NEGOTIATION OF IDENTITY IN A COLONIAL STATE SEEN IN TAMBU
IN DANGAREMBGA'S NERVOUS CONDITIONS

A THESIS

Presented as a Partial Fulfillment of the Requirements
for the Degree of Sarjana Sastra
in English Letters

By

Yoeweni Widarti Retno Dewayani

Student Number: 984214 153
Student Registration Number: 980051120106120150

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Student Number: 98 4214 153
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Approved by

Sponsor

(........................)

Date, ....September 2002

Ni Luh Putu Rosiandani S. S.

Co-sponsor

(........................)

Date, ....September 2002

Dr. Fr. B. Alip, M.Pd., M.A.
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Was defended in front of the Board of Examiners on 27 September 2002 and declared acceptable

Chairman : Dr. Fr. B. Alip, M.Pd., M.A.
Secretary : Drs. F.X. Siswadi, M.A.
Member : Drs. Hirmawan Wijanarka, M.Hum.
Member : Dr. Fr. B. Alip, M.Pd., M.A.
Member : Ni Luh Putu Rosiandani, S.S.

Yogyakarta, 27 September 2002
Faculty of Letters
Sanata Dharma University
Dean,

Dr. Fr. B. Alip, M.Pd., M.A.
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ABSTRACT


This study deals with the African literature work written by Tsitsi Dangarembga entitled Nervous Conditions. The story is a depiction of the lives of the people in a colonial state Rhodesia in 1960’s.

The aim of this study is to reveal the idea of negotiation of identity in the main character, Tambu. The aspects that the writer would like to bring up are problems concerning with “self”, the effect of assimilation of one culture into another toward the character and how it affects the character in the end. In this matter, the writer would like to find out on the cause and result of Tambu’s negotiation of identity in Rhodesia, which is a colonial state.

In analyzing those aspects, the writer applies the sociological approach. The choice of the sociological approach is based on the reason Dangarembga’s somewhat fictionalized autobiography of her early teen years in the 1960’s in Rhodesia (now Zimbabwe). Dangarembga wants to bring up some of the issues that occurred in 1960’s in a colonial country. It can be seen from the title itself and her quotation from Fanon’s The Wretched of the Earth ‘The condition of native is a nervous condition.’

It is clearly seen, that Tambu has witnessed the impact of colonization, the western culture, upon other characters. The western culture has made them to forget their origin. The western schooling works as a cultural imperialism for it transfers the western culture and proves that English is to determine one’s future to be successful.
ABSTRAK


Tujuan dari penulisan skripsi ini adalah untuk mengungkap ide dari perundengan identitas yang tercermin di karakter Tambu. Beberapa aspek yang ingin diangkat oleh penulis adalah masalah-masalah yang berkaitan dengan diri, pengaruh asimilasi dari satu kebudayaan ke kebudayaan lainnya kepada karakter dan bagaimana pengaruh asimilasi ini mempengaruhi karakter ini di akhir cerita. Dalam hal ini, penulis ingin mencari tahu sebab dan akibat dari perundengan identitas di dalam diri Tambu di sebuah negara jajahan, Rhodesia.


Ini terlihat jelas bahwa Tambu telah menyaksikan dampak dari kolonisasi, kebudayaan barat, terhadap karakter-karakter yang lain. Kebudayaan barat telah membuat mereka melupakan asal mereka. Pendidikan barat bekerja sebagai penjajahan kebudayaan karena pendidikan barat menyalurkan kebudayaan barat dan membuktikan bahwa Bahasa Inggris adalah jalan masuk untuk menentukan masa depan seseorang berhasil.
CHAPTER I
INTRODUCTION

A. Background of the Study

People are sometimes confused with the word “literature”, although they are familiar with the word. The question then, what is literature? In order to make the word literature easy to understand, the writer would like to quote Abram’s definition about literature. “Literature work as an imitation, or reflection or representation of the world and human life, and the primary criterion applied to a work is that of the truth of its representation to the objects it represents, or should represent” (1981:36).

As we can see, literature works do not just give entertainment to the readers but it also teaches us about life. It reflects human life. Some typical problems that are reflected in literary works are usually related with family, society or even personal problems.

Novel is one of literary works. Whenever someone reads a novel, he or she certainly wants to gain something. We can gain pleasure, experience or knowledge. Novel can be judged through its content or meaning toward human life, without considering in high or low value (Harvey, 1968:14). Therefore, novel offers both pleasure and utility, which will impress the reader.

Due to the discussion about literature above, the writer would like to analyze a novel entitled Nervous Conditions. It was written by a Zimbabwean woman writer named Tsitsi Dangarembga in the year of 1989. The story depicts the lives of the people in a colonial state Rhodesia in 1960’s. It is said to be a colonial state, because Rhodesia was still colonized by the British in the 1960’s. Rhodesia gained its
independence in 1980, and changed its name into Zimbabwe which is a post-colonial state.

Before the writer jumps to further information about the novel, the writer would like to quote a statement on African literature. According to Jan Mohammed (1983:2), African literatures “tend to be replete with ideological valorizations of Africans colonial experience.” Relating with African literature, it cannot be separated from post colonial literature. Boehmer (1995:3) says that rather than simply being the writing which ‘came after’ empire, postcolonial literature is that which critically scrutinizes the colonial relationship. It is writing that sets out in one way or another to resist colonial perspectives. Postcolonial literature is deeply marked by experiences of cultural exclusion and division under empire. Nervous Conditions, as an African literature, reflects the effect of colonialism in finding the identities within the native people. Naturally, then, Nervous Conditions is also a post-colonial literature.

The title “Nervous Conditions” derives from an introduction to Frantz Fanon’s The Wretched of the Earth: “The condition of a native is a nervous condition.” (Dangarembga, 1989:iii). The novel explores the subtle and insidious domination of one culture by another, in this case, Rhodesian culture by British colonials.

Nervous Conditions reflects post-colonialism. The novel reflects the effect of colonialism in finding identities within the native people. The opinion is strengthened by Simon During’s statement in Postmodernism or Post colonialism Today, which says that:
The post-colonial desire of decolonized communities for an identity... Obviously it is closely connected to nationalism, for those communities are often, though not always, nations. (1987:125).

In the writer's opinion, negotiation of identity is a good example of the result of colonialism. It affects the way people think and it could also change the culture of the natives. Consequently, the native culture is replaced by a more "superior" culture.

Going back to the novel, the writer is interested in analyzing the novel because it portrays the story of Tambu, a young girl who lives on an impoverished Rhodesian farm during the late 1960's. Tambu has great aspirations for her personal education despite the obstacles that stand in her way: race, class, and sex. Matters concerning with race, class and sex are regarded as some typical problems with the third-world countries.

The topic limitation of the analysis will be laid upon the character of Tambu. The aspects that the writer would like to bring-up are problems concerning with "self", the effect of assimilation of one culture into another toward the character and how it affects the character in the end. In this matter, the writer would like to find out on the cause and result of Tambu's negotiation of identity in Rhodesia, which is a colonial state.
B. Problem Formulation

In order to make a systematical analysis, the writer will be concerned with several major topics, which can be formulated into the following questions:

1. How is the background of Tambu described in the story?
2. How does Tambu see the result of colonialism to other characters?
3. How does she negotiate herself with her new society?

C. Objectives of the Study

The aim of this study is to obtain satisfying answers for the questions in the Problem Formulation, namely:

1. To discover Tambu’s background.
2. To describe the way Tambu sees the result of colonialism to other characters.
3. To explain how Tambu negotiates herself with her new society.

D. Benefit of the Study

Through this thesis, the writer expects some benefit. Therefore, the writer states the benefit of this thesis below.

1. Through this thesis, the writer would like to introduce a different kind of literature—an African literature. It can be understood, since formal education in schools and universities is always focusing on Europeans literary works, especially British. Therefore, the writer hopes that the thesis will bring a new horizon for the readers, especially for the students of English Letters Department.
2. The writer hopes that the thesis will provide more information and a new insight about an issue in African literature of the 1960’s. It is probably helpful as a reference for anyone wanting either to read or study Tsitsi Dangarembga’s novel as well. I also hope that the thesis may generally enrich the discussion about Dangarembga’s *Nervous Conditions*.

3. The writer also hopes that the readers will be able to see the effect of culture that is brought by the colonists in a colonial state through the lives of the natives.

4. At last, hopefully this thesis can make people in the modern society realize that adopting a culture that is “new” needs a strong self-identity, which is the identity of where you come from. The best way of doing this is by being yourself.

E. Definition of Term

In order to avoid a misunderstanding in perceiving a word, therefore, the writer would like to explain some words. Those words are:

1. **Character:** According to Abrams (1981:20), characters are the persons presented in a dramatic or narrative work, who are interpreted by the reader as being endowed with moral and dispositional qualities that are expressed in what they say—the dialogue—and by what they do—the action. The grounds in a character’s temperament and moral nature for his speech and actions constitute his motivation.
2. Identity: Identity is the set of behavioral or personal characteristics by which an individual is recognizable. *(ROGET'S II The New Thesaurus, 1989:259).*


4. Colonial: According to *Oxford Advanced Learner's Dictionary* (1995:221), colonial is relating to or possessing a colony or colonies or a country or an area settled and controlled by people from another country, sometimes by force.

5. State: State is one of the more or less internally autonomous territorial and political units composing a federation under a sovereign government. *(The American Heritage Dictionary of the English Language, 1996:1756)*

6. Colonialism: Colonialism is defined as 'the practice by which a powerful country directly controls less powerful country'. *(Collin's Cobuild Student’s Dictionary, 1997:115).*
CHAPTER II
THEORETICAL REVIEW

A. Review of Related Studies

In this part, the writer is presenting three critics to Dangarembga’s *Nervous Conditions*. Since the story is a product of contemporary literature, the critics are taken from the internet.

Charlotte H. Bruner as quoted from *World Literary Today*, describes Dangarembga’s *Nervous Conditions* as ‘somewhat fictionalized autobiography of her early teen years in the 1960’s perform stereotype well.’ She takes her title from Fanon’s line “The conditions of a native is a nervous condition.” (Barnes & Noble.com-Nervous Conditions [http://barnes noble.com/boo]). Here, Dangarembga is presenting the life of the people of Rhodesia and trying to show how it feels being a native, which is called ‘nervous’. A. S. Hornby in *Oxford Advanced Learner’s Dictionary* (1995:779), defines nervous as a state of being tense; excited; unstable. Dangarembga creates literary works based on the life she experiences. She tries to raise the problem in real life and it seems that her work is the reflection of her freedom of thought.

Relating to the topic “Negotiation of Identity in A Colonial State”, the writer picks up two other critics. Below, is a critic taken from Publisher’s *Weekly* which says that:

“Tambu, an adolescent living in colonial Rhodesia of the ‘60s, seizes the opportunity to leave her rural community to study at the missionary school run by her wealthy, British-educated uncle...Like many heroes of
the bildungsroman, Tambu, in addition to excelling at her curriculum, slowly reaches some painful conclusions—about her family, her proscribed role as a woman, and the inherent evils of colonization..." (Barnes & Noble.com-Nervous Conditions http://barnesnoble.com/boo).

Another critic is made by Martha Staddard Holmes from New York University. Holmes says that ‘illness, and particularly eating disorders, are both a literal and metaphoric result of colonialism in the novel.’ (www.Dangarembga.Tsitsi Nervous Conditions.htm). As we can see later in the analysis, the character who suffers from eating disorder is Nyasha who is called “Anglicized” because she has spent her early years of education in England with her parents, speaks British English, and has adopted English ways. Nyasha’s eating disorder is classified as a literal result of colonialism because she uses it as a resistance to assimilation that she has to face in Rhodesia. Meanwhile, it is also classified as a metaphoric result of colonization because eating disorders is an illness not usually associated with Rhodesian culture. Anorexia, as quoted from Longman Dictionary of English Language and Culture (1992:40), ‘is partly caused by Western society’s belief that thin people are more attractive’. In Holmes’ opinion, Dangarembga focuses not only on domesticity and family life, but also on education, as sites in which cultural imperialism takes place. It is a particularly interesting examination of the complicated dynamic between British-educated parents who want their children to surpass them but feel betrayed when those children are so successfully assimilated as to have shallow or no African roots.
We can conclude that most critics say that Dangarembga’s *Nervous Conditions* is focusing on the life of Tambu. Her character becomes more challenging because she is a black female; she is minor in terms of race and sex.

This study attempts to show that the discussion presented is related to cultural imperialism. The discussion will emphasize on how the characters, especially Tambu, react to the subtle and insidious domination of one culture by another—in this case, Rhodesian culture by British colonials.

**B. Review of Related Theories**

In this part, the writer would like to present several theories that might be useful in doing the analysis, later on Chapter Four.

**B. 1. Literature and Society**

Literature cannot be separated from society. Literature is reflection of society. It can be seen by a large majority of the social question, which is raised by literary study showing that literature has close relation with social reality. This argument is supported by Rene Wellek and Austin Warren, which says that:

"Literature is a social institution. Further, literature represents life and life itself is a social reality, though the natural world and the inner or subjective world of the individual have also been object of literary imitation. Thus, a large majority of the questions raised by literary study are social questions." (1956:94).

From the quotation above we can see that literature is an expression of society. However, it is not always true that literature imitates the exact fact of society. As Wellek and Warren (1956:95) says that "an author inevitably expresses his experience and total conception of life, but it would be manifested untrue to say
that he expresses the whole of life or even the whole life of a given time completely and exhaustively.”

In order to give further information on the descriptive relations between literature and society, the writer would like to quote Wellek’s and Warren’s three actual relations between literature and society, which are explained in descriptive way. The descriptive relations between literature and society can be classified as follows:

“First, there are the sociology and the profession of the author and institutions of literature. Second, there are the problems of the social content, the implications and social purpose of the works of literature themselves. Third, there are the problems of the audience and the actual social influence of literature”. (1956:95).

Thus, we can see that the problems of the first descriptive relations between literature and society appears to be the social provenance and status of the author. The problems of the second descriptive relations between literature and society involve the social purpose of the works of literature themselves. The third problems deal with the audience and the actual social influence of literature.

In order to find out on how far literature is actually determined on its social setting, on social change, one will have to enter into the three divisions of these problems. As Wellek and Warren (1956:96) also mention that ‘...one, which will enter into all the three divisions of these problems: the sociology of the author, the social contents of the work themselves and the influence of the literature on society’.
B. 2. Character and Characterization

1. Theories on Character

In every stories, there are always characters. According to Rohrberger (1971:19), characters must be credible. They have to be credible for readers must accept them as believable people. There are two kinds of characters: Flat or Round characters. Flat characters are one sided, meanwhile, round characters are many sided.

Flat character is “built around a single idea or quality.” The character is so simple that it can be described perhaps just with a sentence. The description does not give much details for the readers because the readers can understand him easily. The character will have the same particular character from the beginning until the end of the story.

Round characters have the opposite qualities. Round character is more complex. He is like a person in real life with all his particularity. The description is more complicated because he in the beginning of the story is different with he at the end (Abrams, 1981:20).

Moreover, round characters are more dynamic and open to say any psychic development. The test of round character is whether it is capable of surprising in a convincing way. It means that, round character is modified by actions and experiences, and one objective of the work in which the character appears is to reveal the consequences of these actions. If the character never surprises, he is classified as flat character. If the character does not convince, it is flat pretending to be round character (Forster, 1974:59).
2. Theories on Characterization

Characterization is an important part of the novel because it creates the existence of characters in a novel. Characterization is the way the author creates characters (Rohrberger, 1971:20). Therefore, characterization should be conveyed into good way in order to create a clear image to the reader's perception.

According to Rohrberger (1971:20), there are two principal ways an author can characterize. He can use direct, means to describe physical appearance, or he can use dramatic, means and place her in situations to show what she is by the way she behaves or speaks.

There are three basic elements in characterization. Firstly, the characters have to be consistent in their behavior unless they have a clear and strong reason to do it. Secondly, they have to have clear motivation in changing their motivation or in doing anything and we must be able to understand the reason behind. Thirdly, the characters must be plausible or lifelike (Perrine, 1974:69).

In order to make a character understood and alive for the readers, an author conveys their ways for it. Murphy in his book entitled Understanding Unseens (1972:161-173) says that a character can be understood from nine ways.

a. Personal description: The author describes the character through their appearance and clothing.

b. Character as seen by another: The author describes the character through the other character’s perspective and opinions.

c. Speech: The author gives clue about the character through what the character says; whenever he speaks, whenever he confronts his opinion, whenever he is in conversation with another.
d. Past life: The author gives information on something about the character's past life which can be seen by the direct comment of the author, by the character's thoughts, by his conversation or by the medium of another character.

e. Conversation of others: The author describes a character's character through the conversations of other people and the things they say about him.

f. Reactions: The author describes a character's character by showing the readers on how the character reacts to various situations and events.

g. Direct comment: The author gives the readers comment or direct description on the character's character.

h. Thoughts: The author gives the readers direct knowledge of what the character is thinking about.

i. Mannerisms: The author tells something about his character's character through the character's mannerisms, habits or idiosyncrasies.

**B.3. Culture Shock**

One who has grown up in one culture but finds himself living in another culture will at first have difficulty in understanding how to behave in the new culture. He will have difficulties in interacting effectively with them because of his ignorance; his way of doing things will, in many cases, contravene the customs of the new culture, and may even lead to his being rejected. It becomes worst because the patterns of behavior of the people around him will conflict with his own standards and values. This may lead him to a culture shock: "a strong feeling of confusion and frustration at his own inability to be effective in this new setting" (Perrine, 1974:172).
A. Kardiner, as quoted from Pearson’s *Introduction to Anthropology* (1974:315), defines Basic Personality Structure as ‘the culture where one grow up becomes the base of the way the person views the environment where he later interact with others’. Kardiner also mentions that ‘a man’s personality largely reflects his childhood experiences and the total cultural environment in which he matures’. In short, culture shapes the individual’s environment, and so helps to mold his personality.

Relating with the culture shock, Pearson also mentions that it is probable that one will become acculturated to the new ways of doing things if the individual concerned is obliged to remain in the guest society for a substantial period of time.

**B. 4. Education**

Education can bring a great effect upon individuals or society. It can be a major force for bringing about or stimulating social change. In many societies, education serves the function of mobility for individuals and subgroups within society. “Getting a good education” is a way of improving your position in society. As a matter of fact, education could be used as the worst bomb. It becomes the worst bomb, because it transfers culture. In this case, the writer is talking in the imperialism context. As Ngugi Wa Thiong’O once recalled in his book *Decolonising the Mind*:

“...But the biggest weapon wielded and actually daily unleashed by imperialism against the collective defiance is the cultural bomb. The effect of a cultural bomb is to annihilate a people’s belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. (1987:3).
From the quotation above, we can see that language has a big contribution in education. Language has a dual character: it is both a means of communication as well as a carrier of culture. Further, it seems as if Ngugi Wa Thiong’O wants to strengthened his statement on the English language, which says that “English became the main determinant of a child’s progress up the ladder of formal education...Thus the most coveted place in the pyramid and in the system was only available to the holder of an English language credit part. English was the official vehicle and the magic formula to colonial elitedom” (1987:12).

So, what is the purpose of education? Eitzen (1985:152) states that the purpose of formal education is ‘to preserve the culture by passing it on to the newcomers of society, which is traditionally done by teaching the accumulated wisdom of the past’. It means that schools have insisted that certain ideas and practices such as nationalism, capitalism, Christianity, monogamy, are considered correct, while other ideas and practices are believed to be wrong and even immoral. Thus, we can see that through schooling, each generation of young people is exposed to the existing beliefs, norms, and values of our culture.

Meanwhile, Richard T. Schaefer defines education as an aspect of socialization—the lifelong process of learning the attitudes, values and behavior appropriate to individuals as members of a particular culture (1986:418). It may occur through interactions with parents, friends, and even strangers; it also results from exposure to books, films, television, and other forms of education. In conclusion, education is a process of learning in which some individuals consciously and formally teach while others adopt the social role of learner.
Schaefer also divides the view on education into two categories: 'Functionalist' and 'Conflict Theorist' view of education.

1. The functionalist stresses the importance of education in transmitting culture, maintaining social control, and promoting social change. (1986:419). It views that the most basic manifest (open, stated) function of education is the transmission of knowledge. In addition to these manifest functions, schools perform a number of latent (hidden) functions, such as: transmitting culture, promoting social and political integration, maintaining social control, and serving as agents of change.

2. Meanwhile, the conflict theorist argues that the educational system socializes students into values dictated by the powerful, that schools control individualism and creativity in the name of maintaining order, and that the level of social change promoted of education is relatively insignificant (1986:424). They note that applicants from poor and minority backgrounds are especially likely to suffer from the escalation of qualifications, since they lack the financial resources needed to obtain degree after degree.

Schaefer (1986:425) also mentions that, despite of their disagreement on the view on education, both functionalist and conflict theorist agree that education performs the important function of bestowing status. From a functionalist perspective, this widening bestowal of status is beneficial not only to particular recipients but to society as a whole. Conflict sociologists are far more critical of the differential way education bestows status; they stress that schools sort pupils according to social class background.
B. 5. Western Colonialism

The story of colonialism constitutes the history of power as it has been exercised by one group over another, by the strong over the weak and the free over the slave, in that one-sided and un-mutual relationship.

It is also important to understand that there was nothing in the Victorian so-called scientific research into human intellectual potential to suggest that the British were motivated by humanitarian considerations toward the Africans in their endeavors to found colonies. Rather, they were driven by a desire to exploit the African resources, both human and material, for their own socioeconomic gain. (Mungazi, 1992:5).

In his book, *Colonialism and Christian Missions*, Stephen Neill says that:

Since the end of the fifteenth century, the initiative in world affairs has lain in the hands of the western powers; we are now living in the days of the massive reaction of Asia and Africa against the West. (1966:12).

It can be seen that the initiative in world affairs has lain in the hands of the western powers since the end of the fifteenth century. Stephen Neill classifies the western aggression into five categories. They are:

1. Political aggression has resulted in the disappearance of ancient thrones and kingdoms—the Moguls of Delhi before the British, the many rajas of Indonesia before the Dutch.

2. Economic aggression has destroyed old and carefully balanced systems or organization, and has resulted in the wholesale disappearance of traditional skills, of arts and crafts, which adorned and beautified ancient civilizations.
3. Social aggression has trespassed on the most intimate areas of personal and family life, upsetting the ancient order of the relationship between the sexes, between parents and children.

4. Intellectual aggression has paralyzed the creature powers of great nations by subjecting the rising generation to alien systems of education, and imposing categories of thought in which eastern and African peoples cannot find themselves at home.

5. The missions are the direct threat to those religious institutions where all and ancient cultures are founded for this strikes at the very heart of the nations and endangers their very existence as peoples with a history of destiny.

Nevertheless, the Christian mission, which is practiced by the missionaries, should not be judged from one perspective only, that it is used as the motivations of the colonizers for their humanitarian considerations toward the colonized in their endeavors to colonize the colony.

The missions would not have been very dangerous if they had not come in the closest alliance with the Physical power of the conquering nations. (Neill, 1966:13). With the mission as a medium, the West can enter the nation more safely than using political forces.

The missionaries would have preferred a combination of religious instruction with literary education because they were trying to persuade the natives to accept the Christian values as a basis of new life. As Dickson A. Mungazi puts it:

That, recognizing the need for religious education, literary education must, at the time being, be left in the hands of missionary institutions and religious bodies at present undertaking it. (1992:23).
The quotation above suggests that the missionaries do not only spread their Christian belief to the traditional religion convert, but also give education to the native so that they become literate.

Colonialism most important area of domination is the mental universe of the colonized, the control, through culture, of how people perceive themselves and their relationship to the world. To control a people’s culture is to control their tools of self-definition in relationship to others (Ngugi Wa Thiong’O, 1987:16). Thiong’O also states that:

For colonialism, this involved two aspects of the same process: the destruction or the deliberate undervaluing of a people’s culture, their art, dances, religions, history, geography, education, orature and literature, and the conscious elevation of the language of the colonizer. (1987:16).

From the quotation above, we can see that colonialism touches the culture of the indigenous. Christian mission is used as a medium to influence the culture of the indigenous. If it is possible for the missionaries, they do not only introduce the idea of Christianity but also, try to influence, to change the indigenous religions, custom, and even mind.
B. 6. Society

Joan Ferrante defines society as “a group of people living in a given territory who share a culture and who interact with people of another territory” (1992:83). In other words, a society is a group; it has members. It is composed of people, and its size can be determined with reasonable accuracy. As Earl R. Babbie explains that society developed out of interaction, and once developed, it regulated the interactions that followed (1980:37).

Whereas, Babbie also defines socialization as “the process by which a society’s agreements are passed from one generation to the next, the manner in which they are taught and learned” (1980:95). Socialization is most successful when people “feel” the agreements of their society. Socialization, as the transmission of culture, involves a process called internalization. In socialization, people need to internalize the norms of the society to meet the agreements in their society. Babbie also understands internalization as “the process of putting the enforcement of agreements inside yourself, such that you keep the agreements because it “feels right” even if no one would know whether you kept the agreements or broke them” (1980:138). Some aspects of culture are internalized through formalized instruction, but a great deal occurs in an informal, almost unconscious manner.
B. 7. Assimilation

According to Earl R. Babbie in his book *Sociology: An Introduction*, assimilation is "the process through which members of a minority group blend into the mainstream culture of a society, taking characteristics of that culture and-to a degree-contributing to it" (1980:291). In other words, assimilation is the process where an individual neglects his or her own cultural tradition to be accepted in a different culture. Thus, assimilation can create a bigger problem, which is losing his or her own cultural identity.

Richard T. Schaefer also emphasizes that assimilation is generally practiced by a minority group member who wants to conform to the standards of the dominant majority (1986:232). Ironically, despite of the minorities' efforts, assimilation does not necessarily bring acceptance for the minority group individual.

Milton Gordon (1964:71), in a pioneering work, has suggested the process of assimilation involves the following steps:

1. Change of cultural patterns to those of host society. It means that the minority group changes their cultural patterns to the mainstream of the dominant majority group.

2. Large-scale entrance into cliques, clubs, and institutions of host society, on primary-group level. A large quantity of the minority group involve into a small group of people (the dominant majority group), often with shared interests. This is done on primary group level.
3. Large-scale intermarriage. A large quantity of intermarriage. It consists of people (those from the minority group to the majority group) who marry other people from a different group.

4. Development of sense of peoplehood based exclusively on host society. The dominant majority group are willing to welcome the minority group.

5. Absence of prejudice. There is no existence of prejudice. There is no fear or false information that influences one’s attitude and behavior towards both groups.

6. Absence of discrimination. It means that, both groups are supposed to treat each other in positive ways.

7. Absence of value and power conflict. It means that the annihilation of belief that one group is superior than the other.

Over time, the members of a minority group may come to share many of the predominant agreements of the larger society, becoming for the most part an indistinguishable part of it.
B. 8. Brief History of Zimbabwe

In order to give some information on the setting of the story, the writer would like to give a brief history of Zimbabwe. This information is taken from *Encyclopedia Americana* vol. 29, pages 776f-776h.

Zimbabwe is a landlocked republic in southeastern Africa. It is located in the southeastern Africa plateau, surrounded by Mozambique, Zambia, Botswana, and South Africa.

Zimbabwe became independent on April 18, 1980, after fourteen years of guerrilla warfare waged by black nationalists. As Southern Rhodesia, it has been ruled by whites, a minority who originally, arrived in 1890 as settlers with Cecil Rhodes’ British South Africa Company. Rhodes had intended to extend Britain’s African empire from Cape Town to Cairo. Since 1890, Zimbabwe has been successively a territory under company charter, a self-governing British colony, an illegal independent state, a British colony again, and an independent nation under majority rule.

In 1923, a constitution was drawn up for the colony of Southern Rhodesia, giving Britain the right to veto on discriminatory and constitutional matters. In 1930, the legislature passed the Land Apportionment Act, which divided the land between blacks and whites without regard to population numbers. Africans received the poorest and most inaccessible land. In addition, Africans were forbidden to compete with whites in growing cash crops as tobacco. The 1934 Industrial Conciliation Act further restricted African competition in the work force. It ensured the availability of large numbers of Africans as cheap migrant labor.
In April 1980, on becoming minister of the Republic of Zimbabwe, Robert Mugabe forced a society divided by years of fighting. Mugabe introduced a rather vaguely defined ideology of “scientific socialism”. Tensions between the ZANU (Zimbabwe African National Union) and ZAPU (Zimbabwe African People’s Union) continued until December 1988, when Mugabe and Nkomo signed an agreement of unity between the two parties. The groups formally merged a year later to form the Zimbabwe African National Union-Patriotic Front (ZANU-PF), with the goal of establishing a one-party state based on Marxist-Leninist doctrine.

-Recent Development on Zimbabwe-

In order to give a recent development on Zimbabwe, the writer takes the information from the internet. This information is taken from:
www.bbcnews.co.uk

Mugabe is famous with the 1970’s guerrilla war where he made his name. The world opinion saw him as a revolutionary hero, fighting racist white minority rule for the freedom of his people. Although Zimbabwe has retained its independence in 1980, but his outlook remains the same. The heroic socialist forces of ZANU-PF are still fighting the twin evils of capitalism and colonialism. (Didymus Mutasa, Wednesday, 13 March, 2002, 09:00 GMT).

Mugabe was a teacher before he became the president of Zimbabwe. His biggest achievement in ruling the country is the expansion of education. Zimbabwe has the highest literacy rate in Africa at 85% of the population. The young generations of Zimbabwe are now able to analyze Zimbabwe’s problems for
themselves and most blame government corruption and mismanagement for the lack of jobs and rising prices. Having realized his political mistake, Mugabe is now trying to take away the rights of the young, who generally want political change and jobs.

In his own way, Mugabe is indeed a clever politician. As his fortunes have declined, he has brought the nationalist agenda of the 1970's land redistribution and anti-colonialism back to life again. Mugabe unleashed his personal militia-the self-styled war veterans-who are using violence and murder as an electoral strategy. It may not be playing by the rules but it is widely believed to have ensured the ZANU-PF victory in the June 2000 parliamentary elections and may work again in 2002. (Professor Tony Hawkins, Wednesday, 13 March, 2002, 09:00 GMT).

In its latest attempt to introduce controversial land reforms, Zimbabwe’s government has limited the size of farms. During the colonial era, whites owned most of Zimbabwe's best farmland. The redistribution of best farmlands to the blacks has been a central electoral promises by Mugabe for the past twenty years, since 1980. Meanwhile, landlords would have to pay more tax the more land or greater number of farms they held, harming large-scale farmers. Although Mugabe has been talking of radical land reform since he came to power, little progress has been made, largely because Zimbabwe does not have the necessary finance. (Joseph Winter, Thursday, 6 January, 2002, 12:25 GMT).

Relations between Britain and Zimbabwe started to get worst in 1997 when President Robert Mugabe announced a radical program of land reform and declared that Britain should pay compensation for the white farmers, whose land he wanted to seized and give to poor black families. Britain clearly refused and said that previous
land redistribution had benefited top officials from government and the ruling party-rather than the landless poor. (Joseph Winter, Friday, 6 March, 2002, 12:27 GMT).

Moreover, the international financial institutions—the World Bank and the International Monetary Fund—have had some concerns about the Zimbabwean economy for many years. One is the hasty move on land reform which could lead to a wider loss of confidence in the economy and to failing food production. Earlier in 1998, riots followed rises in food prices. Problems in food supply would be problem that Zimbabwe can not afford economically or socially. (Andrew Walker, Thursday, December 3, 1998, 16:40 GMT).
C. Theoretical Ground

The theory of literature and society is needed in analyzing the work as a whole because it is related with the sociological approach that the writer used in the research. The theory enhances the meaning of the work for as the writer has stated out in the introduction that Dangarembga wants to depict the lives of the people in a colonial state Rhodesia in 1960’s through her work. Relating to the topic, Abram’s sociological approach is applied. It is thought to be helpful as it holds view that a work of literature reflects the social life at the time of its writing. Thus, after knowing brief history of Zimbabwe, the writer hopes that she will see the reflection of the setting’s background.

The theories on character and characterization are applied in all of the aspects found in the analysis. The writer feels the need of using the theories because the writer wants to know whether they are categorized as flat or round character. It is need to be done in order to find out on how these characters react to the process of assimilation. The writer wants to know whether the characters stay the same from the beginning until the end of the story.

The theories on cultural shock is applied for answering the second question on problem formulation, especially to detect Nyasha’s suffering. The theory is related to the theory of assimilation for it works as one of the results of assimilation. Meanwhile, the theory on assimilation is needed in the analysis as a whole, for it is the major conflict that all the three characters have in the story.

The theory on education is needed for it is regarded as one of the crucial topics in the analysis. Later on, we will find out on how education can bring effect to
the characters. Education itself, cannot be separated from the theory of western colonialism as it links with the cultural colonialism that the Westerners offer in the story.

Lastly, the theory on society is applied for answering the third question on problem formulation. Since society is the background where the characters live, it is crucial in answering the way Tambu negotiates herself with her new society.
CHAPTER III

METHODOLOGY

A. Object of the Study

The novel *Nervous Conditions* written by Tsitsi Dangarembga that the writer used in conducting the thesis was published in 1989 as a U.S. first publication by Seal Press, Seattle, Washington. Originally, the novel was first published in 1988 in Great Britain by the Women’s Press, Ltd.

In 1985, she published a short story in Sweden entitled “The Letter”, and in 1987, she published a play in Harare entitled “She No Longer Weeps”. Her real success came at age twenty-five with the publication of her novel *Nervous Conditions*. The novel was the first novel to be published in English by a black Zimbabwean woman. In 1989, this novel won her the African section of the Commonwealth Writers Prize. Prior to this award she had won a second prize in the Swedish aid-organization, SIDA, short story competition. ([www.Dangar.htm](http://www.Dangar.htm)).

The novel is partially autobiographical story of Tambu, a young girl who lives on an impoverished Rhodesian farm during the late 1960’s. The death of Tambu’s brother forces her to live with Babamukuru, her uncle who has been educated in England, and become the provider for her family. She quickly accepts this situation because it offers her the opportunity of missionary schooling and the knowledge of a western educated family. Tambu has great aspirations for her personal education despite the obstacles that stand in her way: race, class, and sex. The topics on education and its relation to gender are important facets of this novel. Education is
used as a type of power by many characters in the novel, most importantly Babamukuru. The novel also follows the story of Tambu’s cousin who has anorexia, an illness not usually associated with African countries. This disease is used in the novel as a form of control for Tambu’s cousin who is torn between two cultures, that of her home, Rhodesia and that of England. The story also discusses the many facets of poverty and the effects that it has on people. Poverty affects each character in the novel creating in each of them a type of nervous condition.

**B. Approach**

In doing the analysis, the writer is using the sociological approach. According to Abram’s *A Glossary of Literary Terms*, ‘sociological approach studied the literature work from a sociological point of view, for they themselves were conscious of the effect of society on individuals’ (1981:275).

In conclusion, the sociological approach holds view that a work of literature reflects the social life at the time of its writing. In conducting the approach, one must first find out when a work was produced and also the social life at the time it was produced. Then, the person must be able to find the reflection of the social life at the time of producing in the work to be analyzed, not the relation between the work and the social life. Inevitably, when one is able to find the reflection, he or she may find the similarity between what happens in the story and in the reality.

The choice of the sociological approach is based on the reason Dangarembga’s somewhat fictionalized autobiography of her early teen years in the 1960’s in Rhodesia (now Zimbabwe). Dangarembga wants to bring up some of the
issues that occurred in 1960's in a colonial country. It can be seen from the title itself and her quotation from Fanon's *The Wretched of the Earth* 'The condition of native is a nervous condition' (Dangarembga, 1989:iii).

C. Method of Study

There are some steps that the writer uses in conducting the thesis. First of all, the writer reads the book more than two times to get the essence of it. There are some topics that the writer is interested about, but, the writer finally comes up with the idea of Negotiation of Identity in A Colonial State. The reason why the writer is interested with the topic is mentioned in Chapter One.

Secondly, the writer comes up with three problem formulations. These questions are formulated out of the topic. The writer then highlights some of the quotations from the novel that related to the problem formulation.

Thirdly, the writer starts to find some sources to be used as the theories that would support the analysis. Since the thesis is a literary one, the research is conducted from the library or desk research.

The fourth step is preparing the analysis. Chapter Four is the analysis. In this chapter, I answer the problem formulation on the work itself and the theoretical ground. In order to get the answer to the problem formulation, first thing that the writer does is focusing on the main character, Tambu. The first question is about the background of Tambu, so the writer picks up some of the quotations in the novel and links it with the theory on characterization to find out how she is portrayed by the author. The second question is how does Tambu see the effect of “Englishness” to
other characters. For this second question, the writer is focusing on the other characters such as: Nyasha, Nhamo and the other minor characters who get the effect of colonialism. To answer the second question, the writer is using several theories that come from several books such as: theories upon culture shock, theories upon education and theories upon western colonialism. These theories are used to reflect what happened with the characters in the story. The third question is how does she negotiate herself with her new society. The theory on society is conducted in this analysis. To answer this last question, the writer wants to compare the character of Tambu in the beginning to the end. However, the character of Tambu in the end is the focus for answer number three.

Chapter five consists of the conclusion for all the discussion. Through this chapter, I conclude the discussion about Negotiation of Identity in A Colonial State Seen in Tambu.
CHAPTER IV

ANALYSIS

A. Tambu's Background

Tambu comes from Rhodesia. It is located in southeast Africa. She comes from an impoverished Rhodesian farm. The village where she lives in is so small that people have to do a two-mile walk from the bus terminus to get home. For bathing, people would go to the Nyamarira river, as their river is called, to get themselves washed.

But the women had their own spot for bathing and the men their own too, where the women washed the river was shallow, seldom reaching above my knees, and the rocks were lower and flatter there than in other places, covering most of the riverbed. (page 2).

Tambu’s family is a not-so-lucky financially. Her parents are both farmers. She has an older brother, Nhamo, and two younger sisters, Rambanai and Netsai. They would plant anything that would help them to make the ends meet. In April and August, they have to pull down and stack the maize and strip the cobs of their leaves. In November, they would plant rape, covo, tomatoes, derere, and onions. Having maize harvest is a difficult thing to do. They would get itch viciously at the end of each day and run straight to the river from the fields to wash the itching away.

We used to itch viciously at the end of each day during the maize harvest and run straight to the river from the fields to wash the itching away... In the years that they did not find the time, it was digging and planting as usual. After the planting, after the crop had germinated, all through the rainy season until the plants were tall and sturdy, we weeded, using our hands and our hoes. (page 6).
From the quotation above we can see that the task of planting and having a maize harvest is not an easy thing. They have to work hard to get a good harvest. Being farmers, they, including the children are used to the difficult task. The children might as well learn the difficult task since early ages. Tambu’s family’s traditional language is Shona. It can be seen in the part where Nhamo, Tambu’s older brother, comes home at the end of his first year with Babamukuru. It is said that Nhamo has forgotten how to speak Shona (page 55). Shona is thought to be the Rhodesian native’s language and it is also used as the term to the native. Quoting from Encyclopedia Americana vol.29:

The Ndebele were Nguni peoples fleeing the havoc caused by Shaka’s Zulus in the eastern region of present-day South Africa...The Ndebele are believed to have first used the word “Shona” as a derogatory term for the people they had defeated. When the British arrived they extended the term to all peoples native to the plateau. (1995:776f).

In Tambu’s society, they follow a patrilineal kinship system, and practice patrilocality whereby, after marriage, the bride leaves her home to live with her husband’s family. From the patrilineal system, the lines of descent and authority are traced through fathers: a man and his brothers, their children, and their sons’ children are counted members of the same descent group. The sisters from the men in their clan have more privileges over their in-laws. They are given patriarchal respect because they come from the male side of the family. It can be seen in the arrival of Babamukuru and family from England, where Babamukuru’s sister, Tete Gladys, is also regarded as one of the respected guests.

My aunt Gladys, the one who is my father’s womb-sister, older than him but younger than Babamukuru, came first, her
husband behind the wheel of a gallant if rickety old Austin. They hooted long and loud. We waved and shouted and danced. (page 35).

Thus, in the novel only Gladys, Tambu’s father’s sister is Tete. All other aunts are called “mainini”, because they are related to the family by marriage not by blood.

Fathers, and the family’s male head of the family especially, are given respect and obedience as the immediate representative of the clan. Children tend to view fathers and male family heads as the authorities. Women are regarded as second class citizens. Thus, it can be concluded that Tambu’s society follows the patriarchal way, which society is ruled or controlled by men.

A wife, at the time of her marriage, exchanges the authority of her father for that of her husband. Patrilocal Shona marriages, and the children that result, are traditionally legitimized by exchange of roora, or “bridewealth”, in which the bride’s family group accepts livestock, in compensation for the loss of their daughter’s labor and fertility. Bridewealth transactions have traditionally been understood, not as calculated buying and selling of wives, but as symbolic tokens of women’s value. It can be seen in the part when Tambu’s father, Jeremiah, is going to ask Tambu’s mother to be his wife.

At the time that my father took my mother, there were no cattle at all in my grandfather’s kraal. Because of this, some people had believed it was a blessing that the first two of my maternal grandparents’ children were girls... ‘See now, the daughters will bring cattle, the cattle will enable the old man to work his fields, the family will prosper, and when the sons are of an age of marry, by then they will have accumulated their roora.’ (page 125).
From there, we can see that socialization occurs. According to Earl R. Babbie, socialization is “the process by which a society’s agreements are passed from one generation to the next, the manner in which they are taught and learned.” (1980:95). Here, the Shona or the indigenous people of Rhodesia conduct the tradition of bridewealth, which is known as roora.

Moreover, women suffer from a double burden. At one time they have to be good housewives, while at another time, they want to advance themselves. It can be seen from Tambu’s mother’s quotation. This is the part where Tambu tries to compare her mother with the educated Babamukuru’s wife, Maiguru.

‘This business of womanhood is a heavy burden,’...’When it is like that you can’t just decided today I want to do this, tomorrow I want to do that, the next day I want to be educated!...Easy! As if it is ever easy. And these days it is worse, with the poverty of blackness on one side and the weight of womanhood on the other. Aiwa! What will help you, my child, is to learn to carry your burdens with strength.’ (page 16).

The women in Tambu’s society do not compartmentalize the job fields. The chores, which are usually done by men, can also be done by women. In Tambu’s family, the women are hard workers. Tambu gladly helps her parents, in and out of the fields. Her two little sisters, Rambanai and Netsai, often help her with the chores. Although they are still small and young but they are always content whenever they have the opportunities to help.

Netsai was watching me. ‘It’s full,’ she smiled. ‘We used the tins. We only had three times to the river.’ ‘Go river,’ agreed Rambanai. ‘You are a good worker,’ I told my sister, touched by her concern. Her pretty little face lit up from the inside. We smiled at each other and Rambanai chortled. (page 11).
We walked from the fields together, my mother and I, with the cattle, until we reached the vegetable garden, where we parted, she to her watering, I to the homestead, the cattle whip in my hand but unused because the animals were as eager to be home as I was. (page 8).

Despite of equal ability in doing the chores, women are also facing some discrimination. This happens to Tambu. Her parents think that education for her would be useless, therefore, they take Tambu for granted at the time when she is supposed to enroll for school. Tambu is two years older for enrolling the elementary school.

The needs and sensibilities of the women in my family were not considered a priority, or even legitimate. That was why I was in Standard Three in the year that Nhamo died, instead of in Standard Five, as I should have been by that age. (page 12).

It seems that the first detour that Tambu faces is when she begins school. In the year that she begins school, her family's crops are poor. Although they are not starving for having enough maize but there is nothing left over to sell. Consequently, they do not have any money. It means that her parents have to choose between Tambu and her brother, Nhamo, to be the one who goes to school. Sadly, although Tambu is good in school, but her parents choose Nhamo to be the one who goes to school because he is a boy, he is the eldest, and hopefully he will become the provider for the family in the future. Their parents have to work hard to keep their eldest son in school. Unfortunately, he seems to be spoiled.

Then, having done so well, he was told he could not go to school any longer because there was no money for the fees. He cried. (page 15). Fortunately, my mother was determined in that year. She began to boil eggs, which she carried to the bus terminus and sold to passengers passing through... in this way she scraped
together enough money to keep my brother in school. (page 15).

Tambu does not have anybody to support her for going back to school. Even from her father. He sees it as something silly and useless because when she gets married, her education will only benefit her husband. When she confronts her desire to be educated, her father only gives her a cynical remark.

‘Can you cook books and feed them to your husband? Stay home with your mother. Learn to cook and clean. Grow vegetables.’ (page 15).

As a woman, Tambu’s mother can not do anything either. She can only give her advice. She knows that being a woman in their society has a difficult position. They can not go forward; they are stagnant.

And these days it is worse, with the poverty of blackness on one side and the weight of womanhood on the other. Aiwa! What will help you, my child, is to learn to carry your burdens with strength.’ (page 16).

However, Tambu’s willingness for going back to school is very strong that she is determined to find a way out to make her dream comes true. She decides to earn her own fees. She wants to plant maize. Again, her father is greatly tickled by her decision. He thinks that her effort to make her dream comes true is only a waste of time.

‘I will earn the fees,’ I reassured him, laying out my plan for him as I had laid it out in my own mind. ‘If you will give me some seed, I will clear my own field and grow my own maize. Not much. Just enough for the fees.’ (page 17).

... ‘Just enough for the fees! Can you see her there?’ he chuckled to my mother. ‘Such a little shrub, but already making ripe plans!’ (page 17).
From the quotation above we can see that Tam’ou is also industrious. She does not give up easily and Tambu is not a pessimist. Her wanting to go back to school is so strong that she is determined to have her plan done. Finally, after being given no encouragement by her father, she is given a little seed by her father. She begins her project the next day. By working on the homestead, in the family fields and on her own plot, she becomes busier than usual. But she enjoys it. The event causes her to be stronger. She is content for having her plan done. Her plan does not stop her from doing her daily chores. She is also aware that she has other responsibilities awaiting her.

That year I grew older, stronger and sturdier than any eight year old can usefully grow. (page 19-20).

...At about ten o’clock, which I judged by the height and heat of the sun, I would go to the family fields to work with my mother, sometimes my father and, in the afternoons after school, my brother. (page 20).

Unfortunately, when it is time for her to have her own harvest, the maize disappear. It makes her struggle even harder. Tambu becomes very upset with the condition. She has worked hard in cultivating her field. She has managed her time to harvest her fine little crop. Indeed, it is very surprising that the one who steals her crop away is her own brother, Nhamo. As a big brother, he should have given his little sister some encouragement. On the contrary, he looks down on his sister’s effort to earn her own school fees. It turns out that Nhamo gives the mealies to their friends.

A few weeks later, when the cobs were ripe for eating, they began to disappear. (page 21).
'What did you expect?' Nhamo said. 'Did you really think you could send yourself to school?' (page 21).

'We think of you,' said Nyari, who had been my best friend, as I threw my pad. 'Especially when Nhamo gives us meals,' she said with a sigh. (page 22).

Having known that her brother is the one who messed up her plan, she gets very angry with him. They both get into a fight on their church ground. Mr. Matimba, who is one of the teachers in their school goes to put off the fight. Tambu tries to settle the matter down with Mr. Matimba. Fortunately, Mr. Matimba finds her a solution. He suggests her to sell her maize to town where she would get bigger profit. He offers her a favor to come with her to town because he often goes to town for school business.

'On Tuesdays I take the school truck into town for school business. If you come to my house at eleven o'clock on Tuesday, I will take you there and we will see what can be done. But make sure to ask your father for permission.' (page 24).

Tambu has a sharp mind. It can be seen in the part where she is in the journey to the town with Mr. Matimba. The journey to the town startled Tambu. She has never ridden a motor vehicle before. Her desire to find out about new things tickles her. She asks why the roads for cars are so bumpy, how the car will swim, or why one stay on one side when there is the whole road.

'The white people must be very strong to build such a wide road so high up,' I observed. Mr. Matimba did not think so. 'We did the building,' he told me. 'It was a terrible job. We did many terrible jobs... (page 26).

Tambu is very pleased with the selling of her maize. In town, people buy her maize. Moreover, white people would give her a higher price on them. Ultimately, the money is acquired. She goes back to school the following year, although she has
to repeat the same level where she had left. Again, her brother can not accept the fact that Tambu is able to be the top of her class.

I came first that year and people said because I had been repeating...My brother took particular pains to point out to me, because in that year...he only managed to come fourth. (page 30).

From Tambu’s effort in earning her school fees by cultivating her own maize field, we can see that she is a determined girl and has a high motivation. The detours that she gets from her father and brother do not stop her from giving up her dream. Her hard work does not come into a waste either, she can prove that she is willing and able to be the top of her class.

Tambu’s life is beginning to change when her brother, Nhamo dies because of a mysterious illness. Babamukuru, Tambu’s first uncle who takes his Master Degree from England takes Nhamo to live with him, to give him a decent and advanced education. He takes Nhamo to a mission where he is the Headmaster. It is Babamukuru’s responsibility to provide prosperity for his extended family. It includes Tambu’s family, whose father is only a minor farmer. However, because of Nhamo’s death, Tambu becomes the next person in her family to follow Nhamo’s step. Tambu feels triumphant. She sees the opportunity as an open gate to lead her to her dream.

...I, I was triumphant. Babamukuru had approved of my direction. I was vindicated! (page 57).

Tambu feels very excited indeed. Her detours that faces her inspite of her struggle has carried away. She is aware that it is the first and the most important phase in her life to have her fate changed.
Babamukuru gets the influence from the mission who takes him to be educated. The first time Tambu knows the story of young Babamukuru is when she helps her grandmother in the fields. It is the first time she knows about the white missionaries; about the impact of colonization. Her grandmother calls these white settlers as the ‘wizards’ for their ability in influencing and promising the natives of riches and luxury. The natives who used to live in a better land where the soil is ripe, were driven by the harshness of the homestead to their wizards’ farms. Instead of getting riches and luxury, these natives later on find out that they were enticed into slavery.

But the third-born son, my grandfather, lured by the wizards’ whispers of riches and luxury and driven by the harshness of the homestead, took himself and his family to one of their wizards’ farms. Yuwi! Only to find that they had been enticed into slavery. (page 18).

Later, Tambu’s grandfather is able to escape to glittering gold mines in the south. The white wizard throws Tambu’s grandmother and her children off the farm for he has no use for women and children. Unfortunately, Tambu’s grandfather was killed in the mines and her grandmother was left with six children to support.

Tambu’s grandmother heard about the mission. She took nine year old Babamukuru to the mission, where the holy wizards took him in. They set him to work in the farm by day, and educate him by night. Babamukuru was diligent, industrious and respectful. Then the government gave a scholarship to South Africa. Babamukuru becomes prosperous and respected. He becomes the provider for the family.

They set him to work in their farm by day. By night he was educated in their wizardry. For my grandmother, being
sagacious and having foresight, had begged them to prepare
him for life in their world. (page 19).

Tambu sees the story as a romantic one. To her, it is a fairy tale of reward and
punishment, of cause and effect. In her opinion, it has a moral, a tantalizing one. It is
something that people like Tambu desires, yet they can not do. For Tambu the story
increases people’s aspirations.

After knowing the story, she learns a lesson that one is able to reach a
respectful position in the society if he or she works hard and obey the rules.

This indicated that life could be lived with a modicum of
dignity in any circumstances if you worked hard enough and
obeyed the rules... The suffering was not minimized but the
message was clear; endure and obey, for there is no other way.
(page 19).

From the quotation above, we can see that Tambu is starting to open up her
mind about being successful. She learns it from her grandmother’s story. Tambu
keeps the lesson well in her heart and in her mind. She is determined to change her
fate.

Here, we can see the role of the mission in the colonial era of Rhodesia. From
Babamukuru’s life experience, we can see that the mission works as a medium to
transfer the culture of the western world through education. Stephen Neill (1966:12)
quotes that ‘the missions are the direct threat to the religions institutions where all
ancient cultures are founded for this strikes at the heart of the nations and endangers
their very existence as peoples with a history and a destiny’.

Babamukuru is introduced to western schooling by the missionaries. The
missionaries do not only spread their Christian belief to the traditional religion
converts but also give education to the indigenous so that they become literate. As Dickson A. Mungazi puts it:

That, recognizing the need for religious education, literary education must, at the time being, be left in the hands of missionary institutions and religious bodies at present undertaking it. (1992:23).

Babamukuru receives education for the first time from the missionaries. Here, the missionaries play a big part in Babamukuru’s life for they guide him to a better life for his future where western education works as an access to be successful in life. Further, education also holds an important part that it performs the important function of bestowing status. Functionalist and conflict theorists agree that education performs the important function of bestowing status. (Schaefer, 1986:425).

Babamukuru succeeds in education, he is given a scholarship, and he succeeds in life where he becomes prosperous and respected. Most importantly, Babamukuru becomes the provider for the family. All of these are acquired by Babamukuru because he works hard and obeys the rules of the mission.

Consequently, the education that the mission give to Babamukuru transfers the western culture. Therefore, education also plays a role as western colonialism for it is able to control peoples’ minds. Babamukuru is being exposed exclusively to a culture that was a product of a world external to himself.

This topic will lead us to the next analysis: How does Tambu see the effect of colonization to other characters. In the next analysis, the writer is trying to reveal the power of colonialism in influencing the natives' lives.
B. Tambu’s View on the Effect of Colonialism to Other Characters

In this part, the writer divides the heading into two subheadings. The first is Tambu’s view on the effect of colonialism to Nyasha, and the second is Tambu’s view on the effect of colonialism to Nhomo. The reason why the writer chooses the two characters is because they are significant in the story. These two characters represent the teenagers who happen to have been influenced by the Western culture and education.

B. 1. Tambu’s View on the Effect of Colonialism to Nyasha

Nyasha is a second major character in the novel. Nyasha is Babamukuru and Maiguru’s daughter, Tambu’s beloved cousin and close friend. She is called “Anglicized” because she has spent her early years of education in England with her parents, speaks British English, and has adopted English ways.

Tambu meets the new Nyasha for the first time at her house. That is when Nyasha has just got back from England. Tambu thinks the way Nyasha dresses is far from decency. Nyasha is socially unacceptable for wearing the tiny little dress, which is hardly enough to cover her thighs.

‘I shouldn’t have worn it,’ her eyes seemed to say. Unfortunately, she had worn it. I could not condone her lack of decorum, I would not give my approval. I turned away. (page 37).

Moreover, Tambu also thinks that Babamukuru and his family are different. They do not participate in traditional dancing and singing. Upon their return from England, his children Chido and Nyasha have forgotten their traditional language,
Shona. They are anomalies fitting into either culture. They are too African for the English, too English for the Africans. When Tambu discovers her cousins' loss of language she is hurt.

What Maiguru said was bewildering, bewildering and offending. I had not expected my cousins to have changed, certainly not so radically, simply because they had been away for awhile. Besides, Shona was our language. What did people mean when they forgot it? (page 42).

In the short time that they have been away, her cousins' identities have formed into something entirely impossible for Tambu to understand. She cannot imagine losing touch with traditions, especially such an important one as language.

Tambu begins to know Nyasha better when she is given the opportunity by Babamukuru to live with his family. Tambu's first impression on Nyasha is that she is ill-mannered and ungrateful for the things she has received in her life. Nyasha is blessed with wealthy and loving parents, and she is also blessed with brightness. For Tambu, she does not understand why Nyasha becomes spoiled where Nyasha should be thankful for everything that she gets. Tambu begins to think about such when she arrives at Babamukuru's house for the first time.

If for no other reason, her eyes should have shone vigorously with gratitude for these blessings, but she was not sensible enough to understand this. She remained ungrateful, awkward, and ill-mannered. (page 60).

Tambu is told by Maiguru to share room with Nyasha. Tambu's first impression on Nyasha is Nyasha's lack of politeness to her own mother. She would talk back to her mother. In Tambu's perspective it is very sad to see Maiguru, who is
the embodiment of courtesy and good breeding, should have such a noisy daughter. Tambu thinks it is embarrassing.

It can be seen in the part where Nyasha is caught by Maiguru for reading D. H. Lawrence’s Lady Chatterley’s Lover. In Maiguru’s opinion, Nyasha should not have read such book because it contains obscenity. However, Nyasha insists on reading the book.

‘But, Mum, I get so bored. I’ve read everything in the house that you say I can and there’s not much of a library at school. What’s all the fuss about anyway? It’s only a book and I’m only reading it.’ (page 75).

Sharing the same room with Nyasha, gives Tambu a sense of glamour. From this kind of feeling, Tambu receives some thoughts that make her feel inadequate at least uneducated in some vital aspect of teenage womanliness. Tambu feels alienated. However, they start to learn to be friends. Nyasha confesses to Tambu that she is real shock on the first time they arrive in Rhodesia. She is confused for forgetting what home is like.

‘I mean really forgotten—what it looked like, what it smelt like, all the things to do and say and not to do and say. It was all strange and new. Not like anything we were used to. It was a real shock!’ (page 78).

From here, they start to have a friendship bonding. In fact, in Tambu’s opinion, it is more than friendship that develops between Nyasha and herself. They start to have a long and involved conversation, full of guileless openings up and intricate lettings out and lettings in.

In Tambu’s eyes, despite Nyasha’s glamour, but she remains to be humble. In a way, she is an egalitarian. She does not see people on their status. It can be seen in
the part where she tells Anna, the servant, to stand up while she speaks to Nyasha. She does not need to kneel down. Tambu is bewildered by Nyasha’s action.

‘Now, honestly, just listen to me. Getting all cross and crotchety! But really, Anna, there is no need to kneel when you speak to me.’ (page 79).

However, despite of Nyasha’s cheerfulness and humanity, Nyasha faces a dilemma. She is torn between two cultures. She is torn between the culture of her home, Rhodesia and that of England. Nyasha is unable to be accepted among her Rhodesian friends. She does not have many friends for they do not like the way she speaks. They would imitate the way she speaks because Nyasha’s accent is adapting the whites. Moreover, it is not Nyasha’s accent that they do not like but Nyasha herself. In their point of view, Nyasha acts and talks like whites; she is freed from control and arrogant. They also do not like the way she socializes with the boys.

‘The way she dresses for the Saturday night dances! And the way she was acting with George (or Johnson or Mathias or Chengtai)! It’s obvious. It shows for everyone to see.’ (page 94).

The girls’ reactions to Nyasha have made her further away from them. She would rather avoid them. When she greets them, she would do it with a sad lack of technique. Her attitude has made Babamukuru embarrassed. So, he too prefers that she should keep her distance.

Their comments made her self-conscious, quite in contrast to the desired improving effect. So Nyasha avoided, or when this was impossible, grunted a greeting with a sad lack of technique and escaped as quickly as possible. (page 99). Nevertheless, Tambu also knows that Nyasha also has to cope with her parents. Living with Babamukuru and his family has made Tambu becomes even
more understood Nyasha’s difficult position. In her parents’ eyes, her behavior is pretty redemptive. Nyasha often has arguments with her father, Babamukuru. It can be seen in the part where Nyasha gets home late from a dance party that is held at Beit Hall. Tambu and Nyasha’s brother, Chido, also go there. When they get home, Babamukuru gets very angry because Nyasha is the last one to get in the house. She defends herself when she is questioned by Babamukuru. She is caught for having talked with a boy late at night, and Babamukuru is ashamed for her behavior. Nyasha would snap back at her father. Babamukuru gets more angry; he strikes her.

‘otherwise I-will-kill-you.’ He spat again. Nyasha rose from the floor, walked out of the room. ‘She walks!’ She just walks away. She is proud. That is her problem. She is proud. Pthu! Sis! She is not my daughter.’ (page 115).

From that event, Tambu begins to think about Nyasha’s action. Tambu does not like the way all the conflicts come back to the question of femaleness; femaleness as opposed and inferior to maleness. Although Nyasha is disrespectful to Babamukuru, but Tambu sees Babamukuru’s physical action as a form of men’s superiority. From Nyasha’s action of defending herself, Tambu begins to open her eyes that she has to stick on whatever it is that she thinks is right, including her opinion.

But having grown to love Nyasha-Nyasha who thrives on inconsistencies and liked to chart them so that she could turn her attention to the next set of problems in the hope of finding fundamental solutions-I was having to revise my thinking. (page 116).

The treatments that Nyasha gets from her friends and Babamukuru has made her worst. She suffers from confusion and alienation. Nyasha just wants to be herself
but she has difficulties in adjusting her English behavior to Rhodesian ones. All of this time, Nyasha has been internalized with the English culture. She thinks that because she is brought up in the English way so she adapts the English way as the "right" way. As Earl R. Babbie (1980:138) once mentioned that internalization is "the process of putting the enforcement of agreements inside yourself, such that you keep the agreement because it 'feels right' even if no one would know whether you kept the agreements or broke them". Nyasha blames it on the culture that has made her forgetting her Rhodesian culture. She blames it on the assimilation. Nyasha sees her acceptance among her white friends in England as one of their tricks to forget who she was, what she was, and why she was that.

So they made a little space into which you were assimilated, an honorary space in which you could join them and they could make sure that you behaved yourself. (page 179).

Nyasha's problem has become even more serious. She is losing weight steadily, constantly, rapidly. Nyasha grows weaker by the day. She weaves when she walks and every night is the same. Although they are on vacation, she studies fourteen hours a day to make sure that she passes her 'O' levels. Tambu is very worried with her cousin's condition.

There was nothing I could say that was true that would have helped, so I said nothing but sat down beside her and put my arm round her. (page 190).

Nyasha's condition has become critical for she suffers from Anorexia. In their society, anorexia is an illness not usually associated with African countries. Anorexia is a serious illness in which there is loss of the desire for food and refusal to eat. Some people believe that anorexia is partly caused by western society's belief
that thin people are more attractive (*Longman Dictionary of English Language and Culture*, 1992:40). Anorexics gain a sense of accomplishment from controlling their weight, and they experience deep feelings of depression and self-hatred when they regain any weight (*Encyclopedia Americana vol. 2*, 1995:42). Yet, Nyasha suffers from it. She also suffers from hallucination that often hunts her. She becomes to hate the English culture for making her in such conditions.

(Their history. Fucking liars. Their bloody lies.’) ...’They’ve trapped us. They’ve trapped us. But I won’t be trapped. I’m not a good girl. I won’t be trapped.’ Then as suddenly as it came, the rage passed. ‘I don’t hate you, Daddy,’ she said softly. ‘They want me to, but I won’t’...’Look what they’ve done to us,’ she said softly. ‘I’m not one of them but I’m not one of you.’ (page 201).

The quotation above shows how Nyasha is blaming on “them” or the English people. She blames the English people for their influence because their influence has put a young girl like Nyasha forgets her past. Consequently, they are in the mid-crisis of finding self identity. Indeed, it is very difficult for her to adjust with the two cultures. Although Nyasha’s nationality is Rhodesian, she is used to the English custom. The reason of this is because Nyasha’s basic personality structure is formed in England. Consequently, her personality largely reflects her childhood environment in which she matures (Pearson, 1974:315).

From there we can see how Nyasha is struggling with her own self. Nyasha has suffered from a culture shock: “a strong feeling of confusion and frustration at his own inability to be effective in this new setting” (Pearson, 1974:172). Tambu thinks of Nyasha’s difficulties in interacting effectively with her Rhodesian friends is because of her ignorance. Tambu knows that her cousin is having a very hard time in
adjusting herself to the Rhodesian custom. Her way of doing things in many cases contravene the customs of the new culture, which lead her to being rejected. The English culture has put her in such condition which cause her hard to be able to escape from it. The process is so strong and powerful that it also needs sacrifices from Nyasha’s beloved ones. For Nyasha’s behavior, she is alienated by her friends and unaccepted by her parents. In Tambu’s perspective, Nyasha fails to assimilate into her Rhodesian society, she fails to conform to the standards of the dominant majority. Nyasha fails in the process of assimilation. As Milton Gordon once mentioned that change of cultural patterns to those of host society is one of the processes of assimilation (1964:71). In Tambu’s perspective, Nyasha fails to assimilate into her Rhodesian society. Nyasha fails to conform to the standards of the dominant majority.
B.2. Tambu's View on the Effect of Colonialism to Nhamo

Nhamo is Tambu's older brother. His personality is pretty much contradicted with Tambu's. He is the pride in their family because he is the only male child in the family. Therefore, inspite of his bad character, their parents seem to spoil him. They hope that if they facilitate their son, he will be the provider for the family in the future.

For Tambu, she is not sorry when her brother dies. Since their early childhood, Tambu feels that she receives cruel treatment from her brother. Tambu thinks that her brother always seeks for praise. In farming, he is not a hard-worker. He only works hard when people see him.

On such days Nhamo would rise at dawn with the rest of us, working so hard that the dirt ingrained itself into the skin of his hands and the sweat ran down his bare back, leaving him smelling and looking for all the world like an archetypal laborer. His strategy was perfect. He never returned to the homestead, no matter how tedious and heavy the tasks at hand, until Babamukuru, having arrived home and found it deserted, drove down to the fields. (page 7).

In Tambu's opinion, her brother is very spoiled that he always gets what he wants. He can not accept his family's circumstances that they are only minor farmers. It can be seen in the part where the children (Tambu and Nhamo) can not go to school anymore for their parents do not have any money. The family's crops are poor. Nhamo cries because he is very disappointed.

Tambu is tickled by his action. Unlike Tambu, he is not creative in finding a solution to settle the problem out. Unlike Tambu, Nhamo relies everything on his parents. His mother can not see his beloved son feeling sad, therefore, she would work harder and do anything to make little money in order to keep Nhamo in school.
Then, having done so well, he was told he could not go to school any longer because there was no money for the fees. He cried. (page 15).

Fortunately, my mother was determined in that year. She began to boil eggs, which she carried to the bus terminus and sold to passengers passing through...In this way she scraped together enough money to keep my brother in school. (page 15).

Tambu thinks that it is unfair for her to have her brother staying in school despite of none of his effort. His parents are so proud of him that they would do anything to keep him in school. Nhamo is the pride of the family. With Nhamo’s education, the parents hope that he will bring the family to a higher status.

It seems that his parents’ prayer has been answered. It starts with the arrival of Babamukuru and his family from England. Having obtained a Master’s Degree from England, Babamukuru is determined to help his extended family, especially with the education. Babamukuru sees Jeremiah’s family, who is Nhamo’s father, as the most who needs help. He is worried about his younger brother’s branch. Looking pitiful, Jeremiah tells Babamukuru about his family’s condition. Jeremiah is especially concerned with his son’s future.

‘He just keeps quiet and works hard here and at school. I was blessed when I was given that son. Truly, I was blessed.’ (page 46).

Babamukuru is interested in Nhamo having known that Nhamo is a bright student. Therefore, he takes Nhamo to live with him, hoping that Nhamo would be provided with a decent and advanced education.

Nhamo is surprised by the decision. Indeed, he is very happy. His dream of being lift up to a higher social status has been made. He is aware that by living with
his wealthy uncle, he does not need to mind about the farm anymore; no more the heat of the sun, no more mud. He only needs to do one thing in his new life: study, which is the only activity that he is interested from the very beginning. Thus, Nhamo begins to see himself superior among the rest of his family. He becomes even more arrogant. He is blinded by the facilities that his uncle offers.

'I shall no longer be Jeremiah’s son,' he boasted, speaking my father's name in such derogatory tones that for once I was up in arms on my father's behalf. (page 48).

For Tambu, she has always been familiar with her brother’s lack of goodness for Nhamo’s lack of attention to his sisters has started even before he moves in with Babamukuru. It can be seen in the part where Nhamo gets home from the town. At any rate, Nhamo’s luggage is never too heavy and difficult for him to carry. Nevertheless, he would not carry it all himself. Instead, he would leave something, a few books, a plastic bag, anything as long as there was something, at the shops or at the bus terminus for he is on friendly terms with everybody, so that he can send his little sister, Netsai, to fetch them as soon as he arrives home. When he is feeling gracious he would offer to mind Rambanai, who is still toddling, while Netsai runs the errand. When they refuse to take his order, Nhamo would take a stick to give them a hit or two. This has outraged Tambu.

Knowing that he did not need help, that he only wanted to demonstrate to us and himself that he had the power, the authority to make us do things for him, I hated fetching my brother’s luggage. (page 10).

Living with Babamukuru for a year has changed Nhamo in his appearance. The change is a dramatic one. He has added several inches to his height and many to
his width, so that he is not little and scrawny anymore but fit and muscular. Vitamins have nourished his skin to a shiny smoothness. He is several tones lighter in complexion than it used to be. His hair is no longer arranged in rows of dusty, wild cucumber tufts but is black, shiny with oil and smoothly combed. For Tambu, all this is good, but there is one terrible change. He has forgotten how to speak Shona.

A few words escaped haltingly, ungrammatically and strangely accented when he spoke to my mother, but he did not speak to her very often anymore. He talked most fluently with my father. They had long conversations in English, which Nhamo broke into small, irregular syllables and which my father chopped into smaller and even rougher phonemes. (page 53).

Tambu’s father is the only one who is impressed by this inexplicable state her brother has developed. The rest of the family speak to Nhamo in Shona, to which, when he answers, he answers in English, making a point of speaking slowly, deliberately, enunciating each syllable clearly so that they could understand.

However, Tambu sees her mother as the most unhappy person in seeing Nhamo’s development. Tambu’s mother feels very unhappy seeing her only son speaking in a language that she does not understand. She tells Tambu that she does not want him to be educated, but even more, she wants to talk to her son.

She knew that the mission was a Christian place. Nevertheless, she maintained that the people there were ordinary people. She thought someone on the mission was bewitching her son and was all for making an appointment with the medium. (page 53).

In Tambu’s perspective, her brother has forgotten his origin. Education has made him to forget his past. Like a bomb, it destroys people’s belief. Except this bomb is a cultural one. As Ngugi Wa Thiong’O once recalled in his book *Decolonising the Mind*:

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The effect of cultural bomb is to annihilate a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. It makes them want to see their past as one wasteland of nonachievement and it makes them want to identify with that which is furthest removed from themselves; for instance, with other people's languages rather than their own. (1987:3).

Thus, we can see that from Nhamo's losing speaking in Shona, he wants to prove that English culture is more superior than his native one. We can also see that English language has a big contribution in education. It has double functions: it is both a means of communication as well as a carrier of culture. Moreover, with his arrogant attitude, he speaks English to the rest of the family who have hardly heard such language is spoken to them.

In Tambu's opinion, besides Nhamo's ill-mannered behavior and intellectual arrogance, he also lacks of sensitivity. Living with Babamukuru has made him even more blinded by the luxury. Nhamo is not able to suit himself with his family condition. Although he knows that he comes from a poor family, but he tries to cover it up with things which he knows that his family are unable to afford. He likes to spoil himself with products such as sugar and tea, soap, toothbrush and toothpaste. Although Nhamo knows that his family have hardly ever tasted one of these products, he would keep them all for himself.

The sugar and tea were more often than not a gift from my aunt to my mother although Nhamo kept for himself. He would drink sweet black tea while he read his books and we went about our chores. (page 9).

The privileges that Nhamo gets from Babamukuru has made him reluctant to come back home. Nhamo becomes used to the luxury in Babamukuru's house, which
he does not get at his own home. The mission has caused him to forget his home and the farm because he is more comfortable in the mission. He does not need to do the uncomfortable tasks of pulling down and stacking the maize and stripping the cobs of their leaves at the mission. In the mission, Nhamo only needs to study. Very soon after going to the mission, Nhamo stops coming home to stay during the short vacations.

Although he did visit occasionally with my uncle, he came back home to stay only once a year when the school year ended and the maize year began. During the April and August holidays Nhamo refused to come home, saying it was necessary to read his book ceaselessly in order to pass his examinations at the end of each year. (page 6).

Nhamo turns out to be not very sociable at the homestead, his own home and the farm. Something that he sees at the mission turns his mind to thinking that their homestead no longer has any claim upon him. Nhamo thinks that the homestead is not his responsibility anymore for he does not feel that he belongs to the homestead anymore. Instead, he feels that he belongs to the mission. He is ashamed with his family's condition from being poor. He does not want to be seen as poor, therefore, he excludes himself from his family by being unsociable with the members of his family.

All this poverty began to offend him, or at the very least to embarrass him after he went to the Mission, in a way that it had not done before. (page 7).

From there we can see how Nhamo is forgetting his origin. In the brief time of his education, Nhamo forsakes the family life almost entirely in the name of his educational pursuits. Tambu has witnessed the formation of her brother ever since he
enters the mission. It shows how education transmits the culture, which is English. The cultural imperialism is clearly seen here. Unlike Nyasha’s case, who is having trouble with assimilating into the Rhodesian culture, Nhamo does not have any difficulties in assimilating himself with the English culture. Nhamo does not have any difficulties where he experiences a process blending into the mainstream culture of the English, taking characteristics of that culture and to a degree contributing to it (Babbie, 1980:291). Nhamo has become mesmerized by the new culture. Nhamo has forgotten his Shona. He wants to forget it in purpose as if he wants to deny his identity. Here, we can see that the domination of a people’s language by the languages of the colonizing nations is crucial to the domination of the mental universe of the colonized. He is ashamed of his family background from being farmers. Moreover, he does not want to regulate himself from falling into such condition. He lets it loose. He likes to be the new Nhamo by forgetting his past.
C. The Way Tambu Negotiates Herself with Her New Society

Before the writer jumps to the third analysis, the writer would like to explain the meaning of Tambu’s new society. It needs to be done in order to avoid a misunderstanding in perceiving a meaning. Joan Ferrante defines society as “a group of people living in a given territory who share a culture and who interact with people of another territory.” (1992:83). Tambu’s new society here refers to the society where she finds after she lives with her uncle, Babamukuru. There are two kinds of society found in the story. First, it is a concentrated English school called the mission. This is where Babamukuru works as the Head master. Second, it is a “more” concentrated English convent, a private girl school named the Sacred Heart. It is a prestigious private school that manufactured guaranteed young ladies in Rhodesia. To answer the third analysis, the writer would like to see how Tambu deals with Babamukuru and family, her new school and later, how she deals with the Sacred Heart.

The death of Tambu’s brother, Nhamo, has changed Tambu’s life. She is no longer living in an impoverished farm. She does not need to plant maize in order to pay for her school fees anymore because her uncle has already taken care of that. As a matter of fact, she moves to Umtali, which is a much larger city than where she comes from. She becomes one of the new members of Babamukuru’s family.

It can be said that moving with her uncle and his family is another step upward in Tambu’s life. The reason of this is because she is being introduced to the new ways of living. As a young woman who comes from a small village, Tambu is
startled by the luxury that her uncle has in the house. She has never thought that education could bring up one’s social status. She is amused by the decorations and on how the house is build. To Tambu, a house is only a shelter to protect people from heat and rain, but the house that she finds is made from brick and walls. Even she thinks that the garage is Babamukuru’s main house at first. Moreover, Tambu does not need to go to the river anymore if she wants to get washed. For the first time, Tambu experiences a bathroom, which provides hot and cold water into a large tab. She finds this an exciting experience for she is aware that there will be more privileges that she is going to receive in the future.

I could not wait to enjoy these consequences of having acquired an education on Babamukuru’s part, of being in the process of acquiring one in my case. (page 61).

One of these privileges is to read books from Nyasha’s various and extensive library. Tambu is thirst for knowledge, which she has been longing for. She falls into the world of imagination. She reads everything from Enid Blyton to the Bronte sisters and responds to them all. Having read these foreign books, has made her to open up her horizon, especially about English culture. These books have caused her admiration.

Plunging into these books I knew I was being educated and I was filled with gratitude to the authors for introducing me to places where reason and inclination were not at odds. (page 93).

On the whole, Tambu does not have any difficulty in adjusting herself with her new family. On the contrary, it is very pleasant for her. Everybody, including the teacher and the other students at the mission like her. Tambu turns out to be the role model. The teachers are always asking her to keep order when they have to leave the
classroom. They all like her, which she finds it surprising and strange because she is not used to such treatments at home.

It was surprising, surprising and strange. Nyasha, my teachers, my classmates—I was not used to being so warmly liked. (page 95).

Living with Babamukuru is very delightful for Tambu because she is able to expand herself. She is able to feed her hunger for knowledge because Baba and Maiguru know that her schoolwork is important and do not disturb her when she is studying. Tambu can not help being pleased with herself and with the way things are turning out. Nevertheless, for Tambu, it is a wholesome pleasure in living that people could respond to positively. She likes the changes in her life.

The most significant change in Tambu's life is started by the arrival of nuns to the mission. The nuns have come to recruit the bright students. They offer the students scholarships, the prospect of going to school at a convent; a multi racial convent. For young girls like Tambu, this place is like a dream because if they make it, they will wear pleated terylene skirts to school every day and on Sundays a tailor-made two-piece linen suit with gloves. At that time, this is the dream of every young girl in the country to be accepted as one of the elites.

The nuns distribute the tests to the young girls, including Tambu. Nobody else has prepared for the test, whereas Tambu has been preparing ever since she comes to the mission. Living with her cousin, Nyasha, has made Tambu coped with the intellectual experiences. Tambu has always been amused with the intellectual challenges. She has digested all the books from her cousin's library. Therefore, she is very optimistic that she will be recruited into the convent.
So it was not in the least surprising that I performed brilliantly in that entrance examination, thereby earning the privilege of associating with the elite of that time, the privilege of being admitted on an honorary basis into their culture. (page 178).

Tambu succeeds in her test. The nuns recruit her. They are expecting her to attend the convent in the new semester. Nevertheless, this is where Tambu starts to negotiate with herself. For Tambu, going to the convent is a chance to lighten her burdens by entering a world where burdens are light. Going to the convent is another step upwards in the direction of her freedom. She will be able to expand herself and contribute her best to her family. The convent will open the gate for her to the achievement of a desired aim. Her goal of achieving success is to lift her family out of poverty. She will be able to succeed where her father has not.

Money would do all this for me. With the ticket I would acquire attending the convent, I would earn lots of it. (page 183).

However, Nyasha and Babamukuru are trying to warn Tambu with the consequences for joining the convent, especially Nyasha. Nyasha is very concerned with Tambu joining the convent, not because she is jealous of Tambu but because she is afraid that Tambu will suffer what she suffers.

'I would be comfortable in such a position,' she remarked nastily, 'because look how well I had got on with Babamukuru. But,' she insisted, 'one ought not to occupy that space. Really one ought to refuse. In my case that meant not going to the nun’s mission. You’ll fall for their tricks... (page 179).

From the quotation above we can see the way Nyasha warns her cousin. Nyasha does not want her cousin to suffer from a process, which she calls assimilation (page 179). In Nyasha’s opinion, the process of assimilation cause people to forget who they were, what they were and why they were that. Nyasha has
experienced this. Nyasha thinks that there are more evils than advantages to be reaped from such an opportunity. It can be seen in the second analysis where Nyasha suffers from Anorexia. This is resulted from Nyasha’s being disturbed and confused from the assimilation.

Another disagreement of Tambu going to the convent comes from Babamukuru. He does not mind about the money because Tambu receives a full scholarship. Babamukuru is mostly concerned with the bringing up of Tambu when she incorporates to the convent. He is afraid that Tambu will turn out to be an unrespectable woman for hanging out too much with the white people because of having excessive freedom.

I have observed from my own daughter’s behavior that it is not a good thing for a young girl to associate too much with these white people, to have too much freedom. ‘I have seen that girls who do that do not develop into decent women.’ (page 180).

In Tambu’s opinion, there is nothing wrong with attending the Sacred Heart. It is a once-in-a-lifetime chance for her. She cannot miss it. It is easy for Nyasha to say such things to her because she has everything; everything has been provided for her. But for a person like Tambu, this is the chance to lift her family out of poverty. Therefore, she is determined not to let anyone comes in her way. She decides to attend the Sacred Heart.

Tambu is to take another step upwards in the direction of her freedom. Another step away from the flies, the smells, the fields and the rags; from stomachs which are seldom full, from dirt and disease. Although it seems that Tambu’s journey to be accepted in the most prestigious convent is pretty smooth, but she also faces a dilemma. The dilemma comes from her African friends at the mission and the
convent itself. Her African friends think that she is no longer accepted to be one of them because Tambu is about to join the white majority society. It can be seen in the part where Tambu wants to join her African friends to play netball. They mock her for Tambu will not play netball at the convent for it is not a white sport.

'Don’t waste our time,'... 'We’re practicing for the team. They don’t play netball where you’re going, do they? So what are you doing here? Basketball,'...’and hockey and tennis and swimming. That’s what you’ll be doing. With your Whites. Knowing you, the next thing we’ll hear is that you’ve gone to the Olympics.' (page 187).

Tambu faces a discrimination at the convent. Not only Tambu herself, but the other five African girls also receive the discrimination. The convent is a white dominated society. In the year when Tambu enrolls for the convent, there are only six African girls, including Tambu. These African girls share one room where there are supposed to be four people in each room.

'I have been wondering, Sister,' began Babamukuru politely. 'I was under the impression that the girls sleep four to a room, but I see there are six beds here.' ‘Ah, yes,’ agreed the Sister, proud of the fact, ‘We have more Africans here than usual this year and so we had to put them all in here.’ (page 194).

The convent is another new experience for Tambu. She lets herself fall into the experience. Tambu does not want to be left behind so she throws herself into everything: exotic languages, like Latin, French, and Portuguese. She is also introduced to the new games and sport. Tambu also begins to socialize with the Whites at that time. It is a totally new experience for her, therefore, it is also a new learning for Tambu.

There were new games to play too, basketball, tennis and hockey, with interesting rules and intricate scoring procedures to be learnt... The white students needed careful study to decide
whether they were different or similar to me, whether they were likeable or not and what their habits were. (page 195).

On one vacation, Tambu returns to the mission. Tambu finds her cousin, Nyasha, has grown skeletal. It turns out that Nyasha suffers from Anorexia. Nyasha’s suicidal behavior jolts Babamukuru and Maiguru into action. Tambu’s mother thinks that Nyasha’s illness is too much “Englishness”. Tambu’s mother also tries to warn Tambu to be careful.

‘It’s the Englishness,’ she said. ‘It’ll kill them all if they aren’t careful.’...’Look at them. That boy Chido can hardly speak a word of his own mother’s tongue, and you’ll see, his children will be worse’...She wouldn’t say much about Nyasha. ‘About that one we don’t even speak. It’s speaking for itself. Both of them, it’s the Englishness. It’s a wonder it hasn’t affected the parents too.’ (page 203).

Tambu knows that her mother knows a lot of things and Tambu has regard for her mother’s knowledge. She is aware that the warning is a threat that would have had disastrous effects if she has let it. Tambu begins to think whether she is being careful enough. She is beginning to have a suspicion, that she has been too eager to leave the homestead and embrace the “Englishness” of the mission; and after that the more concentrated “Englishness” of the Sacred Heart. She begins to have nightmares about it.

Nevertheless, as she allows herself to be incorporated into the school system, she becomes enamored of European culture and tradition and grows to scorn her shabby African roots.

I had not had a nightmare since the first time I went to the mission. But term-time was fast approaching and the thought
of returning to Sacred Heart filled me with pleasure. The books, the games, the films, the debates—all these things were things that I wanted. I told myself I was a much more sensible person to Nyasha, because I knew what could or couldn’t be done. In this way, I banished the suspicion, buried it in the depths of my subconscious, and happily went back to Sacred Heart. (page 203).

From there, we can see that the convent is the medium of transmitting the English culture to Tambu, because she learns most about the culture from the convent. This statement is strengthened by Richard T. Schaefer’s quotation on Functionalist view of education that school “stress the importance of education in transmitting culture, maintaining social control, and promoting social change’ (1986:419). Besides transmitting knowledge, school also performs a number of hidden function such as transmitting culture.

Unconsciously, she is not aware that she wants all those “white” things; she desires for all those “white” things. Her original reason to pursue an education becomes an excuse to obtain her desire. Like Nhano, Tambu succeeds in assimilating herself to the English culture for she finds it more comfortable than her Rhodesian one. As Milton Gordon once quotes that one of the processes of assimilation is “Large scale entrance into cliques, clubs, and institutions of host society, on primary-group level” (1964:71). In Tambu’s case, the institutions which are the mission, and mostly the Sacred Heart, play a big part in her assimilation’s process into the English culture. Tambu has lost sense of herself. She is in love with a society to which she does not belong, but she can not find comfort in the society from where she comes.
CHAPTER V

CONCLUSION

From the analysis, the writer concludes that Tambu, as the main character, fails to negotiate her identity with the culture of Rhodesia and that of England. In the end, she becomes more into the English culture than her Rhodesian one.

Ever since Tambu enters the mission and later the Sacred Heart, she has become enamored by all those “white” things. Tambu has experienced the impact of colonialism upon the other characters. Here, colonialism emerges in the form of education, which is the western education that is given to the characters in the story. Through the education that they receive from the westerners, in this case the missionaries, the natives are also affected from the western culture. As Ngugi Wa Thiong’O (1987:3) mentions that ‘the biggest weapon unleashed by imperialism is the cultural bomb for it annihilates people in all the aspects of their lives. It annihilates a people’s belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves.’

As we can see in the analysis, Tambu, Nyasha, and Nhamo are experiencing a process called assimilation. This process is stirred by the English culture that they experience while they are receiving English education. In this case, the mission plays a big part. From the mission, they learn to speak English, read English books, and unconsciously, they start to adapt to the English way.

Little by little, they start to forget their Rhodesian culture. It can be seen in Nyasha’s case where she has forgotten how to speak Shona. Moreover, she has
difficulties in adapting her English behavior with her Rhodesian custom. The reason of this is because Nyasha's basic personality structure is formed in England. Consequently, her personality largely reflects her childhood environment. Her way of doing things in many cases contravene the customs of Rhodesia which lead her to being rejected.

Worst, the rejection that Nyasha gets from her Rhodesian people leads her to suffer from anorexia. Anorexia is an illness not usually associated with African countries. Here, we can see the strength of the English culture imposing on Nyasha. Even when she tries to solve her problem, Nyasha does it in her English way.

In Nhamo's case, he does not have any difficulties in adapting himself into the English culture. Nhamo does not have any difficulties in the process of assimilation where he experiences a process blending into the mainstream culture of the English, taking characteristics of that culture and contributing to it. He has adapted the English ways from the mission. Literally, he wants to forget his origin, his Rhodesian customs. He does this by forgetting his *Shona*. He wants to forget it in purpose as if he wants to deny his identity. Nhamo is being exposed exclusively to a culture that was a product of a world external to himself.

English language is an important power colonialism, in which that power fascinate the characters in the story. From here, it is clear that the domination of a people's language by the languages of the colonizing nations is crucial to the domination of the mental universe of the colonized.

In the beginning, Tambu has never known that she will face a process called assimilation until she enters the mission and later, the Sacred Heart. At first, she sees
the way Nyasha behaves and dresses are far from decency. At first, Tambu sees her brother’s loss of *Shona* as a shameful thing.

Unconsciously, Tambu has learned about the mission when she is told about Babamukuru’s story by her grandmother. Because of the missionaries, Babamukuru who once was illiterate, now is literate. Even more, he succeeds in education, he is given a scholarship, and he succeeds in life where he becomes prosperous and respected. Babamukuru succeeds in life for he is diligent, industrious, and respectful. Most importantly, Babamukuru succeeds in life because of the missionaries; he follows the missionaries’ rules.

After knowing the story, Tambu learns a lesson that one is able to reach a respectful position in the society if he or she works hard and obeys the rules.

The role of the mission in the colonial era of Rhodesia is clearly seen from Babamukuru’s life experience. We can see that the mission works as a medium to transfer the culture of the western world through education. Stephen Neill (1966:12) says that ‘the missions are the direct threat to the religions institutions where all ancient cultures are founded for this strikes at the heart of the nations and endangers their very existence as peoples with a history and a destiny’. Consequently, it is said that western education plays a role as the key to determine whether one’s future is successful or not. The missionaries play a big part in Babamukuru’s life for they guide him to a better life for his future where western education works as an access to be successful in life.

Tambu, who comes from an impoverished Rhodesian farm, begins to learn about the English culture when she enters into the mission, and later, a more
incorporated English convent, a private girl school named the Sacred Heart. As she allows herself to be incorporated into the school system, she becomes enamored by the European culture and tradition and grows to scorn her shabby African roots. Tambu’s mother has warned Tambu to be careful in absorbing a large quantity of English culture. Tambu’s mother thinks that it is a bad thing in Tambu absorbing too much of it for she has seen the impact of it on Nyasha. Tambu’s mother thinks that Nyasha’s illness is too much of “Englishness”.

As Tambu begins to think whether she is being careful enough, she begins to have a suspicion, that she has been to eager to leave the homestead and embrace the “Englishness” of the mission; and after that the more concentrated “Englishness” of the Sacred Heart. Tambu’s original reason to pursue education becomes an excuse to obtain her desire. Unconsciously and ironically, she is more attracted to the English culture.

From the analysis, the writer concludes that Tambu fails to keep her Rhodesian culture because she is more attracted to the English culture. Education plays a big part in transmitting the English culture to the characters, especially Tambu. This statement is strengthened by Richard T. Schaefer’s (1986:419) quotation on Functionalist View of education that school “stress the importance of education in transmitting culture, maintaining social control, and promoting social change”. Thus, besides transmitting knowledge, school also performs a number of hidden function such as transmitting culture.

Unconsciously, Tambu is culturally colonized by the education. Tambu becomes enamored by the more irresistible culture for having so many things that can
lift up their social status. Tambu has hopes in the English culture that it can bring progress to herself and her family. She has fallen deeper into the English culture by wanting all those "white things". The novel has shown that the Westerners may have physically left their colonies in Africa, but they retain as locales on the ideological map over which they continue to rule morally and intellectually.
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APPENDICES

A. Biography of the Author

This information is taken from www.Dangar.htm.

In 1959, Tsitsi Dangarembga was born on the African continent in what was formerly referred to as Rhodesia, now called Zimbabwe, in the town of Mutoko. Although born in Africa, she spent her childhood, ages two through six, in Britain. She began her education in a British school but after returning to Rhodesia with her family, she concluded her early education in a missionary school in the City of Mutare. Later, she went back to Britain to attend Cambridge University where she pursued a course of study in medicine. Dangarembga was not destined to stay in Britain; after becoming homesick and alienated she returned to her homeland of Rhodesia in 1980 just before it became Zimbabwe under black-majority rule.

In 1985, she published a short story in Sweden entitled The Letter and in 1987, she published a play in Harare entitled She No Longer Weeps. Her real success came at age twenty five with the publication of her novel Nervous Conditions. This novel was the first novel to be published in English by a black Zimbabwean woman. In 1989, this novel won her the African section of the Commonwealth Writers Prize. Prior to this award she had won a second prize in the Swedish aid-organization, SIDA, short story competition.
B. The Synopsis of *Nervous Conditions*

It is a story about a young girl named Tambu who lives on an impoverished Rhodesian farm. She comes from a very small village near the Nyamarira River. She comes from a farming family. They would plant anything to make the ends meet. They, including the children, have to work hard in order to have a good harvest. The children are used to the difficult task since early ages.

Tambu has one older brother, Nhamo, and two younger sisters, Rambanai and Netsai. Because of the financial crisis, their parents give priorities to Nhamo for he is the only male child in the family. They hope that Nhamo will be the provider for them in the future.

The needs and sensibilities of the women in Tambu’s family are not considered a priority for her parents think that education for her would be useless, therefore, they take Tambu for granted at the time when she is supposed to enroll for school. Tambu is two years older for enrolling the elementary school.

One day, their crops are poor. It means that they have to choose among Tambu and her brother, Nhamo, to be the one who goes to school. Sadly, although Tambu is also good in school, but they choose Nhamo. However, Tambu is not a pessimist. Although she does not have any support from the family, but she decides to plant maize and cultivates her little farm. Her brother steals the maize when they begin to ripe and gives them away to his friends. Having known that her brother is the one who messed up her plan, she gets very angry with him. They both get into a fight on their church ground. Mr. Matimba, who is one of the teachers in their school
goes to put off the fight. Tambu tries to settle the matter down with Mr. Matimba. Fortunately, Mr. Matimba finds her a solution. He suggests her to sell her maize to town where she would get bigger profit. He offers her a favor to come with him to town because he often goes to town for school business.

In town, people buy her maize. Moreover, white people would give her a higher price on them. She goes back to school the following year, although she has to go back into Sub A. Her hard work does not come into a waste because she can prove that she is able to be the top of her class.

One day, Babamukuru and his family, Tambu’s uncle, come home from England. Having obtained a Master Degree from England, Babamukuru is determined to help his extended family, especially with the education. Babamukuru sees his younger brother’s branch, Jeremiah’s family, Tambu’s father, as the most who needs help. Babamukuru becomes interested in Nhamo having known that Nhamo is a bright student. Therefore, he takes Nhamo to live with him, hoping that Nhamo would be provided with a decent and advanced education.

The privileges that Nhamo gets from Babamukuru has made him reluctant to come back home. Nhamo becomes used to the luxury in Babamukuru’s house, which he does not get at his own home. The mission has caused him to forget his home and the farm. He begins to be offended by the poverty in the homestead. Worst, he has forgotten how to speak Shona. The rest of the family speak to Nhamo in Shona, to which, when he answers, he answers in English. It turns out that Nhamo dies because of a mysterious illness. Tambu’s mother blames it on the “Englishness”. When he
was alive, she wanted to talk to his son but she can not because he only spoke English to the rest of the family.

The death of Nhamo has changed Tambu's life. She becomes the next person in her family to fill his position. She becomes one of the new members of Babamukuru's family. Living with Babamukuru and his family has made her closer to her cousin, Nyasha. It turns out that Nyasha suffers from assimilation. She is not accepted by her Rhodesian friends and parents for having too much excessive freedom. She suffers from confusion for she has been taught the English way as the right way. She also suffers from Anorexia, an illness not usually associated with African countries. Nyasha blames it on the English people because their influence has made Nyasha to forget her past.

Tambu does not have any difficulties in adjusting herself with her new environment. Everybody, including the teacher and the other students at the mission like her. She is able to feed her hunger for knowledge because Baba and Maiguru know that her schoolwork is important and do not disturb her when she is studying.

The most significant change in Tambu’s life is started by the arrival of nuns to the mission. The nuns have come to recruit the bright students. They offer the students scholarships, the prospect of going to school at a convent, a multi racial convent. At that time, this is the dream of every young girl in the country to be accepted as one of the elites.

Tambu’s cousin, Nyasha, has tried to warn her cousin. She thinks that there are more evils than advantages to be reaped from such an opportunity. But for a
person like Tambu, this is the chance to lift her family out of poverty. Therefore, she is determined not to let anyone comes in her way.

Nevertheless, as she allows herself to be incorporated into the school system, she becomes enamored of European culture and tradition and grows to scorn her shabby African roots. Her original reason to pursue an education becomes an excuse to obtain her desire. Tambu has lost sense of herself. She is in love with a society to which she does not belong, but she can not find comfort in the society from where she comes.