

## The Study of Multiple Jeopardy Mapping in Nervous Condition by Tsitsi Dangaremba

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### Abstract

*This research paper aims to make a personality analysis in the characters of Nyasha, Tambu, Maiguru, and Lucia from Tsitsi Dangaremba's novel Nervous Condition under the lens of Multiple Jeopardy. This research scrutinizes female suppression under feminist traditions. In Nervous Condition, Tsitsi Dangaremba explains that how women are facing multiple oppressions due to their class, race, and sex. Tambu the protagonist of the novel shows through her life that how their identities are intertwined between being White and Black and to show that there is need to unveil certain mysteries in the universe, which hold connections and ties among different phenomenon it would be discussed with reference of Nervous Condition by Tsitsi Dangaremba.*

**Keywords:** *Nervous Condition, Multiple Jeopardy, Tsitsi Dangaremba, Black Feminism, Gender Bias, Male Oppressions*

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### Introduction

We live in a society where being black is a curse or we can say worst than the curse, we are still in that post-colonial hangover where we are denying our own identity. In an article by Denise Lynn, 'Socialist Feminism and Triple Oppression: Claudia Jones and African American Women in American Communism' a black socialist of United States of American Claudia Jones theorized this as triple exploitation where our race, class, and

sex is being targeted as "Double Jeopardy" (Lynn). It is also referred to as the Triple Oppression; when a person is being exploited the most common way colonized adapts of Hybridisms. It is the common factor to be close to the Whites and to be treated in a similar way i.e. to be the suppressor, or to be the one who is having no inferiority complexes, or any psychological crisis, these psychological crises also differ according to different phases and how they influence their unconscious minds.

Talking about Hybridity, Gary A. Olson and Lynn Worsham in their article 'Staging the Politics of Difference: Homi Bhabha's Critical Literacy' shares Bhabha's Concept of Hybridity as the one which commonly depicts the mixture of two or more cultures that form a new trans-cultural form that is formed within the zone of colonization (Worsham). Bhabha elaborates that this hybridity forms something new as used for Horticulture; which is the crossbreeding between two species that gives birth to new "hybrid" species. Hybridization takes form in many ways like Linguistic (which includes Pidgin and Creole), Culture (whose most simplified example is our culture which is a mixture of Hindu Muslim Culture), race, etc. Bhabha's analysis of the relationship between colonized and colonizers pays to focus on their coherence and mutual erection of their subjects which also include mimicry and ambivalence; he believes that all the cultural statements and systems are built over a space which he names as "Third Space of Enunciation". It is the "in-between space that carries the burden and meaning of the culture"; this is the basic reason why the notion of hybridity is important.

Additionally, his term is highly criticized because it shows the negating and neglecting inequality and imbalance of power relations it refers, which also increases the post-colonial dependence in which the colonized want to be like Whites and are, unfortunately, 'Whitewashing' their own identity.

Similarly, there is another aspect that is suppressing and sowing the seeds of colonizers in the minds of colonized and that is the "Colonial Education". Colonial education is the term which is used for describing the education which we are getting in our institutes is coming from that colonial era. Frantz Fanon while discussing "Cultural Representation of Blackness" in his book *Black Skin White Mask* elaborates human psychological development through a common example of a child who is raised by listening to the stories about adventures of a person. He/she imagines Him/herself being that person and wants to eliminate bad from this society. However, when they grow up their personalities are shattered because there is a line in these stories that differentiate them through their race. As they grow up they start to realize that all of the goods are just

associated with Whites and bad things with Blacks which further leads to the inferiority complexes that a child faces in the earliest stages of his/her life.

In the simplest words we can understand this phenomenon as the idea of assimilation, colonized are being forced to conform to the culture of colonizers through the above-mentioned example of the child elaborates that how their young and fresh minds are being clutched between the jaws of racism at a young age. They spend their entire childhood recognizing him/herself as being White but when he/she understands that how reality works his/her psychology gets disturbed. Gauri Viswanathan; professor of English and Comparative Literature at Columbia University, in her book *Social Text* points out “supremacy of social group manifests itself in two ways, ... a 'domination' and as 'intellectual and moral leadership' (Viswanathan). The above statement not only shares the control of a certain group over territory but also highlights that how much intellect works in this domination. As a citizen of the Third World country, we can also relate to this statement as, in our society even today English is not just a language or a means of communication, but, is

considered as a scale where intellect and knowledge is tested. The one with good English skills is considered as an intellectual person and unfortunately, the one without this skill is considered as nobody. This dominance is the result of our postcolonial hangover where since childhood we are taught to learn English and books from Oxford more than our native language; Urdu.

The Feminist tradition of every society is having its own rules, regulations, and rights for the women of their society, and these rights, regulations, and rules are however intertwined between culture and religion. In *Nervous Condition* by Tsitsi Dangarembga, we can see the trades of how women were exploited and how patriarchy worked as the main control of the system. Black women as mentioned above face a great deal of suppression due to their race, sex, and class. Black feminism is a term reflecting the voice of black females portraying the wider struggle of human dignity, empowerment, and social justice of Black Womanhood.

### **Literature Review**

Gender differences have been the central issue of feminist discourses. They have tried to establish a global

sisterhood based on gender differences. Women of color, however, do not face this discrimination merely based on gender, but they are facing double oppression from both White women and Black men. Sally McWilliams in her article talks about women and their history of oppression as “Women as historical subjects are complex interactions of not only sexual but also racial, ethnic, religious, class and cultural differences.”(McWilliams).

Additionally, Teresa de Lauretis an Italian author and Distinguished Professor of Emerita of History Consciousness at the University of California, Santa Cruz in her article *Eccentric Subjects: Feminist Theory and Historical Consciousness* states “a female subject is a site of differences, differences that are not only sexual or only racial, economic, or (sub) cultural, but all together, and often enough at odds with one another ... these differences than cannot again be collapsed into a mixed identity, a sameness of all women as Woman, or a representation of Feminism as a coherent and available image” (Lauretis) This statement by Lauretis, not only highlights the complexity of this subject but also sheds the light on how people complex situations when it

comes to the Black women of this society.

Feminist theorists have often drawn an extensive analogy with racism and the struggles of Black minorities, in developing theories of the women's liberation movements. These theories have also customarily assumed that the struggle against sexism encompasses the struggle against racism. In the liberation movement, the majority of Black women did not take part in them. This has been a source of concern for a moment anxious to expand beyond its white middle-class membership base and become an interracial and international movement rather than considering minorities as people who lack consciousness.

Several Black women writers have voiced their opinions. These opinions revealed the factors within minority community such as; lack of knowledge about feminism, the relationship between Latina and Black women in the church, the idea of Black matriarchy, and most importantly racism. It's been centuries since the Black community is thriving for their rights and identity that is clenched between the jaws of racial and gender oppression. However, a community

that has been thought to be at Periphery is now expressing their opinions and experiences on racism, class exploitation, and sexual violence. These voices can be traced in the work of Bell Hooks, Toni Morrison, Toni Cade, Alex Walker, etc.

Since, the development of feminism in literature, Black women have been recognized. Black women activists and scholars have traced an intellectual space to unveil, re-conceptualize, and redefine Black women's realities. These efforts have been the cause of several developments including Black women studies and Black feminism or womanist theories. However, these theories differ in their emphasis and conclusion due to multiple interlocking levels of oppression, which was later on termed as Multiple Jeopardy by Deborah King in 1988 in her article 'Multiple Jeopardy, Multiple Consciousness: The Context of a Black Feminist Ideology'.

These articulations of Revolutionary Black Feminism (RBF) not merely highlighted the experiences of Black females but also exposed the ugly face of White women and Black men's psychology which is based on slavery. Black feminism is a political,

social, and economic movement that shared the same goal as feminism to have equality in both sexes and that started to expose the multiple oppressions a black woman goes through which includes, patriarchy, white supremacy, psychological, domestic, and political oppression, sexism, racism and class discrimination, etc. being a few. The history of enslavement and colonization has been merged to a significant element of common experiences between women related to Africa and the Diaspora. In the article 'Critical Race Black Feminism: A "Jurisprudence of Resistance" and the Transformation of the Academy' author Nikol G. Alexander-Floyd mentions that the Black Feminist analysis is based on the principle of "simultaneity of oppression" (Alexander-Floyd).

Moreover, Gender identity is conceived as a link between class and race. Black feminists argued that the social constructions of black womanhood and black male are based on racial hierarchy and gender is placed under specific rules and regulations that are being contextualized by race and class order. This response was based on an assertion considering that women

share common lots; the factors like class, race, religion, sexual preferences, etc. do not create the diversity of experiences that determine to which extent sexism would be oppressive in the life of individual women! Sexism is an institutionalized domination system but it has never been determined to be a fate of women in society (Amos and Parmar in Bhavnani).

Black feminists challenge the notion of women being defined by class, and argue that women of different class interests vary in perception and experiences thus working-class women object to white feminist classism. They challenge and argue that radical feminists should recognize black women based on their experiences living in a racist society. Marry Church Terrell in her book *A Colored Woman in a White World* states "It cannot possibly be like a story written by a white woman. A white woman has only one handicap to overcome—that of sex. I have two—both sex and race. I belong to the only group in this country that has two such huge obstacles to surmount. Colored men have only one—that of race." (Terrell, 28) Black women have criticized feminism for ignoring black women's experiences of racism and

universalizing the superiority of white women.

Additionally, they insisted that black women's experiences cannot be traced in feminist theory there should have another account-able institution that will mark their experiences of racism and inequalities of power and resources that exist between white and black people. Sojourner Truths in her 1851 speech states; "And ain't I a woman? Look at me! Look at my arm! I could have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! And ain't I a woman? I have borne thirteen children and seen them most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?" (Woman?) Truths here is not questioning about her sexuality but she is asserting indeed I am. Through this speech, it is evitable that she is celebrating womanhood because she is cherishing the experiences she had, even though they were different then of white women. She says that her suffering was equivalent to that of a man, she lost everything, but whenever she cried no one heard her but Jesus.

Bell Hooks in her book whose title is based on Truth's speech *Ain't I a woman?* Addresses her "white sisters" to show the true meaning of Black feminism and states, "White women were actively excluded from black groups. The distinguishing characteristic of the black 'feminist' group was its focus on issues relating specifically to black women (Hooks). It showcases the life and experiences of Black women specifically. She also points out that slavery was worse for black women than black men because they might have their testicles cut off but they were not being raped or forced into homosexual acts. They were obsessed with destroying Black women's femininity by forcing "black women [to] perform the same tasks as black men," (Hooks). This fear of destroyed femininity was to such an extent that slave parents begin to prepare their daughters mentally to be ready for experiences like rape, harsh beating, seeing their babies die in front of their eyes if they didn't eat their food, etc. She asserts that those contemporary black women could not join other fights because they did not see womanhood as an important aspect of their identity; ironically this assertion states the mindset of "white

woman" and white supremacy.

Black women writers' analysis of racism centers on the understanding of the shared history of colonization and oppression by black people. One of the core challenges that black feminists have faced is the patriarchal power relationship between a black man and a black woman. They denied radical feminist assertion about patriarchal power being related to trans-historical phenomenon and oppression by men being the most fundamental and intractable form of oppression. Black feminist argues that colonization and its policies have reinforced the existing gender equality or have reshaped a new form of oppression for women as they face different perspectives on roles within their family and relationships with members.

### **Research Methodology**

This entire paper is written by using the umbrella term 'Black Feminism' and the concept of double jeopardy has been used to analyze the novel *Nervous Condition* by Tsitsi Dangarembga. Since the topic demands justice and extensive research, therefore, an in-depth analysis of the novel is done by using all its characters.

Thus, the qualitative part of the novel heavily depends on the text itself that will be discussed in the aspects of psychological trauma, racism, classism, and sexism. Since Feminism discusses the equality between sexes, thus while discussing society and its oppression, another part of the research will discuss the trauma men of the society face as well. This will not only shed light on the aspects of equality in feminism but will also compare the status of both genders in our society. The term 'Double Jeopardy' is being used to evaluate the different types of oppression a woman goes through throughout her life that will not only discuss their life being in the cage but also their retaliation against these norms of the society.

### **Research Questions**

- 1) Can we say that women themselves are responsible for their condition in the society according to the Black Feminist?
- 2) Why are men in '*Nervous Condition*' an ignored matter?
- 3) How does suppression work in hybridity and

colonial education?

### **Findings and Analysis**

Tsitsi Dangarembga's *Nervous Conditions* unveils the suffering of Black women. Treva Broughton has observed that *Nervous Condition* "is a hopeful book, both in its sense of impending change ... and in the scope and subtlety of its critique of gender relations within and beyond the boundaries of race and class" (Broughton). A first-person retrospective narration of Tambuzai's story. The novel examines unequal power relations between men and women of the Sigauk clan which is steeped in tradition. Women (Nyasha, Maigru, Tambu, Lucia, and Ma'Shingayi) challenge male dominance in various ways. Each of these women fights against a different aspect of patriarchy, they also attempt to break out the domesticity and servility to the surprise of men. In the final lines of the novel, Tambu says "the story I have told here, is my own story, the story of four women whom I loved and our men, this story is how it all begins" (Dangarembga)

Her "story" begins concerning her family and her unapologetic stance concerning her brother Nhamo's death

when she was thirteen, "I shall not apologize but begin by recalling the facts as I remember them that led up to my brother's death. The event that put me in a position to write this account. For though the events of my story cannot be separated, my story is not after all about death, but about my escape and Lucia's; about my mother's and Maiguru's entrapment; and about Nyasha's rebellion- Nyasha, far minded and isolated, my uncle's daughter, whose rebellion may not, in the end, have been successful"(Dangaremga).

The narrative evolves into a retelling of Tambuzai going on to mission for her education where she lives with her uncle Babamuruku, his wife Maiguru, his son Chido and his rebellious daughter Nyasha. Tambu's life at the mission was the time of realization for her about female subjectivity and black politics.

Starting from the protagonist herself, Tambu a country girl who experiences sexism at a tender age, and witness that too happening to her outspoken cousin Nyasha; who was a student at the mission. Since the start of the novel, the groundwork of sexism was laid out as "I was not sorry when my brother died. Nor am I apologizing

for my callousness, as you may define it, my lack of feeling." (Dangaremga). in this statement, she has drawn a vivid picture of gender inequality. Tambu faces sexism at a tender age. She wanted to have education but these facilities were only provided to the superior gender and thus her brother (Nhamo) was sent to mission for education. Being a young girl Tambu was not allowed to get an education, even though she was equally brilliant in it as he was not merely on the financial problem but because she cannot "feed your (her) husband books" (Dangaremga) thus she should "Stay at home with your (her) mother. Learn to cook and clean." (Dangaremga). A stereotypical notion that states that a woman belongs merely to domestic purposes. Tambu finds strength in herself and decides to earn on her own to submit her school fee. She decides to take her life on her hands and announces to her parents "I will earn fees" (Dangaremga) "If you will give me some seeds I will clear my field and grow my maize. Not much just enough for my fees."(Dangaremga) She works day and night to achieve her dream of education at least through a local school and when she earns enough money. Tambu at an age where she should be

provided with everything was spending many “productive hours working with my (her) grandmother on the plot of land she called her garden” (Dangarembga) which traces her experience with the bitter reality of sexism. Her ability to stand up for herself and work at a young age was her first step as a rebel against this stereotypical notion of sexism

Dangarembga in *Nervous Conditions* unveils our hypocritical society where power decides about wrong and right. After Nhamo's death Babamuruku, who is a wealthy man and Tambu's uncle decide to take Tambu to the mission. Her father Jeremiah, who once went to her school to get her fees back which she earned on her own and confronted Tambu's school's headmaster “Then you have taken my money, my father told the headmaster. That money belongs to me. Tambuzai is my daughter, is she not? So isn't it my money?” (Dangarembga) Because he was against her education and due to the economic power Babamuruku had made him step down and send her to the mission. This act by Jeremiah not only highlights the duality of our society but also showcases that how Tambu was not merely fighting against the patriarchy but also against the

hypocritical society. At the mission, she lives with her cousins Chido and Nyasha, and her aunt Maiguru and uncle Babamuruku, she learned about her own identity and begins to realize the unjust she has faced throughout her life. Her education became the exposure she ever needed for herself.

However, Babamuruku who is here can be considered as a heroic figure, since, he took her to the mission was also the piece of this patriarchal puzzle that made Tambu realized that how this ironically heroic figure that she worshipped and idealized like a god was a monster in real life. In an episode where Tambu rebelled against Babamuruku's will of marrying her parents. She not only challenged the power of Babamuruku when she says “Naturally I was angry with him for having devised this plot which made such a joke of my parents” (Dangarembga). But she also questioned the perplexing concept of sin and virtue; a concept she got from Sunday Catholic Church. Her decision to listen to her will and stand up against Babamuruku's wish as she did not attend her parent's wedding. Being furious at how his power could be challenged he warned Tambuzai “I am telling you! If you do not go to the

wedding, you are saying you no longer want to live here. I am the head of this house. Anyone who defies my authority is an evil thing in this house, bent on destroying what I have made.” (Dangaremga). This episode not only depicts the notion of personal integrity but also shares that how religion is intertwined in culture. The concept of evil and good which is used to show the right path to individuals is being used to destroy the sense of individuality. Tambu's character is the depiction of women's sense development of personal integrity, their courage to speak out, and their determination to act as an expression of individual agency.

Similarly, while mentioning women voices being heard against by the patriarchal authority of the society, I would like to mention 1980's feminist strategies which included “speaking up”, “questioning the authority” and “expressing yourself” all these strategies could be traced in Nysha's character in the novel. She is a rebel who thinks about right and wrong and is out-spoken. Nyasha's character is tactless and head-strong, she reads what she wants to and needs answers if she is being jeopardized. In an episode of the dining table when Tambu went to the mission first time, food was being

served to Babamuruku first because he the head of the house, “Nyasha did not wait for him to finish. By the time he was on his third dish, she was helping herself with rice” (Dangaremga) she did not wait for her mother to have a portion for herself as she did not like cold food. Dangaremga uses food imagery to symbolize power consumption, resistance, and acceptance. In this episode, Nyasha not only resisted the cultural norms of oppression for women but also challenged the authority of her father Babamuruku. Babamuruku's concept of being a decent and traditional woman is being challenged here as well.

Furthermore, in an episode where Nyasha was reading Lady Chatterley's Lovers; a book that highlights the element of love based not only on the mind but on sexual experiences, Babamuruku asks Maiguru “Do you see what kind of books your daughter is reading?” (Dangaremga) It is a clear representation of subjugating women. And to make sure that women are not having any exposure which is not acceptable by the head of the family i.e. male members of the family. It is evident in our society as well. That

young woman is not considered to be so-called decent if they are having exposure to anything related to sexual pleasures they are forced to step down and learn to be submissive and live in the given circle drawn by the men of the society. When Nyasha demands her book back Babamuruku neglects her words and states “I expect you to do as I say” (Dangarembga). This statement is a lucid depiction of how our society's mentality works. Women are not even allowed to speak a word on their own. They are expected to walk on the path that has been traced by men. Nyasha's character has been portrayed as an unfeminine woman who is having Westernized habits. This westernized mindset of Nyasha not only speaks about the horrors of Colonial education but also shares that how lonely she was as a woman and how much she struggled to find herself as an individual. In her black community she was considered to be the one with the highest status due to her education and there in England with her white community she was being bullied for her color. Coming back to the previous point about Nyasha's rebellious nature; she is not afraid to challenge her father's patriarchal mindsets and is even not on good terms with her mother as she also

never tried to take a step towards her independence. Babamuruku's biggest concern for Nyasha is that she is trying to be the man of the house by living her life on her terms.

Additionally, this becomes evident in an episode where Nyasha, Chido, and Tambu went to attend a Christmas party at the Beit Hall. The first conflict between Babamuruku and Nyasha was related to Nyasha's dress because she wore a mini skirt which was handled by Maiguru and worked as the silence before the storm. After the party when got late because she was learning a new dance move from Andy Baker and was dropped by him. when she came back home Babamuruku asked her about the reason for being this late, and "he examined her as though she was an obstinate budget which ought to be balanced but wouldn't" (Dangarembga) when he confronted Nyasha of whoredom and making her a victim of her femaleness without any proof, Nyasha rebelled and said “You want me to admit I'm guilty don't you? All right then. I was doing it, whatever you're talking about. There. I've confessed.” (Dangarembga) this argument got heated and they both raised their hands on each other. When he was smashing Nyasha's face on the

floor the bitter reality of oppression and hunger for power was put into words by Babamuruku “today she will not live. We cannot have two men in this house” (Dangaremga). This statement screams the horrors of oppression, the hunger for power, and the hardships faced by women if they would ever rebel.

This statement also shows that the custom of victimization is not dependent on lack of education, traditions, culture, or poverty. Tambu faces victimization because Nhamo and Nyasha faced victimization because of her father. It is universal. Women are clenched between the jaws of oppression. But Nyasha was not marginalized in her home by her family but also in her school where “Nyasha didn't have any friends” (Dangaremga) because of her race. She was bullied and people used to imitate her behind her back. “It was not Nyasha's accent they disliked, but Nyasha herself” (Dangaremga).

This oppression was not merely based on young women but Tambu's ideal woman Maiguru as well. Maiguru is a well-educated woman who holds a degree of master's in philosophy. But Tambu's this illusion went down the drain when she realized that Maiguru

has no control over her life or on her basic needs or her income; her paychecks. Her character shows another side of oppression where an educated woman is forced to “choose between self and security” (Dangaremga). Maiguru in her conversation with Tambu mentions the sacrifices she has made for her family which includes people mentioning her as the one who went to South Africa just to take care of Babamuruku. She had to choose security in a society where if she is alone her life could have been disastrous. Even though later on she stands up for her and leaves Babamuruku for five days.

Similar to this situation about self and security, Lucia's character chooses self instead of security. Lucia is the sister of Ma'Singayi or Mainini (Tambu's mother) a strong, bold, and independent woman. She has a reputation for being a woman of loose character and witchery. When Mainini was pregnant she came to help her out. Soon she develops a sexual relationship with Takesure and Jeremiah her (brother-in-law). When she became pregnant and carried Takesure's baby, it caused several problems which made Babamuruku enraged because no one was listening to his instructions and

now Jeremiah wants to take her as his second wife. Lucia refused to let people decide about her life thus she interrupts the family meeting and says “even if you ignore me, Lucia continued, 'it doesn't mean that I'm not here” (Dangarembga) revealing the truth about both men and mentions their flaws of laziness and lying. She stands up for herself and says “I can do better for myself. So Babamuruku, don't worry. I'm going. Right now. There's nothing to keep me. But I'm taking my sister with me.”(Dangarembga).

Tsitsi Dangarembga's *Nervous Conditions* is a perfect example of a Feminist text since it not only traces a lucid picture of women being oppressed but also mentions that how men are being oppressed as well, by giving them equal space in the story. She has equally done justice to depict the life of men who are being oppressed through poverty and illiteracy by the one who is wealthy and educated. “My father was more afraid of Babamuruku's wrath which he has experienced than God's wrath which he had not.” (Dangarembga) This statement shares that the wrath of Babamuruku is not only because he is an elder member of the society but also because it marks a threat to their manliness. Being a male

in a patriarchal society, men are believed to behave in a certain way of life. This way includes responsibilities like decision making, control over the family, earning bread for the family, and to have control over the family, etc. which Jeremiah and Takesure were unable to get which made them have an inferiority complex. Due to this inferiority complex, they begin to fear Babamuruku as if he was, a God.

### **Conclusions**

To conclude this idea, I would like to say that the women of the novel are the portrayal of different kinds of oppression based on racism, classism, and sexism. Tambu narrates a story where every aspect of a woman's life is being touched. Whether it is the tension on the birth of a girl and celebration on the birth of a boy or girl's education and her marriage. Taming her to be a good woman or the rules and regulations that have been set for her by the men of the society. All these aspects can be traced in the novel but Nyasha's mental breakdown is of importance as it reveals “I'm not a good girl. I'm evil. I'm not a good girl” (Dangarembga) which depicts the pressure a woman undergoes on daily bases. Tambu concludes the patriarchy in the novel as

“The victimization, I saw, was universal. It didn't depend on poverty, lack of education, or tradition. It didn't depend on any of the things I had thought it depended on. Men took it everywhere with them. Even heroes like Babamukuru did it. And that was the problem. . . . all the conflicts came back to this question of femaleness. Femaleness as opposed and inferior to maleness.” (Dangarembga) This emphasizes the complexity of patriarchy and the story of four women who broke the barriers for themselves, which includes them empowering others like Maiguru did when Tambu got selected for Catholic School, Maiguru stood against Babamuruku's authority.

Similarly, Dangarembga also gives a rare account of men being oppressed as well. It reflects that in our society men are often labeled as the privileged ones but in reality, they are an ignored matter. Just like women men are also being oppressed. Takesure and Jeremiah were oppressed by Babamuruku due to the lack of wealth and education. Babamuruku was also oppressed due to his behavior with others. Eventually, Babamuruku is so disturbed by the fruit of his behavior and was left with an unhappy and

functional home. To overcome his nervous conditions, he has been trapped and lonely as women around him.

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