



CHAPTER II
SOCIAL PROTEST IN
ALAN PATON'S
SELECTED NOVELS

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Introduction:

Social protest is a movement for change involving a group of people. They also must be some forms of some common and shared culture. Their needs to be a history or past between the two conflicting parties. It is a collective behavior of the people who share common traits completely or partially. This social protest movement is oriented towards the transformation of the state of affairs in the existing system. But it is not necessary that a movement would always try to bring about progressive changes in the existing social order; on the contrary, it may demand the restoration of old values. As Narendra Mohan observes,

Protest is, thus, primarily, the result of intense human consciousness, which inevitably involves values. It is both a manifestation of human concern and an endeavour to add meaning to human existence by strengthening the concepts of social justice, equality, and liberty. Protest has the quality of identifying itself with the downtrodden and the oppressed... (Mohan 16).

Alan Paton's first novel *Cry, the Beloved Country* is published in 1948 and he becomes South Africa's most widely read novelist, a position he continued to enjoy to the end of his long life. *Too Late the Phalarope* is a second novel published in 1953 by Alan Paton following his first successful novel. Both the novels impress Paton's portrayal of unfairness in a system designed to keep the races separate. Then he published his third novel *Ah, But Your Land is Beautiful* in 1981. The novel is set in the 1950s, time of the Passive Resistance Campaign, the Sophiatown removals, the emergence of the South African Liberal Party and the early stages of the Nationalist government in power. In a series of vivid and compelling

episodes Paton examines what happens between people when such political events overtake their lives. *Cry, the Beloved Country* centers on black experience in South Africa while *Too Late the Phalarope* depicts the lives of Afrikaners. All the three novels have background of apartheid regime and protests against apartheid. Paton's reputation as a novelist rests largely upon his first novel. His other novels reflect the author's anti-apartheid sentiment and his hope for brighter future for South Africa.

2.1 Cry, the Beloved Country:

The novel *Cry, the Beloved Country* (1948) is set in South Africa in the 1940s. South Africa's infamous system, apartheid was implemented after the publication of the novel. Nevertheless, the novel shows the suffering from the effects of the racial segregation, inequality, native crime. It depicts the particular social conditions in contemporary South Africa. The crime rate is high and attacks on whites by black protesters causes fear among country's white citizens. In every field whites were on the top position, they held a monopoly on political power and they did nothing to lessen the extreme poverty among the black South Africans. This led many young black men to crime. The novel dedicates much space to the discussion of this problem. The bored and unoccupied youth of the cities are constantly responsible for the crime. The novel tells us the story of a Zulu pastor Stephen Kumalo and his search for his son Absalom. His son is accused of murdering the white social reformer Arthur Jarvis. Kumalo travels from one place to other to search his son and he begins to see the gap between the racial and economic divisions that are threatening to destroy his country. There is no conflict between the two men Stephen Kumalo and James Jarvis, who is the father of murdered Arthur Jarvis when they meet. But there is reconciliation. Both Kumalo and James Jarvis suffered greatly during their journey to Johannesburg but they used their suffering as an impetus towards social action.

A] Protest against Racial Discrimination:

The novel *Cry, the Beloved Country* concerns about racial affairs in South Africa. It strongly shows the evils of racial discrimination. The novel is divided into three parts: Book I, Book II and Book III. The story is narrated in third-person narrative technique. Alan Paton himself narrates the story. It is clear in 'Author's Note' that Paton has fused history and fiction. In 'Author's Note' he mentions,

Various persons are mentioned, not by name, but as the holder of this or that position. In no case is reference intended to any actual holder of any of these positions. Nor in any related event is reference intended to any actual event; except that the accounts of the boycott of the buses, the erection of Shanty Town, the finding of gold at Odendaalsrust, and the miners' strike, are a compound of truth and fiction. In these respects therefore the story is not true, but considered as a social record it is plain and simple truth (13-14).

There are many forms of social protest including marches, strikes, demonstrations, boycott and things as simple as discussions. The purpose of social protest is to reform society in a way that reflects the ideas of the protesting party. Usually social protest is an objection taken by oppressed group of people in a society. *Cry, the Beloved Country* voices Alan Paton's social protest. As P. K. Sinha and Jagdish K. Ghosh observes,

. . . The novel explores themes of corruption and forgiveness, putting forward a liberal-humanist view of South Africa's racial politics- as well as Paton's deeply felt Christianity. The novel has a lovely poetic language, with extensive use of Biblical cadences, though Paton has also been criticized for a possibly condescending portrayal of black people (Sinha & Ghosh 161).

At the beginning of the novel the narrator describes the unequal distribution of land and the broken tribe. This description is significant to understand the difference between the living conditions of white and black men because of racial discrimination. Kumalo is black and he lives on a poor land. The land is described as, 'the great red hills stand desolate, the earth has torn away like a flesh . . . They are valleys of old men and old women, of mothers and children. The men are away, the young men and girls are away. The soil cannot keep them any more' (34).

The ugliness of land is the result of segregation policy followed by white rulers. White farms are symbolically located at the tops of the hills, where the land is green and fruitful. Black South Africans, however, are forced to tend their settlements at the bottom of the hills, in the intolerant land of the valley. Whites in South Africa are dominant in all the fields. They own not only good and fertile land but also control all the natural resources. James Jarvis a white man, who is originally an Englishman but now a prosperous landowner in South Africa. His land is fertile 'the grass is rich and matted. . . It holds the rain and the mist, and they seep into the ground, feeding the streams in every kloof' (33). James Jarvis owns a big estate. All the natural resources in Ndotsheni come from his estate. The narrator also makes it clear when Kumalo travels by train to Johannesburg. All the trains in South Africa are full of black travellers. Europeans hardly travel by train as they have their own cars. And there is separate carriage for non-Europeans in the train. Here, he shows the difference between the living conditions of two men such as Kumalo and James Jarvis. This description shows Ixopo as rural and isolated area which is significant for the development of Kumalo to the larger urban area of Johannesburg.

The novel is set in this stressed and fragile society. There are various kinds of discriminations in the society on the basis of race which leads to protest. And, yet the novel gives us the message of hope. Characters like Stephen Kumalo, Theophilus Msimangu, and

James Jarvis reveal a potential for goodness in human race and are able to defuse hatred, overcome fear and take the first steps necessary for mending a broken tribe. In this connection Dennis Brutus remarks,

. . .It is almost as if a serious novel on the theme of the disintegration of African culture and society, a serious novel on the misfits in our culture, would not be accepted or would not be understood; but reduced to these simple, almost fabular, terms, it was intelligible and it made an impact (Brutus 96).

There is a discovery of gold in Odendaalsrust, the province of Orange Free State. People are happy because this gold will make them richer. But no one pays attention to the families destroyed, the land that is destroyed, the lives destroyed because of mining. The narrator disapproves this; he discusses the problem and protests against this. Only small organizations like Left Club, Church Guilds try to promote love and brotherhood. There is dissent in these organizations. They are worried about the problems of South Africa and future of black people.

The discovery of gold in Odendaalsrust has historical background. In April 1946, the gold was discovered on a farm in the village of Odendaalsrust. This discovery made front page news in newspapers around the world. Paton also mentions the name Sir Earnest Oppenheimer, describing him as "one of the great men of mines". Oppenheimer (1880-1957), was a German born financier and chairman of the Anglo-American Corporation at the time of the gold discovery.

South Africa's racialist system and apartheid laws violate the basic principles of justice and it also violates the universally recognized human rights. Numerous newspaper headlines in the novel remind the uncontrolled nature of black crime in Johannesburg. Crime

shocks the sentiments of ordinary people by threatening their life, property and views of appropriate behaviour. Fear of crime generates insecurity, suspicion and withdrawal from community affairs. The first news of racial crime appears in the novel when Kumalo eats at the Mission House with the priests from England and another from Ixopo. They all discuss about the sickness of the land, their broken tribe, how young men and women forgot their customs. They also talk about the crime done by young children and also older dangerous criminals. The whites of Johannesburg are afraid of the native crime. One of them brings a newspaper which highlights in bold black letters, OLD COUPLE ROBBED AND BEATEN IN LONELY HOUSE. FOUR NATIVES ARRESTED. The gang of these youths also attacked on African girl, they took her bag and money and raped her. They try to get what by threatening people and protest violently. Violence is generally considered as something undesirable and immoral but inevitable by the people who do not make any serious attempt to go deep into various issues regarding the prevalence of violence is a social reality. Historically speaking, there had been wars between the states, civil wars, colonial wars, guerrilla wars, revolutions, rebellions, terrorism, riots and so on.

Msimangu is the mission priest in Sophiatown, who informs Kumalo about the illness of his sister and summons him to Johannesburg. Paton uses him as a mouthpiece in the novel. He clearly understands the problems in South Africa. He says, ' . . . The tragedy is not that things are broken. The tragedy is that they are not mended again. The white man has broken the tribe. . . But the house that is broken, and the man that apart when the house is broken, these are the tragic things that is why children break the law, and old white couple are robbed and beaten'(56).

Because of broken tribal bonds, young men and women have no reason to stay in their villages. These youths then go to Johannesburg, where they inevitably lose their way and become morally corrupt, which cause the deterioration of culture and crime against the

whites. In chapter 11, the narrator says, ‘. . .Cry for the broken tribe, for the law and the custom that is gone. Aye, and cry aloud for the man who is dead, for the woman and children bereaved. Cry, the Beloved Country, these things are not yet at an end. The sun pours down on the earth, on the lovely land that man can not enjoy. He knows only the fear of his heart’ (104-05).

It reflects South Africa’s problems are so grave and embedded. Msimangu holds responsible the white man for the broken tribe and native crime. It is because of their segregation policy blacks protested violently. Therefore there is robbery, rape, murder and other crimes also. Blacks are often thrown off the trams by young hooligans, and black hooligans do the same and protests against this. As Pimply P. N. remarks, “. . .Persons in a hurry to bring about change in a society tend to prefer revolution involving protests but violence to reform”(Pimply 5).

Msimangu explains the political and socio-economic difficulties that the black population faces and provides an insightful commentary on both blacks and whites. Msimangu serves as a mouthpiece of Paton in the novel. He suggests a Christian love as a solution. According to him, white South Africans oppress the blacks because they fear their numbers and power. Msimangu believes that only selfless love can counter this fear. Msimangu’s own selflessness is confirmed at the end of the novel when he gives his worldly possessions to Kumalo and joins a monastery. Msimangu tells Kumalo how young boys snatched a bag of an old white woman and she fell to the ground, and died there of shock and fear. In another case, a white woman was killed in her house when she tried to resist some of the young men who broke in. Here, Alan Paton focuses on how people are assaulted because of crime. The most important issue in the novel is the murder of Arthur Jarvis. The newspaper *Evening Star* highlights in bold black letters, MURDER IN PARKWOLD. WELL-KNOWN CITY ENGINEER SHOT DEAD. ASSAILANTS THOUGHT TO BE

NATIVES. Arthur Jarvis was a social worker, a well-known city engineer, a great fighter for justice. He was well-known for his interest in social problems and for his efforts for the welfare of the non-European sections of the community. He was completely against the racial discrimination and segregation. According to Msimangu, the problems between the whites and blacks will only be solved when both groups will work for each other. And they do not desire power or money but only desire the good of their country.

Sometimes white men and women sit in their cars in the dark under the trees on the Pretoria Road they are also assaulted by the natives. In this connection Msimangu says, “. . . It is true that they are often bad women, but that is the one crime we dare not speak of” (76). Here, Paton wants to suggest though white people are responsible for the crime done by natives; it is a crime to speak against him. White women are not only assaulted by black men but also by white men. There is mention of white crime also a white woman knocked on a man’s door after she had been assaulted and raped by a white man. But newspapers never highlight the crime of white people or if the victim is black they never pay attention to such matters. Alan Paton disapproves this injustice and protests against this. They never pay attention to the white ruling class of South Africa who is responsible to this decayed state of the native Africans.

James Jarvis did not see native question as Arthur did. John Harrison who is brother-in-law of Arthur Jarvis says, “. . .there was no one in south Africa who thought so deeply about it, and no one who thought so clearly, as Arthur did. And what else is there- to think deeply and clearly about in South Africa, he used to say” (170-71). The entire Johannesburg is in the terror of native crime. As Harrison claims, “. . . There are too many of these murders and robberies and brutal attacks. I tell you we don’t go to bed at night without barricading the house. . .” (173). At the end of the trial of the murder of Arthur Jarvis, another news comes, **ANOTHER MURDER TRAGEDY IN CITY. EUROPEAN HOUSEHOLDER SHOT DEAD**

BY NATIVE HOUSEBREAKER. Here, Paton includes another example of racial protest against the Europeans. The whites are afraid to look honestly at the injustice that turns black people to crime.

Absalom, the son of Stephen Kumalo, who is accused of the murder of Arthur Jarvis had just done the crime out of fear. His plan was to go to the house and steal, not to kill. Absalom however was carrying a revolver because he was told that Johannesburg is dangerous. There are two accomplices with Absalom, John Kumalo and Johannes Pafuri. It was Johannes Pafuri who planned the robbery and hit the servant Mpiring. But it was Absalom who fired. He becomes a victim. Whereas, in his next novel *Too Late the Phalarope* (1953) Smith murders a black girl out of fear.

B] Boycott and Strike:

Boycott of the bus service is the most significant event in the novel *Cry, the Beloved Country* in which Paton locates the situation of blacks in South Africa. The government raises the bus fare which is not affordable to common man. The famous politician Dubula is trying to persuade people not to take the bus until the price of bus fare is brought down to four pence again. When Kumalo says, "Our business is very urgent." Dubula replies, "— This boycott is also urgent . . . They want us to pay sixpence, that is one shilling a day. Six shillings a week, and some of us only get thirty-five or forty shillings" (74). And finally Dubula becomes successful in persuading them not to take the bus. Kumalo and Msimangu start on the eleven mile walk adhering to boycott. Both of them watch people riding bicycles and thousands of them walking. They all protest against the increasing bus fare. Even old men and women, some of them are sick, some crippled also start to walk adhering to boycott. As Dubula says,

. . . They have a bite of food, and their eyes are hardly closed on the pillow before they must stand up again, sometimes to start off with nothing but not water in their stomachs. I cannot stop you taking a bus, umfundisi, but this is a cause to fight for. If we lose it, then they will have to pay more in Sophiatown and Claremont and Kliptown and Pimville (74).

John Kumalo, who is the brother of Stephen Kumalo gives up his own work for the picketing of the buses and his wife also picketing the buses in Alexandra. Absalom claims that, after the murder of Arthur Jarvis, he walked among the Alexandra bus boycotters. Here, the narrator combines two historical events and distorts actual chronology. The Alexandra bus boycott had begun on 14 November 1944. Absalom's crime is committed on 8 October 1946. But in the novel Paton places boycott two years after its real time. In the trial it is asked to Absalom,

—And on the second day you walked again to Johannesburg?

—Yes.

—Were they still talking about the murder?

—They were still talking. Some said they heard it would be soon discovered. .
 . (198).

In *Cry, the Beloved Country* there is discussion of strike also. There are thousands of black miners come in the Witwatersrand. They come from the Transkei, Basutoland, Zululand, Bechaunaland and Sekukuniland and from countries outside of South Africa. They imprison mine officials in their offices, and throw bottles and stones and set places on fire. There are rumours like this strike will extend to every kind of industry. It will cover the railways and the ships also, it will not be limited to the mines only. There are even rumours

that every black man, every black woman will stop working and every school, church will not work; it will be closed. The whites fear a black miners' strike because the entire economy of the country depends on the mines. Whites are in the minority and they are afraid that miners' strike may spread to include all industries. In the Driefontein, when the black miners protest the police forcefully drive the black miners into the mine. There is fighting and three of the black miners are killed. The factual basis for the strike in the novel is the strike in 1946. The black mine workers are dissatisfied with the wages given to them. At that time wages of the whites were almost thirteen times higher than wages paid to black miners. But the narrator shows the strike unsuccessful. The strike only comes and goes. It never went beyond the mines. John Kumalo who calls up for strike is shown corrupt. John Kumalo speaks beautifully but he does not demand radical change in the circumstances facing the black population. As Msimangu explains, John Kumalo is too attached to his possession. We can see the power of words in the eloquent writings of Arthur Jarvis. It never happens to us to question their honesty and ability to change things. Through John Kumalo we see that simple eloquence is not enough to bring about change. Similarly, we can judge him that he easily ends the strike. With these examples Alan Paton argues that social protest does not have meaning without the good intentions.

Like Laura de Kock in *Ah, But Your Land is Beautiful* white men help the black people in the novel *Cry, the Beloved Country*. They take the black people in their car and drop them to Alexandra. The police stops one of them and asks for the license to carry the black people. Msimangu repeats white man's defiant challenge to the police, "take me to court." The man goes out of his way to give rides to the black people who are walking because of bus boycott. Another example is the young white man who works at the reformatory where Absalom is sent. He tries everything that he knows to set up Absalom on a right path. At the Ezenzeleni, white people dedicate themselves to help blind black people.

The priests at the mission sit together regardless of colour, demonstrating that racial harmony is possible, and they greet Kumalo's story with friendship and interest. Msimangu gives money and all his possessions to be used for the welfare of the black community in his village. Here, we can see his selfless love for the community. Narrator says, ". . .and this was the first time that a black man had done such a thing in South Africa"(248). Kumalo thinks that what brings Absalom to murder a white man and decides to do something constructive for the helpless, poor black people. When he meets his son, his son tells him that he killed a white man because he was frightened. And when Kumalo asks him about the carrying of revolver he answers, ". . . This Johannesburg is a dangerous place. A man never knows when he will be attacked" (130). Alan Paton uses Absalom as a symbol of problems of blacks in South Africa whose end is tragic.

C] Reconciliation and Breaking up of Law:

The significant event in the Book III is the drought in Ndotsheni. The drought symbolizes the state of Ndotsheni and the state of South Africa in general. The drought can be removed only through wide-spread improvements within South Africa and joint efforts by blacks and whites. Kumalo decides to devote his life for welfare of the poor people. Paton suggests Ndotsheni as a mini South Africa. People suffer on a large scale. Kumalo stops worrying about his son, he is now more concerned with the welfare of black people in Ndotsheni. He decides to reform and this is his protest. As Narendra Mohan observes,

. . .Reforms are, therefore, an integral part of the development of society. In effecting social change and transformation, it is as much a continual process as protest or dissent is. Protest-reform-protest, thus becomes an ever evolving chain process (Mohan 39).

Reforms are meant to eradicate these corrupt social practices and institutions and to uphold certain positive values. Kumalo goes to the Chief who is a political leader in Ixopo, and tries to persuade to do something for the poor people of Ndotsheni. He says, “—And I have thought, inkosi, that we should try to keep some of them in the valley” (264). Kumalo knows that many of the people go to Johannesburg because they even don’t know how to care their lands. There is illiteracy. So he suggests the chief to do something to save their land. He says, “—By caring for our land before it is too late. By teaching them in the school how to care for the land. Then some at least would stay in Ndotsheni” (265). But the Chief does not care for what Stephen feels about the poor people. Then Stephen goes to the Headmaster of the school, but he is also not able to help the pastor. Headmaster shows Kumalo the circulars from the department in Pietermaritzburg, all about these matters. And then he shows him the school garden, and there is no water. Here, Kumalo faces the obstacles in his attempt to bring back order in Ndotsheni, for the restoration of Ndotsheni. Kumalo is so concerned that he tells the small boy about the problems in Ndotsheni.

Cattle and children are dying. There is no sufficient food, water, and milk. A small white boy comes on the back of the horse. He asks for the milk in the refrigerator. But Stephen tells him that he will not find any of them in Ndotsheni due to drought. Kumalo says, “—Inkosana, there is no fridge in Ndotsheni” (269). The boy asks again, “—Just ordinary milk then, umfundisi” (269). Kumalo again replies, “—Inkosana, there is no milk in Ndotsheni” (269). The child is the son of Arthur Jarvis. He is grandson of James Jarvis. He is interested in black people. He gives report to James Jarvis who sends milk for the children in Ndotsheni. Here, Paton wants to suggest that improvement in South Africa is only possible when people work together for social good behaving with a sense of Christian decency and kindness. The child is the son of Arthur Jarvis. He is interested in black people.

The sticks implanted in the ground means that they are thinking of building a modern dam for water so that cattle and people can have water and survive in the drought period. The young agricultural demonstrator Nepoleon Letsitsi is brought here for the welfare of black people. James not only provides milk, gives money but also arranges for an agricultural demonstrator to help the village people. He gives much needed advice to the farmers in the rural area. He teaches them a modern methods and techniques. He tells them about farming, seeds, water conservation and the dam to be built, so that the cattle can always have water to drink. Kumalo asks young agricultural demonstrator about the dam. And he replies, “—Yes there is to be a dam,. . .so that the cattle always have water to drink. And the water from the dam can be let out through a gate, and can water this land and that, and can water the pastures that are planted” (287). The agriculturist tells the people to stop burning the dung and put it back into the land, to gather the weeds together and treat them and not to leave them to dry up away in the sun. He tells them to stop ploughing up and down the hills and plant trees for fuel, trees that grow quickly like wattles. They should plant the trees on the steep sides of streams so that the water did not rush away in the storms.

Thus, joint efforts made by James Jarvis, Stephen Kumalo, the magistrate and the agriculturist help the community. They bring change in the village. They focus on effecting social change to prevent such tragedies from occurring again. Paton suggests that going to the city is no solution to their problem. Cities symbolize horror, fear, suffering and loss. The effect of dam will be a greater independence for the blacks in Ndotsheni. But Paton suggests that the final goal of this improvement is not independence of blacks in Ndotsheni. But final goal of this improvement is welfare of all South Africans not merely black South Africans.

Paton fills the end of the novel with hope and progress. Things are improving in Ndotsheni. Kumalo is also recovered psychologically. He gives away his feelings of guilt because of his bad family members and devotes himself for the welfare of the community.

✓ Paton shows the rays of hope in new developments. In the final chapters of novel Paton shows us the confluence between African and European cultures. Napoleon Letsitsi incorporates a native background with modern knowledge. He is a bridge between the gaps of two cultures as he attempts to teach the farmers the advance methods of farming.

Bishop suggests Kumalo to go away from Ndotsheni as his son has murdered the son of white landowner James Jarvis. Stephen is firm in his decision to stay in Ndotsheni. He shows Bishop the letter from James Jarvis who seeks Kumalo's help in building the church. It is written in the letter, ". . .It was one of her last wishes that a new church should be built at Ndotsheni, and I shall come to discuss it with you"(296). It is here that Paton makes clear that reciprocal relationship between Kumalo and Jarvis. Not only Kumalo is concerned of the social improvement but also James Jarvis is concerned who inspires Kumalo to behave in accordance with greater social awareness or noble instincts. Napoleon Letsitsi and Kumalo have different vision about the help given by white people. Napoleon Letsitsi is of the view that when the dam will complete, there will be more cattle and more milk, so they need not depend on white man's milk. He further adds,

—Umfundisi, it was the white man who gave us so little land, it was the white man who took us away from the land to go to work. And we were ignorant also. It is all these things together that have made this valley desolate. Therefore, what this good white man does is only a repayment (302).

Kumalo listens to agriculturist. But he does not like his thoughts. Kumalo is of the view that one should not talk of separateness, independence and cultural and racial divide. Kumalo thinks that the white and the black should work together for the land and people of South Africa. There should be love between two communities. He says to young agriculturist "—I cannot stop you from thinking your thoughts. It is good that a young man has such deep

thoughts. But hate no man, and desire power over no man. For I have a friend who taught me that power corrupts" (303).

Alan Paton also describes the conditions of Shanty Town and the way in which it came about. The shanty Town arises out of the prohibitive housing conditions in Johannesburg. Johannesburg is an industrial city. It has attracted labour from remote towns and villages, but there is not enough housing for them. Living conditions are poor and wages in the mine are low. The building of Shanty Town is the act of desperation, because the black people know that the authorities will never build enough houses for them. With the help of an activist Dubula, they take action to solve their own problem and protest against this. To find house in Johannesburg is very difficult and the waiting list for houses includes several thousand names. In Orlando, a Shanty Town has been built nearly overnight. The children suffer from the sickness in this Shanty Town. A woman's child dies as she does not get the help of a doctor during night time. There are conversations like,

—Have you a room that you could let?

—No I have no room.

—Have you a room that you could let?

—It is let already

—Have you a room that you could let?

Yes, I have a room that I could let, but I do not want to let it (83).

All this make the blacks to live in Shanty town. Dubula, the politician helps the black people to get the doctor. The white first come to Shanty Town to take photographs of the black people but when more blacks come to Shanty Town from other areas white men return

out of anger and police drive the people away. Alan Paton suggests that white men are responsible for this condition of black people and the police action who forcibly removes the Shanty Town population. Here is an example where the narrator distorts the actual chronology for the sake of his story. In this connection Roy Holland observes,

. . .From the point of view of fictional and historical time, however, what is important to notice is that Shanty Town is firmly fixed in history April 1944, whereas, fictionally, it happens on the night of 7-8 October 1946. Paton has again distorted historical time in the interests of fiction by an amount of two years. In fact, the Bus Boycott and Shanty Town were seven months apart. In the novel, this is compressed into about twenty hours. This is the second distortion of time for the sake of fiction (Holland100).

He further says,

Finally, there is another and possibly more revealing discrepancy. The month of the Bus Boycott was November; Shanty Town thus happened first. In the novel, Paton reverses this sequence: Shanty Town follows the boycott (100).

Alan Paton describes the silent suffering of blacks and protests against this. Shanty Town is among the worst areas where the homeless people live. Instead of poverty of the region, Paton focuses on the new training. He focuses on the new training of the black nurses by white nurses and the enrollment of blacks in European medical Schools and also Dubula's construction of a new building in this region. In this way, narrator protests against all the traditional ways of behaviour with each other that white and black people behave and customs that are in use. Here, Paton shows that whites are kind and helpful towards black people.

We see various examples which break up the law. Mr. Carmichael is a lawyer who takes Absalom's case as a *pro deo* means for God. He calls Kumalo as Mr. Kumalo which is not a custom. Though he is white, he is great friend and leader of black South Africans. In the court there are white people, black people, Indian people. And it is at the first time that Jarvis and his wife sit in a church with the people who are not white. In another example a number of people from white and black race attend the funeral of Arthur Jarvis. James Jarvis shakes hands with them though it is not a custom to do so. There is a custom in the court that the right side seats are for Europeans and left side seats are reserved for non-Europeans. Alan Paton notes that in South Africa, the judges are treated with great respect by all races but though they are just, they enforce unjust laws created by white people.

The judge sentences Absalom Kumalo to death by hanging. There is a custom in the court while coming out of the court the white man should come on the side of white and black man should come on the side of black. But when James Jarvis sees the old man crying and sobbing because his son is sentenced to death. He comes to help Kumalo and breaks the custom. Alan Paton states that “. . .For such a thing is not lightly done”(237). This phrase suggests the breaking up of taboos and that blacks and whites are coming closer to change.

John Kumalo is completely opposite to his brother Kumalo. He represents wholly different and modern set of values. He is of the view that the tribe is dangerous and is necessarily destroyed living under white rule. John Kumalo can make people mad but he had not enough courage for that because he is afraid that the police would send him to the prison. John Kumalo says, “—I do not say we are free here. I do not 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. . .” (67). John Kumalo speaks in front of the people. It is a political speech. He demands equal share in gold mine. He has the gift of oratory. He excites the crowd but then pulls back. He doesn't want to provoke the police who are listening his

speech. He doesn't want to go to jail, and lose all his possessions and the applause of the crowd. So he maintains peace. He says,

. . .We ask only for our share of it. This gold will stay in the bowels of the earth if we do not dig it out. . .It is the gold of the whole people, the white, and the black, and the coloured, and the Indian. But who will get the most of this gold? (217-18).

John Kumalo asks "Is it wrong to ask more money? . . .It is only our share that we ask, enough to keep our wives and our families from starvation. . ." (218). He continues, ". . .This industry is powerless without our labour . Let us cease to work and this industry will die. And I say, it is better to cease to work than to work for such wages" (219). John Kumalo provokes the people of his race to raise the voice against the government, to protest against the injustice and poverty. But he does not go beyond certain limit because he is corrupt. Msimangu knows John Kumalo's behaviour and he remarks,

. . .we should thank God he is corrupt,. . .if he were not corrupt, he could plunge this country into bloodshed. He is corrupted by his possessions, and he fears their loss, and loss of the power he already has. . . (221).

The little boy is the symbol of hope. He knows nothing of racial prejudice. He treats Kumalo with same respect and friendliness that would show to a white man. The boy learns a Zulu language and more about culture. When Kumalo introduces a small white boy to his wife, the boy stands up and bows to Kumalo's wife which is not a custom to bow against black woman. But, Paton has thrown up all the customs in the air and protests against traditional customs. The hope for the future lies in the fact that the races are capable of cooperation, if individuals decide to overcome the false obstruction that have been set up between them.

2.2 Too Late the Phalarope:

✓ *Too Late the Phalarope* (1953) clearly exhibits the author's disgust with injustice in a supposedly moral society. It concentrates on the inner struggles in the soul of one man in the South African social situation. It substitutes an inner dialogue between two aspects of a divided personality. Pieter van Vlaanderen is the protagonist in the novel. He struggles with private issues in the face of a strict law forbidding interracial sexual relationships. As a top ranking police officer, he represents lawfulness and duty. His ability to resolve his dilemma with self control leads to his ruin. Pieter van Vlaanderen is a virtuous and upright hero whose downfall comes as a result of his own tragic flaw. Secondary characters such as Pieter's family are destroyed by forces outside themselves and over which they have no control. The narrator Sophie, is somewhat removed from the rest of the characters because of her disfigurement. She comments on the action of the plot.

During the period in which *Too Late the Phalarope* is written the Nationalist Government in South Africa begins to implement its policies of apartheid with little regard for opposition views. Like his other two novels, Paton does not attack on apartheid laws in this novel. His choice of the generous Afrikaner woman Tante Sophie as the narrator proves to be a valuable device in this respect. He does not even set the novel with any obviousness in the post-1948 period, and he ignores the immediate social and economic manifestations of apartheid. (In this novel Pieter van Vlaanderen violates the Immorality Act, and this leads him to destruction of him and his family.

The opening lines of the novel "Perhaps I could have saved him, with only a word, two words, out of my mouth. Perhaps I could have saved us all. But I never spoke to them" (9), foreshadows the ruin of a man who is unlike any other round him. The narrator Sophie, who is Pieter's aunt speaks about him. She knows Pieter from his childhood as she lives with

her brother and his family for many years. Pieter's father Jakob is harsh and distant and Pieter has strained relationship with his father. Sophie believes that Pieter has his father's strength and masculinity and his mother's gentleness and caring nature. He is gentle, tender towards women and children and children even black children on the farm. Pieter is not like other Afrikaners. His views are more liberal. Pieter has grown up and now a decorated soldier in the war, after which he has given a high ranking position with the police. He is second in command after Sergweant Steyn, who is older and more experienced than Pieter. He must report him. From the beginning of the novel, Sophie refers to the family's eventual destruction and how she might have saved from his fall. Because she tells the story in past tense, she often foreshadows the events to come. Nadine Gordimer reads the novel as expressing the views of the narrator and thereby encompassing a moral focus which remains "off-centre," claiming tragedy "on the wrong count" (Gordimer 42).

For the black people, lieutenant is like a god. He also behaves with generosity with black children on the farm is *Buitenverwagting*, which means Beyond Expectation. Their forefathers have given to the black people, the reserve, the country of Maduna. Lieutenant reads books for the black children, even books in their own language. The narrator says, "it was our custom to allow our boys, but not our girls with their girls. But after a certain age it stopped, not by law but by custom, and the growing white boy became the master" (29-30).

A] Violation of Immorality Act:

Though Pieter van Vlaanderen is gentle towards black people, his father Jakob is stern towards black people. He does not like any familiarity between blacks and whites. Black people come to lieutenant to solve their problems and disputes and Lieutenant solves them in such a way that they all return pleased and laughing. Jakob follows strict law but Pieter doesn't follow any law. Pieter is well-known rugby player who often plays with the younger

men in the town. One night he catches one of the players pursuing a young black woman. The girl passes him and hides herself in the shadows of the trees. One boy is pursuing her. Lieutenant catches him from the grasp of Lieutenant. The boy is an Afrikaner named Dick. He was chasing a black girl named Stephaine. Because of the Immorality Act of 1927, which forbids sexual relationship between blacks and whites the young man could face serious charges, but Pieter talks to him and allows him to go free. Actually it is not allowable but Pieter breaks the law here. Lieutenant releases him and tells him to go in the Lieutenant's house and wait for him there. When the boy goes, he questions the woman, in her mid twenties. The girl is well known to the police and the courts. She lives in a black people's location with a woman named Esther. The woman is said to be a hundred years old. It is said that when white people come in their country, Esther was a child. But the narrator feels that it is only old woman's vanity. Stephaine takes care of old woman. She is well known to the police as she brews and sells liquor which is against the law. She has been taken to the jail and the court many times for this reason. Stephaine has one child with unknown father and she sends her child in Maduna's country. This means that she is used to go in courts, in the prison. And these things have no impact upon her. In the house lieutenant questions Dick, at first Dick denies chasing the girl but later he confesses his intention to chase the girl. Lieutenant asks him about the Immorality Act then he says to him that the authorities have given the order of enforcement of Immorality Act. He says,

—The police have had instructions to enforce the Immorality Act without fear or favour. Whether you're old or young, rich or poor, respected or nobody, whether you're a Cabinet Minister or a predikant or a headmaster or a tramp, if you touch a black woman and you're discovered, nothing'll save you (21).

Lieutenant manages to obtain a confession from Dick and a promise that he will never do such a thing again. He makes Dick admit to his actions and apologize; he gives him a

chance to go his life. This chasing incident of Dick shows the hypocrisy of apartheid regime. They subjugate black people, keep them segregated, treat them as second class citizens and yet they are ready to have immoral relations with black women.

Smith is sentenced to death as he impregnates a black girl and then murders her. There is a case upon him, but people never talk about this case openly. There is always a private discussion of his case. Newspapers give news about his case and men think that he must be hanged. All the family members know about the case but they never talk about it openly. Smith and his wife have a black servant girl in their house. Smith impregnates her. When his wife and he come to recognize about her expecting child they decide her to murder. They take her to the river and drown her, cut off her head and bury it so that no one can identify what it is. They sink her body in the river. Then they spread rumour that the girl ran away and got another. But the girl's father does not believe all this because the girl was calm submissive and quiet in nature. The police come to investigate and in a few days they discover a blood on a grass, then a girl's head and then her body. They unearth her body which reveals that she had been pregnant. This is the case that men talk about it in low voices. They talk in low voices as they live in the apartheid regime. People hold him in contempt not for the murder of a black girl but for he impregnate a black girl. Smith and his wife murder her out of fear of the Immorality Act. The Immorality Act strictly prohibits the sexual relations between blacks and whites. And the violation of this act brings Smith and his wife to make violent murder of that girl. Smith's incident shows how seriously the immorality act of 1927 is taken in Venterspan.

The Lieutenant, the young constable Vorster and Maseko, a black constable, set off in search of Stephaine. They drive through the country and it is clear from his speech that he loves the country in which he lives. Then they reach in the low country. All the young men and women of them go to Johannesburg, Durban in search of work. They return leading many

new things and ideas which are unknown to the low country. There is difference between the people of low country and of the grass country. Because of unequal distribution of land and poverty the young people go to cities. They engage themselves in the new things there and forget their land and custom. Lieutenant finds Stephaine, alone, under a small waterfall. Their exchange is short, she flees, but there is nowhere to go and catches up to her without even running. Lieutenant sees her and feels attracted towards her. Then she is told that she must be in the court tomorrow.

Stephaine comes to meet Lieutenant. She comes to tell him that she found a work. This is odd because she should tell Japie all this, not him. Lieutenant asks her about the liquor and Stephaine promises that she will not do it again. Meantime, Sophie passes into the kitchen and listens their conversation. She does not like the boldness of the girl while talking with such a person and the way she looks at him. But Sophie remains silent and does not speak a single word. Though she knows what she saw, she is hesitant to trust her instincts, blinded by her love of Pieter. Stephaine goes to Pieter for money. When she leaves, Pieter loses himself in thought,

. . .I should have said to her, let them take your child, and send you to prison, let them throw you into the street, let them hang you by the neck until you are dead, but do not come to my home, nor smile at me, nor think there can be anything between you and me. For this law is the greatest and holiest of all the laws, and if you break it and are discovered, for you it is nothing but another breaking of the law. But if I break it and am discovered, the whole world will be broken (132).

Chapter 19 is the turning point in the novel, as it signals the beginning of his falls from grace. Pieter meets Anna outside in the street and together they go for a drink at the

Royal Hotel. They relieve themselves on one another. Then Pieter escorts her home. Then he telephones Kappie and tells him that he cannot come. Then he walks through Van Onselen Street towards the vacant ground, and amidst the *kakiebos* weed hassex with Stephaine he breaks the Immorality Act. The weakness in his character drives him to act of his own accord. When they finish she leaves and he sits on the vacant ground, and prays to god asking for forgiveness. He promises to reform his life, never drink again, to be kind of his wife etc. When he rises, his clothes are full of stains. When he returns home he sees a note on the door 'I SAW YOU' and he suddenly remembers the cracking of a twig in the vacant ground. Terrified, Pieter enters the house and goes to the study where, with the curtains drawn, he reads the note again and prays again, doubling the self-punishment he offered before. His situation is uncontrollable; he hears a car in the street and thinks it the one that passed him on the farm road earlier in the evening. On the third day of terror Japie tells Lieutenant that the girl Stephaine is working good. And there is no need to touch the child of Stephaine. Then Japie asks him about the note on the door. Jappie had seen Lieutenant with Anna at the Royal Hotel, and in joking mood he has written a note 'I SAW YOU'.

At first Pieter violates the act because he was drunk but at the second time he does so of his own free will and accord. Stephaine remains without a job and resorts once more to making and selling liquor. She is caught, brought before the magistrate and for the twelfth time is sentenced to two weeks imprisonment. The Magistrate requests a meeting with Japie and two women who are involved in Women's Welfare Society, Pieter's mother and Tante Sophie; they decide to take away Stephanie's child.

Returning from prison Stephanie is told that her child is to be taken away, not by the magistrate but by the white woman whom Pieter knows. In order to secure her child she threatens to make a case. She demands money from Lieutenant for the lawyer. She blackmails him. They decide to meet on vacant ground. Lieutenant gives her five pounds.

Lieutenant could not keep his vows and again they break there the Immorality Act. Now Lieutenant does not believe on his own powers, he thinks that he must go to Johannesburg and finds psychiatrist who might tell him some secret of salvation. Now he has no more trust in his own powers.

The violation of Immorality Act by lieutenant on a vacant ground is discovered. At first he denies the charges. The captain pays a visit to the van Vlaanderen family and tells them of the charge against their son. The Captain leaves and Jakob orders to lock the front door of the house and he keeps the key. Then he writes to Dominee Stander, to the Nationalist Party and the Farmer's Society and to every other club to which he belongs, and gives up all his offices and honours. The lawyer de Villiers is called and Jakob's will is changed. Frans is given Pieter's portion and the second portion to Nella and the children on the condition that she or the children never have anything to do with Pieter again. Jakob van Vlaanderen despite his love for his son, he is willing to obliterate everything about him. Jakob is representative of the Nationalist Government of the time, who because of their fierce rigidity would rather see themselves destroyed than have their laws or belief systems contravened. The true tragedy of the Immorality Act demonstrates not only Pieter's disgrace but also his entire family for the rest of their lives as a result Martha and the Dominee, both of whom are very much in love, are torn apart.

Lieutenant's friendship with Jewish man, Kappie, is the evidence that he has nothing to do with racism. Pieter fights in World War Second as he has taken the red oath. Red oath is to fight as one of the British, an act many regarded as traitorous to the Afrikaner nation. Pieter visits his friend Matthew Kaplan (Kappie). While Pieter is looking over some stamps for purchase, Pieter's father Jakob, enters Kappie's store. Because of past incidents related to stamp collecting, Pieter becomes uncomfortable in his father's presence, and finishes his business quickly. This interaction brings about one of his "black moods" that haunts him

throughout the story. On Sunday morning all the people from countryside goes to the great church in van Onselen Street. This day is special because Dominee vos, a new preacher and assistant to Dominee Stander, has arrived in Venterspan and today he is going to give a sermon first time. Nella and the children visit her parents on farm Vergelegen. Lieutenant and Nella have some marital problems and both hope that the time apart will recover their trouble. Old Koos Slabbert gives his own farm to practice the rugby football. But his wife disapproves rugby too and closes the windows of the house. Tante Sophie goes there to see the practice of rugby. After the game some of the players go to the Royal hotel for drinks where their behavior is to be coarse and rough.

Stephaine starts work for Coenraad Willemse. She works there for little pay. She gets forty shillings a day which is less than she got for brewing liquor. But they are unaware of her past when they discover it they start to behave with the girl indifferently. Mevrouw Willemse makes Stephaine to pay forty shillings for breaking the cup. She never show any sign of love towards Stephaine. Her husband Coenraad Willemse is also angry towards him as she enters in their holy house with such deceit and sin.

The title of the novel *Too Late the Phalarope*, refers to the father's failure to establish a bond with his son. When his son gives him the book, *Birds of South Africa*, on his birthday as a present, the father uses this as an opportunity to take his son on an excursion to spot the phalarope. But as the narrator comments, " [He] was looking for no phalarope, but for something that he had lost, twenty, thirty years ago" (144).

The search for the phalarope is an excuse to try to bond with his son; something has never done. Jakob suggests Pieter of the picnic to the family farm, Buitenverwagting. The woman may come with to the Long Kloof but he and Pieter will go to the pan alone and there they will search the phalarope. Phalarope is a shy bird. No one has ever seen this bird. And

therefore his father wants no women and children around the pan. On the day of the picnic. The family stays behind at the Long Kloof, while Pieter and his father head away to the pan. For more than an hour, they hide and watch for the birds, until at last Jakob points and tells Pieter to look at something. Pieter however cannot see what his father is pointing at, and so Jakob moves behind him, places his hand on Pieter's shoulder and points once more. Significance of the title comes here. The emotion shared between the two men, however slight, is the first such display between them, but it has come too late. It is the first such thing the two have ever shared but it cannot undo the damage already produced by a lifetime of ignore and indifference. It is in a manner of speaking, too late for the Phalarope. Pieter is beyond salvation. With a simple hand on a shoulder, Jakob has demonstrated that despite their difference he loves his son.

A black woman dies of smallpox in the Maduna area, and fear of an outbreak mobilizes the police, doctors and nurses who work day and night to vaccinate all the people in the area, white and black. Pieter throws himself into the task, working tirelessly to see in spite of his problems, Pieter's inherent helpful nature shines in this chapter as it is he who organizes a vast majority of help in the region. In addition it provides a convenient disruption preventing him from reflecting too deeply about his own predicament.

Pieter indeed suffers greatly when his crime is discovered. He loses his position as Lieutenant in the police. He loses respects of many of his friends. His father Jakob disowns him and forbids the very mention of his name and his wife and children are sent away. Pieter loses his job and faces imprisonment, but his aunt, Kappie, and the captain stay by his side. As it turns out, the captain is the father of Stephaine's child. Pieter gives Sophie his diary that tells the story of his downfall. He says it is for Nella to read, in hopes that she will come back to him. It is the diary that enables Sophie to tell the story of the novel. Jakob's sudden death at the end of the story is the result of his shame and hurt over his son's act. Stephaine, on

three different occasions, she has sexual relations with Pieter. Stephaine is a mysterious woman whose smiles and frowns do not reflect her true feelings in any situation. In chapter two Sophie remarks, “. . .she took her sentences smiling and frowning out of the court to the prison, and would come out from the prison smiling and frowning, and make more liquor, and go back smiling and frowning to the court. . .”(17). She is completely unaffected by anything except the threat of losing her illegitimate child. Faced with the reality of losing her child, she goes along with Sergeant Steyn's plan to destroy Pieter, and deceives him. Sergeant Steyn is resentful at being made subordinate to a man who is younger than he is. He conspires with Stephaine to trap Pieter into sleeping with Stephaine a third time so that evidence can be collected including a shoe print and a seashell placed in Pieter's pocket by Stephaine. Stephaine's accurate description of a seashell in Pieter's pocket proves that they have sexual relations with each other. Maria Olausen points out,

Too Late the Phalarope underlines its anti-patriarchal message by ending with the death of the father. With the family destroyed, the women are left to reorganise their social relations on a completely new basis. Ultimately, then, the father comes to stand for everything that not only holds the old order together, but also leads to its destruction (Olausen 80).

2.3 Ah, But Your Land is Beautiful:

His third novel *Ah, But Your Land is Beautiful* (1981) is an anti-apartheid novel, in a similar vein to *Cry, the Beloved Country*. It is a fictional reworking of Paton's own years working as a political activist and of the experience he gained working as the president of the South African Liberal Party. The novel has multiple storylines that exchange one another, all reminiscent of the true-life experiences faced by Alan Paton and his political colleagues in

resisting The National Party rule in South Africa during the 1950s. The novel is divided into six parts:

Part One: The Defiance Campaign

Part Two: The Cleft Stick

Part Three: Come Back, Africa

Part Four: Death of a Traitor

Part Five: The Holy Church of Zion

Part Six: Into the Golden Age

In *Ah, But Your Land is Beautiful* Indian people start to buy houses in white areas but the Nationalist Government passes the Group Areas Act and prohibits non-white people to live in a white group area. In 1949, because of some trouble between a Zulu boy and an Indian shopkeeper, Zulus go against Indians. More than 140 people lost their lives. More of them are Zulus who lost their lives by the police to stop them killing Indians. There is detest in the people that Government is encouraging the riots. In fact, Government enforces apartheid laws to keep races separately because they are of the opinion that racial mixing leads to racial conflict.

In this novel, black people in South Africa also do violent protest as in *Cry, the Beloved Country* natives protest violently. They make riots in Port Elizabeth and East London and Johannesburg and Kimberley. Many of innocent people are killed in the riot. Some of them are white men going to office and some are black women, going to shop. There are forty people who have been killed and hundreds are injured. Moroka, Njongwe and Lutuli

watch the violence helplessly. Most painful for them is the violence done in East London to Sister Aidan who is a follower of Satyagraha. Sister Aidan devotes her life for the black people of East London. While driving her car she encounters an angry mob in the location. People throw stones and police fires on them. One man from the mob opens the door of Sister Aidan's car and struck on her head, she falls on the ground. And the man who struck her lights a match and throws it into the petrol that runs out of the tank. The heat of fire is so strong that no one can come to rescue her, who wishes to rescue her. When the flames burn her, the woman from the crowd cut down the flesh of her body and eats it, and says it would give her strength. The other people follow her example. One woman is ordered by others to eat flesh of her body. But the woman refuses to do so and reminds them that the woman who is died was the servant of their own people. But the woman is threatened to, so she takes the piece of her body, wraps it in the paper and says she will eat it at her home. But when she comes home she buries it in her garden. Some people holds responsible to the Defiance Campaign for the violence done to Sister Aidan.

Dr. Moroka, the National President of the Congress, condemns the violence on behalf of African people. People protest violently because they believe that the white people of South Africa know only one language and that is violence. 'It is the language they speak, and therefore it is the language in which they must be spoken to. It is not a campaign of protest, it is a war, and therefore everything white must be destroyed even the sisters and their hospitals and their clinics and their schools' (26). Because of the Apartheid law poor people become Frustrated, helpless and they protest violently.

Apartheid laws are strictly implemented by the police. Mrs. Katlana is fined ten pounds for she goes to the church without her reference book. People are not allowed to go anywhere without their reference book. If they did so, they are punished. Mr. Tsaoli is fined ten pounds for the sites on the roadside outside his employer's house without his reference

book. He says to police that he will bring it in a minute from home but police do not listen to him and arrest him. All this happens in South Africa and yet the visitors, the Germans, the British, the Scandinavians and the Americans come here to visit. They see the plains of Karoo, vine yards, the Cape and they see the beauty of the country and say *Ah, But Your Land is Beautiful*. It is the same land where the fourteen years old boy Johnnie Reynders hangs himself in his bedroom because the white high school does not allow him to study there. It is also the land where the white fisherman Koos Karelse, of Knysna loses his life while saving a black fisherman James Mapikela. He jumps from the side of the ship into the water; he saves the black man but loses his life. It is also the land where Sister Aidan meets her horrifying death.

Because of joining Defiance Campaign Hugh had to lost his job as an articled clerk offered by Pietermaritzburg legal firm of Montgomery, Royston, and Macfarlane. The Native Administration Act which prescribes a maximum of three years imprisonment or a fine of three hundred pounds for any person who incites any African to break any law, or who holds a meeting of Africans without Authority in one event protest goes on silently.

A] Protest March:

Patrick Duncan leads a march into the African location in Germiston, where they and others are arrested. Duncan is on his crutches, because his leg is broken in an accident being in the wrong side of the road. Duncan ties yellow, green and black ribbons on his crutches, the colours are of African Congress. He leads the thirty eight people through the gate of Germiston location. In few minutes people joins him and there are a thousand people. Policemen are there but they do not try to stop the protesters. Duncan says few words to those protesters. He urges people to love each other, they can do what they have to do without making trouble to anyone. He gives the freedom cry in Zulu *Mayibuye! Africa! Africa!*

Africa! And protesters follow his voice. He further says, "Julle Vryheid Kom! Julle Vryheid Kom Deur dei kongres. Your freedom is coming through the congress!" (29). Narrator explains us the meaning of Mayibuye! Africa! Africa! Africa! means come back, Africa, to those from whom it was stolen, by the British and the Germans and the French and the Belgians and the Portuguese. In this way they all protest for their freedom. After their protest they all are arrested. Hugh Mainwaring goes with Patrick Duncan to Germiston Location.

In June 1940, the white women march from the church square to the Union Buildings to present a petition bearing signatures to the prime minister. They urge the withdrawal of South Africa from the participation in the war. Smuts passes the job receiving them on Hofmeyr.

In another protest women march on the street. These women wear a black sash over the white dresses to show that they are mourning the death of the constitution. They protest because Prime minister in order to secure two-thirds majority has decided to reform Senate. They give separate constituencies for coloured people. These women stand on street to protest and hold vigils in churches and at monuments. These women make their parade near the occasion whenever the minister visits to any place. They do not speak but carry signs and placards. Ministers give various reactions to these protests, some tries to avoid, some change their way. Minister Hendrik does not like it at all; he thinks they are insolent to picket a Minister of a state of a public occasion. The wife of leading surgeon in Pretoria stands holding a placard outside the Union Building. She is an English speaking woman.

B) Breaking up of Law and Custom:

Jonathan Dlamini, science master of the J. H. Hofmeyr High school Ingogo, celebrates with his friends the election of Lutuli. They are celebrating it on school property. According to the law no political function can be held on school property. Though Dlamini

knows such kind of forbidden things by educational department still he organizes this. Mr. Wiberforce Nhlapo, headmaster of the J, H. Hofmeyr high school at Ingogo knows that it is his duty to go there and stop such party. But he fears that if he goes there, they all will strike. They will complain against the food, the piling point, the poverty of the library even about inefficient teachers who are invited for the party but they do not attend the party. Nhlapo fears that if that happened the white inspectors will really come and will examine food, the peeling paint and they will acknowledge the poverty of the library and also inefficient teachers. They will never come to know the real cause of this strike. It is for the demonstration of Lutuli and against the headmaster.

Nhlapo goes to his friend Robert Mansfield to solve Dlamini's problem. Then Nhlapo talks with the school children in an assembly. He says that he cannot announce the election of Chief Albert Lutuli to the National Presidency of Congress, as they never announce previous election of Dr. Moroko because it is not the custom of school to announce such elections. And he further says, ". . . Nevertheless I announce this morning that Chief Albert Lutuli, who was deprived of his Chieftainship by the Minister of native Affairs, but will always be known as the chief, has been elected by acclamation the national president of Congress" (50). Then children claps and give sign of Congress then the head boy, John Malinga and the head girl Constance Mtshali say some few words they all are satisfied. Nhlapo does this all with the advice of Robert Mansfield. Nhlapo goes to Robert when the school children demands the announcement of Lutuli's education and staff deputation want him to change the name of the school. And now he also goes there with Dlamini's problem.

Dlamini divides the school into two groups. On one side the students who want to pass their examination and want to become doctors and lawyers and on the other those who think only of freedom of their country, liberation, equality of the universal suffrage. Robert decides to meet the director in Pietermaritzburg for advice. He is of the opinion that Dlamini

wants to destroy Nhlapo and he is spoiling the school and uses Lutuli to destroy him and one day he will destroy Lutuli also. Robert, though he is white he wants to do something to end racial hatred. According to him they all live in the same country South Africa. And if they do not allow their children to play with each other, they will go to kill each other tomorrow. He knows that Bill, administrator – in executive committee and he all are born in a ‘cleft-stick’ (56). He says, “. . . I am reaching the end of the road. I am feeling more and more strongly that I must give up my job, and go out and try to do something about it” (56). As Robert thinks he resigns from the headmastership of the high school of Newcastle. There are rumours that he has given resignation because he wants to join the Liberal Party.

Nathanial Kuzwayo, student in Nhlapo’s school, his father is dismissed by the Transvaal education department because he speaks against the new Bantu Education Act. The boy asks his headmaster in open class, “why because you have not spoken out against the new Bantu education act? Why do you have not speak out? is it because you are afraid? . . .” (51). Dlamini also insists him against the Bantu Education Act. But Nhlapo refuses because his own children are studying at the university and if he resigned their children will have to leave their learning.

Nhlapo’s children write a letter to their father. They know all the things happened here. They know about the refusal of resignation because of his children are learning, the two groups in the school on one side who want to learn and on the other who want freedom of their country. Nhlapo feels that his own children have dilemma in their mind. On one hand they want their father who cares for home and on the other they want their father to resign. And in this connection Nhlapo says, “it seems to us black people Robert that everything is falling apart” (53). In this way Paton shows us the minds of African people in dilemmas. The black and white mind also. Robert, who is white he also thinks that apartheid laws are driving the black and white apart. He expresses his fear to Nhlapo, “it it isn’t put together again, the

whole country will fall apart. Your children will be fighting my children, Wilberforce" (53). Both Nhlapo and Robert agonizes over the separation of their children because of race, colour and barriers of language, because of segregation of schooling they had to go to different schools based on colour bar.

Though some teachers afraid that they are attending a meeting forbidden by education department in a school property, they come together to protest. There are speeches which contain open attacks and barbed innuendos. Those people treat Nhlapo as an outcast and traitor because though he belongs to African people, he cannot join him and enjoy their defiance and joy. Because he is the senior headmaster in the education department and his pension days are closer.

Malinga and Constance Mtshali, students in the school want to celebrate and announcement of Lutuli's election. They want it to be declared by the headmaster. One of the staff members, Mbele, tells Koza that they are sending a deputation tomorrow morning. They want to change the name of the school, they want it to be replaced by the chief Albert Lutuli school. Mrs. Nhlapo suggests her husband to call the inspector Anderson to take action towards Dhlamini and also gives example Majola's school, the school was burned down and Zondi still cannot walk after that attack.

Mr. Barend Coetzee, a powerful figure in northern Natal, the member of the provincial council for New Castle. Their daughter Janet Armstrong brings her two friends in home for the weekend. Her parents never have a black guest in their home for forty years. Mr. Barend's wife tells him her disgust with this racial experiments, not only among the members of her tennis club, but also among members of the women's Anglican Guild. Barend Coetzee, Director Dr. William Johnson issues a circle to all headmasters and headmistresses under his authority, stating that it was not the policy of the department to encourage racially mixed

school functions. Though, racially mixed school functions are forbidden Miss Moberly of the girl's high school arranges a hockey match with the Indian Girl's high. But the executive committee orders Mr. Bill to cancel it. Mr. Bill do not want to prevent Prem Bodasingh from going to any school, but he doesn't feel the same about preventing mixed games. Dr. Hendrik is a doctrine of separate coexistence. He urges the cabinet to create a department of Indian Education. The first would come under the department of coloured affairs and second would come under the department of Indian Affairs.

Dr. Jan Woltemade Fischer, B.A., B.Ed., LL.B., Ph. D., is a new supervisor of Gabriel van Onselen. He is highly regarded in Church circles for his theological knowledge and unshakable principles in all matters of sex and race. He is the member of the Broederbond. The intention of Broederbond is to rule South Africa.

Sophiatown is one of the oldest black areas in Johannesburg and its destruction represents some of the excesses of South Africa under apartheid. When the removals scheme circulates, Sophiatown residents unite to protest against the forced removals. Father Huddleson, though he is white plays important role involving in this resistance. He loves all the people of South Africa. The black people of Sophiatown are removed because government wants to build new houses for white people who work in Johannesburg. They demolish all the houses, shops, lodging rooms, churches etc. Father Huddleson invites the foreign newspapers and photographers to take the photographs of old men and women weeping and they send their pictures overseas so that the world can see how cruel the white South Africans are. A friend of minister sends a picture from an English newspaper. It shows Huddleson helping an old woman into the army truck that is taking her to Meadowlands and a couple of policemen are shown laughing at the old woman. Minister sees this photograph and becomes angry and orders van Onselen to find out these two laughing policemen. Proud White Christian woman also scolds Father Huddleson for mixing in black people. A number

of the people are caught by the police for the reason of their passes. But actually they are caught because they oppose the removal of Sophiatown. White police asks questions to black people. And if anyone objects to their questioning, he is taken to the prison. One Bantu woman, Elizabeth Mofokeng is arrested by the police. Elizabeth goes to shop and return. Her husband tells Laura de Kock to inquire about her. When Laura goes to police station and asks about that Bantu woman who goes to shop and does not return. Police asks her about her authority to inquire about this woman. Laura says that she is her family friend and her husband Mr. Mofokeng tells her to inquire. Sergeant does not like the friendship between white and black family and Laura's calling to a black man as 'mister'. Police does not give her any information under what offence she has been arrested on her way to or from a shop. And no one has authority to know about her unknown offence. Laura feels helpless and she telephones Ruth. Ruth comes there within thirty minutes. As being a lawyer, she has authority to ask questions. We can see the change between the attitude of Sergeant and Constable also. Ruth tells the police that she is Mrs. Mofokeng's legal representative and she has authority to know about her Client. Sergeant tells her the reason of her arrest and i.e. lingering.

After expiring of Lutuli's ban his wife, Conco and his wife and Yengwa they all plan to trip to Swaziland. They see a white farm of mealies and green orchards of pawpaw, oranges, bananas, avocados. They all fall silent by seeing the beauty and richness of man's achievement. And they also realize that there is no farm of a black man which would look like this. They remember the Native Land Act of 1913 which takes away the right to buy land from African people outside from their own reserves. So this richness and beauty of man's achievement is the white man's achievement because no black man has the land to achieve this beauty. They all would have liked to say *Ah! But Your Land is Beautiful* but they cannot say this as it is the land which is taken away from them.

Nearly twenty workers come to attend the funeral service of Mr. Cornelius Bezuidenhout, who was one of the respected farmers in the district. The coloured people come there and they sit at the back of the Church unobstructively. But Domonee Krog refuses to take service until coloured mourners will leave the church. Then the son of Late Mr. Cornelius Bezuidehout goes to Dominee to protest them but he is told that they all are behaving in accordance with Synod rules. Then the son of dead consults his mother and postpones the funeral. Then it is taken on Loeristad Methodist Church. On that day Mrs. Bezuidenhout expresses her disapproval with the behavior of Dominee Krog. She says, “. . . I could scarcely believe it. My husband was a most considerate employer, and his workers wished to pay their last respects. I did believe that such a thing could happen in a Christian Church” (163).

Police arrests one man under Immorality Act of 1927, amended in 1950. The black girl Elizabeth works in the shop. The man always goes there and tries to persuade her. He says to her that she is beautiful. She is willing to go with but she knows that it is dangerous to have relation with white man but finally she agrees to meet him in the park. The man is Dr. Fischer and the police catch him violating the Immorality Act in the park. Police arrests Dr. Fischer and allows that lady to go. The Town Council of Ohrigstad has just changed the name of Jan Smuts to Jan Fischer Street. The arrest of Dr. Fischer shocks the people of Pretoria. Mevrouw, mother of Dr. Fischer comes to meet Minister. Minister calls Gabriel van Onselen to the office then he takes that woman to her home. The case opens against Dr. Fischer. Lawyer asks questions to Dr. Fischer and he reads the words spoken by Dr. Fischer in the Church. He reads the passage from newspaper the *Pretoria Times* where he has spoken against the breaking up of law and he has spoken that breaking up of law is treason. Judge finds Dr. Fischer guilty and sentences him to death. Dr. Fischer asks him that there is no death penalty under the Act of 1927 but Judge tells him that he is sentencing him under the crime of

treason. Dr. Fischer cannot endure his insult and he takes his Father's revolver and shoots himself in the temple.

The portrait of Dr. Fischer has been quietly removed from the Church Reformatory and has been privately burned at the back of the building. The Ohrigstad Town Council decides to rename Jan Fischer Street. They commonly decides to rename it as Hospital Street. Dominee vos is not ready to take funeral ceremony of Dr. Fischer. Reverend Andrew McAllister, from another Church takes the funeral ceremony. Very limited persons are presented at the funeral ceremony. There are Mevrouw, van Onselen and three Berg brothers: Jan Berg, Fredrik and Izak. They come there because Dr. Fischer and they are from the same university and there is another reason that they want to protest against the Immorality Act of 1927, amended in 1950. Gabriel van Onselen suggests Mevrouw to get away to Pretoria and live with his aunt Trina who lives in Natal.

In another incident Dominee van Rooyen refuses to conduct the funeral service of the late Mr. Karel Bosman because black and coloured people are present. According to the Native Laws Amendment Act of 1957 Bantu people are not allowed to worship in a white area without the permission of the Minister of Native Affairs. They do not have taken the permission and if they conduct the service they might have been arrested under the Act. The family members of the late Mr. Bosman announce the funeral service will be held in the Bloemfontein Presbyterian Church. Mr. Bosman was a supporter of National Party but he was critical of the harshness of many of the laws, especially those which control black movement and black housing in a place like Bochart. Black people want to show their sorrow and therefore they go to the church. But there they are not allowed to go in because the law prohibits black people to show their love in white church.

Every year on the Thursday before Good Friday there is service of the washing of the feet in Holy Church of Zion. Many people from other churches come to see this. In this year Minister Mr. Buti decides to wash the feet of Mrs. Hannah Mofokeng, the oldest women in Bochabela. His daughter is going to wash the feet of Esther Moloji, who is a crippled child. Mr. Buti asks Judge Olivier, Acting Chief Justice, who has washed the feet of Judge's all children. Judge agrees to wash her feet. On the evening of the day before Good Friday, Judge Oliver goes privately to the Holy Church of Zion in Bochabela. One reporter named David McGillivray recognizes him and follows him. Mr. Buti welcomes the judge and takes him the church. Mr. Buti washes the feet of Hannah Mofokeng Judge Olivier washes the feet of Martha Fortuin and dries it out. He takes her right foot in his hands and washes it and dries it with the towel. Then he takes her other foot in his hands and washes it and dries it with gentleness and he kisses them both. Having such treatment of gentleness and love Martha and other people in the church start weeping. Young McGillivray, a reporter immediately leaves the church and goes to editor for these news. On next day there is headline in the news paper "Acting Chief Justice Kisses Black Women's feet !" (235). Judge's daughter feels proud that he kisses black woman's feet who worked for their family. When she asks him about the impulse to kiss he says, ". . .daughter, I saw Martha and you when you where a child, and I remembered clearly how she would kiss your feet. So I thought to myself if she can kiss my daughter's feet, why can I not kiss her feet ? . . ." (239).

The investigation of Lodewyk Hofmeyr Prinsloo by an inspector shows the austerity of apartheid laws. Police have all the information about him. But now they are here to investigate about his mention of white on the marriage certificate though it is mentioned on his birth certificate that he is coloured. The inspector is from the Department of Labour and as a coloured man Mr. Prinsloo is not allowed to hold the position of clerk- in-charge in the Railways and Harbours Administration. Inspector discharges him from his position as he is

discovered as a coloured man. Now he is not allowed to live in Claremont and his children also cannot attend the school designated for white children. Mr. Prinsloo's wife leaves him when she learns that her husband is coloured.

C] Boycott:

The bus boycott in Alexandra in *Cry, the Beloved Country* is repeated in his third novel *Ah, But Your Land is Beautiful* after twelve years. PUTCO, the Public Utility Corporation raises a bus fare; they want people to pay five pence for daily journey to Johannesburg. That means ten pence a day. And because of poverty people cannot afford the extra charges. People refuse to pay raising bus fare and they protest against this. They start to walk as people walk to Alexandra twelve years ago. People refuse to pay two extra pence every day. And they refuse fearlessly. There are conversations like, "—You cannot afford two pence a day?". . . "— No, I cannot afford it. It's a loaf of bread less every day. That's what we eat, mister. Yes, take my photograph. My name is Samuel Bukosini!"(165).

The man Bukosini walks because he cannot afford the bus. Another man from Ingwavuma, a far place in Johannesburg. He gets eight pounds and sixteen shillings a month and he is not willing to pay one pound and two shillings for the bus every month. So, he decides to walk. Even he carries shoes in his hands as he cannot afford new shoes. The leaders of this boycott don't want to make disturbances so they appeal people not to assault people or force people who use buses. People are also told to walk in twos or threes because police will catch him for attending riotous assemblies.

One woman walks twenty miles every day. She walks though she is ill and was in hospital last year. But there are white people also who give lifts to those who are walking. Members of White Congress and White members of Liberal Party and other white people come there with their cars to help the people who are old, sick and crippled. Laura de Kock

comes there every day to help boycotting people and her husband Hendrik also comes when he gets time.

The minister says that the boycott is the work of the African Congress. And he appeals to the law abiding natives to repudiate these leaders but those law abiding people do not listen the Minister. On 20 January 1957, thousands of them from Moroka, Jabavu and Dube join the boycott of the PUTCO buses and protests against the government. The people also talk of boycott in Randfontein, Brakpan, Port Elizabeth, East London, Bloemfontein, even in faraway Worcester in Cape.

While helping black people in the boycott Laura de Kock is investigated by the police who asks her about license to carry the black passengers, in her car. But Laura questions him, “— Are you entitled to ask me that question?”(169). Officer also asks question to the black woman sitting in the car. He asks her why they are not travelling by bus. But women in the car answer his questions courageously. The conversation between them is like this,

—When are you going to use the buses?

—When they bring back the fare to four pennies.

—But they are not going to bring it back.

—then we are not going to use the buses.

—Are you going to walk for ever?

—If we have to, yes (170).

People walk for nine weeks and still they walk. The minister says that people must stop boycott then they will take the further steps. But boycotters do not listen that they are of the opinion that Minister must announce the steps first then they will consider to stop the

boycott. White women of Johannesburg and Pretoria provide food to boycotters and their families. But the National Party becomes enraged by this. Police catches Laura under the transportation Act and tells her to go to the inspection centre as according to him her tires must be examined. In this way police tries to suppress the boycott. They stop every white car carrying the boycotters and also tries to find out faults in the car.

The Institution of Race Relations urges the commissioner of police to stop acting against white motorists. They challenge the view that the boycott is political. They are of the opinion that two pennies a day is a lot of money to pay for bus. They want the restoration of old fares. The director of the institute realizes a new factor in African people that is passive strength. They have the strength and courage and patience which enable them to walk fifteen to twenty miles every day to reach to their work. Finally, government brings down the bus fare and protesters become successful.

In another example there are seven thousand children who stay away in protest to boycott the schools. It is Lutuli and Congress who urge boycott. But Dr. Hendrik reacts magnificently. He orders that the children who protest will not be allowed in a school again. And it is the end of a boycott.

✓ Alan Paton in his novels highlights the problems faced by the victims of injustice and apartheid laws. He also tries to provide possible solutions to these problems. In his first novel *Cry, the Beloved Country*, he has shown racial discrimination, social injustice. He has depicted these injustices by showing how white supremacy dismantled the tribal customs. He has proposed an alternative to the apartheid through the reconciliation between black protagonist Stephen Kumalo, and white land owner James Jarvis. Apartheid stands as a novel's primary social concern. The novel shows protest against the social injustices in South Africa. His next novel *Too Late the Phalarope* focuses on the effects of South Africa's

Immorality Act of 1927 has on private lives. Afrikaner Pieter van Vlaanderen violates the Immorality Act by having an affair with a black woman. When his violation is discovered he is sent to jail and his family destroyed. *Too Late the Phalarope* demonstrates how the South African system of apartheid degrades all citizens. His third novel *Ah, But Your Land is Beautiful* is like *Cry, the Beloved Country* shows protest against the apartheid laws. The novel has shown South African families are split up; coloured families are forcibly moved into newly designated coloured areas; jobs are taken away; whites who protest are threatened and sometimes harmed. It is the first novel in a trilogy which will shock and move its readers.

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