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SMAIAS-ASN SUMMER SCHOOL
HARARE, 2-6 FEBRUARY 2026



Literature and the Struggle to Restore Terrorized Ways of Building Sustained Pan-African Camaraderie: Insights from *Unmarried Wife* and *Parched Earth*

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Abstract

The colonization process of Africa went hand in hand with the Europeanization of the non-Europeans so that the latter could have no past to refer to-the loss of their identity. This ethnocide and/or cultural imperialism involved the dismantling of the African traditional marriage system in the name of God. This paper seeks to explore the extent to which literature offers us effective ways of staging a resistance against the aforesaid ethnocide in a bid to defend the terrorized ways of building sustained Pan-African camaraderie. It argues that monogamy was primarily imposed to destabilize our pre-historic strong social kinship ties to curb our resistance to colonialism. It further argues that, the resistance being staged by the characters in the selected novels is a proof that Africans are now in need of the existence of an alternative way of marriage-resurfacing polygamy to officially exist hand in hand with monogamy and other forms of marriages like homosexuality currently being campaigned by the Western nations for people to be free to choose what really suits their needs, unlike the contempt polygamy receives as if it was really satanic. The study is purely a textual analysis guided by such theories as the decolonial and post-colonial ones. The decision to undertake this study was taken after reading a certain WhatsApp Memes which states, “I don’t know how Europeans managed to convince Africans that polygamy is sinful but homosexuality is a human right”-the words said to be uttered by Kim Jong UN. The paper’s major emphasis is that, basing on the divisive nature and other problems of the Western marriage system, the need to restore the terrorized traditional marriage practice for it to transact with the colonial one remains to be one of the unfinished Africa’s social liberation projects.

Key Words: Monogamy, polygamy, companionship, disunity.

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1. General Introduction and Background to This Study

1.1 General Introduction

As stated in the above abstract, this paper seeks to explore the extent to which literature offers us effective ways of staging a resistance against the aforesaid ethnocide in a bid to defend the terrorized ways of building sustained Pan-African camaraderie. It draws its insights from such novels as *Unmarried Wife* and *Parched Earth* by Sitwala Imenda and Elieshi Lema respectively. It argues that monogamy was primarily imposed to destabilize our pre-historic strong social kinship ties to curb our resistance to colonialism. It further argues that, the resistance being staged by the characters in the selected novels is a proof that Africans are now in need of the existence of an alternative way of marriage-resurfacing polygamy to officially exist side by side with monogamy and other forms of marriages like homosexuality currently being campaigned by the Western nations for people to be free to choose what really suits their needs, unlike the contempt polygamy receives as if it was really satanic.

Apart from exploring the extent to which literature offers us effective ways of staging a resistance against the aforesaid ethnocide, the discussion in this paper takes such further steps as discussing the question of the effectiveness of the pre-colonial ways of building sustainable camaraderie, and the relevance of Christian-centric marriage system or monogamy today in Tanzania's Iringa region's Hehe Ethnic Group. The intention here is to make an argument that, there is a need to decolonize Christian Marriage System for it to be a bit flexible and in par with the existing moment, because time has greatly changed, and so Christian-centric marriage system has to change too. The need for it to change can be justified by the debate on whether or not there can be a philosophical outlook that ever remains applicable even with the change of time as well as whether or not such a colonial system of marriage was really imposed for the non-Europeans' own good (Kristin Mann & Richard L. Roberts, 1991:3).

Essentially, this paper responds to such questions as i. Have the non-European subjects in the novel been transformed in a modern direction that suits their realities and/or their interests? ii. Is there any violence being committed by the colonial order of marriages and/or the Christian-centric marriage system against all the non-European subjects in the novel under analysis? iii. How is the author proving that he is not a non-passive non-European subject? iv. How successful has the author been in challenging the above colonial system of marriage?

Decidedly, the paper is of the vie that, there is a need to decolonise Christian Marriage System for it to be a bit flexible and in par with the existing moment, because time has greatly changed, and so has Christian-centric marriage system. The need to decolonize the aforesaid marriage system stems from the fact that Western values were often universalized/conventionalized-made to obey methods or principles of science. This entailed making certain Western philosophies look like universal/natural truths/golden standards or accepted ways of doing things for everyone or all societies regardless of local contexts when in essence such established practices were based on personal beliefs (Nancy Hunt, 1999:11). This is what happened to Christian-centric marriage order and/or the system of one man, one wife which came to replace polygamy after the coming of colonialists in Africa and elsewhere. Monogamy came to be seen as the only accepted way of practising marriage for all Christians in the world. In contrast, polygamy came to be seen as sinful and/or undesirable and hence terrorized in the name of God.

The bible was put into work to justify that polygamy is ungodly and so, all those who are practising it are doing something which is against God's Oder. In this case, marriage system was made too mechanical. It was made too rigid. It was made to be the principle that suits all the people and which stands the test of time-capable of suiting the needs of all the people all over the world regardless of the change of time. It was made timeless, I mean. But, can there really be law that stands the test of time? Again, can there be such a thing as a good law for all men regardless of the geographical and cultural differences among those men?

1.2 Disclaimer

I am not saying God does not exist. He does, but He is neither a Christian nor a Muslim. Christianity and Islam are just one of the ways through which we can have a conversation with God. Africans had and some still have their ways to do so. Those were sustainable and pragmatic. Basing on that biased belief of the Victorians and the Arabs that whatever is possessed by the black people is inferior to what they possess, they decided to terrorize the African traditional ways of praying to God. Although Islam believes that it is superior to the traditional ways of worshiping, Christians/Europeans believed and still believe that Islam is inferior to the Western ways of worshiping-Christianity. So, the Victorians were and are still of the view that, Africans and the Arabs alike are to be Christianised. Arabs on their part, believed that Africans have to be Islamized. This means Africa turned to be the place for battle-both Europeans and Arabs fighting

to convert the Africans. It was easier for the Europeans to convert Africans than to convert the Arabs. The Arabs were and are still more resistant than Africans, although they too found that they had to convert the Africans to civilize them. This is akin to that idea of the Victims becoming killers (Mahmood Mamdani, 2020).

Supposedly, it is not my argument in this paper that, despite the plight Christian-centric marriage order imposes on unmarried wives and their children, it should entirely be debunked. Rather, I argue that it is impossible to have the so called “a good law for all men” (Martin Lewis, 1994:143) in as much as people are not a homogeneous group. Because of this heterogeneity, it is hardly possible to lead what Sylvia Tamale terms as “a single life issue” and hence the need for the need for new methods of controlling people’s lives (2003:1-2; Mary E. Wiesner-Hanks, 2001:196,199). The above view that we should not completely denounce Christian-centric marriage order is upheld even by Aime Cessaire who, despite his accusing the Western civilization for its inability to solve such problems as the proletariat, the colonial problem, and others as well as its laying down the dishonest equations Christianity = Civilization, and Paganism=Savagery(2000:31, 33), he still argues that it should be made to exist side by side by other traditional civilizations instead of killing them in the name of God. It seems to me that Cessaire’s above argument entails the need for Christian-centric marriage order-monogamy and traditional marriage order-polygamy to be allowed to exist side by side so that people are not forced to succumb themselves to monogamy only even when monogamy does not suit their needs as is the case of the neo-liberal Tanzania’s hehe Ethnic group in which there is a huge mismatch in the ratio of men and women, with women being twice the number of men (National Bureau of Statistics-NBS, 2022).

We are all aware that, when demand is higher than supply, the price for a certain commodity becomes too high and the vice-versa. Men are so far very expensive in the above-mentioned ethnic group owing to their relatively higher scarcity. In contrast, women are very cheap owing to their being readily available. It seems to me that what is existing in the aforesaid ethnic group relates to an idea of “feminization of labour” employed by capitalists by hiring women to perform works previously viewed as masculine, not for the sake of empowering the women, but for the sake of weakening men’s bargaining power (Pat Brewer, 1989) as well as the idea that currently the World Bank and the IMF are playing an instrumental role of ensuring that there are more university graduates than the number of employment opportunities for them to have a low bargaining power

when it comes to the question of remuneration in as much as they happen not to have any choice (Mahmood Mamdani, 1996).

More so, I am aware that some radical feminists may be of the view that women too should be permitted to exercise the system of having more than one husband-polyandry. I will not dwell on discussing about that because that is not the focus of my paper, and there is nowhere in the text under analysis and even in the Christian Church where such an issue is being discussed. So, the discussion should focus on Christian-Centric Marriage Order and/or the colonial marriage order imposed unto the non-Europeans and/or the “Other Victorians” (Michel Foucault, 1976:3) in the name of God (Michael Taussig, 1984:469; Scheper-Hughes, 2004:66).

1.3 Background to the Study

When I was in form one, I once asked the monk who used to teach us bible knowledge as to why until that time, and even today we have hardly managed to have a Pope from Africa and the history indicates that the Roman Church is there since time immemorial. I wanted to know whether black people are cursed to the extent that they have hardly managed to attain such a highest position in the Roman Catholic Church and we have been in it for a number of decades too. The other thing I wanted to know was why do Catholic priest marry not and get children like other Christians, was it a God’s directive? The monk responded to the second question by saying, “It is not a God’s order, but the Church’s internal rule in as much as priests are not paid, and they can be posted to work anywhere in the world, then how will they work effectively if they have wives and children to take care of considering that they are not paid?” Regarding the first question, she told me to see her after the bible class. When I went to see her, she asked, “Are you really a Roman Catholic follower? Why should you ask such a question?” So, we ended up like that and I stopped asking questions in the class. However, I kept on asking myself a number of things regarding Christianity and marriage. For instance, in my village, in those days and even today, there are so many unmarried women who have sired a single or two children with married Christian men. More so, I know a few of them who were dating and even went far as either siring a kid with the Roman Priests or aborting the attained pregnancies. Moreover, I had a relative who claimed to be born again (a member of the Pentecostal Church), but he (R.I.P) had three wives and he had one or two children with each of the said wives, in what ways can we say Christians are practically monogamous? I made some more investigation and found that many married Christian men are

hypocrite, they hardly abide with the Christian faith they espouse. They are polygamous from Monday to Saturday, and monogamous on Sunday when they go for the sacrament.

At the University, I discovered that most female students were and are still very desperate today when they graduate and there is no one showing a true commitment to marry them. I tried to interrogate a few of my female friends why that was the case, and they responded by telling me that it was/is so much difficult to get a husband by then/currently. This situation forced them to join a certain social media titled “Badoo” literally translated as “I am still single”. Today, they are joining a certain WhatsApp group titled “Globify Marriage”. More so, a number of women are consulting various prophets so that the latter can pray for them to get married. My question here is why are they doing so? Is it that men are scant? Within the same Globify Marriage, I came across a meme with words claimed to have been spoken by Kim Jong Un. The meme states, “I don’t know how Europeans managed to persuade Africans that polygamy is sinful but homosexuality is a human right”. This further opened my mind. I asked myself, “Why are some scholars now like Sylvia Tamale busy campaigning for the legalization of homosexual marriages and rarely paying attention to the campaigning for the legalization of polygamy?” The answer was that, it is probably because these researches are funded by the Western people. So, they focus on much on areas that are of much use to them economically, socially, culturally, and politically.

Upon reaching Makerere University, I came across a literary text titled *Unmarried Wife*. I asked myself, how can a wife be unmarried? After reading it, I realized that there are more answers to a number of questions I have been asking myself and even those I asked the aforesaid monk. As if that is not enough, I came across a course titled “SSP 8101: Power, Society and Custom Before and After Colonialism” in which I came across a number of such texts as “Law, Language, and Science: The Invention of “Native Mind” in Southern Rhodesia, 1890-1930”; “Missionaries, Migrants and the Manyika: The Invention of Ethnicity in Zimbabwe”; “Africa as a Living Laboratory: Empire, Development, and the Problem of Scientific Knowledge”; Colonial Mission and the Imperial Tropical Medicine: Livingstone College, London, 1893-1914”; “The Invention of Africa: Gnosis, Philosophy, and the order of Knowledge”; “Women, Marriage, Divorce, and the Emerging Colonial State in Abeokuta (Nigeria), 1892-1904”; “European Women, African Birth Spacing, and Colonial Intervention in Breast Feeding in the Belgian Congo”; “Negotiated Space and Contested Terrain”; “An Empire Divided: Religion Republicanism and the Making of French Colonialism, 1880-1914”; “Christianity, Colonial Rule, and Ethnicity: The Mission of the White

Fathers among the Dagara (Ghana); “ Christianity and Colonialism in Southern Africa”, just to mention a few. In these texts, I found that there are so many key ideas that explain the true motive of Christianity-that it was not primarily brought for the non-Europeans’ own good as claimed by various scholars writing from the Eurocentric view. It is on the basis of the above account I decided to write this paper to make sense of the above scenario in Tanzania’s Hehe Ethnic group.

The key ideas in the above texts are such as the endeavour to reconfigure pastoral bodies, the colonial redefinition of territoriality, and the creation of bounded territories on pastoral land in the Isiolo Turkana which has alternatively been referred to as “the body-space project and/or the “game of origin” and its ensuing unending contradiction, confusion, and unintended tragic outcomes (Borch-Due, 2000:55,91); the role of such gate keepers as local evangelists, is that of the call for rewriting the historical anthropology to account for all players in the colonization process; the incorporation of the domestic sphere into colonial governance, thus affecting the previous gender relations and what goes on in the same; the importation of a particular form of domesticity as part of the mechanisms to enable capitalism to reshape the world’s political economy (Karen Hansen, 1992:4), strategies used by the colonial powers to domesticate a woman (ibid., 5, 26-27), the effects of tying up the domestic sphere with the larger political economy (ibid., 6), and an attempt to explain ideas associated with domesticity by social Darwinist accounts- biological essentialization of gender (ibid., 6); the various techniques and strategies used by elites to cultivate, accumulate, coerce, manipulate, their followers and subjects (Emily Lynn Osborn, 2011:2); the variation in manners in which political elites used the household for state-making (ibid., 2); the need to recognize that gender roles are a product of wider social, economic, and those processes are likewise affected by prevailing gender norms (ibid., 4); the advantages of polygynous marital unions to male elites in pre-colonial Milo River Valley (ibid., 5).

Apart from the key argument stated in the abstract above, the paper argues that like such other objects of analysis as historical archives, anthropological texts, and oral histories (Nancy Hunt, 1999), Literature, specifically, prose fiction can offer a powerful and effective means of staging resistance against coloniality-the enactment of decoloniality-as evidenced by the resistance and the enormous success the author attains in each and every section of the above novel under analysis. I further argue that, such a resistance staged by the characters from the beginning of the novel to the end is a manifestation of the author’s attempt to prove that he is a non-passive non-European subject. Additionally, it is my argument that, the resistance and the ensuing success the

author attains is principally contributed by his exceptional techniques-both literary and rhetorical ones-ranging from his choice of extra-ordinary characters and the powerful language they use to rarely discussed yet very touching and realistic thematic concerns in post-colonial Africa. More so, it is my argument that, the seemingly mounting velocity and/or momentum of the resistance and success the author attains from one section of the above novel to another through his extra-ordinarily chosen characters may be the manifestation of the view that, the colonial order of marriage increasingly brings in the existence of an insurmountable number of unmarried wives and other related horrors like street children etc as time goes up, and hence the need for an urgent counter-checking of the same through the use various approaches-ranging from simple to complex ones.

1.4 Data Analysis and Presentation Strategies

This essay, by using qualitative research method (textual analysis), applies various theories stated in the abstract in studying and drawing conclusion on the collected data. Data analysis and presentation involve the interpretation and grouping of the novel into such sections as i. Exposition ii. Inciting Incident iii. Rising Action iv. Climax or Turning Point v. Falling Action vi. Denouement. I have adopted the above dramatic structure because the novel mirrors this form and also for the sake of attaining the sequential flow of the analysis. The first essay question is addressed by looking at resistance (s) staged in the novel, with an assumption that resistance is a sign that they have been transformed in a modern direction that works to their detriment. The second essay question is addressed by looking at the problems brought by the colonial order of marriage such as illegitimate children, pauperization of women etc. The third essay question is addressed by looking at the question of resistance and the choice of techniques-both literary and rhetorical ones. The last essay question is addressed by looking at outcomes/victory or results engendered by the various resistances and the techniques the author assign his characters with.

After analysing the novel, the discussion centres itself on making sense of the events in the novel in Tanzania's Hehe Ethnic group. The data from this ethnic group have been gathered mainly through my own observation and experience as I was born, raised, and studied in the village from which I collected these data. Decidedly, I have collected these data through informal conversations with hehe men and women over polygamy and monogamy either face to face or through chattings via WhatsApp groups comprising of hehe members of my village. Additionally, I went as far as soliciting information over polygamy and monogamy from categories of people as

academicians at the University of Dar es Salaam; Catholic priests I studied with in Advanced level secondary education; various Kenyan academicians from various Universities in Kenya I share with them a WhatsApp group titled “East African Cultural and Literary Conference” and even my instructors and administrators and my fellow students at Makerere Institute of Social Research.

1.5 Christian-Centric Marriage Order (Compulsory Monogamy) and the Disunity Among Africans

Looking at the novels under analysis-Imenda’s *Unmarried Wife* and Lema’s *Parched Earth*, my observation is that, the religion brought by the imperialists (Christianity through its philosophy of “One Man, One Woman”), plays the role of creating disunity among Africans instead of being a unifying factor. My other observation is that, despite the fact that even African men are victims of the said marriage order, women and children suffer the most. For instance, in *Unmarried Wife*, Bongiwe quarrels permanently with her parents and siblings. It is her parents who disowns her and her children because of being married by a married man. Bongiwe’s parents are avid Christians. Her father is a pastor and her mother an important figure in the Church at Umatata in South Africa. Here we see the role of gate-keepers in ensuring that Africans who espouse Christianity adhere to the above prescribed mode of marriage. They want their daughter (Bongiwe) to wait for the man of her own, and not a married man, but she is 38 years old now, and she has not found the man being campaigned for by her parents, siblings, and Christianity in general.

The aforesaid parents insist Bongiwe to keep hoping that one day the said man shall come. The men who are coming are not after marriage. They are after a bit of adventure. They sleep with Bongiwe for sometimes, and dump her. Here is Tsepo Molefe who goes by the nickname of TM. He is an avid Christian and married. He has two children with his wife, Naledi. He says he has no any problem with his family, but he loves Bongiwe so dearly. I fail to explain this situation as to why TM and other married Christian men in this novel fall in love with other women when they are already married. Bongiwe is at a crossroad. She really loves TM. Should she go on with being idealistic-waiting for a man of her own when she has come across a number and they have just ended up playing with her body and dumped her? Besides, she is already 38 years of age, should she keep on being idealistic that one day a man of her own will come and the age of bearing children is coming to an end? She, thus, decides to rebel against it and is ready to face her parents’

wrath and judgement before God on the judgement day. She is ready to be punished for her decision and even ready to separate from both her parents and her siblings.

The above instance is the case with Sebastian Shozi and Phoibe Seko in *Parched Earth*. Sebastian is married, but he falls in love with Phoibe Seko. These two love each other so deeply to the extent that they want to be close to each other every day. Sebastian fails to put into words the joy he gets when he is with Phoibe. He wants to marry her but his father prevents him from doing so. Sebastian's father is an influential figure in the Christian Church in their area of domicile, and he finds that his son's act will tarnish his (father's) public image. He, eventually decides to use all the power at his disposal to separate Sebastian from Phoibe Seko. Phoibe too, is brutalized and even chased away from her parents' home for dating a married man and she is already pregnant. She is punished for loving out of the prescribed order. She goes to live with her sister-Aunt Mai who questions the way this modern order of marriage operates. This instance speaks in conversation with the view that Christianity operates in a conflicting manner unlike the traditional one (Talal Asad, 1991).

Apart from women and men as victims of the newly brought religion, children who are born outside the Christian doctrine are given a debilitating and discursive label. They hardly have any chance to develop the sense of camaraderie-the feeling of friendship, trust, and mutual support with their fellow children born within the prescribed order of marriage, Christian-Centric order or monogamy. While their mothers are labelled as prostitutes or cheap women and/or women with loose morals for falling in love with Christian married men, their children are seen as unwanted and/or children who hardly deserve any special paternal care, they are labelled as "illegitimate children"-the term that hardly existed in pre-colonial Africa (Moses Muhumuza, 2025). This happens to the children Bongiwe sires with TM and the children Phoibe sires with Sebastian Shozi in *Unmarried Wife* and *Parched Earth* respectively. These children do not have any companionship with those born within the official marriage order of marriage prescribed by the imperialists.

2. Data Analysis

2.1 Literature and the Struggle to Restore Terrorized Ways of Building Sustained Pan-African Camaraderie

In this section I present the analysis of the resistance characters stage against the modern order of marriage introduced for the sake of ensuring that the feeling of friendship, trust, and

mutual support among Africans who used to spend a lot of time together and work towards the same goal before the onset of the aforesaid colonial order of marriage-the sense of companionship (Muhumuza, 2025), is dismantled. Although the paper draws its insights from the above two novels, much of the discussion in this section is informed by the instances from Sitwala Imenda's *Unmarried Wife*. The decision to focus much on it is based on the fact that Elieshi Lema's *Parched Earth* just presents the problems unmarried women and their children face without clearly indicating that Christian-Centric Marriage Order is the root-cause of the said suffering. So, unlike *Unmarried Wife*, *Parched Earth* offers a passive resistance to the terrorized ways of building sustainable Pan-African Camaraderie. I just put it into use in discussing the horrors unmarried women and their children face following the official demise of polygamy.

2.2 Synopsis of Sitwala Imenda's *Unmarried Wife*

The above novel is about the encounter between Tsepo Molefe, commonly referred to as "TM", and Bongiwe and their eventual enigmatic falling in love. Their falling in love reflects the idea of "Love in the first sight" as the two happen to have true feelings for each other. Tsepo tells Bongiwe the truth that he loves her so dearly although he is happily married and with three lovely children, and there is no any problem with his married life. What does this tell us-that the philosophy of "one man, one woman" is an idealistic one as far as men's sexuality is concerned?" Bongiwe terminates her relationship with her daughter's father-Ndumiso Twani-because of his marrying another woman when she was away for studies in England. She runs from Twani to TM when TM is also married, which raises the question: "Is Bongiwe against polygamy? If so, why is it that she ends her relationship with Twani because of his being married to another woman and falls in love with another married man? After being in relationship with TM for sometimes, she wants their relationship to be socially legitimized-be known by both TM's family and the church. Is this a resistance to silence? From Chapter 2 to 7 she undertakes various actions to ensure that second marriages are legalized something which she greatly succeeds in the concluding Chapters- Chapters 8 and 9. Is this a reflection of the saying "It takes a single person to change the world?"

2.3 Data Analysis in the "Exposition" Section

This section draws heavily on the insights from the events in Chapter 1. Looking at the dramatic actions in this section, Looking at the dramatic actions in this section, my observation is that it provides more answers to the first question raised in this essay than to the rest ones. I also note that Bongiwe and Tsepo Molefe are waging resistance to different practices. For example, it

seems to me that in this section Bongiwe's resistance is not straight against the colonial system of marriage, but against the non-European subject's indirect and/subtle resistance to it in a way that directly affects the non-European female subjects.

However, I am aware that the interpretation of this encounter may be subjective, thus resulting into different responses from different readers of this novel. I think the author's has creation of the above-mentioned subjectivity may be geared towards an avoidance of homogeneity and calling for heterogeneity (Haggai and Gershon, qtd.in Boulder,2000:1-15).From this encounter, an idea of direct or open resistance and that of an indirect or subtle one surfaces. Like the "native boy" in Hunt's text, Tsepo Molefe stages a subtle resistance to colonial order of marriage whereas Bongiwe stages an open one to Ndumiso Twani's silent resistance to the same and a subtle one to TM's indirect and/silent resistance to the same, at least in this first section. These two resistances may be likened to Nancy Hunt's drawing on the term "negotiation" in the classic sense of adversarial parties bargaining over contested ground, of mediation, arbitration, and sometimes even compromise (1999:2).

She does an open resistance when she decides to terminate her relationship with Ndumiso Twani with whom she has one child, because of the latter's marrying another woman when Bongiwe was away for her studies in England, which raises the question: "Does this communicate that she supports the colonial order of marriage-that of one man, one woman?" Can it not be that she is against the silence and/or men's theoretical acceptance and/or espousing of the aforementioned colonial system of marriage when in practice they fail to stick to a single woman? While staging an open resistance to Ndumiso Twani's subtle resistance to colonial system of marriage, she meets TM, loves him, undertakes a secret research on TM's social life, gets to know that TM is happily married and has three children, yet she goes on loving him so much so that she accepts TM's proposal for a sexual relationship (UW, 1996:4).

Asked about what prompted her to undertake the above research, and who funded it, Bongiwe refuses to openly express her sexualities by saying, "I'll explain in due course" (UW, 1996:5).In "Placing African Women's History and Locating Gender." in *Social History*", Nancy Rose Hunt urges historians to rethink how they approach African women's history by centering gender as a historical and relational process, avoiding Western assumptions, using diverse sources, and staying sensitive to local African contexts (1989:364).Among other things, Hunt in the above text, discusses the question of the difference between African men's and women's sexuality as well as

between Western men's and women's sexuality. It seems to me Hunt suggests that African men and women have different ways of expressing their sexualities, with men being the first to externalize and/or expressing their need for sexual or romantic relations. This is supported even by Marjorie Shostack in the text titled *Nisa: The Life and Words of a !Kung Woman (1981:160)*. Can it be that, although she is against the non-European male subjects' subtle resistance to the control of Africans' sexuality by the imperialists, she also is aware that her "openness" cannot apply in all contexts?

The moment TM openly expresses his being sexually attracted to Bongiwe, which I consider it as an indirect and/or subtle resistance to the hardly contextualized Christian faith, Bongiwe accepts TM's request which is what takes place in various (not all) African cultures-that a lady externalizes her sexual feelings for a man after the latter has openly expressed his (ibid.,9).

Having expressed her sexual feelings for TM, the latter says, "You are a lovely woman. Although I am married I really love and enjoy your company a lot. I am hoping that we can have a good meaningful relationship, notwithstanding everything." (ibid.,9). From the above statement, I raise the following questions: "Can it be that Bongiwe's refusal to give a direct answer is a resistance to TM's failure to take into account the question of men's and women's sexualities in most African societies, and hence an act of forcing TM to look for an alternative one, especially one that is more of a realistic than an idealistic?"

Additionally, what does the statement "I am hoping that we can have a good meaningful relationship, notwithstanding everything," especially, the phrase "notwithstanding everything" imply-a secret full commitment to extra-marital relation despite the fact that before the church he is seen monogamous? Is this not hypocrisy? Decidedly, is this secrecy an assurance to Bongiwe? I mean, to whom does this form of clandestine marriage bring more violence between a man and a woman involved in such a relationship? Should Bongiwe just be calm and relaxed under this publicly unpronounced relationship?

Talking about the extent to which African traditional ways of marriage have been influenced by foreign cultures, Ani Dike Egwuonwu says, "It is worth mentioning that African traditional system of marriage has not been fundamentally influenced by any foreign culture" (1986:11). Can this argument apply in this text if TM wonders as he drives home from Bongiwe whether his fatigue resulting from what he calls "fireworks and all" (UW, 1996:10) would reveal his guilt?

Differently stated, “can we say traditional marriage system in this text has not been fundamentally affected because, despite the fact that non-European subjects espouse Christianity avidly, but they practically polygamous? If polygamy was among other things beneficial in forging political power (Marjorie Shostack, 1981), can it not be that Christian-centric marriage system was introduced for the sake of destabilizing the strong kinship ties (Mamdani, 2012:17-18) and/or ability to forge alliances resulting from polygamy and hence creating a weak resistance to colonial rule?

2.4 Data Analysis in the “Inciting Incident” Section

This section is discussed mainly by the use of events in Chapter 2 of the novel under study. Judging from the events in this section, my observation is that, unlike in the first section in which Bongiwe stages an open and subtle resistance to Twani’s and TM’s subtle resistance to colonial system of marriage respectively, in this section Bongiwe stages an open resistance to TM’s subtle resistance to the same too. So, like the first section, this section too provides more answers to the first essay question than to the rest of the same.

For instance, after being in love for almost six or so years with TM, Bongiwe now rejects TM’s continuation of his not spending the night at her house. Having missed Bongiwe, TM promises to pass by Bongiwe’s house straight from work. Although Bongiwe too misses him, she makes the first open resistance to TM’s entertainment of their clandestine marriage by saying: “By the way, if you intend to leave my house in the middle of the night, then don't come,” (UW,1996:11). TM comes and explains that he cannot spend a whole night there because Bongiwe knows quite well that he does not sleep out, to which Bongiwe responds at length and with the use of very powerful words:

What do you mean you do not sleep out? Don't you realise that as far as I am concerned you sleep out all the time? You have always had things the way you wanted them, but now I think it is your turn to reciprocate. For all practical purposes, I've been your wife for over six years. Don't you realise that I need to have some respect and feel that I am worthy of the love and devotion that I have shown you all this time? In short, honey, I also want to wake up in the morning and find a man lying beside me - like all other women in love. In this case, the man I want is you. I do not understand why you think that I do not deserve this, and that I do not have the feelings that other women have. I may not deserve as much as your wife does but, all things considered, I have been very much like a wife to you (ibid.,12).

Responding to the theme “Empires at Home: Colonial Encounters Beyond the Public Sphere” Karen Hansen gives a presentation on how colonial empires, apart from acting in the

public sphere, incorporated the domestic sphere into colonial governance, thus affecting the previous gender relations and what goes on in the same. In her discussion of the above theme, Hansen raises such key sub-themes as “the varieties of meanings of the term “domesticity” and what an attempt of defining it implies” (1992:1), the importation of the above form of domesticity as part of the mechanisms to enable capitalism to reshape the world’s political economy (1992:4), It seems to me that after the coming of the imperialists and their Christian culture, non-European subjects got a new meaning of the term “domesticity”. Some other women became insiders while others became outsiders as suggested by TM’s choice and usage of the term “out” in “But you know I do not sleep out, Bongiwe” (*UW*, 1996:12).

Bongiwe’s craving for her respect as suggested by the above statement may imply that, the tying up of the domestic sphere with the larger political economy (Hansen, 1992:6) has brought untold violence on the respect and value of the women who remain unmarried because of the minimization of the domestic space by the colonial regimes—a role championed by their missionaries (Christopher Harrison, 2003:45). The above seclusion of the African domestic space made women inside it too self-centred so much so that they cannot feel pity over their fellow women cast out of the same. Under the new or colonial marriage system, other women have become associate or auxiliary wives as suggested by Bongiwe’s choice and usage of the simile “I have been very much like a wife to you” (*UW*, 1996:12). In this case, the colonial order of marriage has turned non-European husbands and their main wives into too callous beings as they are too inconsiderate of the feelings and dignity of the women outside the domestic sphere. The whole of my above account may align with Mahmood Mamdani’s view that tribal organizations contained redistributive mechanisms that thwarted tendencies to reproduce inequalities in a cumulative fashion (1996:41) given during the tendering of SSP 8101 4th Week theme titled “Empires Machinery II: Colonial Law and Native Customs”.

After arguing for a while over TM’s treating Bongiwe as the “Other”, and the primary signs of Bongiwe’s words sinking into TM’s mind as suggested by TM’s statement, “Darling, will you allow me to leave at my usual time and think about this situation more?” (*ibid.*, 14), Bongiwe demonstrates her being flexible (The quality and/or attribute she wants the colonial system of marriage to have), by granting him permission but expressing openly her sexual feeling today unlike what she did in the first section by saying, “Fine, let us go and sleep for a while. I’ve really been missing you. You can leave at your usual time.” (*ibid.*, 15). The question I am trying to raise

here is: “Can it be that Bongiwe made an indirect expression of her sexuality in the first section because she staging she had not become so intimate/close to TM?”

Talking about men’s and women’s sexualities in !Kung society, Shostack attests to the presence of a considerable amount of women’s agency in pre-colonial Africa and the halting of the same during and after colonial rule (1981:133,145). Bongiwe’s open expression of her sexuality in this section renders her with a heterogeneity nature of her characters-varying depending on the context. In my view, the author-Sitwala Imenda-may have assigned Bongiwe with this heterogeneity to communicate the view that nothing remains the same in different contexts. Can it be that the author implicitly raises the question: “If nothing stands the test of time and the change of context, why should Christian-centric marriage system remain the same across times and places?” More so, “can the above duo characterization of Bongiwe serve as a means to allude to what the author is campaigning for-the need for Christian-centric marriage system which is context-specific?”

In the theme “Empires Machinery II: Colonial Law and Native Customs”, Kristin Mann & Richard L. Roberts (1991); present the debate on whether or not Europeans’ belief that they were in Africa for the local people’s own good was a rational one (Mann & Roberts, 1991:3). Can this assertion apply in this novel if Bongiwe now is craving for something which perhaps was not the problem before the coming of this new system of marriage? Does this hierarchy between married and unmarried wives not align with Ibhawoh’s assertion that “law was an effective instrument both for fostering colonial hegemony and for guaranteeing the maintenance of social order on a scale conducive to colonial interests (2013:55) as well as allusion to Kristin Mann’s description of the way laws were instrumental in reshaping local economies for the betterment of the whites?” (1991:3).

2.5 Data Analysis in the “Rising Action” Section

This section combines three Chapters, namely Chapters 3, 4, and 5 of the novel under study. It discusses about Bongiwe’s increased efforts to call for the decolonization of the modern system of marriage. In the preceding section, Bongiwe was fighting for the dignity of her children and herself. In this section, she has gone one more step-widening the scope of her activism for the dignity of other unmarried wives and their children-especially through the formation of the Unmarried Wives’ Caucus (*UWC*). Discussing the theme “Empires Machinery II: Colonial Law and Native Customs”, Richard Roberts argues that, the encounter between colonial rule and colonial

subjects had untold effects on law in colonial Africa in a way that needs not to be understated just as is the case with Margery Perham's overstatement of the British lack of interest in colonial law (2013:171).

Looking at the dramatic events in this section, my observation is that it offers more answers to the second essay question-“ Is there any violence being committed against the non-European subjects in the novel?-than to the rest of the questions, although it can also provide us with answers to the rest of the questions too. This section presents, for example, such instances of the “the untold effects” as the lack of the recognition of children born outside the colonial domestic sphere as *bonafide* members of their communities -the emergence of a colonial label “illegitimate children”-; the reduction of a woman's chances of making choices of the man she really loves and would like to marry; the emergence of high divorce rates-getting married is so much hard, yet getting divorced is more than just an easy task ; the emergence of the preaching practices of the word of God which is completely detached from the people's cultural context as depicted in the novel under this analysis (UW, 1996:32,37,42,53).The idea that children born outside of the legal marriage lacked a recognition and/or were and may be are still being unrecognised or being referred to as illegitimate children is suggested by Bongiwe's statement:

We are all capable of committing ourselves to one man, as I have done to you for almost seven years now. I have no intention of falling in love again... In terms of social responsibility we have given birth to, and look after, your children, much like your wives... Therefore, we believe that society needs to recognise them, right from the start, as bona fide members of their communities. They are not illegitimate children. They are just children like the ones you have with Naledi. So, you see that what we are fighting for is really the legitimacy of your children - you wicked and good-for-nothing men. You cannot even fight for the rights of your own flesh and blood. We, the mothers of these children, are prepared and will take on the world on this matter (UW, 1996:32).

The theme “Empire Inc.: Knowledge, Power, and the Production of African's Customs”, examines the claim “Africa and the conception of African culture are as much an invented phenomenon as they are real, and raises such key sub-themes or key ideas as the story of anthropology and colonialism as a narrative with a rich array of characters and situations but with a simple plot; the transformation of non-European subjects in a “modern direction” with varying degrees of violence ; non-European subjects as non-passive recipients of European conquest and violent rule etc (1991:314).The above excerpt showing Bongiwe's words is a great testimony to the above second sub-theme raised by Asad.

The statement “TM, we do not have different morals from your wives”, may suggest the sense of some stereotypic images unmarried wives have been assigned with and hence a resistance to the same; the statement “This sense of social responsibility must start with us, the parents of these children, and all other adults” may suggest the idea of single parenthood and hence the resistance to the same; and the statement, “They are not illegitimate children. They are just children like the ones you have with Naledi” may suggest the idea of debilitating and/dehumanizing colonial labels (Mamdani, 2012:6-16) and hence the resistance to the same.

Another untold violence of the encounter between colonialists and the colonial subjects is revealed by TM’s account of Notulando. She was TM’s girlfriend before Bongiwe. She tells TM to make love to her for the last time because she is getting married. She does so because she truly loves TM and not the man she is getting married to. She agrees to marry the man because TM is already married and second marriages have not been legalized. She reveals the idea that under the new marriage order women have limited chances for making choices when she says,

TM, the integrity of every woman depends on settling down in a marriage and raising a family. As a married man you cannot give me this vital commodity, no matter how much we love each other. I don't love this man as much as I love you, honey, but I'll try to make the marriage work....I've loved you too much to do that, and if I ever went to bed with someone else while I was still intimate with you... Now I need to look forward and make the best of it (ibid.,38).

Some of the question I raise from the above excerpt are: “Is Notulando’s action to have sex with TM for the last time before her official marriage also a resistance? If it is, is it a resistance against TM’s silence over the coloniality of the modern order of marriage or a resistance against the colonial order of marriage itself? “Is it true that we have reached this stage in which all what matters is the availability of a man for a woman to marry regardless of whether she loves her or not?” Do we mean this was not the case in pre-modern era, and if it was so, to what extent was it far better off than the modern situation? What are the implications of marrying a person one does not truly love? Can this also be one of key issues the government should be concerned with or leave it as it is?

More so, is getting married and have family not a human right ?Why have we so far had a couple of scholars campaign for, example, the rights of the homosexuals but not for the rights of unmarried women or wives? Are we saying the question of the homosexuals is of much more urgency than this cruelty being caused by the colonial order of marriage? Is it true that the modern system of marriage has resulted into the emergence of a high rate of divorces more than it was

and/is the case with polygamous marriages as depicted in this novel? (ibid.,42).Again, is it true that the solution to this problem is putting the word of God within a people's cultural context? (ibid.,53).If "Yes", to what extent?

2.6 Data Analysis in the "Climax or Turning Point" Section

This section is comprised of Chapters 6 and 7. Looking at the dramatic events in this section, my observation is that the section provides more answers to the third and the fourth questions, but mainly the third one in my essay than to the rest of the same. These two questions, in my view, can be answered well by dwelling on examining or discussing the techniques-both literary and rhetorical ones. The section brings together the two warring sides-those who call for the decolonization of the colonial system of marriage on the one hand, and those who disagree with such a call on the other-as they see it sinful. What is done here is an open debate. The choice and usage of this technique has, in my view, been very influential in seeing the idealism held by those campaigning against the legalization of second marriages and the realism of those campaigning for the same.

There is for example a live debate between Fr. Michael and Bongiwe. Bongiwe seems to ask "If polygamy is sinful, do you mean those people from other religions like the Muslims are sinful?" (UW,1996:82). Bongiwe ends up her debate with Fr. Michael by giving a polite, yet powerful protest:

Please, don't take all this from me. Do not use your European God to kill my love for TM, or his love for me and our children. Our African God would not have condemned this relationship. I have already lost my parents through your God - a God that does not take people's social responsibilities into account, but is quick to condemn and punish. TM and my children are all that I have for a family. This relationship is my whole life; my whole world. Do not use your God to kill it," (ibid.,86)

Judging from the excerpt above, there are two exceptional noun phrases- "Your European God" and "Our African God". The choice of these two thought-provoking phrases forces one to think and ask, "Can it be that the imperialists are imposing on us the rules from their God notwithstanding the presence of our own "God" who is better off than theirs? Does this bring in the idea of "particularity vs "Universality"? Why does Bongiwe use a capital letter "G" instead of a small one "g" if we have different gods?

Again, there is a debate between Nosipho and Naledi. Naledi is against polygamy, but Nosipho is of the view that the street children they-as Christians-normally go to visit and give them various

offerings may have a direct connection with the question of unlegalized second marriages. She seems to suggest so by saying:

I do not know much about your upbringing and home background, but where I grew up -somewhere in the middle of nowhere; in primitive South Africa where polygamy is not looked down upon, I never came across children who had no one to look after them. Nor any unmarried women as desperate, frustrated, confused and without direction as those we met this afternoon. However, I also know that women like you, who are blessed with good marriages, have a different perspective on life from people in my category. Nevertheless, I hope that today you had a chance to look at some of the realities of this world more critically. Naledi, there are people on this planet -human beings like you and your children - who, through no fault of their own, aren't as lucky and fortunate. Just by a flip of a coin we could end up like them. Many Christians take food and clothing to the dumping site all the time but see nothing of the realities of the people they claim they are helping. All that they see are poor, misguided, unfortunate and at times apparently ungrateful people. I hope that your eyes were opened today (ibid.,94).

The above words seems to have had renewed thinking in Naledi as suggested by the narrator's statement:

By the time Naledi was getting off the combi later on that afternoon, she was deeply affected by the day's proceedings. She had always paid visits and made donations to various charities and thought that, merely by doing so she was making a very significant contribution. Now she wasn't so sure. She felt uncomfortable and wondered what more she could do to make a real difference in the lives of the people she meant to help. She knew that the church advocated self-denial and self-sacrifice. "In which way can I use these two virtues to make a difference?" she asked herself (ibid.,94).

I think what made Nosipho's speech impactful on Naledi is her choice and usage of the statements that takes into consideration the perception and/or perspectives of the other side like "I do not know much about your upbringing and home background, but where I grew up -somewhere in the middle of nowhere..." Is Nosipho's above style of argumentation an anticipation to what Christianity has to be doing-not dictating others to solely agree with its teachings as if those people are empty-headed?

In addition to the above debates, there is a major and/or premier league between the major warring sides over the legalization of second marriages. One of those married women supporting second marriages-Mrs.Bam gives a statement which suggests the idea of the incorporation of the domestic sphere into the colonial governance, specifically, Karen Hansen's idea of "the tying up of the domestic sphere with the larger political economy" (1992:6) as she says:

We should not look down at second marriages as if they were cancer or AIDS - something that only happens to other people, the unfortunate and promiscuous ones, respectively. In fact, we are encouraging the spread of AIDS by not legalising second marriages. I am aware that legalising second marriages may have very serious repercussions for the hotel industry, which may lose a large percentage of its business, but I stand convinced that this will be a worthy sacrifice for the betterment of our society. Hotels will have to find other more modest ways of generating business than capitalising on the moral decay that has resulted from an abnormal social order. This social order has given birth to a society that has to lie in order to appear decent and socially acceptable in its own eyes. Let us accept polygamy as a reality of our lives. Thank you.(UW, 1996:108)

The choice of words in the above speech makes a huge impact so much so that the commission for second marriages ,apart from the brief and logical statements given by the representative of the *UWC*-Ms. Breakfast -, relies heavily on Mrs.Bam's submission. In her speech Ms. Breakfast says:

The time for taking concrete action and decisive practical steps is finally here. Churches and politicians should stop pursuing idealism at the expense of realism. That is all we are asking for. Our philosophy of life should serve our interests. Once we become victims of our philosophies, as is the case at present, we need to make a clear break with the strings which tie us to these philosophies and start anew. Official second marriages are our only salvation. Thank you (ibid.,107-108)

Some of the key questions which may need some validation from the real societies we live are such as: "Can the legalization of second marriages be of any help in the fight against the spread of HIV/AIDS?" Again, can the legalization of second marriages really have a serious repercussions on the capitalistic system?" Additionally, " Should we prefer idealism to realism?"

2.7 Data Analysis in the "Falling Action" Section

This section is comprised of one Chapter-Chapter 8- of the novel under analysis. Looking at the dramatic actions in it, my observation is that it provides more answers to the last question-" how successful has the author been in resisting the colonial system of marriage?". Just as after this Chapter, the novel comes to an end, the success in this section marks a one more step to a complete success. Drawing from the language of presidential elections, it is like saying in this section one has been declared the winner, which means we are remained with the last step-an official swearing in of the same-the idea of investiture-in higher learning institutions.

The section begins with the conversation between Tsepo Molefe and his best friend Mr.Wiseman. Their discussion is on the legalization of second marriages by the government as it

had been broadcast both on radio and TV. This legalization of second marriage is associated with what TM considers as Mrs. Bam's reasonable advice before the Second Marriage Commission that , because they are living in a cultural vacuum as a nation, they should go back and re-discover the wisdom of their forefathers (*UW*, 1996:109-110). Can this advice allude to the saying "Old is Gold?" Mr. Wiseman loathes this advice and its resulting effect because he has no wish to have more than one but he takes pride in having a chain of girlfriend and he does not provide any support for the children he fathers with his girlfriends (*ibid.*, 111). Can Mrs. Bam's idea of "a rapid spread of AIDS (*ibid.*, 106) be reflected here? Can this tell us why some of the men are against the legalization of second marriages for them to avoid full-fledged responsibilities of taking care of their girlfriends and the children they father with the same? Does this not allude to the colonial system of indirect rule to cut down administrative costs as discussed by such scholars as Martin Lewis (1994); Raymond R. Betts (2007); Michael Crowder (1964); Benjamin Lawrence et al., (2006); Emily Lynn Osborne (2003); Ralph A. Austen (1983); F.D Lugard (1922); and Alberto Sbacchi (1985) in SSP 8101 Week 2's theme?

Loathing the legalization of second marriages, Naledi reports that, the members in the *UWC* have provided so many reasons as to why they push for the legalization of the same. One of those reasons, notes Naledi, is campaigning for certain rights which these women believe they are being denied (*UW*, 1996:113). The question here is: "Is marriage really a human right? If so, why is it that so far this area has received a very scant attention as is the case with ,for example, Sylvia Tamale's usage of her scholarly activism in "Out of the Closet: Unveiling Sexuality Discourses in Uganda" (2003) to defend the rights of the homosexuals before defending the rights of the unmarried heterosexual women? Again, can it be that the plight of the unmarried women and their children needs no such a serious consideration in so far as it is not that much a significant social issue to deal with? Relatedly, can it be there are no such campaigns because the capitalist World is uninterested in the same owing to the benefits it amasses as suggested by Mrs Bam's idea of "serious repercussions for the hotel industry?" (*ibid.*, 106).

According to the interlocutors in this section, it seems the legalization of second marriages mainly resulted from the enormous role Bongiwe plays in this war and the submission given by Mrs. Bam. Can this influence exerted by Bongiwe and other key figures like Mrs. Bam relate to the discussion of "the methodological question of historical agency in the colonisation process in Southern Africa" introduced by Jean Comaroff and John Comaroff (1991) ,especially, the call to

account for all players in the colonization process by rewriting the historical anthropology, which in this section I re-imagine it as “the call to account for all players in the decolonization process by a combination of both literary and other submissions of various people from any context-specific area?”

Following the declaration of the legalization of second marriages, Naledi says, “God is going to punish us in a big way one of these days if we continue to flout His law” (*UW*, 1996:116). The questions here are: “Is it really true that this system of ‘one man, one woman’ came from God? If so, why were our forefathers not punished for flouting it? Again, why are Muslims and those non-European subjects in primitive South Africa Nosipho is talking about (*ibid.*,94) not punished? More so, can Naledi’s perception allude to the discussion on “the colonial governance of religion” by such scholars as Christopher Harrison (2003), Jean-Louis Triaud (2000), J.D Peel (2000), and Nancy Rose Hunt (2008) ,especially, on the extent to which the Christianity played a big role in the colonization process by doing more harm to Africans as is the case with Naledi’s idealistic thinking here, which in my view alludes to the idea of “religion as an opium of the masses” discussed by Karl Marx in “A Contribution to the Critique of Hegel’s Philosophy of Rights”? (1844).

Having debated for a while, Naledi herself becomes convinced that she is not sure that it is a will of God for some people-innocent ones-to suffer (*UW*, 1996:118) .In line of this thinking, the commission for Second marriages decides to recommend the legalization of second marriages basing on the “earthly-bound” points given by members of *UWC* and others as opposed to “heavenly-based reasons” given by members of *UCF* which, according to members of “SMC”, are not easily accessible on the grounds of logic (*ibid.*,119).Is this not a massive victory Bongiwe’s initiatives bring in, although still not yet put into a practical implementation?

2.8 Data Analysis in the “Denouement” Section

This section is made of the last Chapter-Chapter 9- of the novel under this analysis. As noted earlier on in section 3.6, this is a section in which the provisional victory in the preceding section is put into an actual practice. So, as is the case with the above section-3.6-this section too answers more the last essay question-that of to what extent the author has been successful-than any other questions raised in this essay, although yes, those other questions can be answered by this section as well.

Nelson Mandela once remarked, “There is no easy walk to freedom”. This is what is happening even in this last section. After debating for a long time with Fr.Michael over his love with Bongiwe without getting any common ground, TM decides not to go on insisting on a church-inspired solution and arranges for a court marriage somewhere afar from Umtata. Fr.Michael gets tipped off secretly and decides to use every power at his disposal to stop what he terms as “a sinful marriage” from taking place (UW, 1996:130). Having narrated his intention to a female passenger in his car, the passenger reacts vengeful:

I know that the Roman Catholic Church has got this thing about marriage. I don't know where it came from -perhaps from the Roman culture. I personally don't under-stand the philosophy of the church at all on marriage – not one small bit. The priests themselves are not allowed to marry and the members of the congregation who decide to marry are allowed only one wife (ibid.,131)

Because he got a puncture in his hurry to reach Lusisiki town where the marriage is taking place, Fr.Michael notices the couple and others in front of the hall where the wedding took place having pictures. Fr.Michael gets to know that he has lost the battle. He, nevertheless, decides to walk towards the couple and praises Bongiwe, grudgingly though, for her being a strong willed - person (ibid.,134).

In my view, he praises her because of her unwavering determination to ensure that second marriages are legalized despite the ups and downs she encounters in the process. It seems to me that, her determination, perseverance and the ensuing success alludes to the saying “It takes a single person to change the world”. Although he does not approve of what has happened nor gives the couple his blessing, he acknowledges that if what the couple has done brings them much hope and happiness, then perhaps there is something in it he is failing to see. He notices that the couple's children are so much happy due to the marriage of their parents and vows never to interfere with their happiness anymore, and he discovers that perhaps he does not have such a right (ibid.,135).

Debating on the best way French colonial powers could have avoided the failure of “assimilation policy”, Arthur Girault analyses the strength and weaknesses of the three available options -“refoulement”; “fusion”; or “abstention” and concludes that “fusion” was the best (Lewis, 1994:144). Like Girault, Paul Leroy-Beaulieu argues for the fusion of the indigenous element with the European ones (Lewis, 1994:141-144). This view is also held by Le Bon's slashing attack on “the fatal results of assimilation” (Lewis, 1994:144) and the compliment on British's engaging not with the foolishness of extending the whole of the European customs to the colonies (Lewis, 1994:140). The questions here are: Can the Roman church and the whole of other Christian ones

avoid the failure of their assimilation project by trying to make a fusion of the indigenous marriage elements with the European ones?

Again, is it true that the system of marriage Fr. Michael strongly stands in its support comes from the Roman culture as observed by the female passenger in Fr. Michael's car? Additionally, if this marriage system really comes from the Roman culture, is Fr. Michael trying to engage with the foolishness of extending the whole of the European customs to the non-European subjects without considering the variations among people and so, there hardly can be the so called "a good law for all men" (Lewis, 1994:143) which is an idea discussed by Betts as he makes a discussion of the shift in French colonial policy from assimilation to association during the late 19th and early 20th centuries ? (2007:154).

Having vowed to never interfere with the happiness of children again-does the advocacy for monogamy interfere with some children's happiness?-Fr. Michael addresses TM:

Mr Molefe, although you violated our agreement, I still admire your resilience. I do not like what you have done but I'll still treat what you told me as a confession. If your wife is going to hear about this, it will not be from me. I am sure you will find enough courage soon to account to her. Remember that this social responsibility song you people have been singing works both ways. You also have a social responsibility to your family, and you are accountable to them. You are still welcome to come and pray with us (UW, 1996:135),

TM responds to what Fr. Michael has said by saying, "Welcome to the human race, Father. I am impressed by your degree of understanding" (ibid.,135)

What does the statement "welcome to the human race" mean-that Fr. Michael and the general church are preaching about things that are removed from the service of humanity, preaching about monogamy which in turn closes the door for the well-being of other women and their children? Again, if the marriage system they have brought- the extension of imperial customs to the colonies- works to the detriment of others, in what ways can they claim they were /are in Africa for Africans' own good and not for the sake of helping the colonialists to overturn completely the so-called "the savages" tomorrow? (Lewis, 1994:145). Moreover, can the above idea of closing the door behind other women and their children be likened to the examination of a certain idea of race and tribal identities which fundamentally characterized the colonization process and/or was the core of the same by drawing on literatures by such scholars as Vigdis Borch-Due (2000), Alberto Sbacchi (1985), Fatima El-Tayeb (2005), and Bruce S. Hall (2014), especially, the idea of "the endeavour to reconfigure pastoral bodies, the colonial redefinition of territoriality,

and the creation of bounded territories on pastoral land in the Isiolo Turkana during the colonial state of Kenya?” (Borch-Due, 2000:55, 91).

3. Unmarried Wives/Women and Illegitimate Children under Traditional Marriage System

This section looks at the question of unmarried wives/women and illegitimate before the coming of the colonialists drawing insights from the above text under analysis. Looking at what the characters are saying in the aforesaid text, it is clear that there hardly existed the problem of unmarried wives/women and illegitimate children under the traditional way of marriage and/or polygamy. This argument can be backed up by the conversation between Nosipho and Naledi regarding the Church-oriented marriage system which insists that every man should have a single wife. Nosipho says,

Naledi, let's forget about the church and look at this as just a social problem. Would it be a good thing if some of these women were married, even if in polygamy, so that the children's livelihood and upbringing could be more assured? (ibid.,93).

Commenting on the above excerpt, the narrator says that Nosipho asked the above question looking very serious and in a manner that suggested deep down reflection on everything that had been said up to this moment (ibid.,93). The discussion prior to this question was on street children and helpless single mothers who were left by their husbands because those husbands were already married and the church does not allow a man to have two wives, and so if a man has two wives, he has to decide which one to stay with and which to drop. Because she is married and so, the problem does not concern her, Naledi does not buy the above idea by Nosipho. She disapproves it by saying,

Is that what you think? Where, in the world did you get that idea from? I personally don't think that this matter could be addressed by such an outrageous move. You are now sounding like a member of that misguided Caucus. In my view, the problem appears to be much more deep-rooted than just a question of marriage. Besides, you cannot hope to solve one social problem by creating another monster (ibid.,93)

There is a saying stating “Before judging a person, try putting yourself in their shoes”. Naledi does not have any alternative thinking pertaining to the question of unmarried wives and the plight they face together with their children. She uses the phrase “Misguided Caucus” to refer to a group of women in the text under study who have united to campaign for the legalization of second marriages in South Africa. But, the question is “Why does she refer to them as

“misguided”? Who guided and/or told Naledi and many more other African Christians that polygamy is sinful?” Obviously, it is the missionaries who did so, and now the task is being furthered by the gate-keepers-African pastors and priests. Now, the said Caucus is labelled as a “misguided” because it seeks to denounce what the missionaries and/or the whites taught and what the gate-keepers are still teaching the non-Europeans. Some scholars are sceptical of the said teachings. Moses Muhumuza, for example, is of the view that Europeans did so to distort the self-sustaining African cultural practices for their own colonial and/or capitalist motives. This observation is made in his text titled *How to Scientifically Interpret and Explain African Cultural Practices* He refers to the above distortion as “predation and adulteration of African cultural practices by other cultures” achieved through the use of Western religion, Western philosophy and Western science (2025:20-28). If the cultural practices that existed before the coming of modernity were self-sustaining as observed by Muhumuza, then the predation and adulteration of the same aimed at destabilizing them, making them fragile and incapable of meeting the present and future needs of its members, and hence the creation of a society which is neither resilient nor inclusive, and and, thus, incapable of meeting any sustainable development goals.

The above view by Muhumuza speaks in conversation with the views by such other scholars as Michael Brown and Eduardo Fernandez (1992), especially, their argument that the real intention of prohibiting traditional marriages was to weaken African men’s political power which made the process of colonization difficult owing to a great familial ties that existed within and outside pre-colonial African families. More so, Mahmood Mamdani (2002) is of the same view. Again, there are other so many scholars like Binyavanga Wainaina (1992) [See her text titled *How to Write about Africa*]; Michael Taussig (1984); Homi K. Bhabha, especially, his idea of “Reterritorialization and Terrorizing the Past of Another” (1994:283-284); Thomas S. Abler; Scheper-Hughes (2004); Valentine Mudimbe (1988); Brian Ferguson, especially, his idea of “Acculturation and Its Ensuing Difficulty in Maintaining Uxorilocality and Negotiation of Marriage due to the Problem of an Equal Sex-Ration between Men and Women” (1992:208-214); Hannah Arendt (1969); Huma Ibrahim (1990), Dambudzo Marechera (1974); and Daniel Valentine, especially, his argument that the past of the non-Europeans was much better in a number of aspects than the way it came to be after the arrival of the colonialists (1996:60).

Replying to the claims and/or points of observations made by Naledi in the preceding excerpt above, Nosipho says,

Well, Naledi, I am still thinking about that lady at the site and I am disturbed by the fact that the husband has to make a choice between the two of them. Perhaps keeping both of them, if this was socially acceptable, would have been a better option than what we saw today. I do not know much about your upbringing and home background, but where I grew up somewhere in the middle of nowhere; in primitive South Africa where polygamy is not looked down upon, I never came across children who had no one to look after them, nor any unmarried women as desperate, frustrated, confused and without direction as those we met this afternoon. However, I also know that women like you, who are blessed with good marriages, have a different perspective on life from people in my category. Nevertheless, I hope that today you had a chance to look at some of the realities of this world more critically. Naledi, there are people in this planet, human beings like you and your children-who, through no fault of their own, aren't as lucky and fortunate. Just by a flip of a coin we could end up like them. Many Christians take food and clothing to the dumping site all the time but see nothing of the realities of the people they claim they are helping. All that they see are poor, misguided, unfortunate and at times apparently ungrateful people. I hope that your eyes were opened today (ibid.,94).

Commenting on the above long and thought-provoking words by Nosipho, the narrator says,

By the time Naledi was getting off the combi later on that afternoon, she was deeply affected by the day's proceedings. She had always paid visits and made donations to various charities and thought that, merely by doing so, she was making a very significant contribution. Now she wasn't so sure; She felt uncomfortable and wondered what more she could do to make a real difference in the lives of the people she meant to help. She knew that the church advocated self-denial and self-sacrifice. "In which way can I use these two virtues to make a difference.?", she asked herself (ibid.,94)

Judging from the above excerpt in which the narrator talks about Naledi, it seems to me that Naledi has been moved by Nosipho's above long, thought-provoking, and with carefully and purposely chosen words. The "day's proceedings the narrator talks about in the immediate excerpt above refers to the trip Naledi, Nosipho and other Christians had made to visit the poor and homeless living at the area titled "Dumping Site". This is a specially designed place by the government for the street children and even the homeless adults, most of whom are women.

While at the dumping site, Nosipho and company meet a poor, confused, desperate woman. She tells them that she had been happily married. Things turned out to be bad when her husband loved another woman to the extent that he decided to marry her. Now, because Christianity does not allow two wives, the husband had to abandon the first wife to remain with the new one. It is not that the husband had any problem with the first wife, but he does so to meet the demands of the religion he espouses-Christianity. To make Naledi see things from a different perspective,

Nosipho makes use of the phrase “where I grew up somewhere in the middle of nowhere; in primitive South Africa where polygamy is not looked down upon” to make an argument that what the whites termed as a “primitive” culture was more accommodative than the newly brought one. So, in actual sense, the “primitive” as portrayed above, is or was built in more humanitarian foundations than the new mode of marriage which removes other women and children from the more sustaining physical and cultural environments to areas where they remain dependent on grants and other aids from Christians and other people. Will this practice really bring into existence the question of sustainable development and a resilient society which is capable of attaining any sustainable development goals? I find that, this speaks in conversation with what Muhumuza terms as “the predation and adulteration of self-sustaining African cultural practices” by the use of Western religion.

Studies have found that, Europeans or colonialists were intolerant of any pluralistic cultural environs and/or any divergent cultural practice. They always considered their culture to be a norm and others as divergent, and hence they were supposed to be killed by the use of a number of ways, including the use of Christian religion (Muhumuza, 2025; Taussig, 1984; Mudimbe, 1988; Victor Igreja, 1996). In my view, Nosipho deliberately chooses and uses such statements as “I do not know much about your upbringing and home background, but where I grew up somewhere in the middle of nowhere”, and “I also know that women like you, who are blessed with good marriages, have a different perspective on life from people in my category” to suggest that we should have a tendency of being considerate of others’ perspectives. That, we should be tolerant of pluralistic environs-never wanting to force people to view things the way we view them just as what the whites and/or colonialists did. We should allow divergent views to transact for the creation of alternative ways of seeing and doing things. The choice of the above statements have been very powerful in influencing Naledi to have a different outlook.

4. The Relevance of the above Analysis in Tanzania’s Hehe Ethnic Group

Almost all of the challenges unmarried wives, other women, illegitimate children, and even men face in the text under study are existent in the Ethnic group in my village. I am saying so because I have conducted a bit of an intensive investigation by seeing with my own eyes, hearing rumours, as well as exchanging ideas with women and men over various matters relating to polygamy and monogamy either face to face or by informal chatting via some social medias like WhatsApp groups etc. For example, in **2.3** section, it is Bongiwe who wages an open war against

Christian-Centric Marriage Order and not her former husband nor Tsepo Molefe, a happily married Christian man she loves now. Drawing from my observation and conversation with various members of my ethnic group in my village, my view is that, the above colonial marriage order affects much unmarried women and their children. Men do not stage a direct resistance to it as it rewards them with more women to date with, and hence benefitting them than it does to women and the children born outside the colonially imposed marriage order.

Again, the discussion in **2.4** section, especially, the lament Bongiwe gives to Tsepo Molefe by wanting him to treat her house with dignity, albeit not completely the same as he treats his official household, is also very relevant in my ethnic group. It was reported by a number of men I interrogated them over this matter that, women in the so called “small houses” are nowadays fighting for a recognition, especially, if they truly love the man and if they have gone one step ahead as to having a child or children with the said married man. It is in this section where we get the idea of “Unmarried Wife”, that, practically, they are wives as they do almost all the things the formal wives are doing. The only exception is that they have not been given a formal recognition as they go on dating the married Christian men hiddenly.

More so, such themes as the lack of the formal recognition of the children born outside the colonially imposed marriage order-illegitimate children; the idea of women being tired of moving from one man to another, and thus wanting to commit themselves to a one man; and the idea of a woman deciding to marry a man she does not truly love just because the man she truly love is married and the faith he espouses does not allow him to have a second wife discussed in section **2.5** are very relevant in my ethnic group. There are so many children with the debilitating title “illegitimate children”. Most of these women are using their mothers’ surnames and do hardly receive any paternal care. Also, there are so many women in my ethnic group who have decided to marry the men they do not truly have romantic feelings with just because there is not any option available and marriage is something very crucial for many women as suggested by Notulando’s words,

TM, the integrity of every woman depends on settling down in a marriage and raising a family. As a married man you cannot give me this vital commodity, no matter how much we love each other. I don't love this man as much as I love you, honey, but I'll try to make the marriage work....I've loved you too much to do that, and if I ever went to bed with someone else while I was still intimate with you... Now I need to look forward and make the best of it (ibid.,38).

The idea here is that, had it been Christian-Centric Marriage Order was not too mechanical, Notulando would have been ready to become TM's second wife. Now, her freedom to choose what suits her has been restricted by the above colonial order of marriage. The question I am raising here is "What are the impacts of marrying a man or a woman you do not truly love, will that marriage really last longer or permanently?"

Moreover, the debate on whether polygamy is sinful or not between Bongiwe and Father Michael in section **2.6** is also relevant to my ethnic group. I asked two hehe devout married Christian men over this matter. The first did not directly say it is sinful or not. All he said was that it might happen this is the Roman Catholic internal order, and not from God. The other one replied by quoting Kim Jong UN's statement, "I wonder how Europeans managed to convince Africans that polygamy was sinful and homosexuality is a human right". He went as far as talking about Pope Francis' directive that same sex couples should be entitled to the Church's blessing, the directive Tanzanian bishops openly boycotted to. Again, I asked two Christian women over the same matter. One responded by saying it is sinful, while the other said I am not so sure about that. It is possible the Europeans lied to us or it is truly sinful. However, like Mrs. Bam in the novel under study, she also said that she even can be ready to marry in a polygamous family provided she really loves the man, "because love does not ask why".

Another thing which is very relevant in my ethnic group is that of some Christian married men being ready not to have more than one wife but taking pride in having a chain of girlfriends, and they not provide any support for the children they father with those girlfriends as is the case with Mr. Wiseman in section **2.7**. It seems to me that the unmarried women become tools for married men's sexual pleasures and these men use their (the women's) high demand for a husband as an opportunity to quench their sexual pleasures without marrying them. Again, it seems to me that, these men do so from an economic point of view, that keeping a woman permanently is more expensive than dating her/them seasonally. Because of their (women's) high availability (high supply), the said men have been moving from one woman to another. Likewise, because these women who are reduced to the status of "girlfriend" are not sure of being married with any man they date, they normally tend to have more than one boyfriend/man with an expectation that maybe of them will eventually marry them. This has led to the high spread of HIV and AIDs in my ethnic group. For example, from my observation, so many men and women are HIV positive in my

village. This has been greatly contributed by the small number of men when compared to that of women, something which has led to even four women finding themselves dating a single man.

5. General Conclusion

Apart from making sense of the novel in my ethnic group, the essay intended to answer four questions as indicated in 1.1 above. This essay sought to respond to two assertions by Talal Asad: One, the assertion that non-European subjects were transformed in a modern direction with a varying degree of violence, and Two, the assertion that non-European subjects were non-passive recipients of colonial conquest and its violent rule. As stated earlier on in 1.1, the first question- have the non-European subjects in the novel been transformed in a modern direction that suits their realities and/or interests?-was being addressed by looking at the question of resistance. My assumption here was that, the resistance staged by the characters in the novel results from their being transformed in a modern direction that is conflictual and/or detrimental to their own well-being.

The second question- “is there any violence being committed by the colonial system of marriage against the non-European subjects in the novel?”-was being addressed by looking at great horrors-mainly social like the question of destabilization of kinship ties, the coming into being of a new category of people known as illegitimate children etc-the colonial system of marriage engenders. Like the first question, the third question too-“how is the author proving that he is a non-passive non-European subjects/non-passive recipient of the legacy of colonialism-the continued colonality of the ‘Christian-centric marriage system’ in post-colonial Africa?”-was being addressed by looking at the question of resistance, especially, the active/open and/or direct resistance as opposed to an inactive/passive and/or indirect one as well as the question of context-specific techniques- both literary and rhetorical-the author assigns his characters with, including the author’s choice of characters themselves.

The fourth question was being addressed by looking at the outcomes, especially, the positive ones, Bongiwe and other key figures in the novel attain in different stages of their struggle against the intactness of the colonial system of marriage. Like in the third question, here again the question of techniques was addressed having an assumption in my mind that techniques are a recipe or ingredients for sustainable success the protagonist and other key characters in the novel attain. For the sake of attaining a chronological order of analysis, I adopted the Freytag’s dramatic structure because the novel itself is dramatic-having the sense of a mounting pressure as the novel

progresses from “exposition” to “climax”, and the decrease of the same from “falling action” to “denouement”, and here is the summary of the findings:

While the first question-resistance as an indicator of the extent to which characters in the novel are experiencing violence-was evident in almost all the sections **2.3; 2.4; 2.5; 2.6; 2.7; and 2.8**, it seems to me that it is more into the first two sections than all the other sections. Again, while the question of violence was evident in all the above sections, it was enormously discussed by looking at the massive horrors or violence the colonial system of marriage commits against the non-European subjects in the second-**2.4**-section, and the third-**2.5**-section of the above novel under analysis.

More so, because the third question was addressed by looking at the idea of an active resistance as well as the author’s deployment of context-specific techniques, my observation was that, although techniques were evident in almost all of the sections above, they were more into sections **2.3** and **2.4**, as well as in section **2.6** respectively. Decidedly, although again the question of “success” could be addressed in all the sections the novel was divided into, it was more into the last two sections- **2.7** and **2.8**. Hence, it was generally found out that, apart from the materials or objects of analysis used by Asad and Hunt, prose fiction too, offers a good materials for the illustration of the continued colonial subjects’ legacy-the agency they had during their encounter with colonialism- even in post-colonial era.

Again, unlike the generalized claims by Asad as illustrated in section **1.1**, the above discussion has found out that it is not that all the non-European subjects who are victimised by the colonial system of marriage as there are the custodians of it like Bongiwe’s and Tsepo Molefe’s parents as well as the married women, although the question comes: “Are they really not being victimized by the above mentioned colonial system of marriage in any way? Moreover, the last observation is that, unlike the generalized claim that non-European subjects were not a passive recipient of the colonial conquest and violent rule, the data in the text under study showed that both active and passive non-European subjects like Mr. Wiseman Mdoda and his wife and those members who refused to take part in either the “UWC” or in the United Christian Front “UCF” because of the conflict of interest. Generally, the essay shows that it can just be fair to talk about the idea of “colonial subjects’ legacy” owing to the presence of non-passive non-European subjects even in the post-independence era in Umtata as depicted in the novel. The question here is: “Can this presence be relevant even to other African societies? I generally, argue that, the above

Christian-Centric Marriage Order should not be made too objective and/or too mechanical because it being so, it is made to possess features of “Science”, especially, being made a universal view and hence hardly capable of changing with the change of context. More so, the paper notes that, the development of science and technology in Europe which led to the need for raw materials overseas, affected even other African social and political arenas including the way of marrying due to the imposition of Christian-Centric Marriage Order as an economic model suitable for the sustainable growth of capitalism.

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