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DISSERTATION TOPIC

An exploration of the metaphor of a lost home in the post 2000 Zimbabwe. A case of Valerie Tagwira's *The Uncertainty of Hope* (2006), NoViolet Bulawayo *We need New name*, (2013) and Pettina Gappah's *An Elegy for Easterly* (2009).

SUBMITTED BY

BELLINDA MUNASHE CHIVIZHE

R132779M

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Supervisor: Mrs Hungwe

Declaration

I, Bellinda Munashe Chivizhe hereby declare that this dissertation for the Bachelor of Arts in English and Communication Degree at the Midlands State University, hereby submitted by me, has not been previously submitted for a degree at this or any institution, and that this is my work in design and execution and all reference material contained herein have been duly acknowledged.

Signature_____ Date_____

I hereby certify that the above statement is true.

Dedication

This research is dedicated to my late father Martin Chivizhe who continues to inspire me even though dead and my mother Catherine Chivizhe for the limitless sacrifices and support.

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I would like to thank the Almighty Lord for guiding me along the way. The success of my studies at Midlands State University lies in the hands of many individuals who contributed to this research and my studies. I would like to extend an expression of gratitude to my supervisor Mrs E. Hungwe whose constructive input, patience, guidance and consolation, has made this research conceivable. I am also at lost words to adequately thank my family and my colleagues for their support and encouragement.

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Abstract

The study is an exploration of the notion of a lost home as a metaphor in Zimbabwean literary works of the post 2000 era. The post 2000 Zimbabwe-authored selected texts are *The Uncertainty of Hope* (2006) by Tagwira, *We need New names* (2013) by Bulawayo and *An Elegy for Easterly* (2009) by Gappah. These novels explore the metaphor of a lost home and speak comprehensively on the issues affecting the post 2000 Zimbabwe. They do so by making se of metaphors that seek to communicate meaning beyond their physical world. The research focus on looking into the idea of a home as symbolic of a much broader context of issues and how homeless itself could be devastating factor in the moral, social and psychological fabric of a society.

Contents

Declaration.....	i
Dedication.....	ii
Acknowledgements.....	iii
Abstract.....	iv
Chapter 1.....	1
1.2 Background of study	1
1.5 Literature Review	4
1.6 Theoretical Framework.....	9
1.9 Delimitations of study.....	11
Chapter layout	12
Chapter 2: The Uncertainty of Hope by Valerie Tagwira.	13
2.1 Introduction	13
2.2 The metaphor of a lost home as revealed in the novel	13
Chapter 3: An Elegy for Easterly by Pettina Gappah.....	22
3.1 Introduction.	22
3.2 The push factor for migration: economic hardships.....	22
3.3 Return migration.....	28
Chapter 4: We Need New Names by NoViolet Bulawayo.....	32
4.1 Introduction	32
4.2 The lost home in We Need New Names	32
Chapter 5.....	40
5.1 Conclusion.....	40
Reference list	42

Chapter 1

1.1 Introduction

The research explores the notion lost of home as a metaphor in Zimbabwean literary works of the post 2000 era. A home as a metaphor represent a diverse range of possibilities. Basing on the social and political chaos of this period, this research analyses the metaphor of a lost home in literary text as mirroring the broader context of challenges that tormented the nation since the land reform and the operation murambatsvina. Therefore post colonial period in Zimbabwe has been marked with a recurrent theme of home and homelessness, a yearning for a better life that has forced thousands to desert the motherland Nkiacha(2004).The Collins dictionary defines a home as a place of permanence. It is a domain of security and content where a family or society takes its abode. Therefore the focus of this research is on looking into the idea of a home as a metaphor, as symbolic of a much broader context of issues and how homelessness itself could be a devastating factor in the moral, social and psychological fabric of a society.

1.2 Background of study

In the Zimbabwean context metaphors are able to offer us comprehensive information into the challenges affecting our society since 2000.Such issues like the land reform, operation murambatsvina,2008 economic depression and the cholera outbreak can well be captured using metaphor. Fadae(2010) notes that the word metaphor comes from the Greek word metaphoria. This means metaphors are able to carry a multiplicity of meanings which are beyond the literary sense. In this case Shaw(1972) defined a metaphor as a figure of speech in which a word or phrase is applied to a person, idea or object to which it is not literary applicable. Newmark (1988) concurs by defining a metaphor as a figurative expression. To him the main purpose of a metaphor is to describe an event more effectively than is possible

by using literal language.

The economic and political chaos of the 2000s has well been captured in such novels as *We Need New Name* (2013), *An Elegy for Easterly* (2009) and *The Uncertainty of Hope* (2006). These novels explore the metaphor of a lost home and speak comprehensively on the issues affecting post 2000 Zimbabwe. They do so by making use of metaphors that seek to communicate meaning beyond their physical world.

According to Tiabijuaka (2005) Operation Murambatsvina was launched in August 2005. The operation was meant to push people out of the urban areas to rural homes. In the words of Nkiacha (2014) this operation created a sense of homelessness not only in the physical sense but in a much broader context. Nkiachi (2014) argues that in *We Need New Names* (2013) Bulawayo offers different interpretations and versions of Homes. Mother Bones' home four is that snapping Zimbabwe. It is that Zimbabwean decade from 2000 to 2010. A decade of things falling apart. Therefore the lost homes in Bulawayo's novel represent in one vein a lost nation, a lost sense of belonging as people can no longer feel attached to their country. This resulted in mass emigrations of Zimbabweans to South Africa and the west.

Traditionally a home is a spiritual place. Markwei (1979) argues that for an African the home is the custodian of the individual. It is place where one feels belonging and whose history and identity is fixated. In that vein we can understand that in the African setting a home means more than just buildings or structures of dwelling. It is a place of strong and profound connections with ones' history and identity. Above all a home must make one feel secure, content and fulfilled. Having seen what a home means to the African, we can therefore look

into the effects of what the destabilization of one's home is likely to cost. The crisis of the first decade in Zimbabwe has left many Zimbabweans homeless and relegated to sheer poverty. The economic collapse itself could be seen as the collapse of a home that rendered many Zimbabweans homeless and created a desperate search for greener pastures in the diaspora. The Murambatsvina operations perpetuated this horror of homelessness as people and families were moved to settle in temporary and unprepared structures. According to Raftopoulos and Mlambo(2009:221)

“ Operation murambatsvina was based on an assumption that those pushed out of urban areas could return to their homes in the rural areas, but half of them were urban born and did not have a rural home to return to....”

1.3 Statement of the problem

Analysing the implications of a lost home as metaphor in post 2000 Zimbabwe. Such operations like the Operation Murambatsvina and fast track land reform program are central in understanding the implication of a lost home in this research. The research will explore the importance of a home in the Zimbabwean context bringing out the cultural, psychological and social implications of losing a home using three literary works by Zimbabwean writers in the post 2000 Zimbabwe.

1.4 Aim and objective of study

The research aims at exploring the importance of a home in the Zimbabwean context bringing out the cultural, psychological and social implications of losing a home. The major objectives aimed to be achieved by the end of the research are:

- Exploring the importance of a home in the Zimbabwean and African context.
- Analyzing the psychological, cultural and social implications of losing a home
- Understanding the use of a home as metaphor
- Exhibiting how post 2000 Zimbabwean writers have managed to respond to the existing status quo in Zimbabwe in their post 2000 literary works using *We Need New Name* (2013), *The Uncertainty of Hope* (2006) and *An Elegy for Easterly* (2009).

1.5 Literature Review

Metaphors allow authors to communicate thoughts and even make claims about how the world is. According to Drulak (2006) metaphors are used as guides to understanding and organising the world. They can be concretely imagistic and emotional and make truth-valuable claims while also representing non-propositional perspective. Milliken (1999) asserts that metaphors can be understood as structuring possibilities for human reasoning and action as they are central to the way social reality is continually arranged and thought about.

Ernie Lepore (2011) argues that metaphors mean what the words mean in their most literal interpretation mean and nothing more. Metaphors are considered to be important as they help in interpretations of work. Metaphors in literature are often open ended and emotionally evocative, but other forms of ordinary indirect discourse, even some forms of conventional meaning possess other qualities as well.

The idea of a home in the African culture forms the base of a society. In many African societies homes are the core institution that is responsible for bringing families together and creating a spirit of kinship and belonging. This means from time immemorial the African understanding of a home moves beyond the mere building or structure to a broader context capturing fundamental aspects of family, environment and belonging Markwei (1979). This environment in which a spirit of kinship and belonging is what typifies the cultural and historical understanding of a home in African traditions and more so transcends even to the contemporary world in which we lived today.

According to Mbae (2005) the concept of the African traditional home is premised on expansive kinship network. It is a nucleic kind of relationship that makes a home. Thus a common feeling of belonging can make people feel at home rather than just the building itself. In other words people or a family could be inside a building but fail to feel at home due to lack of association with the area or place in which they are. This kind of an environment can be traced back to the advent of colonialism in Africa in which many African s lost their ancestral homes and were moved to reserve lands. Therefore the concept of a lost home itself has taken various forms since colonialism Barnes (2003). In the concept of home in

Zimbabwe for example there has been home in colonialism, home in the liberation struggle, home in post independence and recently home in post 2000 era. According to Nkiachi (2014) at each and every phase of home in our history, we have lost something. The post 2000 era in Zimbabwe has been characterized by a multiplicity of metaphorical representations of home. The nation itself is a home to millions but its collapse starting from 2000 has made many people look at it as lost home. The physical structures destroyed by the operation murambatsvina were home to many and could also be argued as lost homes. Therefore the idea of a lost home is heteroglossic. The home as a metaphor is pointing towards many things that were lost by Zimbabweans since 2000. This metaphor is encapsulating a broader scope of grievances and challenges that the nation has gone through from the time the nation embarked on the land reform program. Therefore what is lost here is not only physical building to murambatsvina, but an entire country.

Roberts (1977) postulates that a home is place where ones' domestic affections are fixated .It is a place a family resides .In African setting Roberts (1977) argues, a home represents a symbol of personal pride and worthiness of an individual or family. It is that very thing which gives a family a sense of pride and belonging to the entire society. Therefore losing a home could mean the loss of personal confidence, identity and pride.

Operation Murambatsvina or restore order was an operation declared by the government of Zimbabwe that all illegal structures must be demolished. The government rolled out bulldozers complemented by armed police across all the cities of Zimbabwe. The operation witnessed the destruction of urban poor dwellings livelihoods and the destruction of vending stalls leaving a large number of people homeless. According to Barrister (2007) this operation

led to the displacement of hundreds of thousands of people, destructions of homes, business and property, widespread and loss of livelihoods and injury. The operation was also planned to cover rural areas especially white owned commercial farms. Frightened residents were forced to pull down their own property. Those who did not do so fast enough or offered resistance were to be beaten by the police.

This operation took place at a time of economic collapse in Zimbabwe characterised by triple digit inflation, food shortages and human suffering. During this operation a high number of school drop outs was recorded, health deterioration due to stress, poor living conditions, family disruption, humiliation and loss of dignity and this is according to the United Nations (UN) report on 18 July (2005). Operation murambatsvina did more harm to the prevailing situation which was prevailing in Zimbabwe during this time as it further marginalised the disadvantaged group as the poor became poorer. According to Barrister (2007) this operation led to the displacement of hundreds of thousands of people, destructions of homes, business and property, widespread and loss of livelihoods and injury. The forced removals of people from their homes carry negative connotations in it starting with disturbing people physically as they relocate against their will, even that bond with their homes has spiritual and cultural connotations as some may bury their family members where they reside.

According to Derman and Koarhus(2013) at least seven thousand homes were reduced to rubble during the cleanup campaign. Operation Murambatsvina did more to the prevailing situation as it did to rectify or bring sanitation. Bratton and Masunungure (2007).The operation thus created a forced relocation, an unprepared exodus to an unknown land .This

indeed created an uncertainty of hope among the victims of the operation. Nkiachi (2014) argues that the cleanup operation created widespread need and poverty among an already desperate people. This is exacerbated by the loss of homes which in turn forces people to flee that country.

The land reform programme started in 2000. Moyo (2004) notes that Villagers who had spent many years in rural lands rushed to the farms and began to occupy the lands in vigorous protest. The concept of lost homes plays out here in the sense that the white farmers who were also Zimbabwean had to be forced to move to new places and desert their lands. To the white men the land reform brought a disconnection from the ancestral home, the farm Chitsike (2003). Therefore one can safely say that since 2000 the issue of homelessness has become a motif in Zimbabwean writers who are trying to picture how the various political and economic policies of the first decade have created a world of negations, anxiety and a lost home.

The study focuses on three Zimbabwean novels namely *The Uncertainty of Hope* (2006), *We need New Names* (2013) and *An Elegy for Easterly* (2009). The selected works explore the themes of hopelessness and homelessness in the midst of a gruesome economic and social crisis since 2000. The novels also touch on the difficult conditions that forced many Zimbabweans to desert the motherland for greener pastures in the west. Thus the literatures explores on what really was lost in this time. The home as a metaphor is representing a wide range of things such as identity, belonging and security that many Zimbabwean yearn for today. That desperate search for another home, a better home still continues to this day.

1.6 Theoretical Framework

The theory guiding this research is the Post Colonial theory also known as Postcolonialism or Postcoloniality or the Postcolonialian theory. It is a literary theory with a critical approach which deals with literature produced in countries that were once colonised. Any literature that expresses an opposition to colonialism even if it is produced during a colonial period is post colonial. Postcolonialism deals with how European controlled the third world and how these people resisted the encroachment and cultural denigration. Various scholars associated with the Post Colonial theory include Spivak, Bhabha, Ashcroft, Griffiths, Tiffin, Ngugi, Young and Fanon.

Ashcroft, Griffiths and Tiffin (1990) in *The Empire Writes Back* defines postcolonialism as an intellectual discourse that analyze, explain and respond to the cultural legacies of colonialism and imperialism. The empire writing back is when the colonised respond to the colonisers who are the centre in exposing the injustices of colonialism. Ashcroft (1990; page 2) et al asserts that

“Post colonialism covers culture affected by the imperial process from the moment of colonisation to the present day...because there is a continuity of the preoccupations throughout the historical process initiated by European imperial aggression”

This shows that post colonialism is a theory that destabilises the western ideas as it questions the negative stereotypes of the East suggested by the West. Spivak in her essay *Can The Subaltern Speak?* (1985) suggest that the post colonial theory creates space for the subaltern or the marginalised in the society to speak and produce alternatives dominant discourses. Post colonialism can therefore be regarded as a hopeful discourse as it aims at correcting and thereby decolonising the future or liberating the marginalised.

Said's contribution on Orientalism (1978) to post colonialism was challenging the assumption of stereotypes and critiques the discursive legacies of colonialism for example Africa as the other, third world, savages and uncivilised. Bhabha (1994) therefore combats the effects of colonialism on cultures when he talks of hybridity. He argues that as a result of colonialism there were mixed identities as people belong to both cultures, that of the colonisers and theirs. Post colonialism therefore explores the confusions of cultural identity.

Post colonial theory is applicable in this research because the text are written in post colonial Zimbabwe and are capturing the postcolonial situation that underpin this era. Furthermore, the text touch on anti colonial policies by the government that sought to correct the wrongs of colonialism. This includes the land reform of 2000 which aimed redressing land imbalances that were created by the colonial system. The relationship between Zimbabwe and its former colonizer Britain turned sour in 2000 when the land reform started. The country was hit by sanctions and the economy ran into a turmoil creating a ceaseless flow of poverty and delapidation. Therefore the post colonial theory is relevant in this research.

1.7 Research Methodology

The research will use the qualitative research paradigm as it according to Burgess (1998) captures the attitudes, feelings and values of the research participants from their own frames of reference or in their social setting. The analysis takes the form of desk research using fictional narratives. It is a method of collecting information that has been already collected by other people. Literary survey of the selected Zimbabwean texts that brings out the effects of both operations has been conducted. The texts will be subjected to critical textual analysis that draws on theoretical perspectives that are mostly located in content analysis.

1.8 Limitations of study

The research is only limited to the effects of the operations in the post 2000 Zimbabwe and it does not provide the statistics of affected people. In addition, the research also does not give solutions to these problems which are being exposed by the post 2000 Zimbabwean writer under study.

1.9 Delimitations of study

The researcher is using fictional works by writers who were not exposed to the situations during the crisis in Zimbabwe during this period is one of the delimitations of the research. One can therefore argue that there is lack of authenticity as the writers were not involved in such events like the operation murambatsvina.

Definition of terms

Home - a place where one's domestic affections are centred

Metaphor -a thing regarded as representative or symbolic of something else

Operation murambatsvina- a clean-up campaign that took place in 2005 in Zimbabwe

Land reform – a programme which focused on the redistribution of land

Chapter layout

Chapter 1

Chapter 1 introduces the study. It gives a general overview of the study and introduces the reader to the central arguments. This chapter focuses on the introduction and a brief background to the study. This is followed by the statement of problem, significance of the study, literature review, theoretical framework, methodology and chapter layout.

Chapter 2

This chapter gives a critical analysis of the novel *The Uncertainty of Hope* (Tagwira: 2006) which highlights the socio-economic and political crisis in Zimbabwe.

Chapter 3

Chapter 3 focuses on the analysis of *We Need New Names* (Bulawayo: 2013). The novel focuses on the experiences of Darling, a teenage protagonist who stays in the slums of Bulawayo as a result of operation murambatsvina.

Chapter 4 This chapter gives an analysis of *An Elegy of Easterly* (Gappah: 2009). The novel focuses on economic migrancy and the integration strategies

Chapter 5

This chapter synthesizes the findings from all chapters.

Chapter 2: The Uncertainty of Hope by Valerie Tagwira.

2.1 Introduction

Valerie Joan Tagwira is a post 2000 Zimbabwean writer who is also a medical doctor. In 1977 Valerie Tagwira graduated from the University of Zimbabwe Medical School. She has a strong interest in health related and developmental issues affecting women. *The Uncertainty of Hope* is her first novel and it explores the challenge women face. It is a post 2000 Zimbabwean novel which exposes the local issues such as loss of homes because of the 2005 Operation Murambatsvina, bribery and corruption, the patriarchal society depriving women and making the females to suffer from double oppression that is from the economic instability and culture suppression by virtue of being a woman thereby subordinates.

The novel is set in the high density suburb of Harare and the main story is set in an urban area though at the end of the novel the rural set up is also explored which in turn is not that different from the problems in Mbare. The novel therefore gives us a national setting. The economy of Zimbabwe at this point forced people to do necessary evil such as corruption such that they can at least survive. Life expectancy has dropped because of the HIV and AIDS pandemic as most women have indulged into prostitution as a survival tactic, thus prostitution became a source of income for most ladies like Gloria and Sheilla.

2.2 The metaphor of a lost home as revealed in the novel

The Uncertainty of Hope is set at the peak of Operation Murambatsvina which resulted in the suffering of people as people lost their homes, loss of income, loss of lives and they also suffered from a lot of pain. According to Tibaijuka (2011) the actions of the Zimbabwean Government on Operation Murambatsvina were unnecessarily harsh and a large number of people have been affected and there was an increased vulnerability of women. As depicted in

the novel, Operation Murambatsvina further marginalized the poor, to be specific the poor urban dwellers. The victims of this operation suffered from trauma which was as a result of the demolitions by the unfeeling authorities.

According to Madler(2003) trauma produces repeated and inculcable effects that endure long after an event. Trauma is again too shocking, so the marginalized majority could not bear the pressure they were getting from the clean-up campaign. Rodi-Risberg (2006) defines trauma as a phenomenon that is too shocking to be fully registered upon occurrence. Tagwira metaphorizes the concept of a lost home through one of the major characters Hondo. Hondo is a shone name which means war. Ngozo is his real name but because of his participation in the liberation struggle, the second Chimurenga, everyone in the community calls him Hondo. He extended his house by adding other rooms and rents out extra rooms to the tenants in order to supplement his income.

Hondo who speaks to the freedom battle is adversely influenced sincerely and this leads to his death. His home is demolished and when the demolition team got to his place they were not amused by the circumstances. Hondo sees the police as being disrespectful of individuals like him who had battled to free the nation from the British colonizer (Taggwira 2006). The pain of the betrayal of the masses who sacrificed in the liberation is evidenced in the novel as the phrase below,

“Was this the reward for his sacrifice? How could this happen to him of all the people? Flying his hands in the air, in his heart felt display of anguish he cried out again and again, why, why, why?” page 152

Hondo's war veteran status does not grant him immunity to the demolitions. For Hondo the operation is against the targets of the freedom battle as separated from attacking his security, the demolition team destroyed his property and his source of income. He could not adapt to the twofold loss of his home and income. Hondo's dream of future freedom is shattered. Hondo is affected psychologically as he is distressed to a point where he commits suicide by throwing himself into an oncoming train as he is not able to face the results of the demolition as he experiences the pain of loss and public humiliation.

Hondo was left traumatized and disillusioned by Operation Murambatsvina. The campaign destroys the identity that Hondo has claimed for himself after acquiring a piece of land. It is therefore ironic that Hondo's identity is destroyed by the very notion that helped him to build it. The death of Hondo reminds us of Okonkwo in Chinua Achebe's *Things Fall Apart* who chooses to die than living in the reality of losing his identity. Tagwira (2006) articulates the evil practices of the government who only wanted to keep the face of the city clean at the expense of the masses. After the demolitions, Mbare was the worst affected by virtue of its levels of overcrowding and social deprivation "It was during winter and the cold weather worsened things ..." (page 154). Many people during the cleanup campaign were left homeless. People found their new homes in streets with only cardboard boxes to protect themselves from the winter cold weathers.

Operation Murambatsvina as depicted in the novel *The Uncertainty of Hope* rendered the parents both homeless and childless leaving them grieving for a double tragedy. In addition to Hondo's death, there were other deaths of two toddlers in Joburg lines (page 155). These toddlers were killed instantly when the demolition team moved in without checking whether

there were people inside the targeted shacks. Tagwira demonstrate extreme effects of the operation by the depiction of suicide incidents demonstrated in the novel. A woman commits suicide when both her shack and her tuck shop were destroyed within a space of two hours. Life ceased to make sense for her with no means of supporting her six children. Another woman's body is found floating in a ditch with raw sewage although it is not certain how she died as people believed that she committed suicide because of the grief.

According to Watson and Austerberry (1986) home has a number of different meanings which include decent material and standards, emotional and physical well-being, loving and caring social relations, control and privacy and simply a living or sleeping place. Tagwira metaphorizes a lost home through the character Onai and her family which lacked all these attributes listed above despite them owing a decent house. Onai and her family can be considered as homeless as their home is defined by poor materials lacked physical and emotional well-being and it also lacked good social relations. Onai suffers from physical abuse as shown by her bruises and blackened eye and emotional abuse as well as having the burden of being responsible for the father figure seem not to care about his family and how the family will survive. Gari neglects his family as he could not afford to offer basic necessities such as food, education, clothing among other needs. However despite the social and economic decline, Onai ventures into vending as an alternative means to support her family.

The novel depicts that amid the operation the larger parts of the shacks were demolished. Authorities requested for approved plans for the expansions to the main house or some other structures keeping in mind that the end goal to check whether the expansion were lawful.

Katy's three shacks were wrecked fortunately how to deliver an arrangement for the extension to the main house. Indications of emotional displacement are depicted as Katy's tenants remained next to their possessions after the shacks were racked. Katy wonders where her tenants would go. However one of the police officers answers,

“They can go wherever they came from... I really don't know. Maybe they will be resettled” (*Page 138*)

This implies that there was no plan to cater for those who had lost their homes. However the destruction did not only affect the tenants but house owners were also affected as they had that warmth and affection for their homes. Saunder (1990) also agrees on this notion as he asserts that the owner- occupiers experience feelings of their home which does not appear to be expressed by tenants.

Sheila is emotionally affected by the demolition of her home which is all of a sudden named 'illegal' structure and decimated. She ends up sleeping in an open space, at Tsigira grounds a spot where those individuals who had lost their homes demolished stayed outdoors incidentally until they were given option places to live. Tsigira is derived from a Shona word 'kutsigira' which means stability which seemed to be the opposite to what was happening. The name Tsigira itself is metaphoric and Tagwira is being ironic as there is no stability at the grounds. For Sheila, Tsigira grounds are more awful than the shack at Mai Ruva's home as she is compelled to rest in the open with her child, which is unfavorable given her HIV status. Tsigira grounds turns to be a health hazard as there is no clean water and toilets.

The Government made people suffer as most of them have nowhere to go and sleep in the open air as explored in the novel that many people temporarily reside at Tsiga grounds even though it is in winter. To make matters worse the Tsiga grounds make the people more vulnerable to diseases as there is no water and sanitization. The situation became worse than it was before after this cleanup campaign. For instance, in the novel Onai's vegetable garden was destroyed by a bull dozer which is a source of relish as she grows vegetables to feed her family. So questions like, what is the Zimbabwean government doing to the marginalized majority should be asked. The Government which is supposed to protect and provide for its people did the opposite. It is a time when life is difficult for the most Zimbabweans as many cannot afford to have luxuries such as tea with sugar or even having a decent meal. Sadza and cabbage would be normal as said in the novel. People would stand in long queues just to have basic needs such as cooking oil, mealie meal and rice and many would go home without what they had been waiting for. Having tea with sugar is an aspect of good living which people like Onai could not afford having such. A lot has been highlighted in the novel to show the economic instability in the country and many people live below the poverty datum line.

Tagwira notes that Operation Murambatsvina caught people by surprise and this inadequate warning caused great emotional pain to the people of Mbare. The operation was only circulated as rumours and people like Katy did not take the issue serious and the operation seemed to be a big secret. Katy was misled by Assistant Commissioner Nzou who had said

“That must be fictitious thing I have ever heard in years! *Manyepo chaiwo.*”

This made her believe that nothing like that was going to happen. Many people during the clean-up campaign were left homeless as they never imagined having themselves displaced from their homes. People found their new homes in the street with only cardboard boxes to

protect themselves from the winter seasons. According to Gurney (1990) the cultural milieu of life on the street became a means of redefining a home. He further argues that even the homeless have a home which means that street people do gain a sense of home by being adopted by the more experienced ones. The announcement was made a day before the demolition and many people did not hear the message. For those who had received the news could not believe it and they were not convinced since the township was the bedrock of the informal sector, the largest in the whole country. It was also a home to thousands therefore they would not be affected.

Katy who is a friend to Onai wants to liberate her by telling her always to leave Gari as she deserves to be happy and as woman she can survive on her own without the ill treatment from men. Katy does not only offer emotional support but when Onai is thrown out of her home after the death of his husband by Gari's brother, she gave Onai accommodation and her daughter Ruva so that she can complete writing her examinations. For an academic to excel there is need for a conjusive environment and a home is the perfect place. Healthy minds for school are from a place where there is love and stability. Katy also played a fundamental role as she encouraged Onai to go and get tested. With the portrayal of the character Katy, Tagwira is resisting the forces of patriarchy. The relationship between female characters in the book mark a significance and the quest for liberating as the author depicts women like Onai and Katy who stand up, support each other by giving each other hope during the time of crises in trying to deconstruct these structures which suppress them.

Tagwira portrays different relationships between female characters such as Onai and Katy who support each other with advice throughout the novel. Faith, Katy's daughter gives Onai's

children clothes, therefore helping each other in the time of need. Onai and Katy have positive expectation as a survival tool and it is this positive attitude that has helped them thereby allowing the novel to end up with a positive mood. Identity transformation have been noticed through the depiction of Onai, who has been submissive at first to her abusive husband to a woman who can now stand on her ground as on (page 26) Onai even refuses Gari conjugal rights. Again Onai beats Gari's girlfriend Gloria who was to be introduced as Gari's second wife. Beating Gloria would be seen as emancipation as Onai showed to Gari and her children that she could no longer tolerate all that and as a woman she could fight for what she wants. This phase is a part of transformation which is different from the identity of Onai at first when she hears from Maya that Gari is having an affair outside their marriage. It is said that when Onai hears this, she could not gather courage to ask Gari about this but it was her right as a wife to do so. As the novel end Onai gets her hair straightened and the new look can be viewed as emancipation. Buying herself an ice cream is a sign of emancipation as she allowed herself time to enjoy luxuries.

Tagwira demonstrates that families were disturbed after Operation Murambatsvina. Onai stayed in the city with Ruva while Rita and Fari needed to go to the country regions to stay with their maternal grandma. They needed to go to a school that was a long way from their grandma's town in light of the fact that the adjacent school couldn't oblige them two subsequent to conceding most youngsters dislodged from the urban ranges. John and Katy couldn't live respectively. John couldn't return to Zimbabwe since he was currently confronting a few criminal allegations for his smuggling activities. Upon her return to Mbare, Onai believed that she might at last be getting a house of her own which may allow her the unheard of luxury of buying and eating an ice-cream from a street vendor. Onai is fortunate as her suffering is cut short and ends up in a better position as she manages to escape from

the poverty in Mbare. She is employed as a dressmaker by Tapiwa Jongwe (rehabilitated Mawaya) and is offered accommodation. Onai is able to bring back her children from the rural areas to reside with her in the affluent suburb of Borrowdale.

2.3 Conclusion

In conclusion, *The Uncertainty of Hope* by Valerie Tagwira, exposes social and cultural politics of Zimbabwe. The contemporary practices are full of injustices and pains to the general masses. The researcher therefore can conclude that Tagwira explores the themes of hopelessness and homelessness in the midst of a gruesome economic and social crisis since 2000 in her novel *The Uncertainty of Hope*. The novel also touches on the difficult conditions that forced many Zimbabweans to desert the motherland for greener pastures outside the country. The home as a metaphor is representing a wide range of things such as identity, belonging and security that many Zimbabwean yearn for today. That desperate search for another home, a better home still continues to this day.

Chapter 3: An Elegy for Easterly by Pettina Gappah.

The lost home in *An Elegy for Easterly*

3.1 Introduction.

This chapter will investigate migration and the post 2000 Zimbabwean crisis. The home as a metaphor is encapsulating a broader scope of grievances and challenges that the nation has gone through from the time the nation embarked on the land reform program. Therefore what is lost here is not only physical building, but an entire country. Economic difficulties which force Zimbabweans to migrate are noted as a push factor as people need to look for greener pastures. The nation itself is a home to millions but its collapse starting from 2000 has made people look at it as a lost home. The home as a metaphor is pointing towards many things that were lost by Zimbabweans since 2000. This metaphor is encapsulating a broader scope of grievances and the challenges that the nation has gone through.

The collection of short stories, *An Elegy for Easterly* focuses on the post 2000 Zimbabwean experiences. Gappah (2009) exposes all the local injustices which include the land question and the marginalization of the Easterly residents, economic downfall due to immoral activities of the government as corruption, the government officials are selfish and greedy as they benefit at the expense of the marginalized majority. The migration of people is a recurring feature in most of the stories as a result of the economic instability. The urban youth unemployed and retrenchments led to migration which further marginalized the poor.

3.2 The push factor for migration: economic hardships

In Gappah's (2009) anthology there is evidence of internal and external migration and this is due to the economic hardships. Migration can be defined as the movement of people from

one place to another for different reasons be it economic, financial or commercial reasons. According to the United Nations Population Fund, human migration is the movement of by people from one place to the other with the intentions of settling permanently or temporarily in the new location. Migration can be noted in two ways that is internal (within the same country) and external (between countries) . Potts (2000) notes that internal migration involved people moving from rural to urban areas in response to economic opportunities. Economic migrancy involves the moving from one country to the other for economic reasons, for instance job opportunities, education and good living standards. Fatima Khan (2010) notes that economic collapse is one of the major factors for most Zimbabweans crossing into other countries. Hunger is the dominant feature in the collection of the short stories and hunger as a desperate means or the absence of something. In this context hunger shows the economic instabilities throughout Gappah's anthology.

As depicted in *An Elegy for Easterly*, the source and cause of hunger is no longer colonialism but the new native leaders who has failed to fulfill their promises. Individuals are therefore hungry and there is need to quench their thirst looking for ways to survive and resort to migration. Economic migration is on a large scale in Zimbabwe and most migrants are the youths and this strains the economy as the old ones remains. Raftopoulos and Mlambo (2000) agree that the key aspect of the crisis was a rapid decline of the economy characterized by the steep declines in industrial and agricultural productivity. So this crisis triggered massive migration. The economic collapse itself could be seen as the collapse of a home that rendered many Zimbabweans homeless and created a desperate search for greener pastures in the diaspora.

Most short stories are yearning for a new way of life, there is need for democracy but the efforts for the change are fruitless. In the short story, “ An Elegy for Easterly” the inhabitants of the Easterly farm wish for a new life but the poverty is unending. The Easterly settlements show the authorities’ insensitiveness towards the problems of the vulnerable. Easterly Farm becomes a symbol to betrayal, continued suffering and unfulfilled promises. The setting is in winter and winter is cold and there is need for warmth from somewhere. Even Martha Mupengo, a mad woman is exposed and in a way represents the suffering of women. Her vulnerability is revealed by the fact that she is raped, thus taken advantage of by the males even more pathetic is that she gave birth in the cold winters and dies. It can be argued that her death signifies a lost home. Markwei (1979) notes that a home must make one feel secure, content and fulfilled. Residents of the Easterly Farm were left homeless and relegated to sheer poverty as the farm failed its people as it was characterized by continued suffering.

The settlers of the Easterly Farm have a squatter status and they do not have a decent place to call their own home. Houses of the Easterly Farm are made of pole and mud, black plastic sheeting for walls and clear plastic for windows. There is only one source of water for all the Easterly residents, which is a tap. Being squatters in your own country is painful so the theme of disenchantment. Zimbabwe is exposed as going through social, economic and political crisis. There is high rate of unemployment as evidenced in this short story as most workers are informal traders and a few are formal workers. Reasons for migration would be that migrants wanted to escape the frustrations of economic conditions and extensive suffering. The government of Zimbabwe is said to be deceitful as suggested by the phrase below,

“The government hid away poverty, the people put on plastic smiles and the city council planted new flowers in the street during the Queen visits...” (*page 32*)

This shows the deceitful nature of the new leaders as they are full of pretence, but what is on the ground is intense suffering of people. To add on, Ba Tobby shows that people no longer rely on their government as suggested below

“if the government said inflation would go down, it was sure to rise. If they say there was a bumper harvest, starvation would follow. If the government says the sky is blue, we should look up to check...” (page 43)

Gappah therefore represents harsh economic conditions and its impacts on everyday life experience of Zimbabweans. A lot of Zimbabweans have migrated to regional and international destinations as suggested by in the novel many left the country for South Africa and U.K. To show that there has been a massive migration to the other countries in the story “An Elegy For Easterly” migration to the neighbouring countries has been common to the extent of giving nick names, ‘ndazo weku South, Joni, Jubheki, Wenera’. Economic migrants are individuals who are impoverished and migrate to obtain sufficient income for survival. To support this Pasura (2001) says that Zimbabwe’s greatest export is its human resources and he explores the outward migration many Zimbabweans in the neighbouring countries in search of greener pastures. The post 2000 Zimbabwean crisis is closely linked to the outward migration but the most painful part is that the government has failed to provide for its people and they end up taking low status jobs in other countries such that they can at least survive. The story “An Elegy For Easterly” represents in one vein a lost nation, lost sense of belonging as people can no longer feel attached which resulted in mass emigrations of Zimbabweans to South Africa and to the west.

Again in the story “My cousin sister, Rambanai” the narrators husband Jimy quits his job as an engineer in Harare to work in care homes and health systems in the U.K and the narrator gives up teaching. The hunger of the new political dispensation as people migrate to other countries as in Zimbabwe the social, political and economic crisis worsens. It can be noted that many people were not employed due to retrenchments and less job opportunities and even those who are not employed had insufficient resources to survive so there was need for individuals to escape the harsh conditions. Gappah depicts the experiences of the narrator and her husband as they struggle to build their lives and maintain relationships in the face of the economy declining. The author there portrays the impact of the economic hardships.

Both stories “Something Nice from London and My cousin Sister Rambanai” show that Zimbabweans are suffering in and outside Zimbabwe mainly because of the failure of the Government. It is this failure of their own Government that has made individuals vulnerable to exploitation. The Zimbabweans become illegal migrants in other countries and prefer not to come back home , to their own country because of the harsh conditions. An example would be Thomas, the narrators cousin in “My Cousin Sister Rambanai” who is unable to attend his father’s funeral because he has overstayed his visitor’s visa. Rambanai was also in the States illegally for the same reason. It is therefore because of the political and economic instability in Zimbabwe that many resort to illegal settling in other countries. People at home would admire those abroad as compared to the pathetic state they live in. it is said that Rambanai was considered a star at her father’s funeral she was coming from the U.S.A, which she fetishizes saying “America is the land of opportunity” (p 218) . The home as a metaphor is pointing towards many things that were lost by Zimbabweans since 2000. This metaphor is encapsulating a broader scope of grievances and challenges that the nation has gone through.

These stories explore the theme of homelessness in the midst of gruesome economic and social crisis at a national level.

The statement above shows that other countries were ideal and better off to live than live in Zimbabwe. Furthermore the narrator says that Rambanai had been mourning not only her father but also for the death of her American dream as she could not return because of the required visa. This implies that individuals have frustrations to live and suffer in their own country, denying their own home and to better their lives there is need to migrate. The character Rambanai who pretends, lies and exaggerates the way she lives in America denoted that many have been suffering in the foreign countries. Rambanai lied that she was working for an insurance broker yet she worked in a restaurant. When she returns home for her father's funeral things are not well and she borrows money from her cousin the narrator so that she can bribe those who can provide documents for a new identity. Rambanai changes her name to Langelible Chantal Ndukula and uses it to apply for a new passport because she needs to escape the hardships in the home country. Rambanai becomes a fractured identity because of failed leadership and ultimately migrates to the U.K. Markowitz and Stefansson (2004) notes that returning home can be so traumatizing that one would feel out of place in a place which had always been imagined as a home. Roberts (1977) postulates that a home is place where ones' domestic affections are fixated. It is a place a family resides. In African setting Roberts (1977) argues, a home represents a symbol of personal pride and worthiness of an individual or family. It is that very thing which gives a family a sense of pride and belonging to the entire society. Therefore losing a home could mean the loss of personal confidence, identity and pride. Rambanai therefore feels out of place and cannot tell everyone the truth about the kind of job she does in the States. It is these frustrations of failing to achieve what one aspires to have that affect her.

In the short story “Something Nice from London” there is a high shortage of essential products like fuel. Jonathan, a character in this short story, is worried about the fuel and drives at the moderate speed to conserve it. Tagwira notes that some individuals would go to the extent of pretending to be part of the funeral such that they get fuel. Others would risk suffocation in coffins just to have fuel at the end of the day. (p84)

3.3 Return migration

Return migration is the notion of returning home, that is the return of the migrants to their roots. Morawska (1991) notes that migration systems can facilitate not just outward migration but return as well. Return should indicate success but economic hardships leads to return as part of failure. Post 2000 Zimbabwe is shown to be dehumanizing its citizens at home and abroad. Return migration is explored in the short story “The Mupandawana dancing champion” and “the maid from Lalapanzi”. These are the two stories from the collection which show young women as domestic workers who are insecure. Insecurity is caused by the newly-rich African employer who exploits them and can do what they feel like to workers. An individual’s job is in the hands of the employers but loss of jobs. In the story “The Mupandawana dancing champion”, it is said that there are hyperinflation as the prices of everything went up ninety seven times in one year. So it is this period of the economic decline that the masses were being exploited by their leaders. In both stories people found their new homes in urban areas like Harare as they noted that the maid from Lalapanzi was from rural areas to Harare looking for greener pastures. Mudhara Vitalis was also from the rural areas and had to migrate to Harare for opportunities.

In the story “ The Mupandawana dancing champion” companies were shutting down. M’dhara Vitalis was forced to retire three years earlier than anticipated. Worsening the situation of the loss of jobs the employer of M’dhara Vitalis told him that there was no pension. After all the efforts the employees would have put in their work there was no reward to talk of and the workers are given three pairs of shoes each. The idea of a home in the African culture forms the base of a society. In many African societies homes are the core institution that is responsible for bringing families together and creating a spirit of kinship and belonging. This means from time immemorial the African understanding of a home moves beyond the mere building or structure to a broader context capturing fundamental aspects of family, environment and belonging Markwei (1979).This environment in which a spirit of kinship and belonging is what typifies the cultural and historical understanding of a home in African traditions and more so transcends even to the contemporary world in which we lived today. Workers lament over the situation and this can be seen through the words of M’dhara Vitalis,

“You work thirty years for one company and this is what you get. Shuwa shuwa pension yebhutsu...ende futi dzinoshinya, all the sizes are half a size too small for me.”

The idea of a home in the African culture forms the base of a society. In many African societies homes are the core institution that is responsible for bringing families together and creating a spirit of kinship and belonging. This means from time immemorial the African understanding of a home moves beyond the mere building or structure to a broader context capturing fundamental aspects of family, environment and belonging Markwei (1979).This environment in which a spirit of kinship and belonging is what typifies the cultural and historical understanding of a home in African traditions and more so transcends even to the contemporary world in which we lived today.

Mupandawana again is a place with no activity as most people are not employed. The crippling environment of Mundandawana was due to the failures of the government. King (2009) defines return migration as the process whereby people return to their country or place of origin after a significant period in another country. M'dhara Vitalis is one of the examples of a compelled returnee due to the unfavorable conditions. Urban to rural migration is therefore a metaphor of failure of the Zimbabwean Government. Through the depiction of M'dhara Vitalis, one can safely say that the general masses do not have stability in their own country. The death of Vitalis can symbolize the destruction of the masses even if they try to make ends meet.

Domestic workers are exploited by the leaders in the story "the maid from Lalapanzi". It should be noted that these maids have moved from rural areas to the urban areas for greener pastures. However, they are oppressed by the other women. The oppression of women depends with one's position in the society. In the story the mother of the narrator dismissed housemaids whenever she feels like. She said house maids should not eat too much and she dismisses Sis Sekai and Sis Memory saying that they eat too much. The women of high social class believed that housemaids should not be pretty. These can be viewed as suppressing a class of house maids. It is an unselfish love that brings people together to form a home, and ideally, it is love which increases that happiness of the home.

3.4 Conclusion

In conclusion *An Elegy for Easterly* is a collection of short stories that explore the economic crisis in Zimbabwe as a push factor for individuals to migrate for greener pastures. The chapter explored the internal and external migration patterns and the integration strategies adopted by people as to survive. Thus Gappah metaphorically explores a lost home at a national level in her collection of short stories. The return migration is a metaphor again of the government as corruption, bribery and exploitation of the poor are issued out.

Chapter 4: We Need New Names by NoViolet Bulawayo

4.1 Introduction

Nkiachi (2014) argues that in *We Need New Names* (2013) Bulawayo offers different interpretations and versions of Homes. Mother Bones' home four is that snapping Zimbabwe. It is that Zimbabwean decade from 2000 to 2010. A decade of things falling apart. Therefore the lost homes in Bulawayo's novel represent in one vein a lost nation, a lost sense of belonging as people can no longer feel attached to their country. This resulted in mass migrations of Zimbabweans to South Africa and the west.

4.2 The lost home in We Need New Names

We Need New Names depicts the displacements of people from their homes starting with the forced removal of Darling's marginalized community from her shanty town of her childhood which lead to the migration of her father to Johannesburg and her own illegal immigration to America. It focuses on the experiences of a teenage protagonist, Darling who at first stay in the slums of Bulawayo together with other evictees of Operation Murambatsvina. Bulawayo ironically named the slum where Darling stay Paradise squatter settlement. Paradise is hell, a desolate shanty town with a street named Hope, a place where people simply wait and die, nothing but death and misery happens here. Darling and her friends wander through this no man's land witnessing death and misfortune and yet attempting to figure out how to feed them. The settlement was as a result of Operation Murambatsvina which was a government's decision to destroy all the informal housing constituting the informal business sector and all the shanty towns. Darling therefore notes that,

“Then the lorries come carrying the police with those guns and button sticks ...the bulldozers start bulldozing, bulldozing and bulldozing and we are swearing and

screaming...the bulldozers finally leave everything ... broken, everything...smashed, everything [...] wrecked ... Broken walls and bricks everywhere, choking dust everywhere, tears of people's faces everywhere". (p 65-66)

The use of the word bulldozing repetitively in this case is deliberate. It highlights the insensitivity of a government that destroys the prosperity of its citizens which it should protect. Mai Tari throws herself onto the moving bulldozer vowing better to die than to have her house demolished. This therefore means that the operation had traumatic consequences. Gayisuku is also angry at the government as he shouts,

“ We fought for this fackinglizwemani, we put them in power and they turn on us like a snake ...”(*page67*)

This is evidence that the pain of the betrayed masses who sacrificed to take part in the liberation struggle. Nomviyo is traumatized by the operation as she arrives home from town only to find her kid, Freedom dead under the bricks of her destructed house. Home seems to have lost meaning at this point as it no longer makes one feel secured, content and fulfilled, it no longer offers protection to individuals.

We Need New Names does not only explore the physical impact of losing a home through this operation but also the psychological effects. Bulawayo shows this through Darling's recurrent nightmares caused by the past traumatic encounters of Operation Murambatsvina. Darling notes that,

“Even if I want to sleep I cannot because if I sleep the dream will come, and I don't want it to come. I am afraid of the bulldozers and those man and the police [...] I dream about what happened back at our house before we come to Paradise. I try to

push it away and push it away but the dream keeps coming like bees, like rain, like the graves at Heavenway” (*page. 64-65*)

Darling’s manifest dream content disguise the dream thought which are based on the trauma of the Operation Murambatsvina. Darling’s story becomes everyone’s story. She represents all those who were evicted as a result of operation murambatsvina and this therefore shows that the history of the eviction cannot be deleted in the minds of the victims even if they try to push it away but the dream keeps coming. Tibaijuka also comments on the trauma of the Operation Murambatsvina. According to Tibaijuka (2005) commenting on the trauma of Operation Murambatsvinahe notes that:

“The effects of the Operation will be felt for many years to come, across all four dimensions. In social terms, the Operation has rendered people homeless and destitute, and created humanitarian and developmental needs that will require significant investment and assistance over several years. Economically, substantial housing stock has been destroyed, and the informal sector has virtually been wiped out, rendering individuals and households destitute. Local municipalities that used to collect taxes from informal traders have now lost this source of income”. (*page 31*)

Darling’s journey to America is as a result of the effects of Operation Murambatsvina which constitutes an act of forced migration, it should be noted that the existence of most Zimbabwean diasporic communities constitutes forced migration. Darling is forced to quit the almost inhabitable Paradise and makes for America, the place of her dreams. However, upon landing in America, Darling is seized by cultural shock, alienation, and hunger for home. She finds herself cornered in the western world as her migrant fantasies of America turn into nightmarish experience. Markwei (1979) argues that for an African the home is the

custodian of the individual. It is place where one feels belonging and whose history and identity is fixated. In that vein we can understand that in the African setting a home means more than just buildings or structures of dwelling. It is a place of strong and profound connections with ones' history and identity. Above all a home must make one feel secure, content and fulfilled. Having seen what a home means to the African, we can therefore look into the effects of what the destabilization of one's home is likely to cost. The crisis of the first decade in Zimbabwe has left many Zimbabweans homeless and relegated to sheer poverty. The economic collapse itself could be seen as the collapse of a home that rendered many Zimbabweans homeless and created a desperate search for greener pastures in the diaspora.

Darling constantly yearns for her ancestral homeland as she regards it as her ancestral home which is her true, ideal home and as a place to which she will eventually return because that's where she belong and that's where her heart is. The protagonist, Darling feels spiritually and physically detached from Zimbabwe and almost feels Paradise was better than America's Destroyedmichygan despite the poor living conditions. Darling finds America a trapping territory with its notorious snowy weather and this is a metaphor associated with harsh life experience of people live in the diaspora. Darling notes that:

“ If I were at home I know I would not be standing around something called snow was preventing me from going outside to live life...maybe me and Sbho and Bastard and Chipu and Godknows and Stina would be out in Budapest, stealing guavas. But then we wouldn't be having enough food...There are tough times, though, that nommater how much food I eat , I find the food does nothing to me, like I am hungry for my country and nothing is going to fix that.” (page153)

Darling is forced to forge a new identity to be accepted in America despite her being numbed by the American circumstances, feels hungry, hungry with a lot of food on the table and struggles to come to territory with the culture and language of America. In America Darling finds no luxury but loneliness. According to Mbae (2005) the concept of the African traditional home is premised on expansive kinship network. It is a nucleic kind of relationship that makes a home. Thus a common feeling of belonging can make people feel at home rather than just the building itself. In other words people or a family could be inside a building but fail to feel at home due to lack of association with the area or place in which they are. For her, the American dream was not the one she expected. She cannot visit home, alienating her even more as she was an illegal immigrant.

Darling begins to dread calls home to her mother and friends in Zimbabwe and she no longer belong to them or to America as she cannot answer the questions about America that she now knows do not apply to the life she lives here. Paradise is not an ironic name anymore and Darling's disconnection from home is heartbreak. However Darling is forced to fake a new identity to be accepted in America. Darling speaks out that she is forced to change into the European system because:

“when I first arrived at Washington Academy the other kids teased me aabout my name, my hair.. the way I dressed ...why you being teased about something at first you try to fix it so the teasing can't stop” (*page16*)

Darling also confesses that:

I did write [letters to other kids back home]. In those letters I told them about America, the kinds of things I was eating, the clothes I wore, the music I was listening to, the celebrities and stuff. But I was careful to leave out some things as well, like how the weather was the worst because there was almost always something wrong with it, either too hot or too cold, the hurricanes and stuff. That the house we lived in wasn't even like the one we had seen on TV, how it wasn't made of bricks but planks and how it rained those planks got mold and smelled. (p. 187)

Darling also mentions that in America there are street kids like they have in Paradise. She clearly speaks out in her letters back home that she deliberately "left out these things and a lot more, because they embarrassed me, because they made America not feel like my America, the one I always dreamed of back in Paradise." (p. 188). Darling's stay in America is not documented, that is she stays illegally without the necessary documents. She sometimes stays indoors as she fears the booming guns outside. This behavior is reflective of most Zimbabwean asylum seekers who always constantly evade the police.

In the novel *We Need New Names*, Bualwayo makes use of symbolic and communicative names which explores metaphorically matters of a lost home. Her nation is the one which communicates meaning through names. One of the characters among the children of Paradise is named Bastard which evokes feeling of illegitimacy or bastardry. This therefore means that these destitute and the street children of Paradise given this status by Operation Murambatsvina have been denied by the society which gave birth to them and therefore treated as social reengages. Freedom who is also one of the most significant characters in *We Need New Names*, a child to Nomviyo is found dead, crushed under the ruined house of

Operation Murambatsvina. The definition of freedom in the post 2000 Zimbabwe is therefore political.

Bulawayo ironically presents the new squatter settlement 'Paradise'. Paradise is considered to be a birthplace of human kind in other words , the perfect state of the world that humans work on restoring. There is only peace, prosperity and happiness in the real Paradise. However in contrast the new slums created due to the Operation Murambatsvina the slums were named Paradise and it was characterized by poverty, violence, crime among other bad things. They were not born in poverty as they were driven out of their homes due to the political situation in Zimbabwe during this period. In the novel *We Need New Names*, 'Paradise' became the new home for Darling and other evictees of Operation Murambatsvina. The squatter settlement became more like salvation as the narrator was attached physically and emotionally to the place and really had that sense of belonging despite the harsh living conditions that were experienced in the slums of Paradise. Due to this physical and emotional attachment and the feeling of belonging to 'Paradise', Darling finds 'Paradise' better than America. According to Gurney (1990) home is really where your heart is. Darling metaphorically lost her home as she did not consider her accommodation in America as home and therefore she can be defined as homeless as she failed to belong to America.

According to Mother and Aunt Fostalina there are three homes in the history of Zimbabwe. Home one which was a land ruled by the black people before the white man came and this home was lost as a result of war. Then home two when Zimbabwe gained her independence when milk and honey flowed on the land with good health and good education but this was however temporary. Then home three is that snapping Zimbabwe of the lost decade that is

from 2000 to 2010, the period when the economy of Zimbabwe shrunk largely due to political instabilities and this was a decade of things falling apart. The third home forced people like Aunt Fostalinia and Darling's father migrate not because they were forced by the political and economic instabilities in Zimbabwe during this period. The concept of home in Zimbabwe for example there has been home in colonialism, home in the liberation struggle, home in post independence and recently home in post 2000 era. According to Nkiachi (2014) at each and every phase of home in our history, we have lost something. Darling's father who had left for South Africa returned home with AIDS instead of goodie as he had left for greener pastures.

In the text, the children are not allowed to roam the streets of Budapest which is often guarded. The populace of Budapest is not sympathetic as exemplified by the camera lady who instead of giving the hungry kids food, throws it into the bin and proceeds to snap their pictures laughing. Therefore, they are seen as a form of dirt to be excluded like their parents who have been ejected for supporting the opposition party and have been dumped in Paradise. After the votes and after the home party at Mother Love's shack, a twenty five year old BonfaceLizweTaperera is reported to have been murdered for supporting the opposition party which again amounts to an act of exclusion. Raftopoulos (2003:28) therefore notes that "anyone seen as opposing the regime becomes a non-citizen, an enemy, subject to violent attack"

Chapter 5

5.1 Conclusion

This dissertation is set out to explore the metaphor of a lost home in the post 2000 Zimbabwe.

This chapter will provide an evaluation of the research that was carried out. The focus of the chapter is to summarise the main concerns of the topic under study. The topic under study is An exploration of the metaphor of a lost home in the post 2000 Zimbabwe. An analysis of post 2000 Zimbabwean texts *Uncertainty of Hope* (2006), *We need New names* (2013) and *An Elegy for Easterly* (2009).

The central idea of the research was to explore the metaphor of a lost home in the post 2000 Zimbabwe. A home as a metaphor represent a diverse range of possibilities. Basing on the social and political chaos of this period, this research analyses the metaphor of a lost home in literary text as mirroring the broader context of challenges that tormented the nation since the land reform and the operation murambatsvina.

The research has fulfilled the objectives and the purpose of the study as the three novels explore the metaphor of a lost home and speak comprehensively on the issues affecting post 2000 Zimbabwe. They do so by making use of metaphors that seek to communicate meaning beyond their physical world.

Chapter 2: *The Uncertainty of Hope* by Valerie Tagwira, exposes social and cultural politics of Zimbabwe. The contemporary practices are full of injustices and pains to the general masses. The researcher therefore can conclude that Tagwira explores the themes of hopelessness and homelessness in the midst of a gruesome economic and social crisis since 2000 in her novel. The novels also touch on the difficult conditions that forced many Zimbabweans to desert the motherland for greener pastures outside the country. The home as a metaphor is representing a wide range of things such as identity, belonging and security that

many Zimbabwean yearn for today. That desperate search for another home, a better home still continues to this day.

Chapter 3: This chapter gave an analysis of Gappah's anthology. The collection of short stories, *An Elegy for Easterly* focuses on the post 2000 Zimbabwean experiences. Gappah (2009) exposes all the local injustices which include the land question and the marginalization of the Easterly residents, economic downfall due to immoral activities of the government as corruption, the government officials are selfish and greedy as they benefit at the expense of the marginalized majority. The migration of people is a recurring feature in most of the stories as a result of the economic instability. The urban youth unemployed and retrenchments led to migration which further marginalized the poor. The nation itself is a home to millions but its collapse starting from 2000 has made people look at it as a lost home. The home as a metaphor is pointing towards many things that were lost by Zimbabweans since 2000. This metaphor is encapsulating a broader scope of grievances and the challenges that the nation has gone through.

Chapter 4: This chapter examined NoViolet Bulawayo's novel *We Need New Names* (2013). *We Need New Names* depicts the displacements of people from their homes starting with the forced removal of Darling's marginalized community from her shanty town of her childhood which lead to the migration of her father to Johannesburg and her own illegal immigration to America. It focuses on the experiences of a teenage protagonist, Darling who at first stay in the slums of Bulawayo together with other evictees of Operation Murambatsvina. Bulawayo ironically named the slum where Darling stay Paradise squatter settlement. The settlement was as a result of Operation Murambatsvina which was a government's decision to destroy all the informal housing constituting the informal business sector and all the shanty towns.

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