
Women in newspaper cartoon straps during the ‘Operation Restore Legacy’ in *The NewsDay* and *The Chronicle*

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Abstract

There is an existing trend of negativity in the portrayal of women through cartoons in local newspapers. This has led to the perpetuation of gender stereotypes against women aimed at demeaning and degrading the social status of women. Cartoons as works of art are expected to reflect on issues as they are happening in the societies. The two newspapers under study are *The Chronicle* and *The News Day* which are government owned and private owned respectively. The paper analyses these two newspapers in the manner in which represent women in cartoons and further interrogates circumstances surrounding such portrayal. The period under study is between November 2017 and April 2018. This is the period when Zimbabwe underwent leadership change, after thirty-seven years under one leader. Guided by the Africana womanist perspective the article concludes that women and men are given the same opportunities but if not disciplined women sometimes abuse their position.

Key Words: Africana womanism, Depiction, Emmerson Mnangagwa, Operation Restore Legacy, Robert Mugabe, Women

Introduction

The media has played and still plays a huge role in shaping the perception of society towards women in the society. This is true in all cultures and nations across the globe where males who impose their perceptions about women in the society still dominate the media. Brooks and Herbet (2006) state that much of what the audience know and care about is based on the images, symbols and narratives in radio, television, film, music and other media. How individuals construct their social identities, how they come to understand what it means to be male, female, black, white, Asian or Latino is based on what they see in media platforms. Bordo (1993) states that the images that emerge in cartoons have set forth a normalized and essentialised standard of morality and feminine subjectivity against which other women will measure, judge, discipline and correct themselves. Women redeem their knowledge of femininity and its practices from media texts and to some extent shape their lives worth with what they

see. Everything is shaped by commodified texts produced by media for audiences that are increasingly segmented by the social constructions of race and gender. Media, in short, is central to what ultimately comes to represent our social realities.

It is a sad reality, however, that most media platforms still follow the patriarchal privilege with previous studies stating that if women are represented in most media platforms it is usually in a negative manner, as an object, subordinated or as a victim that needs to be saved. This study, therefore, interrogates the depiction of women in a particular historical epoch in Zimbabwean history using two newspapers, *The Chronicle* and *The News Day*.

Theoretical underpinning

This research paper is guided Africana Womanist theory which Mazuruse (2010) defines as a Pan-African theory of gathering, deducing and explaining African life. Hudson-Weems (1993) made the theory relevant as it is critical in unravelling the hidden social history of African women. Hudson-Weems (1993pp154-5), postulates that:

Africana womanism is an ideology designed for all women of African descent. It is based in African culture and, therefore, it necessarily focuses on the exclusive experiences, struggles, needs, and desires of Africana women.

This theoretical approach is inclusive of African women throughout Africa and in the diaspora. It exists to rectify the stereotypical misrepresentations of African women as helpless and hopeless victims. Africana womanism seeks to redefine the position of women and their individual space in life using traditional African cultural aesthetics. Mguni (2006 p.42) emphasizes the importance of culture in the liberation of women: The condition of the African woman can be fully appreciated within the context of African culture and the sincere liberation of the African woman can also, only take place in the same context.

Hudson-Weems (1993) posits that, there are many positive features of a true Africana woman but there are eighteen distinct features. A real African woman should have most of these qualities. These qualities or descriptors of the African woman give her agency in her personal life as a person and they also place the woman at the core of life of her family and community. In this study, only five descriptors are utilised. These include SELF-NAMING, that is, accessing herself and naming herself. Self-naming involves the ability for women to call themselves the way they want to be called and not to be named by others. The second one is SELF-DEFINING, that is, defining her reality and the people around her in terms of their African cultural experiences and not to be defined according to White middle class women ideology.

The above two characteristics of Africana womanism require self-introspection on the part of women of African descent. These are relevant to this study in the sense that societal forces or elements, in this case, the media in the form of cartoon straps in newspapers do not define the true essence of womanhood. Women of African descent ought to define themselves learn to overcome any external forces that seek to define who they are. The cartoons in *The Chronicle* and *The NewsDay* papers are created by men and yet depicting and sending a picture about women. Women in the cartoon straps are named and defined by men, but an African womanist scholar need to address the chauvinist way of presenting women without crushing the idea of African women being strong and home builders.

Moving on with the tenants for this paper is RESPECT for herself in order to acquire true self-confidence, which in turn enables her to have complete and positive relationships with all people. This characteristic highlights the respect expected to be given to women. The respect given to women determines the nature of relationships women have in the society. This means that the media has an impact in how women are viewed in the society which in turn affects or determines a woman's position in the society. Africans need self-respect as well as respect for themselves and that of others. Cartoons create a certain image with a potential to crumble the esteem of women. The study analyses the cartoons and how women are portrayed.

Understanding Womanism and Womanhood

It is quite imperative at this juncture to give an understanding of womanism and womanhood in a study where women are under discussion. Alice Walker, the founder of womanism is one of the most renowned African American writers, who has examined the whole history of the African Americans, from the troubled period of slavery and the long struggle for civil rights to the victories scored in overcoming negative stereotypes and restrictions imposed by the white community, (Izgarjan & Markov, 2012). As she continued with her literary work, Alice Walker developed into a more mature writer and political activist. She became aware of the need for a movement which would be different from feminism and which would offer coloured women a space to formulate their policy thus naming it womanism.

The idea of womanism gives all women agency without looking at colour. Walker (1983pp xii) metaphorical says: 'Womanist is to feminist as purple is to lavender'. From this definition, she distinctly eulogizes womanism and sets it apart by comparing it to the strong colour of purple which is often associated with royalty. Lavender as paler colour is also cunningly associated with the view that feminism is associated more with white women than the coloured. As Montelaro (1996 p.14) suitably suggests that the contrast of tones in Walker's definition is consistent with

her political intentions to demonstrate the crucial difference between the terms 'womanist' and 'feminist'. According to the semantic analogue, she conceptualises that a wholly white, bourgeois feminism literally diminishes in comparison to the more wide-ranging, non-exclusive womanist concerns represented by the rich and undiluted colour purple. Womanism, thus, is a movement that pushes the agenda of women without exalting others while subjugating others on race, class and sexual orientation.

In Africa, no stereotype existed towards women (Afisi, 2010). Men and women would complement each other. Each one had specific roles in society but the roles were dependant on each other. Men needed women for their roles to be successful and vice versa. The role of the woman was considered to be very important as they were considered to be closer to the creator because of their capability to create life (Hafkin & Hansen, 1976). Motherhood was considered to be the link to the ancestors and just to make sure that everyone had this opportunity, polygamy was encouraged. Women were given the task of taking care of the family needs, they provided for their families through their gathering skills. They taught children moral, social, and ethical values that moulded them to be upright citizens, (Afisi, 2010). In light of this, women are the ones who socialise their children to conduct themselves in the right manner of respecting from birth to death.

Womanhood has been taken to be the same as motherhood. Women who choose not to have children threaten the dominant worldview that motherhood is a woman's destiny. Childlessness can be seen as an act of 'political and ideological resistance' (Byrne, 2003 p.459), as it is against societal expectation. Society believes that a woman should be a mother, a woman should be able to bear children, if one is not able to, then they renounce themselves from being identified as a woman. 'Femininity and maternity have been intertwined since the Garden of Eden' (Lisle, 1999 p.170). This reference to the Garden of Eden is to suggest that it was designed in creation, hence, the view that women's femininity is naturally expressed through motherhood.

Women who refuse motherhood risk their sense of identification with womanhood, as woman and mother indistinguishable in western culture: "motherhood and female personal identity are once again equated" (Ireland, 1993 p.13). This entails that a woman is commonly defined through child bearing and raising. Women who cannot bear children are usually viewed differently from those who do. They experience a lot of varied treatment from family and friends and are even called names, (Mortimore, 2004). They experience uncertainty and internal struggle in claiming their connection to being a woman. This is so because most of these women know the expectations that society has for them and yet those expectations are in contrast to their dreams and lifestyles. Ideologies of motherhood have become the truth and the facts of popular dialogues and everyday understandings of women (Gillespie, 2000).

Womanhood is not an easy concept to define as societies define it in different ways. The ways in which womanhood is defined suit different societies. Following an assessment from the above submissions, it can be concluded that womanhood is not dependent on the ability to give birth and have a child as some are naturally barren and that does not make them less of women. Womanhood lies in the power, strength and the character of a woman.

Operation Restore Legacy

The importance of this section in the paper is to unravel the period in which the cartoons are to be analysed. Operation restore legacy took place from 13 November 2017 to 18 December 2017 in Zimbabwe. This followed an incident in which the Vice President of Zimbabwe, Emmerson Mnangagwa had been fired from the ruling party and the presidium, (*The Herald*, 6 November 2017). A lot of accusations and insults were heaped at him with accusation of him being a traitor and wanting to take over presidency. This mostly came from the then president's wife, Grace Mugabe. Allegations were that he wanted to take over the presidency from her ailing husband who was then 93 years and Mnangagwa was the stumbling block.

The firing of the Vice President led the army and war veterans to retaliate as it was felt that Grace had no right to do that and her influence on the old man's decision making was not going down well with those who went to fight the war of liberation. During this period, the then Commander of the Zimbabwe Defence Forces (ZDF) Constantino Chiwenga, and several other military generals held a press conference and released a statement warning that the military would not hesitate to step in to solve the problems in Zanu PF which had resulted in a purge of Zanu-PF members with a liberation war background. The ZDF took over the state media and told the nation that the army was "targeting criminals around former President Mugabe, "who were committing crimes that were causing social and economic suffering. Citizens marched in unity with the army's action (*The Herald*, 21 November 2017).

During this period the army took over the country's major radio station Zimbabwe Broadcasting Corporation, they also put the President and his family under house arrest. They arrested ministers whom they thought were corrupt and were leading to the economic downfall of the country. It is in this historic period which lasted for a month, that there were talks between the then President Robert Mugabe, Mnangagwa and the army. These talks led to the resignation of Mugabe on 17 December and the inauguration of Mnangagwa as President of Zimbabwe. The paper, however, focuses on this period up to April 2018 as the reminiscences of the period were still prevalent in newspaper cartoons.

The Role of Cartoon and Society

Cartoons play a significant role in as far as representation of societal issues are concerned. It is a system of communication that evolved overtime. As a form of art, different cultures converged with their artistry of expression and heightened the growth and development of cartoons as a medium of information dissemination and expression of thought, (Gbinije, 2010). Representation is the way in which meaning is somehow given to the things which are depicted through images or words in the page. According to Awan (2008 p.23)

Media representations are ways in which the media portrays particular groups, communication, experiences, ideas or topics from a particular ideology or value perspective. Rather than examining media representations as simply reflecting or mirroring “reality” it is how media representations serve to re-represent or to actually create a new reality.

Hall (1992) proposes that the media as a principle form of ideology dissemination, produces representations of the social world via images to portrayals. He also claims that “...we construct our own understanding within an ideology, we speak through ideology and it enables us to make sense of our social reality and our position within it”, (1992 p.33). Through this, Hall (1992) asserts that ideologies become naturalized and mask themselves as common sense. People come to accept what is said by the media as part of the real world and as the absolute truth. Media, being the key transmitter of representation and a major source of information within society has the power to control and shape attitudes and beliefs held in the popular imagination.

Representation is concerned with the way people, ideas and events are presented. What appears on screens and in print does not appear by accident but through a process of decision making from within the media industry (Hall, 1997). A media text then needs to be viewed in this light as a series of representations, a vehicle of beliefs, values and attitudes which can be reinforced or challenged by the audience. The way women are presented in cartoons influences the way in which society views them. This might lead to them being judged by the society and being labelled. These presentations lead to wrong judgement by the society, they also lead to “...victimisation, stigmatisation, and shame...” (Johns, 2010p. 34). In the same vein, ideology plays a fundamental role in depicting issues in newspapers. In the case of the newspapers under study, one can observe that *The Chronicle* is a state owned paper hence it's a state ideological apparatus which protect the interests of the ruling class and the opposite is true for the *Newsday* which is privately owned.

The Chronicle

The Chronicle is a Bulawayo based newspaper that is part of the seven newspapers published by Zimpapers. The paper was established in 1894 when the Argus Printing company was given the mandate to print the paper by Cecil John Rhodes. With 50.1 % shareholding (Sanders, 1999), the government has an influence on the editorial content of the newspaper in the stable. It is therefore the government policy of pursuing a national agenda that permeates into the editorial policy of the newspaper. *The Chronicle* is a daily paper. According to Gale (1962), the Argus Company started publishing *The Chronicle* in 1894 and the Rhodesian printing and publishing company bought the newspapers in 1934. Like all the newspapers in the country, *The Chronicle* has had to reduce its size because of a crippling shortage of newsprint which is linked to Zimbabwe's decade of economic decline.

The Chronicle's editorial policy at its inception was to serve the commercial interests of the British South Africa Company which wanted to consolidate its power in the country. The newspapers did not report on issues affecting Africans, they focused on the whites in the region (Dube, 2013). The colonizers saw Mashonaland and Matabeleland as different areas; they therefore had to publish a paper in Matabeleland to serve the interests of the whites in the region. *The Chronicle* began to be referred to as a national newspaper after independence.

The NewsDay

The NewsDay is published by the Alpha Media Holdings Publishing House (AMH). It is published alongside the *Zimbabwe Independent* and *The Standard* as far as Zimbabwean newspapers are concerned. It is in compliance with Zimbabwe's indigenization laws as more than 51% of the shares are owned by locals. *The NewsDay* is one of the products of Zimbabwe's Government of National Unity GNU which was established as a solution to the constitutional crisis and the political impasse in the country on 15 September 2008. This meant that the paper was to strike a balance in terms of news by private owned newspapers and government owned ones.

The government resumed operations in February 2009 with a mandate of introducing a number of key reforms that will eventually lead to the holding of 'free and fair' elections. According to Article 19 (a) of the Global Political Agreement signed by ZANU PF, MDC-Tsvangirai and MDC in September 2008, the GNU had the responsibility of ensuring the 'immediate processing by the appropriate authorities of all applications for re-registration in terms of both the Broadcasting Services Act as well as Access to Information and Protection of Privacy Act. This included forming a commission that was responsible for calling for licence applications from both print

and electronic media players. Trevor Ncube, the Group chairman of Alpha Media Holdings, said in 2010 that *The NewsDay* anticipated the introduction of new papers before the signing of the GPA. He says,

We have had over the past 12 months a core team to which we've been adding as we thought the prospects were improving for us to be registered [by the commission]. For me, the turning point was the inclusive government [with the two MDC parties]. When I saw it being put in place and in it there was a strong component about freeing up of the media that was the window that I was looking for and I said: "This is our time; we've always wanted to do this." So we started preparations then.

On 7 June 2010, the Zimbabwe Media Commission announced that it had issued licences to prospective newspapers and barely a week later *The NewsDay* was already in circulation. Alpha Media Holdings now has a printing press where *The NewsDay* is being printed. It is administered under the company, Strand Multi-print in Harare.

Guided by the qualitative research paradigm, the paper hence purposively selected two editors and two cartoonists from the newspapers under study as their information was quite informative to the study. The researcher also used snowball sampling to identify other artists to judge and interpret some cartoons from their knowledge and understanding. Interviews and questionnaires were used to solicit data from prominent newspaper readers and editors of the newspapers.

Women and men before the law (*The NewsDay*)

This section explores instances of how *The NewsDay* depicted women and man before the law as shown by **Figure 1** and **2** below.

Figure 1



Figure 2



In the cartoon straps above, (**Figure 1** and **Figure 2**), there is equal treatment of both men and women by the law enforcement agents in Zimbabwe. In **Figure 1**, one sees

both men and women at ZIMSEC facing the same predicament after messing with examination scripts. The cartoon highlights and emphasizes that no one is above the law in as far as gender orientation is concerned. Having messed with issues of national interest, the result is being 'wiped out' that is exiting the system.

In **Figure 2**, equal treatment is also highlighted when the man asks that if male rapists are to be castrated as punishment for raping, what then befalls women rapists given that their biological make-up does not allow that. The idea here in the two instances above is that, regardless of one's position in society when one is found on the wrong side of the law they have to face the consequences. This brings home the Africana womanist perspective that men and women are together in struggle, (Hudson-Weems 1997). There is need to fight together the system that oppresses women so as to achieve agency. In light of the Operation Restore Legacy, the cartoonist above (**Figure 1 & 2**) brings out that corruption should not be tolerated at whatever level. Law has to be applied to all equally.

Women in Politics

Figure 3



Figure 5



Figure 4



Figure 6



The NewsDay portrayed women as active in politics just like their male counterparts. The above straps (**Figures 3, 4, 5, & 6**) show women playing equally important roles in politics just like their male counterparts which is in line with the Africana Womanist perspective is conforming to the compatibility paradigm. This paradigm is also witnessed for better and for worse where both men and women are suffering at the hands of politicians and the government.

In **Figure 4**, senior government officials are enjoying and looting on top while the common people, both men and women, are the ones keeping them up there. Those at the top enjoy being in government and their bodies confess the good life they are leading while the ordinary masses languish in poverty as reflected by the outlook of their bodies. The same cartoon (**Figure 4**) shows that women in this circumstance are only found as recipients of the objects while men are subjects as indicated by the cartoon strap. This may be the reflection of the Zimbabwean presidium which is dominated by men. This is against the Africana Womanist perspective, though against the theory, men were never oppressors but would work together with women in their struggle for justice.

Figure 3 also portrays a similar scenario where male politicians are fighting at the top with common people watching at the bottom. The cartoon portrays the absence of women in the fights as if they are not interested. Africana womanism encourages women to take up positions of authority in the community as they should complement their male counterparts. In reality, in Zimbabwean politics, during the time in question women, were only represented by the former first lady Grace Mugabe in fighting for top position in politics.

More so, the last two cartoons, **Figures 5** and **6**, reveal how Grace Mugabe rose to become one of the most powerful women in Zimbabwean politics during the time in question. **Figure 5** shows that although Robert Mugabe was the president, it is depicted as if his wife was the one ruling. In this cartoon Robert Mugabe is shown sitting in a small chair while his wife is sitting in much more superior seat suggesting that she was the one with the authority. Women are seen to be societal leaders and achievers. Some women have even become politically successful to rule 'their home countries' (Afsi, 2010 p.235). This shows that women have the capacity to take up positions of authority and that they have a great influence on their men even to influence great political decisions as portrayed in the cartoon.

More so, in **Figure 6**, Grace is portrayed standing tall above men, her husband included. The cartoonist can be argued to be guided by the Africana womanist perspective of self-definer and self-namer. Hudson-Weems (1997) argues that an Africana woman should fight to be both self-definer and self-namer. She goes on to emphasise that if a woman fails to define and name herself, definitely others will do

that for them. It is in that regard that the cartoonist is showing Grace as a woman who can compete with men in high positions of power, hence naming and defining herself.

However, in accordance to the Africana womanist perspective, this is not the right route to partake in leadership though because an Africana woman should be respectful. Standing tall before her husband is gross misrepresentation of an Africana woman. African women should be able to self-define themselves in a respectable way. This behaviour has received a lot of criticism from the general public and other politicians which ultimately resulted in the down fall of her husband which ultimately conforms to failure to observe African values which are expected of an African woman. *The NewsDay* as a private paper is presenting issues as they are during the time as an independent paper and the ideologies that they follow call for that. Politics across the world has seen political publicity, be it positive or negative, being about men, but Grace gained her fair share of positive and negative publicity during the time.

Women at the receiving end of economic hardships.

Figure 7



Figure 8



In **Figure 7** and **8** cartoons, women are portrayed as vulnerable. They are at the receiving end of economic hardships. **Figure 8** reveals how women are perplexed by the challenges that befell them due to economic instability. As mothers of the home, women are found at the receiving end where when there are water cuts, power cuts, price hikes and healthcare problems, they are the ones who are directly affected by such as they are family-centred people (Hudson-Weems, 1993).

Moreover, besides discussing these hardships women are also found soliciting for unnecessary help from the prophets (**Figure 7**) due to the adversities that they face at home. Women in this case are used during campaigns and after the elections her life is worse when politicians do not live up to their promises. According to Hudson-

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Weems (1997), portraying women as vulnerable to exploitation is against the African womanist agenda. Rather women are the backbone of any African society that is why they go out of their way to make sure that family is well looked after and if they are vulnerable then society is vulnerable as well. Women who choose to be vulnerable to men do not understand the power they have as the African women. According to Gambahaya and Muwati (in Mguni & Muwati, 2012 p. xvii),

In as much as women's marginalisation, subjugation and exploitation may be realities in today's societies, Africana womanism is concerned with redressing this through positioning the woman as the mainstay of her family and community's strategic life-support resource pivotal in the continuing search for possibilities of an African renaissance.

Portraying women as troubled by economic situations as seen in **Figure 8** is in line with the Africana womanist agenda as the paradigm is concerned with redressing their position as they are pivotal in community's strategic life-support. *The NewsDay* is portraying how the ZANU PF government uses women in their campaigns and promises them things and yet do not deliver. With reference to Operation Restore Legacy the cartoonist calls for a restoration of various crises that have affected the Zimbabwean people as reflected by women in the pictures above.

Representation of Women in *The Chronicle*

Women as Politically Relevant

Figure 9



As a government owned paper, *The Chronicle* has its own way of presenting issues about women during the time of the operation restore. The above cartoon reveals in-

house fights within the opposition party MDC-T. **Figure 9** portrays women as actively involved in politics as well however using different contexts. In this case, women are also seen as active in opposition politics. Thokozani Khuphe (Leader of MDC-T) had a fight with the MDC Alliance 2018 presidential candidate, Nelson Chamisa, for the presidency of the MDC-T party. This is revealed in the cartoon above which portrays Nelson Chamisa in the middle pushing off Elias Mudzuri on his right and Thokozani Khuphe on his left. Although a woman is being defeated in the cartoon, her willingness to fight for recognition is applauded as an Africana woman. Thokozani Khupe like Grace Mugabe has managed to define herself as well as she resisted defeat by moving on to contest the recently ended harmonised elections on her own. Women's fight for legitimacy can encourage African women to be resilient and fight to be counted in the critical issues of their nation and communities.

Dube (2014) advocates for the recognition and respect of women leaders by men as well as other women. Men and women should work together at all levels of governance. **Figure 9** diverts the attention of the people into the political fights in ZANU PF thereby giving them political mileage in terms of leadership frictions in Zimbabwe. The newspaper is a government owned paper so portraying in fight within an opposition is justifiable as it is a state ideological apparatus which should protect the interests of the ruling party. *The Chronicle* is covering up the misdemeanours of the ZANU PF government by revealing the in-house fights within the major opposition party, the MDC-T.

Women as Adulterous

Figure 10



Figure 11



Figure 12



Operation Restore Legacy was an exercise done to restore order in the ZANU PF party (*The Herald*, 20 November 2017). In that regard, *The Chronicle* as a government newspaper had a lot of interests in protecting this move and also to avoid misrepresentation of issues, hence, the paper diverted the burning political issues of the day at the time and concentrated on social issues instead. Figures 10, 11 and 12 above portray women as adulterous. They portray women as cunning as they expect maintenance from men for children who are not theirs as in Figures 10 and 11. Even after cheating on the men, the woman expect the same man to maintain their bastard children.

In Figure 10, men fight over a child who is not biologically theirs as the woman enjoys the fact that both are willing to support the child despite being aware that they are not the legitimate fathers of the child. Figure 11, shows a woman who takes her husband to court to make him maintain a child who is not his and she is yet pregnant again. These cartoons show that women can be cunning and deceive men whilst exploiting them.

Figure 12 shows a husband coming back home unexpectedly and finds his wife with another man. The cartoon is demeaning to women as it portrays them as people who are loose and unable to wait for their husbands to come back. The presentation is also against the Africana womanist agenda of self-respect. Women have to be seen respecting themselves and their marriages. Couples are expected to live together and build a family together and satisfy each other's needs. If couples live apart it means other needs are not satisfied and hence leading to cheating.

Dube (2014) emphasises the value of family in the African society and that a woman is at the core of family progress. This does not exclude the role men have to play as well in keeping the family intact. However, men are seen going overseas in search of greener pastures because of the economic hardships in Zimbabwe while their women

are left looking after the family. This move is causing some cracks in the family of which men have to consider if they value the family. The African womanist position denounces adultery but also encourages couples to live together and support one another. Adultery has serious repercussions to the family being and community at large.

Portraying women as adulterous in an era of factional battles in ZANU PF and the subsequent Operation Restore Legacy that led to the Emmerson Dambudzo Mnangagwa's administration may be revealing the political prostitution of some members within the party. Some seemed to be very loyal to Robert Mugabe and his wife when they were at the helm but as soon as the tables turned they presented themselves as loyal to Emmerson Mnangagwa compatriots.

Women as Passive

Figure 13



Figure 15



Figure 14



Women are also portrayed as people who should not participate in men's discussions. Even if they are there and they have opinions they can share they remain silent. It does not matter which subject is being discussed, women are portrayed as silent onlookers as men discuss. **Figure 13**, portrays men discussing soccer with a woman closeby to them but it is as if the woman is not there. The woman portrayed is also a Highlanders supporter as shown by the regalia she is putting on but is not partaking in the discussion about her team. Even though she might have her own opinions in the discussion the fact that she is a woman and they are men who are talking she has to listen and keep her opinions to herself. The portrayal is dehumanising women figures as they are considered to be dump in soccer as if it is a male sport alone.

In **Figure 14**, the discussions are rather political but still women are just passive onlookers with the men discussing issues. These cartoons do not serve the Africana womanist agenda as they separate women from their men counterparts. If there is need to achieve the goal of liberating the African community, it will only come from African men and women working together (Afisi, 2010). Separating men and women as portrayed in these cartoons is against the concerted unity of men and women in the struggle for emancipation. According to Hudson-Weems (2004) the Africana womanist struggles are not separated from those of her family. Her male counterpart is viewed as an important ally, especially considering that feminists view men as enemies.

If issues of African women are not divorced from men then their opinions are viable in men's discussions. Men should be comfortable in sharing opinions with women be it in social, economic or political matters. This portrayal of women as passive is significant as the media presented women as quiet in the operation restore legacy period and even the much vocal Grace Mugabe had become quiet. Even in the list of those targeted by the army there were no women but men. This is expected of government owned paper where ideologies have to serve the interests of the ruling party. Attention is shifted and information is censored to suit interests of the ruling class.

Conclusion

In conclusion, the paper has elaborated on different positions that women took during the time of the operation restore legacy. These positions are depicted differently by the two newspapers used above. Their different presentations are guided by the ideologies that these papers subscribe to thus in *The NewsDay* mostly issues are portrayed without reservations and the burning issues of the day are portrayed unlike *The Chronicle* where artists are speaking to issues that do not matter during the time. The paper uses that period as it holds important narratives of Zimbabwean history. Some of the cartoons used for illustration in the paper show the causes of the

operation itself. For example, *The NewsDay* cartoons are not hesitant to bring out the role that the former first lady Grace Mugabe played in the history of Zimbabwe. The newspaper as an independent entity could not fail to bring out such as it strives to be relevant to issues as they happen. Guided by the Africana womanist paradigm, the paper comes to conclusion that an Africana woman has to preserve her position as a respectful, self-definer and male compatible among other attributes despite their love to get into leadership positions in society.

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