

## **Reliving the Second Chimurenga: A Nationalist Female Perspective**

### **Summary**

The aim of this article is to add a non-black, non-white female dimension to the male dominated discourse of the Chimurenga. The collective hero in female narratives is compared and contrasted to the individual hero in male narratives. A narration by a non-white, non-black female nationalist challenges the black-white binary perception of the struggle, heroism and legitimacy in black and white narratives.

The researcher has chosen this literary tool for its convenience in the following regard. Firstly, the narrating-self may consciously be articulating a particular view or version of events, while unconsciously articulating another. The narrating-subject may be contrasting a particular identity at the conscious level, while unconsciously undermining or contradicting the conscious effort. Secondly, tracing repression enables the autobiographical reader to read the 'silences' and critique them. Further, an understanding of sublimation will, hopefully, enable an evaluation of political motive. That is, to evaluate its authenticity, or whether it is a manifestation in noble form of the desire for, say, fame. The super ego or conscience plays a significant role in the confessional aspects of autobiography. This part is significant as it is used to construct identities. Selective memory is also convenient in assessing the motive behind material selected and omitted by the narrating subject.