjects' resistance. So, he places that culture is not a discrete phenomenon, but an integrated pattern is showing features of hybridity, which leads to hybridization. It bridges the gap between the West and the East-the colonizer and the colonized politically and culturally. However, it synthesizes the cultural difference within the postcolonial situation. No culture is absolute, but hybridity is in all cultures. Conflict arises not for the two different cultures but the effect of discriminatory practices. Culture comes after the hybridizing process. He points out that culture is a part of the ongoing process. Loomba (1998) says that Bhabha tries to say

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that colonial identities are a matter of change and anxiety (148). Culture not as an existing matter comes after hybridization, which is right for the colonized and the colonizer in the colonial relation. Chaudhuri, in his travelogue through this process of hybridization in the borderlines of cultures and in-between cultures, creates a new cultural meaning. In the culture, hybridity happens in a sophisticated manner than any other binary opposition. Following the trend of Bhabha that the minority culture is ignored, mostly is tended to assimilate, Chaudhuri, as a minority, is willing to assimilate with the English culture. So, the third species emerges for the fusion of the colonizer and the colonized in Chaudhuri's personality. In *A Passage to India,* the Anglo-Indian always shows the ambivalence to attach with Indians; they live in India but are ambivalent about integrating into native culture. As a result, a kind of conflict arises among them, as we see in the relationship of Mr. Fielding and Dr. Aziz in *A Passage to India.* So, the article explores whether Chaudhuri's proper hybrid personality becomes a bridge of reconciliation in the context of *A Passage to England*. The nature of conflict of ambivalence and hybridity is analyzed and the thesis explores reconciliation of this conflict on the basis of this theory. Moreover, mimicry refers to the colonial imitation of European norms in a distorted way. It is based on Foucault's term and Kant's notion. As all the modes of impositions by colonizers on the colonized result in mimicry, Gandhi (1999) explains the term mimicry that "mimicry is also the sly weapon of anti-colonial civility, an ambivalent mixture of deference and disobedience" (149). Bhabha (1994) states that it is a way of subverting the colonial authority and hegemony by removing the gap between the ruler and the ruled. It is not sluggish imitation, but an exaggerated imitation of language, culture, manners, and ideas. So, it is a kind of repetition with a difference, which is not a sign of colonized's servitude but is a kind of mockery because of its ongoing pretensions of colonization and empire. Since it is a response to stereotypes, the mimicry makes the colonized to be, as Bhabha (1994) says, "almost the same, but not quite … in order to be effective, mimicry must continually produce its slippage, its excesses, its difference" (86). Selden, Widdowson and Brooker (1997) present that "colonial encounter between the white presence and its black semblance emerges the question of the ambivalence of mimicry with the problematic of colonial subjection" (228). The same encounter is seen in Chaudhuri's travelogue that mimicry represents an ironic balance between the things of eternally the same and the continual change in them. Since mimicry makes the colonized an image of the colonizer, Chaudhuri loses the identity and difference, only shows the presence that the colonized subject can only presume partially. But he holds an impossible space between cultures, not being English. So, he is in a precarious area between mimicry and mockery that becomes iconic in the execution of colonial authority and its strategic failure. At this stage, the play between equivalence and excess makes colonized people at the same time, similar and terrifying. Thus, mimicry becomes resemblance and menace. But his mimic attitude confirms the partial presence of colonial subjects, which leads to being authentic. In this sense, Bhabha says that "the desire to emerge as authentic through mimicry-through a process of writing and repetition-is the final irony of partial representation" (88). Mimicry, not a fixed, final, and fundamental identity, is an ambivalence phenomenon because colonizers and the colonized have no absolute and real character, but it is the undermining condition of the colonizers' stable status. At this point, it is a matter of question whether Chaudhuri's mimicry for being an English smoothes the path of reconciliation. Under the umbrella of mimicry, the article explores reconciliation in the conflict of ambivalence and hybridity.

III. Ambivalence and Hybridity in *A Passage to India*

The novel, *A Passage to India*, begins with the ambivalent sense of friendship between Indians and English in India. Indians agree with the impossibility of their intimacy in India, but it is possible in England. They are ambivalent with Englishwomen because of their arrogance and venal attitude though a few ones possess practical sense. Indians like Dr. Aziz are uncertain. This thinking prevents Aziz from entering the bungalow of Civil Surgeon on foot. A note from Civil Surgeon to Aziz of his inability to meet him becomes a sign of Civil Surgeon's showing power. Aziz always defends himself by showing a positive sense, "we are by nature a most informal people" (85). Adela is ambivalent for disappointing at first for the dullness of India, though she becomes romantic in the voyage to India through the Mediterranean river. But Mrs. Moore feels interested in India.

In another way, the setting of Chandrapore shows an example of hybridity, which is a place of the mixture. Fielding and Aziz try to attain a hybrid personality by making friendships between them. Fielding and Dr. Aziz are intimate by "beginning to trust each other" (123). He does not mind his attachment to Indians as he is a man of no racial feeling. But in the next, "he lost his usual sane view of human intercourse, and felt that we exist not in ourselves, but in terms of each other's mind" (249). Feeling comfortable to match with Indians, he has to give a price for exercising his ideas. Aziz also accepts universal brotherhood by regarding Fielding as a brother "all men are my brothers" (128) because Fielding behaves well even if Aziz does not do that. The repulsion and the attraction of the Indians towards the English and vice-versa lead to hybridity sense.

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This hybridity sense out of the harmony between the Indians and the English creates a mimic situation. Aziz's attempt to make "India in England apparently, just as you can make England in India" (90) has to bear the massive expense and makes it nasty. When Aziz is dressed in the mixed fashion of Indian and English "from tie-pin to spats" (97), it exposes "the fundamental slackness that reveals the race" (97). To Heaslop, all educated Indians are a type, a fabricated westernized. Aziz's way of being pleasant to others is an offensive matter to him. Nawab Bahadur praises the British's rule of "reason and orderliness" (108) in British India, which is successful than the Hindu States. Even it is seen that there is a disagreement on Indians' spirituality because they cannot coordinate anything. "No Indian gentleman approves chucking out as a proper thing. Here we differ from those other nations. We are so spiritual" (125).

To Aziz, the expedition to Marabar Caves is with friends, not with Indians and the English. It becomes successful to all, but the next morning, Mr. Haq, the Inspector of Police arrests Aziz for insulting Miss Quested in the Marabar Caves, "Miss Quested has been insulted in one of the Marabar Caves" (172). This happening takes all English to blame. The primary blame of irresponsibility goes to Fielding, who misses the early train. The result is "when a man mixes himself up with natives; always ends in some indignity" (193). After the trial, Fielding considers Aziz as foul for having a notion that he is accused by "a woman who had no personal beauty" (242). Aziz's this type of thinking makes a barrier between him and Fielding. Moreover, Hamidullah's comment on Mrs. Moore's death in Aden and taunting to Ronny shocks Mr. Fielding.

After the mental pressure, Aziz feels disgusted with the sense of friendship rounded with "give and take, or give and return" (253). Friendship rotates with materialism, according to Aziz. To Fielding, Aziz's wrong attitude after the trial is worse than materialism. Even Aziz cannot rely on him, considering him as Aziz's emotion controls his beliefs, but his ambivalent attitude brings a tragedy in his friendship with the English. The visit of Lieutenant- Governor of the Province gives a decomposition of Marabar. He regrets the racial prejudice and appreciates the outcome of the trial, Fielding's sensible side. He makes a pave way to rejoin him in the club. Miss Quested accuses herself and takes everything as a punishment for her stupidity. She gets the worst attitude from both worlds. So, she plans to leave India to start a new life in England not creating any harm to England. Mrs. Moore, with her oriental outlook, tries to attach with Aziz, but she feels frustrated not doing anything in the integration of Anglo-Indian and Indian. This conflict of ambivalence and hybridity in *A Passage to India* faces a new turn in *A Passage to England*.

IV. Hybridity Leading to Mimicry in *A Passage to England*

When we observe the origin of the English in *A Passage to England*, we see that Aryans, a forefather of English, come and are used to the city life, but antipathy prevails in their minds. Similarly, they and Brahmanism feel that aversion in ancient India though Indians think of their civilization as superior to Europeans during the nationalist movement. The English people bear this dislike in their new culture. "This emotional resistance still lurks" (42) in their language and architecture. But they are successful in handling these inherited elements to make them capable of combining old and new things perfectly. The ambivalence between likings and disliking leads to hybridization.

The interior of the English house shows the cultural life of England for its amalgamating atmosphere and material signs. Their cathedrals are like "lighthouses on land" (51), which signifies the architectural perfection for their exceptional and consistent design showing two sides of the same civilization. The English try to amalgamate nature and urbanization in the country house and cathedral. All these things come together to make a landscape in Europe.

The freedom of the psyche of a particular race from the confined exterior is a challenging work for any travel writer. In the second part of the travelogue titled 'The English People,' Chaudhuri tells the sketch of the English people within his short visit would not be fair because it is like "the biography of a man after meeting him at a cocktail party" (69). His limited and formal acquaintance with the English people explicates the superficies of English life for the readers. Though his voice is natural, his description of the English men/women and their eccentricities and habits is free from any bias. His voice sounds moderate and balanced regarding them. The writer admits that he cannot discern their features in London or the country having a difference with other cultures. In India, he can differentiate human beings based on their hereditary mark- an Aryan from a Hun or a Muslim from a Scythian. Even he cannot identify the earliest representatives of the Indian aborigines, "I could never make out a Celt, Roman, Saxon, Dane or Norman in Oxford Street" (69). They hold collective and more generalized characteristics. The writer can discern their differences in appearance and lifestyle. The writer views:

> I had been told that the Englishmen belonging to the different social strata and professions were very different not only in speech and behaviour, but also in their appearance, taking it as the sum of their features, figure, expression and, of course, clothes. (71).

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The English people consider their setbacks as a defeat; they deal this with confidence. Thinking of it as a muddle, they encounter the present situation with a new outlook because their "contemporary culture is a satellite thrown out by the historic civilization" (220). There are enough society members to hold the original civilization, which creates a new outlook of culture. This historic civilization becomes an excellent resource for their people. But the rising of a democratic culture creates a danger for this civilization because the political power is in action behind this. The writer predicts that a hard fight would happen since there is an active group of people with a culture for retaining the historic civilization bravely. Moreover, England being parted with northern and southern souls, one is dominating at any age. But the writer sees the fusion of all elements having no fixed formulas though he sees only mild oscillation. This process of fusion overcomes "the question of congruity and incongruity in style" (45). This intermingling situation is quite natural in English because everything in England equally belongs to English.

The writer shows an interesting comparison between woman folk of East and West. Indian woman is in the place of mockery for the imitation of beauty in a distorted way as their physical attractiveness is related to fair complexion. There are two types of women, stunning beautiful and pretending beautiful. The woman who pretends to be fashionable appears herself with overdressing The dark woman decorates them with extra ingredients not to overlook them who are different from English woman with a natural appearance. The writer finds human's actual physical beauty, which comes from art-from the West, what is "its amazing nudes" (78).

People use nature in the East as like as "ruthless colonists who have sacked the countries they have conquered" (30). The writer intermingles that no world is quite natural and artificial either. Only the west does not observe "man's cruel and endless struggle with Nature" (30), which the East observes. That is the reason for India to adopt "the spirit of English life through the literature" (30) without achieving its purpose. The writer's reading of English Literature forms knowledge about England. But this reading makes him ashamed at first for the dissimilarity with the text when he visits England. At last, he attaches himself to a class of English men. He dreams of "an imitation of Jeeves, the manservant than of his gentleman master" (16). He regrets his position nowhere in England without the literature. The East and the West never meet, which is natural. But the synthesis is possible between them through "substantial Westernization" (25). The superficiality of this sense to amalgamate them into a single trait will be a revolt against nature that results in a menace, and this hybridization leads to mimicry.

To know about London, one has to live in his lifetime. He can only discover it partly because all places and buildings are replicas of "historical monuments and scattered gems of architecture" (58). Indian Maharaja's palace and the country house are replica of English house that is "an aesthetic back-formation without independent value" (49). The writer's attempt to imitate the Western norms is his mimicry. Since the writer is not habituated to the English social convention, he is worried about behaving naturally without knowing the correct English behavior because it would be "constrained and artificial as a result" (70). His friend from the B.B.C. assures him that his response is quite natural to Englishman if he applies "the general principle of naturalness" (70). He gets happiness in England. His behavior also turns into an English way, and his joy is "flowing out of very much deeper springs" (229). Guha (2009) explores that Chaudhuri is the best embodiment of hybridization for the fusion of some aspects on both sides of the colonial divide. He again says that "hybridized personalities like him were both suppliants and threats, rolled into one, for the project of colonialism." The writer holds himself between mimicry and mockery, which leads to irony in the sense of losing his own identity.

The writer begins with the cat's example to show the broadness of the English mentality, which is a mockery for being a mimic attitude. The English cat becomes tame to him quickly, whereas the Delhi cat does not show any encouragement to be a friend as this inclination comes from the writer more. It is a little difficult to apprehend the English psyche; for example, "the fact is that when an Englishman is friendly, he imputes himself and considers all explanations as rudeness" (92). The Englishmen, according to the writer, are "not unaware of their habit of tacitness, which they call understatement" (92). Instead, they are proud of it as a sign of superiority. To the writer, the three-dimensional gardens in England create the sensitivity more than the two-dimensional gardens in India. That's why, Sharma (2005) says that the book presents England through the eyes of a man who gained knowledge from reading English and European arts and literary and historical texts. She also says that "it introduces to us a mimic English- man whose textually derived 'idea' of Englishness and England makes him confident of his real understanding of everything English."

The explanation of the writer on English's offensiveness about Indians creates an ambivalent phenomenon and menace. The changelessness of English weather makes the writer pleasant. When anyone can harmonize with it, he will "enjoy its mischief-making and even its downright misbehavior" (100). The Englishman's complaint about his weather is that "he loves it, and that is why he is always quarreling with it" (100), and it is for misleading the world. To the writer,

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this English weather shapes their minds and brains by forming their sensibility. By coping with the changing climate, they can face all kinds of pleasant things and take all cynicism with good humor. It makes them observant and susceptible to real situations. When they come to a hot country, they expose their hardcore of personality by leaving refinement. They become sour and narrow. It is the reason for English people to be offensive in India, forgetting their general kindness and equality within human relationships. They become "raw and crude" (103). That's why they do not love Indians with their mind called the "human fauna of the country" (104).

Nayar (2010) unearths that "Bhabha's emphasis on ambivalence suggests that colonial authority was often subverted from the inside, by the colonial (on some occasion) and by the natives" (166). Bhabha places that culture is not a discrete phenomenon, but an integrated pattern shows the features of hybridity, which leads to hybridization. It makes a bridge in the gap between the West and the East-the colonizer and colonized politically and culturally. It synthesizes the cultural difference within the postcolonial situation. No culture is absolute, but hybridity is in all cultures. Conflict arises not for the two different cultures but for the effect of discriminatory practices.

To consider an Indian as an Italian is a fatal error, "it is futile for men to initiate their unity, they do but widen the gulf between them by the attempt (58). Only to see the real India, anyone has to "try seeming Indians" (48). Wasp, rats, birds- natural objects not knowing the English house build a nest in English people's home. It is the "normal growth of the eternal jungle" (55). They live naturally as other natural things in the eternal jungle. The same way human beings in God's globe can connect each other and live in any part of the world, thinking only part of humanity. The hybridization does not create a tension of mimicry, but it becomes a regular pattern of life.

Though Chaudhuri falls in the hand of mimicry, he highlights the reality even showing weakness that the English are "living like a nation of gentlemen without the means of gentlemen on the national scale" (194). The writer's mimic attitude turns into the undermining condition of his stable identity. In England, some intellectuals go against the Welfare State, blaming it for creating discontent, political frustration, and economic anxiety. The worst part of this state is that "it is so drab" (218). The writer even worries about his book falling into the hand of argumentation. He defends himself that "the fault is not wholly mine, a part of it is in the subject" (218). He thinks of himself as "a class of Englishman" (16) for the lack of originality. But Englishmen are resentful of and even sneers this type of Indians, as the writer exposes the innate character of the English through the fictitious character Jone Bull. Though he does not face the notorious stand-offish behavior, as an observant, he espies the subtle presence of this pompous English. Those Indians who suffer this attitude become anti-literary sentiment, and they fail to enjoy the English way of life. To the writer, they are misfits who nurse grievances against the country. Here the writer points to the paradoxical view of Indians who come to England in search of material gaining or training. But the writer wishes to be manservant of English than to be a master of Indians. This sentiment is regarded as a mimic attitude, but he clarifies this type of mentality because he can do so by feeling ties with England in mind. It is a reality that England is in the heart of all Indians. The writer assumes that those Englishmen who try to break this tie are the loser of the Indian Empire. The Indians who permit the English to do so become the "bored or querulous" (16) visitor of England.

Mimicry, not a fixed, final, and fundamental identity is an ambivalence phenomenon, as Bhabha says. The colonizer and the colonized have no absolute and real character. But it is the undermining condition of the colonizers' stable status. The writer in the travelogue displays the complex responses and the simple attractions colonized people feel towards the British Empire. The writer depicts himself as an 'Anglophile.' As a writer, he is overwhelmed with British culture. He negates the theory of defining the orient from the occident's point of view. So, in the context of the Bengal Renaissance to create a synthesis of East and West, he, in the travelogue, tries to bridge the gap to some extent.

The result of imitation is a menace. In the 19th century, the advanced thinkers of England see the "civilization with soap, as the symbol of cleanliness" (165). But this makes them less confident, which creates "crushing forms of vulgarity" (165). It is a visible symbol of attaching with civilization in England how many shops and people deal with antiques, old books, and second-hand furniture. It is seen in reality that the shops are busy with satisfying all kinds of people for material gain. In the whole book, Fallowell (1991) says that "the book also conveyed the character of its author: affable, lively, a cultural enthusiast, an intellectual, principled, combative, dogmatic, with a streak of fastidious eccentricity, but always immensely interesting."

Therefore, the English people only deal with the present "here and now" (226). They become thoughtless not only for the future but also for their adverse condition. Their heroic activity involves in their work and amusement without having any feelings for them. To them, "an irritation and moodiness" (226) are significant. The writer's experience is like Wordsworth's theory; emotion comes after when we recollect any happening. He is excited about his happiness during his living in England and his behavior also becomes as like English behavior with genuine affection. It shows a kind of joy "flowing out of very much deeper springs" (229). This conflict turns to reconciliation on Chaudhuri's

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travelogue. Guha (2009) thinks of the travelogue, which gives a clear view of Indo-British issues. He also (2009) explores that Chaudhuri is the best example of hybridization for adopting some aspects on both sides of the colonial domain. He again says that "hybridized personalities like him were both suppliants and threats, rolled into one, for the project of colonialism." Niven (n.d.) admits that the travelogue explores not only the tolerable inheritance of empire but also his broadness of heart.

V. Conclusion

Ambivalence leads to hybridization that is true, but this hybridization forms not only mimicry but diasporic attitude also. Diaspora helps to integrate into a new way of life to make life refined. Though Chaudhuri, in his travelogue, makes his stable identity flexible and shows his mimic attitude somewhat for his anglophiles' perspective, he shows that adopting real, and good can refine anybody's life. The proper integration of another culture can erase the limitations of one's lifestyle. So, Chaudhuri, by showing boundaries of his country's way of life and by depicting the attractive pattern of the English's life, paves the way to upgrade himself, not to distort his identity but to attain a diasporic attitude. He again exposes the alarming pattern of English life and the generous behavior and humanity of Indians which confirms his ability to accept reality. Moreover, the relation based on culture, politics becomes a matter of anxiety, turning all relationships into catastrophe, whether it is political and personal, as Forster explores in his novel. But the real feeling and understanding from the heart can pave a way to mitigate this anxiety and catastrophe for harmonious living, as Aziz and Fielding do in this novel.

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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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Tyanai Charamba

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. Three different works of fiction are selected for this particular endeavour. The three are by writers of Shona expression. One of the three is a short story whilst the other two are novels. The three works are selected on the basis that they bring out different and novel ideas on issues to do with the dichotomous relationship of harm and healing as it was experienced by different people during and after the war of liberation in Zimbabwe. The works are: 1) A short story 'MaOkizirari' (Mlambo 1984); 2) *Zvaida Kushinga* (Makari 1986) and 3) *Vavariro* (Choto 1989). This is purely a critical theoretical debate of the dichotomy of harm and healing as the two are depicted in the selected works.

I. Introduction

Different 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).

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II. War of Liberation in Zimbabwe

In Zimbabwe wars of liberation are termed *Zvimurenga*. Zimbabweans talk about three liberation struggles that took place at different stages of their history. There is the 1st Chimurenga, which in fact is the Ndebele and Shona uprising of 1896-97. There is the 2nd Chimurenga, which is the struggle that led to the attainment of independence by the Zimbabweans on April 18 1980. According to Bhebhe (1999), the 2nd Chimurenga commenced in 1962 and ended with a ceasefire in 1979. That war was fought by the majority of Zimbabweans against colonial domination. Again according to Bhebhe (1999), two revolutionary armies championed the cause of that struggle. They were, the Zimbabwe People's Revolutionary Army (ZIPRA) and the Zimbabwe African National Liberation Army (ZANLA). The two armies bravely fought against the Rhodesian security force which struggled to maintain the status quo against all odds. The Rhodesian security force "...was divided into the Army, the Air Force and the British South Africa Police", (Bhebhe, 1999: 111). The army itself had five units which were; "the Rhodesian Light Infantry, Special Air Service, Selous Scouts, Grey Scouts and Rhodesian African Rifles", (Bhebhe, 199: 111).

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 came to be known as the

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

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

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

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

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

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

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

Mlambo seems to suggest that the healing of an injured person is achieved when the culprit is

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punished. In that sense, he advocates "punish and forget" as the strategy for healing the wounds incurred during the war of liberation. When Gaka and Dhende are apprehended by the police, the girl comments, *'Mwoyo wangu wakati farei kunzwa kuti varoyi vangu vaive vabatwa'* (I felt a little bit happy when I learnt that those who had bewitched me (the two auxiliary forces) had been apprehended by the police), (P. 183). Her happiness increases when she finally learns of the type of punishment that is imposed on the two. She says that, *'Takanzwa kuti Dhende naGaka vakatongerwa rufu. Hazvina zvazvaibatsira kwandiri asi ndakafara kuti hama dzangu dzakatsiviwa'* (We heard that Dhende and Gaka were given a death sentence. That was of no help to me. However, I was happy that the killing of my relatives had been revenged), (P. 184). What that means is, in this short story, death sentence and/or capital punishment is celebrated as a form of a healing ointment to the harm incurred during the liberation struggle. Therefore, Mlambo approves of corrective justice as the healing strategy to the harm that different people suffered during the war. Corrective justice is a reactive and retributive form of justice. That being the case, what it seems is, for Mlambo, total healing of the harm committed on individuals during the war is only possible when those people who either suffered harm or who were fighting on the side of those who suffered that harm finally win the war and those that perpetrated the harm lose it. The girl character in the short story concludes that, *'Nhasi uno ndinofara zvangu. Chikuru chandinotenda ndechokuti nyika yedu yairwirwa tava nayo'* (Today, I am happy. What I am grateful of is the fact that the country that was being fought for is now in our hands), (P. 184). What that means is punishing the culprits is just a step towards total healing since it is attainment of independence which will serve as the ointment for healing all the forms of harm that were suffered by the masses during the liberation war.

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

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

In his stream of consciousness, Mberikwazvo also captures the harm that was suffered by Nehanda Kaguvi and their compatriots when some of them were butchered by the white colonialists during the First Chimurenga. At one time Mberi remembers his father commenting on the events of the First Chimurenga of 1895-6 in these words: *'Ropa rakateuka misodzi ikaerera.'* (There was a lot of shedding of both blood and tears), (P. 9).

Using Mberikwazvo's stream of consciousness and Mberikwazo's father as his mouthpiece, Makari informs the reader that the history of the black Zimbabweans is a history of struggle for independence that is characterized by a lot of harm and trauma. After he has used Mberikwazvo to capture that harm, Makari shifts his focus from the First Chimurenga and uses Mberikwwazvo to capture the harm blacks suffered under the colonial rule and during the Second Chimurenga.

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

Mazhindu calls Mberikwazvo *'gugo'* It seems Mazhindu fails to pronounce the Shona word *'gudo'*. In Shona, *gugo* is meaningless. However, in that same language, the word *gudo* refers to a baboon. By calling

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Mberi *'gudo'* (baboon) Mazhindu implies that Mberi is not a human being but is rather a barbaric animal. The verbal abuse is tantamount to emotional abuse. That emotional abuse amounts to psychological harm and damage. In addition to suffering psychological harm and damage, Nberikwazvo suffers physical harm when Mazhindu slaps him hard on the mouth and when Mazhindu kicks him and perfunctorily hacks him. When he is hacked down, Mberikwazvo falls with a thud and suffers serious physical damage.

Mawaya, who is Mberikwazo's nephew, reports Mberi to the police testifying falsely against him that he had invited the guerrillas from Mozambique to come to Zaka and cause havoc. When he is reported to the Rhodesian police force, Mberikwazvo is tortured beyond reasonable limits. Some two anonymous members of the police force are given orders by their boss to batter him for some time. They kick him, box him and pierce him with a needle up to until Mberikwazvo passes out. When he recovers, Mberikwazvo is slapped hard by the Member-in-charge of the police force. The writer says that, *'…vakagarwa mbama napamuromo chaipo ropa rikatangisa kujuja'* (…he was slapped hard on the mouth and blood started oozing), (P. 26). Before long, Mberikwwazvo is made to suffer a series of physical and mental torture at the hands of the police sergeant Johane. At one time Johane slaps Mberikwazvo on his head. Sergeant Johane also orders his men to switch on a certain electric gadget, after which he orders them to use the gadget to cause some several atrocious burns on Mberi's body. Above all, Sergeant Johane pushes the nozzle of an unloaded gun into Mberikwazvo's mouth after which he lets go the trigger of the gun. When he lets go the trigger, Mberikwazvo passes out for the second time. When he has passed out, he is taken to the hospital where he later recovers from the unconscious state. As a result of that incident, Mberikwazvo develops a hearing impairment. What should be noted is that, Mberikwazvo is brutally tortured for the mere reason that he refuses to consent to the false accusation leveled against him. After he is made to suffer all that torture, Mberikwazvo is then sent to remand prison where he is finally released on the understanding that he is not guilty of the offences that are being leveled against him.

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

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

In the novel, Mberikwazvo, seems to go through some form of metamorphoses in his seeking to come up with a method for healing the harm the people suffered at the very first moments of colonial contact and during the liberation struggle. In the first place, he upholds retroactive –cum-reactive justice. He revisits the events of the 1st Chimurenga with a view of wishing to call upon Zimbabweans to regain what they were robbed of by the white colonialists. Therefore, for Mberikwazvo, the memory of history is more important than forgetting that history especially when Zimbabweans seek to enforce national healing and to enforce reparation. In fact, Mberikwazvo believes that,

> *Kana tatora nyika, vose vatema vangava mumutambaratede. Misha yose ingaita tawindi. Zvose zvimatangwaza zvoputswa tovakirwa sedziya dzinogara vachena. Minda tinorimisa netarakita. Magetsi oita unyanyanya kwose kwose. Mvura tichatekera mudzimba ichiuyiswa nembombi* (When we finally attain independence all the black people will enjoy untold luxury. They will experience town life wherever they will be staying. The old huts in which people are currently housed will be destroyed as the government will build new houses for them that are similar to those which belong to white people. We will use tractors to till our fields. Electricity will be supplied in every home. We will also enjoy taped water in our homes), (P. 9).

In the quotation, Mberikwazo seems to be reasoning from the idea that, "political freedom without economic freedom is a fallacy" (Nkurumah cited in wa Ngugi, 1983: 118). Be that as it may, Mberikwazvo does

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not maintain a trajectory of thought. He quickly shifts his focus. In no time, he stops lobbying for retroactive justice and starts lobbying for the politics of punishing the perpetrators of harm before finally forgetting the harm they caused. The sort of justice that results from the politics of 'punish and forget' is tantamount to reactive justice. When Mberikwazvo is humiliated by Mazhindu's son (John) whom he once baby sit, he thinks it was better if he had killed him in his infancy. That marks how much Mberikwazvo is advancing the idea of a tooth-for-a-tooth and an eye-for-an-eye type of justice. That same line of thinking is also evident when at one moment Mberikwazvo wishes the death of all the police officers who had brutalized him. The writer says that, *'Kana uri mwoyo waVaMberi wakafara kwazvo kuti dai vavengi vavo vose vangowana chavawana'* (In his heart, VaMberi wished his enemies dead in the bombings that had been carried out by the guerrillas), (P. 34). Therefore, his vision of revolutionary democracy is taken over by a strong desire to have his persecutors punished.

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

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

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

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

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

The ideology of 'forgive and forget' is also advocated by Marufu. Marufu is a former member of the Rhodesian police force. He is also a brother to Mawaya and a nephew to both Mberikwazvo and his son Moses. In order to pronounce a message of forgiving enemies and of forgetting war calamities to the gathered members of the Mberikwazvo community, Marufu employs an allegorical remark. He says that, *'Nezuro…ndakanyatsoona mapere akarara muchirugu chimwe chete nembudzi. Handiti inenji guru nhai hama dzangu?'* (Yesterday…I witnessed an amazing scene. I saw hyenas sharing accommodation with goats. Aren't that a shocking reality?), (P. 78). Without much ado, Marufu interprets his allegorical remark in this way,

> *Asi chishamiso chakaitika mwedzi wapera hamuchizivi? Ndiani pano pamuri aimbofunga kuti makomuredhi namasoja achagara pasi achitaurirana? Chionaika nhasi uno Moses naMarufu vari kugamuchidzana mikombe yehwahwa vachipira midzimu yavo pamwe chete…gore rakapera iro ndiri kuMount Darwin ndakaridzirana pfuti nasekuru vangu vagere apa. Ko taizviita sei? Takanga tiri mukati mehondo* (Don't you know an amazing event that took place last month? Who among you ever thought that comrades (ZANLA combatants) and soldiers (Rhodesian Front soldiers) will sit down and discuss matters in harmony? See now, Marufu and Moses are sharing beer and are appeasing their ancestors together…last year but one, when I was in Mount Darwin, we were involved in a contact with my uncle (Moses) who is sitting next to me. What else could we do? We were in a war), (P. 78).

Marufu reiterates the need for pardon and forget between the ZANLA combatants and the

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

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

V. Vavariro (The Aim)

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

One of the main characters in *Vavariro* is Chimoto. Chimoto says to Tumirai, who is a ZANLA combatant and a platoon commander, *'Ko vakambogara here? Twakasvika ndokubata chibharo Vasikana vokuna Mugai ndokubva twaenda'* (Did they stay anywhere? They (enemy soldiers) simply raped some girls of Mugai area and quickly left), (P. 123). Rape is a '…tasteless and violent crime…[it is not] a crime of sex or a matter of choice but a crime of violence committed against…an unwilling victim' (Howse Dunton and Marshall cited in Charamba, 2011: 131). Therefore rape accumulates to both emotional and physical harm of the targeted victim.

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

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

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

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

The masses advocate retroactive-cum-reactive justice. That justice is a form of justice that seeks to bring about reparation and not reconciliation. Their view seems to be guided by their memory of the brutal effects of the colonial legal instruments such as the Land Apportionment Act and by the harm they suffered during the war. Choto seems to suggest that, the

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masses cannot do away with the memory of history, as such they cannot tolerate the politics of 'pardon and forget'. In other words the masses do not approve of the demands of the Lancaster House Constitution. Therefore, they struggle to oppose constitutional justice that is spread and exalted in the Lancaster House constitution. It is Chimoto's mother, old as she is, who is used by the novelist to spell out the agenda of the masses in the struggle for independence. The old granny says that, *'Vachena ngavafe. Hatidi kuvaona muno. Ngavadzokere kwavo kuHingirandi kunonhuhwa nhamo'* (Let the whites die. We do not want to see them in Zimbabwe. Let them go back to England where poverty is rampant), (P. 26). She believes that the aim of the war of liberation is either to kill the white people or to evacuate them from Zimbabwe. Therefore, using the old granny, Choto demonstrates that reconciliation is not an option for healing the wounds of the struggle for independence to members of the civilian population. For them the healing of the brutalities of colonialism can only come through violence and through evacuating the whites from Zimbabwe.

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

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

To demonstrate how much the masses did not have respect for constitutional democracy, Choto depicts members of the the Chimoto and Kanyuchi families illegally resettling themselves at Dereki's farm soon after the liberation struggle. Just because they now 'own' Dereki's farm and farm house, Chimoto and Kanyuchi feel they are enjoying genuine independence from colonial encroachment. At one moment Kanyuchi says that, *'Tiri kutonga zvechokwadi muZimbabwe. Dzimba dzanaDereki nhasi uno dzava dzedu.'* (Truly, it's we who are ruling in Zimbabwe. The houses that used to belong to Dereki and other white people are now ours), (P. 149). Thereforee, for Kanyuchi, genuine independence is marked by grabbing white commercial farms and homesteads.

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

Out of discontentment with constitutional justice that is forcefully imposed on the masses, Chimoto decides to visit Tumirai, the former ZANLA forces platoon commander. Soon after the war, Tumirai is elected a member of the new Zimbabwean parliament. During the liberation struggle, Tumirai had promised the masses that once they win the war and attain independence, they will be entitled to all the white men's farms. However, after the war, just like most elitist leaders, Tumirai is now a strong advocate of constitutional justice that demands reconciliation between members of the formerly fighting parties. Because of his being a strong advocate of the Lancaster House constitutional democracy, when Chimoto narrates how the members of the two families were evicted from Dereki's farm, Tumirai asks Chimoto this question: *'Aika, ko zvanga zvaita sei kunogara papurazi paDereki?'* (Oh, why did you dare to go and settle at Dereki's farm?), (P. 154). Chimoto answers him, *'Handiti ndimi makatiudza kuti kana hondo yapera tichanogara mumapurazi avachena?'* (Aren't you the ones who told us that we were going to resettle at the white men's commercial farms as soon as the war would be over?), (P. 154). When he feels totally cornered by Chimoto,

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Tumirai simply says, *'zvose zvakaitika muhondo ngatizvikanganwe nokuti tave mune imwe nguva'* (Let's forget all that which took place during the war since we are now in a new era of history), (P. 154).

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

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

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

VI. The Politics of Forgive/Pardon and Forget

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

In *Zvaida Kushinga* the idea of forgiving enemies and forgetting the harm of the war is advocated by Mberikwazvo, Marufu and Moses. Mberikwazvo views the basis for forgiving enemies and forgetting the harm they caused to the masses to be twofold. In the first place, for Mberikwazvo, the concept of 'forgive and forget' lies in humanitarian considerations. Although sergeant Johane is Mberi's chief persecutor, he feels pity for him when he finds him with his both legs fractured. It seems humanitarian consideration leads Mberi to forgive the helpless Johane. Mberikwazvo also considers kinship ties to be one other root of forgiving enemies and forgetting their trespasses. He forgives Mawaya for selling him out to the Rhodesian police on the understanding that Mawaya is his nephew. Due to the fact that blood is thicker than water, Makari sees forgiving and forgetting as inevitable in a war in which at times close kinsmen fought against one another. For Mosses and Marufu, forgiving and forgetting lies on the idea that, in the liberation struggle, no one was right since during the struggle everybody was seeking to crack the right path to independence. That is why Moses says that, *'Vabereki, regereranai zvvose zvikanganiso zvomuhondo. Tose takanga tiri pakati pokutsvaka gwanza raizotisvitsa murusununguko'* (Parents, forgive each other of the wrongs committed during the liberation struggle. We were all struggling to crack an avenue to independence), (P. 79).

The concept of 'forgive and forget' was made constitutional at the Lancaster House Conference that took place just before Zimbabwe attained political independence. That concept of 'forgive and forget' was pronounced by Robert Mugabe, the first Prime Minister of Zimbabwe when he said that,

> Our new nation requires of every one 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 circumstances anybody should seek to revive the wounds and grievances of the past? The wrongs of the past must now stand forgiven and forgotten...(as cited in Chigidi 2009: 207).

Therefore, writers who popularize the politics of 'forgive and forget' as the pillar of reconciliation and reparation uphold the demands of the new Zimbabwean Lancaster House constitution. What that means is those writers celebrate constitutional justice. Upholding the policy of 'forgive and forget' is not unique to Zimbabwe and Africa. After their wars of liberation,

> …both Uruguay and Argentina preferred to shift from trying and punishing to forgiving and forgetting. These governments, with a great deal of international support, decided either to interrupt or not to initiate legal procedures

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against those responsible for atrocious crimes (Duvenage, 2008: 513).

The ideas of "forgiving, forgetting and amnesty" were also employed in the Republics of South Africa and Kenya. At the end of the Mau Mau Revolution of Kenya, the fighting parties, just like in the case of Zimbabwe, had to attend a Lancaster House Conference in England. The Conference ended up with a constitutional resolution to advocate the policy of 'forgive and forget" with the aim of reconciling former enemies. The new South African government and the post-independence Chilean government, resorted to the use of 'truth and reconciliation' as a strategy of bringing about the principle of 'forgetting' the harms incurred during their wars of liberation and the cruel side of the history of colonialism and apartheid. The Truth and Reconciliation Commissions appointed in those two countries were,

> …to deal with the thorny issues of 'historical truth,' on the one hand, and amnesty, reconciliation, and reparation, on the other. The aim was thus not to prosecute political leaders for crimes against humanity, but to secure a public recognition of the breaching of human rights in the past within the framework of an agreement on political amnesty…this implies a qualified concept of justice (Duvenage, 2008: 512).

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

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

The girl character in 'MaOkizirari' approves of the politics of 'forgive and forget' on the understanding that in spite of the harm she suffered, Zimbabweans have attained independence. If the form of independence Zimbabwe and other African countries attained at the end of their liberation struggles is genuine then it might be necessary to forgive the enemy and forget the wrongs he committed. However, if that form of independence is not genuine independence, then the principle of 'forgive and forget', which the girl proposes, becomes irrelevant to Zimbabwe and to the other African countries that under went protracted liberation struggles to attain independence. There is a host of scholars who are of the view that the type of independence African countries attained from western countries is not genuine. wa Thiongo (1986: 7) calls the form of independence which was attained by African societies, 'independence with a question mark'. He concludes thus since he views that form of independence as '…independence with the ruler holding a begging bowl and the ruled a shrinking belly' (1986: 7). With those words, wa Thiongo seems to be suggesting that political independence without an economic flavour is an independence of hungering and thirsting for basic economic resources and materials that are needed to satisfy human wants and needs. Ngara (1985: 26) advocates the same view when he says that,

> But nationalism does not necessarily lead to a genuine transformation of society because the national bourgeoisie often steps into the boots of the departed colonialists, maintaining the same old system and introducing only cosmetic changes, while working in alliance with the international bourgeoisie who control the economy from a distance. So the workers and peasants, who hoped to benefit from national independence continue to be exploited under a new form of colonialism – neo-colonialism.

Ngara's view is the one which Choto puts forward in *Vavariro.* In *Vavariro* the elites like Nhamoyetsoka, Tumirai and other s, who sit in the National Assembly, work together with the former white colonialists such as the new member of Parliament for Mazowe District to make sure the majority of Zimbabweans do not enjoy what they fought for, especially the arable land to practice sound agriculture. In her anthology of poetry, *On the road again,* Nyamubaya reiterates the same view. In her poem 'The dog and the hunter', she presents the elitist rulers of post-independence Zimbabwe as the hunters and the ex-combatant, who gnashed his/her teeth at the battle front in Zimbabwe, as the dog. The former used the latter to acquire "game" which he later enjoys alone after independence. Nyamubaya presents and understands this scenario to be totally unjust since it is the dog and not the hunter that acquired the game.

Having discovered, during his life time, how much African independence is not genuine independence, Nkurumah concluded that, 'political freedom without economic freedom is a fallacy' (cited in wa Ngugi, 1983: 108). Therefore, Nkurumah called Africa's era of independence neocolonialism. wa Thiongo (1981: 24) defines neocolonialism as,

> …the continued economic exploitation of Africa's total resources and Africa's labour power by international monopoly capitalism through continued creation and

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encouragement of subsequent weak capitalistic economic structures captained or overseered by a native ruling class in the political sphere.

When they discovered that political independence without economic empowerment is a fallacy, Zimbabweans took part in the3rd Chimurenga from the year 2000. The 3rd Chimurenga was aimed at grabbing land from the white commercial farmers for the purposes of redistributing it to the majority of the black Zimbabweans.

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

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

Marufu and Moses lobby for the policy of 'forgive and forget' on the understanding that the liberation struggle 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 believe each contesting party was seeking a way out of darkness. That is why Moses says,

Vabereki, regereranai zvvose zvikanganiso zvomuhondo. Tose takanga tiri pakati pokutsvaka gwanza raizotisvitsa murusununguko (Parents, forgive each other of the wrongs committed during the liberation struggle. We were all struggling to crack an avenue to independence), (P. 79).

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

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

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

VII. The Politics of 'Punish and Forget'

The eighteen-year old girl in the short story 'MaOkizirari' believes in the punishment of those who perpetrated harm during the war. In that short story the girl starts to become happy when she learns that the two auxiliary forces, who had raped her and who had killed four of her family members, have been sentenced to death. Therefore, it is like she is approving, punish by death of the perpetrators of harm during the war, as the healing strategy to the wounds of the war. After he is humiliated by John Mazhindu, VaMberi feels it is better if he had killed him when he was still an infant. When the guerrillas bomb the police camp, VaMberi wished the death of all the police officers who had persecuted him. In *Vavariro*, the masses believe; it is punishment by death and by the evacuation of perpetrators of violence and harm that can potentially heal the wounds on their bodies and at their souls. Chimoto's mother sums it all when she says that, *'Vachena ngavafe. Hatidi kuvaona muno'* (Let the whites die. We do not want to see them in Zimbabwe), (P. 26).

As a healing strategy to the wounds of the war and of colonial proceedings, the police of 'Punish and

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

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

If the politics of violence, that emerges from the principle of 'punish and forget', is not correctly implemented, it can lead to what we can term 'pitfalls of skin colour consciousness' and to what Mazrui (1993 & 2004) has called Lop-sided capitalism. Pitfalls of skin colour consciousness result when the masses view their enemies to be only the white people and then consider the people of black colour to be friends. It reminds one of the animals in George Orwell's novel *Animal Farm.* After evacuating Mr Jones and his people from the Manor farm at the end of a revolutionary struggle, the animals become victims of what one can term 'pitfalls of two-leg-and- four-leg consciousness'. They coin the motto "two legs enemy and four legs friend". Two legs referred to human beings such as Jones and members of his company and four legs referred to the animals. The birds had to be redefined to have four legs when they are told that their wings would make up for the other two legs. The redefinition helps the birds to qualify in the group of friends. However, with the passage of time, the animals discover that, the worst enemies are some of their compatriots, especially the pigs. The pigs had four legs but they emerged their worst enemies. Therefore, the animals finally discover that their pitfalls rested in their 'two-legs-good and four-legs-bad' type of consciousness. At the end of it all, it dawned to those animals that, although they had spread and exalted in their daily lives the philosophy that all animals were equal, to their amazement, they discovered that some animals (especially the pigs) were more equal than others even though they all had four legs.

In *Zvaida Kushinga* the enemy is the white man. That is why the masses say, *'Ngaatiudze kuti tichatora mapurazi avaRungu riini?'* (Let him tell us when we are going to repossess white commercial farms), (P. 78). Varungu (white people) are the people's target of violence as they attempt to come up with a cure to the wounds they incurred during the struggle for independence. In *Vavariro* Kanyuhi says *'Tiri kutonga zvechokwadi muZimbabwe. Dzimba dzanaDereki nhasi uno dzava dzedu'* (Truly, it's we who are ruling in Zimbabwe. Houses which formally belonged to Dereki and other white people are now ours), (P. 149). For Kanyuhi the enemies are the white people such as Dereki. It is Chimoto's mother, who actually reveals that the enemy of the black person is the white man when she says that, *'Vachena ngavafe. Hatidi kuvaona muno'*, (Let the whites die. We do not want to see them in Zimbabwe), (P. 26). Just like the animals in Orwell's *Animal Farm*, The Chimoto and Kanyuchi families later discover their pitfall. Their pitfall is that of colour consciousness. They later discover that their worst enemies are fellow black people who are working in collaboration with the former colonialists. In fact, they come to realize that their worst enemies are Nhamoyetsoka and his company who unconditionally evict them from Dereki's farm. They also come to the realization that, their other worst enemies are members of the police who, who are the machinery of the new government's hegemonic rule. Above all, they also come to discover that their other worst enemies are the likes of Tumirai, Nhamoyetsoka, Jeri, Tsitsi and the other black men and women, who amass wealth at their expense. Therefore, the idea of defining an enemy using the colour of the skin and then seek to punish that enemy does not help to heal the wounds of the war. That is all because, the black man, as Choto views it, is working in collaboration with the white man in a period of reconciliation to cause not only wounds but gashes on the bodies and at the souls of the poor peasants.

Mazrui (1993: 922), says this, of the idea of a lop-sided capitalism

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> There was first the lop-sided capitalism which African countries had inherited from the colonial era. The continent had received Western consumption patterns without Western productive techniques, Western tastes without Western performance, urbanization without industrialization, capitalist greed without capitalist discipline.

It seems the masses, who have embraced Western consumption patterns without Western productive techniques, Western tastes without Western performance, urbanization without industrialization, are seeking healing in capitalist greed. That is why VaMberi believes that,

> *Kana tatora nyika, vose vatema vangava mumutambaratede. Misha yose ingaita tawindi. Zvose zvimatangwaza zvoputswa tovakirwa sedziya dzinogara vachena. Minda tinorimisa netarakita. Magetsi oita unyanyanya kwose kwose. Mvura tichatekera mudzimba ichiuyiswa nembombi* (After we gain independence, all the black people will enjoy untold luxury. They will experience town life wherever they will be staying. The huts in which people currently stay will be destroyed as the government will build them new houses similar to those which belong to white people. We will use tractors to till our fields. Electricity will be supplied in every home. We will also enjoy taped water), (P. 9).

VaMberi demonstrates capitalist greed that is propelled by acute Western tastes which he is hoping to fulfill after the war.. Kanyuchi reveals his capitalist greed when he says that, *'Tiri kutonga zvechokwadi muZimbabwe. Dzimba dznaDereki nhasi uno dzava dzedu'* (Truly, it's we who are ruling in Zimbabwe. Those houses which belonged to Dereki and the other white people are now ours), (P. 149). Again, the masses in *Zvaida Kushinga*, are suffering the effects of capitalist greed that is evidenced by their Western tastes and by their desire for urbanization outside industrialization. They say that,

> *Ngaatiudze kuti tichatora mapurazi avaRungu riini? Ko hurumende ichatiitira chii kuti tigarewo upenyu hwakafanana nehwavaRungu vatinosweroona vachifamba nemotokari. Tinoda kuti hurumende ititengere matarakita igotivakira dzimba sedzavaRungu. Ko, hurumende ichatiisira magetsi uye mbombi dzemvura riini?* (Let him tell us when we are going to repossess the white commercial farms. What is the government going to do which will help us to enjoy a good life as that which the white people are leading when they travel by motor-cars? We look forward to the government to buy tractors and to build houses for us. When is the government going to electrify our homes and when is it going to provide us with taped water?), (P. 78).

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

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

VIII. Shona People's Philosophy of Kuripa and the Healing of the Harm of the War

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

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Among the Shona the way to reconciling the culprit and the wounded is clear-cut. When an individual harms another individual, the wounded (complainant) approaches a relevant law-court. That law-court can be a household law-court that is presided over by the senior male member in a given family. It can be a headman's law-court that is presided over by the headman. It can also be the chief's law-court that is presided over by the chief. The choice of the law-court for the purpose of trying different cases basically depends with the issue(s) which will be at stake. However, the ultimate goal of each court is to reconcile the disputants and paying of a fine *(kuripa)* by the culprit is almost always centred when the Shona try to reconcile the disputants.

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

Harm committed by an individual on another individual within the domestic arena is healed by use of a fine which the Shona call *makuku* (hens). If an individual violates another individual in a family set up, he/she has to pay a fine *(kubata makuku). Kubata makuku* is to avail a hen(s). However, *makuku* can be something else 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 instance, if a man violates his wife either sexually, physically or psychologically he has to pay a fine *(anofanirwa kubata makuku). Makuku* (a fine) will reconcile conflicting parties within the domestic arena. Again in a family set up, if a child harms his/her mother either physically or psychologically, he/she has to pay a fine. The Shona say, *'Ukatuka kana ukarova mai unotanda botso'* (If you either scowled or beat your mother during her life time you will put on a sack when she dies). The Shona believe, if an individual causes either physical or psychological harm to his/her mother during her life time, when she dies, her spirit will enforce revenge on the culprit and his/her natal family. When that happens, the culprit has to indulge in *kutanda botso.* That means he/she has to put on a sack and go around homes begging for sorghum to brew beer. When he/she has got a considerable amount of sorghum, he/she brews beer that is meant for use in the appeasement of his/her mother's avenging spirit. The beer is shared between members of his/her natal family and his/her mother's people. One thing that needs to be taken note of is that, if in the process of violating his/her mother before she dies, the culprit had destroyed her material resources, such as clay pots, mats etc, he/she will be asked to provide those as a means of appeasing his/her mother's avenging spirit. Such reparative acts will bring about reconciliation between the culprit and his/her mother's avenging spirit and between the culprit and his/her mother's people.

When a case is brought before the headman's or chief's court, it is tried and the culprit is usually fined in relation to the gravity of the harm he/she would have caused on the complainant. For instance if an individual is caught indulging in an adulterous relationship with another man's wife, he is usually brought before the chief's 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 is also told that he will lose the woman he has engaged in an adulterous relationship with. Furthermore if that adulterous relationship had resulted in pregnancy, the culprit is told by thee court that, *'Gomba harina mwana'* (a seducer of another man's wife does not claim responsibility over the resultant pregnancy and the product of that pregnancy – a child). The culprit will lose the woman, the child and he will pay a fine in form of a number of beasts.

What is important to note is that the way to reconciliation in Shona culture is clear-cut. The first step is identifying the culprit. The second step is reporting the culprit to the relevant law-court. The third step is the trial of the culprit. The fourth step involves the culprit pleading guilt. The fifth step is the punishment of the culprit which comes in form of his/her having to pay a fine. After going through all the six steps, reconciliation between the culprit and his/her family and the wounded and his/her family becomes inevitable. In that way the Shona way to healing the wounded benefits from the memory of the event that led to the harm of another person. Therefore, the trial of the culprit will be based on the memory of what would have taken place during the incident that resulted in harm. That trial will lead to punishment *(Kuripa)* and punishment will lead to reconciliation, pardon and forgetting the harm. In the process of striking reconciliation between disputants,

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the Shona do not condone violence. They have a saying, *'Mhosva haitongwi nokurwa'* (A crime is not tried using violence), (Haasbroek 1980: 64). They also say that, *'Kurwa kunokudza nyaya'* (Violence heightens the gravity of a crime), (Haasbroek, 1980: 645). Probably, Zimbabweans should have learnt something from the philosophy of *Kuripa* in their quest to try and cure the wounds of the war at independence. The former colonial masters could have been taken to court and tried for the harm they caused on the people. They could be tried in batches in order to cut down costs. In the court, definitely they had to plead guilt of the brutalities they perpetrated during colonialism and during the liberation struggle. After they pleaded guilt, it was to be upon the Zimbabweans to charge them a fine in relation to the gravity of the harm they had committed on the people. The fine had to be determined by the people for the people. Representatives of the people at the courts had to deliberate on the matter from the understanding of the views of the people. The former colonialist had to pay fines first before the Zimbabweans could then pardon them and move towards a state of reconciliation.

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

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

IX. Conclusion

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

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Associates of FSSRC/ASSRC are scientists and researchers from around the world are working on projects/researches that have huge potentials. Members support Global Journals' mission to advance technology for humanity and the profession.

FSSRC

Fellow of Social Science Research Council

FELLOW OF SOCIAL SCIENCE RESEARCH COUNCIL is the most prestigious membership of Global Journals. It is an award and membership granted to individuals that the Open Association of Research Society judges to have made a 'substantial contribution to the improvement of computer science, technology, and electronics engineering.

The primary objective is to recognize the leaders in research and scientific fields of the current era with a global perspective and to create a channel between them and other researchers for better exposure and knowledge sharing. Members are most eminent scientists, engineers, and technologists from all across the world. Fellows are elected for life through a peer review process on the basis of excellence in the respective domain. There is no limit on the number of new nominations made in any year. Each year, the Open Association of Research Society elect up to 12 new Fellow Members.

Benefit

To the institution

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A FSSRC member gets access to a closed network of Tier 1 researchers and scientists with direct communication channel through our website. Fellows can reach out to other members or researchers directly. They should also be open to reaching out by other.

Career | Credibility | Exclusive | Reputation



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Certificate, LOR and Laser-Momento

Fellows receive a printed copy of a certificate signed by our Chief Author that may be used for academic purposes and a personal recommendation letter to the dean of member's university.

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Career | Credibility | Reputation

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Career | Financial



GJ Account

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Associate	Fellow	Research Group	Basic
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Certificate, LoR and Momento **2** discounted publishing/year **Gradation** of Research **10** research contacts/day **1 GB** Cloud Storage **GJ** Community Access	**Certificate,** LoR and Momento **Unlimited** discounted publishing/year **Gradation** of Research **Unlimited** research contacts/day **5 GB** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**Certificates,** LoRs and Momentos **Unlimited** free publishing/year **Gradation** of Research **Unlimited** research contacts/day **Unlimited** Cloud Storage **Online Presense** Assistance **GJ** Community Access	**GJ** Community Access

Preferred Author Guidelines

We accept the manuscript submissions in any standard (generic) format.

We typeset manuscripts using advanced typesetting tools like Adobe In Design, CorelDraw, TeXnicCenter, and TeXStudio. We usually recommend authors submit their research using any standard format they are comfortable with, and let Global Journals do the rest.

Alternatively, you can download our basic template from https://globaljournals.org/Template.zip

Authors should submit their complete paper/article, including text illustrations, graphics, conclusions, artwork, and tables. Authors who are not able to submit manuscript using the form above can email the manuscript department at submit@globaljournals.org or get in touch with chiefeditor@globaljournals.org if they wish to send the abstract before submission.

Before and during Submission

Authors must ensure the information provided during the submission of a paper is authentic. Please go through the following checklist before submitting:

1. Authors must go through the complete author guideline and understand and *agree to Global Journals' ethics and code of conduct,* along with author responsibilities.
2. Authors must accept the privacy policy, terms, and conditions of Global Journals.
3. Ensure corresponding author's email address and postal address are accurate and reachable.
4. Manuscript to be submitted must include keywords, an abstract, a paper title, co-author(s') names and details (email address, name, phone number, and institution), figures and illustrations in vector format including appropriate captions, tables, including titles and footnotes, a conclusion, results, acknowledgments and references.
5. Authors should submit paper in a ZIP archive if any supplementary files are required along with the paper.
6. Proper permissions must be acquired for the use of any copyrighted material.
7. Manuscript submitted *must not have been submitted or published elsewhere* and all authors must be aware of the submission.

Declaration of Conflicts of Interest

It is required for authors to declare all financial, institutional, and personal relationships with other individuals and organizations that could influence (bias) their research.

Policy on Plagiarism

Plagiarism is not acceptable in Global Journals submissions at all.

Plagiarized content will not be considered for publication. We reserve the right to inform authors' institutions about plagiarism detected either before or after publication. If plagiarism is identified, we will follow COPE guidelines:

Authors are solely responsible for all the plagiarism that is found. The author must not fabricate, falsify or plagiarize existing research data. The following, if copied, will be considered plagiarism:

- Words (language)
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- Findings
- Writings
- Diagrams
- Graphs
- Illustrations
- Lectures

- Printed material
- Graphic representations
- Computer programs
- Electronic material
- Any other original work

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1. Substantial contributions to the conception and acquisition of data, analysis, and interpretation of findings.
2. Drafting the paper and revising it critically regarding important academic content.
3. Final approval of the version of the paper to be published.

Changes in Authorship

The corresponding author should mention the name and complete details of all co-authors during submission and in manuscript. We support addition, rearrangement, manipulation, and deletions in authors list till the early view publication of the journal. We expect that corresponding author will notify all co-authors of submission. We follow COPE guidelines for changes in authorship.

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Appealing Decisions

Unless specified in the notification, the Editorial Board's decision on publication of the paper is final and cannot be appealed before making the major change in the manuscript.

Acknowledgments

Contributors to the research other than authors credited should be mentioned in Acknowledgments. The source of funding for the research can be included. Suppliers of resources may be mentioned along with their addresses.

Declaration of funding sources

Global Journals is in partnership with various universities, laboratories, and other institutions worldwide in the research domain. Authors are requested to disclose their source of funding during every stage of their research, such as making analysis, performing laboratory operations, computing data, and using institutional resources, from writing an article to its submission. This will also help authors to get reimbursements by requesting an open access publication letter from Global Journals and submitting to the respective funding source.

Preparing your Manuscript

Authors can submit papers and articles in an acceptable file format: MS Word (doc, docx), LaTeX (.tex, .zip or .rar including all of your files), Adobe PDF (.pdf), rich text format (.rtf), simple text document (.txt), Open Document Text (.odt), and Apple Pages (.pages). Our professional layout editors will format the entire paper according to our official guidelines. This is one of the highlights of publishing with Global Journals—authors should not be concerned about the formatting of their paper. Global Journals accepts articles and manuscripts in every major language, be it Spanish, Chinese, Japanese, Portuguese, Russian, French, German, Dutch, Italian, Greek, or any other national language, but the title, subtitle, and abstract should be in English. This will facilitate indexing and the pre-peer review process.

The following is the official style and template developed for publication of a research paper. Authors are not required to follow this style during the submission of the paper. It is just for reference purposes.

Manuscript Style Instruction (Optional)

- Microsoft Word Document Setting Instructions.
- Font type of all text should be Swis721 Lt BT.
- Page size: 8.27" x 11'", left margin: 0.65, right margin: 0.65, bottom margin: 0.75.
- Paper title should be in one column of font size 24.
- Author name in font size of 11 in one column.
- Abstract: font size 9 with the word "Abstract" in bold italics.
- Main text: font size 10 with two justified columns.
- Two columns with equal column width of 3.38 and spacing of 0.2.
- First character must be three lines drop-capped.
- The paragraph before spacing of 1 pt and after of 0 pt.
- Line spacing of 1 pt.
- Large images must be in one column.
- The names of first main headings (Heading 1) must be in Roman font, capital letters, and font size of 10.
- The names of second main headings (Heading 2) must not include numbers and must be in italics with a font size of 10.

Structure and Format of Manuscript

The recommended size of an original research paper is under 15,000 words and review papers under 7,000 words. Research articles should be less than 10,000 words. Research papers are usually longer than review papers. Review papers are reports of significant research (typically less than 7,000 words, including tables, figures, and references)

A research paper must include:

a) A title which should be relevant to the theme of the paper.
b) A summary, known as an abstract (less than 150 words), containing the major results and conclusions.
c) Up to 10 keywords that precisely identify the paper's subject, purpose, and focus.
d) An introduction, giving fundamental background objectives.
e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition, sources of information must be given, and numerical methods must be specified by reference.
f) Results which should be presented concisely by well-designed tables and figures.
g) Suitable statistical data should also be given.
h) All data must have been gathered with attention to numerical detail in the planning stage.

Design has been recognized to be essential to experiments for a considerable time, and the editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned unrefereed.

i) Discussion should cover implications and consequences and not just recapitulate the results; conclusions should also be summarized.
j) There should be brief acknowledgments.
k) There ought to be references in the conventional format. Global Journals recommends APA format.

Authors should carefully consider the preparation of papers to ensure that they communicate effectively. Papers are much more likely to be accepted if they are carefully designed and laid out, contain few or no errors, are summarizing, and follow instructions. They will also be published with much fewer delays than those that require much technical and editorial correction.

The Editorial Board reserves the right to make literary corrections and suggestions to improve brevity.

Format Structure

It is necessary that authors take care in submitting a manuscript that is written in simple language and adheres to published guidelines.

All manuscripts submitted to Global Journals should include:

Title

The title page must carry an informative title that reflects the content, a running title (less than 45 characters together with spaces), names of the authors and co-authors, and the place(s) where the work was carried out.

Author details

The full postal address of any related author(s) must be specified.

Abstract

The abstract is the foundation of the research paper. It should be clear and concise and must contain the objective of the paper and inferences drawn. It is advised to not include big mathematical equations or complicated jargon.

Many researchers searching for information online will use search engines such as Google, Yahoo or others. By optimizing your paper for search engines, you will amplify the chance of someone finding it. In turn, this will make it more likely to be viewed and cited in further works. Global Journals has compiled these guidelines to facilitate you to maximize the web-friendliness of the most public part of your paper.

Keywords

A major lynchpin of research work for the writing of research papers is the keyword search, which one will employ to find both library and internet resources. Up to eleven keywords or very brief phrases have to be given to help data retrieval, mining, and indexing.

One must be persistent and creative in using keywords. An effective keyword search requires a strategy: planning of a list of possible keywords and phrases to try.

Choice of the main keywords is the first tool of writing a research paper. Research paper writing is an art. Keyword search should be as strategic as possible.

One should start brainstorming lists of potential keywords before even beginning searching. Think about the most important concepts related to research work. Ask, “What words would a source have to include to be truly valuable in a research paper?” Then consider synonyms for the important words.

It may take the discovery of only one important paper to steer in the right keyword direction because, in most databases, the keywords under which a research paper is abstracted are listed with the paper.

Numerical Methods

Numerical methods used should be transparent and, where appropriate, supported by references.

Abbreviations

Authors must list all the abbreviations used in the paper at the end of the paper or in a separate table before using them.

Formulas and equations

Authors are advised to submit any mathematical equation using either MathJax, KaTeX, or LaTeX, or in a very high-quality image.

Tables, Figures, and Figure Legends

Tables: Tables should be cautiously designed, uncrowned, and include only essential data. Each must have an Arabic number, e.g., Table 4, a self-explanatory caption, and be on a separate sheet. Authors must submit tables in an editable format and not as images. References to these tables (if any) must be mentioned accurately.

Figures

Figures are supposed to be submitted as separate files. Always include a citation in the text for each figure using Arabic numbers, e.g., Fig. 4. Artwork must be submitted online in vector electronic form or by emailing it.

Preparation of Eletronic Figures for Publication

Although low-quality images are sufficient for review purposes, print publication requires high-quality images to prevent the final product being blurred or fuzzy. Submit (possibly by e-mail) EPS (line art) or TIFF (halftone/ photographs) files only. MS PowerPoint and Word Graphics are unsuitable for printed pictures. Avoid using pixel-oriented software. Scans (TIFF only) should have a resolution of at least 350 dpi (halftone) or 700 to 1100 dpi (line drawings). Please give the data for figures in black and white or submit a Color Work Agreement form. EPS files must be saved with fonts embedded (and with a TIFF preview, if possible).

For scanned images, the scanning resolution at final image size ought to be as follows to ensure good reproduction: line art: >650 dpi; halftones (including gel photographs): >350 dpi; figures containing both halftone and line images: >650 dpi.

Color charges: Authors are advised to pay the full cost for the reproduction of their color artwork. Hence, please note that if there is color artwork in your manuscript when it is accepted for publication, we would require you to complete and return a Color Work Agreement form before your paper can be published. Also, you can email your editor to remove the color fee after acceptance of the paper.

Tips for writing a good quality Social Science Research Paper

Techniques for writing a good quality homan social science research paper:

1. Choosing the topic: In most cases, the topic is selected by the interests of the author, but it can also be suggested by the guides. You can have several topics, and then judge which you are most comfortable with. This may be done by asking several questions of yourself, like "Will I be able to carry out a search in this area? Will I find all necessary resources to accomplish the search? Will I be able to find all information in this field area?" If the answer to this type of question is "yes," then you ought to choose that topic. In most cases, you may have to conduct surveys and visit several places. Also, you might have to do a lot of work to find all the rises and falls of the various data on that subject. Sometimes, detailed information plays a vital role, instead of short information. Evaluators are human: The first thing to remember is that evaluators are also human beings. They are not only meant for rejecting a paper. They are here to evaluate your paper. So present your best aspect.

2. Think like evaluators: If you are in confusion or getting demotivated because your paper may not be accepted by the evaluators, then think, and try to evaluate your paper like an evaluator. Try to understand what an evaluator wants in your research paper, and you will automatically have your answer. Make blueprints of paper: The outline is the plan or framework that will help you to arrange your thoughts. It will make your paper logical. But remember that all points of your outline must be related to the topic you have chosen.

3. Ask your guides: If you are having any difficulty with your research, then do not hesitate to share your difficulty with your guide (if you have one). They will surely help you out and resolve your doubts. If you can't clarify what exactly you require for your work, then ask your supervisor to help you with an alternative. He or she might also provide you with a list of essential readings.

4. Use of computer is recommended: As you are doing research in the field of homan social science then this point is quite obvious. Use right software: Always use good quality software packages. If you are not capable of judging good software, then you can lose the quality of your paper unknowingly. There are various programs available to help you which you can get through the internet.

5. Use the internet for help: An excellent start for your paper is using Google. It is a wondrous search engine, where you can have your doubts resolved. You may also read some answers for the frequent question of how to write your research paper or find a model research paper. You can download books from the internet. If you have all the required books, place importance on reading, selecting, and analyzing the specified information. Then sketch out your research paper. Use big pictures: You may use encyclopedias like Wikipedia to get pictures with the best resolution. At Global Journals, you should strictly follow here.



6. Bookmarks are useful: When you read any book or magazine, you generally use bookmarks, right? It is a good habit which helps to not lose your continuity. You should always use bookmarks while searching on the internet also, which will make your search easier.

7. Revise what you wrote: When you write anything, always read it, summarize it, and then finalize it.

8. Make every effort: Make every effort to mention what you are going to write in your paper. That means always have a good start. Try to mention everything in the introduction—what is the need for a particular research paper. Polish your work with good writing skills and always give an evaluator what he wants. Make backups: When you are going to do any important thing like making a research paper, you should always have backup copies of it either on your computer or on paper. This protects you from losing any portion of your important data.

9. Produce good diagrams of your own: Always try to include good charts or diagrams in your paper to improve quality. Using several unnecessary diagrams will degrade the quality of your paper by creating a hodgepodge. So always try to include diagrams which were made by you to improve the readability of your paper. Use of direct quotes: When you do research relevant to literature, history, or current affairs, then use of quotes becomes essential, but if the study is relevant to science, use of quotes is not preferable.

10. Use proper verb tense: Use proper verb tenses in your paper. Use past tense to present those events that have happened. Use present tense to indicate events that are going on. Use future tense to indicate events that will happen in the future. Use of wrong tenses will confuse the evaluator. Avoid sentences that are incomplete.

11. Pick a good study spot: Always try to pick a spot for your research which is quiet. Not every spot is good for studying.

12. Know what you know: Always try to know what you know by making objectives, otherwise you will be confused and unable to achieve your target.

13. Use good grammar: Always use good grammar and words that will have a positive impact on the evaluator; use of good vocabulary does not mean using tough words which the evaluator has to find in a dictionary. Do not fragment sentences. Eliminate one-word sentences. Do not ever use a big word when a smaller one would suffice.

Verbs have to be in agreement with their subjects. In a research paper, do not start sentences with conjunctions or finish them with prepositions. When writing formally, it is advisable to never split an infinitive because someone will (wrongly) complain. Avoid clichés like a disease. Always shun irritating alliteration. Use language which is simple and straightforward. Put together a neat summary.

14. Arrangement of information: Each section of the main body should start with an opening sentence, and there should be a changeover at the end of the section. Give only valid and powerful arguments for your topic. You may also maintain your arguments with records.

15. Never start at the last minute: Always allow enough time for research work. Leaving everything to the last minute will degrade your paper and spoil your work.

16. Multitasking in research is not good: Doing several things at the same time is a bad habit in the case of research activity. Research is an area where everything has a particular time slot. Divide your research work into parts, and do a particular part in a particular time slot.

17. Never copy others' work: Never copy others' work and give it your name because if the evaluator has seen it anywhere, you will be in trouble. Take proper rest and food: No matter how many hours you spend on your research activity, if you are not taking care of your health, then all your efforts will have been in vain. For quality research, take proper rest and food.

18. Go to seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.
Refresh your mind after intervals: Try to give your mind a rest by listening to soft music or sleeping in intervals. This will also improve your memory. Acquire colleagues: Always try to acquire colleagues. No matter how sharp you are, if you acquire colleagues, they can give you ideas which will be helpful to your research.

19. Think technically: Always think technically. If anything happens, search for its reasons, benefits, and demerits. Think and then print: When you go to print your paper, check that tables are not split, headings are not detached from their descriptions, and page sequence is maintained.

20. Adding unnecessary information: Do not add unnecessary information like "I have used MS Excel to draw graphs." Irrelevant and inappropriate material is superfluous. Foreign terminology and phrases are not apropos. One should never take a broad view. Analogy is like feathers on a snake. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Never oversimplify: When adding material to your research paper, never go for oversimplification; this will definitely irritate the evaluator. Be specific. Never use rhythmic redundancies. Contractions shouldn't be used in a research paper. Comparisons are as terrible as clichés. Give up ampersands, abbreviations, and so on. Remove commas that are not necessary. Parenthetical words should be between brackets or commas. Understatement is always the best way to put forward earth-shaking thoughts. Give a detailed literary review.

21. Report concluded results: Use concluded results. From raw data, filter the results, and then conclude your studies based on measurements and observations taken. An appropriate number of decimal places should be used. Parenthetical remarks are prohibited here. Proofread carefully at the final stage. At the end, give an outline to your arguments. Spot perspectives of further study of the subject. Justify your conclusion at the bottom sufficiently, which will probably include examples.

22. Upon conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium though which your research is going to be in print for the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects of your research.

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Informal Guidelines of Research Paper Writing

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form which is presented in the guidelines using the template.
- Please note the criteria peer reviewers will use for grading the final paper.

Final points:

One purpose of organizing a research paper is to let people interpret your efforts selectively. The journal requires the following sections, submitted in the order listed, with each section starting on a new page:

The introduction: This will be compiled from reference matter and reflect the design processes or outline of basis that directed you to make a study. As you carry out the process of study, the method and process section will be constructed like that. The results segment will show related statistics in nearly sequential order and direct reviewers to similar intellectual paths throughout the data that you gathered to carry out your study.

The discussion section:

This will provide understanding of the data and projections as to the implications of the results. The use of good quality references throughout the paper will give the effort trustworthiness by representing an alertness to prior workings.

Writing a research paper is not an easy job, no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record-keeping are the only means to make straightforward progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear: Adhere to recommended page limits.



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Mistakes to avoid:

- Insertion of a title at the foot of a page with subsequent text on the next page.
- Separating a table, chart, or figure—confine each to a single page.
- Submitting a manuscript with pages out of sequence.
- In every section of your document, use standard writing style, including articles ("a" and "the").
- Keep paying attention to the topic of the paper.
- Use paragraphs to split each significant point (excluding the abstract).
- Align the primary line of each section.
- Present your points in sound order.
- Use present tense to report well-accepted matters.
- Use past tense to describe specific results.
- Do not use familiar wording; don't address the reviewer directly. Don't use slang or superlatives.
- Avoid use of extra pictures—include only those figures essential to presenting results.

Title page:

Choose a revealing title. It should be short and include the name(s) and address(es) of all authors. It should not have acronyms or abbreviations or exceed two printed lines.

Abstract: This summary should be two hundred words or less. It should clearly and briefly explain the key findings reported in the manuscript and must have precise statistics. It should not have acronyms or abbreviations. It should be logical in itself. Do not cite references at this point.

An abstract is a brief, distinct paragraph summary of finished work or work in development. In a minute or less, a reviewer can be taught the foundation behind the study, common approaches to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Use comprehensive sentences, and do not sacrifice readability for brevity; you can maintain it succinctly by phrasing sentences so that they provide more than a lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study with the subsequent elements in any summary. Try to limit the initial two items to no more than one line each.

Reason for writing the article—theory, overall issue, purpose.

- Fundamental goal.
- To-the-point depiction of the research.
- Consequences, including definite statistics—if the consequences are quantitative in nature, account for this; results of any numerical analysis should be reported. Significant conclusions or questions that emerge from the research.

Approach:

- Single section and succinct.
- An outline of the job done is always written in past tense.
- Concentrate on shortening results—limit background information to a verdict or two.
- Exact spelling, clarity of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else.

Introduction:

The introduction should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable of comprehending and calculating the purpose of your study without having to refer to other works. The basis for the study should be offered. Give the most important references, but avoid making a comprehensive appraisal of the topic. Describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will give no attention to your results. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here.

The following approach can create a valuable beginning:

- Explain the value (significance) of the study.
- Defend the model—why did you employ this particular system or method? What is its compensation? Remark upon its appropriateness from an abstract point of view as well as pointing out sensible reasons for using it.
- Present a justification. State your particular theory(-ies) or aim(s), and describe the logic that led you to choose them.
- Briefly explain the study's tentative purpose and how it meets the declared objectives.

Approach:

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Materials may be reported in part of a section or else they may be recognized along with your measures.

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- Report the method and not the particulars of each process that engaged the same methodology.
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- To be succinct, present methods under headings dedicated to specific dealings or groups of measures.
- Simplify—detail how procedures were completed, not how they were performed on a particular day.
- If well-known procedures were used, account for the procedure by name, possibly with a reference, and that's all.

Approach:

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Use standard style in this and every other part of the paper—avoid familiar lists, and use full sentences.

What to keep away from:

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- Skip all descriptive information and surroundings—save it for the argument.
- Leave out information that is immaterial to a third party.



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Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part as entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Use statistics and tables, if suitable, to present consequences most efficiently.

You must clearly differentiate material which would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matters should not be submitted at all except if requested by the instructor.

Content:

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- Present a background, such as by describing the question that was addressed by creation of an exacting study.
- Explain results of control experiments and give remarks that are not accessible in a prescribed figure or table, if appropriate.
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- Do not present similar data more than once.
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- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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