

## CHAPTER II

### Theoretical Framework:

#### A) Race

The word 'race' means descendants of common ancestor. Race is a term used to categorize humans into large and distinct population or groups. It is done by heritable phenotypic characteristics, geographic ancestry, culture, history, language, physical appearance, ethnicity and social status.

Oxford English Dictionary (Soanes: 1448) defines Race as, 'each of the major divisions of human kind, having distinct physical characteristics; people of all races, colors and creeds.' The concept of race presumes that human beings are naturally divided in racial categories as a result of biology. A race is a group that is distinct based on certain biological or cultural characteristics. It is clearly differentiated from all other species of the animal world. Members of one race often see themselves as being rightly superior to other racial groups. The racial segregation in South Africa is depicted as:

In 1950, the Population Registration Act states that all South Africans be racially classified into only three categories. These are White, Black (Africans), colored or mixed. During the apartheid era, those classed as 'Coloured' were oppressed and discriminated. Race often remained as only factor that determined the level which was so constant and firm in its application. Race is differing in terms of gender, sexual preference, religion and class.

<[http://www.en.wikipedia.org/wiki/Racism\\_in\\_Africa](http://www.en.wikipedia.org/wiki/Racism_in_Africa)>

Race is constructed as a form of difference and social injustice. There are unequal ways which social hierarchies sort out difference to the

benefit of some groups over others. Race is socially constructed rather than physically.

## **B) Apartheid Rule and Rise of the Racism**

Apartheid is an African word for a system of racial segregation enforced through legislation by the South African Government. Politician Danial E. Malan's National Party was chosen in 1948 and he introduced the policy of apartheid, 'separate government' which was shaped to white dominancy over Black. In the post 1948, South African apartheid law separated the population, in four chief categories like, Africans (Blacks), Whites, Coloreds, and Asians. Out of the total population of Africa, Africans comprise about 80% of the population and are divided in a number of different racial groups. Whites are only 9% out of the whole population. They are descendants of Dutch, French, and German settlers. Coloreds are mixed-race people primarily down from the earliest settlers and the original peoples. They comprise 9% of the total population.

Apartheid is a geographical separation of people defined through laws in South Africa. In post 1948, South Africa's Apartheid laws separated the officially defined races in all sectors of the society. These separated laws controlled marriages, labor unions, jobs reservation, public amenities, and residential segregation. They were also prevented from accessing certain public areas, using certain public transportation. They were taxed differently from white South Africans and they were required all times additional documentation which known as 'Dom passes'.

In fact it is a kind of identity card which is used to certify their black South African citizenship. Regarding the apartheid policy, it is commented that the rise of the Apartheid state was marked by many legislative racial laws. These laws were abolished through a series of

equal human rights laws passed at the end of apartheid in the early 1990s. Apartheid policy in South Africa gives rise to the Racism as a system that operates on numerous levels. It is a system of interpersonal, social, and institutional models and social hierarchies.

Schaefer defined Racism in, *Encyclopedia of Race, Ethnicity and Society* as, "Racism is usually defined as views, practices and actions reflecting the belief that humanity is divided into distinct biological groups called races and that members of a certain race share certain attributes which make that group as a whole less desirable, more desirable, inferior or superior"(113). Dinesh' Souza defines Racism in *The End of Racism* as a phenomenon with the following main features- "A belief in biologically distinguishable groups or races; the ranking of these races in terms of superiority and inferiority, holding these rankings to be intrinsic or innate; and using these rankings as a basis for discrimination, segregation or denial of rights to others" (28).

Racism is a set of beliefs that some people are inferior or superior to others. The reason behind it is that, their distinctive and inborn biological characteristics. As a result, there is an attitude of favoritism, prejudice and intolerance toward certain racial groups which socially and officially are being treated differently. "We feeling" is formed among the members of the "superior" group on the source of these beliefs and abilities. The main ideology of racism is of superiority. It has manifested through slavery, colonialism, genocide and apartheid.

South African Racism depends on the Black and the White relationship as Australian Racism is based upon unfairness and brutality. The coming of White settlers brings disordered situation in various countries like South Africa and Australia. White misused their power of domination in the alien lands. Europeans established and extended their colonies and held the lands of the natives. The white settler's believed

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that the extermination of black's race is inevitable for their own prosperity, development and rehabilitation.

### **The idea and organization of the Racism**

- Racial discrimination brutalizes, depersonalizes and disempowering.
- Racial discrimination divides, separates and generates conflict within society in the world.
- Racial discrimination constantly creates out of fallacy.

<http://www.en.wikipedia.org/wiki/Racism>

Racism is generally known as views, practices and actions reflecting the belief that humanity is divided into distinct biological groups called races. Those members of a certain attributes which make that group as a whole less desirable, more desirable, inferior or superior. Racism involves the belief in racial differences, which acts as a reason for non-equal treatment of members of that race.

Racism is an emphasis on different racial considerations. It is the basic epistemological position where do not only races exist but some significant differences between them. This is to be contrasted with racism, which assumes that some races are superior to others. It refers to discrimination which is based on the concept of race. It is behavior or beliefs by racial classification. It commonly includes practices of racial discrimination and ideology of racial supremacy and ladder in the society.

Racism acts as an explanation for non-equal behavior of members of that race. These are far from overcoming the strong-minded legacies of colonial rule, apartheid and segregation. In the past, the centrality of race determined the economic, political, and cultural pattern of the modern world. Yet, the recent decades of centuries of racial oppression have not been overcome.

There are three main reasons behind the racism expression like principles, greediness and fear. The main ideology of racism is superiority. Appearance of racism is violent and forceful behavior toward the object of prejudice. Later some decade's anti-racism includes beliefs, actions, movements and policies adopted or developed to oppose racism in South Africa.

### **C) Colour Consciousness, Racial Awareness and Racial Conflict:**

Colour consciousness is an aspect of colonial problem. Apartheid is a colour bar, which are kinds of segregator devices in place. The concept of colour bar has three aspects as following:

- Colour inequity
- Racism
- Division of the societies

A term ethnocentrism is a feeling that one group is better than the other. Colour discrimination is sociological function of ethnocentrism. Subsequently, racism is liable for the Black and the White separation in the societies. Racial awareness is an inextricably bound with political attentiveness. So, the plan of Negritude was urbanized in the 20<sup>th</sup> century. It is a literary and intellectual movement, which is founded and spread by three Black intellectuals like Leopald Sedar Senegal, Aime Cesaire from Martinique and Leon Damas from French Guiana. The basic objectives of the movement are to identify aesthetics and to raise Black Consciousness against the background of racial injustice and discrimination around the world. Originally, the Negritude learned an ideology of nationalist leaders throughout South Africa. It has contributed honestly to political change in South Africa. In South Africa, there is a concern among Black writers with the evils of imposition, injustices and imprisonment which has led to the kind of 'Protest Literature'.

<<http://www.en.wikipedia.org/wiki/Negritude>>

South African antagonism to apartheid was intensified after 1950's. It is followed by the African National Congress and The Pan African Congress. They cooperated in fighting against White Supremacy in South Africa. There were other various movements against apartheid during this period. The National Union of South Africa Students was very influential against apartheid laws. Subsequently, South African Students Organization and Black Peoples Contention, Black Trade Union Movement was aggressive in antiapartheid struggle in South Africa. These movements know that Black's freedom could be achieved only through Black. Racial relations have almost habitually been finished in terms of conflict. The Afrikaners fought the British and both fought the Blacks.

The South African famous magazine 'Drum' has been the most formative in the middle of the journals. It raised black consciousness in the mind of the natives. It helped in establishing Black writing in South Africa. Most of the major writers in Black South African Literature of the 1950's and 1960's contributed for the Drum. Ezekil Mphahlele was the Literary Editor in 1956. The language was an African English with a style which reflected the Black American influence on urban Black South Africans. Further comments build in *Encyclopedia Britannica* as:

The Political and social questions involved in the difference of colour and race gained in intensity and importance in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The tension produced by colour and race theories is responsible for some of the most fateful misinterpretations and maladjustment which threaten to engulf many countries and perhaps mankind it, in bitter racial conflicts and to demoralize human relations by racial arrogance and colour prejudice. (60)

Racial conflict in South Africa is a struggle between the people of different races. With the passing of apartheid laws racial discrimination was institutionalized. Race laws touched every part of social life. It includes a prevention of marriage between non-whites and whites. Racial conflict arises when discrimination occurs based only on racial factors between certain races. Unkind nature of racial conflict can be clearly seen by examining two distinct areas. Racial inequality exists and it is maintained by different power. It exists between dominant and subordinate groups in society.

The issue of racial conflict has caused great difference for many centuries. This conflict which is encouraged by racism is often thought to be the most dangerous of all conflicts. It is unfounded and based on completely false beliefs. This is a reality of today's society. The White authors reasonable their actions and provided evidence of their superiority and power through literature. In Africa, hundreds of ethnic groups and nationalities are squeezed into some fifty oppressive states against their will. There was no law against racism in contemporary South Africa. Racism made influence on every sectors of country. There is law about unfair discrimination involving race and about promoting racial equality. There is law against hated speech.

#### **D) Nativism and Subaltern**

Nativism is a plan of perpetuating native culture in opposition to acculturation. Basically, acculturation is an adjustment of the behavior patterns of the surrounding culture. It is a policy of defending the wellbeing of natives. It established residents against those of immigrants. As same political nativism is an ethnocentric belief relating to immigration, nationalism and anti-foreignism. Thomas Curran defines in the article, "Assimilation Nativism" in the Journal *International*

*Migration Digest* as, “Nativism is typically means opposition to immigration and support of efforts to lower the political or legal status of specific ethnic or cultural groups because the groups are considered hostile or alien to the natural culture and assumptions that they cannot be assimilated” (15-25).

Mbembe defines Nativism in *The Cultural Politics of South Africa's Foreign Policy: Between Black (Inter) Nationalism and Afropolitanism* as:

“a culturalist response of Africans to the fact of denial of their humanity: Nativism is a discourse of rehabilitation. It is a defense of the humanity of Africans that is almost always accompanied by the claim that their race, traditions, and customs confer to them a peculiar self-irreducible to that of any other human group (26).”

On basis of historical dreadful conditions, slavery, colonisation and apartheid plunged the African subject into dishonor, degradation, and vague suffering and community death. These all are characterized by the rejection of dignity, hence the need for an African Renaissance in South Africa. People anticipated a break with settler colonial violence and with the tradition of nationalist and guerrilla violence. They expected the appearance of extended independent spaces, protection of human rights and completion of basic, material benefits.

Subaltern is a term originally for subordinate in military hierarchies. It is given detailed in the work of Antonio Gramsci to refer to groups who are outside the established structure of political representation. It is first used by Antonio Gramsci in a nonmilitary sense. Literally, it refers to any person or group of inferior level whether because of race, class, gender, sexual orientation, ethnicity or religion. It is relating with racism. It is the principal contribution to Post-colonial



Studies. It is someone with a low ranking in a social, political or other hierarchy which marginalized or exploited. The philosopher and theoretician Gayatri Spivak states her opinion through literature. In postcolonial terms, everything that has limited or no access to the cultural imperialism is subaltern a space is difference

These above contemporary movements are valuable to raise racism and racial conflict in the South African society.

### **E) Colonialism and colonial consciousness**

The harmful effects of imperial European colonialism are upon the mental health of the colored people under economic colonies. Hence, colonialism is a source of physical and mental violence that must be violently resisted by the colonized people.

Colonialism is the establishment, exploitation, protection, growth and achievement of colonies in one territory by people from another territory. It is the practice of acquiring control over another country. It is occupied with settlers and exploiting it economically and socially. The influence of it still is on the minds of people. Colonialism affected on African language, education, religion, artistic sensibilities and popular culture. The writer Ania Loomba, states in *Colonialism/Post colonialism*, as

A settlement in a new country....a body of people who settle in a new locality, forming a community subject to or connected with their parent state, the community so formed, consisting of the original settlers and their descendants and successors, as long as the connection with the parent state is kept up. (66)

Colonialism created such changes and reactions all over the world in the various field as political, cultural, educational, philosophical and racial.

Colonial consciousness is an important theme in the literatures of all countries which troubled from oppression. Ramesh Shrivastava says in, *Colonial Consciousness in Black American, African and Indian Fiction in English* as:

Colonial Consciousness is an important theme in the literatures of various countries which suffered the pangs of the colonial rule. The feeling of being subjugated in one's own country stirred the creative imagination of many novelists who expressed their yearnings for freedom from the foreign yoke. In the newly independent countries, the agony was intensified in finding the new native rulers as greedy and corrupt as the old colonial rulers were. (01)

However, Language and Literature have always been used by colonizers as a powerful device in the process of colonialism, maybe it political or cultural.

#### **F) Post-colonialism and Post-colonial Literature**

Post-colonialism is deal with the effects of colonization on society and culture. Originally, it is used by historians after the Second World War. Post-colonial has clearly chronological meaning, designing the postcolonial period in independence. From ancient time it has been started. So, the primary concern of the most post-colonial African novelists is to recover the history of their people. Exploitation and power politics are natural human tendencies. These represent the different manifestation of the power dynamics.

Post-colonialists writing began as an outcome of post structuralize principle of deeper forceful. It is study of what colonialism has meant. Their shortcomings were the examination of colonial writings began after each of the British colonies attained freedom. Peoples initiated to think

about after it. Post-colonialism is a set of intellectual discourses that represents analyses and responses to the cultural legacies of colonialism and of imperialism. In addition, Homi Bhabha sees postcolonial critique rising from colonial experiences. He argues in *The Location of Culture* as:

Postcolonial perspectives emerge from the colonial testimony of Third World countries and the discourses of “minorities” within the geopolitical divisions of East and West, North and South. Theory intervenes in those ideological discourses of modernity that attempts give a hegemonic “normality” to the uneven development and the differential, often disadvantaged, histories of nations, race, communities, and peoples. (171)

During the postcolonial period, a reaction, a defense has been posed by post-colonial writers from Africa. Post-colonial literary criticism re-observed colonial literature, chiefly directed upon the social discussion, between the colonizer and the colonized, that shaped and produced the literature.

Post-colonial literature is known as New English Literature. It is an organization of literary writing that responds to the logical discourse of European colonization of the Middle East, Asia, and Africa. Hart and Goldie states in article “Post-colonial Theory” as:

Post-colonial literature addresses the problems and consequences of the de-colonization of a country and of a nation, especially the political and cultural independence of formerly subjugated colonial peoples; and it also is a literary critique of and about post-colonial literature, the undertones of which carries, communicate, and justify racism and colonialism. (153)

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Further comments put together in *Still Beating the Drum: Critical Perspectives on Lewis Nkosi* about postcolonial literature as:

As everyone liked to prognosticate after the collapse of the apartheid regime, the election of the Mandela Republic was likely to create entirely new conditions for literature production in South Africa. In the collections of essays edited by Homi Bhabha, the coupling of the two terms nations and 'narration', has, importantly, continued to frame discussions of postcolonial literature, especially the novel, which seems to occupy pride of place in discourse of nationality and nationalism. (Stiebel and Gunner 316)

In post-colonial literature, the protagonist usually struggles with questions of identity as social, cultural and national identity etc. It is also a literary critique of and about post-colonial literature, which carries, communicate, and justify racism. The contemporary forms of post-colonial literature present literary and intellectual critiques of the post-colonial discourse. It is done by endeavoring to integrate post colonialism and its literary expressions.

Post-colonial studies have focused chiefly on the third world countries in Africa, Asia the Caribbean islands and South American major elements in the post-colonial agenda. Post-colonial theory addresses the matters of post-colonial identity. Critic Leela Gandhi regards in *Postcolonial Theory: A Critical Introduction* as:

If the post-colonialism can be described as a condition troubled by the consequences of a self-willed historical amnesia, then the theoretical value of post colonialism inheres, in part, in its ability to elaborate the forgotten memories of this condition.(8)

These countries, introduced new modes of production, introduced a system of moderate education that has helped the native to question, strictness superstition, ridden modes of thought. African experiences of colonialism are generally revealing in Pritish Nandy's, *The Intimate Enemy: Loss and Recovery of Self Under Colonialism* as:

The notions of the African as minor....took very strong hold. Spaniards and Boers had questioned whether natives had souls: modern Europeans cared less about that but doubted whether they had minds, or minds capable of adult growth. A Theory came to be fashionable that mental growth in the African ceased early, that childhood was never left behind (15).

Gayatri Spivak and Edward Said are the post-colonial theorists. Colonial Discourse Analysis is only one aspect of post colonialism. Critic Leela Gandhi says in *Postcolonial Theory: A Critical Introduction* as:

In the book *Orientalism*, Edward Said represents as the first phase of postcolonial theory. It is the first book in a trilogy devoted to an exploration of the historically imbalanced relationship between the world of Islam, the Middle East, and the 'Orient' on the one hand. It is European and American imperialism on the other. While *Orientalism*, focuses on the well-rehearsed field of ninetieth century British and French imperialism than the two other books. (66)

Edward Said states difference between 'Oriental' and 'Occident'. These stereotypes confirmed the positional superiority of the West over the positional inferiority of the East. According to this point, the superior race cluster around the inferior sex, while the inferior race announces its

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loyalty to the superior sex. It concludes that the colonized Black man is the 'real' other for the colonizing White man.

In post-colonial terms, everything that has limited or no contact to the cultural imperialism is a subaltern. In the post-colonial praxis, original decolonization is the intellectual impact of post colonialist theory upon native peoples. It is regularly apparent in the post-colonial literature. The psychiatrist Frantz Fanon analyzed the nature of colonialism.

There are dangerous effects of imperial European colonialism upon the mental health of the coloured peoples who had dominated into economic colonies. Consequently, colonialism is a source of physical and mental violence that must be resisted by the colonized people. As a result, Post-colonial theory deals with the reading and writing of literature written in formerly or at present colonized countries. It is a literature written in colonizing countries which deals with colonized peoples. It focuses on the way in which literature by the colonizing culture distorts the experience and realities. It inscribes the inferiority of the colonized people and on literature by colonized peoples. It attempts to clear their identity and get back their past in the face of that past inevitable otherness. Gayatri Spivak threw a challenge to the race and class blindness of the Western academy, in 1985.

Thus, the term race is used to categorize humans into large and distinct populations which have different characteristics, geographic ancestry, culture, history language, physical appearance, ethnicity and social status. Accordingly, Racial Conflict is made as a feature of Post-colonialism.