TABLE OF CONTENTS   **Page**

CHAPTER 1: INTRODUCTION

1.1 Preamble

The study is in the area of literary studies and it focuses on Shona post-independence detective novels. The study critically interrogates moral perversion as it finds expression in selected Zimbabwean Shona detective novels. The novels under study are Kawara's *Sajeni Chimedza* (1984), Masundire's *Mutikitivha Dumbuzenene* (1991), Mahanya's *Munzwa mundove* (1999) and Zvaita's *Dandemutande*, (1998). The novels were published during the post-independence era when moral perversion became one of the themes taking centre stage in literature. The publication of a bulk of novels discussing moral perversion is a clear testimony that the subject is topical in literature. Moral insanity includes acts such as theft, nepotism, falsification, embezzlement of funds, the abuse of public authority, office or position with the deliberate intent of extracting personal rewards at the expense of the public among others. In novelistic discourses, writers are portraying people in positions of trust as priests, the police, nurses, teachers and politicians among others, abusing their posts to enrich themselves at the nation's expense. Negative images portrayed in literature foster what Chinweizu (1987: xii) refers to as "intellectual meningitis" that cripples the development of literature. The study analyses moral perversion in literature within the larger framework of globalisation and the growth of capitalism to examine the shortcomings and successes of the selected social commentators in order for art to be purposeful and functional.

There is extensive literature explaining the wide-spread of corruption and other forms of antisocial behaviour in literature from the colonial era to the post-independence era. During the colonial era novels such as Hamutyinei's *Kusasana kunoparira* (1977), Mahanya's *Rufu runobereka rufu* (1976) and Chidyausiku's *Karumekangu* (1970) among others were published discussing issues to do with moral perversion in literature. In these novels, writers are painting a bleak and dreary picture by instilling fear in the readers. Writers are parading the popular theme in folktales that evil doers might think that they have gotten away with it but eventually they are brought to book. Though it is true that perpetrators of crime and violence are punished at the end, punishing them through imprisonment is not the answer to the problem. It only helps to infuse fear in readers. Fear is likely to paralyse the people's creative potential to be subjects rather than being objects in their lives. Malcolm (1970) commenting on the effects of fear says people in fear are like wet clay that can be easily moulded. Thus, jails instead of being rehabilitative tend to harden perpetrators of crime to

1

perfect their skills on graduating from these prisons. From the colonial to the post-independence era, there is a linear trajectory on the way writers are portraying moral perversion in Shona detective literature. Incarceration of the perpetrators of crime is the only relevant resolution suggested by novelists. Be that as it may, jails seem to be colonial creations and they cease to rectify the problem as they are meant to do. Thus, the study argues that the solutions suggested are parochial as they are not rooted in the African existential philosophy of life.

In the post-independence era, detective Shona literature on moral perversion seems to be receiving more attention through the publication of a bulk of novels namely, Kawara's *Sajeni Chimedza* (1984) and *Bhindauko* (1995), Masundire's *Mutikitivha Dumbuzenene* (1991), *Dzapiringana* (1994) and *Mhandu dzerusununguko* (1991), Hamutyinei's *Ziso rapindwa nemhiripiri* (1988) among others. In these novels, writers still make reference to the gross injustices of moral perversion mainly nurtured by leaders. Moral perversion has become one of the most notoriously persistent social problems permeating all institutions of the society both in the public and private sector. The writers are portraying moral perversion not only as a way of life but a necessary tool of accumulating wealth, "by any means necessary," to use Malcolm's words (1970). While it is true that moral decadence is rife in the post-independence era, this study argues that it is inadequate for writers to stress that elites are failing to dismantle colonial structures of social injustice, discrimination, and oppression. There is need to reshape a new social order that promotes parity, liberty, emancipation and moral sanity in literature rather than obliterating the readers' hopes. Attributing moral perversion to gluttony and the spirit of voracity among people in influential posts is insufficient and derisory since there is need to understand other larger global issues shaping these people's behaviour. The study holds the view that the methods engaged to fight moral perversion are not rooted in the African existential philosophy of life, hence they provide temporary and short-term solutions. As a result, literature on moral perversion tends to be misdirected and worthless. The study also argues that post-independence detective Shona novels keep Africans psychologically shackled since they will linger in trepidation of being incarcerated when they commit any crime. This will give room for African detractors to continue dominating the continent.

1.2 Statement of the problem

The dominant images of people in influential positions such as politicians, religious persuaders, teachers, police officers, nurses, judges among others in detective Shona literature are of a people who are oppressive, heartless, corrupt, and remorseless murderers. Writers are portraying people in positions of trust having an insatiable desire to enrich themselves by grabbing the little from the general populace for their personal gains. While it is true that most of the people in positions of power misuse their positions for their personal benefit, the blame-game syndrome adopted by writers in portraying these people is a lopsided view of the forces behind moral perversion. While writers are exposing internal problems bedevilling Africa, they seem to have a skewed vision on the root causes of the continent's unending crisis of moral perversion. The rallying point in this study is that it is simplistic and unfair to blame political heavy weights and other people in influential positions as being corrupt and heartless since they are also victims of external forces surrounding them. Muhwati and Gambahaya (2007:63) note that, "Writers ... who engage in victim blame often reflect a deformed consciousness which helps to reinforce the very systems of [corruption] which dehumanise ordinary people". Therefore, in light of this view, the study argues that post-independence detective literature is conspicuous in instilling fear in the readers without signposting a way out of the problems. It is inadequate for novelists to show the severity of crime, violence, nepotism, falsification and all other forms of antisocial behaviour without tracing the genesis of moral insanity. At the same time, writers as men of thought need to suggest possible home-grown inbuilt mechanisms of controlling moral perversion rather than focussing on instilling fear through the use of draconian laws to the perpetrators of violence and crime. Nkrumah (1970:50), commenting on the crippling effect of fear says:

> Under arbitrary rule, people are apt to become lethargic; their senses are dulled. Fear becomes their dominant forces in their lives; fear of breaking the law, fear of the punitive measures which result from the unsuccessful attempt to break loose from their shackles.

Thus, in light of the above, by focussing on instilling fear in the readers, writers are portraying a self-defeating worldview that anchors people to remain victims in the world of thought. Ngugi (1987) is of the view that too much fear breeds misery on land. Such authoritarian methods being suggested are not rooted in the African existential philosophy of life hence they provide temporary measures to the problem as well as perpetuating self-hatred literature. Thus, writers need to go a step further by creating literature that contributes to the

harmony, stability, and cohesion of the community for literature to be purposeful and functional to the entire society.

Additionally, it is inadequate for writers to stress that elites promote social injustice, discrimination and oppression as this stifles local initiatives and increases conflicts, poverty and other family related problems. There is need to reshape a new social order that promotes parity, liberty, emancipation and self worth. Attributing moral perversion to gluttony and the spirit of voracity among Africans is insufficient and derisory since there is need to understand other larger global issues shaping people's behaviour. The study argues that the methods engaged to fight moral perversion are not rooted in the African existential philosophy of life, hence they provide temporary and short-term solutions. As a result, literature on moral perversion tends to be misdirected and worthless.

1.3 Aim of the study

The aim of this study is to unpack the writers' perspectives on moral perversion in detective Shona literature. Furthermore, the study is devoted to deliberate on the causes of moral perversion in detective novels as well as contributing to the existing debates on the writing and criticism of literature. Additionally, it also assesses the extent the novelists' perspectives are rooted in the African existential philosophy of life that promotes unity and oneness rather than emphasizing the pointing of fingers to each other.

1.3.1 Objectives of the study

The underlying objectives of the study are to:

1. unravel the nature and the causes of moral perversion as it finds expression in the selected novels.
2. unpack the methods engaged in curtailing moral perversion for art to be purposeful and functional
3. critically interrogate the implications of canonising the blame-game syndrome in literature as the pervasive mood.

1.3.2 Research questions

Steve Biko cited in waNgugi (2003:3) notes that, "to arrive at the right solution one has to ask the right questions." In light of the above, the study seeks to address the following questions:

1. What are the socio-cultural and politico-economic factors that influence the writers' perceptions on moral perversion?
2. Are the writers' perceptions and methodological approaches of curbing moral perversion rooted in the African people's realities?
3. To what extent does the writers' portrayal of moral perversion help to bring a new social order for literature to be purposeful and functional?

1.4 Justification of the study

There is abundant literature on moral perversion locally, regionally and internationally. While a number of people have extensively done research on moral perversion mainly focussing on corruption in certain institutions, in literature the subject has not been tackled well. Despite the subject being topical, a number of critics who have researched moral insanity perpetuate the blame game syndrome through labelling people in influential positions as heartless, ravenous, and obsessed by the spirit of milking the poor for their personal advancement. They view influential positions as fertile grounds for corruption and other forms of antisocial behaviour. At the same time they discuss the issue peripherally focussing much on highlighting the severity of crime, violence and corruption in detective novels. Such a way of writing has a hazardous effect on humanity and the development of literature since it paralyses people's hope and throws them in to obscurity. Portraying Africa as marred by the corruption plague in literature without suggesting home-made mechanisms of exorcizing it will continue to thwart the development of purposeful literature. Ngara (1985: iv) avers that:

> Committed African writers are extremely sensitive to the social problems of their day and are constantly coming to grips with them, hoping to playing their part in changing their society for the better.

Against this background, research on moral perversion is worth carrying out to provide liberating images of people in influential positions such as politicians, teachers, religious leaders, police officers among others who are always painted as people with an insatiable desire for oppressing the general populace for their own benefit. By labelling them, the authors are emphasizing the obvious to the extent that, "they risk sinking the people in further oblivion rather than helping them by signposting the direction in which things must go" to use Tembo's (2012:163) words. Soyinka cited in Wastberg (1988:18) notes that, "the author must...see more clearly and exactly than other people, he must be a visionary, a warning voice and the builder of the future." Thus, it is worth to studying the portrayal of moral perversion in literature to understand the epistemological centeredness of the writers.

Regarding epistemological centeredness, Mazama (2003) explains the aspect as placing Africans as self-willed agents and not objects of investigation. The study of moral perversion in literature will reshape the writing of literature for it to fulfil the principle characteristics of African literature of being functional, collective and committing as postulated by Gayle (1972).

Muhwati (2009:13) commenting on the negative effect of self-hatred literature asserts that:

> It is wholly correct to suggest that people do not read books because they are expensive. Rather, it is partly true that they do not read books because they do not find themselves reassured of life. When books tend to burden people with the same images of exhaustion and suffocation that people are trying to escape, then those books might as well gather the dust of oblivion.

In light of this view, the study on moral perversion in selected detective Shona novels is worth carrying out to reshape these writers' perspectives that have a tendency of giving disempowering and paralysing images in literature rather than creating redemptive and therapeutic literature that is sober and life-affirming. Additionally, the notion of people about corruption and oppression is likely to change if writers truthfully present reality rooted in the African people's existential philosophy of life. Ngara (1985:07), succinctly says "… the true critic participates in the creative process of the writer by helping to shape the intellectual climate of opinion in which art is produced, consumed and evaluated." As a result, the government, citizens and other upcoming writers and critics might change their attitudes when they are guided well, and literature will be purposeful and functional to the entire society. Giving life-affirming images in literature has a bearing on policy formulation and national healing; hence adopting the victim blame syndrome will worsen the situation rather than uniting the society. Furusa (2002) is of the view that, "If literature is not for nation building, then it is for anything." This study interrogates the nature and strategies used to fight moral perversion. This highlights on the weaknesses and contributions of the writers in redirecting the society since commitment, truthfulness and positive attitude are the key tenets of African literature. Therefore, the study fills the gap by analysing the strategies given by novelists in reducing moral perversion as warning voices and builders of the future.

1.5 Definition of key terms

1. Moral is defined as the right conduct, not only in our immediate social relations, but also in our dealings with fellow- citizens and with the whole of human race. (Oladipo, 2009:149)

2. Corruption refers to a form of antisocial behaviour by an individual or social group which

confers unjust or fraudulent benefits on its perpetrators, is inconsistent with the established legal norms and prevailing moral ethos of the land and is likely to subvert or diminish the capacity of the legitimate authorities to provide fully for the material and spiritual well-being of all members of society in a just and equitable manner.(Osoba, 1996:372)

3. Moral perversion/ insanity refer to an act that transgresses moral or civil law. In this study it refers to moral insanity, wickedness, corruption, misappropriation, and falsification.

1.6 Literature review

In conducting a research, it is fundamental to acquaint oneself with what other researchers in the same field have already found out. This motivates, educates, informs, and helps the researcher to generate his or her ideas in the field. O'Leary (2004:67) cements this idea by noting that, "… research may be done alone -but never done in isolation. The production of knew knowledge is fundamentally dependent on past knowledge." Therefore, against this background, a number of sources are going to be reviewed for the researcher to find a niche to fill.

A lot of research has been done on moral perversion in literature and other fields. Most of the studies on moral perversion were done by scholars taking a sociological approach and this shows that the researcher is not breaking new ground but is contributing to the existing body of knowledge. Be that as it may, no work on the portrayal of moral perversion in detective Shona literature has been written. If such a publication exists, it has escaped this researcher's attention.

Transparency International Corruption Perception Index (2013) gives statistics on corruption worldwide ranking countries from the most corrupt to the least corrupt countries. According to their statistics, no country is free from corruption worldwide and this shows that corruption is a topical issue worldwide. While their data is an eye opener to the present researcher, this study does not focus on analysing statistical information on corruption. Focussing on highlighting the severity of moral perversion in the society is not essential to the current researcher but the study focuses on African writers' perceptions in portraying corruption in detective Shona literature. P' Bitek (1986:39) argues that, "[writers] respond deeply and intuitively to what is happening, what has happened and what will happen." In light of this view, the study critically analyses the writers' perceptions of moral perversion as visionary warning voices to their society. According to Muhwati (2009:23), the writer, "is expected to

be a vessel and avatar of functional, lived, and liveable ideals that have the potential to equip society with an empowering and ennobling consciousness." Therefore, the study interrogates the selected novelists' contribution in raising the consciousness of their people and helping them to think victoriously and independently reconciling them with their agency as creative movers and shakers in the historical process.

Juliana (2011) discusses issues of oppression and corruption in Armah's *The Beautiful Ones are Not Yet Born* from a Marxism perspective. She concluded that Armah managed to satirize political discontentment, disillusionment and despair in Ghana caused by the failure of the government to lessen the yoke of colonialism from the common people of Ghana. While this study is essential, in this review of criticism, the researcher highlights reality from an Afrocentric perspective. Citing class differences as the prominent source of discontentment without tracing the genesis of the differences is not enough but this motivates writers to continue writing protest literature. Being an African writer comes with mammoth responsibilities of educating the society and focussing on protest literature is likely to promote misguided activism.

Mararike (1998) discusses issues of corruption and concluded that lack of good morals and values rooted in the African existential philosophy of life promoted by the capitalistic type of education adopted in Africa is the root cause of "moral pollution" to use Gyekye's (1997:192) words. Mararike (1998) concurs with Makuvaza (1996) cited in Charamba (2012) that, "education which has roots in Western concepts of individualism and which is not embedded in hunhu/ubuntu produces "uneducated [university] graduates with identity crisis." Such graduates will be morally ignorant and they will concentrate on profit taking and materialism at the expense of humanity. Mararike (1998)'s discussion on corruption in Zimbabwe is essential to this study, but Mararike (ibid) as a social anthropologist lacks an in-depth analysis on how people should build a new social order to bring sanity to the corruption-infested community. This study focuses on analysing the writers' perceptions of moral perversion for literature to be functional.

Macheka (2012) discusses corruption in Armah's *The Beautiful Ones are Not Yet Born* and Achebe's *Man of the People*. In her discussion Macheka (ibid) clearly shows how the black people's quest for power and freedom has been thwarted by post-colonial African governments for the benefit of a few individuals. Although the paper is essential to this study it only aids to see the severity of corruption in literary works. Macheka (ibid) is nurturing

protest literature misdirecting readers as it fosters the victim-blame psychology usually resulting in activism. She concurs with Achebe (1983:1) that, "the trouble with Nigeria is simply and squarely a failure of leadership". Blaming the leaders is a parochial view of reality since the leaders are also victims of a rotten and corrupt system. The victim-blame type of literature adopted by most of the post-independence writers will not illuminate the right direction society should go. This study aims at deconstructing the negative picture painted by writers with a skewed vision since unity is our aim as Africans.

In this review of literature, the study adopts the funnel approach. In this regard works of Afro-American scholars are discussed first. In the different categories of the funnel approach, works of scholars such as Ephraim (2003), Fanon (1967,1964), Gordon (1997), Chinweizu (1987), Asante (1998, 2007), Babu (1981), Ngugi (1998), Achebe (1989), P'Bitek (1986), Ngara (1985) and Chiwome (1996) among others are reviewed. The ideas of these scholars are discussed as separate entities in the same chapter. The reason for combining ideas of scholars in the second categories is that they share the same historical experiences through colonialism. In the first category, scholars share the same historical experiences through racial discrimination in America. Thus, their vision in understanding African literature is different, but contributes immensely to the understanding of their perceptions of written works.

1.7 Theoretical framework

The study is carried out in the context of Afrocentricity. Asante is the leading proponent of the Afrocentric approach. Karenga (1988:403) says, "Afrocentricity can be defined as a quality of thought and practice rooted in the cultural image and human interests of African people." Asante notes that Afrocentricity is a "critical perspective," consisting of placing African ideals at the center of any analysis that involves African culture or behaviour. Prior to Asante's publication of the book, *Afrocentricity- The theory of Social Change* in 1980 a number of scholars have also used terms as Afro-centric and Afri-centric. As a critical theory and a practice of liberation, Afrocentricity re-investigates African agency as a fundamental core of African agency. Danjuma Modupe of Hunter College cited in Asante (2007:31) posited agency centeredness, psychic integrity and cultural fidelity as the minimum four theoretical constructs that are necessary for a work to be called Afrocentric. Against this background, the study interrogated detective Shona literature to understand the writers' attitude in giving life-guiding and life-empowering affirmations that help to liberate Africans

as makers of history rather than marginalizing them. Afrocentricity is particularly fitting for this study on challenging moral perversion since it is a liberating perspective in itself. It liberates both the leaders and the general populace from the victim-blame syndrome they have accepted as a way of living. In addition, in keeping with the fact that Afrocentricity's ultimate goal is liberation, Mazama (2001) says, "the Afrocentric methodology generates knowledge that frees us and empowers us." This is what Kershaw (1992) refers to as, "emancipatory knowledge." The knowledge will liberate Africans from the victim blame syndrome that writers insist on when they label people in positions of influence as heartless and corrupt leaders. The study is rooted in centering African people's experiences within their culture and history as creators and subjects of their destiny.

The study's discussion of moral perversion is mainly guided by the distinguishing characteristics of Afrocentricity. According to Asante (2007; 32), the Afrocentric idea is distinguished by five characteristics and these have remained the principal features of the Afrocentric theory since its inception in the late 1970s. The following are the five principle features that guided the study to understand literature on moral perversion:

1. an intense interest in psychological location as determined by symbols, motifs, rituals, and signs;
2. a commitment to finding the subject-place of Africans in any social, political, economic, architectural, literary, or religious phenomenon with implications for questions of sex, gender and class;
3. a defense of African cultural elements as historically valid in the context of art, music, education, science, and literature;
4. a celebration of centeredness and agency and a commitment to lexical refinement that eliminates pejoratives about Africans or other people;
5. a powerful imperative from historical sources to revise the collective text of African people.

In analysing the writers' portrayal of moral perversion, the study utilised the five distinguishing major principle features of Afrocentricity. Obenga (1995:10) cited in Zizwe (2001:731) says, "Afrocentricity, then implies two things, (a) the critique of Western historicism, psychology and reductivism; and (b) the orientation of the African mind from its 'natural' center in order to produce acts of consciousness, or more correctly, of self-consciousness". Karenga (1988:403-404) cited in Karenga (1993:37) is of the view that,

"Afrocentric theory argues that Black Studies is not simply a body of data but also a way of approaching and interpreting data, i.e., from an African-centered perspective". Therefore, in this study Afrocentricity is an important measure of value and accuracy of literature on moral perversion. Afrocentricity is applied to interrogate the causes and strategies given by authors in challenging moral perversion in literature. This helps to understand if authors as literary practitioners have managed to see more clearly as well as signposting the direction their society must take. Afrocentricity advocates for unity of purpose grounded in a people's history and culture rather than pointing at each other. At the same time when healthy thoughts manifest, African people can move beyond a split mind. More on Afrocentricity as a theoretical framework is discussed in chapter three and in this chapter the researcher includes some of the concepts of the Kawaida philosophy. These are included because the study is focussing on moral perversion and Kawaida as a concept has a lot on moral building.

1.8 Research methodology

In this study the qualitative research design was used. In qualitative design the researcher is the key data gathering instrument who spends some time in the research exploring the subject under study. Qualitative research is appropriate for this kind of research because, unlike quantitative research, "it does not involve counting numbers and dealing with numbers but based on information expressed in words, descriptions, accounts, opinions, feelings..." Walliman (2006:129). Data are in the form of words and this allows the researcher to carry out an inductive analysis of data before conclusions are made. The qualitative methodology shares its philosophical foundation with the interpretive paradigm which supports that there are multiple truths and realities. In qualitative research meaning emerges through interaction and is not standardized from person to person as in quantitative research.

The study relies much on reading the novels and interpreting the meaning as well as getting information from informants who are well versed with literary issues. On qualitative research, Jupp (2006:249) emphasizes that;

> ...qualitative research is often based upon interpretivism, constructivism and inductivism. It is concerned to expose the subjective meanings through which people interpret the world, the different ways in which reality is constructed (through language, images and cultural artefacts) in particular contexts.

In this study the researcher identified respondents rich with information on post-independence detective literature and these include key informants as novelists whose books

are under study, publishers, editors and readers especially University students who studying Shona. Research participants gave the researcher relevant information which assisted the researcher in analysing literature on moral perversion. Data provided aided the researcher to analyze the successes and shortcomings of the selected novelists in portraying moral perversion. Since the study is qualitative, it is also essential to improve researcher bias in the research through triangulation. Triangulation refers to the use of more than one approach to the investigation of a research question in order to enhance confidence in the ensuing findings. (Bryman, 2011).

There are four common types of triangulation and these include data triangulation that involves time, space, and people's investigation which are multiple observers, theory triangulation, that uses more than one theoretical perspective to interpret the study and methodological triangulation that involves more than one strategy in obtaining data. In this study the researcher used data triangulation and methodological triangulation. According to Oslen (2004), the use of multiple data sources and methods to cross-check and validate findings increase the depth and quality of the study and provide valuable guidance to understand moral perversion in different novels from different writers. On space triangulation, the researcher collected data from different Universities and data obtained was utilised to supplement and validate the information gained from published critical works on literature.

1.8.1 Sampling strategies

The researcher employed purposive and convenient sampling techniques in selecting research participants. Those techniques are facets of non-probability sampling. Chiromo (2006:18) on purposive sampling says, "this involves researchers handpicking the cases to be included in the sample. The subjects are selected on the basis of the researcher's judgement of their typicality". Since the subject under discussion is on moral perversion, the researcher chose writers who wrote detective novels discussing issues to do with moral perversion. These key informants provided the researcher with relevant information on the writing and criticism of African literature. On critics, the researcher chose lecturers and students from the Department of African languages at the University of Zimbabwe, Midlands State University, Catholic University of Zimbabwe and Great Zimbabwe University. For lecturers, the researcher targeted those teaching literature courses. This capacitated the researcher to get relevant data from people with expert knowledge about the issues being discussed. Convenience sampling

was used to select participants from the aforementioned department based on the argument that both students and lecturers in that department are well versed with the issues under discussion.

1.8.2. Primary sources

Haralambos and Holborn (1990:720), observe that primary sources of information consist of data collected by researchers themselves during the course of their work. This can include data collected by researchers using questionnaires, conducting interviews or carrying out participant observation. Primary sources provided the researcher with data on which to understand the views of writers as well as the readers. This is essential in qualitative research where data is analysed using the hermeneutics method of analysis that gives equal importance to both the reader and the writer in understanding reality.

1.8.3. Detective Shona novels

The primary sources in this study are detective Shona novels namely, Kawara's *Sajeni Chimedza* (1984), Zvaita's *Dandemutande* (1998), Mahanya's *Munzwa mundove* (1999) and Masundire's *Mutikitivha Dumbuzenene* (1991). Information on the portrayal of moral perversion by post-independence Shona novelists was extracted from the novels named above. Information on the topic under discussion was analysed against the background that detective post-independence novelists are writing protest literature blaming the leaders and other people in influential positions as having an insatiable desire to fatten their pockets at the expense of the majority of the people. Interviews were used to gather data from writers, publishers, and critics to supplement information obtained from questionnaires since there are some other issues that cannot be captured well through the questionnaire. Therefore, by triangulating the methods, this provides in-depth data and increases the reliability and validity of the research results. The novels under study are in the same historical epoch but the researcher used the comparative approach to see if there is a paradigm shift on the portrayal of moral perversion from different authors.

1.8.4 Interview method

Interviews were used to gather data from writers, publishers, and critics as they are the key informants in this study. These are the people with the relevant knowledge on literature. The population of the key informants consists of four novelists, four publishers and four academics/ critics. For critics/academics the researcher carry out interviews with University

lectures teaching Shona modules. Face to face interviews were conducted with the key informants. The researcher conducted internet interviews to those key informants who were difficult to conduct face to face interviews with. The main purpose of conducting interviews was to gather responses which were richer and more informative than questionnaire data. Interviews were used because of the following strengths:

- they make up for the weaknesses of questionnaires;
- the researcher is in control of and more data can be gathered because it is flexible and adaptable to individual situations and allows the researcher to probe vague or inadequate answers;
- direct human interaction in interviews aids the researcher to obtain more information with a lot of detail and clarity (Creswell, 2009).

The use of internet interviews helps to reduce the costs of visiting publishers and writers. Although interviews are essential in gathering data, there are some weaknesses associated with them such as being prone to subjectivity and personal bias when the researcher seeks out responses that support his or her preconceived ideas. Deficiencies from interviews were catered for through the use of questionnaires in the collection process.

1.8.5 Questionnaire method

The questionnaire is one of the data gathering tools that were used by the researcher in this study. It is one of the common data gathering tools used by many researchers and it is objective in nature since there is a pattern of answering questions. A total thirty-two key informants answered questions from the questionnaire. Of the sixty-two informants, four were writers, four were publishers, sixteen were lecturers and twelve were post graduate students from the University of Zimbabwe, Midlands State University, Catholic University of Zimbabwe and Great Zimbabwe University. The researcher triangulates the persons in order to improve the reliability and validity of the research. Through triangulation, the researcher overcomes the intrinsic biases and problems that come from single-observer studies. The merits of questionnaires are summed up below:

- they are easy to fill and can be completed by respondents in their own spare time;

- a large number of samples can be collected within a relatively short period of time;

- it is a generally cheap form of data collection

- data is easy to compare since the same question is asked in the same way to different respondents.

In light of the above merits of using questionnaires, the researcher used the questionnaire together with information from the aforementioned participants.

1.8.6 Secondary sources

Despite the usefulness of data obtained from primary sources as writers, publishers and critics, the study also relies much on secondary sources. Secondary sources refer to already existing information on the topic under discussion and in this case its information on what good art should be like. These include books, journals, pamphlets, and news papers. The arguments raised from data collected are buttressed by ideas of different scholars on African literature. This shaped the researcher's critical insights in understanding moral perversion and the writing of African literature. Works by African scholars discussing the writing of African literature and for literature to be purposeful and functional were reviewed. These guided the researcher in understanding the contributions and weaknesses of the selected novelists in analysing literature. Hermeneutics method was used to analyse data. In hermeneutics, both the writer and the critic are of equal importance in understanding the text.

1.9 Scope of the study

The study focuses on moral perversion as it finds expression in post-independence detective Shona novels. It revolves around understanding the selected novelists' views in presenting moral perversion for literature to be purposeful and functional to the entire society based on Obote in p'Bitek (1986: vi)'s view "that the soul of a nation is to be found in the temple of its literature and arts..." The study focuses on the factors attributed to the existence of a nightmarish world portrayed by authors where anything is possible in terms of moral ignorance as well as the writers' attitude in rebuilding the fragmented society.

1.9.1 Ethical considerations

Ethics are essential in any form of research to be conducted. The present study is a desk research focussing on understanding the portrayal of moral perversion in detective Shona novels. The research is in the low risk category since it deals with shaping writers, readers, and critics' views in writing and analysing literature although art acts as a mirror of the society. The researcher gathered data from publishers, authors, students, and lecturers. The University of Minnesota Centre for Bioethics' research guide handbook defines ethical data collection as collecting data in a way that does not harm or injure someone. Thus in this study the researcher collects data from critics and publishers rather than focussing on living

individuals and institutions that are implicated with moral perversion. At the same time the researcher gets a clearance certificate from the University of South Africa certifying that the research will not cause any harm to individuals. A letter of consent was produced to all research participants before data gathering. The study is not aiming at understanding moral perversion in relation to living individuals and case studies in the society but it seeks to interrogate authors' perceptions for art to be purposeful and functional. All the research participants were informed on the set of moral principles guiding the research on confidentiality, anonymity, professionalism, and privacy for security reasons. The study focuses on harmonising and humanising Africans rather than advancing the victim-blame syndrome adopted by most of the novelists since it creates antagonism in the society.

1.9.2 Summary of chapters.

Chapter 1 is the introduction of the study which defines the problem of the study and contextualises it. The problem under discussion in this study revolves around the seemingly developing trend of post-independence novelists on presenting societies with leaders grossly engulfed in corrupt activities. The aim of the study and the theoretical framework informing the researcher is discussed in brief. The study also unpacks the factors that contributed to the escalating rate of moral perversion in general.

Chapter 2 is an in-depth and extended literature review. The chapter reviews the ideas of several African scholars discussing issues on the writing of African literature. Critical judgements on the contributions and weaknesses of the selected novelists in bringing a new social order in the writing of African literature are discussed in detail. Attention is given on what constitutes good African literature since African writers are not expected to take a definite art-for art-sake position. African literature is expected to be "literature of combat" to use Fanon's words (1967:240).

Chapter 3 expounds on the theoretical framework utilized in this study as well as the research methodology. The chapter explains the seven principles of *Nguzo Saba* in depth as they assist to understand the strengths and weaknesses of the writers in their presentation of moral perversion. The study was guided and informed by Afrocentricity based on the argument that Afrocentricity is a fitting theory to the study of African literature since it situates the African experiences, history and culture in the analysis of texts. Afrocentricity is a liberating theory to the Africans as it upholds peace, parity and social justice to the entire society. As a liberating

theory, the study liberates people in influential positions who have been and are being labelled as having an insatiable desire to oppress the poor for their personal gains.

Chapter 4 presents findings from questionnaires and interviews as well as discussing the respondents' views in relation to moral perversion. The chapter also presents data gathered from the selected detective novels and critically analyse the views of the novelists in relation to what constitutes good African literature. Findings from questionnaires as well as data from primary sources are critically analysed vis-à-vis the ideas of African critics on the writing of African literature for art to be purposeful and functional. The argument maintained in the study is that detective Shona novelists are parading the victim blame in their literature and this syndrome is derailing the development of functional African literature.

Chapter 5 is the conclusion of the study and it summarises the whole research. The chapter illuminates the findings of the study as well as the argument of the study. Contributions and weaknesses of the selected works under study are summed up. Necessary recommendations in relation to the writing of good African literature are also given.

1.10 Conclusion

The study focuses on exposing the major thrust of the research which is to elucidate the desire of the authors to redress social injustice and moral ignorance as expressed in novels namely Zvaita's *Dandemutande* (1998), Mahanya's *Munzwa mundove* (1999), Masundire's *Mutikitivha Dumbuzenene* (1991) and Kawara's *Sajeni Chimedza* (1984). In these novels, the writers are perpetuating the notion that corruption is a dangerous cancer that has permeated almost all institutions of the community and being nurtured by people on influential positions. Against this background, efforts to curb it become fruitless. The aim, objectives, justification, research questions have been discussed in this section and literature review, theoretical framework and research methodology will be discussed in detail in chapter 2 and 3 respectively.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

The previous chapter introduces the study and this chapter reviews extant literature on moral perversion. The chapter provides an overview of moral perversion which is the springboard on which arguments raised in the following chapters heavily relied on. Moral perversion emerges in a complex intellectual matrix since most of the people think of morality as a problem of sex and morality yet those are just aspects of morality but the issue of morality itself is very elastic. The chapter starts by discussing the status of current researches on moral perversion in the world. The chapter adopts the funnel approach in reviewing literature whereby works of international scholars were reviewed first, followed by works of African scholars and lastly works of Zimbabwean scholars. This helped to contextualize the problem as well as finding knowledge gaps coming from a broader to a narrower perspective. International researches on moral perversion are fewer than researches on moral perversion in Africa. Kaufman (1998:1) says corruption is widespread in developing and transition countries, not because their people are different from those elsewhere, but because conditions are ripe for it. Statistics show that moral perversion is rife in developing countries where there is poor economic growth, weak political institutions and a hybrid capitalistic culture indoctrinated to the people by their former colonial masters through varied and subtle ways of exploitation. The discussion of a variety of literature worldwide facilitates the points of convergence and divergence on moral perversion that helped to understand the interface between neo-colonialism, literature and moral perversion in Zimbabwe and the world at large. To understand the concept of moral perversion in detail, the chapter reviews extant literature on corruption since it is one of the major determinants of moral perversion although cheating, smuggling, stealing, prostitution and telling lies are also other aspects of moral perversion.

2.1 Forms of Corruption

There is no consensus amongst scholars on the meaning of corruption since it is a complex and multifaceted phenomenon. Corruption encompasses a number of issues and Amundsem (1999) characterizes it according to a number of basic characteristics. The chief forms of corruption considered are fraud, embezzlement of funds, bribery, nepotism and extortion. Generally these concepts intersect because they are all linked to mistrust, greed, injustice,

selfishness and extremism. Thus corruption is a social, economic and political virus that needs to be tamed in order for societies to achieve development.

2.1.1 Bribery

Research on Corruption - A Policy Oriented Survey conducted by NOPAD (2000) defines bribery is the payment of either money or kind that is taken in a corrupt relationship. This implies that to pay or receive a bribe is understood as the same as this is the essence of corruption. A bribe works as an enzyme as it helps to speed up the time taken for a certain action to take place. In this way corruption helps to speed up the rate of receiving services hence some scholars argue that corruption is a necessary evil in the society. A bribe may be a fixed sum of money or it might be paid in kind and the bribe is usually paid to the state official or someone at an influential position who will later on provide services to the person who had paid the bribe. There are a number of equivalent terms for bribery for instance; kickbacks, gratuities, sweeteners, pay-offs, speed and grease money and all these are notions of corruption that are paid to public official for them to provide favors. Understanding the concept of bribery is essential as it helps to understand the major forms of corruption revealed by novelists in their literary works.

2.1.2 Embezzlement

This refers to theft of resources, properties, funds and capitals by people who are put to oversee the resources and in this case disloyal and selfish employees will be stealing from their employers goods that are supposed to benefit the public for their personal gains. Embezzlement usually includes public officials misappropriating public resources. Michelsen Institute and Norwegian Institute of International Affairs (NUPI) report (2000) says that embezzlement is not considered as corruption from a strict legal point of view, but is included in the broader definitions. It further avers that in legal terms corruption is a transaction between two individuals; one state agent and one civilian where the state agent goes beyond the limits of the law and regulations in order to secure himself a personal benefit and in the form of a bribe. However, embezzlement is regarded as theft because it does not involve the civilian side directly. Embezzlement is a form of corruption because it involves power abuse that will disadvantage the general populace. In light of the above, it shows that embezzlement is part and parcel of corruption and there is no way it could be exonerated as a form of corruption although the meaning of corruption in legal terms seem to exclude it.

2.1.3 Fraud

Michelsen Institute and Norwegian Institute of International Affairs (NUPI) report (2000) says that fraud is an economic crime that involves some kind of trickery, swindle or deceit. It involves the distortion or manipulation of information, facts and expertise by public officials for their personal benefit at the expense of the majority. According to this report, fraud is a broad and popular term which covers more than bribery and embezzlement of funds. It includes illegal trade networks, counterfeit and racketing, forgery, smuggling and other organized economic crime. Bayart et al (1997:11) cited in Atelhe and Timikoru (2014:307) also share the same view that fraud involves some kind of trickery, swindle and deceit, counterfeiting, racketing, smuggling and forgery. In light of the above, it shows that the scholars concur that fraud is an acknowledged problem which negatively affects social, political and economic development in the entire society.

2.1.4 Extortion

This refers to money and other resources extracted by the use of coercion, violence or other threats to use force (NUPI, report, (2000)). Blackmailing and extortion are some of the corrupt forms where money is extracted to people to benefit those who are in positions of power and normally the clients are silenced by violence or other forms of harassment. Organized criminals and mafia can use harassment and intimidation to threaten individuals, citizens, public and private officials so that they will remain in silence when their resources are being taken by force. Corruption of this form can be from people in influential positions or those in lower positions can hire mafia and gangs to use force to take resources from the haves.

2.1.5 Favouritism

NUPI report (2000) says favouritism is a mechanism of power abuse implying privatization and a highly biased distribution of state resources, no matter how these resources have been accumulated in the first place. On favouritism, those in positions of power use their positions to favour friends, family and anybody close and trusted at the expense of meritocracy or other desired qualifications and criteria of recruiting employees if it is at an organization. Preferential treatment will be given to certain people or a certain group when it comes to the distribution of resources and other services. Nepotism is also a special form of favouritism in which an office holder prefers his family members, relatives, race, religious group, or tribe

regardless of merit in selecting people in different positions. While the NUPI report (2000) discusses different forms of corruption, the current study only used the information as a springboard on which to understand different forms of corruption on which different characters in the novels are engaging in. This necessitated a critical interrogation of the writers' perceptions on moral perversion in different novels. Additionally, while the NUPI report (2000) is an eye opener in understanding different forms of corruption, the study argues that understanding different forms of corruption alone is not enough as it tends to universalize as a social virus that needs attention through external aid as being suggested by a number of scholars. Although, this may help but relying on foreign solutions to local problems is not the answer since the problems that African countries are facing today such as corruption and other forms of social evils have their roots trying to adopt the western style of life. Thus the study argues that the west will not provide answers to Africans but they will tend to add more problems in the name of aid.

2.2 The Concept of Morality

The New International Webster's Comprehensive Dictionary of the English Language Encyclopaedic Edition says the word 'morality' is derived from the Greek word: Ethika, (Latin moralia) meaning morals. The etymological root of Ethica is the Greek word 'ethos' (Latin mos,) and means mores, conduct, custom or way of doing, acting or behaving. (Onyema, 2011:29). Hare (1996:27) defines morality as a system of principles and judgment based on cultural, religious and philosophical concepts and beliefs by which humans determine whether given actions are right or wrong. In light of the above, an act is considered to be right or wrong depending on the people that are judging it and Agha (2003:35) concurs with the view when he says "an act is right if it conforms to the society by which it is judged". Onyema (2011) is of the view that most of the people think of morality as a problem of sex and corruption only yet morality encompasses cheating, telling lies, stealing, smuggling and all other actions that are destructive to the good of the society. At the same time, morally good actions also include honest, trustworthy, obedience and these actions are essential and good to the society as they ensure the survival of the society and the good of man. Morality is essential as it ensures progress in the society, self-awareness, responsible self as well as crime control. Bourkel (1967:570) argues that:

> Law or a legal system is distinguished from morality or a moral system by having explicit written rules, penalties, and official who interpret the laws and apply the penalties. Although there is often considerable overlap in the conduct governed by

morality and that governed by law, laws are often evaluated on moral grounds. Moral criticism is often used to support a change in the law. Some have even maintained that the interpretation of law must make use of morality.

In light of the above, it shows that morality is essential as it acts as a guide to what is considered as right or wrong by the society although at times laws tends to override some religious and traditional morals but it tries to satisfy the needs of the majority. In this study understanding the concept of morality is essential as it helps to see how things have fallen apart in terms of morality as well as understanding the novelists' portrayal of moral perversion in relation to the historical experiences of a people. Ruhumbika (1992:80) in Matiza (2014) contends that:

> A thriving literature is literature that forms a part of a people's living culture. It is literature written for the people reflecting their endeavours and aspirations and reaching for a significance number of them in a way that can influence their society and be influenced by it in turn.

It follows then that the way artists portray images of influential people should resemble the truth about societies since artists are expected to direct their societies towards the right course of action to take in life. Thus novelists need to be inspirational conductors of the business of rummaging for breakthrough in a world riddled with insurmountable problems such as moral decadence to infuse hope to the hopeless general populace. Therefore if they portray derogatory images on leaders they risk dividing their communities which will strangle development of salubrious literature.

Nel (2008) in Rutoro (2012) is of the view that morals are embedded in a people's practices, customs and rituals and these are transmitted from one generation to another. Morals are imperative as they link individual actions to the community. Rutoro (ibid) also argues that moral appraisals are made by reference to sets of values and standards prescribed by tradition, custom, practices as well as social and family codes. In the African context, the concept of morality is embedded in the Ubuntu or Unhuism philosophy. This philosophy has fundamental value systems that guide individuals and society for the community to achieve parity, progress and development. Desmond Tutu in Rutoro (2012:63) says a person cannot exist as a human being in isolation. The following standards are used in telling whether a person has ubuntu or not:

- Moral standards (with regards to behaviour)
- Moral responsibility (referring to our conscience and)

- Moral identity (one who's capable of right and wrong).

In light of the above it shows that that morality is essential to people as it provides with the pillars that guide people in life. In this study the concept of morality is analyzed to get an in-depth understanding of how Africans can liberate themselves from the yoke of Western subjugation as they were and they are still viewed in Eurocentric lenses. Using their culture as the glue that helps to cement people, Africans can counter attack emasculating images portrayed by former masters against them in literature. Such negative connotations cripples Africa's creative genius to reach greater heights on the development of purposeful art as Africa firmly clutches to these international vultures for answers to their own problems.

Mbiti (1989) argues that people are morally natural because there is a moral order in the universe so that people may live in harmony with one another. This implies that morals have an unchallenged authority since they are linked to the spirituality of the Africans. Thus to be moral is seen as to obey the ancestors and this make morals to be coercive to Africans. Understanding morals as God-given is a noble idea but the problem with most of the Africans today is to associate God with Christianity which is an alien religion to them. Linking God with Christianity is tantamount to perpetuating colonial ideas since Europeans deliberately mis-educate Africans that they only know about God when they colonized them. Such strait-jacketed and myopic sentiments were preached to completely delete the African people's history, culture, languages and possibilities of transcendence. Asante (2003:59) arguing against linking God with the coming of the whites posits that:

> The time for preachers who parade as leaders while taking our people down the sleepy road to the white Jesus who does little for our image or who participates in struggle against us is over. Afrocentricity says "God" can speak to us as directly as he spoke to Nat Tuner.

In light of the above, it shows that artists who celebrate the coming of Christianity as a panacea to Africans from 'the dark continent' are putting on 'black skins with masks' because they are justifying colonialism. This study interrogates the concept of morality in relation to literature to understand detective novelists' contribution to the writing of functional literature. A secularist stance rather than a religious stance in the study of morality is adopted in this study.

Rutoro (2012) avers that morality in the African context is gendered. She adds that the African society is in a dilemma concerning gender inequality because the society has internalized gender inequity so that people no longer perceive gender inequality as a form of

social injustice because they have been socialized into the acceptance of their situation. Rutoro's argument holds water because she acknowledges that Africans were and are still being socialized by colonial-type of education system they have adopted from the West to view gender inequality as norm. Muhwati (2006:18) arguing against the portrayal of gender inequality as norm to the Africans says:

> Today, this strange and divisive gender perspective has unfortunately come to be acknowledged as African culture….The unpalatable combination of western patriarchal system… that revolves around the principle of inclusion and cosmos generates a hybridized and highly neurotic and bastardised form of patriarchy which is passed on as African patriarchy/African culture.

In light of the above it shows that accepting gender inequality as norm in Africa implies the perpetuation of parochial, short-sighted, defeatist and self-hatred attitude in literature. African men and women are not as antagonistic as what is being portrayed by writers putting on Eurocentric lenses. Sofola in Hudson-Weems (1993: xviii) aptly notes that:

> As a race, the most painful part of our experience with the Western world is the "dewomanization" of women of African descent. It is true that to successfully destroy a people its female component must be first destroyed. The female gender is the centre of life, the magnet that holds the social cosmos intact and alive. Destroy her, and you destroy life itself.

Thus the African society is an egalitarian society that treats its members as equals and they emphasis on sharing of duties rather than the divisive and individualistic way of life echoed by Euro centrists. For Africans, the society is at the center of their everyday life experiences rather than valuing individual needs and goals. Negative images of gender in literature continue to divert the attention of African men and women to neglect burning issues of race oppression focusing on minor issues.

2.3 **Status of current researches on moral perversion in the world.**

Morality according to Hare (1981:27) is a system of principles and judgments based on cultural, religious and philosophical concepts and beliefs, by which humans determine whether given actions, are right or wrong. Hume (1975:31) defines decadence as a condition or a period of decline with regard to morals. This implies that moral perversion is the lack of moral and intellectual discipline where the difference between the right and the wrong evaporates from the society. Substantial studies on corruption as an aspect of moral perversion were done by several scholars worldwide. However, it is widely accepted by

economists, development practitioners and policy makers that; corruption is a problem of developing countries and developed countries have few case of corruption. Although it is true but this assertion seems to link economic development as a measure of reducing corruption, yet statics shows that some relatively more developed countries such as Switzerland and Norway are relatively more corrupt than Finland which is less developed than them. (McDonald and Majeed: 2011). As a result of this generally agreed notion, literature on corruption in developed countries is relatively less than in developing countries. Studies on corruption in developed countries and the world are essential to this study as they help to buttress the arguments raised in the study as well providing niche points to fill in knowledge.

Quah (1989) analyses the various patterns, causes and consequences of corruption in several Asian countries but mainly focusing on Singapore. He explores the causes and consequences of corruption in these countries from a sociological point of view and establishes that corruption is a fact of life than a way of life in Singapore. This implies that there are cases of individual corruption in Singapore but the Singapore community on its own is not a corrupt society although it is prone to corruption. Quah (ibid) also establishes that the causes of corruption are not universal and they vary from one country to another. On the possible ways of reducing corruption, he argues that it is possible to minimize corruption level in a country through the implementation of effective anti-corruption measures which are supported by the political leadership. While Quah (ibid)'s analysis of corruption in Asian countries is useful as it proffers a foundation for the understanding of moral perversion, this research specifically focuses on moral perversion in literature rather than dealing with case studies as indicated in his study. It focuses on improving the writing and analysis of literature since literature has a large bearing on shaping the society.

Warsta (2004) has a bold attempt to trace the genesis of corruption in Thailand by discussing the culture behind corruption in Thailand. The main thrust of Warsta (ibid)'s study is to unravel the factors promoting people to view corruption as a way of living. He also proffers possible strategies employed to fight against corruption as well as the problems associated with fighting corruption. Warsta (ibid) establishes that in traditional Thai systems, merit is derived from power and this forms the basis for patron-client relationship in the political society. As a result this creates a fertile ground for corruption since Thais still accept paying fees to officials as gifts of good will and do not consider it as corruption. On ways of reducing corruption, Warsta (ibid) identifies a bunch of mechanisms that were included in the country's new constitution to fight against this cancer in the society. However, the methods

remained a paper trigger due to the clash between Thai traditions and the new methods. Warsta (ibid)'s study is nonetheless important as it tries to illuminate on a number of issues in the study of moral perversion as well as showing the importance of culture in solving problems bedevilling societies. The burden of Warsta (ibid)'s study is on the conceptualization of corruption through skewed stereotypical views where leaders are blamed as the major stumbling blocks against the establishment of a corruption free society. This study argues that leaders are not immune to corruption but blaming them is just like majoring on the obvious truth.

Glaeser and Saks' *Corruption in America* (2004) is a soul-searching analysis of the causes and effects of corruption in America. Like Mauro (1995) and LaPorta et al., (1999) they concur that there is a strong relationship between corruption and economic development with countries having poor economies having high levels of corruption. The ideas raised by Glaeser and Saks (2004) are useful as they help buttress views from various scholars in understanding the interface between fiction and reality as the researcher interrogates several novelists' portrayal of moral perversion in literature. Although the study provides valuable insights to understand moral perversion, the researcher advances the contention that equating high levels of education and economic growth with reduced levels of corruption is a lopsided and academic amateurish view of reality. There is need to make a thorough closer examination since some countries even in developing countries have high literacy rates as well as high levels of corruption.

Bologna's (2014) examines the relationship between corruption and informal trade. The research establishes that Brazil has a larger informal economy associated with both corruption and poor economic outcomes. Bologna (ibid) also argues that informal economy and corruption are complementary basing on statistical figures of his research. Although the study is useful in understanding moral perversion, the study seems to be shallow as it heavily relies on statistical data in understanding a social phenomenon. This study approached the study of moral perversion from a qualitative point of view although statistical information also helped to synthesize arguments raised.

2.4 Status of current researches on moral perversion in Africa.

Omonijo et al (2014) discuss moral decadence in literature focusing on the factors that delve the alarming and worrisome rate of immorality amongst the educated Nigerians. In this article the scholars employed the sociological approach in understanding moral malpractice. They

were guided and informed by the functionalist theory to diagnose the problems identified. The paper recommends the enforcement of ethics in education rooted in the traditional values of Africa in high schools and universities to enhance loss of the moral character in Nigeria. While the arguments raised by these scholars are essential to this study, their problem lies on nurturing the blame game syndrome in literature. The trio blame what they call the elite class in Nigeria as largely responsible for the looting and misappropriation of resources in Nigeria and this has eroded the moral fibre in Nigeria leading a situation whereby Nigeria has become "a giant stinking lavatory" (Nnolim in Chikwuloo, 2011). Blaming the elite class and labelling them as highly corrupt is not the answer to this moral dilemma, but as critics they were supposed to go a step further by producing literature that empowers people to face life situations and bring about positive changes in lives. Thus by blaming the elite, they are adding more flesh to the body of protest literature engulfing the whole region of Africa and yet genuine African writers and critics must engage in what Pandurang (2010:17) calls 'forward looking optimism' that will encourage the spirit of victorious thought amongst Africans.

Bhat (2014) discusses Achebe and Wa Thiongo's use of satire in their works *A Man of the People* and *Wizzard of the Crow* respectively. In this article, Bhat (ibid) celebrates the writers' use of satire in highlighting their themes in these novels. The author argues that in both novels the use of satire allows readers to create amusement, disgust and hatred such that the readers are left with a moral judgment detesting and all that represents it. Bhat (ibid)'s article gives insights to this study in understanding corruption and the perception of writers towards it. Be that as it may, Bhat (ibid) seems to have a lopsided view of reality since the use of satire by these novelists enforces the development of self-hatred literature where the readers tend to view leaders as insensitive and heartless since they focus on luxury and self-indulgence at the expense of the general populace. He seems to be analyzing literature informed by Marxism as the guiding philosophy of understanding African people's realities. Yet the use of Eurocentric theories in understanding the African people's realities is a narrow vision of reality. The one-size-fits-all way of analysis is poor as societies have different backgrounds and cultures. Furusa (2002:116) is of the view that critics who evaluate African literature using foreign theories do it "for the benefit of theory and not in terms of how it cultivates humanizing values that are capable of uniting [African] people and providing them with clear and relevant political, social and economic vision. Thus Bhat (2004)'s article is essential in this study but it lacks relevance to the African context since he employs a foreign

theory in the analysis of African literature. The current study utilizes Afrocentricity to understand the realities of African people.

Chikwuloo (2011) discusses the portrayal of corruption in *The Beautiful Ones are not yet Born*. The critic expresses his disgust on the escalating rate of corruption reflected in the novel. There is corrosion of morality and corruption has eaten away the moral fabrics of the society such that the public is left to wallow in confusion, frustration, fear and despair. The critic also blames the government for the corruption that he pointed as a result of the prolonged failure of the Nigerian state to deliver purposeful good governance. Although the views of the critic hold water, he seems to be simplistic and narrow-minded in terms of shelving the whole blame on the leaders yet the leaders are also victims of other larger global forces such as colonialism, neo colonialism and globalization. The backdrop against which the critic raises his views of blaming the leaders for greasing and enhancing corruption and other social evils that are anti-life and life negating is a skewed vision of corruption in Africa. Chikwuloo (ibid) ignores the effects of neo-colonialism on both the leaders and the general populace. Wa Thiongo (2013:72) commenting on the role of neo-colonial governments says:

> The regimes of a neo-colonial state see their role as that of guarding the economic interests of the West. Independence does not mean a fundamental change in the structures of the inherited colonial economy. Such regimes often end up being alienated from the general population and in response they suppress the civil society often using the same methods as those used by the ex-colonial power.

In light of the above, Chikwuloo (2011) is prone to criticism as he fails to see that neo-colonialism if the root of all forms of alienation and deprivation as well as some other forms of anti-social behaviour. Also, the most problematic aspect of Chikwuloo (ibid)'s analysis of African literature is on failing to awaken the readers that the system under which the leaders are operating is not all that conducive for them to deliver the needs of the people. On attaining independence, the system of alienating the Africans economically, socially and politically remains intact and well perfected since the former colonizers had sharpened their skills of relegating the Africans. Thus the critic stands vulnerable of prioritizing criticism for the sake of criticism without taking a closer analysis on the history and culture that he is criticizing. He seems to overlook the effects of cultural and historical dislocation experienced by the Africans during the time of colonialism which has roots extending to post-independence Africa. Ogundokun (2013:15) commenting on the effects of colonialism to the Africans is of the view that:

Colonialism casts a spell on Africans and that spell is described as neo-colonialism. It affects the psyche and the world view of the Africans and the consequences of this syndrome are selfishness, egocentricity, corruption, injustice and wickedness

In light of this view, the study differs from Chikwuloo (2011)'s in that it analyzes moral perversion and its various forms "to assert our African identity and bring out its historical significance" (Chinweizu: 1978 219).

Masath (2013) examines the causes of youth moral deterioration in Tanzania and suggest ways of reducing moral decay amongst the youth. Masath (ibid)'s study is informed by the Attribution theory which is advanced by Weiner (1995). The theory tries to explain people's behavior, and explore the possible causes of an event or behaviour; like why people do what they do and find themselves attributing to internal and external factors. This study is essential to the present study as it informs the researcher on the causes of moral perversion as reflected in the selected novels. Masath (2013) makes use of psychological critical tools in analyzing moral deterioration while the present study makes use of African literary critical tools to understand the realities of African people. In her discussion, Masath (ibid) attributed media, ineffective parenting, peer pressure, poverty and family background among others as some of the factors that lead to moral deterioration amongst the youths in Tanzania. While psychological theories are essential in understanding the behaviour of people, they seem to universalize facts overlooking the fact that people behave differently depending on their culture and history. Against this backdrop, this study uses African theories to interrogate moral decadence in literature. On approaches to restore morality Masath (ibid) emphasizes on counselling, law enforcement, government intervention and the use of Non-Governmental Organizations as agents that may craft policies to reduce corruption in societies. While employing counselling is a noble idea, Masath (2013) seems to be short-sighted because counselling only provides temporary measures to problems since it is reactionary. This implies that counselling is only done when there is a problem, yet there is need for home-grown solutions to the problem of corruption. There is need for an education system that is proactive that will teach individuals the values and norms of the society like the African pre-colonial type of education which was rooted in the African existential philosophy of life. Law enforcement through incarceration is also a temporary measure since jails are also colonial creations so they will tend to harden people rather than being rehabilitation centres. At the same time, the judiciary in Africa is porous as they use the catch-and-release approach depending on one's capacity to "buy" justice. Therefore, such an approach is retrogressive to development.

Louw (2009) discusses the effects of moral degeneration amongst the youth in South Africa. In his thesis, Louw (ibid) argues that moral degeneration is a problem that is affecting all societies in the world and the South African society is heavily plagued by escalation of social evils and educational problems such as violence crime corruption and lack of self-discipline among others. Louw (ibid) also argues that these problems in South Africa are being caused by lack of proper value system in the South African society and suggests that educating the learners about values would result in a decrease in their immoral behaviour and actions. Louw (ibid)'s study of moral degeneration is informed by sociological perspectives as it aims to restore moral sanity in the society but the current study looks on the portrayal of moral perversion in literary works. The current study differs from Louw (ibid) in that it aims to improve the analysis and writing of literature so that literature will be purposeful and functional to the society since literature is a mirror of the society. Chinweizu (1978:263) commenting on the importance of literary criticism affirms that:

> Critics and scholars would be more useful to our literature when their comments and papers address issues that encourage writers to satisfy the numerous needs of readers to derive satisfaction from the works of our writers.

Thus the study interrogates the portrayal of moral perversion in literature with the aim of improving the writing of literature so that people will be empowered by the literature they are reading. Unlike viewing writers as hosts on which critics rely on for academic paper qualifications through literary criticism, the study tries to shape the writing and analysis of literature for it to be purposeful to the society.

Louw (2009) suggests that moral regeneration should start at home with the family since charity begins at home. It is through the inculcation of good morals at home that children will behave in the expected manner when they are outside the home. While Louw (ibid)'s view holds water, he seems to be short sighted in emphasizing on the inculcation of good morals at home since the home which is being referred to has been heavily infiltrated by external and interal forces leading to the decline of African culture and values. In light of this view, the home that Louw (ibid) is referring to has fallen apart such that the centre can no longer hold as it is affected by larger global external factors. Therefore, there is need to rebuild the home first before burdening it with the responsibilities of teaching good moral to the youth. The best way of rebuilding the home is by portraying life-affirming and life-furthering images of the members of the home in literature. Louw (ibid) blames the media and the school curriculum for running short of educative programs that mould the moral fabric of the youth

without seeing that the media and the school system are "not different from a conveyor belt of other European projects on African genocide such as slavery, colonialism, neo-colonialism, globalization and many others" that are being offloaded to the Africans to cripple the creative genius of the African people (Muhwati 2006:1). Louw (2009) also fails to see that the school that is being given the duty to teach morals is a colonial creation and the values that are being taught in these schools are the values of the former colonizers and by leaving the duty of teaching values to the school, Africans will remain victims in perpetuity. Africans need to reinvent the education system which is wholesale and inclusive rather than continue using a system of education which marginalised them.

2.5 Status of current researches on moral perversion in Zimbabwe.

Studies on moral perversion in Zimbabwe are abundant just like in other countries since the problem of immorality is affecting the whole world. Be that as it may, studies on corruption as one of the major pillars of moral perversion are not common as they are in other countries such as Nigeria and Kenya. Additionally, studies on detective literature are also uncommon in Zimbabwe as most people focus on other novels and plays neglecting detective novels yet they are also rich fertile grounds explored by writers to awaken the much needed consciousness of fellow Africans as well as inculcating positive changes and keeping the society morally upright.

Sithole (2013) discusses the causes of corruption, anti-corruption measure being taken to curb corruption as well as the challenges that are being faced in trying to implement the strategies of reducing corruption. In her research, Sithole (ibid) attributed corruption to a number of factors but greediness amongst the leaders is one of the prominent factors established by Sithole (ibid)'s findings. She says, "Individuals who are supposed to implement anti-corruption strategies in local authorities are the ones who are actually involved in most of the corruption cases this includes the top management". While the view that corruption is rampant amongst the top hierarchy in the local authority, the view seems to be simplistic and obvious. She subscribes to the school of thought which believes that for corruption to take place one has to be on an influential position. Thus, Sithole (ibid) seems to emphasize on the obvious exonerating the root causes of corruption. The separatist ideology preached by Sithole (ibid) is rather crippling and self-negating as it promotes the blame game syndrome which is common in literature and the society at large. The individuals that are being labelled by Sithole (ibid) are also victims of the prevailing situation they could not control as

individuals and even as a country. The researcher fails to see that there is need for concerted effort to fight against the cut-throat economic system prevailing in the whole world. The current study differs from that of Sithole (ibid) in that it tries to awaken readers, writers and critics to see that blaming the leaders for an evil is not the answer but there is need for people to fight against the whole system of exploitation. African problems are beyond the leaders although leaders contributed a significant part of the challenges affecting their societies.

Mupanduki (2012) examines corruption in Sub-Saharan Africa focusing on Zimbabwe. He explores the genesis of corruption arguing that corruption can be attributed to the colonial era when African culture and value systems were destroyed by colonialism. As a result, the current existing corruption is an outcome of both internal and external factors. The study is useful as it helps to show the link between fiction portrayed by novelists as well as the situation on the ground. The point of departure of the current study from that of Mupanduki (ibid) is that, this study does not necessarily focus on corruption in novels but looks on different forms of moral meltdown such as prostitution, crime and others. At the same time, this study is an attempt to improve the writing and analysis of literature in Zimbabwe and Africa.

Chigidi (1997) traces the development of Shona detective story as a genre different from the mainstream Shona novel. He establishes that the Shona detective story emerges from the non-detective traditional folktale and develops into three types namely, the rudimentary form, the pure 'whodunit,' and the detective thriller. Chigidi (ibid) argues that at its highest level of development the Shona detective novel's treatment of female characters is different from other mainstream Shona novels. Chigidi (ibid)'s research is also insightful to the current study as it helps to understand the development of detective literature up to the present situation. However, this study differs from Chigidi (ibid) in that it does not put emphasis on the development of detective literature as a genre but it pays attention to the issues raised by novelists as well as their perception for literature to be purposeful and functional. Hauser in Ngugi (1981:06) is of the view that an artist's aim is to "evoke, to awaken in the observer, listener or reader emotions and impulses to action or opposition". In light of this, the study aims to awaken the readers and critics that "criticizing and highlighting the weaknesses of the [leaders] would produce pessimists and non-believers who do nothing to solve their problems" (Mazuruse 2010:47). Therefore, this study would liberate people in influential positions as Chiwome (1996:126) says "art should not follow trodden paths, but good artists

should communicate new truths, new approaches of life, new themes and new heroes in order to address the most urgent questions of democracy and development in the society today".

Mazuruse (2010) discusses protest literature in Zimbabwe and he argues that protest literature is a reliable way from which society's condition can be analyzed. Issues such as tribalism, bribery, extortion, corruption, neo colonialism and nepotism can be analyzed through protest literature. According to Mazurise (ibid) a number of Zimbabwean novelists in the post-independence era are portraying the hypocrisy and self-fulfilling attitude of the ruling class through their literary works. However, although this may help to understand how independence in Africa has failed to change the lives of the ordinary citizens for the better, there is need for a thorough critical engagement to avoid misguided activism where people will tend to point fingers to their leaders as neo-colonial masters. Neo-colonial masters are not in Africa and the leaders are just being controlled using remote controls such as aid, human rights and rule of law among others. Mazuruse (ibid)'s analysis of protest literature is of paramount importance to this study as it helps to understand writers' perception on the theme of corruption in the post-independence era. It seems writers are following a linear trajectory of thought in their presentation of leaders in the post-independence era both in detective literature and other novels. In light of this view, the study argues that the presence of neo-colonialism in Africa is a danger warning sign that things are not in good condition in Africa and there is need for concerted effort to fight against the common enemy rather than developing self-hatred literature by labelling one another.

Wasosa (2010) discusses the portrayal of women in selected Shona novels. The centerpiece of Wasosa (ibid)'s research is that writers handle the aspect of prostitution differently with some viewing them as solely responsible for family disintegration, lacking respect for human life as well as murderers. Wasosa (ibid) argues that positive images of women should be imperative if literature has to be purposeful and functional to the society since portraying negative images will only worsen the victims' situation. Women indulging in prostitution are victims of the diabolic colonial and neo-colonial systems of capitalism which subject them to unfavourable conditions to the extent of selling their bodies to earn a living. This study is essential to the current researcher as it helps to understand the different facets of moral perversion that writers are portraying in their novels.

Gono (2005) in the Monetary Policy Review Statement Supplement 4 of 5 to January- April 2005 analyzes the causes, forms and effects of corruption in various government sectors. The

report reveals that corruption is one of the costly corrosive cancers that are having a severe effect in the economy. It causes a sharp decline on service delivery, destroys national institutions, lead to misallocation of resources among others. The government sectors that Gono (ibid) focuses on include mining, agriculture, tourism, transport and energy among others. According to Gono (ibid)'s report, corruption has engulfed most if not all of the government sectors such that it is now considered as a way of living rather than a social ill such that stern measures need to be taken to eradicate it. On the measures to eradicate corruption, Gono (ibid) suggested that there is need for good corporate governance and ethics that should guide all institutions in Zimbabwe as well as enforcing the laws. However, Gono (ibid)'s emphasis on enforcing laws to curb corruption is right but it is simplistic and lopsided view of reality because the government sectors that are being labelled as engulfed by the corruption cancer are victims of larger global forces controlling them. It is true that individuals also need to make efforts to reduce corruption but the people in these institutions cannot control the system surrounding them. Additionally, incarceration of corrupt individuals as the answer to reduce corruption is just a temporary measure, there is need to inculcate a philosophy of life that is rooted in the African existential way of life rather than depending on foreign aid.

2.6 The interface between moral perversion and literature in Zimbabwe

Morality is an old phenomenon amongst Africans especially the Shona and Ndebele people in Zimbabwe. It is through good morals that a human being is considered a "real person". The Shona people have a proverb that says, *Munhu munhu nehunhu* (A human being is a person because of good morals). Against this backdrop, it shows that the Shona people value morals at the expense of other virtues since morals make up the human being. The concept of moral perversion in Zimbabwe has been exacerbated with the advent of colonialism in Africa and Zimbabwe in particular. The need for material possessions, cash, education and the parasitic system of domination of the West has brainwashed people's morality that the distinction between what is right and wrong becomes problematic. While the pre-colonial Africa was not immune to moral perversion, the modern Africa has adopted moral perversion as a way of living largely because of the colonial type of education that has brainwashed Africans' worldview. Africans were made to believe that they were inferior to whites psychologically and physically so they were supposed to listen to their masters all the time and this inferiority complex has affected the writing of literature where artists are always portraying fellow Africans as corrupt, uncivilized, backward and even worse than former colonial masters.

34

Onyame (2011) lamenting about the castrating effect of colonial education to the Africans notes that:

> The school system was not an exceptional package for the best intellectual formation of the traditional Igbo; that is to say it was not designed for the real intellectual formation of the colonized, but was motivated by a morbid interest meant to exploit every bit of the human resources for the benefit of foreign capitalist interests.

Against this backdrop, it shows that Africans were repeatedly indoctrinated with foreign culture such that they ended up accepting their victim status as norm. As a result, even writers who are expected to direct their societies towards the right direction in life also perpetuate the victim blame syndrome because they have nurtured victimhood as a way of life. The way writers portray colonial leaders and African leaders in Zimbabwe is slightly different because during the colonial era, writers were castigating white colonialists for being insensitive to the Africans. However, during the post-colonial era, the same writers again are lamenting about the failure of African leaders to transform the lives of the ordinary citizens for the better. As a result, some writers tend to portray African leaders as worse than their former colonial masters while others portray Africans as victims in all spheres of life. It is against this lopsided portrayal of African reality that the researcher interrogates the interface between moral perversion and literature in Zimbabwe.

Nenduva (2012) discusses the sexual harassment in selected Zimbabwean Shona novels by Mabasa, Nyawaranda and Nyandoro. The study establishes that the selected Shona novelists have conspicuously managed to show that women in most cases are victims of male chauvinism both in the domestic sphere and the public sphere. This was highlighted by a number of characters in the novels who are sexually abused at home as well as at workplaces. Furthermore, the novelists have also managed to show that the family institution, marriage and the capitalistic way of life in the modern era are exposing women to various forms of abuse that are beyond their control. A culture of silence amongst women as a way of preserving their marriages also subject them to torture and abuse as women continue to cling in dull and unpromising marriages fearing negative labels associated with single mothers in societies. While it is true that women are more vulnerable to abuse than men in both domestic and public sphere, the study argues that portraying women as victims of male chauvinism exonerating the parasitic system of Western countries that is affecting both women and men in Africa is a simplistic and domesticated vision of reality. The study argues that both males and females are victims of neo-colonialism and blaming the male counterpart for a crime is

just blaming a victim for a crime hence there is need to establish a system that emancipate both male and female. Male female relations are not all that sour in Africa as noted by Hudson-Weems (2004:55) that, "… before Africa's colonization strong African women stood as equal partners with their male counterparts and operated within a cooperative communal system." The study on sexual harassment in selected Shona novels is essential as it helps the current study to understand some of the forms of moral perversion that writers are portraying in their works. Sexual harassment is a form of moral perversion so this study will open flood gates to understand moral perversion in Shona literature.

Muhwati (2006) applauds Mabasa and Mungoshi's use of oral arts form in articulating African sensibilities. Muhwati (ibid) reasons from an Afrocentric perspective that writers who make use of these indigenous technologies contribute to the maintenance of an existential-continuum that helps to locate and identify Africans in their correct place and time. He goes on to argue that Mabasa employ oral art forms as *bembera* through the character called Hamundigoni to air out the challenges that people are facing today due to mismanagement and misappropriation of resources. Corruption and prostitution amongst university students have become the order of the day while politicians and other people in influential positions are enjoying the national cake at the expense of others. Muhwati (ibid) argues that though the situation in the country seems to be a blockade to the progress of the majority, Mabasa instils hope to the readers through Hamundigoni. In the words of Chinweizu (1978:245) Mabasa is "committed to the survival, prosperity, dignity, independence and cultural renaissance of the African people throughout the world". For Mabasa, even when situations seem to be militating against progress he shuns nurturing the defeatist attitude in life since it is not rooted in the African way of life. While Muhwati (2006)'s article on Shona novelists' use of oral art form is essential to this study, the current study departs from that of Muhwati (ibid) in that it focuses on moral perversion such as corruption, prostitution and drug abuse among others. Also, while Mabasa gives hope to the readers through his voice of reason Hamundigoni, the study argues that the way Mabasa portrays the character Hamundigoni gives a lot of room for readers to blame leaders in the society since Hamundigoni always lambasts on leaders without pinpointing the real causes of moral insanity amongst the leaders.

Mawere (2011) discusses characterization in Chakaipa's *Rudo Ibofu*. He contends that Chakaipa contrasts the traditional use of characterization in African culture, as he uses characterization in a way that stifles, strangles and denigrates traditional African religion and

Africa's being existence. He further argues that Chakaipa uses characterization to inculcate in his readers the supremacy of western religion (Christianity) over African traditional religion. The way Chakaipa reasons authenticates Kwasi's (1996) observation that, by using African writers the White colonialists sought, sometimes somewhat to reorder or even impose their own imperfect conception of religion, morality and life in general upon Africans. Mawere (2011)'s article on Chakaipa's characterization is essential to the current study as it helps the researcher to understand how Africans were psychologically weaned from their way of life through missionary education. Weaning of the Africans from their culture is detrimental as it promotes western imperialism which leads to moral perversion and degeneration. Mawere (2011:8) commenting on the emasculating effect of missionary education on Africans posits that, "Africa was robed, raped, abused, exploited, manipulated, and above all made to feel ashamed of her alleged worthlessness". This implies that colonial education alienated the Africans and "champions static dichotomies and boundedness of cultural worlds and knowledge systems." (Nyamnjoh, 2012:129). Therefore, if literature despises and downplays a people's culture, that literature cannot find homage in the African philosophy. Asante (2003:59) commenting on the crippling effect of colonial education to the Africans says "many of the "so-called" [writers] must be re-educated, re-oriented, and restored to their center." In light of this view, the study tries to unpack on the causes, effects and possible solutions to moral perversion for literature to fully cascade and propagate the expected conduct in the society.

Mapako and Mareva (2013) critically discuss how Mungoshi's characters endeavour to find meaning in life by breaking chains imposed by society through social values and rules. However, in their trials the characters break the chains; the people remained vulnerable to the absurd world. Mapako and Mareva (ibid) are reasoning from an Existentialist perspective and they argue that vulnerability of mankind is a recurring theme in Mungoshi's works and as a result people have little control over their lives. They also argued that Mungoshi's works show the challenges bedeviling man in the modern world and instil a sense of anxiety, discomfort and anguish which is a favourite existentialist concept. However, although their arguments are sound from an Existentialist point of view, the current study differs from theirs in that it adopts an Afrocentric perspective where nurturing victimhood is one of the gross weaknesses a writer must hardly do. Muhwati (2005:4) arguing against nurturing victimhood as a way of life amongst the Shona people postulates that:

Human beings achieve their status through acting in life rather than being acted upon by life processes and events. Thus, life is both a contest and a choice between fatalistic and life-affirming principles. Living responsibly means refusing to succumb to life threatening forces. Responsible living entails active repudiation and not an essentialisation and abdication and victimhood as options.

In light of the above, it shows that although Mapako and Mareva (2013) celebrate the way Mungoshi treats the issue of vulnerability for mankind, the critics fails to see that celebrating vulnerability is myopic and self-defeating as it thwarts human agency among the Africans. It is only through forging life furthering solutions to human problems that Africans can attain responsibility during crisis. Succumbing to pressure as well as adopting the lachrymose blame of other people on our social, economic and political problems is not the solution but there is need to face the challenges head on.

Tembo (2011) critically discusses the presence of victimhood in Mungoshi's and Chiwome's novels and establishes that nurturing victimhood as way of life is an insult to humanity as it stifles human agency amongst the Africans. The Shona people's institutions that are portrayed as victims include language, family marriage and culture. He argues that both Mungoshi and Chiwome portray a bleak and non-futuristic vision for the Shona people and their institutions as institutions that have been largely "aborted by events and paralyzed by life" to use Muhwati's (2005:4) words. He further argues that the writers portray the Shona people's family and marriage institutions as chaotic and anti life is which is not wholly compatible with the African people's understanding of the family and marriage. Such a vision is largely shaped by foreign theories as radical feminism. Thus the study argues that criticizing and analyzing African literature using foreign theories is like legitimizing colonialism and imperialism of the African people. For the Africans, the family and marriage institution are at the center of their living as embraced in the proverb *Chembere mhenzi yakabva muumhandara* (A foolishishnes of a grandmother emanates from her childhood). This implies that a person's manners are a microcosm of the macrocosm of the society one is coming from. The way these writers present victimhood in these novels is of paramount importance to the current study as it helps to understand how other critics and writers are treating issues to do with the African people's condition and ways of living. Viriri and Tembo (2010:69) argue that "a true [African] artist is the one who is authentic in the portrayal of the stark realities of his society." The point of departure of the current study from Tembo (2011)'s study is that while Tembo (ibid) focuses on victimhood this study focuses on moral

perversion in detective Shona literature although both of the studies are couched by the Afrocentric perspective.

2.4 Conclusion

The chapter has been reviewing works of various scholars on moral perversion. Moral perversion appears in a broad and complex intellectual context as it encompasses a number of issues. The main ideas raised in this chapter mainly revolve around corruption and its forms as one of the major definers of moral perversion although cheating, smuggling and prostitution are other forms of moral perversion. The chapter through the survey of existing literature has shown that the victim blame syndrome and protest literature is a major trend adopted by most of the writers in the post-independence era in Africa. This has largely been a result of the colonial type of education adopted by most of the African governments at independence. A review of literature by Mungoshi and Mabasa who are some of the prominent writers in Zimbabwe has shown that their works are largely influenced by what Muhwati (2005:15) calls "Afropessimism". Afropessimsm is defined by Muhwati (2005:17) as a life-negating and non-futuristic perspective that seems to be gaining ground in the contemporary dispensation. Literature by most of the African writers seems to nurture chaos and destabilization of the African people's values and thought system. The writers are failing to see that "a people without an appreciation of the values of historical experiences will always create chaos" (Asante, 2003:1). As a result, artists who are expected to awaken the society at the level of consciousness tend to produce misleading and flawed literature whereby leaders are always blamed for being insensitive to the society. The chapter has established that a twisted culture of greed and evil planted by the westerners amongst Africans through its 'twin brothers Education and Christianity' has negatively strangled the African's thought system.

In addition, the chapter has established that the system of injustice that was taking the centre stage during the colonial era collapsed but it never disappeared. It merely regrouped into a more sophisticated and undetectable way. Therefore, an artist as a 'man of thought' needs to see more clearly to understand these complex systems to avoid misleading the people. The chapter has also established that artists need to look closely into the European perception of shelf and what Europe sells as its image to the world. In that way, it will be possible for artists to liberate their communities from the panoply of ideas that confuse and befuddle it

into failing to realize what is important and end up pointing fingers on each other. This does not necessarily mean that Africa is immune of moral perversion but there is need to understand that the problems that Africa is facing today are both exogenous and internal. However, the way artists portray moral perversion in the texts reviewed seems to be of passing "a vote of no confidence in any possibilities of transcendence." (Muhwati, 2005:17). The study has argued that, blaming the leaders as corrupt is not the answer to the problems of Africa but there is need to understand that Africa's problems are both exogenous and internal. At the same time expecting answers from Europe on the problems bedeviling Africa worsens the situation of people since universalizing problems of Africa is just the same as legitimizing colonialism. Chapter 3 presents the research methodology and the theoretical framework.

CHAPTER 3: THEORETICAL FRAMEWORK AND RESEARCH METHODOLOGY

3.0 Introduction

The value of the theoretical framework cannot be underestimated. This chapter presents the theoretical framework and the methodology employed in this study. The previous chapter reviewed extant literature from different scholars on moral perversion and corruption in particular. Furusa (2002:16) postulates that theories "establish a coherent set of concepts that serve as a central focus of literary studies." Therefore, it is pertinent that the researcher selects theories that are appropriate to the study. Critical theory directs the researcher to the accurate questions to ask and methods to use to obtain data that can be interpreted in a way that makes cultural, psychological and literary emancipation more certain. "Without a theory there can be no liberation: there can only be distortions, hits, misses and confusion. Theory is the guiding blueprint for proper practice" (Asante, 2006:650). Karenga (1978:1) commenting on the importance of theory claims that, "Without theory there is no revolution, only thoughtless action, false hopes and tragic failures." However, Karenga (ibid) clearly puts it that although theory alone does not assure automatic success, there can surely be no success without it and history has ample proof of this. Therefore, without using a theory that is rooted in the African people's worldview, literature will not be purposeful and functional in Africa. Against this backdrop, critical appreciation of the artistic renditions of the selected novelists is guided and oriented towards the Afrocentric paradigm with Afrocentricity as the guiding philosophy.

The major tenets of the theoretical framework informing this study are exhaustively expounded as these are the looking glasses that aid to understand the achievements and flaws of the views portrayed by the writers. The study is informed by Afrocentricity basing on Robertson (2010:12)'s argument that "Afrocentricity as a conceptual framework, serves as a base for principal theories and concepts in Africology". This implies that Afrocentricity is the bedrock of Africology. To use Robertson (2012:13)'s words, "it can be seen that, for instance that, Kawaida, Maulna Karenga's theory of social change which is rooted in African American history and culture and embraces the Pan African cultural festival of Kwanzaa, is an Afrocentric theory". In light of the above, the study utilizes the seven principles of *Nguzo Saba* (Kawaida) in the understanding of moral perversion. Kershew (1992) cited in Stewart (2012) is of the view that one of the resolutions of a researcher who employs an Afrocentric

approach is to generate knowledge that helps to humanize people. By prioritizing Afrocentricity and the seven principles of Kawaida philosophy, this helps to understand moral perversion in the context of the Shona culture by virtue of the theory's centeredness in the African culture. Despite merging Afrocentricity with Kawaida, the major theory informing the study is Afrocentricity. The study merges Afrocentricity and Kawaida basing on the argument raised by Cobb (1997) that Afrocentricity is directly related to Karenga's Kawaida theory and Asante who is credited for coining the term provided an updated Kawaida remix. The suggestion to use the seven guiding principles of Kawaida as the pillars for the analysis of literature is an attempt to give a rooted understanding of African culture. The seven pillars are anchored on moral building and morals are the major pillars for the survival and continuity of a society. In this study, Kawaida philosophy is concerned with analyzing moral perversion from an Afrocentric view taking into cognisance of the role of African history and culture for literature to be focused and functional to the society. The use of imported approaches in the analysis of literature is detrimental as it leads to the distortion of literature and generation of critical ideas that are contradictory to the needs of indigenous people. This is because theories are products of specific cultural contexts, so the one-size-fits-all approach is incompatible to the African ontological existence. The chapter gives a detailed account of the approaches chosen as well as the methods that are used in data collection. The strengths and weaknesses of the methods are explained as these substantiate the motives for using the data collection tools.

3.1. The Afrocentric perspective.

As indicated above, the main literary theory informing this study is Afrocentricity. Some of the chief advocates of the theory are Maulana Karenga, Ama Mambo Mazama, Molefi Kete Asante, Marimba Ani, Chinweizu, Kariumu Welshe Asante, Ngugi WaThiongo, and Chinua Achebe among others. The term Afrocentricity was coined and popularized by Asante. As an analytical tool in the analysis of literature, Afrocentricity is a way of investigating a phenomenon by starting with Africa as the center of the study. This implies that Afrocentricity is an intellectual quality of thought, practice and perspective where the scholar perceives Africans as subjects and willful agents of phenomena, who act from their own historical and cultural image for human interest. The contention of this chapter is that Afrocentricity is the most suitable theory in the study of moral perversion in detective Shona novels as it enhances a smooth critical dialogue to understand the views portrayed by the selected novelists in their works. Afrocentricity helped to locate the situation, event as well as

the authors. Asante (1998: vii) says, "Afrocentricity is a paradigm that transforms the African from the margins of his or her own history to the center of that history where the person becomes an agent of activity." As a theory and practice, Afrocentricity is based on three principles and these are dislocation, location and relocation. By viewing Africans as active participants in the race of life, it helps to view them not as lifeless recipients who are acted upon. Asante (1992:20) is of the view that viewing phenomena from the perspective of Africans as central rather than peripheral means that one will have a better vantage point on the facts. In this study, the researcher endeavours to locate the situation, events and the author in the African context. By locating them in the appropriate context, the successes and failures of the selected writers in bringing sanity and self-actualization to Africans is revealed. An Afrocentric perspective is necessary in this study as echoed by Mutisya and Ross (2005) that it helps to present positive behavioural outcomes for people of African descent as it calls for centeredness in terms of heritage and worldview. Through the use of Afrocentricity which has an emancipatory effect on Africans, it also empowers those who perceive their worldview as marginal to Europe.

Bankole (2006) commenting on the importance of Afrocentricity states that in analyzing any African phenomena, people must do it from the perspective of Africans. Thus, in utilizing Afrocentricity the researcher anticipated that the theory helps to have a clear understanding of Africans' problems as well as finding relevant possible solutions to diagnose the problems. This does not necessarily mean that there is a monolithic African perspective or that Africans may only be viewed from one perspective but it only implies that when Africans are subjects of the investigation, it is important to view them within their frameworks. This will help them to have a strong sense of identity, history and culture in order to deal with some of their problems of existence today and in the future. In this thesis, Afrocentricity and Kawaida philosophy are utilized to fully and objectively understand the portrayal of people in influential positions in detective Shona novels. The study utilizes the seven principles of *Nguzo Saba* basing on Karenga's argument that these principles have a tripartite role as pillar, buttress and palisade. Karenga (2007) rightly puts it that, as pillars, the principles are that which upkeep and sustain the people, the construction and conduct of their lives as in the phrase "pillar of the community". Additionally, as buttress, they are that which sustain and reinforce the people and as palisade, they are a wall of defense for the people. According to Karenga (2007) the seven principles are: *Ujima* (Unity); *Kujichagulia* (Self-determination); *Ujima* (Collective work and responsibility); *Ujamaa* (Cooperative economics); *Nia*

(Purpose); *Kuumba* (Creativity); and *Imani* (Faith). In light of the above, The seven principles are indispensable standards for building and sustaining a morally upright Afrocentric family, community, culture and literature that defines the needs and aspirations of the community. Since the study is on morality, the seven principle anchor the creation of literature rooted in the African people's existential philosophy of life. This is enhanced by the fact that the seven principles put prominence on the centrality of culture in defining the interests and aspirations of a community as Ngugi (1981) puts it that culture is the way people live. This implies that culture is not static and the N*guzo Saba* will help to merge the traditional way of living with the modern to shape an improved future for the Africans. Also, Shona as African literature in particular, must uphold the concept of *unhu* and this concept is embedded in building morals. By emphasizing on culture and morality, this will broaden the knowledge of African culture and helps to appreciate the theory used in the analysis of literary works. Karenga (2007:447) lists five important functions of *Nguzo Saba* as an Afrocentric value system, namely:

- They organize and enrich our relations with each other on the personal and community level
- Establish standards, commitments and priorities what would tend to enhance our human possibilities as persons and a people
- Aid in the recovery and reconstruction of a lost historical memory and cultural legacy in the development of an Afrocentric paradigm of life and achievement
- Serve as a contribution to a core system of communitarian ethical values for moral guidance and instruction of the community, especially for children and
- Contribute an ongoing and expanding use of Afrocentic communitarian values which would aid in bringing into being a new man, woman and child who self-consciously participate in the ethical project of starting a new history of African people and humankind.

With all these tasks in mind, the *Nguzo Saba* help to define the needs and aspirations of the Africans, as well as the creation of relevant and functional literature which upholds Africans as subjects rather than being objects in the struggle for deliverance from the yoke of European imperialists. The *Nguzo Saba* regenerates and preserves African tradition by reflecting on the collective spirit of the African people on their art and literature in particular. It is concerned with tapping from the "seasoned knowledge" and experience (Karenga

2007:450) in African culture, thought and behavior. The following section gives a brief explanation of the Kawaida philosophy to show its relevance to the study of moral perversion. The subsection heavily relies on Karanga (2008) since he is the chief proponent of the Kawaida philosophy which an Afrocentric approach based on a people's culture.

3.2 Kawaida philosophy

According to Karenga (2008) Kawaida is a communitarian African philosophy generated in the context of African American liberation struggle and built up as an ongoing synthesi of the best African thought and practice in regular exchange with the world. He further elaborates that, Kawaida is concerned with interrelated issues which pose and frame the task of an ethically grounded and empowered community, a just and good society and a peaceful, just good world. For Karenga (2008) Kawaida can be understood in terms of seven basic dual emphases namely:

(i) Philosophy and practice
(ii) Culture and community
(iii)Tradition and reason
(iv)Dialog and recovery
(v) Language and logic
(vi) Critique and corrective; and
(vii) Synthesis and exchange with the world.

In light of the above, the study utilises the chief definers of Kawaida in understanding the portrayal of moral perversion by the selected novelists. The basic tenets of Kawaida are crucial in the analysis of this research because the study of morality is strongly linked with a people's culture. The following subsection explains the seven dual emphases of Kawaida philosophy cited above.

3.2.1 Philosophy and Practice

For Karenga (2008) Kawaida has a dual character, that is; both a philosophy and a practice. It is both a philosophy and a practice in that it is critical and systematic thought about engaging the world, acting in it and on it. On the other hand, it is a practice of philosophy rooted in and reflective of certain philosophy, that is certain worldview and values. Therefore, Kawaida is as a philosophy of life helps people to think about the world and the approach to use to the world. In this study, as a philosophy and practice of life Kawaida assists readers, novelists,

publishers and the entire community to have a critical self assessment of themselves in relation to people in leadership position. Writers utilizing Kawaida as an approach will portray positive images in literature which will help Africans to restore their identity as well as approaching their problems head on rather than relying on foreign ideas in solving indigenous problems. Thus, as a philosophy and practice of life Kawaida helps writers to address issues germane to their societies. For Karenga (ibid), an Afrocentric approach to the world is defined by its rootedness in the human interest of the African people and by reflecting the highest moral, spiritual views and values of the community.

3.2.2 Culture and Community

Kawaida is self-consciously communitarian philosophy focussing on culture and community as the twin pillars of its intellectual and practical focus, framework and foundation. (Karenga, 2008:4). Africans themselves are a cultural community and the Kawaida argues that the problem of unfreedom is the problem of cultural hegemony by the dominant society. By culture, Karenga (ibid) refers to it as the totality of thought and practice by which people create it, celebrate, sustain, develop it, and introduces itself to history and humanity. Pertaining to cultural hegemony Karenga (ibid) argues that, oppressors rule not simply by the gun and interest-protecting law, but also by an established definition of reality which even the oppressed often accept.

Thus, Karenga (2008) urges Africans to undergo cultural revolution to transform persons so that they become self-conscious and agents of their own liberation. Through cultural revolution, Africans will be able to rescue and reconstruct their own culture by breaking the monopoly the oppressor has indoctrinated in their minds. Therefore, it is pertinent to use the tenets of Kawaida philosophy so as to understand the attitude and commitment of the selected novelists in rescuing people in leadership positions by portraying positive images in relation to moral perversion. It is naïve to expect writers to register any meaningful reforms when they continue to be guided by foreign theories in their writing and criticism of literature, hence it is essential to use African centered theories which help to pronounce the needs and expectations of Africans.

3.2.3 Tradition and reason

For Karenga, tradition is a lived, living and transmitted history. It is the foundation upon which other cultural constructions are raised. The viability and existence of a community is strongly related to its rootedness to its tradition and the ability to preserve it as well as constantly enriching it. It is the source and measure of authenticity as it helps to give a vantage point on which to understand the reality of life. Through tradition, one's genuineness, truthfulness to history and humanity is measured and discovered by the way a person upholds his/her culture. Karenga further elucidates that tradition is also a form of authority. Additionally, Karenga encouraged individuals not to celebrate sterile traditions but to make a selective analysis of past and current popular culture in order to contribute to the construction of a self conscious national culture. In light of this view, the study engages Kawaida philosophy as the vantage point to understand the selected novelists' portrayal of moral perversion in literature. Chinweizu (1978:252) also contends that the function of the artist in Africa, in keeping with our traditions and needs, demands that writers, as public voices, assume the responsibility to reflect their concerns in their writings and not preoccupy themselves with their puny ego. Thus, through reason individuals can evaluate and pass critical judgements in terms of what they determine as the best African literature to that it will solve existing problems which are culture bound.

3.2.4 Dialog and recovery

According to Karenga (2008), to have meaning and groundedness on reality, Afrocentricity and any other African centered approach, should have a constant and ongoing dialog with African culture. This constant dialog is an indispensable ingredient as it helps to safeguard African culture from being engulfed by other dominant cultures of the world. Thus, in this study, it is essential to refer to African culture as the yardstick of understanding African morality and moral perversion in order to understand the causes and implications of moral insanity to the community. Culture needs to be used as a resource rather than mere reference. According to Karenga (ibid), culture as a resource refers to posing questions and seeking answers within African culture concerning central issues of life and the world. The central issue to the dialog with African culture is to reach back and recover the best thought and practice, its paradigms, possibilities, visions and values and to reconstruct them to enrich African people's present and frame and forge their future. This implies three important aspects to be noted here are: studying the past, reconstructing new knowledge and merge it

with the present to achieve human possibility and achievement. Thus, as literary practitioners writers are expected to select the best from the past and link it with the present to give the best solutions to the problems affecting African people on morality.

3.2.5 Language and Logic

According to Karenga, Kawaida is a language and logic of liberation. Karenga further elucidates that until we break the monopoly that the oppressor has on our minds, liberation is not only impossible but also unthinkable. This implies that it is crucial to define reality and cause others to accept it. Like what western education has done to Africans by teaching them to accept the inferior position; there is need for African writers to demystify those colonial myths by teaching the readers that, "their past with all its imperfections was not a one long night of savagery on which the first European acting on God's behalf delivered them." (Achebe, 1988:45). African writers who are duty conscious have the role of manipulating the language by portraying positive images of Africans rather than continuing with the divide-and-rule doctrine preached by former colonisers. There is need for writers to construct logic by naming and defining the world in a way rooted in the African way of life; that is, reaffirming the power and potential of the Africans.

3.2.6 Critique and Corrective

Pertaining to Kawaida as a critique and corrective, Karenga asserts that it is an unrelenting battle against both ignorance and illusion, against the poverty of knowledge and the perversion of truth. Thus this critique is embedded in the logic and language of liberation. By liberation, Karenga refers to the ability for Africans to be able to think, act, reason, and foster historical continuity of Africans as a race. The consciousness of oppression should be replaced by victorious thought and reason where Africans can see themselves as people with the capacity to develop economically, politically and socially without relying on the west for answers to their challenges. On corrective, Karenga is of the view that this notion is posed as both politically and ethically compelling engagement with the problems and possibilities identified. Thus, it poses long term and short term solutions, develops alternatives to break through the established order's cultural hegemony, political and economic dominance. Other solutions include the expansion of the realm of freedom, pose new African ways of being human and of flourishing in the world. Therefore, African artists and literary practitioners must be well versed with these solutions so that they will be able to develop art which helps in rescuing Africans from the poverty of knowledge.

3.2.7   Synthesis and Exchange with the world

To characterize Kawaida as an ongoing synthesis implies that Kawaida is not static and unchanged, but it seeks to address the ongoing aims and interests of African people. (Karenga, 2008:11). For Karenga (ibid), Kawaida as an ongoing synthesis indicates that, "it is a critical selection and joining into a system of thought and practice, i.e., that which meets the standards of the most rigorous moral reasoning concerned with thought and practice which protect and promote human life and development and good in the world." This implies that as synthesis and exchange with the world, Kawaida as a living philosophy learnt from the world while it also teaches the world. However, Kawaida also absorbs from the world what is good for Africans without being absorbed and never imagines that another culture or history is richer and more sacred than that of the Africans. Thus, by using Kawaida as the best perspective to view reality, African writers are able to rescue the depravity of thought and crash the myths of intellectual superiority indoctrinated in a people's mind. Through Kawaida, Afrocentrists accept diversity of culture but they value the importance of tapping from a people's history and merge it with contemporary knowledge in order to have a break through. Karenga (2008) refers to this as the Sankofa approach which means 'to return and retrieve it'. Thus, returning into the people's past and recover its richest lessons, most instructive models and best practices, and put them in the service of the present and the future. The study is centered on moral issues and it is also vital to use the principles of *Nguzo Saba* which guides issues of morality. In light of this, the following subsection discusses the seven principle of *Nguzo Saba* which is also a major pillar of the Kawaida philosophy. The study heavily relies on Karenga's seven principles that he proposed as guiding principles for African humanity.

3.3 The seven principles of *Nguzo Saba.*

Linked to the Kawaida philosophy are the principles of *Nguzo Saba* which Karenga (2008) explains that the principles of *Nguzo Saba* help to define African people's identity, how they understand and assert themselves as Africans to the world. These principles are refered to as vital sources of principles and practices to bring, increase and sustain the good in the world. In this study the principles are the pillars lenses which help to measure the strengths and weakneasses of the authors in producing literature rooted in the African people's way of life. Thus the principles help in shaping Africans' views in realation to the writing and criticism of African literature.

3.3.1 *Umoja* (Unity)

Karenga (2007) is of the view that *Umoja* is a Kiswahili term that refers to unity. It is one of the major pillars of *Nguzo Saba* as it brings oneness and mutual cohesion between members of the society as couched in the dictum, "together we can". Karenga (ibid) posits that *Umoja* (Unity) is one of the vital principles of *Nguzo Saba*. For Karenga (ibid), this principle emphasizes on unity and without it, all the other principle will suffer. He rightly puts it that unity is both a principle and practice of togetherness in all things good and reciprocated benefit; hence one cannot live a moral life without living in harmony with other members of the society. This is in line with Schiele's (1998:77) assertion that for Afrocentrists, "the welfare of the group takes precedence over the welfare of the individuals." This implies that all claims to ethical living and commitment to moral principles are tested and proved or disapproved in relations with others. Individual success on the expense of the whole community is not celebrated but success should benefit the entire community. In light of this, *Umoja* (Unity) then becomes an imperative aspect in the analysis and examination of African literature to inform literary practitioners to avoid nurturing victimhood and the blame game syndrome in literature as the suitable living conditions for Africans. By nurturing victimhood as a living condition for Africans, they suffocate the creative genius of Africans to continue defining themselves with foreign and alien parameters. As a result, Africans will not develop adequate self-confidence to challenge their problems head on but they will continue to compete and label one another rather than living in harmony for the common goal.

The concept of *Umoja* (Unity) for Africans is basically premised on the idea of character development. According to Karenga (2007) character development in African ethics is not simply based on creating a good person but there should be a strong link of the good person with the needs and expectations of the entire society. The concept of "harmonious togetherness" (Karenga 2007:447) which is a cardinal virtue of both classical and general African societies is embedded in the African philosophy of *Ubuntu* which is couched in the dictum, "I am because we are, since we are therefore I am". This implies that, unity in the society is both a foundation and a scaffold into a successful community. A fragmented society poses threat to the sustenance of a community since its members will be at loggerheads all the times. Therefore, in this study the concept of harmonious togetherness is at the center stage because it is only through oneness and togetherness that a nation can develop as Obote in p'Bitek (1986:vi) rightly puts it that, "the soul of a nation is to be found in the temple of its literature and arts…." This implies that literature which is deeply

entrenched in a people's worldview necessitated a rich dialogue which contributed to human dignity and development.

Karenga (2007) also elaborates the concept of unity as referring to oneness. In this regard, unity gives Africans an identity as a people with the obligation of self-conscious unity in order to define, defend and develop their interests to speak the truth and beauty of their culture and consequently make their own unique contribution to the unfolding history in the interest of the humanity. Deng (2004:500) commenting on the importance of centering the needs of the group rather than an individual says, "African traditional systems are likely to see individual rights in the context of group solidarity, with mutual support entailing rights and duties rather than place emphasis on individual rights." Here, the African concept of complementarity and unionism views the society as the pivotal point of unity that spreads to other facets of society. The priority of using the seven principles of *Nguzo Saba* is an attempt to challenge European myths and stereotypes that are being nurtured that Africans are objects and they occupy the periphery while Europeans are always defined as the main players and makers of history. Achebe (1975:79) is of the view that as Africans, "we are not opposed to criticism but we are getting a little weary of all special types of criticism which have been designed for us by people whose knowledge of us is limited". Achebe (ibid) is against the use of foreign theories in the analysis and understanding of African literature as this will erroneously reflect African literature as an appendage of its Western counterpart. Ikeddeh in Ngugi (1972: xix) says that literature should show us not only where the rain began to beat us and how severely, but also how to prevent ourselves from perpetual exposure and our house from flood. This study uses an African centered approach to relocate and redefine the role of African literature for betterment of the African people. The study is devoted to unravel the extent post-independence Shona detective novelists' commitment in promoting *Umoja* (Unity) in their texts.

3.3.2. *Kujichagulia* (Self-determination)

Karenga (2007:451) says *Kujichagulia* as a principle of *Nguzo Saba* "demands that we as an African people define, defend and develop ourselves instead of allowing or encouraging others to do this". On a similar note, Hudson Weems (2007) proffers that, "Dogs and slaves are named by their masters; but free men and women name themselves." This implies that, *Kujichagulia* (self-determination) requires that we recuperate lost memory and once again shape our world in our own image and interest as Bankole (2006:668) rightly puts it that

Afrocentricity "is a theory that is embedded in the human experience and constructively addresses the African past, present and future." In this study, the seven principles of *Nguzo Saba* are used to evaluate the extent to which Shona detective novelists have managed to tell African experiences as well as rebuilding and restoring their lost confidence. Through the use of education, African people's past was destroyed, disfigured and distorted through perverted logic. Portrayal of positive images of Africans will help to elevate a despised race to reflect their own capacity for human greatness and progress. To use Schiele's (1994:150-169) words under the rubric of *Kujichagulia* (Self-determination), [Africans] are able to:

- Move beyond repetitive narratives and analysis that falsified Africana history and culture
- Emphasize the importance of African agency in all spheres of human existence
- Produce various sources in the discipline of Africology that attempt to move away from victimization studies.
- Offer innovative developments for other frameworks and metatheories in which to observe and analyze the African world experience among other factors.

The above illustrates that every Afrocentric critic who is duty conscious has a role depicting positive images of Africans by any means necessary for African to achieve self-actualization. Karenga (2007) elaborating on the principle of self-determination posits that Africans have both the right and responsibility to exist as a people, to speak their own special cultural truth and make their own unique contribution to the forward flow of human history. Thus, the principle teaches us that as fathers and mothers of humanity and development in the Nile, we have no a business of playing the cultural children of the world. The principle also urges us as a people not to surrender our historical and cultural identity to fit into the culture of another. This implies that object hood, pessimism and nihilism have no place to African thinkers. Mugabe one of the Afrotriumphalist leaders quoted by Worby (2003:51) parading the spirit of victorious thought among Africans says that:

> We Zimbabweans, the soil we tread is ours, the land belongs to us, we fought for it. But somehow this young fellow thinks no, if he piles up sanctions on us we will surrender. Nobody has taught him that we don't know the word surrender in relation to our rights. That word we can't spell it's not in our dictionary either.

In light of the above, Mugabe shows that he is completely against the attitude of giving in even when the conditions given are militating against progress. He upholds forward optimism regardless of the strenuous conditions under which Africans are being exposed to. For that

reason, self-determination, commitment and positive attitude towards life even if the events are threatening progress is a basic necessity for the success of a nation. Objectification and marginalization of a people strips and suffocates them of their chances and efforts of success. It is only through self-determination that Africans can develop and realize their capacity as unique contributors to human history and progress. However, whilst leaders such as Mugabe were raising pertinent issues on the need for African countries to defend their revolution through unity and working together as Africans, he seems to be fighting a losing battle because his speeches remained a rhetoric looking at what was on the ground in Zimbabwe. He preached the importance of unity, yet he and his close allies were enjoying the national cake at the expense of the general populace to the extent that three quarters of the Zimbabweans were reduced to peripatetic beggars as a result of economic hardship.

Pertaining to self-determination, Karenga (2007) is of the view that people need to approach and understand culture as a resource that will be used to diagnose people's problems. It is within a people's culture that a society can find answers to challenges bedevilling it. Stewart (2004:3) informs us that "it is not taboo to go back to fetch what you forget [and] we must go back in order to move forward". To find answers to the current problems of Africa, Africans need go back and drink from the well of their ancestors. In this study, the researcher makes use of the seven principles of *Nguzo Saba* to make a critical analysis to understand if writers are not enforcing mental genocide to the readers by creating self-defeating literature. It is only through the creation of positive life-furthering images that people can be empowered as well as healed of their neurosis. Colonial type of education and viewing Africans in foreign lenses has a sterile and cunning effect as it thwarts their vision and worldview to accept object hood as norm to Africans, yet Karenga (2007) informs people to think with their own minds, see with their own eyes, hear with their own ears, speak with their own mouth, walk with the strength and dignify their own person. This implies viewing and defining African settings and events using home-grown and locally available theories to avoid universalizing issues. This study also questions the attitude of writers towards their societies to establish if writers are not acting as "one legged intellectuals (*'intellectuel unijambists'*) who are only agents in the importation and proliferation of ideas of others"(Ki Zerbo 2010 cited in Nyamnjoh 2012:136). Importation of foreign ideas would stampede Africans to continue acting as minors and mere dependency of Westerners in all spheres of life.

3.3.3 *Ujima* (Collective work and responsibility)

The third principle of *Nguzo Saba* is *Ujima* (Collective work and responsibility), and Karenga explains it as commitment to active and informed togetherness on matters of common interests. This principle is much centered on the fact that without collective work and struggle, progress is unmanageable and liberation unthinkable. Both black men and women were and are still being relegated to the periphery as a race so there is need to speak with one voice to achieve liberation of the whole race. The Africana sociologist Ladner (1972) cited in Ntiri (2007:314) notes, "Black women do not perceive their enemy to be black men, but rather the enemy is considered to be oppressive forces in the larger society which subjugate black men, women and children." Taking into account the issue raised here, the sole responsibility of black people as a group lies in reclaiming the lost legacy through concerted efforts from all members of the society with a single common goal. *Ujima* as a principle encourages people to shape their future with their own minds and hands as well as sharing its adversities and benefits together. In Africa, "the individual unites with the family, the family with the clan, the clan with the tribe, and the tribe with nature." Pasteur and Toldson (1982:67). The contention of Pasteur and Toldson (ibid) is that, *Ujima* as a guiding principle helps to understand African people's realities and novelists to write literature which encourages unionism rather than chaos in the society. Individual freedom in a society where others are oppressed is highly condemned and people need to compel themselves and develop a spirit of sacrifice to liberate the whole community from psychological and physical torture perpetrated by the so called super powers.

As a principle, *Ujima* encourages a vigorous capacity for self-criticism and self-correction and this aids a society to collectively accept responsibilities for its failure, set back and its victories and achievements. In the analysis of literature, self-criticism and self-correction are fundamental as they help to reduce protest literature and misguided activism whereby writers will create chaotic situations when people will be pointing fingers on each other on the challenges their societies will be facing. As a mirror of the society literature, should try to harmonize and humanize a fragmented society. One of the important aspects of *Ujima* raised by Karenga (2007:452) is that "as long as any African anywhere is oppressed, exploited, enslaved or wounded in any way in his or her humanity, all African people are". For Africans an injury to one is an injury to all since they share common interests as a race.

Another important aspect of *Ujima* is communitarian social order and cooperation. This is based on the assumption that what one does, will benefit others but it is also a benefit to him or her. Karenga (2007:453) rightly puts it that, "being quarrelsome or contentious is one of

the worst offenses of African ethics." Here, the concept emphasize on cooperating for the common good rather than competing for private gain. Competition is a western oriented concept brought by capitalism and rooted in Christian oriented education. In Africa, cooperation of members of the society rather than conflicts is being celebrated as these are the pillars of building a morally upright society. In this study on moral perversion, *Ujima* is a critical tenet in the analysis of literature since "… [loyalty and joint responsibility] are the foundation and guiding light for united efforts in serious planning what we should be about." (Williams, 1987:47).

3.3.4 *Ujamaa* (Cooperative economics)

Ujamaa is one of the principles of *Nguzo Saba* which is a principle and practice of shared work and shared wealth. It further focuses on collective and mutual efforts in decision making on issues to do with wealth. Karenga (2007:454) declares that:

> … at the heart of its [*Ujamaa]* is human sharing, cooperative work and collective decision making about that which is shared and about the work directed toward producing, distributing and consuming the common good shared.

This implies that the ethics of ujamaa are against the idea of selfishness and greediness but encourages generosity for the good of all members of the society. Work done by members of the society should guarantee growth and well-being of persons, family and the whole community. The notion of sharing teaches people to extend a hand to the underprivileged and vulnerable members of the society as well as identifying areas where there is needy in the community. Personal advancement at the expense of the community is highly doomed.

Furthermore, the principle of *Ujamaa* also shuns laziness, slowness triflingness and other negative reckless approaches to work. Under this principle, all individuals have an obligation to play for the good of the community and no one is exempted. In support of this view, Karenga quotes an African proverb which says, "A person is a guest for only two days and on the third day give him a hoe." This reflects how all members are expected to work in the community for the good and survival of the whole community. Nyerere in Ajei (2007:47) is of the view that *Ujamaa* is guided by three principles which are "equality and respect for human dignity, sharing of resources which are produced by the efforts of all and work by everyone in an agriculturally based economy, and exploitation by none." This implies that all members of the community have a duty to play to develop the lives of people in that community.

55

3.3.5 *Nia* (Purpose)

The other principle of *Nguzo Saba* is *Nia* (Purpose). Karenga (2007) defines *Nia* as a commitment to collective vocation of building, developing and defending our national community, its culture and history in order to regain our historical initiative and greatness as a people and stand in strength and dignity among the peoples of the world. Pertaining to this principle of *Nia*, Karenga says Africans' role in human history has been and remains a fundamental one. We as African people share the great human legacy that Africa has given the world. This implies that Africans should occupy center stage in terms of world history since they occupy the central role in human civilization. Karenga in Hudson –Weems (2007:456) discussing the legacy of Africa says:

> That legacy is one of having not the fathers and mothers of humanity; but also the fathers and mothers of humanity, but also the fathers and mothers of human civilization, i.e., having introduced in the Nile Valley civilizations the basic disciplines of human knowledge.

The primacy of African people's civilization and the portrayal of Africans as makers of world history are being celebrated by Karenga. This means, Nia as a principle gives consciousness to Africans in relation to the direction their historical and cultural identity must take. Asante in Hudson Weems (2007:30) is of the view that "… there could be no social or economic struggle that would make sense if African people remained captivated with the philosophical and intellectual positions of white hegemonic nationalism as it relates to Africa and African people." Africans as heirs and custodians of the great legacy must take the leading role by placing Africans at the center of world history in literature through writing novels which celebrate the achievements of Africans. This does not mean that African writers must hero worship tradition or celebrate sterile customs of Africans but as writers they must be able to fulfil the assertion that "our past with all its imperfections was not a one long night of savagery from which the first Europeans acting on God's behalf delivered them" argues Achebe (1988:45).

As custodians of the great legacy, Africans must also be able to guard, preserve, expand and prop up the great legacy. In this study, the trajectory of thought maintained is that it is through the portrayal of positive images in literature that writers as custodians and heirs of

the great legacy can be able to guard, preserve, expand and promote it. In the words of Chinweizu (1987:298) literary practitioners must be "giving primacy to the African experience, past and present in African artistic endeavours." This will help to transform and renovate their own lives and life conditions of Africans for the better through literature. Positive images in literature will develop "deep self-love that ends the self-defeating behaviour among ourselves." (Karenga, 1993:446). Thus, as a people, the principle of *Nia* (Purpose) encourages Africans not to see themselves as effortless ghetto dwellers or recently arrived captives of the suburbs, but as a world historical people who have made and must persist to make extensive contribution to the forward flow of human history. Therefore, to wean Africans from negative social labels attached to them by the West it is now imperative to make use of Afrocentricity as a liberating theory as Staples (1973:168) argues that, "if white sociology is the science of oppression, Black sociology must be the science of liberation." Karenga (1993:69) commenting on the importance of Black history says:

> … the reconstruction of Black history demands intervention not only in the academic process to redefine and re-establish the truth of Black history, but also intervention in the social process to reshape reality in black images and interests and thus, self-consciously make history.

Through the establishment of a new world order based on revealing the truth about a people's history, Africans will be able to evaluate themselves and know what they have attained and failed, who they are, and what they can become as a result of their history which tells their possibilities. This also implies that in the process of making history, each generation will be able to select and what is important for it as Fanon says "each generation must, out of relative obscurity, discover its mission (and then) fulfil it or betray it." In this study guided by the principle of *Nia* (Purpose), artists must be able to educate their communities that "merely copying our past is not enough" (Cesaire in Chinweizu 1987:303). To borrow p'Bitek's (1974) words, it is essential "to return to the abandoned pumpkin in the homestead" there is also need to fuse the past with the present to avoid the worshipping of sterile traditions.

Apart from that, *Nia* as a principle also stresses on education for social contribution and rejection of vulgar careerism rooted in the lone and passionate pursuit of money at the expense of the community. Harrison (1979:306) avers that:

> [Education] has turned yet into another device for ensuring high rewards for the few and continued poverty for the many. It is an alienation machine, distancing young

people from their families and from manual work, making them turn their backs on the villages that so desperately need their promise, vigour and adaptability.

Harrison's contention is that Africa has adopted an education system which is a tool for underdevelopment. Instead of being a tool for development, the education is creating social and economic misfits. Karenga in Hudson Weems (2007) encourages an education system that cultivates men and women with values and a vision to increase human project of freedom and development rather than diminish it. In the words of Chinweizu (1987:322) educational institutions, rather than serving "as conduits for dumping a pro-European assimilationist poison into our cultural stream" they should "be centres for both the transmission of African culture and for the production of new techniques, attitudes and ideas to affect the African revolution." Ajayi cited in Chinweizu, (1987:325). Education rooted on careerism sully the minds of Africans and promotes cut-throat competition on the expense of the needs of the society. This is in contrast with what is expected in African culture; African culture is centered on the welfare on human beings rather than material possessions. Biko (1978) in Dolamo (2004:224) quotes a SeSetho that goes: "*Feta kgomo o sware motho*," (People are more important than material possessions). By cherishing the needs of the community first than those of an individual, a people's actions will be community oriented rather than being individualistic as this is the hallmark of capitalism.

3.3.6 *Kuumba* (Creativity)

The other principle of *Nguzo Saba* is *Kuumba* (Creativity) which is related to the previous principle of *Nia* (Purpose). Under *Kuumba*, it is commitment to be creative within the context of the national vocation of restoring our people to their traditional greatness and thus leaving our community more beneficial and beautiful. Karenga (2008) is of the view that under *Kuumba,* people are expected to apply the active arm and healing hand to end social injustice and persistent suffering in the world. As Africans, *Kuumba* principle encourages people to be role models by living a life they struggle to bring the world into being. This principle stresses more on generational responsibility where individuals are expected to contribute meaningfully during their life time for the sustenance of the community. Literary practitioners are also expected to create works that bring sanity, equity and equality so that social injustice and the suffering of people are abolished. Thus, writers are expected to teach their communities by writing novels that are not divorced from the needs and culture of their communities.

3.3.7 Imani (Faith)

The seventh principle of *Nguzo Saba* is *Imani* (Faith). This principle stresses on believing with all our heart in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle. There is need to have faith in our capacity as humans to live blamelessly, self-correct and fashion a fair and virtuous society for a better world. This is only realized if we have faith in ourselves as a people. Bethun cited in Karenga (2007:458) does not mince her words when she says, "As a community-in-struggle, there is no substitute for belief in our people, in their capacity to take control of their destiny and daily lives and shape them in their own image and interests." In this study, the principle of faith helps to understand if novelists are creating images resembling the faithful mirrors of their society. This is only achieved if they manage to invent, innovate and create a man and woman who is not guided and defined by the dictates of other people's culture. There is no need to imitate them or be taught by our oppressors but there is need to fight and free ourselves from their yoke and foster human progress. For Karenga, this concept is only achieved if we embrace unity and faith as the necessary components of success. This section was an in depth analysis of the theoretical framework guiding the study and the following subsection looks at the methodology of the study. There is a close link between the perspective used in a study and the methods which are used to gather data. In light of this, the study makes use of the qualitative methods of data gathering.

3.4 Research methodology

The section elaborates on the research methodology of the study. It discusses the facets that render qualitative research methodology as the relevant methodology in the analysis of moral perversion in literature. Thus, it explains the significance of qualitative research methods such as interviews and questionnaires in the analysis of data. Pertaining to the relevance of qualitative research methodology in social sciences, Haralambos and Holborn (2008:793) says:

> Compared to quantitative data, qualitative data are usually seen as richer, more vital, as having greater depth and as more likely to present a true picture of a way of life, of people's experiences, attitudes and beliefs.

Thus, qualitative research is more relevant in social sciences and here the research would relate to the portrayal of moral perversion in selected detective Shona novels. Qualitative research also relies heavily on rich verbal qualitative, interpretive description that strive to

capture the human meanings of social life as it is lived, experiences and understanding by the research participants. Creswell (2003) is of the view that in qualitative research "the researcher is the research method." This implies that, the qualitative researcher is a critical source of data collection and interpretation as the researcher focusses on meanings that participants have identified in their own natural settings or contexts. Interpretation of meanings in their natural settings is imperative in qualitative research because each research setting and its participants are viewed as being peculiar and thus making the researcher's task one of describing participants' understanding of their own unique reality. In this study, the researcher analyses meanings portrayed by writers in their novels in a bid to understand reality from an Afrocentric point of view since the African setting is a unique research setting on its own.

Pertaining to qualitative research, Denzin (2002) in Matiza (2014) pinpoints four key issues which are crucial to qualitative research and these include:

(a) conceptual (identifying the form and nature of what exists)

(b) diagnostic (examining the causes for or causes of what exists)

(c) evaluative (appraising the effectiveness of what exists (and the reasons to why it exists)

(d) strategic (identifying new policies, plans or actions).

Using the four key concepts given above, the study interrogates data from primary texts to understand the views of authors on moral perversion. The strengths and weaknesses of the authors in producing literature which is rooted in the African people's way of life are also highlighted. This helps to improve the writing and criticism of literature so that it will be purposeful and functional to Africans. The key issues raised by Denzin (2002), helps in the making an in-depth exploration of issues raised by Shona detective novelists in their works. What makes qualitative research methods a relevant inquiry is that the study revolves around interpreting Shona detective novels and responses from informants on moral perversion in literature. According to Steinke et al (2004:80) qualitative research is generally characterized by the fact that no single method but a spectrum of methods belonging to different approaches that may have been selected according to the research questions and the research tradition. In this study, three data gathering tools typical of qualitative research that the study connects to its research questions and objectives were employed namely questionnaires, interviews and primary sources of written material from related literature. These tools made it

possible for the researcher "to observe the same events from several points of view to triangulate in order to fix more accurately a position" from several various angles. Walker, (1985:82) cited in Grand, (2013:104). The use of mixed methods in data gathering helps to unearth relevant data to understand the perceptions of readers, critics and writers on moral perversion in detective Shona novels.

3.4.1 Primary sources

Haralambos and Holborn (1990:720) define primary sources as data collected by researchers during their course of work. In this study the researcher gathers data through primary sources as interviews, questionnaires, recordings and the relevant detective novels under study to get enough data to analyze and make conclusions. Primary sources are regarded as original sources of data created within the time frame of the study. They serve as original sources of information about the topic under discussion. In this study, the researcher uses primary sources of information to gather data because secondary sources may reflect subjective opinions of critics hence primary sources provide data that is original.

3.4.2 Shona detective novels

In this study, Shona detective novels namely, *Sajeni Chimedza* (1984), *Dandemutande (*1998), *Munzwa mundove* (1999) and *Mutikitivha Dumbuzenene* (1991a) are the primary sources selected by the researcher. The selected Shona detective novels provide existing data on writers' perceptions on moral perversion in literature. These are the major sources of data on moral perversion. In qualitative research, primary data is of paramount importance as it helps critics to pass judgements based on raw data which resembles the original perceptions of authors. Unlike secondary data which might have been influenced by a myriad of factors, primary data is authentic, real and reliable.

3.4.3 Interview method.

To complement data collected from participants through the questionnaire, the researcher solicited data from writers, academics/critics and publishers through interviews. The three groups namely publishers, academics/critics and writers were considered as key informants since they possess special and distinctive knowledge on the subject under discussion. On interviews, there are two main types of interviews which are structured and unstructured or semi-structured interviews. In this study, the researcher opted for semi-structured interviews for the purpose of time. Buckingham and Saunders (2007:131) state that, in unstructured

61

interviews the interviewer engages the respondents in a more conversational style, which entails discussion centered on a list of key themes and allowing the conversation to flow with no fixed agenda. However, in structured interviews the interviewer works through a predetermined list of questions in a set with miniature freedom to divert from the questionnaire. Four novelists, four publishers and two literary critics/academics were selected for the interviews. Face-to-face interviews were conducted to critics from the selected universities. The researcher makes use of Skype interviews for authors since most of them were not easily accessible to conduct face to face interviews. The one-to-one technique was used on interviews as the researcher wanted to avoid participants from influencing each other's opinions especially in the case of critics. The researcher also wanted to give each participant a free will situation, where there would be no interjection from other participants and this allows participants to give their own raw opinions. The use of interviews allows the collection of valuable data from key informants who are experts in literature and they provide rich and necessary data pertaining to moral perversion in post-independence detective Shona novels.

The data collected through the interview method was recorded with a digital audio recorder and later on transcribed. Where participants were not interested to be recorded, the researcher resorted to taking notes on what was being said by the participants.

3.4.4 Questionnaire method

The questionnaire is one of the expedient data gathering tools that were used by the researcher. The researcher distributed questionnaires to university lecturers, university students, writers and publishers to solicit their views on the portrayal of moral perversion in detective Shona novels. Questionnaires were used as data collection tools in this research. According to Sekaran and Bougie (2012), a questionnaire is a pre-formulated set of questions designed to gather information from respondents to accomplish the goals of a research study. It is one of the main instruments used for gathering data in this study. The questionnaires comprised both closed-ended questions and open-ended questions. Open-ended questions enabled the researcher to gather as much information as possible from the lecturers, students, writers and publishers. Open-ended questions provided enough room for respondents to give their views depending on their understanding of the situation asked.

Borg and Gall (1990) note that data collected through questionnaires is more valid, accurate and objective if the questionnaire is correctly designed and executed. Questionnaires are

essential in descriptive research as suggested by Sekaran and Bougie (2012), because they elicit more responses from the respondents. The researcher chose questionnaires because the instrument allows wider coverage in terms of numbers at minimum effort and time. The questionnaire has a wide choice of distribution methods. It can be posted, e-mailed or distributed physically without difficulty. Furthermore, because of anonymity, questionnaires allow respondents to give truthful answers without fear of being victimized. In this study, the researcher physically distributed questionnaires to lecturers and students at Catholic University of Zimbabwe since this is where the researcher is working. From other universities such as Great Zimbabwe University, University of Zimbabwe and Midlands State University, the researcher makes use of fellow workmates in the Department of African languages to distribute questionnaires to students as well as collecting them. However, Thakur (2003) warns that a questionnaire as an instrument poses problems on the part of the researcher as some people may decide not to return the questionnaire. The low response rate was minimized through the use of e-mail, telephone and several reminders. Nevertheless, the advantages of a questionnaire outweigh its disadvantages making it a major reason for choosing it.

3.4.5 Secondary sources

While data collected through interviews and questionnaires were essential, the researcher made use of secondary sources to frame his problems and disputing other researchers' conclusions and questioning their methods. McMillan and Schummacher (2010:76) state that, secondary sources of data summarize, review or discuss primary source of information as well as what is contained in other secondary sources where there is no first hand gathering of data. In this study, the researcher utilised works of African literary critics as secondary sources to critique primary data and question the commitment of Shona detective novelists' perception on moral perversion. Secondary sources of data also help to contextualise the study within the existing literature on what constitutes good African literature.

3.6 Conclusion.

The deliberations of this chapter were centered on the theoretical framework and the methods used to gather data in this study. It has been observed that the chapter started by analyzing the theoretical framework before proceeding to the methodology. The chapter has identified Afrocentricity as the guiding philosophy informing the study since it is the bedrock of concepts in Africology. The chapter has also noted that the study heavily relied on Maulana

Karenga's theory of social change (Kawaida) which is rooted in African American history and culture. The seven principles of *Nguzo Saba* (Kawaida theory) are used in the analysis and interpretation of perceptions of selected novelists and key informants of the study. Kawaida together with Afrocentricity are the best theories to understand moral perversion in detective novels as they emphasize on the history and culture of Africans in the analysis of literature. Kawaida is equally relevant to the study as it emphasizes on history and culture of a people. As a result, so this study which revolves around moral issues can be analyzed perfectly using the Kawaida philosophy.

The chapter has also discussed the methods employed to obtain data for the research. The chapter has established that the research is qualitative and the major tenets of qualitative research were given. One prominent feature observed in this study on qualitative research is that it does not rely on one method of collecting data. The chapter has employed multiple methods of data gathering which complement each other so that the weaknesses of each technique is covered when one is using another technique. This improves the reliability and authenticity of the conclusions drawn from data gathered through interviews and questionnaires. The next chapter presents findings from questionnaires, interviews and views of novelists on the concept of moral perversion in literature.

CHAPTER 4: RESEARCH FINDINGS, ANALYSIS AND DISCUSSION

4.0 Introduction

The previous chapter spelt out the research methodology used for the study. Following the data collection exercise, this chapter presents, analyses and discusses data gathered from questionnaires interviews and selected novels on moral perversion. Although study is qualitative, some quantitative methods were used in the analysis and presentation of data to augment the points as indicated earlier on that the study triangulated the methods to improve the reliability and validity of the findings. In presenting findings for the chapter, the researcher formulated some topics basing on the questions which were on the questionnaire. The conception of moral perversion has been in the context of the Shona people's cultural values and Afrocentricity is the guiding philosophy to understand the successes and pitfalls of the authors in portraying literature which is rooted in the African ontological existence. The study utilizes Karenga's Kawaida philosophy and the principles of *Nguzo Saba* in understanding reality from the novels and questionnaires.

4.1 Presentation of findings from questionnaires.

There was one set of questionnaires for students and lecturers from different institutions. The questions were similar because the researcher assumed that students are also able to give insightful views similar to those of their lecturers since they had also attended literature courses from the first year.

The table below shows the distribution of questionnaires and the findings by gender. It is also essential to give the distribution by gender as it helped to understand the views of various students on the subject under study. Male and female students' views were analyzed to understand if they view the topic under study in the same way.

Table 4.1.1   Distribution of questionnaires by gender

Sex	No of respondents	Percentage
Male	39	65%
Female	21	35%
Total	60	100%

In light of the data presented above, 65% of the respondents were male and 35% were female. This may suggest that male students in institutions of higher learning are interested in research than their female counter parts.

Table 4.1.2 Distribution of questionnaires by Institution

Institution	No of respondents	Percentage
MSU	10	16%
GZU	7	12%
UZ	18	30%
CUZ	25	42%
Total	60	100%

The data above shows the distribution of questionnaires at four institutions where the researcher was gathering data. Distribution of questionnaires at various institutions was vital to the researcher. Students at these institutions come from different social backgrounds in different parts of provinces in Zimbabwe. As a result, the study is representative as it is furnished with data from people with different economic and social backgrounds. Most importantly, these students are taught by different lecturers with different academic backgrounds, so this gives a true reflection of the views of people in various communities in Zimbabwe. The lecturers teaching students also subscribe to different schools of thought and their views are likely to affect the way the students view reality and this was indicated by the responses they gave on the questionnaires.

From the table above, the distribution shows that the highest number of respondents from students which is 42% was at Catholic University of Zimbabwe followed by 30% from the University of Zimbabwe. The reason for the high rate at these institutions is because the researcher was assisted by research assistance at these institutions to collect and distribute questionnaires to fellow students. At Midlands State University and Great Zimbabwe University, the response rate was low and this might have been caused by the fact that there were no research assistance to assist the researcher but questionnaires were distributed by fellow lecturers in the Department of African Languages. The fellow lecturers were responsible for the distribution and collection of responses from their students. To add data

gathered through questionnaires, the researcher also conducted face to face interviews with a number of lecturers from the same institutions he had distributed some questionnaires.

4.2 The definition of moral perversion.

In response to the concept of moral perversion, 85% of the respondents have an idea of what moral perversion is. The respondents indicated that moral perversion is intertwined with corruption and they cited smuggling, sexual harassment, cheating and theft as the major acts of moral perversion practised by the majority of people especially those in influential positions where they have access to resources. Data gathered from female respondents reveals that moral perversion is high amongst males in the society. Female respondents highlighted that males are inherently corrupt because of their social upbringing. They cited patriarchy as one of the factors which promotes males to be morally insane than females because they are socialized to be brave and endure even when situations are tough hence they do not hesitate to engage in risky behaviours which are unethical. The following were some of the views given by respondents on the definition of moral perversion.

1	Moral perversion refers to undesirable acts such as corruption, theft, sexual harassment, smuggling and cheating done by people in their societies. 100%.
2	It refers to corrupt tendencies by the elite class or influential figures. Misusing positions for personal and selfish reasons at the expense of the majority. 80 %
3	Moral perversion is broad and it can be viewed in varied ways such as engaging in unwanted deals that are against the norms and values of a society. This may include stealing, raping, and even the act of being irresponsible where men at large leave their homes for other women. 55%.
4	It refers to all forms of unethical behaviour done by people such as voyeurism, masochism, stealing, cheating, prostitution and incest among others. 52%.
5	Moral perversion involves any act which takes the wrong moral route done by people. In most cases moral perversion is a result of inadequacy of resources and people end up engaging in illegal and unscrupulous ways of getting money to earn a living.45%.
6	This is a way of living devised by people after realising that formal ways of earning a living is not giving meaning returns and people end up engaging in institutionalised and organised ways of earning a living although they are against the norms and values of the society. 54%.
7	Moral perversion refers to any deviant behaviour which goes against the will of the

	majority; violating moral codes guiding any society; because morality is the yardstick which guides people what to do and what not to do.62%.
8	This refers to acting against God's will and includes breaking God's commandments such as committing crime, adultery, fetishism, prostitution, lack of respect among others. This implies that moral perversion is an elastic concept which includes various forms of deviant and unwanted behaviour.50%.
9	This is a broad concept which includes any form of behaviour that violates the ethical codes guiding a people in their society. It is the same as moral decadence or moral insanity where people cannot differentiate what is wrong and right as a result of individualism, acculturation and being capitalistic minded. 65%.
10	This is whereby people reap where they did not sow or acquire material possessions through unorthodox ways such as stealing, corruption, embezzlement of funds prostitution, crime, smuggling among others. 51%.

In light of the views and definitions of moral perversion given by informants above, it shows that 100% of the respondents managed to define moral perversion linking it with unwanted behaviour which violates the will of the general populace. 50% of the respondents were adopting a religious stance in their definitions where they were linking morality with unethical behaviour which is against the will of God. The respondents linking moral perversion with violating the will of God also suggested divine intervention on reducing moral perversion in African societies. One of the respondents indicated that leaders are chosen by God and blaming them for moral insanity is wastage of time and misdirected activism. The respondent adopts a religious stance in his description of moral perversion and seems to believe that the one who appointed them has the powers to control their crooked ways. However, although the respondent has a sober vision of reality from a religious perspective, he seems to encourage people to embrace a culture of silence which deters critical analysis and constructive criticism. The other 55% of the respondents linked moral perversion with a people's culture and they view issues of morality as dynamic since there is no universal culture which fits in all communities in the society. Various definitions of moral perversion given by respondents subscribing from various schools of thought benefited the study as it helped the researcher's understanding of the concept of moral perversion from different angles. Cultural background of a people is strongly linked to their understanding and definition of any phenomenon and this implies that the issue of moral perversion is pertinent

as it helps to understand factors which push people to be morally insane as portrayed by the writers.

4.2.1 Questionnaire responses from critics and novelists on the portrayal of people in influential positions in literature.

Broad view	Actual responses
People in influential positions are usually labelled as highly corrupt and insensitive in literary works	1. Leaders are selfish and greedy such that they only think about themselves rather than the masses that would have raised them to the positions of power. In Africa, and in Zimbabwe to be specific, there is a greedy leadership which does not put national interest at the centre and this leads to the demise of its own people (100%). 2. Human mind is like that and even if leaders are rotated several times as long they get into positions of power they will tend to ignore the masses so individualistic traits are inborn (60%). 3. Leaders take advantage of their powers to accumulate possessions and wealth for themselves. They are also greedy and boastful. They want to consider themselves as superior than anyone else. Absolute power corrupts absolutely (90%). 4. Cultural imperialism has also affected the leaders thereby corrupting their

	mindset such that the concept of togetherness and *Ubuntu* no longer has space in their minds (40%).
	5. The dependency-syndrome also affects leaders in decision making such that whatever they want to implement they want to implement is first inquired from the so called big brothers who always control them using various and subtle ways (35%).
What are the causes of moral perversion especially amongst people in influential positions?	1. The major causes of moral perversion are greediness, introduction of cash economy, capitalistic economy, and selfishness, among others (100%).
	2. Leaders lose their morals because of the type of education they receive which is based on individualism and paper qualifications. This type of education weans people from their society such that they end up thinking of acquiring material possessions for the good of their families only ignoring the community they are supposed to serve (40%).
	3. Some acts of moral perversion such as prostitution, adultery, crime, murder among others are caused by evil spirits haunting people (20%).
	4. The need to acquire material possessions leads to moral decadency since human being will never be satisfied with what they acquire as

	indicated by Maslow that people will never reach self actualization and this is the reason why some married people engage in adultery. This has been heightened by the capitalistic cash economy which is prevailing (38%).
What should writers as torch bearers do to reduce moral perversion?	1. They should chastise the leader by exposing their evil deeds so that they will end up afraid of repeating the same evil deeds (100%) 2. They should trace the source of the problem and educate the community on the genesis of the problem by tracing external and internal factors contributing to moral perversion. There is need to trace the historico-structural causes of these problems (50%). 3. They should educate leaders to make use of their positions to help the majority rather observing the former and acquire personal material possessions using their positions (40%). 4. Writers should provide solutions such as punishing the perpetrators of crime, corruption and any other unwanted behaviour which is against the norms and values of a society for others to learn from them (58%).
To what extent is literature a necessary tool in imparting moral values and reducing moral	1. Literature is an appropriate tool as it helps to expose wrong doers and

perversion?	novels are read in schools from primary level to tertiary level. With that wide readership, novels play a pivotal role in teaching the right code of conduct expected in the society (95%). 2. Literature is necessary but it depends on the commitment and responsibility of the writer since some African writers spearhead antagonism through their sponsored literature which they write dehumanising African values and culture (53%). 3. Very few people read novels Shona novels since most of them prefer learning English than indigenous languages. Few people are aware of the themes and moral lessons in literary works because they despise these indigenous languages. (5%). 4. Literature is a necessary tool and literary practitioners have the ideas but the challenge lies on leaders who should implement the ideas given by writers. Leaders lack the will to change a people's lives for the better such that even if novelists give them all the ideas they will pay a deaf ear to those ideas (78%).

4.3 Analysis of findings from the questionnaire

This subsection is a critical analysis of the findings from the questionnaire with the aim of understanding the views of different people on moral perversion. Both female and male respondents answered similar questions from questionnaires. It seems there is a linear trajectory of thought between males and females in their understanding of moral perversion. However, most of the female respondents seem to view reality from a feminist point of view where they label males as the chief architects on moral perversion because they are highly favoured by the existing capitalistic system which is prevailing in the society. On the other hand, male respondents shoulder the blame on unequal distribution of resources as the major factor pushing people to be morally ignorant. They point at social responsibilities associated with male members of the society as the chief factors pushing males into corrupt activities so as to fend for the family as well as to maintain a higher status in the society. Responses given by different people helped the researcher to understand the perspective informing the respondents and this aids in making informed judgements basing on a variety of views.

4.3.1 An analysis of findings on why people in leadership positions are portrayed as corrupt and insensitive.

Pertaining to the way people in influential positions are portrayed in literature, 100% of the respondents contend that leaders are corrupt and insensitive. Views of the respondents revealed that African leaders are taking advantage of their positions to loot resources for their personal gains while the general populace is wallowing in poverty. The respondents are parading the view that there is hunger for decency, morality, knowledge and sense of identity amongst Africans. While the respondents are raising a pertinent issue on economic and humanitarian crisis affecting the country, the problem lies in viewing African leaders as heartless and insensitive. The respondents are blaming individuals and not the system of oppression at hand. This study maintains that, while people in leadership positions shoulder part of the blame for the problems bedeviling Africa, artists as torch bearers need to go a step further to analyze the historico-structural causes of these problems. By blaming leaders alone exonerating the system of oppression prevailing, the respondents subscribe to Achebe (1987)'s observation that "blaming our every problem on imperialism is like blaming the village blacksmith every time a fellow hacks his neighbour to death with an axe". It is a fact that Africa needs to look for home-grown strategies and create pathways to revive her lost traditions and morals rather than crying for the evils perpetrated on her by her former

colonizers. However, blaming African leaders for moral bankruptcy is also a one-sided and domesticated narrow vision of Africa's problems. It shows that the respondents are only limiting their gaze to Africa without expanding their vision to see larger external forces controlling these leaders. The problems affecting Africa are beyond the leaders but there is need to adopt an eclectic approach in analysing these problems. Focussing on internal oppression ignoring the real forces affecting Africa is a self-destructive scapegoat psychology of the oppressed which helps to perpetuate the continuous physical and mental colonisation of Africans.

Cultural imperialism is also one of the reasons cited by respondents on why people in influential positions are corrupt. On cultural imperialism, the respondents indicated that colonialism came in varied ways wrapped in cosmetic ideologies such as education, Christianity, globalization and technological advancement among others. Moyana (1988:35) commenting on the role of education as an instrument of cultural domination says that schools were established as a processing plant for the alienation and domestication of the African child, thus, turning that child into an obedient pliable and worshipping servant of things white and Western. With that in mind, it shows that African leaders as products of these "processing plants" have been brainwashed by the system they were exposed to, to such an extent that they no longer serve their people but they work hard to fulfil the interests of their teachers. Findings revealed that 60% of the respondents cited education and Christianity as major pillars of capitalism which are used to change the mindset and the soul of Africans so that they accept the junior bother status they are given by former colonisers. As a result, they keep on looking to their big brothers for ideas and resources there by nurturing the dependency syndrome. These respondents were giving insightful ideas and they managed to see that Africa's problems are both internal and external. There are Africans who were nurtured by the whites such that they unquestionably accept the inferior status of the blacks and come to a conclusion that whites are superior people to blacks. Such people are internal enemies of Africa because they work hand in glove with external enemies to diminish Africans as inferior to whites. In reality these people are victims who are victimising other victims because they fail to see that they are tied on the same imperialistic yoke with the people they are victimising.

The nature-nurture effect is one of the most cited reasons which affect leaders to be morally decadent. Respondents revealed that by nature human beings are born with instinct traits to give priority to their personal and individual achievements than anyone else. The respondents

highlighted that leaders are corrupt and insensitive because of inborn individualistic traits that are found in all human beings. As a result, whether leaders are changed or not; moral perversion will not be solved. While the respondents were raising pertinent issues, their problem is on universalising the behaviour of all people as equal. Such a way of viewing reality tends to nurture defeatism as people will just look and surrender that moral sanity is unattainable. The respondents also attributed moral perversion to the social background of people. On social background, they highlighted that the community needs to foster relevant education to their children so that they grow up with morals expected by their societies. In this case, respondents are suggesting for an African-centered pedagogy in formal and non-formal education which will create a pathway to the recovery of a people's indigenous soul. Be that as it may, the challenge with an indigenous education system lies on viewing it as a call to African traditional societies. It is crucial for the community to be taught that indigenous education system does not mean worshipping sterile traditions but rather a way of fostering an education system which is rooted in the African people's way of living. Thus, an education system which is centred on problem solving rather than bookish mimicking and narration of foreign theories which helps to produce what Nzewi (2006) calls "ignorant experts".

One of the factors cited by 35% of the respondents which affect people in leadership positions to be morally decadent is the over-reliance on external aid. The respondents indicated that African leaders are chief exporters of both tangible and intangible resources. On intangible resources, respondents showed that African leaders are intellectual beggars who take all what is western and try to implement it in Africa without making any critical analysis of the pros and cons of the ideas. In reality the leaders will be aware of the differences between African societies and western societies but they brainwash people in the guise of globalization whilst serving their personal interests. This over-reliance has a negative impact in African societies because the two societies have different cultural and historical backgrounds. As a result leaders end up exercising authoritarian forms of leading people neglecting the will of the majority for their own personal gains. Such individualistic traits are not rooted in the African existential philosophy of life. While the views of the respondents are sound, they have a problem of domesticating their vision by blaming leaders alone as intellectual beggars without pinpointing external forces affecting the leaders. Using wa Thiongo's (1972:vii) words the respondents fail to see that "in Africa we are harvesting the bitter fruits of capitalist and colonialist policy of divide and rule" whereby leaders who seem

to oppose the will of the so called super powers are eliminated through sanctions, assassinated and accused of being dictators practising gross human rights abuse . Malcolm X (1970:19) supports this idea when he says, "there is a tendency in the West to have the attitude toward any African leader who has the mass support of his people – usually the West classifies him as a dictator." This implies that most of the leaders who have their people at heart at times end up neglecting them because of fear infused by the super power countries whose assistance they expect in times of hardships. It does not mean that African leaders are perfect and immune to criticism but there is need for critics to analyse both internal and external forces affecting African societies to be morally decadent.

20% of the respondents attributed moral perversion amongst the leaders to religious factors where they cite evil spirits as the driving force for moral perversion. They highlighted that these people in influential posts are affected by evil spirits coming from their families to have an insatiable desire for corruption and greediness. Although Africans are inseparable from their religion, attributing moral perversion to evil spirits is a shallow and lopsided vision of reality. It is a view which is largely in sync with the ideology of Eurocentrism where whites denigrated, demonised and equated African religion to barbarism and fetishism. According to Biko (2004:61) stern-faced ministers stand on pulpits every Sunday to heap loads of blame to black people whom they described as thieves, lazy, sex-hungry, murderers and robbers among others. Thus by associating moral perversion with demons haunting people, the respondents are perpetuating derogatory labels painted on Africans. As if it is not enough, the respondents are also suggesting divine intervention by pastors to cleanse the evil spirits troubling African people. In light of this, the respondents appear to be neurotic patients masquerading as enlightened citizens because they are peddling self-hatred ideas to people. By linking moral perversion with evil spirits haunting people in leadership positions, the respondents are undermining African spirituality that it is associated with evil and backwardness. Therefore, the simplistic blaming of leaders as highly dependent on foreign aid is a narrow and domesticated vision of reality which is tantamount with blaming a victim for a crime.

Pertaining to the causes of moral perversion amongst people in leadership positions, 100% of the respondents cited greediness, selfishness and the capitalistic economy as the chief factors affecting leaders to be corrupt. The respondents indicated that the elites have taken large amounts of money or investable surplus for their own gain in a way that impedes economic transformation. One of the respondents clearly said, "In Africa, wealth comes from political

power which contradicts with the Marxist assumption that political power comes with wealth and this is coupled with emasculating policies adopted by African governments which act as repellents to investors." The respondent cited the indigisation policy adopted by the Zimbabwean government resulting in the crumbling of industries in Zimbabwe where investors opted to invest in other countries which were investor-friendly. Thus in Zimbabwe, it seems the policy was adopted to promote the elite in power to continue with their looting spree whilst impoverishing the general populace in the country. Achebe (1983:38) commenting on the link between power and corruption avers that:

> Corruption goes with power and whatever an average man may have it is not power. Therefore to hold any useful discussion of corruption we must first locate it where it properly belongs – in the ranks of the powerful.

While African leaders are not immune to corruption and other immoral acts, the respondents are fighting internal oppression only without expanding their analysis to other external factors. With all due respect to the respondent's view it seems the respondent is failing to contextualise Africa's problems with the correct socio-economic-historic context. The whole system of oppression and marginalisation designed by western capitalists is meant in such a way that the oppressed see the oppressor as the benefactor while at the same time blaming their fellow victims in the process. As indicated above, the respondent is blaming fellow Africans as greedy and tyrannical in their leadership yet they are also victims of larger global hegemonic powers controlling them. It is a fact that moral perversion and corruption in particular have reached an alarming rate in Africa. What the respondent fails to see is that "[leaders] are corrupt because the system under which they live today makes corruption easy and profitable; they will cease to be corrupt when corruption is made difficult and inconvenient." (Achebe, 1983:38). Thus blaming leaders for corruption and all other immoral acts is a blinkered way of understanding Africa's challenges. One of the respondents cited Moyo (2018:57) that; "What Zimbabweans must know is that they have defeated Mugabe the person but the system of Mugabeism is still very intact." The respondent seems to have a sober vision of reality because after the downfall of Mugabe, many Zimbabweans celebrated thinking that they had destroyed oppression but later on realised that there was no meaningful change in Zimbabwe after the fall of Mugabe. It also shows that while individuals might have an impact on the prevailing situation, systems played a crucial role in controlling the day to day activities of the society; hence artists must try to restore sanity by teaching people the real forces controlling their societies. Whilst artists are applauded for criticising the leaders

who are behind the oppressive system, they need to go beyond that but shading more light to the readers by showing that these leaders are also victims of hegemonic world powers.

40% of the respondents also cited the colonial type of education received by people in Africa as one of the factors which colonise people's minds to be morally bankrupt. The respondents indicated that education has the power to change someone's mindset thus in Africa the governments have failed to change the curriculum so that it suits the needs of the people. They just copy and paste the curriculum designed by their former colonisers which helps to wean Africans from their societies. As a result of learning a foreign culture, the elites end up developing individualistic traits enshrined in the education system designed by former colonizers. This has led to the proliferation of crime and immorality on the people who seem to have quickly forgotten their customs and culture. Freire (1963) says such alienating education served the interests of oppression by transforming students in to objects receiving foreign dogma. In most cases, the hearts of the blacks have been transformed that they yearn for the comfort of white society which they think can only be enjoyed when one is educated. Thus those who managed to climb the ladder of education deliberately dehumanise their fellow Africans because they consider them inferior to them since they are not educated. These respondents seem to have a better vantage point because they have managed to trace the problems of Africa to their root causes. Tracing the history of Africa's problems is important as echoed by Biko (2004:32) that:

> A people without a positive history is like a vehicle without an engine. Their emotions cannot be easily controlled and channelled in a recognisable direction. They always live the shadow of a more successful society.

In light of this, the respondents who managed to contextualize Africa's challenges to her history have a sober vision of analyzing issues. They are not blaming victims like what other respondents who seem to be emotional were doing. By using emotions the respondents are misdirecting their anger to the wrong people and it will not solve any problems in the society.

38% of the total respondents indentified the capitalistic economic situation as a major factor promoting moral perversion amongst leaders. The respondents cited that capitalism is a system which is based on profit-making and competition. It is also like a winner-take-all type of system; therefore, those with power are likely to win in the competition. People with leadership positions are likely to use their positions to disadvantage those in weaker positions thereby subjecting them to a harsh economic environment. The respondents seem to argue that capitalism has created imbalances on sharing and acquisition of resources in societies

thereby dividing people in to two classes of the haves and the have not. Those with resources have de facto legitimate rights to violate the rights of the poor by looting public funds for their personal gains. By attributing moral perversion to the harsh capitalistic system which is at hand, the respondents are raising pertinent issues and they have managed to broaden their views on the root causes of the problem. It is a fact that capitalism is promoting people in higher positions to take advantage of the poor misusing their posts. Thus there is need for a far reaching and scientific approach to reduce moral perversion rather than blaming leaders although the leaders have a greater part to play in transforming their societies. Writers as the voices of the voiceless need to articulate the truth about their societies as well as instilling hope to the readers.

4.3.2 An analysis of views of respondents on what writers must do as torch bearers to reduce moral perversion.

Views given by respondents on the role of writers in reducing moral perversion shows that 100% of the respondents contend that writers are the voices of the voiceless who have the duty of directing their societies towards the right direction to achieve moral sanity. Findings revealed that it is the duty of writers to criticize people who engage in unscrupulous deals which are against the values of a society. Writers can indirectly attack the culprits through political satire in their novels which helps to awaken their communities. Thus, a writer as a 'man of thought' should raise the consciousness of the people by writing novels which empower citizens to be self-sufficient by instilling hope that they are going to achieve their goals. Respondents also showed that it is the duty of writers as 'teachers' to teach their communities that power should be directed towards freedom, human justice and serving the people rather than abusing them. In light of this, the respondents are giving sound arguments that artists must inform their societies the challenges that people are facing. Ikiddeh in Ngugi (1972: xix) says, "Literature should show us not where the rain began to beat us and how severely, but also how to prevent ourselves from perpetual exposure and our house from flood." This implies that while the respondents are giving insightful ideas they appear to be short-sighted by emphasizing on chastising the wrong doers and satirizing the leaders which is a reactionary action. There is need to inculcate good morals to people from birth to death so as to avoid taking actions when something immoral has happened. Also, the solutions given by respondents of jailing evil doers is a temporary measure to the problem of moral perversion. There is need to devise a lasting solution to the problem which in rooted in the African people's way of life such as designing a curriculum which fosters the *Unhu/Ubuntu*

philosophy. This implies that a good person is one with such values as: honesty, trustworthiness, respect, accountability, harmony and hospitality for other people. Such a person will never engage in immoral and illegal dealings. Thus it is the duty of novelists to impart relevant knowledge that will help societies to solve their problems. Gyekye (1996:137) is of the view that knowledge is like a garden if it is not cultivated it cannot be harvested. Therefore, to bear good fruits, it is the duty of novelists and other artists to teach their societies the expected code of conduct. If literature fails to display a corrupt-free society, and emphasize on giving reactionary methods of responding to the problem, moral perversion will remain haunting African societies forever regardless of changing political parties and leaders in Africa.

50% of the respondents were of the view that writers should also re-educate and rewrite African history which was demonised and thrown into the dustbins as non-existent. Findings revealed that African writers should not just aim at exuding their creative genius but they have to do it with immense sense of responsibility to their communities. The responsibility and attitude of the writer towards their community is seen in the way the writer portrays their history. Any writing which misses the people's history is barren and Achebe (1988) goes against writers who just write for the sake of writing by referring to their works as "deodorised dog shit." It is therefore the duty of African writers to restore Africa's status through writing the correct history rather than relying on biased history that was compiled by Europeans with hidden agendas of undermining African culture, behaviour and thought systems. The respondents managed to pinpoint crucial points on the role of writers because it is through understanding a people's history that people can realise their achievements and failures in life.

Respondents are also emphasising on educating people about the expected code of conduct which the society expects from its members but it seems there is little room for that since the curriculum that is used in formal education is a copy of the former colonisers' curriculum. Thus, to achieve meaningful education, there is need for a revamp of the education system so that an African-centered curriculum is designed and implemented. Otherwise the existing curriculum fulfils Mignolo's (2005:112) contention that independence changed the actors but not the script. This implies that the oppressive system that was reigning during the colonial era is still rampant in African societies.

40% of the respondents' population also contend that writers as torch bearers have to educate leaders to make use of their positions to bring positive change in the society which will help all the people. The views given are sound because the masses will be expecting their leaders to transform their lives for the better. The challenge only comes with expecting positive changes from people who were groomed in a capitalistic economy where there is competition for resources in life. In a competitive environment each person will strive to acquire more resources than their fellow competitors hence there is no room to look for the welfare of the masses. At the end people's dreams from their leaders will remain a pipedream as they will never be fulfilled. On the other hand, people in leadership positions might be aware of the awareness given to people by authors and this is the reason why some writers' works are censored and some writers are even detained. This implies that writers as torch bearers are doing their duties of directing their societies towards the right direction but there is lack of will on the leaders to bring positive change. The lack of will might be a result of super power politics where leaders are controlled by external forces coupled with internal factors.

4.3.3 An analysis of the respondents' views on the extent literature helps in reducing moral perversion.

95% of the respondents agreed that to a very large extent literature is a necessary tool in imparting knowledge and reducing moral perversion. The respondents cited that folktales as part and parcel of orature taught in schools from primary level to tertiary level and this helps to shape people's behaviour by teaching them good morals. Most of the folktales have themes which are based in teaching good morals as trustworthiness, respect, humility, industriousness and bad behaviour is strongly condemned. At the same time, on novels, these are also taught in schools from primary level to tertiary level to help shape people's lives. Respondents also cited social media such as magazines, newspapers and radio stations which play a role in reducing moral perversion by publishing stories where wrong doers are punished at the end. The views of the respondents fulfil Zis' words cited in Chiwome (2005:35) that:

> Literature should actively influence the way in which life develops, contribute to the consolidation of more pressing trends, help to solve pressing social problems and settle conflicts arising in life.

This implies that literature has a vital role to play in people's lives as it helps to guide people in shaping their behaviour. As a guide it also helps to provide people with the lenses for critical self-assessment. The respondents are arguing that literature allow people to think

outside the confines of Eurocentric paradigms where a number of people have been confined through colonial type of education which indoctrinates people to be bad imitators of their former oppressors.

Furthermore, 53% of the total population are of the view that literature is a necessary tool in reducing moral perversion but it depends with the type of art produced by the novelist. The respondents argue that writers write from different angles and some of the works that we consider as literature bring more harm than good to the readers. The respondents appear to understand the politics of publishing where some of the works of writers are sponsored by people with the agenda of undermining African values and thought systems. Therefore there is need to understand the responsibility and commitment of authors towards the restoration and emancipation of their societies. There is sponsored literature where authors are asked to write portraying the evils of African culture. For instance, Musasa Project as a feminist organisation might sponsor female writers to write topics and pieces of works which resemble African men as chief enemies of women in societies. Such type of works will not help to bring moral sanity but they will perpetuate hatred and antagonism in the society. Instead of healing the wounds left by Eurocentric scholars who portrayed African people as backward barbaric and uncivilised, such type of literature will help to reinforce and buttress the pillars of oppression to keep Africans at the periphery. The respondents argue that literature has to open gates of illuminating internal and external challenges that a society is facing so that reading will be both an act and process of self-examination and self- criticism. By so doing, this will help the entire society to appreciate our strengths and weaknesses as a people. Thus it is important to understand the social realities behind a piece of work to measure the commitment, responsibility and attitude of the author towards his society.

5% of the respondents were of the view that literature plays a miniature role in solving the problem of moral perversion. The arguments raised by the respondents were that while formal education plays a pivotal role in moulding a people's behaviour, today very few people are pursuing arts subjects and most of the people now prefer sciences because of better employment chances associated with science subjects. As a result, most of the people who had done arts subjects probably to secondary level do not have the critical skills to analyse literature in such a way that they will link it to life events. Most of the people in the society take literature just for entertainment and morals associated with these literary works are just taken for granted. Muhwati (2009) cements the same view by saying that today people do not read books because they are expensive but it is because they are not finding

answers to problems bedeviling them and they do not get any hope and reassurance from books. Thus, it is the duty of novelists to give hope and provide answers to problems affecting people so that they will not continue sinking people in oblivion. Although the respondents gave powerful arguments, they appeared to be short-sighted in their understanding of literature because they only focused on novels and plays. Literature encompasses both oral and written forms so this is learnt in both formal and informal systems of education. As Africans, there is need for reconstruction of the whole system of education and replace it with a more favourable and user-friendly form of education rooted in the African ontological existence. Thus instead of increasing the number of malcontents by writing protest literature where leaders are always portrayed as heartless and corrupt, there is need treat the disease rather than the symptom of the disease. Authors are often obsessed of highlighting corrupt activities in their works yet those activities are symptoms of a morally insane society. As a result, people end up avoiding books written by fellow blacks because they consider them useless in providing solutions to problems faced by communities. Woodson (2006:57) cementing the same view says that the Negro author can neither find a publisher nor a reader; and his story remains untold. Thus these respondents seem to subscribe to this view where they see no valid reason in reading novels and at the end the messages conveyed will not reach the consumers of literature.

78% of the respondents revealed that literature helps in reducing moral perversion but they attribute the unending moral crisis to leaders who are neglecting their duties of implementing policies that will help societies to attain moral sanity. Respondents revealed that Africans have lost their heritage as a result of shunning their culture because the leaders destroyed African ways of doing things and replaced them with 'modernised' alien ways of reasoning. To people at grassroots level, leaders appear to have exquisite zeal of upholding African cultures, but they do it at face value to disguise the majority. While the respondents are raising pertinent issues, they seem to have a problem of limiting their gaze to African leaders alone. Mazrui (1978:264) is of the view that African universities are instruments for the transmission of western culture intentionally or unintentionally. This is a result of the curriculum that was adopted from former colonizers which portrays Africans as cultural and intellectual blank slates which need to be filled. Against this backdrop, it is inadequate to view leaders who are products of this system as chief enemies of their people. Leaders might have the will to transform their societies for the better, they lack power as stated by Malcolm X (1970:88) that the only real power that is respected in this society is political power and

economic power. Thus, African leaders have pseudo powers because they are still controlled by their former colonizers. Therefore, in shouldering the blame on them there is also need to leave room for understanding the role played by super power countries in imparting their cultures and holding back the development of their former colonies.

4.4 Analysis of responses from interviews

The previous section analyzed views of respondents from questionnaires and this section presented and analyzed data from interviews. The researcher conducted interviews with four authors, four publishers and two University lecturers. Face to face interviews were conducted and data from interviews was recorded and later on transcribed. In cases where respondents were not interested in being recorded, the researcher took down notes on key issues that were asked. It is essential to merge data from questionnaires and interviews as it helps to make informed critical judgements based on data from a substantial number of respondents. Data from interviews also helps to cover up the shortfalls of questionnaires in data gathering.

4.4.1 Interviewee 1

Interviewee 1 is a novelist who has thirteen publications. The novelist has nine books in Shona and two in English. Some of his works are short stories and are children's literature. At present the author is based in Zimbabwe.

When asked why people in influential positions are usually portrayed as morally insane in literature, the writer revealed that it is real that African leaders are selfish and they access power to put money into their pockets. Most of the people in positions of power live on the blood of others and they are the moving levers of the economy. They are concerned with wealth acquisition and the seats they occupy at the expense of the majority. Literary practitioners are concerned with answering the most urgent questions by engaging the contemporary society. As a result, in their works, most of the African novelists end up awakening people by showing them the evil deeds that their leaders are engaged in. The interviewee concluded by saying that in Africa, most of the leaders seem to consider democracy as a license to enrich their pockets while impoverishing the majority. While the interviewee has managed to highlight the truth about the economic situation in African countries where people in positions of power usually have access to resources and the means of production when the majority are suffering, the interviewee seems to be narrow minded by linking power with moral perversion. It is a fact that even people at grassroots level are

morally insane and attributing moral perversion to power seems to be a skewed vision of reality. The way the interviewee links moral perversion with power seems to exonerate the system of oppression which promotes moral decadency such that readers end up fighting internal oppression alone. However, on the other hand, the interviewee is correct by supporting authors who portray leaders as morally decadent because writers are products of societies and the way power is organized in the society affects writers in several ways. Wa Thiongo (1997:68) supports the idea that writers are products of history, time and space. Therefore, it is meaningless for writers to ignore burning issues of the day such as moral perversion focussing on minor issues of the society. By drawing the attention of their readers to the burning issues of the day, writers show their commitment and attitude towards their societies. They have managed to reveal that leaders use their positions to consolidate their economic positions.

However, paying much attention to the leaders will not bring meaningful results to the society but there is need to translate the idea of leadership into service. Woodson (2006:81) reiterated the idea of translating leadership into service in the following words:

> Under leadership we have become poverty-stricken; by service we may teach the masses how to earn a living honestly. Under leadership we have been made to despise our possibilities and develop into parasites; by service we may prove sufficient unto the task of self development and contribute our part to modern culture.

This implies that while leaders have perpetuated a rotten system of leading their people, it is not necessarily functional to continuously change the leaders without implanting the values of integrity, trustworthy, honest and respect among others to the people. When these values are nurtured to people it is possible for them to perform their duties to perfection with little or no supervision.

Pertaining to the factors which push people in leadership positions to engage in moral perversion the interviewee cited greediness, capitalism, Christian-oriented education and neo-colonialism among others as some of the factors which encourage people to engage in morally decadent ways of living. On greediness, the interviewee said that by nature people are born greedy and selfish and these traits are moulded depending on the social upbringing of individuals. On capitalism and Christian-oriented education, the interviewee subscribes to Wa Thiongo's (1972: xii) assertion that colonialism and capitalism are twin brothers whose mission is to exploit the wealth of Africans and they achieve this using their cousin brothers Christianity and Christian-oriented education. The interviewee argues that since most of the

African leaders are products of these institutions there is no way they can be immune from moral perversion because they have undergone their training in morally decadent societies where they were brainwashed and taught to view their fellow Africans as subhuman. In this case, the interviewee proved to have a sober view of reality because he is not attributing the problem of moral perversion to the leaders but he is blaming the system which nurtured them. His vision concurs with Wa Thiongo (1972:14) that the colonial system produced the kind of education which nurtured subservience, self-hatred and produced people weaned from the masses. In light of this it shows that the interviewee's vision is correct that colonial institutions produce colonial mentality which only encouraged the slave-mentality of Africans.

On neo-colonialism as an agent of moral perversion, the interviewee indicated that most of the African leaders tend to forget their fellow Africans after the attainment of independence because they have managed to occupy the positions which were formerly occupied by the imperialists. The interviewee contends that African independence is questionable as it only serves the interests of a few people in leadership positions thereby promoting moral perversion. Wa Thiongo (1993:65) cements the same idea by saying that independence did not bring fundamental changes to the masses but it is independence with a question mark which had produced a new class of leaders which were not very different from the old one. While the interviewee's view is valid that there are no meaningful changes on the lives of the people after the attainment of political independence in most African countries, he needs to see more clearly that the wounds of colonialism have not yet been healed but they are still fresh as a result of subtle and lethal weapons used by former colonizers. These include electronic colonialism and the issue of human rights, rule of law and democracy. Although the interviewee has raised crucial points, there is also need to understand that his analysis of the challenges facing Africa leads to disillusionment and despair amongst readers. Such type of literature which nurtures defeatism and surrender is dangerous since it reflects poverty of knowledge and poor critical analysis. Disillusionment in readers is likely to cause misguided activism, chaos, anarchy andmass protests which will not help in problem solving.

Asked on the role and place of the novelists in reducing moral perversion, the interviewee quoted Ngugi's (1981) words that "African writers must be with the people in burying the imperialist idol and his band of white and black angels forever." The interviewee said that the writer can only do this by writing books which reflect the problems the society is facing as well as awakening people about the evils that were and are done to them by the leaders. This

is because the imperialists have gone, but the system of oppression is still there. People need to be taught that the struggle to attain economic and social independence is still going on. This implies that literature is a necessary tool in correcting the social ills affecting societies. However, while the argument is sound, there is also need to understand that literature alone will not help to transform people's way of living but this must be incorporated with sound policies and critical self assessment of ourselves as a people. People need to have courage to inform leaders where they are going wrong rather than developing a culture of silence while living standards are deteriorating.

4.4.2 Interviewee 2

Interviewee 2 is a novelist who has published several novels and articles in both Shona and English. The interviewee is a creative writer and has also worked in the government as a police officer. He has passion in writing books. Currently the interviewee owns a publishing company in Zimbabwe.

Asked on why people in influential positions as teaching, priesthood and police officers among others are portrayed as morally decadent, he replied that, "my experience as a police officer has revealed to me that in most cases people take advantage of their positions to reap what they did not sow". He gave an example of religious leaders and police officers as people who are entrusted by people and at times are even viewed as pure in relation to moral perversion. As a result, they take that advantage to engage in unscrupulous deals because people will be over relying on them as perfect individuals. In his view, the interviewee indicated that all people are potential criminals. By portraying these people as morally decadent in his work, the interviewee says, "I was trying to unlock settled stereotypes in societies that religious leaders, police, teachers, nurses and all other people in higher positions are immune to crime and corruption."

It is true that people in positions of power are trusted by the masses and it is that trust which leads them to engage in evil acts. There are several cases of church leaders who abuse fellow church members as a result of power and authority they have. They do so because they are viewed as equal to God in church and they indoctrinates their fellow members into believing that God communicates directly to them. At the end, fellow members will be loyal to these leaders such that they will obey everything from them. Thus, the respondent seems to have a sober vision of reality. Portraying these people as potential perpetrators of crime is correct but the methods he proposed of reducing moral perversion by incarceration of these people is

a temporary measure to the problem. There is need to wholly Africanize and socialize the political, economic and social life of people so that they have a thorough self examination exercise before they undertake any action.

Pertaining to the role of novelists for their works to be relevant to the society, interviewee 2 contends that "the first duty of the novelist is to tell their societies the truth about the burning issues of the day." By highlighting the problems in the society the interviewee sees it as a positive step to the fulfilment of duties of the writer in the society. This implies that the interviewee seems to subscribe to Achebe's view that novelists should not avoid the burning issues of the day, but they need to inform their societies where exactly they encountered the problem as well as giving practical solutions to problems. Furthermore, the interviewee also urged writers to avoid giving excuses for writing knowing that there are a lot of problems associated with writing since writers and politicians are on the equal footing in Africa. The respondent is aware that there are problems of censorship in writing and this is one of the reason which affects writers to avoid the truth about problems in the society. As a result of fear, some writers will end up peddling falsehood and propaganda to in support of the status quo. Interviewee 2 observed that writers must be "true literary guerrillas of the masses in their quest and struggle for total liberation." (Wa Thiongo, 1981:24). Thus, as literary guerrillas, writers should maintain their support of for total freedom from the oppressors.

On the extent to which novels help to restore moral sanity, interviewee 2 says, "to a very large extent novels play an important role in teaching people the good ways expected in the society." He added that this is one of the reasons why he is writing detective novels so that he will teach people that crime does not pay. At the same time, he emphasized that he needs to reassure citizens in Zimbabwe and beyond that the police will never rest until crime is eradicated. Although the novelist is doing his duties, his vision seems to be narrow because not all people have access to novels from which they can read and draw moral lessons from. At the same time, books are normally associated with learned people and some of the learned people also take fictitious stories for granted such that by saying novels play a pivotal role in restoring moral sanity it seems to be a false claim based on ambitions. In Zimbabwe for instance, people tend to neglect books, as a result of high unemployment rate such that learners will stop putting extra effort in their studies because thousands of university graduates are roaming around the streets without jobs. On the role of novels in fighting moral perversion, the interviewee said that "novels have a role to play but they need to be supported by policies which fulfil what is suggested in these novels". The interviewee cited an example

in one of his detective novels where evil doers who were in positions of power were jailed for engaging in illegal deals. However, the situation seems to differ with the Zimbabwean situation whereby some bigwigs who are allies of the ruling elite seems to be untouchable and are above the law. In such cases, novelists will be considered as liars because what they are parading in the novel will be contradicting with reality on the ground.

Pertaining to views of post-independence writers as writing protesting against moral perversion and neo-colonialism, the respondent revealed that most of the writers are against these social ills. This is because the expectations of the people after the attainment of independence remained a pipedream since there are a lot of unfulfilled promises. Therefore, on realising that the masses are being neglected, writers tend to use their pens to remind the leaders that they are going against the will of the majority who helped them to attain those posts they are enjoying. Wa Thiongo (1998:09) quotes p'Bitek (1996) that in every society there are types of rulers and these are; those who use physical power to subdue men and those who play with words to keep their societies sane. Against this backdrop, it shows that the interviewee is referring to himself as a ruler of the society who plays with words to keep societies morally upright. While the respondent is raising a pertinent issue he seems to have a domesticated vision of reality because protesting against local leaders in a world that is besieged with hegemonic forces will not help to end moral perversion. It is a fact that local leaders have a role to play in transforming the lives of people in their societies but they can only exercise minimal insignificant changes because real changes are attained when an overhaul of the whole system of oppression is done.

On the role of writers in reducing moral perversion, interviewee 2 argues that writers have a pivotal role because they try to satirize leaders in their works and this necessitated critics and readers to link fictitious characters with existing members of the society. This helps to reduce moral perversion because in moulding characters in literary works, writers have more freedom unlike focussing on living members of the society. At the same time, the interviewee indicated that writers can proffer workable solutions moral perversion. The suggested solutions can be eye-openers to policy implementers and provide sustainable solutions. However, whilst suggesting solutions is a noble idea, the problem lies in providing universal answers to social problems because every social problem is unique and requires unique solutions. Thus, by suggesting answers writers are prescribing solutions to social problems and the solutions are likely to fail to address the problems. Wa Thiongo (1998:15) commenting on the uniqueness of art, argues that art has more questions than answers since it

starts with the position of not knowing until one gets hints and possibilities of solving the problem but not exact answers. By stressing on providing answers to problems the artist is likely to diagnose people with the wrong drug because there are no exact answers in art.

Pertaining to the problems which hinder moral sanity in contemporary societies as reflected in the novels, the respondent said, "Today people are living an individualistic way of life where they no longer want to respect ties which used to bind African societies such as kinship and oneness". The respondent took a stand to shoulder the blame on the colonial type of education and Christianity which have altered people's worldview thereby creating a moral vacuum. Education has created a void between the educated and uneducated such that they can no longer see reality in the same way. Awoniyi (1978:17) is of the view that "a society cut off from its roots may thrive for a while on its own momentum but eventually, it will wither like cut flowers in vase". In light of this view, it shows that African people's culture was dislodged from its roots through the introduction of Christianity and formal education and as a result, the centre can no longer hold. While the interviewee's argument is sound, the problem is he fails to see that the problem is not on the fact that some people are educated while others are not. The truth is the people who are viewed as educated are good in believing what they have been taught and cannot question what they have been taught no matter how destructive their education is to the good of the society. Concerning what should be done to reduce moral perversion, the interviewee suggested introducing cleansing exercises where all those who engage in illegal deals are incarcerated so that the majority will learn that crime does not pay. Also, the interviewee suggested slamming them with heavy fines so that they will never repeat the same crime in future. While the suggestions hold water, it seems the respondent's suggestion is based on short term measurers of solving the problem because people are being sentenced to serve for long periods in jails yet, crime rate is always escalating in most African countries. There is need to nurture individuals into values of honesty, integrity and trustworthiness so that, members of the society will be able to undergo self- introspection of any actions they are taking. Responding to the question on the obstacles to moral sanity in the post-independence era, the respondent cited education, technological advancement and acculturation as some of the impediments to attaining moral sanity. Just like interviewee 1 the respondent blames the type of education in African countries which is based on celebrating the heroes and heroines of the west as well as alienating Africans from their societies. On technology and acculturation, the respondent argued that Africans are good consumers of other people's culture such that they imitate, dressing, eating and everything

that comes from the west. As a result, people end up engaging in illegal deals trying to copy western lifestyle yet they do not have adequate income to live like westerners. Some end up stealing, smuggling, poaching and engaging in prostitution just because they want a lifestyle they cannot afford.

On the role of theory in creative writing, the interviewee said, "theories do not have a place in my work because I am responding to the challenges that people are facing in the society. By putting much emphasises on theories my work tends to be too bookish and it will not convey the right message to readers." The message conveyed by the interviewee shows that most of the writers are responding to the burning issues of the day and they leave the issue of analysis and criticism of literature to critics. The interviewee also indicated that if critics and publishers gave suggestions pertaining to their works, they are prepared to accommodate their views as this will help to improve the writing of purposeful and functional literature.

4.4.3 Interviewee 3

Interviewee 3 is a novelist who has published a number of novels in Shona as well as journal articles in English. At the time of this study, the writer was based in America.

Asked on why people in leadership positions are portrayed as morally insane regardless of their positions interviewee 2 said, "Moral decadency has nothing to do with one's position in the society. However, moral decadency varies with individuals depending on their status in life but all people are being affected by this cancer of moral perversion." The respondent's views differ from interviewee 1 and 2 who relate moral perversion with power when they said people make use of their positions to engage in illegal deals. Just like the other two interviewees, the respondent cited greediness, the capitalistic economic system and economic hardship as some of the factors which push people to engage in morally decadent deals. The respondent also added unemployment and shortage of well paying jobs as some of the factors pushing people to be involved in corrupt deals. On unemployment and low paying jobs, the respondent revealed that individuals will be having a lot of demanding responsibilities which will not correspond with their salaries. As a way of supplementing their salaries, they end up engaging in corruption, stealing and all other unorthodox ways of getting money. The third interviewee's understanding of moral perversion is slightly different from the other two respondents because he is not linking moral perversion with one's positions but he managed to see that all members of the society have the potential to be involved in illegal deals as a result of various circumstances surrounding them.

On the role and place of the novelist in reducing moral perversion, the interviewee said novels play a minimal role in reducing moral perversion. The novelist argues that Africans do not have a reading culture, but a culture of listening and watching. He cited that folktales and poetry is part and parcel of performance art so it is a waste of time to think that people will read books and extract moral lessons to apply in real life situations. The respondent argued that people enjoyed watching than reading so theatre and films can teach people better than novels. The interviewee subscribes to the Chinese philosophy of learning that, "I hear I forget, I see I remember and I do I understand". Thus, the interviewee encourages performance art rather than reading because very few people have the culture of reading. Furthermore, the respondent is suggesting that performance art enhances the concept of learning through play because people will enjoy watching drama than reading because reading requires more concentration than watching. Reading tends to limit the audience taking into cognisance the level of illiteracy in Africa where there are some societies with people who have challenges in reading and writing.

On Shona novelists as writing against moral perversion and neo-colonialism, the respondent agreed that writers are addressing the burning issues of the society. He argued that neo-colonialism and moral perversion are some of the problems hindering African communities to reach self actualization. Therefore, as novelists, it is their duty to try and straighten the crooked ways of their societies so that people will live peacefully. The interviewee contends that in trying to perform their duties of guiding people, they end up being enemies of leaders especially if they are striking blows on corruption and other illegal deals done by leaders. Wa Thiongo (1998:03) argues that:

> "… the writer in contemporary Africa had been seen as an enemy of the post colonial state. His art is often regarded as an act of war against statesmen, a justification of the state's declaration against art and artists.

In light of the above, writers have a huge task ahead of them since they will be trying to strike a balance between fulfilling the needs of the society as well as trying to avoid being enemies of the state. Writers achieve this through the use of satire as they do not be attack people directly. It is the duty of readers as critics to draw conclusions from the writer's work. However, not all the readers are able to make critical analysis of a piece of work and come up with clear judgements hence, novelists' works will play a minimal role in educating people.

Pertaining to major obstacles in attaining moral sanity in the post independence era interviewee 3 cited fear as one of the stumbling blocks to moral sanity and parity. On fear,

the respondent suggested that Africans have developed a culture of silence such that they prefer to be oppressed by the same oppressor rather than revolting against that oppressor. On a culture of silence the respondent shoulders the blame on African culture which nurtures people that leaders and elders should not be challenged publicly. While the respondent's argument is sound, attributing the unquestionable culture of silence as a major definer of African culture seems to be a short-sighted view of reality because African culture encourages critical thinking and constructive criticism. The culture of silence seems to be a hybrid culture that was brought to Africa through Christianity when Africans were taught to give the other cheek when they are struck on the other cheek. Speech Delivered by King Leopold II to the Missionaries Journeying to the Congo in1883 shows that missionaries were tasked to teach Africans to endure anything, even when they are insulted or beaten. This might be the period when Africans developed that culture of silence which totally unAfrican.

Apart from the above, the respondent also revealed that in Africa corruption seems to have been legalised such that if one does not engage in it, they are considered as social misfits. The respondent said you hear people saying, *"Ndiyo Zimbabwe yacho unofana kutogura pose"* (That's the Zimbabwe we are living in. You are supposed to give a kickback everywhere). The respondent argued that people are accepting corruption as a way of life instead of shunning it they accepted it as normal. In such circumstances, the respondent said that it is difficult to attain moral sanity when people have accepted systematic and institutionalized corruption as normal to societies. The interviewee cited a well-known form of corruption practised at the Vehicle Inspection Department in Zimbabwe where people taking licences are expected to give a kickback regardless of how good they are in driving. The respondent indicated that instructors from driving schools call it "*makandinzwa nani*" (consultation fee) which is only an amount that each person should pay if they want to get a licence in Zimbabwe. Interviewee 3 also highlighted that it is not only a problem of leaders as what others might suggest, but a problem of all members of the society. While the interviewee's view is correct of blaming the all members of the society and not leaders alone, his vision is marred with academic amateurish. This is so because he is blames victims for a crime which they would not have committed. He fails to see that both leaders and the masses are victims of hegemonic forces controlling Africans.

On the role of theories in writing literature, the respondent said theories were developed as a means to understand the various ways people read and understand texts instead of guiding writers on how to write texts. Just like the other two interviewees, the interviewee does not

see the place and role of literary theories in the production of art. The interviewee suggested that theories should be used by readers and they help them in the analysis and understanding of their works. The reason why they accept criticism is because they are aware that people see reality from different angles. The interviewee also explained literary theory and literary criticism as issues dealt with by critics rather than writers. Most importantly, the respondent indicated that it is pointless for writers to focus on theories and literary criticism. He further explained that they should leave that task to others such that after literary criticism authors would later on perfect their works when they see that there is need to do so.

4.4.4 Interviewee 4

Interviewee 4 is a writer of both Shona and English novels. The respondent has a passion of writing and reading. He considers books as his best friends in life.

Responding to the question why people in leadership positions are portrayed as morally decadent, he said that he agreed with that notion because even in African traditional societies leaders were oppressive, they took advantage of their positions to benefit at the expense of the majority. He gave an example of polygamy in the past where the rich and chiefs were able to marry many wives. The respondent is suggests that the issue of leaders taking advantage of the people is not new, so people should avoid labelling contemporary leaders as morally insane. It is a fact that in pre-colonial societies, chiefs and the rich were able to marry many wives, but polygamy was not an impingement on women's rights since it was done by choice. Machingura (2011:189) commenting on polygamy in African traditional societies avers that men were allowed to marry as many wives as possible if they were able to provide the needs of the family. This implies that polygamy was conditional and one of the conditions was that of being able to look after the family. Therefore it shows that having many wives was not a violation of one's rights as what the respondent is saying. The respondent's view is based on Eurocentric views and he risks playing the devil's advocate by blaming polygamy in Africa using foreign lenses. The point that we are trying to hammer is that there is need to situate the problems in the bigger imperialist agenda of trying to undermine Africans.

In relation to the factors which push people in leadership positions to be morally decadent the respondent cited the need for money as the biggest problem to moral perversion. He added that as a result of capitalism, money is now the lubricant for the wheels of an affluent life so as a result, all members of the society are looking for money "by any means necessary". Consequently, ethics are being pushed to the periphery and people tend to concentrate on

serving their personal interests. On the place of the novelists in reducing moral perversion the interviewee suggested that novelists as pace setters need to nudge their readers and position them in the correct context rather than blindly following the editorial conditions of the publishers. The respondents suggested that moral perversion cannot be controlled by merely using novels to teach people. There is need to transform the whole curriculum in a way that it should foster the values of *Ubuntu/Unhu* in people. The suggestion of interviewee 4 is rooted in the Afrocentric conception of reality since he is suggesting home-grown solutions to problems affecting Africa. Although the suggestion is valid, there is also need to understand that, "while overreliance on foreigners is not good, it is equally true that complete isolationism is harmful to the development of a healthy national literature and culture." Wa Thiongo, (1997:34).

On post independence detective Shona literature as a reaction to neo-colonialism and moral perversion, the respondent concurs with the view that writers are writing against neo-colonialism because it is their duty to highlight the problems in the society. The interviewee subscribes to Achebe (1988) who is against art for art's sake hence, art should address problems in the society. Concerning the solutions to the problem, the respondent said it is difficult to give solutions to problems through art because there are no concrete answers in art. People need to react to what is happening at that moment. However, it shows that the interviewee's solution is reactive and not pro active and in most cases reactive solutions are temporary but there is need to plan for lasting solutions to problems.

When asked about the obstacles to moral sanity, the respondent cited unrepentant and predatory ways of life that people in leadership positions are practising. He vehemently condemned African leaders and the policies they are using as autocratic and self-centered. However, the respondent seems to have a sober vision of reality by blaming the policies that are at hand. On the other hand, the respondent is perpetuating intellectual genocide by teaching readers that the problem lies on the leaders. He fails to see that leaders are victims of external hegemonic powers because in the pre-colonial era, African ways of living was based on the principle of justice for all. There was no need to have formal institutions such as the Zimbabwe Republic Police to control unethical behaviour because Africans were aware that the police were the people and the people were the police. It is therefore important to introduce policing systems that are restorative rather than retributive as the case of contemporary policing systems where people are incarcerated in jails and languish for long times. On completing their jail terms, most of the criminals would have hardened to the

extent that they would consider jails as their place of hibernating life challenges as unemployment, cash crisis, and family demands among others.

On the place and importance of theories in writing novels the respondent said, he was not aware of them and if they existed he might have bumped into them unknowingly while writing. He also added that he was not going to be guided by theories when writing because literature is the presentation of life events on paper, hence there was no need to think about theories in writing. Just like the rest of other interviewees, the respondent shares the same vision that theories have no place in their writings.

4.4.5 Interviewee 5

Interviewee 5 is a publisher based in Gweru. He studied Shona at tertiary level and has published a number of books in Shona and journal articles in English.

Asked on the role and place of the publisher interviewee 5 revealed that publishers have an important role as they are the bridge between the writers and the readers. He said that they try to sieve what the consumers of literature should consume to see if they are in line with the needs and values of a society. The publisher revealed that there is what they call the power of ideology and ideology of power where books published should be scrutinised so that they would not cause chaos, disharmony and anarchy in societies they are expected to serve. On the factors that have lead to the failure of moral sanity by the novels they publish the respondent cited that books are failing to provide answers to problems that people are facing because of the dynamic nature of problems in life. There is also a decline of a reading culture because of economic challenges, hence people tend to spend more time looking for money rather than reading books. The publisher cited the Zimbabwean situation where thousands of people with degrees and diplomas from various institutions are flooding the streets roaming around selling airtime and other small domestic gargets. He indicated that such people no longer want to hear about studying because they are already in despairful after spending a lot of resources in education which is failing to plough back meaningful remuneration.

When asked if detective Shona novelists are writing against neo-colonialism and moral perversion, the respondent said that it is true that authors are writing against neo-colonialism because it is a problem which is affecting societies, so there is no way they can ignore what they are experiecing everyday. On their contribution to moral sanity in the novels they have published, the respondent said that they were playing their part as publishers but they were

not aware of how the consumers of literature were taking it. Therefore, it is difficult to understand the extent to which they have contributed to restoring moral sanity. The publisher jokingly buttress his view quoting Alick Macheso's lyrics that, *"Isu chedu hubvonga chete; kushata kana nhapitapi vachadudzira ivo.*"(Our duty is to prepare the dishes; and on tasting it is the duty of consumers to comment.") On whether they are guided by any literary theories in publishing books, the publisher highlighted that in publishing they did not assess works of writers guided by any theory but they evaluated books in relation to the society the writer writes for. In light of that, it shows that publishers are guided by the Afrocentric theory where a piece of art is judged in relation to the history and culture of the people who are going to use it.

4.4.6 Interviewee 6

Interviewee 6 is a publisher based in Harare and has published a number of works in both Shona and English. He has also studied languages and literature up to tertiary level.

The respondent concerned views publishers as people who provide guidance to authors on their works. He said that the depth and contents of a book is judged by the publishers. He further said publishers are there to give authors new insights on some of the grey areas in their works so that they could mould them to fulfil the needs of consumers. The respondent also cited fear and self censorship as some of the factors which hinder the attainment of sanity in the novels they have published. On censorship the publisher indicated that publishing is not an easy thing since there are politics surrounding this area. While constructive criticism is accepted, authors are also supposed to see that their works help in peace building and building hope and confidence to the people. The interviewee said that he was not urging authors to celebrate everything, but he insisted that peace and hope help in the construction of a better future.

Responding to the contribution of publishers in restoring moral sanity to the novels they are publishing the respondent said that duty is largely fulfilled by authors but as publishers they just panel beat what they have been given by authors. He also added that because they allowed the publication of certain novels, they believe that they are moving a step towards restoring moral sanity because the novels they published are examined to see their relevance to the society. However, the respondent also noted that literature alone cannot be an adequate tool in restoring moral perversion but it needs concerted effort from other institutions of the society such as judiciary, education, religion and the family. The respondent seems to have a

better vision of reality unlike interviewee 5 who seems to glorify the work of publishers without a thorough cross examination of the importance of other stakeholders in the society.

On theory as a guide to publishers, interviewee 6 seems to have little knowledge on the role of theories. He said that if they focus on theories it will be difficult to publish works because some of the authors are not well versed with theories. They just look on the content of their works. While theories are essential in the analysis of literature it will be unfair to force writers to view reality from one angle. The publisher recognises the importance of diversity in the society as this helps in the development of good literature because there is no single and universal way of seeing reality. While the publisher's argument is sound, the study also argues that at present it will be an injustice to readers to publish works informed by Eurocentic theories where Africans will be portrayed as barbaric, uncivilized and still in the process of developing to become real human beings.

4.4.7 Interviewee 7

Interviewee 7 is a publisher based in Harare and has published a number of books. The respondent studied literature up to Masters Level.

Responding to the role of publishers she said that publishers have a pivotal role in publishing as they help to filter pieces of work so that literature which addresses the needs and aspirations of a people is published. The respondent noted that publishers help to provide checks and balances to the works that writers are producing. On factors that hinder the attainment of moral sanity in the novels they have published the respondent highlighted that, the factors are not uniform but they vary from one piece of work to another. She indicated that some of the books are published and they remain in shelves because readers cannot access to them. If people struggle to afford a decent meal for the family, there is no way they can spend their hard-earned cash in buying books. They need to satisfy their physiological needs first before they look for books. Therefore, in a country like Zimbabwe where unemployment rate is skyrocketing there are very few people who can afford to spend money in buying novels. What the respondent has said holds water and it is a fact that very few people sacrifice to buy books especially if the book is not in the syllabus. It will remain in the shelves forever. The publisher also cited technological development as one of the factors which blocks people from reading books. On technological development she cited that in the past people used to read novels for entertainment, but today people can watch videos on television and mobile phones thereby avoiding books which need a lot of concentration.

When asked the role of novels in restoring moral sanity, interviewee 6 like the other interviewees agreed that novels play a role in restoring moral sanity although their role is declining as a result of poor readership. On theories the publisher said that theories are insignificant to authors but for her they have a part to play because they help her to understand if the piece of work is centered. On centeredness she seems to be reasoning from an Afrocentric point of view because she talked about Africans being portrayed as subjects in life rather than being viewed as objects. The interviewee also indicated that there is need to an Afrocentric form of foster education which is rooted in a people's way of life. When people are nurtured in that form of education, it means they will be able to have self control and self discipline so that moral perversion is reduced. While the interviewee is raising a pertinent issue, she did not give suggestions on how people can implement that type of education. Therefore she left her audiences hanging by not suggesting ways how to employ it. On obstacles to the realization of moral sanity the interviewee suggested neo-colonialism as the greatest obstacle because people are still under foreign domination so they cannot reach self actualization. Pertaining to the necessity of theories to publishers she indicated that theories are valuable as they help in the understanding and analysis of literature. She said that publishers leave that job to readers because they are responsible for criticising works of art. As for publishers, theories only help to understand the relevance of a piece of work.

4.4.8 Interviewee 8

Interview 8 is a publisher based in Gweru. He once worked in Gweru as a secondary school teacher before he joined a publishing company. He also studied Shona literature up to tertiary level.

Asked on the role of the publisher he said that it is through publishers that writers' works managed to reach their audiences. Therefore the interviewee seems to have the same views as interviewee 5 who views publishers as conveyor belts bridging the gap between writers and readers. Reflecting on the factors which hinder the attainment of moral sanity in the novels they have published he cited greediness, culture, and individualism among others as some of the factors promoting moral perversion. The respondent subscribes to the view that individualism is a threat to society as it threatens the welfare of the majority promoting only few privileged members of the society.

On detective Shona novelists as writing against neo-colonialism and moral perversion the respondent agreed that most novelists are reacting against neo-colonialism as a result of

unfulfilled promises after the attainment of independence. Although it is a fact that people's hopes were shuttered after independence, protesting against leaders is likely to cause division in the society which will give room to the real enemies of Africa to continue exploiting Africans. Reflecting on the contributions of the publisher in attainment moral sanity, the interviewee said that he contributed by giving suggestions to authors to create works that will help Africans to realise that they are also subjects in life and they can achieve greatness as a people without waiting for foreigners to assist them. Just like the rest of other publishers, interviewee 6 said that theories have no place to publishers but they help readers to understand literature.

4.4.9 Interviewee 9

Interviewee 9 is a lecturer at Great Zimbabwe University. He teaches Shona at undergraduate and post graduate level. The respondent has a number of published articles on language, literature and culture.

Reflecting on the major concerns in detective Shona literature the respondent indicated that detective novels usually address issues of crime, corruption, smuggling, poaching among others. On the factors which hinder the attainment of moral sanity the respondent cited selfishness, fear and neo-colonialism as the major stumbling blocks. On fear, he revealed that in African societies it is unheard of that people can criticise leaders who engage in corrupt activities. The respondent argues that leaders have put draconian laws to protect themselves from any form of criticism and those who tries to venture in that end up in self-exile or being sentenced to serve long periods in jails. As a result of that people have developed a culture of silence as a result of fear so there is no parity and justice if there is no criticism in societies since criticism helps people to see where they went wrong and make necessary adjustments where possible.

Responding to the role of the novelist in restoring moral sanity, the interviewee quoted Aime Cesaire that the short cut to the future is via the past. He further explained that African traditional societies were morally upright and they encouraged the spirit of togetherness so that Africans who have lost their values and replaced them with hybrid foreign values would need to go back and tap knowledge from their history. In that way, the respondent suggested that Africans are able to restore moral sanity. The respondent seems to reason from an Afrocentric view where he is suggesting the Sankofan approach where people need to go

back and tap knowledge from their history and harness it with modern methods so that they will have a way forward.

On the obstacles to the realization of moral sanity, the respondent argued that people have been taught that they are inferior by their former colonizers and that education was indoctrinated for a long time which makes it difficult to de-teach all the false information that people have taught. Therefore the respondent suggested for mental bath of the African but it needs to be done gradually since it will take a long period of time before achieving the goal. It seems the respondent subscribes to Chivaura's (1998) hypothesis on *kurutsiswa* (detoxifing) where he suggested that Africans need to vomit the bad charms of the whites which they have eaten and they are now fools as a result of those charms. On the role of novels in fighting moral perversion, the interviewee said that novels have a significant role to play but their problem is that people no longer have time to read novels especially when education is losing its value because of high rate of unemployment. It becomes pointless to have knowledge when you are not financially stable so people tend to ignore books and focus on looking for ways of earning a living.

4.4.10 Interviewee 10

Interviewee 10 is a lecturer at Midlands State University teaching Shona at both undergraduate and post- graduate level. He is a novelist and academic who has published a number of books and journal articles.

Reflecting on the major concerns raised in post independence detective Shona novels the respondent cited moral decadence, corruption, crime, lawlessness and unequal power relations as some of the themes that novelists are addressing in their works. On factors which hinder the attainment of moral sanity, the respondent cited poor governance as one of the chief factors. He added that in Zimbabwe corruption seemed to have been legalised by people in influential positions and that those at lower levels tend to copy from their leaders. Consequently, it becomes a cancer which has affected all sectors of the society. Pertaining to the role of the novelist in restoring moral sanity, the respondent argues that even if the novelist played his role of shunning corruption and all other forms of evils deeds in his works, the problem lies on the leaders in society because practically they are promoting corrupt activities which they view as catalysts which accelerate the rate of wealth attainment.

Concerning obstacles to moral sanity, the interviewee said that the biggest challenge was on declaring policies that would never be implemented and partial application of the law. The respondent cited the well known Zimbabwean musician Leonard Zhakata's song *Mubikira* where Zhakata laments about partial application of the law when people have committed the same crime yet those belonginging to the ruling elites are exonerated. Those who do not support the status quo are severely punished and at times even assassinated. The selective application of the law made it difficult to reduce moral perversion. On the role of novelists in fighting moral perversion, the respondent said novelists just like musicians play a minimal role in fighting moral perversion although they help to keep the perpetrators of evil to stay alert knowing that people are complaining against their evil practices. They pay a deaf ear to their messages because they will be aware that they will not give any threats to their positions. The other respondent cited a live example in the Zimbabwe situation where Hosea Chipanga's song *Pharaoh Watinetsa* was banned. The artist was also threatened and he ended up living in self exile fearing for his life. This shows that although leaders are victims, they also play a crucial role in perpetuating imperialistic tendencies because they protect their positions by silencing their critics. It is against this backdrop, that African leaders are regarded typical examples of victims who are victimizing fellow victims. They are even prepared to spill blood of fellow citizens to protect their positions. The following subsection will analyse primary data from selected detective Shona novels to understand how writers portray people in leadership positions on moral perversion. The successes and failures of the novelists is judged from an Afrocentric perspective where authors are expected to present Africans as subjects rather than objects who are acted upon in life. The following section analyses data from selected detective novelists on moral perversion.

4.5 Analysis of novels

This section is an in depth analysis of primary texts to view how the selected novelists portray people in leadership positions on moral perversion. Some of the people in influential posts cited by novelists in the primary texts include nurses, teachers, police officers, company managers and religious leaders.

4.5.1. The portrayal of nurses in *Munzwa mundove*.

It is through the activities of Violet and Patricia fictionalised female nurses that the reflections of nurses are made. Patricia is a student nurse as well as a friend of Violet. Violet also known as Vimbai, is a member of the notorious criminal gang engaging in murder,

poaching and crime. She is portrayed as a criminal, murderer, poacher and prostitute. The female nurse takes advantage of her job as a nurse to engage in unscrupulous deals and people do not suspect her because of her job. In most cases, nursing is a job which is feminine and the society expects these people to be caring, honest and humble. As a result, Muzvondiwa is baffled and stunned on hearing that Violet had been drinking beer with John the previous night when John was murdered. He over trusted Violet as a nurse to the extent that he did not expects rowdy behaviour from her. The author narrates that:

> *Muzvondiwa akabvunza achiratidza kukatyamara kukuru kwazvo, nguva imweyo pfungwa dzakawanda-wanda dzichiita nhange-mutange kupinda mumusoro make ....Kuti Violet akange akanyengwa naJohn? Izvi akaramba kuzvibvumira nokuda kweruvimbo rwaaive narwo naViolet?* (27-28)

> (Muzvondiwa asked while he was looking extremely shocked; at the same time he had commotion in his mind. He could not believe that Violet was in love with John because of the love and trust he had with Violet.)

This implies that by the nature of their job nurses are expected to be merciful and morally upright because they vowed to save lives. Muzvondiwa's perception of nurses is similar to that of one of the respondents when asked why people in influential positions are engaging in illegal deals. The respondent indicated that some of the people in leadership positions take advantage of the posts to engage in unethical ways because they are aware that people are not quick to suspect them to be potential evil-doers. In this case, Violet as a nurse hides under the façade of her job because she is aware that people view her as holier and when looking for suspects she is the last one to be suspected. Violet who is the author's voice of reason gives unclear reasons on what drives her to engage in poaching, murder and crime. It seems Violet engages in illegal deals as a result of her individualistic traits and greediness for material possessions. She plays a hide-and-seek game with her blood brother Samson because they both want to benefit. To strengthen the point on how greediness drives people to engage in morally decadent ways the author says:

> *Change chapa kuti vaite mazvake mazvake ndechokuti izvo kubvira pekutangisa Samson ange asingadi kupa hanzvadzi yake mari yakaenzanirana nebasa raanenge ashanda pakunotora zvinhu zvekuba izvi.*(159)

> (What caused conflict between them was because Samson did not want to give his sister enough money for the job she was doing.)

Thus, the need for money and the capitalistic economy are pushing people to forget about kinship ties which used to bind them. The author is raising a pertinent issue that capitalism is based on competition and it is only the ones with strong economic muscles who are likely to

win the race. Findings from interviews also revealed the same sentiments that people in influential positions engage in illegal deals because of greediness and the love for money and other material possessions. The author also narrates that:

> *Vanhu vanobirana, kupondana nokuroyana pamusana peusimbe, unhubu neruchiva.* (03)

> (People steal murder and bewitch one another as a result of laziness, greediness and jealousy.)

While it is true that some people in leadership positions engage in crime and corruption as a result of greediness, the author seems to be shallow in his portrayal of Violet as having an insatiable desire for money and other material possessions which promotes her to be morally insane. Mahanya fails to see that in Zimbabwe, life for civil servants in the post - independence era is not rosy as a result of meagre salaries they are earning and this forces most of the civil servants to look for other means of earning a living. The author fails to see that the hopes and aspirations of Violet as a civil servant are being thwarted by the economic turmoil as she is battling to earn a descent life and she ends up opting for crime and poaching to supplement her salary. In most cases, the economic downturn affects human condition and morality such that morality is usually jeopardized as a result of crisis. By engaging in illegal deals as a means to an end, Violet points out that her actions are not out of volition. She also wishes to live a decent life but circumstances surrounding her are forcing her to engage in illegal deals. Both Violet and Samson are violating the principle of *Umoja* (Unity) which is one of the major pillars of *Nguzo Saba*. From an Afrocentric perspective, the two are expected to work together for the good of the family and the society as a whole but they are cheating each other regardless of being blood relatives. They also engage in unethical ways of looking for material possessions instead of advising each other about the correct code of conduct. As an African writer, Mahanya fails to hammer on the major forces pushing people to engage in crime and other immoral activities and focuses on dehumanising Africans as people who become irrational after misusing their positions for their own benefit. Although Mahanya is pointing on one of the major ills affecting African societies today, he seems to be shallow in his analysis by revealing the problem without suggesting home grown solutions to the problems. It is not enough for artists to highlight on the major ills of the society without giving workable solutions to the problems. The solutions suggested seem to be short-lived

because incarceration of perpetrators is not solving the problem of crime, corruption and moral decadence.

On a positive note, Mahanya is trying to bring home the point that greediness is one of the stumbling blocks affecting Africans to achieve meaningful development because people in positions of power are engaging in gross abuse of office. In Zimbabwe, cases of gross abuse of office by leaders were and are topical during the Mugabe and post Mugabe regime. However, although some of the cases were fabricated as a result of in-house political wrangle within ZANU (PF) party members, there is an element of truth that leaders were abusing their powers by engaging in corrupt activities. Babu (1981:170) is of the view that:

> Leaders are increasingly isolated from the people and from reality, and live in a world of their own delusion, which forces them into actions which are irrational and often fatally damaging to the country and people.

It implies that leaders prefer to live a lavishly and extravagantly enjoying with their immediate family members while the general populace is wallowing in poverty. It is naïve to expect meaningful economic recovery until the nation is cured of the cancerous tumours of mismanagement and corruptions. Such corrupt tendencies are against the *ubuntu* and Afrocentric philosophy of life where members of the community are encouraged to work together for a morally upright community and just society. The third principle of *Nguzo Saba*, *Ujima* (Collective Work and Responsibility) informs Africans that they need to put an effort to confront and solve persistent and pervasive human problems and corruption which the society is facing. Therefore leaders as torch bearers should march right in front to campaign against this cancerous behaviour which has corroded the ethics of the society. To show the severity of corruption and moral perversion in the society the author narrates that:

> *Uori hwanyanya muno munyika zvokuti mutungamiriri wenyika achatotambura kuti aupedze.* (60)

> (Corruption is rampant in this country and it will be difficult for the governmemt to do away with it.)

Against this backdrop, the implications moral perversion had become the order of the day and corruption has been legalized by people such that those who are fighting against it are considered to be social misfits. As a result of greediness and Western individualistic traits that most of the people cherish in modern societies, the concept of *ubuntu* and oneness is being looked down upon by most of the people in the community. People no longer have the love to assist each other like what used to happen in African precolonial communities where

peace and harmony used to prevail. The need for money and material possessions has corrupted people's minds such that they value money more than anything else. MaDube who is one of the author's voices of reason strengthen the point by saying that:

> *Chete kungoti varume vemazuva ano vangove kuda mari chete havachina basa nounhu hwemunhu.* (61)

> (Nowadays men seem not to value how well mannered a woman is. They are only after her money.)

While it true that most of the men prefer women who are economically affluent and sacrifice morality over economic status, to blaming men for being money mongers is a narrow and short-sighted view of the real forces which are pushing men to sacrifice good morals. In most cases, economic challenges and the capitalistic society is at the driving wheel of all the activities that are affecting people in the society. Against that backdrop, men as victims of circumstances also tend to shoulder the blame on wives who are not employed. They consider them as liabilities because they are not bringing something on the table at the end of the day. As a way of trying to make ends meet, they end up opting for working class wives rather than those who are not employed thereby sacrificing morality. Thus artists need to highlight that the chief enemy of both men and women is the capitalistic system which strangles them than parading the divisive mentality that today's men prefer working class wives.

Most importantly is the comment which MaDube gives that reveals how she lampoons the severity of corruption and nepotism practised by people in leadership. She says:

> *Nyaya yemabasa yaoma muno munyika mazuva ano wena. Kana usina wokuziva basa munhu haupindi mazuva ano hunyadzi imo mumafakitari chaimo kana muhurumende macho. Kuti uriwane usina wokuziva unetembenge wabvisa chiokomuhomwe.* (60)

> (Jobs are now scarce. It is very difficult to get employment in factories and in the government sector if one has no connections with the management. One needs to give a kickback for them to be employed).

On a positive note Mahanya in *Munzwa mundove* did not wholly blame nurses for being corrupt and engaging in criminal activities. The author tries to balance his views by giving the image of MaDube who is also Violet's workmate but she upholds the values and tenets of the *ubuntu* philosophy by assisting Rudo regardless of being a stranger to her. MaDube also shuns immoral activities such as prostitution which shows that her vision towards life is rooted in the African existential philosophy of life where prostitutes and single mothers are viewed as social misfits. Mungwini (2008:206) is of the view that:

> For the Shona being a married woman and therefore being somebody's wife gives the woman respectability because of the strong presupposition that a married woman is necessarily constrained in her behaviour while a single woman alone is perceived as a freelancer who does what she likes…. The desire to avoid and escape the curse of being unmarried has also driven many women into polygamous marriages which are known in most cases to bring no joy to them for their entire lives.

Therefore, in light of the above, MaDube's vision seems to be rooted in the African people's way of viewing reality in relation to single mothers and prostitutes. Thus the writer is credited for the image he portrayed on single mothers and prostitutes in African societies.

In *Munzwa mundove* Mahanya portrayed nurses as criminals through Vimbai. These criminal activities are done by the working class led by Samson Rungano and his sister Vimbai. The gang led by these two who seem to engage in criminal activities as a result of the need for money and as a way of destroying evidence for the crimes they have committed. Any persons who seem to know about their evil deeds were warranted with a death sentence so that they would not provide any evidence leading to their arrest. Gedion, John and Alec were murdered by this gang because it was suspected that they would provide the police with evidence leading to their arrest. Violet narrates how they murdered people to destroy evidence in the following words:

> *Pandakanzwa chete rimwe zuva ave kuti anoda kunoona Masiyanise kuChomumvuri* farm*, ndakabva ndaziva kuti akanga ave kuziva kuti ndaive mumwe wechikwata ichi, ndokubva ndati vakomana vedu vamuponde.* (151)
>
> (When I heard that he was planning to go and see Masiyanise at Chomumvuri *farm*, I knew that he was aware that I was a member of this gang and I asked some of our gangsters to murder him.)

By killing three innocent souls, Mahanya parades the view that nurses are heartless and bloodthirsty because Violet is behind the murder of all these people. Violet's gang comprised of people who were civil servants and former civil servants. It seems the individuals are pushed by economic conditions to engage in crime. Since the attainment of independence, civil servants and the rest of other workers in Zimbabwe faced myriad of economic challenges. Sociologists also explain human beings as pleasure seeking and this pleasure requires money to pursue the pleasure; thus, individuals end up resorting to crime. (Walsh and Hammens 2011).

On a positive note Mahanya is unlocking closed doors on gender stereotypes where women are usually portrayed as inferior to men and considered as sexual objects who are good for nothing. He portrays women as courageous and potential murderers because Violet butchers

John in a way that was not expected from a woman. In her narration on how she murdered John, Violet says:

> *Pandakabuda panze ndakabva ndangomuti apinde mukati memotokari titaurirane. Apa ndainyepedzera kupenga zvenhema ndichiti sei achifamba nomumwe mukadzi iye achiziva kuti ndiripo.....Patakangosvika padyo nokumahositeri okuMatapi, ndakabva ndangomubaya nebanga ndokumukanda paakazonhongwa ari.* (152)

> (When I got outside I asked him to get into the car so that we could discuss. I pretended to be extremely angry asking him why he had an affair with another woman…When we get nearer to Matapi hostel; I stabbed him with a knife and threw him where he was found lying.)

In light of the above it shows that the author is bringing a new dimension on crime and murder where people usually associate these activities with men. In this case the writer is opening a new window to both the police as law enforcing agents and the public so that they will not be strait jacketed when investigating criminal activities. The deceitfulness and trickery of women is also revealed when Violet pretends to be worried about John's affair with other women yet she had a hidden agenda. Violet's actions seem to be influenced by the environment she is living in which is capitalistic in nature. She lives in the high density suburbs of Harare. As a nurse, she is earning a paltry salary from the government so the "dog-eat-dog" environment maybe the driving force behind her actions. She has lost hope in life of earning a decent living through nursing yet she is living in a competitive environment. As a result of competition and unequal distribution of resources in a demanding environment, it becomes logical for people to engage in criminal activities as a way of earning a living. However, although the author is reveals women as potential murders, he seems to work as the devil's advocate through character assassination because he sows seeds of hatred in people. Asante (1998:76) is of the view that, "in customary African law, the primary consideration is not the establishment of guilt, but rather, the restoration of communal balance and therefore peace". Thus, as Mahanya is trying to bring in a new paradigm on crime where women also take the center stage in murdering people, he seems to demystify the fact that women are weaker than men. However, in doing so, he has caused more harm to the readers because he is going against the dictates of Afrocentricity where authors are expected to bring restoration and equilibrium to their societies.

To show how economic challenges and the environment have pushed people to engage in indecorous behaviour the writer comments:

Vashomane vanhu mazuva ano vangape mari kumunhu wavasingazive. Chida vari vanhurume, vanotoda kutanga vakuita mukadzi vasati vakupa rubatsiro. (57)

(Very few people are willing render financial assistance to women without requesting sex as a token of appreciation).

It is true that in capitalist societies most of the people do not give a hand for free and the writer is showing how economic challenges have impacted on people's morals. By blaming the capitalistic system, the writer also shows how the government has failed to improve the lives of the ordinary citizens for the better in the country despite the attainment of political independence in Zimbabwe. Thus, the author has a sober vision of reality because leaders shoulder part of the blame on the challenges that people are facing. This is because African governments regardless of being victims of the hegemonic imperialistic system, they seem to be comfortable in transforming people's lives because they benefit by dining with former colonisers at the expense of the majority. The following subsection analyses the author's perceptions towards police officers as some of the people in leadership positions in the text.

4.5.2 Law enforcing agents in *Munzwa mundove*

As highlighted above, the events in the novel unfold in an environment which is marred with moral insanity with people in the private and public sector legitimising corruption, bribery and moral decadence as a way to earn a living. Police as law enforcing agents are not exonerated from this toxic behaviour of skinning the backs of the poor. It is through the images of Muzvondiwa, Joseph, Elliot, Choga, Maturure and others that the images of law enforcing agents are revealed in the novel. In Shona, the name Muzvondiwa refers to a person who is despised and hated by people. Just like his name, Muzvondiwa had a lot of enemies because of his expertise in investigating criminal activities so he ends up being hated by criminals and other police officers because they were jealous of him. It is through the activities of Joseph Makiwa that the images of police officers are negatively portrayed. Joseph Makiwa is a member of the gang engaging in poaching and smuggling of ivory and other goods. The gang is also involved in murder and other morally decadent activities. To show the impartiality of law the writer narrates how stolen goods disappear in the hands of police officers in the following words:

Zvinhu zvaikosha izvi zvaiti mbanje, nyanga dzenzou nedzezvipembere, matombo anokosha chimukute. Zvinhu izvi zvakange zvakachengetwa nemapurisa zvigozoshandiswa paumbowo hwevamwe vasungwa avo vakange vazviba; dzoke zvinhu izvi zvobiwa zviri mumaoko emapurisa.... (24)

(The important goods which include marijuana, ivory and gold disappeared in the custody of the police, yet they were needed as exibits for criminal investigations.)

In light of the above, the writer shows the culture of impunity by power holders as the hallmark of corruption, nepotism crime and other morally decadent activities. The writer satirizes the impartiality of the law that, whilst laws are designed to oil democracy, transparency and protecting individuals, some law enforcing agents seize the opportunity to deflower the same laws in order to trample upon the poor, the disadvantaged and protect a few thieves and criminals surrounding them. Mahanya's portrayal of crime and corruption amongst people in leadership positions shows that the culprits-in-chief are Violet, Joseph and Rungano. As an African writer, Mahanya is also fulfilling one of the duties of African writers of pointing on the topical issues that are affecting the society. The author is credited for that but he seems to be short-sighted because he does not give convincing reasons why police officers get involved in criminals activities instead of protecting civilians. By so doing, the writer is prone to criticism because it seems he blames victims for a crime, yet police officers are civil servants who only receive paltry salaries which do not sustain them in any way. The way the writer portrays the images of law enforcing agents promotes hatred and antagonism, because people end up developing the self-fulfilling prophecy that security agents are enemies of the people. There are sour relations between security agents and the public in Zimbabwe. Security agents have at one point in time fired live bullets to civilians during a protest against The Zimbabwe Electoral Commission for a delay in the announcement of the 2018 harmonised elections results. (Daily News 01/08/18.) It is therefore detrimental for artist to mend the broken relations by attacking police officers who abuse their power.

To show how law enforcing agents are accomplices of crime, the author narrates:

> *Mukuferefeta kwake nyaya iyi, ainge awana kuti zvinokosha izvi zvakange zvabviswa musefa yamapurisana naJoseph Makiwa, chikonzero chiri chokuti iye Joseph ndiye akange ari mukuru wechikwata chematsotsi aya. Matsotsi aya aiti kana achinge aba, vopa Joseph, uyuwo aizozvitengesa kune vamwe vachena vaibva mhiri kwemakungwa. (24)*

> (Joseph Makiwa was the leader of the gangster. Valuable items including marijuana and ivory were stolen in one of the police cupboards where they were kept pending investigations. The items were going to be sold to foreigners.)

In light of the above, it is evident that instead of shunning corrupt activities, police officershave become culprits and agents necessitating the smooth flow of illegal deals. Joseph Makiwa who is about to be promoted, is found to be the leader of the poachers and criminals.

By revealing this, the writer has made a clarion call to the readers and the entire society that police officers are similar to other members of the public who are also capable of committing any crime. However, it is not enough for an artist to tell people that all human beings have the potential of committing any crime since the artist will be majoring on minor issues that are well known by the general public. The artist as "a man of thought" needs to go beyond that by suggesting workable solutions of combating crime and corruption in Africa. While, his suggestions of incarcerating people who are found wanting is correct, it seems to be a temporary measure because jails are full of people who have committed minor crimes. People in leadership positions who have committed gross crimes are usually exonerated through the use of lawyers and nepotism to buy justice. Mahanya is credited when he portrays Muzondiwa languishing in prison after Joseph had put some stolen goods that were missing in the latter's car. It is a clear testimony that some of the people who are serving jails terms are innocent, but they have failed to prove themselves innocent. The writer narrates how Muzvondiwa tries in vain to escape from the charges he is facing:

> *Kwegore rose rizere rine chidimu iye nemagweta ake vainge vaedza pese pavaigona kuti asawanikwe aine mhosva, asi zvakakona n'anga murapwa achida. Akatongerwa kugara mujere kwemakore mashanu.* (26)

> (For a year and half, Muzvondiwa and his lawyers had tried to justify that he was not guilty but, all the efforts were futile since he proceeded to serve a five year sentence in prison)

By so doing, the writer is opening new avenues by alerting law enforcing agents, magistrates and the public that there is need to have a thorough critical examination of events before suspects are sentenced because some of the people who are in jails are innocent. Although giving tough sentences to culprits helps to reduce crime in one way or the other, there is need to reduce crime by means of suggesting solutions which are rooted in the African people's way of life. Like the seven principles of *Nguzo Saba* they encourage people to work together for the good of the society, rather than upholding individual achievement. Thus, artists need to clarify that jails are colonial creations. As a result, they give temporary solutions to crime, but people need to be taught from womb to tomb by inculcating the values of *ubuntu* that crime does not pay. In that way Africa will have people who are complete, compatible and self-namers who can work hard for the good of the entire society.

On a positive note, the author also managed to portray law enforcing agents positively through Muzvondiwa who is hard working and leaves no stone unturned when it comes to investigating criminal matters. The writer shows that although people have been driven by the

desire and love for money, there are some who still possess African values. Muzvondiwa continues to execute his duties with bravery regardless of the challenges and high risks that were associated with the job. The writer describes Muzvondiwa's courage and determination in his job in the following words:

> *Chaiita kuti murume uyu azikanwe ndechekuti aive mutikitivha aizvishandira pachezvake ega. Murume akange asingatyi kana kupinda paive nerufuse kana azvimisira kuti awane zvaaida. Kushinga kwake uku uye nokugona kuteta kwake nyaya dzinenge dzakavanda ndiko kwakaita kuti ave nomukurumbira unotyisa kudai, nokuve neshamwari uye vavengi vakawanda kwazvo.* (05)

> (The man was a courageous and famous private detective officer. He sacrificed to take risks and this made him to have several friends and enemies)

Against this backdrop, it shows that the writer acknowledges that although some police officers were corrupt, there are some who were executing their duties to perfection regardless of the environment they were exposed to. However, to a larger extent, law enforcing agents are blamed for having a helping hand on crime and other immoral activities because they are not working together to combat crime but they seem to be despising one another. Muzvondiwa is even hated by other government workers because they thought he is pompous. In reality Muzvondiwa is not interfering with their duties but he only works harder to minimise crime in the society. Thus, although the author portrayed law enforcing agents in a negative manner he is also applauded for leaving a ray of hope that there are some who still possess African values through executing their duties perfectly.

4.5.3 Images of teachers in *Munzwa mundove*.

It is through the images of Jack Chuma a fictionalised male teacher that the portrayal of teachers as people in leadership positions is revealed in *Munzwa mundove*. Jack Chuma is a secondary school teacher at Nyaradzo who takes advantage of his position to sexually abuse school children. The author satirizes the horse and rider relationship between Rudo and her teacher Mr Chuma in the following words:

> *Rudo naJack vakange vatove nemakore maviri vakanyengana. Jack aive murairidzi pachikoro cheNyaradzo. Asi hunyanzi rudo pakati pevaviri ava rwaipfuta somazhanje emoto, mumasvondo maviri akange apfuura ayo ainge adudzira Rudo pachena kuti zvakange zvisingabvire kuti varoorane pamazuva aya sezvo iye Jack aifanira kuti amboenderera mberi nechikoro.* (30)

> (Rudo was in love with Mr Jack Chuma a teacher at Nyaradzo School. Although they were head-over-heels in love, they could not marry because Jack was to pursue his studies.)

In light of the above, the relationship between a teacher and a school pupil is a clear testimony of improper association. Rudo is still a minor, and by engaging in love affairs with a minor Mahanya reveals the cunning character of some teachers who are sexual predators. Jack is aware that Rudo is still a minor and is not even prepared to marry her at the moment but is just disturbing Rudo's studies by taking her as a sexual partner. The author is showing that statutory rape and other forms of abuse are so rampant in the society. It is the duty of the teacher to protect school children from abuse as well as giving them guidance about life but the very teachers are on the forefront of abusing kids. Jack is aware that Rudo is staying with her step -mother and is being ill-treated by her. He takes advantage of Rudo's situation knowing that she will remain loyal to him. Rudo is seeking solace and comfort from someone who can console her as a result of abuse at home. As if that was not enough, Jack takes advantage of Rudo's situation to double-cross her with Muchaneta who is also a form three school student at the same school. To worsen the matter, Jack went on to impregnate Muchaneta. The same day Rudo visited Jack while running away from her step mother who had physically assaulted her is also the same day Muchaneta decided to go to Jack's house. Muchaneta is now afraid that probably Jack might dump her marrying Rudo yet she is already pregnant. The author narrates how the two minors met at John's residence in the following words:

> Uyuwo Muchaneta haana kumbove nei nemunhu. Akasvikogara pachigaro ndokuti kuna Jack, "Ndauya kuti uchindiroora. Nhumbu yako yakurisa handichagoni kuivanza". Jack akashama ndokungoti tumbi ashaya remuromo. Rudo akazvionera ega kuti chake pakanga pasisina, ainge adya manonoko atangirwa nevanozvigona. (34)

> (Muchaneta did not mind about anyone. She came and get seated on the chair and said, "I have come so that you can marry me. My stomach is bulging such that I am no longer able to hide that I am pregnant". Jack was just dump-founded. Rudo realised that her chance of being married was slim as she was surpassed by those who are clever.)

The events chronicling shows how girls are prone to abuse in a capitalistic and neo colonial environment. Rudo is a victim of circumstance because her situation is forcing her to engage in love affairs with her teacher. She is on the horns of a dilemma because her step mother constantly abuses her and finally she decided to leave home and look for employment in town as a housemaid. On a positive note, Mahanya is showing how economic situation impacted on the lives of children such that they end up being abused. At the same time, he also reveals how people in positions of power are taking advantage of the weak and down trodden

members of the community to violet their rights. Jack Chuma deliberately abuse students because of his position as a teacher. Students cannot have the guts to refuse the teacher's proposal because of the relationship between the two which is lopsided.

In Nyandoro's *Nguva yakaoma*, there same scenario happened to Pretty a school pupil who was economically disadvantaged. Pretty is caught by the Hedmaster when she is about to be abused by a certain teacher. The Headmaster (Mr Gombakomba) instead of protecting the child went on to abuse her by giving her money so that they will engage in sexual activities. Gombakomba says to Pretty:

> *"Zvisinei nyaya iri pano ndeyokuti iwe neni tochiwirirana sezvawange woda kuita naticha Chaka", vakadaro VaGombakomba vave kutopuruzvira bendekete raPretty.... Vakati we-e gwama hombe rainge risingagoni kufema nemari yepepa chete, ndokunyatsoribhedhenura pachiso chemusikana, ndokuverenga makutukutu emadhora, ndokubva vati svinga iri remari nde kuna Pretty.* (71)

> ("Anyway, the issue here is that you and I have to agree like what you were about to do with Mr Chaka", said Mr Gombakomba while gently touching Pretty on the shoulders. He took a big wallet full of notes and opened it in front of the girl and counted large sums of money before he handed it to Pretty.)

The above shows that people in influential positions took it as a blessing in disguise when they encounter girls who are economically disadvantaged because they are easier to abuse. Gombakomba as the school head is abusing the student instead of protecting her from the teacher who was abusing her. Therefore, it shows that the writer is showing how people have lost their morals by legalising immoral activities as the norm. Thus, Mahanya is credited for revealing the challenges that girls are facing in the society. Ousmane cited in Wastberg (1998) is of the view that the artist is not important simply because he creates objects of art but because he is the voice of the less privileged. The problems that are affecting girls are being heard through the images created by Mahanya in his work. However, although it is true that girls are victims of sexual predators who are in leadership positions, it is also important to note that blaming men only as the sole enemies of women, the writer will be blinding his readers because the chief enemy of African men and women is the capitalistic system and the western hegemonic powers which are pushing both African men and women from the center. Therefore, men who are viewed as sexual predators are only legitimising an abusive system which was set by external forces.

4.5.4 The depiction of private company managers in *Munzwa mundove*.

It is through the images of Samson Rungano a fictionalised character in *Munzwa mundove* that the images of company managers are reflected. Rungano is the chief editor of the Zimbabwe Tribune newspaper. He is also involved in crooked dealings with her sister Vimbai (Violet) and the duo are involved in poaching, murder, smuggling of drugs, thievery and abuse of company funds for their personal gains. Samson Rungano's uncircumcised and uncouth behaviour left the whole community startled when it was revealed that he was the leader of the criminal gang which had caused untold suffering to the society. Mahanya is showing that corruption of post-independence company managers triumphed over morality of humans. Company leaders are self-centred and they have accepted corruption as an inevitable means to acquire riches. Rungano pretends to be worried about the escalating rate of corruption, crime and poaching yet he is the leader of the gang. The author narrates how Samson tries to disguise Muzvondiwa in the following words:

> *"Ucharangarira here kuti pakutsakatika kwaGedion ndakange ndamutuma kuti utsvage kuti mukuru wechikwata chevanhu vanovhima zvipembere nezhou, ayo atinoti ma*poachers*, uye kubiwa kwemotokari muno munyika angave ani?"*(13)

> (Do you still remember that when Gedion perished I had asked him to investigate on the leaders of the gang responsible for poaching and car hijacking in this country?)

In light of the above, Rungano is trying to distance himself from the gang that was responsible for poaching since he was also making frantic efforts to make sure the culprits are apprehended. Mahanya is highlighting the methods used by criminals to disguise law enforcing agents because they even sacrifice funds to make sure that they disturb the smooth flow of investigations. Rungano went on to pay exorbitant sums of funds to Muzvondiwa to make sure that he will wholeheartedly furnish him with the whereabouts of Joseph Makiwa. He is not worried about the funds because is taking it from the coffers of the company. In the same vein, Vherumu in *Mavanga erudo* is also sending people to kill auditors who are about to reveal in their report that he was stealing money at the company for his personal use. The auditors perished in a car crash which was deliberately caused by people who were sent by Vheremu. The author narrates that:

> *Zviri pachena apa kuti vanhu vari kuba mari ye*C and T Private Company *ndivo vauraya maodhita aya. Zvichida, vanga vapedza basa ravo, asi vasati vasvitsa kumadhirekita epakambani zvavainge vaburitsa muongororo yavo. Vakaita izvi nechikonzero chekuti vasazikanwe matambiro avari kuita tsoro dzavo.* (21)

> (It is obvious that the people who are stealing money at C and T *Private Company* are the once who killed the auditors. Maybe, they had finished their duty but they have

not yet submitted their reports to the directors of the company. They killed them to destroy evidence revealing how they were stealing funds at the company.)

The above shows that company managers are devising means and ways of destroying evidence by any means necessary. Throughout their careers, these managers enveloped a terrifying mafia-style underworld of criminology where all those who are trying to reveal their evil doings are eliminated from the society. It seems the author is suggesting that corruption and criminal activities are beneficial to office bearers while members of the less privileged are growing thinner and thinner in poverty. Although the author is raising a pertinent issue that people in leadership positions are abusing offices, he seems to be narrow-minded by wholly shouldering the blame on individuals exonerating the system of exploitation which is at hand.

However, at the end, Mahanya is giving a moral lesson to his readers that crime does not pay because Rungano and his gang are eventually brought to book. While it is important to give moral lessons to readers but by ending on moral lessons alone the writer will be concentrating on the obvious. There is need to go a step further by suggesting home-grown solutions to end crime and corruption. Giving swift justice and stern measures to culprits of crime and corruption is a noble way of dealing with the evil but it seems to be a temporary measure since the rate is not declining. There is need to go back to the source of the problem and treat the disease rather than the symptom of the disease like what the writer is suggesting. People are being pushed into corrupt activities not because they enjoy it but there are certain forces and circumstances which need to be addressed. Hence by sending people to jails, authors will be treating the symptom rather than the disease. The following subsection also analyses the depiction of people in leadership positions in *Mutikitivha Dumbuzenene.*

4.5.5 Religious leaders in *Mutikitivha Dumbuzenene*.

It is through the images of Father Chipembere that the images of religious leaders are revealed. In contemporary societies, churches and church leaders are expected to teach good morals and righteousness so that the community will repent. Africans are rich in religion such that most of the people try to be guided by religious principles. Also, church leaders as men of God are expected to be torch bearers who champion good morals and the right code of conduct in communities. However, in contrast to that, Father Chipembere is portrayed as a man of God who is driven by greediness and the worship of money to engage in unscrupulous

activities such as drug abuse, murder and stealing. In many societies the church as a moral authority is the last place that people should expect to find crime, extortion, corruption and any other forms of misconduct. To show how people entrust church leaders as messengers of God the author narrates how Dumbuzenene was converted to a Christian in the following words:

> *… kuzodya kwandakaita chitendero chaMwari ndainge ndatobatsirwa nababa Chipembere.* (09)

> (… For me to be able to believe in God I was assisted by Father Chipembere)

Church leaders should be responsible and duty conscious to lead God's flock by walking with God as well as helping other members to follow suit. It is what the church leader do which inspires people to follow God's path. Therefore, religious leaders have an insurmountable task ahead of them of luring other congregants to church as well as keeping them in the right track so that they will not retreat. Father Chipembere as a church leader narrates how he commits himself to serve God so that his people will repent in the following words:

> *Chinangwa changu ndechekutendeutsa vanhu kuti vagare vakagadzirira. Musi wacho nenguva dzichauya Ishe hadzizikanwi. Bhaibheri rinoti kana mazuva acho ave pedyo muchaona zvakasiyana-siyana. Vanhu vachatanga kutadzira Mwari zvakanyanyisa, zvisina mwero. Mhombwe, mhondi nembavha zvichawanda. Machechi achavakawa akawanda emhando dzakasiyana.* (12)

> (My aim is to make people repent so that they will stay prepared. The day and time which the Lord will be coming is not known. The Bible says when the days are nearer you will see many different things. People will start to sin wantonly. Adulterers, murderers and thieves will be many. Churches of various denominations will be built).

While Father Chipembere's mission of teaching people about God is a noble idea, he is blasphemous because his deeds contradict his words. It is true that church leaders must actively pursue God and His truth and help others to do the same but Father Chipembere is an unscrupulous propagandist who is not walking the talk. He visits Dumbuzenene in his office to persuade him to come to church every time and occupied him with Bible verses for him not to see what is being done by one of their members who is tampering with Dumbuzenene's phone. On realising that his colleague had completed what they have sent him to do, he leaves Dumbuzenene's office. This shows how community members are cheated by cunning priests and other church leaders because people have been conditioned to trust church leaders. In most churches, bishops, elders and other church leaders are often seen as kings or very close to God such that people give them much trust and respect. Masiyambiri (2017: 19)

narrates how Nolbert Kunonga, the former bishop of Anglican Diocese quoted Ignatius to show the powers vested in bishops in the following words; "where the bishop is, there is the church…. when the bishop speaks, the church speaks; his word is final." As a result, religious leaders use authoritarian self-centered leadership styles to trample on the masses as well as doing whatever they want knowing that people will not question them. It shows these leaders are not filled with wisdom and *ubuntu* philosophy of feeling for others. Ogot (1956:26) commenting on the appropriateness of African leadership styles which fosters *ubuntu* avers that:

> However, the same system which safeguarded the office of the chieftainship also provided the necessary checks and balances to the powers of the chief. He was bound in this commonwealth inhibited by gods, spirits and men, by customs and traditions; and also the chief depended on important decisions, on the will of the elders, for this was government by discussion.

In light of the above it shows that leadership in African traditional societies was anointed by divine powers and the leaders followed the will of the people since there was transparency and discussion. In contrast to autocratic religious leaders of today who claim to have supernatural powers from God, the leaders are not following the will of God although they claim to be his messengers.

Detective Dumbuzenene confesses that Father Chipembere was a man of God through the powerful prayer that he gave which helps to give him hope although he was sinking in despair because of the problems that were ahead of him. Detective Dumbuzenene confesses how the prayer given by Father Chipembere instils hope in him when the circumstance seems to be gloomy for him in the following words:

> *Fata vakapa munamato wavo tese takatsikitsira. Vainamata vakabata musoro wangu. Munamitire wacho wavakaita ndewekuti kana neni ndakasara ndichitarisira kuti Mwari achandinzwa ndikaregedzwa namapurisa. Kune vamwe vanhu vakapihwa zvipo zvekuparidza chokwadi. Sababa Chipembere, chokwadi vainge vakakomborerwa.* (90)

> (Father gave a prayer while all of us were bowing our heads down. He prayed touching my head. He prayed in such a way that I was left with hope that God will hear me and I will be released by the police. There are some people with gifts of preaching. Like Father Chipembere; surely he is blessed.)

Against that background, it shows that most of the people in the society are accustomed to thinking that spiritual leaders are holy and they are not expected to commit any crime. As a result of that, spiritual leaders are much respected in societies and normally their deeds are

unquestionable as people give them trust. Church members developed a high level of trust in religious leaders such that they cannot question them on how they spent charity funds and even their conduct with other people's wives. Knowing that they are trusted by the community, these religious leaders end up being trust violators through stealing church funds, engaging in adultery and many other immoral ways which are not expected from them.

In the case of Father Chipembere, he views the church as a product which needs to be marketed to the consumers. Just like in the business sector, people marketing products need to give their customers what they are expecting so Father Chipembere is aware that the task ahead of him is very delicate and demands much tact and diplomacy. In the words of Wa Thiongo (1972:33) Father Chipembere "robbed people of their soul" by giving them mental and spiritual poison because he play around with scriptures to psychologically colonise people's minds. The community believed in him as the man of God not knowing that he was a wolf putting on a sheep's skin to achieve his desired goals. Through the image of Father Chipembere, Masundure is proclaiming that in church, deception has become widespread amongst the leaders because they are aware that church members have the unquestioning trust and faith in their leaders. Masundire as an African writer is duty conscious because he is fulfilling Wa Thiongo's (1972:50) words that "... African intellectuals must align themselves with the struggle of the African masses for a meaningful national ideal". By portraying deceitful pastors who are hiding under the façade of God's name to steal from the society, the author is awakening his readers that in a neo colonial set up like Zimbabwe, most of the church leaders like people's money more than their souls. There is need for a critical assessment of the people who are referred to as Man of God because most of them have hidden agendas of earning a living through the church. In Zimbabwe, cases of church leaders abusing funds and women are rampant but people instead of saying the preacher has embezzled money they resort to euphemism where they say that he has diverted church funds to private use. The author portrays the view that religious organizations are formed for economic purposes rather than serving the spirit of the people.

Through the image of Father Chipembere, Masundire is giving a distinction between religious leaders who are 'driven and called'. Blanchard (2006) elaborated between two groups of religious leaders; the driven and called by saying that the 'driven' leaders think that they own everything and they spend most of their time trying to protect what they have as their personal possessions. They do not want to lose what they have or what they have acquired. On the other hand, the 'called' also think that everything is on loan so they view

119

themselves as supervisors or stewards and these have the ability to connect to others because they are empathic and put value on others. Thus, through the image of Father Chipembere portrayed by Masundire, the researcher claims that Father Chipembere belongs to the group of leaders who are driven. It seems he joined the profession to acquire material possessions through abuse of office knowing that people will have trust in him as a church leader. He is quite aware that the power vested on the office of a religious leader is overwhelming hence he capitalised on the powers to establish a master and servant relationship with church members. The writer narrates how Dumbuzenene and other law enforcing agents recovered stolen goods in Father Chipembere's house which left the whole community tongue-tied in the following words:

> *Zvatakaona mumba umu ndizvo zvaipedza mate mukanwa. Midziyo yekwaMuchakaza yaivemo yese pamwe neyababamunini Casbeth. Vhiri randainge ndabirwa kuchitoro kwaMuchakaza raivemo zvakare. Maive nemimwe midziyo yataisaziva pamwe nebhegi raive nembanje, nemapiritsi e*mandrax. *Zvakadaro munhu agofunga kuti zvinhu zvaive mumba maMufundisi chaiye wechechi.* (131)

> (What we saw in the house left us dump-founded. Mr Muchakaza and uncle Casbeth's property were there. My wheel which was stolen when I was at Mr Muchakaza's shop was there as well. There were a lot of goods, a bag of marijuana and mandrax pills. No one would expect to see such things in the house of a church Pastor).

The above substantiates that Father Chipembere falls under the group of church leaders who are opportunists. The author is highlighting on the severity of moral decadency in the society where church leaders are also engaging in criminal activities. However, Masundire is blinding the readers by shouldering the blame on Father Chipembere. Father Chipembere is wrong by being involved in illegal deals but he is also a victim of the situation that is prevailing in the country. Stealing and other illegal deals is becoming a means of earning a living such that Father Chipembere also fall in the trap of joining what is being practised by the general populace regardless of his post in the community. The author narrates how Dumbuzenene laments over the escalating rate of wickedness and criminal activities in the society in the following words:

> *Ndichangopetenura pepa chandakaona papeji rekutanga mavara ainge akanzi, MATSOTSI ORURA MUMASVINGO.* (12)

> (On opening the newspaper I saw the headline, "THIEVES HAVE TERRORISED MASVINGO" on the front page.)

Dumbuzenene is confessing that stealing is becoming the order of the day and many people were being affected by this act which has caused untold suffering to the residents of

Masvingo. The writer is applauded for warning people that stealing is now the order of the day but there is a problem with his vision of religious leaders. It is a fact that religious leaders are not immune to crime and moral decadency like any other member of the society but the author left his readers in suspense on what actually push religious leaders to engage in these illegal deals. He just highlights on the commotion and instability in the religious leader's mind thinking of what people were going to say on hearing that he was a thief. Father Chipembere laments his involvement in illegal activities when he says:

> *"Chiregai ndife zvangu. Chokwadi, Nyadenga haandiregeri pakadai. Handizivi kuti ndakapindwa nei chaizvo. Chiregai ndizviuraye zvangu. Vangu vangati chii?"*(132)

> (Leave me to die. Truly, God will not forgive me for this. I do not know what exactly had come into my mind. Leave me to kill myself. What will people going to say?)

In light of the above, Masundire is persuading his readers to see reality from a certain angle where religious leaders have the potential to engage and crime and other immoral activities. By giving images of religious leaders who are surviving on unscrupulous deals, by stealing from the community they are expected to protect, religious leaders are standing as monsters and vampires in the eyes of the artist. To use Muwati et al's (2013) words religious leaders "no longer function as an impeccable source of insurance and assurance of life" to the community. Through the image of Father Chipembere Masundire showing how the nation is failing to offer sanctuary to its citizens by continuously skinning their backs. As an artist he is creating the world as it appears to him and is answering some certain questions which boggle his mind as he writes. According to Dasylva (2003:201) the writer, portrays and examines the experiences of life in:

> … a specialized creative manner and with the sole aim of sourcing for relevant materials from the pool of experiences. The selected materials (experiences) he/she interprets, recreates imaginatively, and reflects or refracts, depending on his/her level of consciousness and degree of commitment.

Therefore in a similar manner Masundire as an artist is showing the readers that in most cases when well- known people like religious leaders, politicians and other popular members of the community are caught on the wrong side of the law, they tend to shoulder the blame of evil spirits and some other things which are beyond their control. The writer is short sighted by failing to highlight how neo-colonial policies and other nefarious elite practices have dehumanised ordinary citizens in the community while benefiting a few people.

4.5.6 Masundire's portrayal of law enforcing agents in *Mutikitivha Dumbuzenene*.

It is through the images of detective Dumbuzenene, Sergeant Chikaranga, Joe, Pamhidzai and Bhawa among others that the images of law enforcing agents are portrayed in *Mutikitivha Dumbuzenene*. Detective Dumbuzenene is a private detective officer who is an expert in investigating crucial criminal matters. He is the protagonist and the author's voice of reason. Masundire in *Mutikitivha Dumbuzenene* reflects the failure of government police officers in investigating criminal cases as well as being narrow minded in their analysis of events. Government officers are portrayed as a blockade to private detective officers who have the capacity, knowledge and expertise of investigating hidden crimes. Through the words of Joe to detective Dumbuzenene, the author shows that government police officers are in need of fame and recognition even when they have done nothing. Joe is trying to hinder Dumbuzenene from making any further investigation on Mr Muchakaza's stolen goods, claiming that they were about to apprehend the criminals. On seeing Dumbuzenene at Mr Muchakaza's shop Joe says:

> *"Ko, kuzosvika nekuno asi muri kuongorora nezvapapa?"* (25)

> ("You pass through this place; are you investigating about the matter here?")

In his reply Dumbuzenene refuted that he was just loitering because he knew that Joe is his enemy and he did not want to see him investigating the same matter with him. As if it was not enough, Joe went on to openly tell him that he needs not to waste his time because they were rounding off the matter. Joe says to Dumbuzenene:

> *"Kana muri kutsvaga nezvekupazwa kwechitoro handifungi kuti mungawana zvakawanda nekuti zvigumwe zvembavha takatora tinazvo. Vanhu vacho tava pedyo kuvabata. Handioni semune ruyamuro rwamuchapa, asi kana mave kuda kucheka dzafa."* (25)

> (If you want to investigate about burglary at this shop I do not think you will get much detail because we already have the fingerprints of the thieves. We are about to arrest the people. I do not think you can give much help unless if you want to take advantage.)

What bothers is that law enforcing agents who are expected to work together to combat crime are on the forefront of blocking others from assisting them so that they can put concerted effort to quickly solve the problem. Masundire is showing the corrosive and devastating impact of individualism as a system which acts as a drawback amongst people in the society. He seems to be making a statement that while individualism benefited the elites it impoverished the ordinary citizens because Mr Muchakaza's stolen goods will take time to be recovered because Joe and his colleagues did not want to work with Dumbuzenene. They

want fame if they managed to arrest the thieves alone yet they will be delaying the course of justice to be implemented. The author seems to suggest that capitalism has affected African societies because Joe is aware that if he shares information with detective Dumbuzenene which might lead to the arrest of thieves by Dumbuzenene the fame will go to Dumbuzenene. At the same time, Dumbuzenene might be awarded The Officer of the Year award which will give him popularity and monetary gains. Chinweizu (1987:177) commenting of the crippling effect of Noble prizes and awards to Africans says:

> The standards applied in awarding it are European: the awards committees are European: and the awards are manipulated with full opportunistic regard for their role in fostering the hegemony of the west over the rest of the world.

Thus Chinweizu castigates awards and noble prizes as a system which works to perpetuate western hegemonic powers while splitting the ties that used to bind African institutions and humanity. Individualism as a western concept is designed to blindfold the Africans to think that capitalism is the panacea to achieve meaningful development yet *umoja* (unity) a principle of *Nguzo Saba* "cultivates in us a sense of oneness with each other and a responsibility to each other, our people humanity and the world" (Karenga 2008:39). Thus the way Masundire portrays the images of government police officers is of a people who are shallow-minded. As a 'ruler' of his community, the writer "proclaims the laws but expresses them in the most indirect language: through metaphor and symbol, in image and fable." (p'Bitek, 1986:39). Thus through the images painted, readers are able to deduce the calibre of law enforcing agents in the society. However, Masundire's image is skewed because he blames an individual character like Joe who is on the forefront of criticising detective Dumbuzenene. As a result it seems as if Joe had a personal vendetta against Dumbuzenene because some of the government police officers like Chikaranga were willing to work with private detectives to combat crime.

It is interesting to note that Masundire is giving contrasting images of government police officers through the images of Joe and Chikaranga. While Joe is against private detective officers, Chikaranga on the other hand applauds the work of private detective officers saying that they were a force to reckon in combating criminal activities. On realising that Dumbuzenene has managed to provide enough evidence leading to the arrest of the notorious thieves that were terrorising people in Masvingo, Inspector Bhawa says:

"Ndatoona kuti kana mapurisa ese akashanda pamwe chete zvinhu zvinoita nyore. Apa ndiri kureva kuti mapurisa, maCID pamwe nemaprivate detectives kana akabatanidza misoro horomori dzinoita shoma." (133)

("I have realised that if all police officers work together, their work will become much easier. I mean if police officers, CID officers and private detectives put their heads together the perpetrators will be few".)

The author artistically captures the ethos that define *unhu/ubuntu* which include group solidarity, communitarianism, togetherness, caring and kinship which are the key to achievement amongst the Africans. It is through the efforts of both government police officers and private detectives that the culprits were brought to book.

Masundire like Mahanya in *Munzwa mundove* also portrays private detective officers as people who are hard working, committed and courageous enough to tackle problems head on. Dumbuzenene regardless of the life-threatening events that he passes through he managed to sail through because of his commitment. At one time he is threatened by the thieves that he is going to die if he continues to investigate issues that have nothing to do with him. In trying to instil fear in him the thieves stole Dumbuzenene's wheel and left a note with the following words:

'USAVHAIRA! KANA UKAENDERERA MBERI NENYAYA DZISINEI NEWE UCHANONGWA WAOMA.' (33)

('DON'T BE POMPOUS! IF YOU CONTINUE TO INVESTIGATE ISSUES THAT HAVE NOTHING TO DO WITH YOU; YOU ARE GOING TO DIE.')

Giving threats to Dumbuzenene is a way of interfering with his work so that if he is not brave enough he will cease to continue with the matter. The thieves are aware that fear is an enemy of the people because it cripples one's confidence. Malcolm X (1967:190) observes that, 'a people in fear are like wet clay – they are easily moulded to carry the day's agenda'. Thus thieves are aware of the paralyzing and stifling effect of fear so they are trying to threaten Dumbuzenene so that they will be able to achieve their goal. As if that was not enough, the thieves also managed to put mandrax tablets in Dumbuzenene's car and he is arrested for that. While Dumbuzenene is facing myriad of challenges, he seems to have a fighting spirit knowing that, "problems, crises, challenges are, have always been and will continue to be, a necessary ingredient of living. And, it is precisely the facing and tackling and solving of them, that life is all about"(p'Bitek, 1986:26). In analysing the works of Masundire one can argue that the writer is an active member who is actively engaged in the affairs affecting his society and is exerting life-furthering and life-affirming ideas to the readers. As an African

writer par excellence, he seems to hold the view that, "humans have the most important role in the alteration of their own condition. No matter what dire circumstances we may be trapped in, if we do not make the right efforts in the right amounts, we never shall escape them" Chinweizu (1987:351). Masundire's art is pregnant with purposeful agency which encourages people to avoid nurturing victimhood and defeatist attitudes as a living condition. Unlike Mahanya who fails to strike a balance in his work, Masundire portrayed law enforcing agents in a more sophisticated and sober manner. He revealed that although some government police officers were against private detective officers but the bottom line is that both government police officers and private detectives need to work together to combat crime. He seems to uphold the *ubuntu* philosophy of life where oneness is taken as a virtue amongst Africans. Therefore, his work is rooted in the African ontological existence.

4.5.7 Religious leaders in Zvaita's *Dandemutande.*

Zvaita's *Dandemutande* (Spider) was published in 1993 and the writer sets his novel in the city of Bulawayo. Zimbabwe was still the bread basket of Southern Africa during that era despite being heavily struck by severe drought in 1992 which caused untold suffering to both people and animals. The country's relations with the international community were still intact and this served the nation from drought through receiving donations from regional and international community. Zvaita sets his novel when corruption was beginning to take centre stage with the publication of the Willogate (Willovale) scandal which leads to the dismissal of some government ministers. Some are of the ministers were not brought to book but they were being reshuffled to other ministries and this has motivated the author to highlight on the weaknesses of the law which pounce on the weaker classes of the community with minor crimes leaving the "big fish" to go away with their crime. In the novel, the author satirizes how the government and law enforcing agents major on minor issues ignoring the burning issues which are hindering development of the nation at large. The whole story in the novel is succinctly summarised in the following words:

> *Mitemo yakafanana nedandemutande rinobata tupukanana tudikidiki, asi richirega madzvinyu, zvinyaride, marize pamwe nezvidhanana zvichidonha.* (08)

> (Laws are like the spider which catches very small creatures while leaving reptiles, scorpions, and geckos falling from its trap.)

Through symbolic configurations of spider traps, the author is depicting a failed state which is marred with lawlessness, violence, violation of human rights, corruption, extortion, moral

decadency and all forms of illicit practices. There is impartiality on the application of the law. Zvaita is showing that the law of Zimbabwe is so porous that it favours a few elitist groups who are considered to be above the law while the general populace is being pounced for committing minor crimes. Through the metaphor, government ministers, the president and other well affluent people who are in charge of designing the laws are living a lavish life through corruption and other illegal deals and these are considered to be above the law. They are the 'untouchable ones' or the 'sacred cows' and they take a huge share of the national cake.

Priests as religious leaders also fall into the group of elites who are surviving on milking the poor. Zvaita's portrayal of priests is negative. The images of the church minister portrayed has radically transformed from the conventional anti-materialist and heavenly focussed clergy who survived on frugally to materialistic and enchanting clergy. Pastor J.J who is the protagonist in the novel use the pseudo name J.J so that people will not know him. He stole a vehicle and gave a lift to Manijibhangu who is on his way to Bulawayo. On the way, Pastor J.J asked Manijibhangu to drive claiming that he was tired. As they get to a police road block Pastor J.J dispossessed the car claiming that he is a passenger. When asked by Manijibhangu to give him the papers of the car he replied:

> *Unoreva muripo we*lift *here ndikupe? Akasanduka serwaivhi.* (10)
>
> (Do you mean the fare for the lift so that I can give you? He changed like a chameleon).

Manijibhangu is baffled and stunned when Pastor J.J refused ownership of his car in front of the police. He thought he was day dreaming but only to gain his conscience when he was in the hands of police officers who were interrogating him. Zvaita parades the view that those people whom people trust as their answers to their problems are the ones who are sinking them deep into more and more problems. On boarding a lift with a man appearing to be a pastor, Manijibhangu gives a sigh of relief thinking that he is going to get to Bulawayo quickly because the area he was, was a well- known hunting ground for thieves.

The author portrays a priest with predatory qualities and who is so tactful in catching his prey. Manijibhangu easily fall in to the trap of Pastor J.J because he had pretended to be a helpful person. The writer is warning readers to avoid simplistic and shallow interpretations of accepting people as men of God through the type of dressing they are putting on. Manijibhangu is easily cheated because of being shallow-minded by accepting J.J as a priest

126

because of his dressing. Chitando et al (2013:105) observe that in contemporary societies, "the so- called man of God are in fact man of gold." They are now referred to as "men of gold" because religious ministers are now preoccupied with wealth at the expense of preaching the gospel. Most of them are turning the gospel into a precious commodity that can become a form of lucrative entrepreneurship.

To show that pastors and church ministers enter the Christian ministry as a way of fattening their pockets as well as earning a living rather than serving God's people, Manijibhangu contemplates how he failed to complete his course as a pastor in the following words:

> *Ndiripo paseri pevhiri, ndaingunorangarira zvangu nezveupenyu hwangu paBondolfi. "Iyo isiri misikanzwa yangu! Dai kusiri kuti ndaive ndatyora mwanasikana gumbo ndingadai ndatova fata izvozvi, ndave kutomhanyawo nema-504 emahara aya."* (09)

> (While I was behind the wheel I was thinking of my life at Bondolfi. "If it was not because of my mischievous deeds" I was supposed to a Father driving these 504 for free if I had not impregnated a girl".)

Manijibhangu's lamentation is an indicator that today people join the Christian ministry as church ministers with an agenda of making money through the gospel. Zvaita is trying to unlock closed doors by awakening the readers that they need to have a critical eye when dealing with church ministers. Also, the author is shading light that self-serving pastors have corrupted the church and weakened its pastoral service by turning it to a money spinning project. He is criticising Christians who are manipulating the church for their personal gains. Through the image of Manijibhangu, it seems pastors have an insatiable desire for women and money because Manijibhangu failed to complete his course as a pastor after impregnating a girl. He failed to live to the Christ-like standards where celibacy and chastity are highly cherished values amongst church ministers. Thus, in analysing his work it shows that Zvaita managed to give a dark picture of church ministers in his work. While it is correct that church ministers are taking the gospel, as a cash generating project there is also need to go beyond the layman by analysing the forces surrounding modern religious leaders. It seems there is a link between economic meltdown in Zimbabwe and the emergence of the so called 'men of gold.' The author needs to understand that in the contemporary society people's minds are "filled with brackish, polluted and poisoned waters of white supremacy". (Carruthers,1998:55). As a result, people no longer value the ethos of *ubuntu* and humanity but they put monetary gains on the forefront. The environment is now capitalistic and under capitalism people need to sell for them to earn a living.

4.5.8 Zvaita's depiction of law enforcing agents in *Dandemutande*.

The depiction of law enforcing agents in *Dandemutande* is revealed through the images of Constable Mbada and Senior Detective Inspector Nhundurwa who are fictionalised characters. Just like Mahanya and Masundire in their works, Zvaita's portrayal of law enforcing agents is also negative. Government police officers are portrayed as people who lack critical thinking and shallow-minded. They are failing to make clear investigations to arresting criminals. In the case of Manijibhangu and Pastor J.J, the police officers leave Pastor J.J to go without interrogating him since he is being alleged to be the owner of the vehicle. Police officers are easily convinced by Pastor J.J that Manijibhangu is the owner of the car and they quickly released him to go. The writer says:

> *Mupurisa uya akataridza tochi kuna Pastor J.J ndokuti, 'Iwe une kora chena uri* bishop? *Mupurisa uya akavhura musiwo wemotokari ndokuti, 'Budai zvenyu muende* bishop'. (11)

> (The police officer pointed at Pastor J.J with a torch and said, "The one with a white collar are you a bishop?".... The police opened the door of the car and said, "Come out and go bishop".)

Zvaita is bringing home the point that people are easily deceived by people's regalia and they associate religious ministers with holiness. It shows the narrow mindedness and ineffectiveness of law enforcement agents. Additionally, to show that government police officers are narrow-minded, after Manijibhangu had escaped from the hands of police officers, the officers went to his house looking for him. The shallowness of government police officers is revealed through constable Mbada who is easily convinced by Manijibhangu's wife that the person who is wrapped by blankets is her mother-in-law. When asked who was sleeping in the blankets, Manijibhngu's wife says:

> *'Ava ndivamwene vangu, vanorwara. Hamuoni hembe dzavo dziri parukukwe idzi, pamwe nerokwe ravo iri.'* (29)

> (That is my mother-in-law who is sick. Don't you see her clothes and her dress which are on the reed?)

Government police officers are caricatured by the author as lacking critical thinking and analysis of events. The author through constable Mbada ridiculed police officers because they failed to see that they were being cheated by Manijibhangu's wife. Even the thieves themselves they seem to know that police officers lack creativity and critical thinking because in most cases they follow behind the thieves in planning means and ways of escaping

from the police. Pastor J.J informs Manijibhangu that police officers lack critical thinking when he says:

Hama dzedu dziye hadzina yatinoti creativity, muchiRungu (08)

(Those relatives of us lack what we call creativity in English.)

While it might be true that some government police officers are narrow-minded but the way Zvaita depicts the images of police officers is too negative and derogatory. It leads to division and chaos in the society because people will not have trust and faith in police officers as people who can assist them to combat crime. Trained officers are surpassed by Manijibhangu who single-handedly left no stone unturned looking for Pastor J.J until he managed to catch him. Regardless of the strenuous conditions he is living under, Manijibhangu did not nurture the never-say-die philosophy in life but he worked hard to make sure that the culprit was brought to book. On a positive note, Zvaita is increasing the awareness of the readers that hopelessness and despair should not be tolerated in life even if the circumstances are uninviting and bleak. Thus to a larger extent Zvaita's portrayal of Manijibhangu is largely informed by Afrocentricity where victorious consciousness is a necessary ingredient in life.

4.5.9 Portrayal of law enforcing agents in Kawara's *Sajeni Chimedza*

Kawara's *Sajeni Chimedza* was published in 1984 in the post independence era in Zimbabwe when Zimbabweans were celebrating the dawn of a new era with the coming of independence. The writer sets his novel in the city of Harare. The writer portrays the city marred with crime in the post-independence era. The author's mouthpiece on law enforcing agents Sergeant Chimedzanemburungwe is a private detective officer. However, unlike Mahanya, Zvaita and Masundire who portrayed government police officers as shallow-minded and corrupt in their novels, Kawara portrayed positive images of both private detective officers and government workers because they are working together to combat crime. It was through the efforts of Sergeant Chimedza a private detective that Nzenza Popotai and Fillia Gwatiridza's evil deeds are revealed. Sergeant Chimedza showed his expertise in investigating criminal matters when he is asked by Mr and Mrs Matichaya to investigate on the death of Thabet who died when she was preparing for a wedding with her partner Nzenza Popatai. Thabet died as a result of food poisoning and Chimedza thoroughly investigated the matter until he managed to get to the source of the problem. The name

nzenza in Shona refers to a person who is promiscuous and having an insatiable desire for sex with different partners. In the novel Kawara unleashes satirical missals by portraying Nzenza Popotai as a womaniser who quickly jumped into a relationship with Fillia Gwatiridza soon after the death of her lover Thabet despite the fact that he had vowed that he was going to stop having affairs with other girls. When asked by Segeant Chimedza if he is not in a relationship, Nzenza replied:

> *Kubvira kufa kwakaita Thabet handina kana kumboita shungu nemumwe musikana zvakare. Ndinoda kumbokanganwa.* (119)

> (Since the death of Thabet I had never get interested in any other girl again. I need a rest.)

Nzenza is trying to convince Chimedza that he is no longer interested in girls yet he is already going out with Fillia Gwatiridza who is a friend of Thabet. Unlike other police officers in Zvaita's *Dandemutande* who were easily deceived by their clients, Chimedza keeps on watching Nzenza's movements for him to understand if he is walking the talk. Fortunately he managed to catch him red-handed with Fillia Gwatiridza in her room. The author shows Nzenza Popotai's infidelity in the following words:

> *Nzenza Popotai naFillia Gwatiridza vaive vagere pamunyorododo vakamonerana vachitsvodana kunge vaitoda kumwaurana miromo.* (161)

> (Nzenza Popotai and Fillia Gwatiridza were sitting in comfortable sofas and kissing each other as if they were intending to tear their lips.)

The author shows how Nzenza Popotai's behaviour contradicts with his confessions he had made that he was no longer interested in girls as a result of the death of his lover. It seems the writer is informing both the readers and law enforcing agents how immorality has affected the society such that people no longer have shame and respect for the deceased. Both Nzenza and Fillia are not expected to engage in an affair soon after the death of Thabet but they quickly forget about her and continue to enjoy themselves. According to Gombe (1986) it is a punishable offence for a man to engage in love affairs after the death of his wife before the *kurova guva* (appeasing the dead) ceremony is conducted. Thus, it shows that Nzenza's behaviour is against the African people's way of living.

Pertaining to the portrayal of police officers in the novel, the writer also gives an image of police officers accusing Sergeant Chimedza for stealing Doctor Dekenye's corpse from the mortuary. However, on a positive note the behaviour of government police officers on the matter is different from the way other private detective officers were treated in *Munzwa*

mundove and *Mutikitivha Dumbuzenene*. Government police officers in *Sajeni Chimedza* are portrayed positively because they arrested Chimedza suspecting him of stealing the corpse but later on released him on realising that the fingerprints that were on the corpse were not Chimedza's. To show that police officers were diligently doing their duty, the authors says:

> *Chiendai kumba kwenyu. Zvinenge zvazoonekwa kuti hamusi imu makaita zvinhu zvamaive masungirwa… Ropa rakawanikwa mumbatya dzaive mumotokari rakasiyana neropa renyu.* (64)

> (Go to your residence. It has come out that you were arrested for a crime that you did not commit… The blood that was found on the clothes is not yours.)

Kawara shows that concerted efforts from both government police officers and private detectives are the necessary ingredients to ensure communal safety and law -abiding society. As an African writer, the author managed to give people hope on law enforcing agents because he gives convincing images of officers who thoroughly execute their duties to perfection. All the people who were against Chimedza when he was accused of stealing a corpse later on applauded him when the truth came out.

4.5.10 Nurses in Kawara' *Sajeni Chimedza*

In *Sajeni Chimedza*, the images of nurses as people who are in leadership positions are revealed through the image of Fillia Gwatiridza. Fillia Gwatiridza is a nurse at St Grace District Hospital. Just like Mahanya in M*unzwa mundove*, Kawara's portrayal of nurses in the novel is negative. Nursing as a profession is a critical area since nurses are expected to save life and exercise caution and humility in their interaction with people. However, like Mahanya who depicted negative images of nurses through Vimbai (Violet) who is engaging in illegal deals such as poaching and murder; Kawara also shows the images of nurses through Fillia Gwatiridza who owns an illegal company which manufactures *Cheetah brandy*. As if that was not enough, Fillia also killed Thabet through food poisoning and lured Nzenza Popotai to have an affair with her after killing his lover. The images of nurses portrayed by Kawara are of a people of loose morals who are greedy and money mongers. By engaging in illegal deals at her farm, it shows that Fillia Gwatiridza does not have the qualities expected from nurses. Nursing as a profession is expected to be done by people who have an intrinsic passion of assisting people to save their lives rather than being driven by money and material possessions. Kawara presented a scenario in which sewage pipes of moral decadence have exploded and affected a number government and public institutions. Fillia tries to hide her

131

criminal activities by stealing doctor Dekenye's corpse from the mortuary when she is on duty and burnt it outside the hospital.

Additionally Fillia tries to disguise people by going to work yet she is earning a living through other unorthodox means as stealing and illegal manufacturing of beer. People are even surprised why Fillia is going to work yet she has a lot of wealth and other income generating projects. To strengthen the point that Fillia is hiding under her profession to disguise the community the writer says:

> "Nurse *wacho uyu anosevenza pachipatara apo paSt Grace. Upfumi anahwo asi haadi kubuda basa. Handizivi kuti anombofunga sei mwana iyeye. Achiri muduku chaizvo imwe nguva ndizvo zvinoita kuti ade kusevenza zvake rimwe basa iye aine mabhizimisi kudaro."* (87)

> (The *nurse* works at St Grace hospital. She has wealth but she does not want to leave her job. I don't know how she really thinks. She is still young and it might be the reason why she wants to work while she has some businesses.)

In light of the above, it shows that Fillia seems to be "an ape grafted on other people's culture" to use p'Bitek's (1986) words. She seems to worship money and material possessions at the expense of life because she is not caring about the welfare of other members of the society. Africans as a people are people of high moral standards, so it shows that Kawara portray nurses who are victims of capitalism because they value money other than anything else. Capitalism is an imperialistic way of life which was introduced to Africa and is causing untold suffering to the indigenous populace because it is rooted on cut-throat competition on the playing field which is uneven. It gives privileges to the elite members while the rest of the citizens will be suffering. Hence it contradicts with African values of morality and *ubuntu* philosophy. Ezeala-Harrison (1995:94) sums up African morality in the following words:

> High morality is upheld in indigenous African homes and societies. People are encouraged to do 'good' and chastised for 'wrong' doing. The culturally defined 'goodness' in indigenous African societies include undertaking errands with pleasure, upholding the spirit of industry, cherishing truth, having respect for life and properly constituted authority, promoting honesty, integrity, accountability, responsibility, hospitality, , selfishness, virtuousness, generosity, reciprocity, neatness and courage.

In Zimbabwe nurses are expected possess the above qualities so that they will be able to execute their duties properly serving the entire community as well as upholding the *ubuntu* philosophy. However, contrary to the above, Fillia Gwatiridza is a wicked and unscrupulous person who uses her profession as a license to acquire riches and impoverish the majority of

the people in the community. Such a vision is derogatory to the development of purposeful art in Africa because readers are persuaded to view nurses as people who have lost the necessary values expected by the community. While the author is persuading readers to have critical eyes but blaming the individual is not the answer to the problems that Africa is facing on moral perversion. There is also need to go further than that by analysing the root causes of the problems rather than blaming individual members for the sins of a system. The following section is a comparative analysis of the selected novelists' social vision on moral perversion.

4.6 Comparison of authors' social vision on moral perversion.

This section is a comparative analysis of authors' social vision on moral perversion. It is essential to compare different authors' social vision to understand if there is a paradigm shift in their portrayal of moral perversion in their novels. This helps to make informed recommendations on what authors must do for their literature to address the needs and expectations of African people.

4.6.1 Mahanya and Kawara's social vision on nurses

From the data gathered, it shows that Mahanya and Kawara in their novels M*unzwa mundove* and *Sajeni Chimedza* respectively shared a similar vision on nurses. Both of the novelists portrayed nurses negatively as people who have an insatiable desire for money which led them to jeopardize people's lives at the expense for money. The authors displayed an ambivalent vision in their novels where nurses as life savers are portrayed as monsters who no longer value people's lives. In both of the novels, nurses are engaging in illegal money - spinning deals and they hide under the façade of their jobs so that people will not suspect them of any criminal activity. Both of the novelists succeed in perpetuating the victim-blame mentality which is prevalent in most of the Shona novels because they are blaming individual characters rather than the system which is prevailing. In *Munzwa mundove*, Mahanya blames Vimbai (Violet) for engaging in illegal deals with her brother Rungano. The author does not give the real forces that are pushing Vimbai to resort to illegal deals when she is a government employee. This leads readers to conclude that Vimbai is evil-minded yet Vimbai is also a victim of other larger hegemonic forces surrounding her which forces her to engage in crime and corruption. While the author is trying to drive the point home that all the people are potential criminals in the society regardless of their profession; Mahanya seems to "stand on intellectual quicksand" to use Muwati and Mheta's (2009:25) words. This is because the author is blinding his readers to see things from a lopsided vision where readers are likely to

conclude that nurses are corrupt and immoral people. His portrayal of nurses is detrimental to African progress as it leads to self-hatred literature. People will not have faith and trust on health workers and this will create chaos and antagonism in the society at large. As an African writer, Mahanya has to craft liberative and life-affirming images of nurses for the betterment of the society.

In the same vein, Kawara's vision of nurses is a microcosm of the whole nursing profession in Zimbabwe. It is a common saying among Zimbabweans and other artists to label nurses as people who no longer have the values of *ubuntu* in the contemporary society. Prominent Zimbabwean artist Hosea Chipanga in the album *Mabasa* in the song *Hutano hwedu* laments how the health sector has deteriorated in Zimbabwe to an extent that patients are dying in hospitals while nurses are giving a blind eye to them. In the song, Chipanga blames the government for the deepening economic crisis in Zimbabwe which has crippled the health sector that it has come to a halt as a result of inadequate resources to use. The government is failing to offer any hope to the besieged citizenry. As if that was not enough, Gwiriri (2004:105) in the poem entitled *Marasa gwara* blames nurses for failing to perform their duties because they were receiving paltry wages. Unlike Kawara who blames individual nurses for being heartless and corrupt, Chipanga blames the system because it is the system which shapes a people's trajectory of thought in any event. Kawara's vision on nurses is destructive because he gives the image of Fillia Gwatiridza who poisoned her friend so that she will be able to take her lover. While Kawara is awakening the readers by giving a moral lesson that people should not over-trust friends, he is sterilizing the hopes of Zimbabwean people through portraying nurses with a cunning and predatory character. Such images have the implication of stirring misguided activism and antagonism within the society. People will end up redirecting their anger and emotions to the wrong people while giving the oppressor breathing space to device new ways of oppressing Africans. To use Karenga's (2008:10) words, Kawara seems to be suffering from 'poverty of knowledge and the perversion of truth' because African women cannot sacrifice a person's life for minor issues like what is being done by Fillia Gwatiridza. In Africa people value life and they kill for a reason rather than taking killing of human beings as a game like what is transpiring in the novel. Be that as it may, it seems the author is trying to show the severity of moral perversion in the society, but he fails to strike a balance between reality and fiction. According to Karenga (2008:40) *Kuumba* (Creativity) which is the sixth principle of *Nguzo Saba* as a guiding philosophy to Africans teaches people "to revere life and apply the active arm and healing hand to end

social injustice and persistent suffering around us and throughout the world." However, through the images of nurses portrayed by Kawara and Mahanya in their novels, it shows that the artists are failing to provide an intellectual roadmap which will propagate sanity and cohesion in the society. Their images do not properly fit in the African ontological existence of life. The writers are failing to portray Africans as subjects but they are depicted as objects that are acted upon. People in influential positions are portrayed as highly incompetent interms of serving their community by fostering development. Artists are portraying a nation which has leadership crisis and the majority of the people are in social and economic hell-on-earth because of corrupt and incompetent leaders. Muhwati and Mutasa (2008:166) observe that "the greatest gift any responsible writer can give to his/her readers is an affirmation of the fact that they are subjects and not objects to be acted upon." Thus, the writers give images of people who are objects and victims of economic and immoral political elitism where people on the grassroots are taken for a ride by those who own the means of production. Although the authors are trying to highlight the challenges that the Zimbabwean community is facing, their literature cripples people's creative genius.

Nurses are also portrayed as prostitutes by both Mahanya and Kawara in their novels. In Mahanya's *Munzwa mundove*, Vimbai is of loose morals and she indulge in prostitution not as a result of economic hardships to earn a living but as a way of cheating Muzvondiwa and other people so that they will not suspect her of her criminal activities. Unlike most of the women who indulge in prostitution as a result of their economic situation and that of their families, Vimbai seems to engage in prostitution not because of her economic situation but as a result of greediness. She is employed as a nurse but she opts to engage in prostitution as a way of cheating people. The author is silent about poor remuneration of civil servants in Zimbabwe which might be the driving force for her to indulge in prostitution but seems to blame Vimbai for her greediness and individualistic tendencies. In *Sajeni Chimedza*, people are confessing that Fillia Gwatiridza is rich and they are even surprised why she continues to work as a nurse with all the riches that she has. Thus, the author portrays Fillia as someone who is inherently a prostitute because she is not forced by economic conditions to indulge in prostitution. By portraying nurses as prostitutes in their novels, the authors are demystifying the myths that economic hardships are forcing people to engage in prostitution because these nurses are working and they also have shops and a farm to supplement their salaries but they engage in prostitution as well. The authors are raising pertinent issues but they seem to be blinkered because they view moral perversion as an individual problem yet the individuals

they are blaming are victims of internal and external forces. Exorcising moral perversion needs both internal and external cleansing and an overhaul of the system which promotes the germination of the seeds of moral insanity.

4.6.2 Zvaita and Masundire's social vision on religious leaders.

Images of priests as people in leadership positions are revealed in Masundire's *Mutikitivha Dumbuzenene* and Zvaita's *Dandemutande*. Both of the authors are portraying priests who are turning their profession to be a licence to rob and steal from people while hiding under the name of preaching the word of God. People are suffering from spiritual malnutrition and spiritual kwashiorkor while pastors and other religious leaders are living a lavish life through skinning the backs of the poor. In *Mutikitivha Dumbuzenene*, Father Chipembere is the leader of the criminals who are terrorising people in the city of Masvingo. All the stolen goods are also kept in his house. The writers are portraying a society which is accustomed to thinking that religious leaders cannot commit criminal acts or other immoral things. In *Dandemutande*, Manijibhngu is easily caught in Pastor J.J's trap because he over trust a stranger because of the priestly regalia he is putting on. Gift Mwenje a pastor in Aaron Chiundura Moyo's *Kereke inofa* (2014) also managed to cheat Zebra Nyundo by sending him overseas while it was a deliberate move for the pastor to have adequate time to enjoy with Zebra's wife. The husband is blinkered to think that the pastor has done favours to him yet his marriage was being destroyed. Whilst the writers are social realists who are pinpointing the challenges affecting their societies, they seem to have 'poverty of knowledge' by failing to unravel the socio-historical factors which motivates religious leaders to pay lip service to their duties while focussing on acquiring material possessions from the church. The church in the post-independence Zimbabwe is an appendage of capitalistic values which promotes individualism rather than cohesion. Thus, the writers are bringing in a new dimension in literature where they are encouraging people to have a critical third eye towards pastors because they are not immune to sins. People are encouraged to think outside the stereotypical confines where pastors were regarded as holy.

Above all, most of the pastors are misusing their office for personal benefits, the authors as the 'voices of the voiceless' fail to see that being a pastor is not an easy job like what many people think. Pastors have the burden of fulfilling the needs of their families, church members and the entire society they are serving. Therefore, pressure exerted on them from all angles at times forces them to look for evil ways of earning a living so as to maintain their

status. By blaming individuals without casting an eye to the oppressive system, the authors are producing self-defeating, cheap and premature literature which is irrelevant to the society at large.

By unpacking evil practices of pastors, the authors seem to concur with Petersen's (1998:24) assertion that, "True works of art are always critical and attack something which openly or unconsciously is taboo in society." In most of the Christian societies people are conditioned by the Christian-oriented education system to think that pastors should never be criticised and when they went astray people prefer to use euphemistic words to refer to their sins. Such simplistic and parochial ways of viewing reality must be questioned and rejected. This is what the authors are trying to challenge through portraying religious ministers as having an insatiable desire for self- aggrandizement. Although the authors seem to be sober in their portrayal of pastors, they are also failing to see that there is a significant shift of events from the way pastors were viewed during the times of missionaries and the contemporary era. In the modern society, pastors and religious leaders are focussing much on prosperity gospel and they need economic independence so that they are recognised in their societies. Researchers such as Ayegboyin (2011), Gifford (2004) and Garrard-Burnett (2012) explained prosperity theology as specifically a Pentecostal doctrine that places emphasis on the attainment of wealth and health in life before death. (Chitando et al 2013:99). Ayegboyin (2011:161-162) commenting on prosperity theology in Nigeria says:

> In these churches, prosperity, not only in things spiritual but also in secular realm, is accentuated. Poverty is no longer seen as an ideal to be striven for, rather pauperism, destitution and slender means are simply interpreted as God's chastisement.

This implies that in contemporary societies, religion particularly Christianity has been hijacked by opportunist religious leaders who no longer work to change the unjust social order but to maintain and perfect it. To them salvation is measured by the amount of wealth that one possesses rather than spiritual salvation. As a result, people end up competing in church for material possessions so that they will live according to the standards of salvation set by religious ministers. Thus, religious leaders seem to perpetuate the divisions between the rich and the poor and give legitimacy to the status quo where those with the means of production are considered to be blessed while the poor are the 'wretched of the earth'. By portraying people who are easily cheated by religious persuaders, the writers are portraying a people who are still in their first level of Freire (1987)'s three stages of development of critical consciousness. According to Freire, in the first stage of development of critical

consciousness, people will be silent and docile and taken-for-granted by leaders. This is exactly what is transpiring in the novels because religious leaders are taking congregants for a ride and they are aware that people cannot raise their voices against them because they will be labelled as possessed by demons and heathens. In Zvaita's *Dandemutande* Manijibhangu is docile and silent because he is easily cheated by Pastor J.J and unquestionably accepts him as a real pastor. As if that was not enough, police officers who are also expected to have a critical eye are also quick to release Pastor J.J assuming that they were delaying him for the church service. Although the writers are showing how people are easily deceived by pastors and other individuals in the society, their depiction of pastors squarely fits in the second level of Freire (1987)'s stages of the development of critical consciousness. According to Freire (1987:139):

> In this stage, for example, in education, teachers might blame an individual administrator or fellow teacher for their problems or students blame an individual teacher for how awful the schooling experience has become. In terms of the church a member of the congregation might blame an individual priest for the problem of poverty or the sad state of things. The result, of course, is that the very system that causes the problems is never questioned and remains in place.

Thus, while writers are raising pertinent issues in their portrayal of priests, they are perpetuating the 'blame-game syndrome' because pastors are on the receiving end while the system that promotes moral insanity is being exonerated. Authors are just informing people that they are being cheated and oppressed by religious leaders but they do not know any other way of being than to remain tightly clinging on the jaws of their oppressors whom they see as God's people. Evidence from the novel reveals that the leadership style in the church is similar to the autocratic and self-serving leadership of national governance where leaders are enjoying the national cake at the expense of the majority of people. As a result, individual pastors just like politicians are blamed for moral perversion yet the system which sows and nurtures the seeds of corruption is left intact. Artists are failing to see that the system was designed outside Africa and implanted in Africa by former colonisers and they now use a few selected individuals to keep the system intact by divide and rule.

On a positive note, both Zvaita and Masundire in their novels are credited for portraying Manijibhangu and detective Dumbuzenene as people with a fighting spirit to liberate themselves from oppression. The two managed to break away from the psychological shackles that keep them bound to the oppressors by risking their lives to investigate the criminals who were terrorising people. Regardless of the strenuous conditions they were

exposed to, the two remained hopeful that they were going to achieve their goal. Freire (1997:9) reminds people that "Hopelessness and despair are both the consequence and cause of inaction and immobilism." This implies that hope is crucial in any struggle because without hope most of the actions that one will engage in will be suicidal. Thus, on pastors the writers are failing to see that Africa is "harvesting the bitter fruits of capitalist policy of divide and rule" to use WaThiongo's (1972: xvii) words. Religious leaders are products of the colonial type of education and they are good in fostering capitalism because they are just there to perpetuate the system left by their colonial masters. Hence artists need to trace the genesis of moral perversion to the colonial era where people were taught to shun their culture and emulate the ways of the oppressors. Thus, there is need for a 'mental bath' so that writers will not feed their readers with half-baked and self-negating literature but to repair and transform their lives.

4.6.3 Mahanya, Kawara, Masundire and Zvaita's social vision on law enforcing agents

All the artists whose works are under study are giving images of law enforcing agents in their novels. Mahanya, Kawara and Masundure share the same vision on law enforcing agents although they slightly differ in their portrayal of government police officers and private detective officers. Mahanya, Masundire and Kawara portray private detective officers as people who are hard workers and execute their duties diligently. To a very large extent, there is negative portrayal of government police officers in the novels. Mahanya portrayed government police officers as shallow-minded, cruel and corrupt. Most of them survive on engaging in illegal deals as poaching and other criminal activities. While it is true that government police officers view corruption as a way of living in Zimbabwe during the post - independence era, the novelists are focussing on the obvious thing ignoring the root causes and the solution to the problem. In Nigeria, Usman (2006:237-238) cited Chief Olusegun Obasanjo saying:

> As we all know, corruption is a cankerworm that has eaten into the fabric of our society at every level. It has caused decay and dereliction within the infrastructure of government and the society in physical, social and human terms.

Thus, the novelists as social crusaders are showing the severity of moral perversion in Africa where police officers who are expected to thwart corruption and other immoral practices are the once who are on the forefront of championing it.   People are easily attracted by the short-term, enticing and temporary benefits of corruption not knowing that they will be robbing a number of generations of their future benefits. Whilst the research applauds the novelists'

vision by portraying law enforcing agents as corrupt, rigid, incompetent, and lacking knowledge on how to investigate issues, there is over glorification of private detective officers in the novels. In the works of Mahanya, Kawara and Masundire, one can argue that the trio recognise private detective officers as duty conscious and hard working. Throughout their stories, the novelists fail to see that private detective officers are highly motivated by their work because they will be aware that they will get enough rewards if they managed to catch criminals. In the post -independence Zimbabwe, government police officers and other civil servants are living on paltry wages and most of them are living from hand-to-mouth because their salaries are far below poverty datum line. As a result, they resort to other ways of earning a living through unscrupulous means. Above all, there is also lack of motivation amongst these civil servants because they are not earning enough to have a decent living. Thus by portraying government police officers as people who are corrupt and incompetent in their duties the writer might be satirizing the failure of the government in paying its workers which has negatively impacted on service delivery in the societies.

Besides attacking the character and personality of government police officers, the novelists also castigated their physical stature. Zvaita in *Dandemutande* criticizes constable Mbada's physical appearance in the following words:

> *Nechokurudyi kwangu kwaive kwakamira* Constable *Charles Mbada. Karume aka kaive kakasara padukuduku kupfuurirwa nebhokisi roufakazi.....Mupfungwa dzangu ndaiva ndisingamuoni somunhu asi sekuti chinhu chinomirira munhu.* (01)

> (On my right hand side, there was Constable Charles Mbada standing. The frail-looking man was slightly above the witness' box….In my mind; I was not seeing him like a human being but a symbol of a human being.)

The individual in the fictional work is portrayed using derogatory overtones of caricature which shows that he is subhuman. Under normal circumstances, police officers have a crucial role to play by protecting all citizens. However, contrary to that, in Zimbabwe, police officers have become the enemies of the people because they were used by the repressive Mugabe regime government to castrate and silence their political rivals using draconian pieces of legislation. The writers are portraying a post-colonial Zimbabwe where corruption and nepotism is the order of the day amongst high ranking officials. Police officers with high ranks seem to be 'sacred cows' because they are portrayed as above the law and they device means and ways of protecting their property through the amendment of the legislation. Leaders only shun corruption and illegal acts to gather political mileage because they are not walking the talk. They shun corruption at rallies yet a number of government ministers and a

few political elites are enriching their pockets through moral perversion. The government is aware that police officers, nurses and judges among others are engaging in corruption but they remain silent knowing that they are giving them meagre salaries so they legalise corruption to make sure that their employees will not ask for pay increase because they are supplementing their salaries through corruption. The writers concur with Safavi (1981:319)'s argument that, "the inability of African nations to train capable managers for major institutions has been the main inhibitive factor for real economic and social development." Although, it holds water to say that Africa is failing to train leaders who are capable of upholding the needs and aspirations of Africans, there is also need to understand that African leaders are victims of external hegemonic powers who are controlling them in subtle ways through neo-colonialism. Thus, by solely shouldering the blame on Africa, it helps to perpetuate colonial myths that Africa is a 'dark and uncivilised continent' which always needs help from the West for it to develop. At the same time, such negative comments will cripple and stifle Africa's creative genius and wait for other people to liberate Africa from economic, social and political doldrums. Thus, from an Afrocentric perspective, the writers are found wanting of sinking Africans into oblivion, pessimism and despair because they promote self-hatred literature where Africans are portrayed as incapable of solving their own problems. Whilst Africa is not perfect and immune to criticism, but there is need for authors to give life-furthering home-grown solutions on the problems that Africa is facing as a continent rather than asking for solutions from others.

Through the image of Joseph in *Munzwa mundove*, the writer showed how police officers are earning a living through unorthodox means in Zimbabwe. During the Mugabe regime, police officers were known as the highest corrupt members in Zimbabwe because it seems their bosses had legalized corruption especially at road blocks. Nyathi (2004:73) commenting on the impartiality of law in Zimbabwe says:

> It is apparent that, as government has been unable to meet the needs of war veterans [and police officers] over the years, putting them above the law is a compensation for their continued material poverty.

In light of the above, the government of Robert Mugabe seems to have sent a message to the people that police officers were 'sacred cows' and were given impunity for all the criminal activities they were committing. This had eroded people's trust to police officers such that it is now difficult to repair the damaged social fabric without being perceived as rewarding those who have evaded justice at the expense of the victims. In the Zimbabwean situation,

141

jails were and are full of people who had committed minor crimes whilst those who had committed gross crimes were left to go away with their criminal activities. As a result, people are being taught to hate police officers as they have wreaked havoc amongst their communities. This is because literature is an instrument of struggle only when what it says corresponds to what the masses feel and want. While Mahanya in *Munzwa Mundove*, is applauded for pointing on the gross criminal activities perpetrated by the police and those in power during the Mugabe regime, he fails to fulfil '*The Way of Heru*' an Afrocentric theme which guides the lives of African people. Gray (2001:97) avers that:

> The Way of Heru as a Theme is present in a work when the work is confident, rather than doubtful; it is present when the work is engaged in re-establishing order, balance, and strength within the minds and lives of African people.

Thus, Mahanya seems to promote antagonism and chaos by blaming individuals and the police force as an institution without casting a critical gaze on the root causes of the problem. To fight moral perversion, there is need to rebuild the entire nation and heal the rifts within families and communities on the principles of unity, self-determination, collective work and responsibility, cooperative economics, purpose, creativity and faith. These seven principles of *Nguzo Saba* are essential to Africa because they are the guiding principles and foundation for building a strong and permanent culture which will guide all citizens to act according to the expectations of their societies. However, this can only be achieved if there is an overhaul of the whole system of oppression. African writers are products of the system of oppression and this is the reason why some are short-sighted in understanding issues which are affecting their societies. As a result, instead of giving sustainable solutions to the problems affecting their societies, they resort to shoulder the blame on individuals or perpetuating colonial myths where Africa is portrayed as in need to the west for her to develop.

On a positive note, Masundire in the novel *Mutikitivha Dumbuzenene* has a sober vision on law enforcing agents. Unlike the rest of the writers who blamed government police officers as incompetent and corrupt thereby sowing seeds of hatred and mistrust amongst members of the society, Masundire acknowledges the importance of unity to combat crime. According to Karenga (2008) unity as a principle of *Nguzo Saba* is an obligation that all people must fulfil because it cultivates oneness and responsibility within the society. Thus, an African writer who is duty conscious needs to know that it is his/her duty to teach societies "the philosophy of holistic harmony and communalism rather than isolationism characteristics of European thought" (Sofala in Mguni et al, 2006:43). Therefore, Masundire's social vision is more

convincing as compared to other writers who exonerate the system of oppression which forces people to compromise morality. The following subsection will discuss views of novelists and interviewees to pass critical judgements on how the understand the concept of moral perversion. It will start by discussing the causes of moral perversion as revealed from the data gathered and move on to interrogate the methods suggested as well the successes and failures of the writers in their portrayal of moral perversion.

4.7 Discussion

The section discusses the views of respondents as well as data from primary texts on the causes of moral perversion, the strategies employed in reducing it as well as the perception of writers to people in leadership positions in relation to moral perversion.

4.7.1 Causes of moral perversion

Findings from interviews and novels understudy reveal that moral perversion is a topical issue and people in leadership positions such as teachers, company managers, police officers and nurses are misusing their positions to suffocate the community whilst enriching their pockets. Evidence show that all the novelists whose works are being analysed share the same sentiments that moral perversion is a result of greediness, failure of the government to pay adequate salaries for its workers as the well as the need to maintain a higher status in the community. Also evidence from interviews and primary texts reveal that moral perversion is a result of the economic crisis in the country. Whilst some of the illegal deals which people are engaging in are risky it seems they are the only available options of making a living because of economic challenges. The respondents subscribe to the school of thought which believes that a fish rots from the head because they blame leaders for creating a system which makes corruption fertile. Commenting on how leaders misuse their powers to promote fertile grounds for corruption to take place Moyo (2018:85) avers that:

> If President Mnangagwa is serious curbing corruption and arresting all the culprits who have been stealing from the state coffers, he must start by coming out clean and declare to the people of Zimbabwe all his wealth and explain how he got all the wealth which he has.

In light of the above, it shows that the best way to restore moral sanity is based on truth and justice. African leaders must lead by example so that they can move a step towards restoring parity in their societies. While the authors are credited for raising pertinent issues which are affecting their societies, the solutions they offered seems to be inadequate and short-lived. All

the novelists suggested incarceration of perpetrators of criminal activities as the ultimate solutions to end moral perversion. Although, the establishment of jails aids to reduce criminal and immoral activities, evidence from the novels reveal that some of the people who commit criminal activities are exempted because of the impartiality of the law. Few individuals who are economically strong use their financial muscles to bribe and buy prosecutors so that they are exempted regardless of the crime they have committed whereas the poor continue to languish in jails on committing minor crimes. Pastor J J in Zvaita's *Dandemutande* reveals the same sentiments when he compared the impartiality of law to the spider which catches small insects whilst reptiles and geckos freely pass through its trap. Tizor (2009) cited in Moyo (2014:36) is of the view that:

> Corruption in Zimbabwe has infected justice and law institutions in which the powerful and wealthy can escape arrest, prosecution and conviction through literally 'buying justice', whereas the underprivileged are excluded from their rightful access to a fair justice service.

The authors are sending a message to the readers that money is the answer to all the problems that people are facing. The presidential pardon of government Ministers who were involved in the Willogate scandal as Enos Nkala, Maurice Nyagumbo and Sydeney Sekeramayi is an indication that people holding positions of power can easily escape arrest since they are considered the sacred cows (The Chronicle, 1987). Therefore, occupation of the public office seems to the most dependable means of accumulating wealthy. In the selected novels, leaders who are expected to be human keepers and the medium of hope are deterring people from attaining justice. It seems the writers are sending a message that "from the top echelons of the government flow various streams of corrupt [and immoral] practices that spread throughout the country". (Moyo, 2014:23). Whilst people in positions of power are abusing their offices, writers are portraying an African society where capitalism is reigning in all spheres of life. Although capitalism is reigning in African societies, this study argues that capitalism is a foreign system which is incompatible with the African way of living. Therefore, by portraying Africans as chief actors in this system is a skewed view of reality because Africans are victims of this system. The study argues that the picture portrayed is a deformed and hybrid picture of an African society. Capitalism is un-African and has also wreaked havoc in African communities. It is a system premised on competition, buying and selling, yet most of the Africans do not own the means of production for them to be able to compete on an equal footing with competitors. Thus, by portraying Africans as people with an insatiable desire for corruption and crooked ways of earning a living, the authors will be

promoting white supremacy where Africans will continue to be viewed as backward and uncivilized. Writers are failing to see that:

> Colonialism set a culture of bureaucratic corruption when the public office was attained through favour as a reward for one's loyalty to the settlers rather than on the basis of merit and qualifications. (Moyo, 2014: ibid)

Thus, African governments on attaining independence adopted and transplanted the same repressive systems and perfected them to continue silencing their critics as well as attaining material benefits. The study argues that most of the African writers are products of an oppressive system which is prevailing and as a result of being nurtured by an oppressive capitalistic system, they end up thinking that capitalism is a system designed in Africa by Africans. Therefore, they blame African leaders as the chief architects of the system which held the community captive. It is inadequate to blame the leaders alone exonerating the system which is promoting moral perversion although the leaders shoulder part of the blame. As result, the authors' intellectual prowess becomes highly questionable. On a positive note, authors are blaming personalities because it is difficult to fight a system without fighting personalities because the personalities are part of the problem. However, it is also essential for authors to reveal that African problems on moral perversion are beyond the person. By blaming personalities, novelists are fixated that by removing individuals everything will be fine yet there are still a lot of issues which need to be addressed to attain authentic freedom in Africa. Moyo (2018:2) says, "To my fellow Zimbabweans we have defeated Mugabe the person but the system of Mugabeism is still intact." This implies it is essential to dismantle the system rather than a single individual because what controls is the system because it has long roots which are connected to a number of sectors. Novelists are failing to see that those in "power" are seemingly powerless and fragmented which signposts the eventual and gradual demise of the oppressive system.

On the causes of moral perversion as reflected by data gathered through interviews, respondents pointed greediness as the chief problem pushing people to engage in moral perversion. It is a fact some individuals are greed and this pushes them to engage in immoral activities. However, although the respondents are raising sound arguments most of the African leaders who are championing corruption and other illegal deals are products of western education which encourages individualism and consumerism and has created a lazy and corrupt elite group in Africa. Oni (2005:14) opines that "the situation in Africa today is so pathetic as a result of the gradual admittance of western culture at the detriment of our

own culture." Thus if people no longer have culture they are easily swayed away by other people's ideas. Writers and interviewees need to inform other members of the society that the scarcity of resources in the post- independence era is the driving force behind moral perversion as well as the need to cushion demands resulting from sky rocketing cost of living in the society. Therefore, authors need to go beyond the common man's vision by blaming people for having an insatiable desire for money. The introduction of cash economy in African societies caused a lot of problems because it brings in a new and alien culture which was not compatible with the African people's way of living. There is a lot of political, economic and social instability in Zimbabwe and as a result people end up taking whatever is at hand to earn a living. Thus, it is parochial and deficient to ignore the debilitating effects of colonialism and neo colonialism on the African people because they have caused a lot of social unrest in societies. By blaming leaders on moral perversion the writers are blaming the villains without unravelling the forces behind such unethical behaviour.

4.7.2 Strategies of reducing moral perversion

Data gathered through both interviews and primary texts under study reveals that most of the people concur on tightening the laws as a way of reducing moral perversion. Some interviewees even suggested increasing jail terms for all the people who are found on the wrong side of the law. Pertaining to the methods of reducing moral perversion, it seems the authors and interviewees apply a 'veranda philosophy' of understanding reality. This is a way of universalising situation regardless of their historical and social backgrounds. Respondents suggested democratic methods of reducing moral perversion. However, viewing democracy as a universal concept in all societies is a simplistic and shallow way of understanding reality. Africans as a people have their own indigenous methods curbing moral perversion and other immoral practices within their societies. The methods are based on the *ubuntu* philosophy and were taught from womb to tomb. According to Mangaliso (2001:24) he argues that:

> *Ubuntu* is the foundation for the basic values that manifest themselves in the ways African people think and behave towards each other and everyone else they encounter.

This implies that Africans were people of high moral standards because they believed that no one in their societies really lives for him/herself without reference to another person. An individual member's success was considered the success of the whole community because the community was like a human body where the suffering of one member triggers pain on the whole body. With that unity of purpose as the guiding philosophy of the African people, there

is need to embrace indigenous knowledge systems in curbing moral perversion rather than solely depending on the Roman-Dutch law adopted from former colonisers. The authors are supposed to use indigenous people's fear of avenging spirits so that they will desist from murder and other immoral practices. Kawara presents a scenario where nurses are heartless to the extent that they have the courage to steal someone's corpse and burn it to destroy evidence on their criminal activities. Information provided indicate people's sense of conscience was eroded as a result of capitalism and colonial type of education they received. In African traditional societies corpses were not being tampered with like what Kawara is revealing in the novel. According to Gombe (1986) corpses in African societies were viewed as sacred and tampering with someone's corpse was a punishable offence which was going to cause problems to the whole family. In African traditional societies it was an abomination to tamper with someone's corpse because Africans believed in the existence of avenging spirits which might haunt a person and the whole family. In African traditional religion, there is a strong spiritual connection between the dead and the living so it is difficult to disconnect the living from the dead. Therefore the act of cremating the body presented by Kawara is un-African. Thus, the situation portrayed by Kawara where people tamper around with corpses is unAfrican although it is being done as a way of destroying evidence. The act of cremating the body is common in western societies where a person can opt to be burnt after his/her death rather than being buried. Thus, by portraying Fillia Gwatiridza burning doctor Dekenye's corpse it shows that the writer is highlighting on the severity of moral crisis in Africa that people no longer have respect for corpses. The act of burning the corpse resembles a society where the social fabric which used to guide Africans is completely devastated and a barbaric culture of insanity and moral decadence is reigning in the society. Although Kawara is showing the severity of moral crisis in Africa, he seems to be narrow-minded by blaming individual characters as morally insane yet they are victims of the system which pushes them to lose their morals.

One of the interviewees indicated that it is difficult to separate systems from personalities since these office bearers are part and parcel of the system as well as the problem haunting societies. The respondent showed that whilst blaming leaders might appear to be a self-destructive exercise basing on the Afrocentric view that African writers need to foster hope to their readers through parading peace and harmony in societies, the respondent argued that parading peace and harmony is an idealized and exaggerated presentation of African societies. The respondent is suggesting that people in leadership positions are the taproot of

problems the nation is grappling with today. Therefore uprooting them through incarceration helps to weed off moral insanity in societies.

4.7.3 The role of literature on moral perversion

Moral perversion is a topical issue that a number of post-independence Shona novelists are trying to address in their fictional works. Most of the contemporary writers address the subject of lawlessness, corruption, homosexuality, sexual harassment, and abuse of office in their novels. Basing on the data gathered, it shows that novelists and interviewees share a similar social vision on moral perversion as a problem affecting African societies. Evidence shows that people in leadership positions engage in gross abuse of office and corruption which is a reality in Zimbabwe. Some of the interviewees substantiate their arguments by citing examples of the Zimbabwean situation where there was continuous arrest of ZANU PF bigwigs who were alleged with cases of corruption and abuse of office. The respondents argued that this is just a tip of the ice bag to show how corruption was promoted and implemented during the Mugabe regime. Therefore it seems both the respondents and the novelists concur that it is difficult to separate individuals from a system hence they castigate both the system and individuals.

Additionally, evidence from primary sources also shows that literature plays a pivotal role in addressing moral perversion through highlighting on the ills affecting African societies. However, although they managed to highlight on the burning issues affecting societies, they seem to overemphasize a pessimistic way of analysing the condition of Africa. In reality, African and Zimbabwean problems in particular on moral perversion are beyond personalities because with the removal on the Mugabe; Zimbabwe in still in political, social and economic doldrums. Novelists and interviewees are adopting the folktale style of moralising by punishing villains and rewarding protagonists. It is necessary to moralise but their social vision is conspicuous in dividing leaders and the people because they are failing to understand the dynamics of superpower politics at hand which also control the leaders. Thus to a greater extent both the novelists and interviewees have a domesticated vision of the problems affecting Africa. They are fighting internal oppression by championing the removal of certain individual whilst ignoring the system of oppression which promotes moral insanity. Such a domesticated and simplistic understanding of reality will not give sustainable solutions to the problems of Africa.

Pertaining to corruption, literature has a crucial role to play by showing that corruption and other unethical means of accumulating wealth are evil. Data from primary sources reveals that moral perversion is the order of the day in African societies with corruption as one of the chief characteristics of African states. It is a fact that there is high corruption rate in Africa but the study argues that it is not convincing enough to associate corruption with Africa alone because it is a feature manifesting in both developing and developed countries in the world. Thus novelists as social commentators are applauded for addressing the issue of corruption but they need to go a step further by providing home-grown solutions to the problem. Asante (2003:41) avers that there can be no freedom until there is freedom of the mind. This implies that it is the duty of African writers to give freedom to their audience by writing emancipatory literature that will not continue to keep African as captives and junior brothers of Western authors.

4.8 Conclusion

This chapter has presented and analysed findings from interviews, questionnaires and selected novels on moral perversion. The chapter has established that data from questionnaires, interviews and the selected literary works revealed that moral perversion is high amongst people in leadership positions who take advantage of the disadvantaged members of the society to thrive on their blood. Mahanya, Masundire, Kawara and Zvaita in the selected novels seem to share the same view that priests, teachers, nurses and security agents abuse their offices by legalising corruption and other forms of unethical behaviour. Factors such as greediness, partial application of the law, the need to maintain a higher status, and economic challenges among others were cited by most of the respondents as writers as the chief forces driving people to engage in illegal deals.

The chapter has argued that Mahanya's and Kawara conception of moral perversion is not rooted in the African people's philosophy of life. He portrays nurses who are murderers and prostitutes. For the reasons noted above, the chapter established that moral perversion is an acknowledged problem in the society but blaming nurses seem to be a simplistic and premature understanding of the forces behind the problem. It exonerates the neo colonial system and the political elite who are responsible for creating an environment which is rich for corruption and other illegal deals to prosper. The chapter argues that writers are demeaning nurses by depicting them as people who are corrupt and murderers which is a recurrent vision of most Zimbabwean indigenous literature practitioners. The writers are

undermining the centrality of positive images of people in fictional works as this helps to foster and enhance confidence amongst the readers. To that extent, negative images of public figures as nurses are derogatory to the development of purposeful art in Zimbabwe as this creates chaos antagonism and mistrust amongst members of the society. The chapter argues that the writers stripped nurses of their humanity and such an approach does not provide solutions to politico-economic and socio-cultural problems which are bedevilling the country. In fact this perpetuates self-hatred literature and the blame game syndrome which cripples the development of functional indigenous literature.

Pertaining to the way Mahanya and Kawara portrayed government police officers, the study established that the writers differ in their depiction of government police officers. Kawara has a sober vision in his portrayal of government police officers. His depiction is positive and ambivalent and it squarely fits into the African world view. The writer showed the importance of togetherness, harmony, brotherhood, collective unity and group solidarity through the images of private detectives and government police officers who worked together to combat crime. However, Mahanya on the other hand portrayed government police officers who were corrupt, egocentric and against group solidarity. He demonstrates that corruption amongst law enforcing agents is calamitous and leading to a diseased society of people who no longer respect human life but they wantonly kill to achieve their goals. The study established that although Mahanya is persuading the readers to see the level of moral perversion in the society his depiction of moral insanity is incompatible with the African people's worldview.

The chapter also argues that Zvaita and Masundire's depiction of religious leaders through Father Chipembere show how leaders are committing gross human atrocities by killing and stealing from the people. They portrayed religious leaders who are driven by monetary interests rather than serving the people to repent from their sinful ways. The chapter established that the so called 'Man of God' are now referred to as 'man of gold' because they robbed the poor citizens who are living in squalor and abject poverty whist they are fattening their pockets. The cunning and deceitful character of religious leaders is depicted through the image of Father Chipembere who manipulates God's people for his selfish ends. The chapter argues that although Zvaita and Masundire are highlighting the severity of moral perversion in Zimbabwe with the images of church leaders they portrayed, their vision is likely to promote the development of victim blame and protest art which is common amongst most of the Zimbabwean literary practitioners. As a result, protest art will not help in any way but it

may lead to misguided activism whereby readers will blame church leaders without analysing the root causes of their behaviour. Wa Thiongo (1972: xv) argues that:

> Literature does not develop in a vacuum, but rather it is given impetus, shape, direction and the area of concern by the social, political and economic forces in a particular area.

The study established that both of the writers are responding to the socio-economic and socio-cultural factors which are pushing them to moralise on their readers about the prevailing situation in the country. However, although teaching morals rooted on the *ubuntu* philosophy is sound; the writers are exonerating neo-colonialism which is the chief obstacle to the attainment of moral sanity in Africa. At the same time all of the writers are suggesting that imprisonment of the culprits is the answer to reduce moral perversion yet they forget about the impartiality of law in Zimbabwe where the political heavy weights and other political elites are taken as sacred cows. The study argues that, to achieve moral sanity writers need to encourage leaders to revisit their *ubuntu/unhu* values of transparency, honesty and accountability so that they will give long lasting emancipative solutions to moral perversion. Thus, the study argues that the methods suggested by the authors of reducing moral perversion are alien to the African worldview hence they provide temporary measures to the problem.

CHAPTER 5: CONCLUSION

5.0 Introduction

This chapter is the conclusion and it therefore summarises research findings. The study is a critical exegesis of how selected detective Shona novelists of *Munzwa mundove* (1999), *Mutikitivha Dumbuzenene* (1991), *Sajeni Chimedza* (1984) and *Dandemutande* (1998) portray the concept of moral perversion in these novels. Moral perversion is an acknowledged problem affecting African societies which is rapidly increasing in the post-independence era. The forms of moral perversion discussed in the study include nepotism, sexual harassment, thieving, embezzlement of funds, abuse of office, poaching and murder among others. In this study particular attention has been paid on what has been given as the causes and the possible solutions prescribed by the writers on how to reduce moral perversion. The research utilises Afrocentricity as the guiding philosophy to ascertain the successes and failures of the writers in portraying literature which suits in the cultural frameworks of the African people.

5.1 Research findings

The study has established that moral perversion in people with leadership positions is caused by myriad factors such as greediness, jealous, failure of the government to give adequate remuneration to its workers, impartiality of the law, the capitalistic economy, individualism and the need for money to live a lavish lifestyle. Pertaining to police officers as some of the people in influential positions, the study has established that the all of the four selected novelists portrayed government police officers negatively. It has been demonstrated that police officers who are expected to protect civilians are on the forefront of abusing their offices for personal gains. They are colluding with the imperialists and international finance capitalists to engage in poaching and other criminal activities enriching themselves while the masses are in perpetual squalor. Additionally, they are also viewed as 'sacred cows' because they appear to be above the law because they own the means of production and can easily utilise their resources to buy justice so that they will not be incarcerated for their crimes. The study has established that the portrayal of negative images by the authors is a deliberate move to highlight on the gross impartiality of the law in Zimbabwe and African societies. The writers are portraying that in Africa, people in leadership positions are usually treated as 'sacred cows' and they are above the law. Although the writers are highlighting on the situation on the ground, negative images of people in leadership positions is likely to promote Afro-pessimism; that is, the idea that nothing good can come from Africa and Africans. The

study argued that artists as cultural ambassadors need to take a defensive posture rather than perpetuating with character assassination by attributing all the problems to leadership alone.

Instead of preaching unity and mutual cohesion in the society, Mahanya and Masundire are perpetuating self hatred literature through the negative images of police officers, nurses and religious leaders. However, on a positive note, the writers are satirizing African leaders and intellectuals as products of European and American manufacturing industries who are working on behalf of their masters to keep the system of oppression intact whilst feeding on the sweat and blood of the masses. Basing on data gathered from interviews and questionnaires, the study has also established that in African societies, there is the emergence of entrepreneur capitalists who have completely divorced themselves from the larger community. Data gathered showed that colonial type of education and Christianity have negatively impacted on African people's ways of viewing reality such that people no longer have love and respect for other members of the society. Data from primary sources namely, *Munzwa mundove, Dandmutande* and *Mutikitivha Dumbuzenene* show that government police officers are corrupt and incompetent. Whilst the writers appear to be giving derogatory images of these police officers, they are also satirizing the government's failure to pay civil servants salaries which are above poverty datum line. This has promoted corrupt activities, incompetency and deterioration of service delivery in government sectors. As a result, there is a general social malaise in the society such that artist are yearning for human dignity through the establishment of order and social justice in the society. Therefore, they tend to hammer on the leaders reminding them that they have failed to transform the lives of the ordinary citizens for the better. The study has established that what the writers are doing is not a protest against colonialism but against post-colonial experience. People in leadership positions in Africa such as police officers are the agents of post-colonial experience because they are perpetuating misery and moral perversion in the society. However, the study maintains that whilst the writers are castigating police officers as people in leadership positions, the authors have a domesticated vision of reality because they are fighting internal oppression alone. Therefore, the study maintains that fighting internal oppression alone is self defeating, inadequate and parochial as it helps to promote antagonism amongst Africans. In fact, writers are failing to see that the imperialist world powers are responsible for the entrapment of both leaders and the masses.

On the methods suggested by writers in combating moral perversion, the study acknowledges that while writers are encouraging the use of strict legislation to the perpetrators of moral

perversion, data gathered from primary sources revealed that there is partial application of the law in Zimbabwe. With some people being considered as 'sacred cows' while others are jailed for minor crimes; therefore it becomes pointless to encourage the use of legislation when the courts and the law enforcing agents are porous to the extent that evil doers are buying justice through their funds. Thus, the study maintains that there is need to make use of home-grown solutions which are rooted in a people's culture. This includes the teaching of good morals from womb to tomb so that Africans will have self policing systems which are proactive rather than reactionary. Merging a people's cultural values enshrined in their taboos and culture with the Roman- Dutch law may provide long lasting solutions to moral perversion rather than focussing on one method. The study maintains that instead of teaching foreign theories which continue to wean Africans from their communities, schools need to establish African-centered education systems to foster African values of *unhu*/*ubuntu* for the betterment of their societies. The study maintains that it is the duty of African writers to articulate the potency of African philosophy in problem solving rather than relying on alien methods which are deposited on them by other people.

5.1.1 Images of religious leaders

On the portrayal of religious leaders in selected detective Shona novels, the study has established that religious leaders are portrayed negatively in the selected novels. Writers are giving images of religious leaders who are money-mongers and they take advantage of their positions as church leaders to steal from people. There is moral crisis in the society to the extent that the priest's house is used as a storeroom to harbour stolen goods and drugs. As if that was not enough, the priest is also portrayed as the leader of the notorious gang which had caused untold suffering to the people. The study maintains that whilst negative images of religious leaders are detrimental to the development of purposeful literature which helps to uphold oneness in societies, the writers are also satirizing how people are easily deceived by church leaders in the name of preaching the gospel. Such a stance adopted by writers is applauded as it helps to foster critical thinking and the unquestioning acceptance of religious leaders as perfect people in the society. The study also established that religious leaders who are being blamed by writers are products of western Christianity which is capitalistic in nature and incompatible to the African way of life. Therefore, by shouldering the blame on religious leaders exonerating the system pushing them, the writers are abandoning intellectual honesty and integrity in pursuit of personal motives.

A lucid look at the results obtained from questionnaires and interviews, reveals that attributing moral perversion to spirituality is a simplistic and lopsided view of understanding Africa's problems. Shifting the blame from leaders and attributing it evil spirits is inadequate to explain mismanagement and abuse of office done by church leaders. The study argued that religious leaders are forced by economic challenges and greediness to professionalize the word of God through monetizing it for their selfish personal gains. They live a lavish lifestyle through tithes and offering from the church whilst other congregants are wallowing in poverty. However, blaming church leaders for mismanagement of funds and abuse of office without looking at both internal and external forces pushing them to lose their morals will be an injustice to them. This study argues that writers as cultural ambassadors need to go a step further by analysing the socio-economic and socio-political forces surrounding religious leaders. This will help them to restore moral sanity without adopting the blame game syndrome in literature where religious leaders are blamed for the evils of a system. The study also argues that by blaming religious leaders the writers are giving space to readers to critically analyse for themselves on the factors that led people to lose faith and trust in leaders in contemporary societies.

On the solutions suggested by writers in reducing moral perversion, writers seem to have a linear trajectory of thought on how moral perversion can be reduced as they all lobby for the use of legislation to bring to book the perpetrators of unethical deeds. Evidence from interviews shows that most of the writers seem to be detached observers as they are failing to give workable solutions on moral perversion and they focus on labelling church leaders as heartless and morally decadent. The study argues that the writers are failing to see that most of the challenges that churches are facing from church leaders is a result of conflict of cultures and the capitalistic system which encourages competition and individualism. Thus it is for that reason that the study encourages what Barker (1980) regards as the "journey back" meant to unearth African people's views and attitudes on morality so that a lasting solution can be established through tapping from a people's culture.

5.1.2 Images of nurses

In as far as the portrayal of nurses as people in leadership positions is concerned, the study established that both Mahanya and Kawara portrayed nurses negatively in their novels. In both texts writers portrayed nurses as people of lose morals. The writers seem to be popularising the views of people in the society that nurses, television presenters, police

officers, soldiers and members of the Central Intelligence Organisation are not ideal wives to marry. As indicated by data from one of the respondents that if a man wants to live a miserable life he should attempt to marry one of the mentioned groups of women. Therefore by so doing the writers are perpetuating self-hatred literature because people tend to views nurses as deviants and social misfits in the society. The study argues that authors are failing to see that the deteriorating economy in Zimbabwe has far reaching consequences on the livelihoods of civil servants because they are poorly paid. In *Munzwa mundove*, Vimbai is a victim of the brutalising environment which forces her to lose her morals to engage in poaching, drug trafficking and illegal manufacturing of intoxicating products. Rather than blaming the individual, the study argues that writers are supposed to highlight on the various insinuating circumstances which are leading to the erosion of a people's humanity. In Zimbabwe, medical practitioners as nurses and doctors are popularly known for stealing drugs from government hospitals and resell them in their private hospitals as a result of economic hardships. At the same time, Zimbabweans have also popularised the saying that *"Mbudzi inodya payakasungirirwa"* (People should get financial and non-financial benefits from their workplaces) which is being seen as a way of legitimizing corruption and stealing so that people will supplement their salaries at workplaces. The study observed that most of the people are taking corruption and stealing as a means of earning a living rather than a crime against humanity. Those who are fighting corruption at workplaces are seen as social misfits because they will be going against what is viewed as 'norm' by the society. Thus corruption is taken as a catalyst which speeds up the rate of things to happen positively for the benefit of the people who will be engaging in it. In light of this, the study argues that the vision of writers in both *Munzwa mundove* and *Sajeni Chimedza* on nurses is blinkered and skewed as they failed to contextualise moral perversion in relation to the economic crisis affecting people.

5.1.3 Sexual harassment

As for sexual harassment by teachers, the study argues that the economic environment is pushing school students to surrender themselves to teachers because they will be in need of living a competitive life in a brutalising environment. The environment is not conducive for parents to meet the demands of their children hence they end up looking for unethical means of earning a living. The study argues that Mahanya has a sober vision as he tries to contextualise Rudo's problems in relation to the environment. Rudo is a victim of circumstance as she is physically and psychologically tortured at home by her step mother

which led her to leave her home looking for a habitable living environment. This also promoted her teacher Mr Jack Chuma to take her for a ride because he was aware that Rudo was a vulnerable student. Thus the capitalistic environment is the major factor pushing Rudo to be sexually abused by the teacher because capitalism is based on buying and selling. As a result, Muchaneta and Rudo are sexually abused by the teacher as they are selling their bodies to earn a living. They are living in an environment where those with nothing to sell are likely to be pushed away from the race of life. Thus although Mahanya has a sober vision of reality, he is short-sighted because he is blaming the teacher as a sexual predators yet the teacher is also a victim of the capitalistic environment. From an Afrocentric perspective, the relation between the teacher and the student should be similar to a father and daughter relationship and engaging in love affairs should be seen as incest. The Shona people have a proverb which says"*Mbeva dzepamba makonzo hadzidyiwi* (People should avoid love affairs with relatives since it is not permissible) which helps to thwart love affairs between relatives. Although Mahanya is trying to show the vulnerability of female students in a capitalistic environment his portrayal of teachers is likely to promote antagonism and hatred in the society. The study argues that Mahanya's portrayal of male teachers abusing female students is likely to be taken as a campaign against men where they are portrayed as chief enemies and impediments to female progress hence they need to be eliminated or exterminated for women to achieve their goals. Hence from an Afrocentric perspective under the tenets of Africana womanism there is mutual cohesion between men and women for the progress of Africans as a race. Therefore by blaming Mr Chuma as having an insatiable desire for sex with minors, Mahanya will be exonerating the system of oppression which is nurtures both teachers and the students to be morally insane. In a neo-colonial environment like the Zimbabwean situation, authors need to understand that the key issue is about surviving and moral issues are viewed as secondary. Therefore both the teacher and his students are victims.

On the solutions to reduce moral perversion, the study observed that Mahanya is suggesting the dismissal of those teachers who are abusing students as the answer to the problem. Whilst the solution is good, the study established that the rate of improper association at primary, secondary, tertiary level and even workplaces is rapidly increasing despite stern measures taken against perpetrators of such crimes. Additionally, data gathered from interviews also revealed that a few cases of sexual abuse of women are reported whilst the bulk of them remain under the carpet. Thus improper association will remain high because a few cases are reported and the cases reported are usually unfairly treated in courts because some women

end up withdrawing the cases after being offered exorbitant amounts of money. In light of this, the study argues that moral perversion can only be reduced when the system nurturing and promoting it is totally dismantled. Naming and shaming people who are abusing women is a temporary measure in overcoming the problem of moral perversion. The study also observed that in some cases where women are sexually abused, they would have started luring men as a way of getting financial benefits or promotions at work. Noting the complexity of sexual harassment in the society, it is essential to dismantle the system that promotes it rather than treating the symptom.

5.1.4 Images of company leaders

On company managers as people in leadership positions, the study observed that most of the acts of moral perversion committed by company managers include sexual harassment, abuse of office and embezzlement of funds. Evidence from primary sources revealed that Rungano in *Munzwa mundove* is abusing his office to steal money from the company for his personal gains. The study established that Mahanya is blaming Rungano for abusing the office for personal gains which is a step towards restoring moral sanity in literary works. While naming and shaming the leaders who engage in unethical means of accumulating resources is a noble idea, the study argues that naming and shaming them is not enough. It helps to promote disharmony and chaos within the society as people will start to pinpoint victims of the system for a crime. The novelists failed to see that company managers are used by the system to milk resources from the masses for the benefit of company owners. Company owners used the divide-and- rule strategy to continue exploiting the poor making use of their fellow brothers and sisters. Moral sanity cannot be achieved through naming and shaming people in leadership positions like what the novelists are doing.

The argument pursued in this study is that simply naming and shaming the leaders without pointing at practical home-grown workable solutions is not enough to fight against moral perversion. Protesting against people in leadership positions like what Mahanya is parading in *Munzwa mundove* does not change the situation. It rather worsens the situation because it promotes misguided activism whereby people will be protesting against fellow Africans labelling them as selfish and autocratic leaders. Novelists fail to see that to counter hegemonic western imperialism Africa needs economic, political and military might rather than making a lot of noise which will not solve anything. Africa needs to unite as a continent to fight against western hegemonic imperialism as a continent rather than wasting time

fighting internal oppression which is insignificant. Therefore writers need to have a better vintage point of understanding the problems of Africa so that they will popularize their ideas through their works and eventually African leaders will be able to look back and see "where the rain began to beat them." Failure to do that Africa will remain cry babies as a result of endless problems bedevilling her.

5.2 Recommendations

Basing on the research findings, the study recommends the following points for future research and policy implementers to take note of:

1. This research was discourse of Shona detective novelists' portrayal of moral perversion and it would be interesting if future researchers in sociology, history and political science also research on the same concept to establish is there is a link with what is written in the novels with what is taking place in the society.

2. Researchers intending to research on issues of morality are also encouraged to contextualise their study in the proper cosmo-vision rather than applying alien theories which is likely to distort their researches since issues of morality are culturally centered

3. Writers are also encourages to widen their gaze in their portrayal of leaders and other office bearers on influential positions since their views have a large bearing on how society will view its leaders. There is need to strike a balance on the weaknesses of the leaders and the system at hand since the system is more powerful in shaping a people's future rather than individuals alone.

4. On methods of fighting moral perversion, writers must also propose methods which are rooted in the African ontological existence as this will help to have sustainable home-grown solutions to the problems of Africa rather than focussing on temporary measures. It is essential for writers to speak for and to their communities by providing emancipative and life –furthering solutions to their people.

5. Writers should also give images of leaders who lead by example through thwarting moral insanity and all other forms of unethical behaviour as this will help to foster confidence to the community when they see their leaders taking the centre-stage in shaping their societies towards parity, justice and the rule of law.

6. Critics and other relevant bodies responsible for selecting literature to include in their curriculum should also select literature which helps to teach African people that they

are the makers of their history. Literature for study in school must help Africans to straighten their crooked ways as well as advancing their culture of togetherness so that Africans' fighting spirit for the Africa they want will continue until they managed to achieve economic, political and social self- actualisation.

References

Achebe, C. 1988.   *Hopes and Impediments*. Doubleday: Anchor Books.

Achebe, C. 1975.   *Morning yet on Creation Day*. London: Butler and Turner.

Achebe, C.1988.   *Anthills of the Savannah*. London: Heinemann.

Agha, A.U. 2003.   *Religious Ethics in a Permissive Society.* Enugu: SAPS Nigeria.

Amunden, I. 1999.   'Political Corruption: An Introduction to Issues". Working Paper in *NORAD report 2000.*

Asante, M. T. 2007.   *An Afrocentric Manifesto Toward an African Renaissance*. Cambridge, UK: Polity.

Asante, M.K. 1992.   "African American Studies: The Future of the Discipline" in *The Black Scholar, Vol 22, No 3, Afro-American Studies in the Twenty-First Century* pp 20-29.

Asante, M.K. 1998.   *The Afrocentric Idea,* Philadelphia: Temple University Press.

Asante, M.K. 2003.   *Afrocentricity The Theory of Social Change.* (Revised and Expanded). Chicago: Africa American Images.

Asante, M.K. 2006.   "A Discourse on Black Studies: Liberating the Study of African People in the western academy" in *Journal of Black studies, Vol 36 No 5,* The State of Black studies in the Academy pp 646-662.

Asante, M.T. 1998.   *The Afrocentric idea*. Philadelphia: Temple University.

Atelhe, A.G. and Timokuru, A.F. 2014.   Re-Visiting Political Corruption and Development in Nigeria Under Democratic Rule. *Academic Journal of Interdisciplinary Studies,* Vol 3. No 1

Awoniyi, T. A. 1978.   *Yoruba Language in Education: An historical survey 1800-1974*. Lagos: Ibadan OUP.

Ayegboyin, D. 2011.   'New Pentecostal Churches and Prosperity in Nigeria,' in Afe Adogame, (ed.,) *Who is Afraid of the Holy Spirit?*

Pentecostalism and Globalization in Africa and Beyond. Trenton. NJ: Africa World Pr.

Babu, A.R.M. 1981.   *African Socialism or Socialist Africa?* Harare: Zimbabwe Publishing House.

Bankole, K.O. 2006.   "A Preliminary Report and Commentary on the Structure of Graduate Afrocentric Research and Implications for the Advancement of the Discipline of Africology, 1980-2004" in *Journal of Black Studies* Vol36, No 5, The State of Black Studies in Academy pp 663-697.

Berg, B. L. 2007.   *Qualitative Research Methods for Social Sciences*. London: Pearson.

Bhat, M.A. 2014.   Satire in Post-Independence African Novel: A Study of Chinua Achebe's A Man of the People and Ngugi Wa Thiongo's Wizard of the Crow. *International Journal on Studies in English Language and Literature.* Vol 2 (6), pp17-21.

Biko, S.   2004.   *I Write What I Like*. London: Heinemann.

Blanchard, K. 2006.   'Reflections to Encourage the Heart,' in J.M. Kouzes &B.Z. Posner, *(eds), Christian reflections on the leadership challenge*, pp. 101-116, Jossy-Boss, San Francisco.

Borg, W.R. &Gall, O.G. 1990.   *Educational Research. An Introduction.* New York: David McKay Company.

Bourkel, V.J. 1967.   *Ethics in New Catholic Encyclopedia.* Washington D.C. Vol. 5.

Brown, D. J. 2001.   *Using Surveys in Language Programs.* Cambridge: Cambridge University Press.

Bryman, A. 2011.   *"Triangulation" Encyclopedia of Social Science Research Methods.* Sage Publications.

Buckingham, A and Saunders, P. 2007. *The Survey Methods Workbook*. Cambridge: Polity Press.

Carruthers, J. 1998. *Intellectual Warfare*. Chicago: Third World Press.

Charamba, T. 2012. *Challenging the Hegemony of English in Post-Independence Africa – An Evolutionist Approach.* Doctoral Thesis Pretoria: University of South Africa.

Chidyausiku, P. 1970. *Karumekangu*. Salisbury: Longman.

Chigidi, W.L. 1998. *The Emergence and Development of the Shona Detective Story As a Fictional Genre in Zimbabwe*. MPhl Thesis, Pretoria: University of South Africa.

Chikwuloo, C.C. 2011. Portrayal of Corruption as a Narrative Technique in The Beautiful Ones are Not Yet Born. *African Research Review An International Multidisciplinary Journal, Ethiopia*, Vol. 5(6) pp71-82.

Chinweizu, 1987. *The West and the Rest of Us: White Predators, Black Slavers and the African Elite*. Lagos: Pero Press.

Chinweizu. 1987. *Decolonising the African Mind*. Lagos: Pero Press.

Chiromo, A.S. 2006. *Research Methods and Statistics in Education: A Student's Guide.* Gweru: Midlands State University.

Chiwome, E. M. 1996. *A Social History of the Shona Novel*. Kadoma: Juta.

Chiwome, E.M. 2005. *A Social History of the Shona Novel*. Gweru: Mambo Press.

Cobb, W. 1997. "Out of Africa: The Dilemmas of Afrocentricity" in *The Journal of Negro History, Vol 82, No 1 pp122-132.*

Cohen. L, Manion., L & Morison, K. 2007. *Research Methods in Education*. (6th ed) London: Routledge.

Creswell, J.2009.   *Research design: Qualitative, Quantitative and Mixed Methods Approaches.* 3rd edition Califonia: SAGE Publications, Thousand Oak.

Creswell, J.W. 2003.   *Research Design: Qualitative Quantitative and Mixed Methods Approaches 2nd Edition.* California: Sage.

Dasylva, A. O. 2003.   "The Writer and Ph (f) aces of Conflicts in Africa" in Oyeleke and Olateju Moji *(ed) Readings in Language and Literature.* Nigeria: O.A.U Press Ltd.

Emphraim, C.Wm. 2003.   *The Pathology of Eurocentrism: The Burden and Responsibilities of Being Black.* Trenton. N.J: Africa World Press, Inc.

Fanon, F. 1964.   *Toward The African Revolution.* New York: Penguin Books.

Fanon, F. 1967.   *The Wretched of the Earth.* Harmondsworth: Penguin Books.

Freire, P. 1963.   *Pedagogy of the Oppressed.* New York: The Continuum.

Freire, P. 1987.   *The Politics of education: Culture, Power and Liberation.* Grandby, MA: Bergin and Garvey.

Freire, P. 1997.   *Mentoring the mentor: A Critical dialogue with Paulo Freire.* NewYork: NY: Peter Lang.

Furusa, M. 2002.   *An Appreciation of Critical Practice in Zimbabwean Literature.* Unpublished Doctoral Dissertation. Harare: University of Zimbabwe.

Furusa, M. 2002.   *"An Appreciation of Critical Practices in Zimbabwean Literature."* Unpublished PhD Dissertation, Harare: University of Zimbabwe.

Garrard-Burnett, V. 2012.   "Neo Pentecostalism and Prosperity Theology in Latin America: A Religion for Late Capitalist Society," IBEROAMERICANA: *Nordic Journal of Latin American and Caribbean Studies* XLII (1&2) pp 21-34.

Gayle, A.Jr. 1972.   *The Black Aesthetics.* Doubleday: Anchor Books.

Gifford, P. 2004.   *Ghana's New Christianity. Pentecostalism in a Globalising African Economy*. Bloomington and Indianapolis Indiana: University Press.

Glaeser, E.D and Saks, R.E. 2005.   Corruption in America. *Journal of Public Economics. 90 (2006) 1053-1072.*

Gombe, J. 1986.   *Tsika DzaVashona*. Harare: College Press Publishers (Pvt) Ltd.

Gono, G. 2005.   *Perspectives on the Ills of Corruption Supplement 4 of 5 to the January – April 2005 Monetary Policy Review Statement. RBZ.*

Gordon, L.R. Ed. 1997.   *Existence in Black: An Anthology of Black Existential Philosophy.* New York: Routledge.

Grand, N. 2013.   "Art and Globalisation: The Place of Intangible Heritage in a Globalising Environment". Pretoria: University of South Africa. Doctoral thesis.

Gray, C. C. 2001.   *Afrocentric Thought and Praxis: An Intellectual History.* Asmara: African World Press.

Gwiriri, O. 2004.   Marasa gwara in Mhonde, R. P, Bvute, O & Mareya, L. (ed.,) *Shaurai: Nduri Dzazuro nedzanhasi*. Harare: Priority Projects Publishers.

Gyekye, K. 1996.   *Tradition and Modernity: Philosophical Reflections on the African Experience*. New York: Oxford University Press.

Gyekye, K. 1997.   *Tradition and Modernity: Philosophical Reflections on the African Experience*. New York: Oxford University Press.

Hamutyinei, M. A. 1977.   *Kusasana kunoparira.* Salisbury: Longman.

Hamutyinei, M.A. 1988.   *Ziso rapindwa nemhiripiri*. Harare: College Press.

Haralambos, M and Holborn, M. 1990.   *Sociology: Themes and Perspectives*. London: Collins Educational Books.

Haralambos, M and Holborn, M. 2008.   *Sociology: Themes and Perspectives.* London: Collins Educational Books.

Hare, J. 1996.   *The Moral Gap*. Oxford: Clarendon Press.

Harrison, P.1979.   *The Classic Account of Poverty in the Developing Countries Inside the Third World*, New Zealand: Penguin Books.

Ho, D. 2006.   The focus group interview: Raising the challenge in qualitative research methodology. *Australian Review of Applied Methodology*, Vol no 29(1): 5. 1-19.

Hudson-Weems, C. 1993.   *Africana Womanism: Reclaiming Ourselves.* Michigan: Bedford Publishers.

Hudson-Weems, C. 2004.   *Africana Womanist Literary Theory.* Asmara: Asmara World Press.

Hume, D. 1975.   *Enquiry Concerning the Principles of Morals*. LA- Selby-Biggie(ed) and Oxford: Clarendon Press.

Jens Chr. Andvig and Odd-Helge Fjeldstad, et al 2000.   *A Policy Oriented Survey on Corruption Commissioned by Norwegian Agency for Development Co-operation Final Report 2000.*

Juliana, E.H. 2011.   *Symbols of Decadence in Ayi Kwei Armah's The Beautiful Ones Are Not Yet Born*. BA in English dissertation: University of Ilorin.

Jupp, V.V. 2006.   *The Sage Dictionary of Social Research Methods*. London: Sage Publications.

Karenga, M. 1978.   *Essays on Struggle: Position and Analysis*. San Diego, CA: Kawaida.

Karenga, M. 1993.   *Introduction to Black Studies*. Los Angeles: University of Sankore Press.

Karenga, M. 2007.   Nguzo Saba (The seven Principles) Kawaida: A Communitarian African Philosophy, in Weems, C.H (ed) 2007, *Contemporary Africana theory, Thought and Action. A Guide to Africana Studies*, Africa World Press pp 446-459.

Karenga, M. 2008.   *Kawaida and Questions of Life and Struggle: African-American, Pan-African and Global Issues.* Los Angeles: University of Sankore Press.

Karenga, M.1988.   Black Studies and the Problematic of the Paradigm: The Philosophical Dimensions. *Journal of Black Studies, 18(4), 395-414.*

Kawara, J. 1995.   *Bhindauko*. Harare: College Press.

Kawara, J. 1984.   *Sajeni Chimedza.*Gweru: Mambo Press.

Kershaw, T.1992.   "Afrocentrism and the Afrocentric Method." *Western Journal of Black Studies 16(3):160-8.*

Kvale, S. (1996).   *InterViews: An introduction to qualitative research interviewing.* Thousand Oaks, CA: Sage.

La Porta, R. et al 1999.   The Quality of Government. *Journal of Law, Economics and Organization.* 15: 222-279.

Louw, J.M. 2009.   *The Socio-Educational Implications of Moral Degeneration of the South African Society: Towards a Solution.* PhD Thesis, Pretoria: University of South Africa.

MacDonald, R and Majeed, M.T. 2011.   *Causes of Corruption in European Countries: History, Law and Political Stability*. Working paper, University of Glasgow.

Macheka, M.T. 2012.   An Evaluation of post-colonial African leadership: A study of Ayi Kwei Armah's The Beautiful Ones Are Not Yet Born and Chinua Achebe's Man of the People in *Academic Journals vol.5(v) pp14-18 2014.*

Machingura, F. 2011.   A diet of Wives as a lifestyle of the VapostoraSects: The polygamy debates in the face of HIV and AIDS in Zimbabwe, *Africana Vol 15, No 2 pp185-210*

Mahanya, M. 1976.   *Rufu runobereka rufu.* Salisbury: Longman.

Mahanya, M.1999.   *Munzwa Mundove*. Gweru: Mambo Press.

Malcolm, X. 1970.   *By any Means Necessary*. New York: Pathfinder.

Malcolm, X. 1970b.   *Malcolm X on AfroAmerican History Expanded and illustrated Edition.* New York: Pathfinder Press.

Mangaliso, M.P. 2001.   Building competitive advantage from ubuntu: Management lessons from South Africa. *Academy of Management Executive*, 15(2) pp 23-32.

Mapako, F.P and Mareva, G. 2013. Vulnerability of Mankind: An Existentialist (Philosophical) Interpretation of Charles Mungoshi's Selected Literary Works. *International Journal of Asian and Social Science,* 2 2013, 3(7):1557-1571.

Mararike, C.G. 1998.   *"Zimbabwe's Human Factor Balance Sheet: An Analysis of the Causes of Corruption"* In S Adjibolosoo(ed) International Perspectives on the Human Factor in Economic Development, Westport: G. T. Praeger.

Masath, F.B.2013.   Moral Deterioration: The Reflection on Emerging Street Youth Gangs in Musona, Tanzania. Part 1- *Social Sciences and Humanities Journal,* Vol 4 No 1(2013).

Masiyambiri, J. 2016.   *Leadership Challenges to The Episcopacy in The Anglican Diocese of Harare in The Post Independent Zimbabwe: A Pastoral Theological Perspective*. Pretoria: University of Pretoria.

Masundire, E. 1991.   *Mhandu dzerusununguko*. Gweru: Mambo Press.

Masundire, E.1994.   *Dzapiringana.* Harare: Literature Bureau.

Masundire, E.1991.   *Mutikitivha Dumbuzenene.* Gweru: Mambo Press.

Matiza, V.M. 2014.   "Language for Development Through Drama and Theatre in Zimbabwe: An African Perspective". Pretoria: UNISA, Doctoral thesis.

Mauro, P. 1995.   Corruption and Growth. *Quarterly Journal of Economics.*
                         110(3), 681-712.

Mawere, M. 2011.   Epistemological and moral implications of characterization in
                         African literature: A Critique of Patrick Chakaipa's 'Rudo
                         Ibofu' (Love is Blind). *Journal of English and Literature, Vol 2*
                         (1) pp1-9.

Mazama, A. 2001.   The Afrocentric Paradigm: Contours and Definitions. *Journal*
                         of Black Studies pp 386-405: Sage Publications.

Mazama, A. 2003.   *The Afrocentric Paradigm.* Trenton; N.J.: Africa World Press.

Mazrui, A. A. 1978.   *Political Values and the Educated Class in Africa.* Berkeley
                         and London: University of California Press.

Mazuruse, M. 2010.   *The Theme of Protest in the Post-independence Shona Novel.*
                         MPhl Dissertation, Pretoria: University of South Africa.

Mbiti, J. 1989.   *Introduction to African Religion.* Oxford: Heinemann
                         Educational Publishers, UK.

McMillan, J.H and Schumacher, S. 2010.   *Research Methods in Education: Evidence*
                         Based Inquiry (7ᵗʰ ed.). New Jersey: Pearson Education Inc.

Mignolo, W. D. 2005.   Prophets Facing Sidewise: The Geopolitics of Knowledge and
                         the Colonial Difference. *Social Epistemology,* Vol. 19, No. 1,
                         pp. 111-127.

Moyo, A.C. 2013.   *Kereke Inofa.* Harare: Booklove Publishes.

Muhwati, I and Mheta, G. 2009.   Versions of Home in Mutasa's *Nyambo DzeJoni*:
                         Unlocking the Message and the Messenger. *The Journal of Pan*
                         African Studies, Vol No2 (9) pp 219-225.

Muhwati, I. 2006.   *An Afrocentered View of HIV/AIDS as a Long Term European*
                         Project in Africa. Harare, University of Zimbabwe.

Muhwati, I. 2009.   Cultural dialogues of agency and transcendence: The Shona
                         and Ndebele example. *Journal of Black Studies* 40 (2):1-13.

Muhwati, I. 2009.   *Interface of History and Fiction: The Zimbabwean Liberation War Novel.* Unpublished Doctoral Dissertation. Pretoria: University of South Africa

Muhwati, I. and Gambahaya, Z. 2007.   Critical Perspectives on Morality and the Human Condition in Shona and Ndebele Novelistic Discourse in *NAWA Journal of Language and communication.Vol.73:51-59*

Muhwati, I.2005a.   Victimhood in Mungoshi's Shona Novels: A Critical Study**.** *Zambezia, Vol.* 32, No 1, 2005.

Muhwati, I.2005b.   *Perspectives from the Past, Technology of the Present and the Future: A Critical Appreciation of the Oral Aesthetics in Mapenzi (1999) and Masango Mavi (1998).*

Mungwini, P.2008.   Shona Womanhood: Rethinking Social Identities in the Face of HIV and AIDS in Zimbabwe in *Journal of Pan African Studies Vol 2,* No 4 pp 203-214.

Mupanduki, M.T. 2012.   *An Analysis of the Nature and Remedies of Corruption in Sub-Saharan Africa: Focusing on Zimbabwe.* Doctoral Thesis University of Texas at Dallas.

Mushamba, S. 2013.   *Mavanga Orudo.* Harare: Booklove Publisher.

Mutasa, D. E and Muwati, I. 2008.   A philosophical interpretation of the significance of oral forms in I Mabasa's novel *Mapenzi* (1999). *Literator,* Vol 29(3) pp 157-180.

Mutisya, P.M and Ross, L.E. 2005. "Afrocentricity and Racial Socialization Among African American College Students", in *Journal of Black Studies,* Vol 35 no 3 pp 235-247.

Nenduva, A. 2012.   *An Africana Womanist Appreciation of Sexual Harassment in Selected Shona Novels.* MA Unpublished Dissertation, Gweru: Midlands State University.

Ngara, E.1985.   *Art and Ideology in the African Novel: A Study of the Influence of Marxism on African Writing.* Nairobi: Heinemann Educational Books.

Nkurumah, K. 1970.   *Africa Must Unite*. New York: International Publishers.

Ntiri, D.W. 2007.   Africana Womanism: The coming of Age, in Weems, C.H (ed) 2007, *Contemporary Africana theory, Thought and Action. A Guide to Africana Studies*, Africa World Press pp 309-318.

Nyamnjoh, F.B. 2012.   "Potted plants in Greenhouses: A Critical Reflection on the Resilience of Colonial Education in Africa" in *Journal of Asian and African Studies* 47 (2) pp129-154.

Nyandoro, F. 2007.   *Nguva yakaoma*. Harare: Longman.

Nyathi, P.T. 2004.   Reintegration of ex-combatants into Zimbabwean society: A lost opportunity in (eds,.) Raftopoulos, B & Savage, T. *ZIMBABWE Injustice and Political Reconciliation,* Harare: Weaver Press.

O'Leary, Z. 2004.   *The essential guide to doing research*. London: SAGE Publications.

Ogot, B. 1963.   *'From the Chief to President,' Transition*, No10, pp 26-30. Indiana: Indiana University Press.

Ogundokun, S.A. 2013.   Two Interlocking Entities: Literature and Society in the Creative Writing of Motunrayo Adegbilero. *Peak Journal of Social Sciences and Humanities,* Vol 1(2) pp11-16.

Okafor, V.O. 2010.   Understanding the Afrocentric Conceptual Paradigm in *Africa Rising Multidisciplinary Discussions on Africana Studies and History from Ancient Times Through Modernity*., (ed) Clyde. C Robertson, Africa World Press Inc pp.12-25.

Okafor, V.O. 2014.   Africology, Black Studies, African American Studies, Africana Studies, or African World Studies? What's so Important about a Given Name? *Journal of Pan African Studies*, Vol.6 7 pp 209-224.

Oladipo, S.E 2009.   Moral Education of the Child: Whose Responsibility? *In Journal of Social Sciences* (20) (2):149-156.

Omonijo, D.O et al 2014.   Social Analysis of Moral Malpractices Challenging Education Sector in Nigeria. *British Journal of Education and Behavioural Science,* 4 (7):965-986.

Oni, A.A. 2005.   Globalisation and Its Implication on African Culture and Development: Challenges for Education. *International Journal of African and African American Studies*. 4(2) pp 9-21.

Onyema, I.S.2011.   *Causes and Effects of Moral Decadence in Igboland: Socio-Political, Economic and Religious Perspectives.* PhD Thesis, Nsukka: University of Nigeria.

Oslen, W. 2004.   *Triangulation in Social Research: Qualitative and Quantitative Methods can Really be Mixed*, Ormiskirk:Causeway Press.

Osoba, S.O. 1996.   *"Corruption in Nigeria: Historical Perspectives."* Review of African Political Economy, 69: 371-386.

P'Bitek, O. 1986.   *Artist the ruler: Essays on art and culture*. Nairobi: Heinemann.

Pandurang, M. (Ed). 2010.   *Chinua Achebe: An Anthology of Recent Criticism.* New Delhi: Pen craft International.

Quah, J.S.T. 1989.   Corruption in Asia with Special Reference to Singapore: Patterns and Consequences. *Asian Journal of Public Administration.*

Rutoro, E. 2012.   *An Analysis of the Impact of Socio-Cultural Factors on the Effectiveness of Gender Sensitive Policies in Educational Management. A Case Study of Masvingo Province,* PhD Thesis Harare: Zimbabwe Open University.

Safavi, F. 1981.   A model of management education in Africa. *Academy of Management Review.*6(2) pp319-331.

Sekaran, U and Bougie, R. 2012.   *Research Methods For Businesses, A skill building Approach*, 5th Edition. New Jersy: John Wiley and Sons Ltd.

Sithole, A. 2013.   Corruption in Zimbabwe Urban Local Authorities: A Case of Gweru City Council. *Asian Journal of Sciences and Humanities, Vol 2. No 3.*

Staples, R. 1973.   "What is Black Sociology: Towards a Black Liberation," in *The Death of White Sociology*, (ed) Joyce A Ladner, New York: Vintage Books, pp.166-172.

Steinke, I., Flick, U and Kardoff, E. 2004.   *A Companion to qualitative Research*. London: SAGE Publications.

Stewart, F.R. 2012.   "Exploring Afrocentricity: An Analysis of the Discourse of Barack Obama." In *Journal of African American Studies*, Vol 15, No.3 pp 269-278.

Tembo, C. 2011.   *A Critical Comparative Study of the Presence of Victimhood in Emmanuel Chiwome's Masango Mavi (1998) and Charles Mungoshi's Walking Still (1997).* Dudweiler Landsttr, VDM, Muller GmbHand Co.KG.

Tembo, C. 2012.   *Post –Independence Shona Poetry, the Quest and Struggle for Total Liberation,* Doctoral Thesis: University of South Africa.

Thakur, P. 2003.   *Research Methodologies in Social Sciences*. New Delhi:Deep and Deep Publications.

Tizor, R.E. 2009.   *The Future: A Critical Appreciation of the Oral Aesthetic in Bureaucratic Corruption in Zimbabwe,* Unpublished Thesis: University of Oslo.

Usman , M.T.2006.   'Social Studies Education: An Antidote to Corruption in Nigeria' *NASHER Journal* 4(2) 236-242.

Viriri, A and Tembo, C.2010.Language, Voice and Literature: Expression of African Spiritual Experience in Zimbabwe's Chimurenga war Narratives. *International Journal of Literary and Comparative Studies, Imbizo* (1) 2010. pp 65-84, University of South Africa.

wa Ngugi, M. 2003. *Conversing with Africa: The Politics of Change*. Harare: Kimathi Publishing House.

wa Thiongo, N. 1972. *Homecoming: Essays on African and Carribean Literature, Culture and Politics*. London: Heinemann

wa Thiongo, N. 1981. *Writers in Politics.* London: Heinnemann Educational Books.

wa Thiongo, N. 1987. *Matigari*. London: Heinemann.

wa Thiongo, N. 1993. *Moving the Centre: The Struggle form Cultural Freedoms.* Nairobi: Heinemann.

wa Thiongo, N. 1998. *Penpoints, Gunpoints and Dreams: Towards a Critical Theory of the Arts and the State in Africa*. Oxford: Clarendon Press.

wa Thiongo, N. 1998. *Penpoints, Gunpoints and Dreams: Towards a Critical Theory of the Arts and the State in Africa.* Oxford: Clarendon Press.

wa Thiongo, N. 2013. *In the Name of the Mother Reflections on Writers and Empire*. Nairobi: East African Educational Publishers.

Walliman, N. 2006. *Social research methods.* London: SAGE Publications.

Walsh, A and Hemmens, C. 2011. *Introduction to Criminology: A Test/Reader.* London: SAGE.

Warsta, M. 2004. *Corruption in Thailand.* International Management: Asia Swiss Federal Institute of Technology, Zurich.

Wasosa, W. 2010. Prostitution in selected Shona Novels: Implications on Gender relations and Development. *Journal of Sustainable Development in Africa,* Vol 12, No.8, (2010).

Wastberg , P. 1988. The Writer in Modern Africa in *Criticism and Ideology. Scandanavian Institute of African Studies:* Seminar Proceedings No 20 pp17-25.

Websters Comprehensive Dictionary. 2003. Florida, Trident Press.

Worby, E. 2003.   The End of Modernity in Zimbabwe? Passages from Development to Sovereignty in Hammar, A, Raftopoulos, B and Jensen, S. 2003 *Zimbabwe's Unfinished Business Rethinking Land, State and Nation in the Context of Crisis.* Weaver Press, Harare: Zimbabwe pp. 49-81.

Zvaita, W. 1998.   *Dandemutande*. Harare: Longman (Pvt) Ltd.

Zizwe, P. 2001.   The Construction of an Africalogical Method to Examine Nkurumaism's Contribution to Pan-African Agency in *Journal of Black Studies, Vol.31 No 6* (Jul..2001) pp729-745.

Discography

Zhakata Leonard 2005.   Mubikira

Chipanga Hoseah 2015.   Mabasa

Macheso Alick 2004.   Charakupa

Internet Sources

Bologna, J. 2014.   Effects of Informal Employment and Corruption in Income levels in Brazil. https://ideas.repec.org [accessed 11 June 2016]

Transparency International 2013.   Transparency International Corruption Perceptions Index 2013. http://www.transparency.org   [accessed 25 April 2015.

Moyo, N.E 2018.   Dismantling the System of Mugabeism https://artistsatrisk.org [accessed 24 August 2018]

Nweki, M. 2006.   *Growing in musical arts knowledge versus the role of the ignorant expert* in Centering African Practice in Musical Arts Education Pan African Society of Musical Arts Education www.africanminds.co.za.

Newspapers

The Chronicle 1987

The Daily News August 2018

Appendix A

Questionnaire for literary critics/ Academics

Dear Respondent

I am Aphios Nenduva, a PhD student with the University of South Africa in the Department of African Languages. The title of my thesis is **Investigating moral perversion in post-independence Shona detective novels.** The thesis tries to unravel and interrogate the manner in which post-independence detective Shona novelists treat the issue of moral perversion in their literary works. Moral perversion is a multi-faceted concept that includes acts such as corruption, cheating, telling lies, stealing, smuggling, crime and moral crisis. In detective Shona literature, moral perversion is a dominant theme where writers are pinpointing people in influential positions as morally insane. The research questions how the concept of moral perversion affects the vision and development of purposeful literature in Zimbabwe. Your experiences and opinions are valuable as they will assist the researcher to generate arguments for the thesis. May you kindly assist by responding to the following questions and the data gathered will strictly be used for the purpose of this research only.

1. What is your understanding of moral perversion in Shona detective literature?

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………….....

2. In which literary detective Shona novels is moral perversion a dominant theme?

…………………………………………………………………………………………………
…………………………………………………………………………………………………
………….…

3. (i) In most Shona detective literary works, people in influential positions are usually labelled as highly corrupt and insensitive. Do you agree?   Yes [   ]   No [   ]

(ii) If your answer is yes, explain why these people are morally decadent.

…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………
…………………………………………………………………………………………………

………
………
………
………
………

3. Is labelling the leaders and exposing their weaknesses, the answer to restore moral sanity? Explain your answer by suggesting what writers as 'man of thought' must do to advice people in leadership positions.

………
………
………
………
………
………
………
………
………

4. Are you satisfied with the manner in which issues that have to do with moral perversion are handled in detective Shona novels? Explain your answer citing the strengths and weaknesses of the authors in their works

………
………
………
………
………
………
………
……..

5. What is your view on the opinion that in an attempt to address/ highlight moral perversion, most Shona writers end up misguiding and promoting protest literature?

………
………
………
………
………
………
………
………
………
………

6. To what extent is literature a necessary tool in restoring moral sanity? Explain your answer on what writers are supposed to do in their works.

………
………

……
…………………………………………………………178……………………………………………………………
……
……
……
……
……

7. In most of the detective novels, writers seem to suggest incarceration of the perpetrators of crime and other immoral practices as the answer to thwart moral perversion; in your view explain feasibility of the methods suggested by the authors in reducing moral perversion?

……
……
……
……
……
……
……
……
……
……
……

Thank you very much for your contributions.

Appendix B

Interview schedule for writers, publishers and critics

Dear Respondent

I am **Aphios Nenduva,** a PhD (Languages, Linguistics & Literature) student with the University of South Africa in the Department of African Languages. The title of my thesis is **Investigating moral perversion in post-independence Shona detective novels.** The thesis tries to unravel and interrogate the manner in which post-independence detective Shona novelists treat the issue of moral perversion in their literary works. Moral perversion is a multi-faceted concept that includes acts such as corruption, cheating, telling lies, stealing, smuggling, crime and moral crisis. In detective Shona literature, moral perversion is a dominant theme where writers are pinpointing people in influential positions as morally insane. The research questions how the concept of moral perversion affects the vision and development of purposeful literature in Zimbabwe. Your experiences and opinions are valuable as they will assist the researcher to generate arguments for the thesis. May you kindly assist by responding to the following questions and the data gathered will strictly be used for the purpose of this research only.

1. Detective Shona novels and literary criticism on detective Shona literature is getting scanty attention, what do you think might be the reasons for this?
2. In most of the Shona detective novels people in leadership positions as teachers, police offices, nurses and priests are portrayed as morally insane, what are your views towards these people as potential perpetrators of moral perversion regardless of their positions?
3. What are the factors which push people in influential positions to be involved in morally decadent acts as crime, corruption, smuggling and poaching among others?
4. In your view what is your role and place as a novelist in reducing moral perversion so that literature will be functional to the society?
5. To what extent are post-independence detective Shona novels committed to the realization of moral sanity?
6. Are novels as a form of art adequate tools in fighting moral perversion?
7. What is your reaction to the idea that post-independence Shona novels are against moral perversion and neo-colonialism?

8. Moral perversion is topical issue in detective Shona literature although writers are trying to highlight the evils of moral perversion in post independence literature, in your view what should be done to reduce moral perversion?

9. What are some of the major obstacles to the realization of moral sanity (parity) in literature in the post-independence era?

10. What do you think to be the role of literary theories in the writing of literature? If literary theories have any place, which theories should African guide authors and critics so that African literature will address the needs and concerns of Africans?

Thank you very much for your contributions.