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Racial Segregation and its After-effects as Seen through Alan Paton's *Cry, the Beloved Country*

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Abstract

The present article aims at examining critically racial segregation and its after-effects as seen through Alan Paton's *Cry the Beloved Country*. In this novel, the author depicts the Apartheid system which has prevailed in South Africa for a long time and which is based on the racial segregation that the white minority exerted on the black majority of the country. It has had a lot of consequences not only on the black South Africans, but also on South Africa as a country. Hence the necessity to examine it critically through a study of the selected novel so as to determine its ins and outs. The methodological approach used is the

qualitative approach based on documentary research which includes Internet sources such as E-books and academic articles, and library sources such as books and doctoral dissertations. The Marxist critical approach which focuses on class struggle is the literary theory applied to this study. The study has found that racial segregation has destabilised the South African black people and indirectly the whole country, South Africa, at a given period of its history. The research work concludes that racial segregation is a very bad practice which needs to be eradicated wherever it still exists in the world.

Keywords: Racial Discrimination, Apartheid, Consequences, White Minority, Black Majority

1. Introduction

This paper discusses racial segregation and its after-effects and displays how the white minority has discriminated against the black majority in South Africa for decades. Although the Blacks are the owners of the land, the white settlers have not dimmed it necessary to collaborate with them peacefully on their arrival. They have resorted to Apartheid which is merely based on racial segregation. The Whites have started killing black people on the streets of the towns of South Africa, which is a kind of social injustice. It is therefore necessary to examine this issue through the lens of the novel under study. The purpose of this study is to identify the horrors of racial segregation on the one hand, and to denounce it as it occurs in the novel under study on the other hand. Another purpose of this research work is to examine critically and to expose the possible causes, the manifestations and the after-effects of this phenomenon. Then, the research work will sensitise Africans on the necessity to avoid indulging in racial segregation insofar as it dehumanises people.

The theoretical framework of this work is made up of one literary theory which is Marxism, a critical approach based on class struggle since the white minority considers the black majority as inferior beings and dehumanise them. The methodology used pertains to the qualitative research approach based on documentary research which includes Internet sources such as E-books and academic articles, and library sources such as books and doctoral dissertations. The pertinence of the theory and methods employed lies in the fact that they will induce an understanding of the theme under study and a literary appraisal of racial segregation through a study of the chosen novel. The paper encompasses three aspects which are: The manifestations of racial segregation in the novel, the after-effects of racial segregation, and tentative solutions for reconciliation.

2. Manifestations of Racial Segregation in the Novel

2.1 Segregation in Employment and Education

The Anglican Bishop, C. E. Crowther (1971, p. 5) ^[4] opines that racial discrimination appeared as a fear of the black majority because black Africans were intent upon destroying the white minority which had built up wealth and power for over 200 years. In this context, the testimony of Historian C. W. De Kiewiet is worth quoting:

Because the Boers had little art, less architecture and no literature, so they were dependent on their agriculture farms, their Bible and their blood to set them off sharply against native and attenders. They were horrified by the power of the black majority, they, therefore, found an alternative to introduce the policy of racial discrimination to safeguard their political religious and economic interests. (p. 17)

As an ethnic minority, the Boers imposed their will on the black majority. In the process, a group identity was evolving in opposition to the British rule and because of the fear of the "Black danger." Thus, the Afrikaners became captive of a system which dehumanised both the oppressed and the oppressors. H. Santacruz (1977, p. 79) ^[11] rightly posits: "Colonialism has a vital role to play in giving fillip to racial discrimination and apartheid." In the same vein, L. Thompson (2000, p. 56) ^[13] argues: "Deep into the twentieth century, except among the elite of the southwestern part of the colony, social mixing was rare and intermarriages were few. The British immigrants expressed the distinction by calling the earlier settlers *Boers*, meaning farmers, and the term came to have derogatory overtones."

According to B. Ashcroft, G. Griffiths and H. Tiffin (2000, p. 14) ^[2], "the white minority retained for themselves the bulk of the land, and virtually all of the economically viable territory, including the agriculturally rich areas and the areas with mining." The Land Act paradoxically "restricts the amount of the land available to black farmers to 13 percent" (B. Ashcroft, G. Griffiths and H. Tiffin, 2000, p. 14) ^[2], thus leading to the intensification of the white-black segregation in South Africa.

Most of the black people work in mines, searching for gold, although they toil with that work. We can clearly see this through the train of non-Europeans which takes Kumalo to Johannesburg while he is searching for his son, Absalom: "The mines", the men in the carriage cry, "The mines" (p. 9). Then, the narrator says: "[...] many of them are going to work in the mines" (p. 9). For example, Absalom and John Kumalo's son both go from one factory to the other. In addition, Gertrude's husband has gone to work in the mines in Johannesburg but has not come back, possibly because he has died there.

The Blacks are given unskilled jobs such as digging the gold from the rocks. This is apparent in the conversation between Kumalo and a mine worker who explains the steps followed to dig gold from the rocks. He says: "We go down under the ground and dig it out, umfundisi. And when it is hard to dig, we go away, and the white men blow it out with the fire-sticks. Then we come back and clear it away; we load it, and it goes up in a cage" (p. 9). We can see here the difference between the Blacks' labour and the Whites' labour in the mines. The white man is more professional than the black man whose work is only limited to the carrying of stones. We can also acknowledge the Whites oppression of the

Blacks in this kind of work. I. Metouri (2013, p. 13) ^[8] corroborates this sad fact in the quotation below:

The blacks were situated at the working class and were given only unskilled labor [...]. Whereas the whites are the masters of the blacks like what happened in USA [...], also in South Africa especially during the Apartheid regime which gives the position of work in reference to workers' race, by legislating a group of laws and acts which put the white in skilled work, whereas the black [is put] in unskilled one. An example of that is the city of Johannesburg, which was a large industrial center city, because of the exploitation of a large black labor force working in mining activities [...].

It is not only in the field of mines that the Blacks are less paid than the other workers are. It is also the same case in the field of religion where the Blacks have a lower position. This is seen through the dialogue between the two brothers, Stephen and John, who used to be ministers in a church in Ndotshini but have eventually become politicians in Johannesburg. John looks at his brother, Stephen, and says: "The Bishop says it is wrong [...], but he lives in a big houses, and his white priests get four, five, six times what you get, my brother" (p. 24).

As it appears through this quotation, the Blacks work under the Whites' control in that field as they just do what the Whites order them to do. This makes John Kumalo hate to be a minister. As a result, he leaves the church because he has noticed that the white priest gives orders as the white men do in the mines. Moreover, talking with his brother, he says: "I do not say we are free as men should be. But at least I am free of the chief. At least I am free of an old and ignorant man, who is nothing but a white man's dog. He is a kind of trick, a trick to hold together something that the white man desires to hold together" (p. 23). Through this quotation, we can acknowledge the difference between the Whites and the Blacks. We can also find out the oppression that the Whites exert over the Blacks in the mines. Those black workers and their families are very poor and have a little amount of money for the day. This is due to their type of work and to the Whites' hegemony over the Blacks as far as to the source of production is concerned. The following quotation reveals this fact:

But it is they who dig the gold. For three shillings a day. We came from our tribes, from all over South Africa. We live in the compounds, we must leave our wives and families behind. And when the new gold is found, it is not we who will get more for our labor. It is the white man's shares that will rise. They go mad when new gold is found... They do not think, here is a chance to pay more for our labor. They think only, here is a chance to build a bigger house and buy a bigger car. (p. 24)

The white people belong to the upper class because they are the owners of the mines in South Africa, and they use black people for labour force. For example, John Harrison, Mary's brother owns factories and mines with many black workers. In addition, James Jarvis, Arthur Jarvis' father, has gold mines in South Africa. Even if the Whites do not own mines, there is a very big difference between them and those

who work in the mines. The Whites are more professional and better skilled than the black workers, since they hold the machines and the management of the mines. A. Paton shows that the Blacks and the Whites do not have equal educational opportunities. At the very beginning of the novel, he writes:

‘And these children?’ asked Kumalo.
 ‘Why are they not at school?’
 ‘Some because they do not care and some because their parents do not care, but many because the schools are full...’ (p. 17)

At the end of the novel the author writes: “So Kumalo went out again into the heat to seek the headmaster of the school. But the headmaster shook his head, and talked about economic causes, and said that the school was a place of little power” (p. 84). We see here that the problem of education is related to the Blacks’ income level which makes them incapable to build new and large schools that can hold all the black children. In addition, the latter do not aim to be educated; in fact, they go to find jobs so as to eat and to have better living conditions. Like many other Blacks, Absalom does not have the opportunity to be taught the required knowledge. The following excerpt is an illustration:

‘We had a son’, he said harshly. ‘Zulus have many children, but we had only one son. He went to Johannesburg, and as you said – when people go to Johannesburg, they do not come back. They do not go to St. Chad’s’, to learn that knowledge without which no black man can live. They go to Johannesburg, and there they are lost, and no one hears of them at all. (p. 6)

Since they own the means of production, and thanks to their high class, the Whites have a high quality education with very large schools and universities which can hold all their children. Moreover, this makes some of their children skilled workers in the mines, expert lawyers at the court, big police officers. “In the 1970s, protests spread to younger people and became more deadly. Mass protests by students in Soweto, beginning in June 1976, spread throughout the country and resulted in hundreds of deaths” (L. B. Vaka, 2018, p. 27) ^[14]. “Protests began in reaction to apartheid educational policies but grew to embrace a wide range of economic and social issues” (Clark and Worger, 2011, p. 39, cited by L. B. Vaka, 2018, p. 27) ^[14]. “The South African government dealt with the process with extreme force and repression. Their reaction brought apartheid to the world’s attention, possibly for the first time” (L. B. Vaka, 2018, p. 27) ^[14]. L. Thompson (2000, p. 212) ^[13] comments on the government’s attempt to mold the minds of the young black people and the ensuing failure of the attempt in the quote below:

[...] the government’s attempt to mold the minds of young black people through tight control over their education boomeranged. Black students were profoundly frustrated by the conditions in their schools and colleges. In 1968 Steve Biko, a twenty-two-year-old student, led a secession from the white-controlled National Union of South African Students

to found the exclusively black South African Students Organisation (SASO). SASO declared that all the victims of white racism should unite and cease to depend on white organizations that claimed to work for their benefit.

The foregoing quote clearly shows the extent of the frustration that the apartheid educational policies have created in South Africa. The black students’ secession from the white-controlled National Union of South African Students solely lies on their continuous frustration.

2.2 Segregation in Housing and Health Care

According L. E. Neame (1962, p. 29) ^[9], “Segregation means that the native would have their own definite areas in which the mass of them would make their homes... where they would be able to develop themselves with their full efficiency.” The novel under study is replete with instances of segregation. The white South African people consider themselves as superior to the black people because of their white skin colour and because they enjoy all the advantages related to their administrative position. The white men’s superiority complex has brought about the establishment of two separate residential areas for Whites and Blacks. There are disparities in housing due to the establishment of those two separate residential areas. This system is referred to as “Apartheid in housing.” Because the Apartheid system oppressed the Blacks by putting them in a special homeland and because of their low income, they live in very awful places. I. Metouri (2013, p. 14) ^[8] refers to this situation as follows:

Blacks have special places to live in. South Africa for example under apartheid policy was divided geographically into provinces, by the white Republic of South Africa. The Blacks was put into 10 homelands, which were divided on the basis of ethnic groupings. Black families were relocated in the homelands by force from the 1950s through the early 1980s, although many settled on the fringes of white areas hoping for obtaining employment and services. The rural areas of the blacks where full of diseases which is associated with poverty [...].

In the novel, A. Paton describes those awful places by using very expressive words, as shown in the following quotation: “So they walked till they came to Claremont and Kumalo was shocked by its shabbiness and dirtiness, and the closeness of the houses. And the dirt that filled the streets” (p. 17). Needless to say, white people live in the centre of the cities and Africans in their periphery which is so dirty that it resembles a pigsty. The writer uses expressive words such as ‘shabbiness’, ‘dirtiness’, and closeness to qualify them. Those words illustrate the bad conditions of the Blacks’ houses. The excerpt below tells more about the Blacks’ houses through the example of Alexandra, a district for Blacks only:

Msimangu explained that Alexandra was outside the boundaries of Johannesburg, and was a place where a black man could buy land and own a house. But the streets were not cared for, and there were no lights, and so great was the demand for houses that every man, if he could, built rooms in his yard and let them

to others. (p. 29)

The above excerpt shows the separation between the Whites and the Blacks as far as housing is concerned. It means that wealthy white people live in clean and fully equipped places while the poor black people live in remote and dirty places. This is exemplified through the following dialogue between two characters who complain about their housing conditions:

‘And where do we put up the houses?’
 ‘On the open ground by the railway line,’ Dubala says.
 ‘And of what do we build the houses?’
 ‘Anything you can find. Sacks and planks and grass from the veld and poles from the fields.’
 ‘And when it rains?’
 ‘When it rains, they will have to build us houses.’
 ‘It is foolishness. What shall we do in the winter?’
 ‘Six years waiting for houses. And the houses grow yet fuller.’ (p. 33)

This kind of conversation usually occurs when a black man wants to build up his house with sacks and grass. This is what the black people can afford since some of them leave their homes and go to Johannesburg where they hope to make fortune and have better living conditions. Unfortunately, their dreams do not come true, and they endure more suffering and oppression than they had before. In addition, the writer describes the houses in a much dramatised way when he writes: “And this is Shanty Town, my friends”, Kumalo looked around at the tragic houses. “A sheet of iron, a few planks, sacks, and grass, an old door from some forgotten house” (p. 34). Referring to racial segregation in South Africa, A. Güneş (2009, p. 21) ^[6] posits:

This segregation even went further, and it was officially legalized as apartheid in 1948 with the election of the Afrikaner National Party and Daniel F. Malan as Prime Minister. The Afrikaner National Party institutionalized apartheid with the legislation as the Group Areas Act, which not only specified that separate areas be reserved for the four main racial groups - whites, blacks, Coloureds, and Asians, but it also “moved and restricted the rights of ‘non-whites’ in every possible sphere.

According to A. G. J. Crijns (1959, p. 54) ^[3], “it is only since 1948, when the National Party, the embodiment of Afrikaner (Boer) Nationalism, came to power that segregation or ‘apartheid’ has been the central point of policy in the internal administration of the country.” He goes on to write:

The practical application of such policy would involve inter alia, arrangements and measures to effect a degree of purely physical or spatial separation, e.g. with respect to residential zones, public utilities, transport, etc.; measures to effect political differentiation, e.g. separate representation in Parliament and Provincial Councils; and measures to effect territorial segregation, e.g. the fact of reserving extensive territories for the exclusive use of one population group, e.g. European areas, Native

reserves, etc. (A. G. J. Crijns, 1959, p. 55) ^[3].

The writer has used a different vocabulary to describe the Whites’ residential area which sharply contrasts with that of the poor Blacks. He describes the Whites’ good, wealthy and clean houses with very nice words such as “lovely” and “finest.” For example, the narrator describes James Jarvis’ house as follows: “[...]. There is a house there, and flat ploughed fields; they will tell you that it is one of the finest farms of this countryside. It is called High Place, the farm and dwelling-place of Mr. James Jarvis, and it stand high above Ndotsheni, and the great valley of the Umzimkulu” (p. 59). Some of the Blacks think that these houses should normally belong to the Blacks because they have dug the gold that has served to build them. Kumalo’s brother laments: “These high buildings, this beautiful city with its beautiful houses, all this is built with the gold from the mines” (p. 23). Then, he says further: “It is built on our backs, on our sweat, on our labor. Every factory, every theater, every beautiful house, they are built by us” (p. 24). For B. Ashcroft, G. Griffiths and H. Tiffin (2000, p. 14) ^[2], the idea behind this Land Act was that the economy developed by the white men “required a large body of non-white workers to live in close proximity to white areas, for they provided cheap labour”, and the Group Areas Act “led [further] to the development of specific racially segregated townships, using low-cost housing” in the outskirts of Johannesburg, along with the separation of “public transport, public seats, beaches, and many other facilities.” Condemning the mass repression, racial segregation and land dispossession in South Africa under the Apartheid system, O. A. M. Soumanou and M. Sidi Chabi (2020, p. 153) opine:

The package of mass repression, racial segregation and land dispossession conveyed by the set of laws during that period was almost exclusively directed against the black population. At the same time, those apartheid laws favored the good positioning and emancipation of the minority white community, in terms of population statistics. The peculiar apartheid policy thus rhymed the everyday life of the South African population, elites and ordinary people, blacks and whites... The external world to South Africa in general had to know all this through the media. Both natives and foreigners wrote novels, history books and press articles on the South African’s condition. In addition, there is no denying that those channels of communication and even their stakeholders have done their share of the work in the happy unfreezing of the political blockade in Alan Paton’s beloved country.

Another South African writer who has severely criticised the South African Apartheid system is Peter Abrahams. In Panafrica, likely South Africa, as it is depicted in Peter Abrahams’s *A Wreath for Udomo*, two separate residential areas exist: The Europeans’ residential area and the Africans’ residential area. The second one is divided into two areas: The quarter of the masses and that of the new Africans such as the black doctors, lawyers, teachers, senior clerks in the civil service. The narrator describes part of Queenstown, the capital and the first sea-port of Panafrica, in these terms:

Really, Queenstown is no more than an overgrown African village with an immense European façade. Along the docks it is all European; the cranes and huge storage houses, the immigration and port police offices, and the big buildings of the great Panafrika Company which controls practically all Panafrika's trade and is one of the biggest monopolies in the world. (P. Abrahams, 1977, p. 135) ^[1].

There is a striking contrast between the main centres of the town and the residential area of the poor masses in *A Wreath for Udomo*. The workers who constitute the labour force should normally be well housed contrary to the hardships that they undergo as far as housing because of their poverty. The following quotation is an illustration:

[...]. Once away from the main centres, the houses huddle on top of each other any way you like. Mud and wattle jostle with timber or corrugated iron. And the people, here, live communally. Doors are always open. Anyone can always enter. There is no privacy, no need for it. Here, away from the port and the centre of the city, life goes on much as it might have done, one, two, three thousand years ago. Here, the only change as between three thousand years ago and the present is that the government had installed an open drainage system. Men and boys use it as a public lavatory. When pressed they step to the side of the road and piddle into it. Women use chambers indoors then come out and empty them into the open drains. But above all, it is the communal living, the easy collective, free intimacy of its citizens, the special nature of its stinking squalor, that stamps Queenstown as being both older than its name and the European conquest that gave it that name. (P. Abrahams, 1977, p. 136) ^[1].

The above quotation from P. Abrahams's *A Wreath for Udomo* fosters what A. Paton has denounced in his novel. It clearly shows that there are discrepancies in South Africa as far as housing is concerned. The Blacks are thus marginalised in their own country where the settlers have ended up living in a kind of terrestrial "Paradise" while the Blacks live in areas similar to "Hell."

Health care in South Africa is another important point worth shedding light on in my analysis of racial segregation in this novel. The Blacks' hospitals, according to John Kumalo, are in a very awful condition. He says: "Go to our hospital [...] and see our people lying on the floors. They lie so close you cannot step over them. However, they dig the gold. For three shillings a day" (p. 23). This bad state of the Blacks' hospitals is due to their marginalisation which leads the Government made up of white people to occult the necessity to build good hospitals for the Blacks. As a result, their health is so defective that it calls for people's attention worldwide. The most vulnerable layer of the black population is that of children who suffer more from the lack of health care. A proof of this allegation is provided in the following quotation: "The child coughs badly, and her brow is as hot as fire. The cold wind comes through the sacks. 'What shall we do in the rain, in the winter? Quietly, my child, do not cough any more, your mother is by you.' But the child coughs badly; her brow is hotter than fire" (p. 34). This is a very good evidence of the Blacks' oppression by the Whites.

The Whites' hospital is in a very good condition, and this reflects their high social class. It is very clean and very large and this is sign of the good health of the Whites and their children. "This wonderful hospital for Europeans is built with the gold from the mines" (p. 23). This quotation is a sequence from John Kumalo's speech with his brother, as they are discussing the white men's superiority complex in South Africa. The disparity which prevails in health care leads to the backwardness of black children's physical development as compared to white children. I. Metouri (2013, p. 14) ^[8] corroborates this idea when he writes: "Another study proved that children's growth differs by race from whites to blacks. This study was applied to Johannesburg's children aged from 3.5 to 18.5 [and] concluded that white children had 'more rapid increases in growth and attained greater heights and weights than did black children' [...]."

2.3 Segregation in Transportation and Children's Care

The South African Blacks' income level can be highlighted at many levels in society. One of these levels is transportation. In the South African society, there is a difference even in the types of transportation that the Blacks and of the Whites use. The Blacks depend only on trains and buses since they are not capable to travel by other means than these two ones. This is the result of the domination of the Whites who reserve the most comfortable means of transportation for themselves. An example is provided when Kumalo wants to go to Johannesburg to find his son and his sister:

As all country trains in South Africa are, it was full of black travelers. On this train indeed there were not many others, for the Europeans of this district all have their cars, and hardly travel by train any more. Kumalo climbed into the carriage for non-Europeans, already full of the humbled people of his race. The day was warm, and smell strong in the carriage. But Kumalo was a humble man, and did not much care. (p. 33)

Trains and buses are a symbol of the Blacks' limited income in South Africa. The Whites rarely travel by train or by bus because their income level allows them to buy their own cars and to travel by airplane. For instance, Arthur's father James Jarvis travels by airplane when his son is killed as shown in this quotation: "Mr. Jarvis, I am instructed to offer you every assistance. You could take an aeroplane and be in Johannesburg at midnight" (p. 61). This reflects the Whites' high position in the South African community.

Stephen and Msimangu, on their side, have no personal means of transportation. The Blacks do not always use buses because of the high passenger fare as shown through what the young man has told Msimangu: "We are determined not to use these buses until the fare is brought back again to four pence" (p. 28). They work hard in the mines, but they are paid very low wages. In the same way, the government is raising the transportation fare. This is simply unfair. The young man continues: "They want us to pay six pence that is one shilling a day. Six shillings a week and some of us only get thirty-five or forty shillings" (p. 28). Here, we can clearly see the suffering of the Blacks who are bound to travel on foot at times because of their derisory wages. This exemplified by the fact that Kumalo and his friend are

obliged to travel a long distance on foot because they have no money to take a bus: "Let us begin then. So they walked many kilometers through the city" (p. 29). On their way, they run into a young white man who is kind enough to offer to give them a lift. What is more alarming is that the separation of the Blacks and Whites is so strong that police officers are instructed not to let some white people have pity on the Blacks as far as transportation is concerned. The following quotation justifies this sad fact:

Many of the white people stopped their cars and took in the black people, to help them on their journey to Alexandra. They saw the police trying to prevent this, and once when they stopped they heard one policeman ask a whiteman if he had a license to carry the black people. 'I am asking no money,' said the white man. 'But you're carrying passengers on a bus route,' said the officer. 'Then take me to court,' said the white man. (p. 32)

The foregoing quotation clearly shows that the South African white minority is determined to humiliate and dehumanise the black majority. The Whites exaggerate to the extent of considering the Blacks as less than human. While going so far in their humiliation of the Blacks, they seem to forget that these very Blacks are the ones they have severely exploited to get their cars and other luxuries. In *A Grain of Wheat*, on Uhuru Day, General R. has explained the reason why the Mau Mau war had been fought by the fact that the white man had got his wealth through the exploitation of the South African masses. Here is his explanation: "The whiteman went in cars. He lived in a big house. His children went to school. But who tilled the soil on which grew coffee, tea, pyrethrum, and sisal? Who dug the roads and paid the taxes? The whiteman lived on our land. He ate what we grew and cooked. And even the crumbs from the table, he threw to his dogs" (N. wa Thiong'o, 1978, p. 191)^[15].

In the society depicted in the novel, South Africa, black children are dirty because their parents generally have no time to care for them. Their parents spend much of their time working in the mines for a few shillings a day. Gertrude's son whose father has gone to work in the mines without returning exemplifies this fact. This excerpt is a proof: "She [Gertrude] came to look for her husband who was recruited for the mines. But when his time was up, he did not return, nor write at all. She did not know if he was dead perhaps. Therefore, she took her small child and went to look for him" (p. 13). A. Paton further writes: "Into the room came a little boy. His clothes were dirty and his nose was dirty, and he put his finger in his mouth, and gazed at his uncle out of wide, saucer-like eyes. Kumalo lifted him up, and wiped his nose clean, and kissed him" (p. 20).

The writer portrays children by using very expressive deteriorating adjectives, which make the reader imagine black boys' terrible appearance. This is just the appearance of many of South African black children in miniature. These children usually turn into criminals when they get older since there is no father to care for them, no school to educate them and no church and government to control them. For example, Absalom, Kumalo's son, has left home for Johannesburg where he has become a thief and kills a white man to steal his money. Consequently, the oppression of the Whites also plays an important role in the black children's

bad state. They become gangsters overnight because they have no alternative left. Absalom's son, who is confronted with the same problem as his father, will end up killing Arthur's son for the same reason which is money. Moreover, the black children are always hungry because they have no or very little food to eat like the girl who has given the letter to Kumalo at the very beginning of the novel. This is their conversation:

'That was good of you. Go well, small one.' But she did not go at once. She rubbed one bare foot against the other, she rubbed one finger along the edge of the umfundisi's table.
'Maybe you are hungry, small one.'
'Not very hungry, umfundisi.'
'Perhaps a little hungry'.
'Yes, a little hungry, umfundisi.'
'Go to mother then. Perhaps she has some food.'
Thank you, umfundisi. (p. 3)

The malnutrition which most South African black children undergo is due to the fact that there is no milk for them. Everything, including milk, is concentrated in the Whites' hands and they do not care for the black children's wellbeing. As a result, black children die of the lack of milk. The writer gives the typical example of Ndotshini, as mentioned in the conversation between Arthur's son and Kumalo in this excerpt:

'Would you like a drink of water? You are hot.'
'I would like a drink of milk,' said the boy.
'There is no milk in Ndotsheni,' the small boy said quietly.
'I would like water, Umfundisi... Why is there no milk in Ndotsheni?' asked the boy.
'What do the children do?'

Kumalo looked at him. 'They die, my child.' (p. 84)

From this quotation, one can make a comparison between the rich white boy, who is Arthur's son, and the poor black boys who live in Ndotshini without milk. The former mirrors the white children's luxurious lives whereas the latter wear their parents' poverty as their cross and eventually die just as Jesus Christ died on the Cross of Calvary. In contrast, the white children have a very great childhood in beautiful houses, large hospital and good schools, and a lot of food, which permits them to belong to the upper class. Arthur's son who appears at the end of the novel and whom Kumalo has met riding a horse can be held as an example: "Suddenly he caught his breath in astonishment, for there was a small white boy on a red horse, a small white boy as like to another who had ridden here as any could be" (p. 84).

3. After-effects of Racial Segregation

Some of the after-effects of racial segregation are the dissolution of the tribal ties, and the loss of faith. The novel opens with a view that a nation undergoes hard times which result in the dissolution of family ties, the loss of common relationships and social cohesion among family members and relatives. The strong family ties are wiped out when individuals are displaced from their homes and land both physically and psychologically. Some family members, mainly young men and girls, go away to find jobs in

Johannesburg, and their families do not know where they are and what they do there. The writer clearly shows the breaking up of black tribes. This is due to the little and worn out land that has been given to them. The land is no more fertile and nothing grows on it. In addition, what is even worse is that it does not rain in the region. Black people suffer from starvation. As a consequence, the young and strong people leave their parents and go to search for better living conditions in Johannesburg, the economic capital of South Africa. This is explained in the following quotation: "Down in the valleys women struggle to work the soil that is left, and the corn hardly reaches the height of a man. They are valleys of old men and old women, of mothers and children. The men are away, the young men and the girls are away. The soil cannot keep them any more" (p. 2).

When Stephen Kumalo, the protagonist of the novel, receives a letter from Johannesburg, he finds it hard to guess who the sender is because many of his own people have gone there. The excerpt below is an illustration:

It came from Johannesburg: Now there in Johannesburg were many of his own people. His brother John, who was a carpenter, had gone there, and had a business of his own. His sister Gertrude, 25 years younger than he, and the child of his parents' old age, had gone there with her small child to look for the husband who had never come back from the mines. His only child Absalom had gone there, to look for his aunt Gertrude, and he had never returned. And indeed many other relatives were there, though none so near as these. (p. 3)

This quotation shows the extent to which African families are divided and separated from their relatives. Brothers and sisters, sons and daughters all go to Johannesburg and leave their elderly parents lonely. The writer has taken the case of the protagonist and his village to denounce the bad living conditions of African tribes in South Africa because of the racial segregation settled by white people. It is because of this injustice which sets the Whites in good conditions and the Blacks in poverty and misery in the remote regions of the country that many Blacks leave their tribes and go to Johannesburg to work in the mines. Unfortunately, when they go there, they do not return anymore as Kumalo's wife has wearily said: "He is in Johannesburg, [...], 'when people go to Johannesburg, they do not come back'" (p. 6). This passage means that the woman is already accustomed to the fact. She has seen many people leave the village and never come back again. She could sense that her little Absalom would never come back again. He has indeed become a housebreaker in Johannesburg and ends up killing a white man. He is sentenced to death and therefore, he has never come back to his poor and lovely parents. Similarly, Absalom's aunt, Aunt Gertrude, has also gone there forever. Kumalo wants to take her back to the village, but on the day of the departure, she has disappeared. This shows that black people seek to live in Johannesburg at all costs despite their bad living conditions there.

Through Stephen Kumalo's view, however, A. Paton seems ambivalent in his view about religion, and thus criticises it. He says that it has failed up until now to accomplish love, brotherhood and reconciliation in South Africa. In John Kumalo's view, the church, like the chief, demands obedience, speaks well, but remains ineffective to bring

solutions to the problems in society (p. 23). Besides, he argues that there is also racial discrimination even within the church, since white priests receive a much higher salary than their black counterparts do (p. 24). For him, "what God has not done for South Africa, man must do" (p. 15).

Another after-effect of racial segregation is the increase of insecurity and death sentences. The rate of crimes, robbery and rape is getting higher and higher in Johannesburg, and it destroys not only the sense of traditional stability and security but it also gives rise to psychological "fear" and disturbance in society. Thus, many black people are afraid and they have the conviction that "it is fear that rules this land" (p. 16). Through Stephen Kumalo's life and views, A. Paton shows that the white man discovers gold, builds up factories and introduces a capitalist view of economy and life. Yet, he paves the way for the devastation of close tribal and social relationships which had kept people together, bound them to life and provided them with a sense of security and continuity in their lives. Moreover, what is constructed in the subconscious of the black people is the conviction that it is the white man who "has broken the tribe" and destroyed their social and cultural unity on purpose to squeeze their lives (p. 15). Now the feeling of "broken" relationships and "fear", along with the loss of the sense of beauty, security and continuity, apparently fragments and falls apart human psyche and identity in a way that they cannot be mended as in the past. That is why black people break the law and old white people are robbed and beaten.

The rate of murder is also high because the writer has depicted several cases of murder. The authors of those murders are black people and judges sentence them to death. The very first case of murder is the one of Arthur Jarvis, the President of the African Boys Club. Three young men, namely Absalom Kumalo, Matthew Kumalo and Johannes Pafuri, are accused of the crime. After a careful and detailed study of the evidences, the judges have declared the two other boys innocent, but Absalom is held guilty. The judge says: "I sentence you, Absalom Kumalo, to be hanged by the neck until you are dead. And may the Lord forgive you" (p. 74). While his judgment is still going on, another murder is committed in the city. A European is shot dead by a native housebreaker. Another case of murder is that of three black miners, killed by the police during a strike. The writer shows that racial discrimination has turned native people into criminals. Anyway, it is the only way out for them to survive in the city. Since they do the hard work, but are given low wages and bad living conditions, what else could they do to be heard?

4. Tentative Solutions for Blacks and Whites' Reconciliation

The novelist uses Christianity as the first means of reconciliation and brotherhood in his novel. First, he employs Christianity as a means of reconciliation and brotherhood to achieve a practical cooperation between the two races. In his own life, A. Paton himself has been politically active. He is one of the founding members of the South African Liberal Party, established in 1953, to stand up against the National Party's apartheid policy in South Africa. Yet, he paradoxically employs religion, rather than politics, to eliminate the racial conflicts in his society. Through his representation of the views of Stephen Kumalo and Msimangu, A. Paton admits that John Kumalo is right in

his analysis of political and economic situations (p. 36). He is against John Kumalo's method of seeking their rights through political means or through violence. Instead, he stresses the fact that "love is greater than force" (p. 78). Once Stephen Kumalo returns to Ndotsheni, he begins to pray regularly for the restoration of life in the valley. He is confused in his views, since though he is different from his brother in his strategy, he comes to realise that an action is necessary to achieve the restoration of life, and his attempt is collective: "Somewhere down here upon the earth men must come together, think something, do something" (p. 84).

A. Paton sees faith and goodwill as the second means of reconciliation in his novel. So, his second solution to reconcile the Blacks and Whites is faith and goodwill, even though this process is very slow and needs a lot of time to make both sides be aware of his good intention. In *Cry, the Beloved Country*, Arthur Jarvis, a young white man, represents goodwill and faith. He is profoundly interested in social problems and in promoting "the well-fare of non-European sections of the community" (p. 63) in South Africa. A. Paton uses Arthur Jarvis not only as his own mouthpiece but also as a white man to take the initiative to show people that the reconciliation is possible if the white men get rid of their sense of superiority and "selfishness" and feel goodwill and consideration for the black people.

Like A. Paton himself, Arthur Jarvis, a well-known social reformer shot dead by Absalom Kumalo during a robbery, campaigns for the well-fare of the native black people and criticises the "exploitation" of their mine and gold by the white man, who, he believes, deliberately disintegrates native community life and deteriorates the native family life, in poverty, and crime. Arthur Jarvis also upholds the freedom of native people and their education in South Africa, and he thinks that the white man just exploits and does nothing to improve the South African society, causing the physical and moral deterioration of native people. His other argument is that committing a crime and being a prostitute are not in the nature of native people in South Africa. Yet, it is caused by the fact that "their simple system of order and tradition and convention has been destroyed" by the white man to control them and satisfy his greediness and "selfishness."

A. Paton also uses Arthur Jarvis's father, James Jarvis, a wealthy white man, in a way that James Jarvis also strives to help the native people in Ndotsheni village. As an initiative for reconciliation, he attempts to please the indigenous people. After his son Arthur's death, James Jarvis devotes himself to the social progress of Ndotsheni, donates ten thousand dollars to start the Arthur Jarvis Club, gives milk from his estate to help starving children during the drought and arranges for a dam to be built in Ixopo to prevent further droughts in the valleys. For the construction of the new dam, James Jarvis sends a young agriculture demonstrator who examines the valley and tries to see if the dam suits the land and the local natives. Stephen Kumalo and his wife are very happy that "there will be a new life in this valley." A new life that will come into existence when the dam waters the pasture in the valley of Ndotsheni. The grass will recover, and the cows will graze it and eventually give enough milk for those children who are about to die of starvation. Referring to the great part that South African artists, especially singers like Lucky Dube and Johnny Clegg, have played in the denunciation of Apartheid and in the

reconciliation process, O. A. M. Soumanou and M. Sidi Chabi (2020, p. 153) write:

Apart from the classical written documentation, oral sources such as songs, movies, etc. can also be taken into account, especially while attempting to assess the perceptions of the various layers of the population and their reactions towards a system which ruled them for several decades. In this context, artists, singers, actors, etc. can also be considered as history chroniclers to some extent. In fact, like a writer in his books, a journalist through his articles, and sometimes far better than scholars can do, a singer depicts nothing else in his songs but the common realities of the people. Moreover, as ordinary citizens with no necessary sophisticated intellectual background, artists depict more easily the common social realities in their community. Sometimes, an artist uses simpler words to convey a message, better than the way his contemporary novelists and other intellectuals may do, while entertaining his audience at the same time.

Lucky Dube and Johnny Clegg, perfectly fall under the above statement. The two singers grew up and emerged in the apartheid era, and through some of their heart-touching artistic achievements (songs), they contributed, in their own ways, in helping terminate the inhumane regime in their country. They were able to achieve this through mass moving and motivation ability, which their masterpiece songs had on the population in general, both in South Africa and throughout the world.

This quotation clearly shows that writers have been backed up by South African singers in their struggle against Apartheid, which is based on racial segregation, and in the reconciliation process in South Africa. Although N. Mandela (1994, p. 164)^[7] has said, as a member of the ANC (African National Congress), that "without violence there would be no way open to the African people to succeed in their struggle against the principle of white supremacy," artists like Lucky Dube and Johnny Clegg have succeeded in showing that there was indeed a way for African people to succeed in their struggle against the principle of white supremacy without resorting to violence.

5. Conclusion

The purpose of this study has been to explore, identify and display the horrors of racial segregation, to examine critically the manifestations and the after-effects of this phenomenon through the novel under study. The paper has disclosed the manifestations and after-effects of racial segregation before unveiling some tentative solutions to overcome it. The research work has found that racial segregation is horrible insofar as it dehumanises black people and has everlasting consequences. The literary techniques that A. Paton has used to convey his message are alliteration, foreshadowing, allusion and repetition. He has succeeded in impacting his readership by using poignant instances of the manifestations and after-effects of racial segregation in his novel. Moreover, he has successfully conveyed a powerful message that racial segregation and its after-effects have seriously affected South Africa and by extension the African continent. He has, by the same token shown that reconciliation is possible in South Africa despite all the atrocities that the Whites have perpetrated. The

moral, psychological and physical predicaments that the black majority has undergone due to racial segregation are incommensurable. Thence, people should avoid indulging in it at all costs not only in Africa, but also in the world at large.

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