

CHAPTER III

Analysis of the Racial Conflict in Lewis Nkosi's *Underground People*

This chapter attempts to analyse the racial conflict in the novel of Lewis Nkosi, *Underground People*. Nkosi has successfully depicted a real picture of South African society in his novel, *Underground People* published in the year 2004. The novel is a satire on South Africa's apartheid system. In energetic and crafted language, the novel brings elements of the political thriller into a sophisticated human drama.

The novel is focused on two characters, Cornelius Molapo and Anthony Fergusson. Cornelius Molapo, the protagonist of the novel, is an urban citizen, poet, dancer, and political orator. He is also a leader of the South African National Liberation Movement which is organized to lead a peasant uprising in remote region called Tabanyane. Cornelius is a dedicated revolutionary who would choose death over defeat. The Movement works against the racist White Minority Government and fights to end apartheid rule in South Africa. Anthony Fergusson is a White South African, who lives in London. He works as a civil servant in Human Rights International in London. The novel also presents the desperate efforts of Anthony to find out Molapo.

Disappearance, abduction, kidnapping has become a daily routine in South Africa during apartheid policy. This happens also with the protagonist, Cornelius Molapo. He is the representative of Black Community in South Africa, who raises a voice against racism. He is not only high school teacher, amateur poet, speaker but also a jittering dancer, a passionate lover and cricketer. Apart from it, he knew as a peripheral member of the National Liberation Movement.

Underground People is a fictional work about the struggle against apartheid and the role of the liberation movements for the abolition of racism in South Africa. The story revolves around intrigue, political

opportunism and plotting for fighting a non-conventional war against government and security forces, which believe in their superiority. The novel represents Nkosi's ability to satire South Africa's apartheid system still keeping its seriousness and its human suffering closer to the reader. Regarding with novel, Andries Oliphant comments in article "Mammon and God: Reality, Imagination and Irony in *Underground People*" as:

In *Underground People*, a polarized society in the throes of revolutionary conflict and imminent change is brought into view by means of irony.....

.....*Underground People* has much wider scope and many focal which is fighting to end apartheid rule in South Africa. Points organized around a central story with a double narrative. This is the story of a staged disappearance of the main character in a society in turmoil. It brings a diversity of fictional figures into contact as the narrative unfolds along the pattern of a crisis escalating into armed conflict. Although the narrative deliberately blurs temporal specificity, the novel is set in the late 1980s, during the State of Emergency, reminiscent of the State of Emergency of the 1960s, which at that time crushed the mass uprising. (189, 190)

During the declaration of the State of Emergency, the National Liberation Movement distributes a list of people's disappearance including Molapo's name. Molapo disappears after having some disagreement with others members in the movement. Molapo's power of opposition and different thinking ability create problems in the Movement. Though his works is trustworthy and sincere for getting freedom from the racism, he has power to oppose other members in the

movement. Many incidents show us that how far Black natives endure racism in their daily life. As a result, he becomes incommunicado and deliberately disappears from the Movement. He surprised to learn that he is missing and disappeared. In point of fact, he is sent on other expedition by some of the members of the movement. People suspect that he may be one of the many individuals who are being incommunicado by the Johannesburg Government.

The movement makes a formal proposal to the Human Rights International in London to help it in finding Molapo. The commission also takes the responsibility to investigate Molapo and sends a White agent Anthony Fergusson, to explore Molapo's case. Anthony is a White South African born and bred. He has the experience of work in the Latin American Struggle on behalf of Human Rights International. Though he belongs to white race, he works for the black poor people in the world. He is aware about the effects of racism and racial conflict in his own country, too. He is also of the view that apartheid laws are not affordable for South African Government.

However, Anthony is unsure about the condition in South Africa. Before travelling from London to Johannesburg, Anthony, Tina, his assistant, and Stephen, his friend, discuss about the racism in South Africa. While discussing, Stephen makes a racist comment against black people. He says "If Blacks don't stick a sharp blade into your guts those infernal boers from the special branch will squeeze your tests for you very slowly, very exquisitely" (1, 2). This comment of Stephen clearly indicates his prejudiced mind regarding the black people. Anthony does not give an answer on it.

Anthony knew that there is a war going between Blacks and Whites under the apartheid policy. His added purpose behind visiting South Africa is to attend his sister Hazel's wedding which will be held

in Johannesburg. Antony feels that South Africa is an abnormal place of embarrassment and a humiliation, where odd things are going on. So many people die and disappear in the apartheid system. When Anthony reaches South Africa, he meets Joe Bulane, a black lawyer, in-charge of Molapo's case and eminent person in the National Liberation Movement. Joe Wulitz is the assistant of Joe Bulane.

While travelling from London to Johannesburg Anthony meets another South African, Tom Murchison. Antony argues with him about the present condition of South Africa. Tom hates British and wants to convey that South Africa has to solve its racial problems. In reality, his people immigrated to South Africa after World War II. Consequently, he gets everything in South Africa except of the dreadful experiences and effects of apartheid laws. Anthony is engrossed in thoughts of Molapo and his disappearance. He has solved many problems but now he has to resolve a matter of his motherland.

On the other side, disappearing Molapo is summoned to appear on a new secret address of the movement. There is a particular motive behind his disappearance. Joe Bulane, a good friend of Molapo and member of freedom movement, knows that Molapo is not only famous in the movement but in the White suburb also. The National Liberation Movement split into socialist and the nationalist wings. Molapo stays with the revolutionary socialist side.

South African Government has taken Black native's land forcibly for industrial development. Molapo works as representative of the movement in Tabanyane to direct operations on behalf of the movement. In fact, Joe Bulane wants to enhance the scope of their movement by helping other small native movements. Pretoria Government wants the Tabanyane Land. Consequently, the government starts to capture the land from the natives of Tabanyane for the White inhabitation. There is

good relationship between Pretoria government and Tabanyane ruler Paramount Chief Sekala. He succeeds in crushing the Tabanyane resistance with the backing and help of Pretoria government. National Liberation Movement is fighting to free Tabanyane from the oppression of Sekala and Pretoria government.

National Liberation Movement needs someone to lead their field operations with the help of local resistance group in Tabanyane. The joint operation is against the Pretoria Government and Sekala Seeiso. Sekala is the usurper in Tabanyane throne who rules there. The Movement calls on its most unlikely candidate, immense speaker Cornelius Molapo. His speech is mainly related with the political crisis in the country and the necessity to prepare for armed struggle. Black natives expect the help from Liberation Movement in such condition. The aim of National Liberation Movement and Tabanyane Resistance Movement is alike.

Joe Bulane decides sending Molapo on the mission of Tabanyane. It would be the great revolutionary work for him. Thus the Movement has assigned a new labor to Molapo. As he knew about it, initially he rejects. In fact he wants to meet and reunite with his wife, Moureen. Later he accepts it because his revolutionary mind thinks about Black South African natives. He gets a chance to do unusual in other district. He is chosen by such movement because of his ability. Bulane assures and holds him as:

As you know, Corney, we've brought you into this thing right from the start because of our deep knowledge of the Tabanyane people, their customs, their language, and of course, their terrain. Your familiarity with the people and their ways will be an invaluable asset in the execution of your mission. (58)

The comment of Bulane indicates his faith in Molapo. It also focuses on the abilities of Molapo as a black leader.

Eventually, Bulane becomes successful to convince Molapo. But, Molapo is bewildered either to choose Maureen, his wife or political struggle for getting freedom from apartheid. Similar to the National Liberation Movement, there is Tabanyane Resistance Movement in Tabanyane mountainous area. The novelist skillfully describes the mountainous area of Tabanyane. After the meeting with Bulane, Molapo travels towards Tabanyane.

While Molapo is travelling from Johannesburg to Tabanyane, a ticket checker comes in the railway compartment. Molapo frightens for some time. The white people try to spread terror and confusion in the third-class compartments. After some time, the soldiers come with their gun. They are members of South African Police. They suspect Molapo as terrorist and murderer. They refer the black natives as *kaffir* in the railway. Without any reason, the South African police try to frighten the black travelers in the train. It means that, the whole mountainous area is politically and communally sensitive.

There is a Black union leader in Tabanyane named Theckwane. He uses to give training to the guerrillas to handle all kinds of weapons. Soon Molapo becomes leader after joining the local resistance group in Tabanyane. South African government permits to the Pretoria Government to cease natives in Tabanyane. It happens due to only apartheid policy. Thus, South African Government is totally responsible for such condition of black people. In fact, the act of capturing others' rights, property and freedom is an inhuman act.

Tabanyane ruler Sekala Seeiso exploits his own Black natives. He helps to Pretoria government to grab the black's land for white's rehabilitation. He is a usurper, who creates great troubles for the poor

black natives. It is an example of horrible racism in Tabanyane. So the novelist describes the role of Molapo in this crucial movement as, he has become part of a vast underground network conspiring to overthrow the Government by violent mean.

The native black Africans become aware about the injustices consequently, they start to fight against the Government and racism due to the efforts of Molapo. Thus, Molapo becomes an underground person to help to black people. There is White police lieutenant, Adam De Kock, in Tabanyane. He is one of the inhabitants, who know the real condition of Black natives. He tries to lengthen campaign against sensitive guerrillas and rebellious tribesman by acting slowly. For a moment he thinks about resigning from work.

As Molapo goes to Tabanyane, Anthony reaches Johannesburg. On behalf of Human Rights International he comes to South Africa nearly after fifteen years to visit his motherland. Antony is against the apartheid government in South Africa. He believes that apartheid laws are not affordable for South African government. He discloses his views while discussing with Mark Broody, his brother in law and Jocelyn Baird, his friend. Mark comments as:

Violence in the townships has been responsible for a financial hemorrhage of incredible proportions in the past few months. It's all very well for a few individuals to talk to African leaders in the Ivory Coast but isn't it high time we opened a dialogue with leaders of the National Liberation Movement. (123)

The financial exploitation of black people is reflected in this comment which is a major sing of racial exploitation and apartheid rule. It also indicates that racism affects both the black as well as the white people. It

is need to come together as apartheid rule is not affordable for both of them. Jocelyn Baird gives a nice example of racism as:

Two individuals are standing at a bus stop going to the same destination but one is white, one is Black. So instead of one bus you have two buses to carry only two men at the cost of more fuel and more manpower. (127)

The segregation in apartheid government is visible through this event. The government is keeping separate public facilities for whites and blacks which is a sign of racism. Some white peoples are against this segregation. On the basis of financial condition of the country, it is really not affordable for South African Government. Everyone discusses regarding the original condition of South African Government during apartheid era.

Anthony does not have satisfactory knowledge about Molapo's whereabouts. He is well-known that any Government hasn't authority to abduct citizens during apartheid. For getting more information, Anthony meets other members of the Movement. While discussing with black Joe Bulane, lawyer and Joe Wulitz, his assistant regarding Molapo, Bulane informs Anthony, "People like Molapo, always in love with adventure for its own sake wire a danger to the entire movement, like loose wheels spinning of the main vehicle" (144). The comment of Bulane reveals the purpose of the movement behind sending Molapo on Tabanyane mission. Bulane reveals a truth regarding Molapo to Anthony.

Molapo meets Reverend Stephen in Tabanyane who helps him to strengthen the movement. There is a terrible violence spread over Tabanyane. It causes armed clashes between Paramount Chief Sekala's home guards and members of Tabanyane Resistance Movement. Now Antony takes experience concerning the real fact which is told to him by Joe Bulane. He says:

As long as Cornelius could remember there had been trouble between white farmers and the Tabanyane people who year after year watched helplessly while their best land was grabbed by the Land Commission and reallocated for white settlement. (156).

The native black people are dragged out of their land for the white settlements. This act of Tabanyane government is an extreme act of Racism which reflects the clashes between the interests of blacks and whites. This clash leads to the exploitation of black people. Regarding it Robert Ezra Park in his book '*Race and Culture*' comments: We hate people because we fear them, because our interests, as we understand them at any rate, run counter to theirs. (226)

Consequently Tabanyane people have to raise a voice against injustice. So they form the Tabanyane Resistance Movement next to ruling government. But the government has given permission to grab the blacks land under the apartheid policy. The Black Tabanyane people become aware about it so they begin to conflict for their sovereign. As the black people becomes tired by daily beatings, hut burnings, rape and murder, they protest against it. There is one of the impressive characters, Princess Madi, who wants to take the charge of leadership of the Tabanyane campaign against Paramount Chief Sekala. Though, she is a princess, still she works against the government's policy of taking Black's lands for rehabilitation of Whites.

Though, Molapo and Princess Madi work on the same mission Tabanyane, still Molapo becomes a very important person and leader in Tabanyane against chief Sekala. He becomes successful to persuade people that National Liberation Movement is not a political party. It will help natives to overthrow apartheid regime and the attainment of freedom, peace and justice. It is just a beginning of resistance in

Tabanyane. He knows that several people are banned, expelled, imprisoned, tortured and even murdered by the South African Government in Tabanyane. Princess Madi aware Molapo about Sekala and says:

Well, I'm here to tell you, Mr. Molapo, that had my late father Seeiso the second not resisted to the bitter and government attempts to grab the lands which belong to our people, had he not fought against Pretoria's attempts to set up a phony Government of independence under my rogue uncle Sekala,...there would have been no resistance movement for your organization to denounce. Our people don't understand your revolutionary slogans, Mr. Molapo, but they do understand one thing. Land is the Mother and Father of our nation (183).

The importance of land for black Africans is explained by Princess Madi. When government grabs their land, black people protest against it.

Thus, Molapo recognizes all things regarding Tabanyane Resistance Movement. There is a land struggle between natives and the government. He meets other members like Phiri, who is a vital person to link Molapo and the Resistance Movement. Molapo becomes very excited to work for Tabanyane people. Natives come forward to join his armed forces as freedom fighters. But this fight is against injustices of the Government. Their eventual aspire is to get freedom from racism.

During this time, chief Sekala's men attack on the wedding of the daughter of old Ndule, Sekala's opponent. Molapo is shocked to hear this. Hence, Tabanyane people are exploited by the usurper Sekala and Pretoria Movement, also. On one occasion, Molapo sees Sekala who is surrounded by his bodyguards in cavalcade. He worked for the whites so

he fears to the blacks. He suspects on them. He was against his black community. He becomes aware that Sekala is working for the Pretoria Government, ultimately. Though Sekala is the Black, he exploits his own people and helps whites.

It means that there are some Black people like Sekala who work against their own people. Consequently, Pretoria Government allows Sekala to create his own police force, armed with weapons.

There are Phiri, Ngo, Red Ramusi and other freedom fighters in Tabanyane Resistance Movement. They all have experienced it in their own motherland. Therefore, they all join Tabanyane movement to fight against racism. The novelist explains Ngo as:

All his life old Ngo had worked as a farm hand, moving from one white farm to the next in search of a security he never found until, after years of wasted toiling angry desperation he joined the incipient rebellion against the Government. (206-07)

The example of old Ngo shows how poor black people, who are exploited by whites, join rebellion groups to fight against apartheid system.

It means that, Ngo is subjugated by his boss where he works. So, the excessive unfairness compels him to join and help to the movement. We can see that how people getting aware about their exploitation and injustice. While wandering, Phiri and Cornelius see one White man and woman making love under a bush. Both are shocked by seeing them in such condition. In some way, Phiri and Molapo get a chance to take revenge on the Whites. So they become very happy and take the white couple hostages. They frightened White man is Gert Potgieter and woman is Kristina Kemp. Molapo wants to look them in their nude position.

This incident reflects that Blacks have some kind of inferiority complex concerning their color and race, also. White always dominates over Blacks due to their complexion. But, the novelist depicts some incident about it. As now, Whites are in custody of them. The Blacks become conscious about their inequality. But, Whites do not agree to leave their supremacy over Blacks. Kristina frightens and loses her faith on the White man. Still White man Gert refuses to tell his name. He shouts as:

You know very well why not. I'm white. You're black. Listen, I can see you are someone with some education. You must be intelligent. A man in your position, you know very well you can't just go around asking white men...you can't....'You can't ask me questions and you know why! I'm white and you're only a *kaffir*! (213-14)

The comment of white man reflects the deep rooted racism in the white people. Though his life is in danger, he is not ready to leave his supremacy and treat black people as Kaffir. Even he feel that black people do not have right to ask the name of white people. This comment of Gert is the reflection of white people's mentality and racial prejudices regarding it. Robert Ezra Park in his book '*Race and Culture*' comments:

Race prejudices is a mechanism of the group mind which acts automatically in response to its proper stimulus. That stimulus response to its proper stimulus. That stimulus seems to be in the competition of people with different standards of living. (229)

Though Gert is in such condition, he never wants to give up his dominancy over the Blacks. In fact, Whites are responsible to take them as hostages by the guerrillas. Ngo becomes very furious after seeing

Gert as he was a former worker in Gert's farm. Gert has exploited Ngo so much. Ngo has experience of racism and injustice of the White one. Gert is very cruel and an evil man. Ngo shouts on Gert:

Ngo admitted, recovering from his shock, and then as if finally released from his dream, he said: This was an evil white man. He used to beat his workers every day. If we didn't fill up with maize the allocated number of bags the white man was always there behind us with his *sjambok!*
(222)

The exploitation done by Gert is just symbolic one. The black people are similarly exploited everywhere in South Africa. It is true that Black people haven't any authority to take action against Whites in the contemporary period. White Gert uses a whip to beat his workers every day. After hearing, Black armed forces become very angry on Gert. It is really immense injustice endured by the Blacks during it. Though, it is a crime to place hands against White in South Africa but now the situation is in Black's hands. So they take revenge against whites. It is just beginning. There is need of coming all together and fight in opposition to ruling Government. The novelist shows us racism and racial conflict through the novel successfully.

Black people tie both Gret and Kristina to a tree. They beat Gret very severely. But, Gert is not ready to leave his superiority of colour and race over them. He shouts:

You would like that, wouldn't you, *joublikesem!* Assaulting a white master. It gives us pleasure laying your filthy hands on someone superior to you, doesn't it? You wait until the security forces get here and you'll laugh from the other side of your mouth then. You'll shit, I tell you! You'll *kak*, my boy! (240).

Still Gert has feelings of dominancy due to being the white. He even refuses to eat meal provided by the Blacks. He wants to escape from their custody. This incident reflects the racial prejudices between both whites and blacks. Black people are beating Gret for his earlier exploitation of black workers. Gret is still making racist comments against black people. So the racial prejudices have made blacks and whites blind against each other. Regarding it Robert Ezra Park in his book '*Race and Culture*' Comments:

It has been assumed that the prejudice which blinds the people of one race to the virtue of another and leads them to exaggerate that other's faults.....

... it would be more exact to say that our racial misunderstandings are merely the expression of our racial antipathies. Behind there antipathies are deep seated vital and instinctive impulses. (226)

The search of Molapo by Anthony is continue. Anthony inquires about Molapo and his family with the help of Joe Bulane and Joe Wulitz. It helps him to understand the mental condition of Molapo. Bulane informs him about Molapo's captivating of two White hostages in the mountain. It may be dangerous if they would run away and reveal their secret of mountain hideouts. He explains that it is not aim of the Movement to take White as hostages at this stage of struggle. In fact, their struggle is with only apartheid policy of the Government. African National Congress is a political party which fights against apartheid. The novelist uses the reference of the party with the Movement concerned in the novel. Nelson Mandela was the leader of the party. Thus, Dabula Amanzi is an imaginative name used for Mandela, who was leader of National Liberation Movement.

The Tabanyane Police station becomes a small armed camp. The search of white hostages is going on. Uniformed officers drag Black criminals to the police station. The news of taking White hostages by the blacks at Tabanyane reaches to police lieutenant Adam De Kock. He becomes very angry and attentive concerning guerrillas. Molapo and other fighters attack on Malaita police station in Tabanyane to murder White farmer Jordan who is a usurper. They accomplish their aim in the night and became happy.

Anthony discusses with Joe Bulane on the issue of Jordan's murder by black people. Bulane exposes all the exploitation done by Jordan. Anthony agrees with the black's accomplishment. He knows that nothing is in the hands of Black except this assassination of Jordan. Bulane comments as:

Believe me, Mr. Ferguson, Jordan was an evil man who deserved all he got. We had file on him a mile long detailing his routine use of torture on workers on his farm: how he made them work long hours without food and made them drink their own urine when they were thirsty. In fact, allegations have been made that Jordan murdered some of his workers when they complained of ill-treatment and had them secretly buried on the farm. (287)

The exploitation and brutality exhibited by Jordan is horrific and disgusting. The excessive physical exploitation and murders of black people reflect the cruel mentality of white people. Nkosi supports the killings done by black people as the exploitation done by whites is responsible for black's anger.

The writer wants to emphasize the exploitation and ill-treatment given by blacks in Apartheid government of South Africa. Regarding

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this behavior or white people, Rice Nauert in his article '*War Atrocities May be Fueled by Racism*' says:

The roots of this behaviour lie not in individual psychological disorder but in a social history of racism and in military tradition. Although this misconduct is very rare, it has persisted in predictable patterns since the European enlightenment.

<[http:// psychcentral.com/news/2012/05/23/war atrocities - may - be - fueled - by - racism/ 39047. html](http://psychcentral.com/news/2012/05/23/war_atrocities_may_be_fueled_by_racism/39047.html)>

Black guerrillas kill the white people who have exploited them. With the full planning, guerrillas attack on the Malaita police station to kill Jordan. The sound of explosion is heard about ten kilometers across town. In the gunfire, five officers die on the scene, all are blown into pieces and seven officers are badly injured.

In view of that, it is just commencement of riots in South Africa. The news of the guerrilla's attack spreads all over the country. The police suspect on the members of Tabanyane Resistance Movement. Whatever may happen, all freedom fighters become happy and they dance all over night. They prepare for leaving this secret place, also. Because, they know that South African police certainly will follow them. Gert suspects that natives have achieved success in their mission. Gert feels that Black natives do not have other means of asserting their equality except by resorting to violence against unarmed whites. The police discover that Tabanyane Resistance Movement has links with the Princess Madi Seeiso. Guerrillas have used urbane weapons like AK47 rifles, hand grenades. Police officers feel shocked and consider about using of such weapons by native illiterate people.

On the other side, Anthony becomes very eager to meet Molapo. Because, he feels that Molapo may be involved in it. Actually, he is

worried about him. Disappeared Molapo is one of the terrorists who suspected having an attack on the police station. Mr. Prinsloo, one of the officers of National Security Force informs Anthony as:

Fergusson is that your man Molapo is one of the terrorists suspected of having attacked the Tabanyane police station over the weekend and most probably was involved in the murder a white farmer as well. (283)

Anthony obtains permission to pass through Tabanyane. In fact the National Liberation Movement gives responsibility to him to persuade all guerrillas to lay down their arms and surrender peacefully. But, the Government wants to crush all fighters who oppose racism, All Black natives want to rescue from apartheid laws and racism. Bulane also wants to save Molapo from it. After all, he is the best friend of Molapo and the vital person in the Movement. Bulane is well acquainted with the barbaric treatment of White farmers. So Gert Potgieter and Jordaan are entitled to punish. Anthony and Bulane decided to persuade and save Molapo.

Bulane costumes as a native wearing with a khaki uniform. He informs and warns Anthony regarding the horrible condition in the present Tabanyane. He says Anthony as: "The *native* does not speak. The *native* is always *mute*. Once a *native* acquires speech he or she is done for, for he or she ceases to be a *native*. And that's when the so-called *native* risks imprisonment and risks being shot! So when we get to Tabanyane, you'll, see I will be silent" (294). It means that black natives always remained mute and endured all exploitation of the Whites. But now all condition is changed. It's an effect of excessive racism and discrimination.

Soon after the attack, the police force encircles around all area of Tabanyane Mountain. They have technical equipments including a radio

set, telephone, detailed maps of the area and photographs of the suspended guerrillas. Lieutenant Colonel Adam De Kock is in charge of the mission. The freedom fighters try to break the military encirclement. The police forces suspect on the photographs of attackers. Soldiers and armed policemen have heavy automatic weapons and they launch grenades everywhere.

After reaching at Tabanyane mountainous area, Bulane and Anthony try to persuade Molapo to surrender. Because it will be better rather than die in fire. But, Molapo forces Bulane to fight against the Government to return the black's land in Tabanyane. Now, he is ready even to die for these people. It is really great sacrifice of Molapo for the Black natives. He expects even from Bulane to stay with them and fight against police force. He is not ready to surrender because he has the experience of prison officer's ill treatment in the prison. So, he thinks that it will be better to die rather become captive. They requested Molapo again and again. Bulane says Molapo:

We had to get here as quickly as we could before those buggers started shooting at you. Corney, you and your men have walked straight into the arms of De Kock and the SADF. And, Corney, there is no time to lose. I advise you to put away your weapons and follow me I'll explain later!
(301)

The efforts of Bulane are useless as Molapo is not ready to go away into White's imprisonment. Anthony also requests Molapo but he refuses saying:

So tell Adam de Kock we refuse to surrender. Tell De Kock he can go and suck his cock. Tell De Kock he can go and suck his jail. De Kock will have only our dead bodies to send to prison. Tell him that. (305)

It is a fine example of devotion and sacrifices of the Black fighter towards his responsibility. The future of the Black's is totally depended on Molapo and other such revolutionaries. Adam De Kock also surprises when he comes to know that determination of Molapo and other black fighters. Molapo becomes a great black freedom fighter who fights against racism until his death. He is shot by police force during gun firing. At last, Adam Kock requests Anthony:

‘Go away from here, Fergusson’. De Kock said. ‘Go back to England. Go anywhere you like, but go away from here. Here you will always be in the way. In South Africa the war has only just begun. (306)

Hence, the racial conflict begins in South Africa. Lewis Nkosi's novel *Underground People* is a political thriller. The novelist has moved away from the theme of inter-racial sexual relations and centered the story on the armed struggle in South Africa, which depicts the aspect of racism. It is the representation of life leading to the overthrow of apartheid is very vivid and highly recommended way.

Following on his awarding-winning *Mating Birds*, Lewis Nkosi's second novel is a tour de force. Nkosi takes us from mansions to mountain hideouts, introducing a dazzling array of characters. Switching from comedy to sensitive observation to action, and with double-dealing operatives and political shenanigans, *Underground People* blends elements of a political thriller in a sophisticated human drama. The novel encircle around race, racism and racial conflict. He tries to expose the effects of racism on ordinary South African human being through it.