

CENTER THE TITLE!

A mother's role: self-development and emancipation in the Confessions and Nervous Conditions

WHAT'S YOUR NAME?

Both mothers try to save their children from dreaded self-destruction through assimilation: the English or the pagan. Both stories center around the deviance of the child from the beliefs of the mother. Tambu's road to liberation from the confines of traditional African womanhood can be traced by her emotional responses to and because of her mother. Both Monica and Manini play essential roles in the self-development of their children. However, Manini serves as a reminder of what Tambu is seeking to overcome whereas Monica is a positive encouragement to Augustine as a role model for ideal Catholicism.

JUST FOR FORMAT PROBLEMS ALONE THE PAPER MERITS A "D"!!

WEAK INTRO & THESIS FOLLOWED BY A WEAK PAPER.

The novel opens with an emotional description of the work that is to follow.

Tambu "was not sorry when [her] brother died," (1) but the story is not about her lack of sorrow. It is about four women's situations, including her mother's entrapment. Early in

WRONG FORMAT

the novel, her mother gives her a speech about the burdens that a woman must carry in life. "When there are sacrifices to be made, you are the one who has to make them." (16)

The remainder of the novel demonstrates Tambu's development of the ability to recognize this entrapment. Tambu compares the outward appearances of her mother and

Maiguru, who, although educated, is in essentially the same situation as Manini. Tambu says that she'd rather be Maiguru, "who was not poor and had not been crushed by the

weight of womanhood" (16), but she bases this statement on mere outward appearances;

later on in the novel, Tambu learns of Maiguru's true situation and sees that she is no

different than Manini in spite of her degree. When Nhamo steals her maize in an attempt

TAMBU THIS, TAMBU THAT. VARY YOUR WORDING!!

to thwart her efforts at self-sufficiency, Tambu begins to recognize the burdens that her mother speaks of and soon realizes that they apply generally to all women. She "began to see that the disappointing events... were serious consequences of the same general laws that had almost brought my education to an abrupt end." (38) This application of personal experience to broad social ideas is evidence of personal development. Tambu also recognizes (40) that nature has provided a "solid, utilitarian" space for her, exemplified by her mother, when she is working with the women in the kitchen. When Babamukuru forces a wedding to avoid the appearance of sin, Manini despises the idea but resigns herself to comply because she believes that her desires are unimportant. "Since when has it mattered what I want?" (153) Tambu blatantly would not attend "a wedding "that made a mockery of the people I belonged to and placed doubt on my legitimate existence in this world." (163) Both women disapprove, but Tambu is able to assert her independence in the face of Babamukuru while Manini plays her accepted role. Her realization that "there was something wrong with [her]," (164) in not fully asserting her independence is evidence of her ability to recognize her right to speak regardless of the patriarchy. Manini believes that Babamukuru has taken away her children. Tambu recognizes that this is grief over Nhamo when her mother argues, "You have survived the mission..." (184); therefore, she does not feel guilty about going to the convent.

WHY REF. THIS?

B.S. TONE - SOUNDS LIKE A MEMO,

~~CS.~~ NEVER MIND

AWK

SEMICOLON ERROR

NOT REAL? WHY?

WHAT?

THIS IS A HELL OF A LONG PARAGRAPH! WHERE DO YOU BREAK TO A NEW IDEA??

WHAT IS THIS??

for Nyasha's downfall, "but [her] mother had. She was very definite." (202) This developed definitiveness causes Tambu to recognize her mother's intelligence and to have "regard for her knowledge." (203) This is evidence that Tambu can look beyond outward appearances, such as the dirty homestead and white-washed mission, to recognize inner worth. Manini warns her to "just be careful!" (203) of the Englishness that destroyed Nhamo, Chido and Nyasha, and Tambu's "mind began to assert itself, to... refuse to be brainwashed." (204) This ability to question modern authority is the culmination of the developmental processes described in the novel; perhaps, without Manini's wisdom, warnings, and example, Tambu would simply be another product.

AWK

Monica, a devout catholic with a pagan husband, warns her son Augustine against his dangerous sexual appetites, and Augustine reflects she was God's tool. "Whose but

? Yours were the words... of my mother, Your faithful servant?... But I realized none of this" (25) Augustine, in his sin, dismisses this as "womanish" (25) advice and continues his debauchery. Seeking not to hinder his education, Monica allows Augustine to continue unmarried because she believes that these studies would bring him to God.

UNC

UNC Manini allows Tambu to plant seed to earn money for school, but believes that Tambu's education is impossible and hopes discourage Tambu's self-sufficient attitude by this bound-to-fail activity. Both of Augustine's parents were set on his success, but Manini was merely concerned with her daughter's need to recognize her inability to succeed.

Augustine's discredits Cicero's *Hortensius* because it doesn't mention Christ. He credits

NO TRANS!
this distaste to Monica's influence: "For with my mother's milk my infant heart had drunk in, and still held deep down in it, that name... and whatever lacked that name could not win me wholly."(39) This signifies a turning point in his relationship with God in

which he begins to study the Bible. His study is shortlived because of the awkward wording compared to "Cicero's majesty." (39) In a Monica's dream about her son, Augustine refuses to be a good Christian. In the dream a youth speaks when she is mourning for the loss of Augustine's soul: "Where you are, he is." (46) Augustine begins to comfort Monica by assuring her that she is not in his disgusting state, but she instantly assures him: "No. For it was not said to me where he is, you are, but where you are, he is." (46) Augustine "[is] more deeply moved by that answer" which God gives through Monica "than by the dream itself." (46) Monica's faith in God's ability to redeem Augustine serves as the example for his future faith and influences his ultimate conclusion that belief in God must be by faith. However, because of this dream, Monica begs a priest to speak with Augustine. The priest declines and gives her sound encouragement, and "she had accepted this [encouragement] as if it sounded from heaven." (47) (Another example of Monica's faith.) When Augustine decides to go to Rome, Monica becomes afraid that he will die abroad. He lies in order to be able to leave. Manini is hesitant to allow Tambu to go to the mission and convent for similar reasons: she worries that the Englishness will kill Tambu, just as it killed Nhamo. In retrospect, he realizes that his mother was partly responsible for the culmination of his self-development, his conversion or salvation experience. Her demeanor reminds him of his possible destiny towards Catholicism. Just as Tambu begins to recognize and revere her mother's knowledge, Augustine's rebellion turns to reverence of her devout, faithful and quiet nature. He becomes converted and praises Monica for her nature and says that God had a higher purpose for her. Throughout the *Confessions*, Augustine is searching for a transient experience of God that will assure God's feasible reality and ability to be

NO!
WRONG
FORMAT

TOO
LONG

WHY PARENTHESES? DID YOU PROOF THIS?

NO
TRANS

WRONG
THIS
REVISION
DID
NOT
YET
EXIST!

in contact with humans. This culminating experience occurs in the presence of his mother, who afterwards says that she feels as if she has completed her purpose on earth. "What I am still to do here... I know not, now that I no longer hope for anything from this world. One thing ther was... that I should see you a Catholic Christian before I died. This God has granted me... What then am I doing here?" (165) Her close death demonstrates her role in Augustine's life and in the *Confessions*; she served as a facilitator for Augustine's development of faith, and when his goal was reached, her purpose was finished.

Monica and Manini play essential roles in the self-development of their children. However, Manini serves as a reminder of what Tambu is seeking to overcome whereas Monica is a positive encouragement to Augustine as a role model for ideal Catholicism.

The paper is A mess! I did NOT even bother to correct smaller mistakes because I have other things to do. I know that Augustine AND Tambu both had mothers! Nothing you HAVE here is properly integrated or organized, and your conclusion is practically non-existent. Go to the writing center or you will fail this class.

NO!
READ
ALoud!

REPEAT
YOUR
THESIS?
AT
LAST?
DIDN'T
YOU
ALREADY
SAY
THIS?