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**Social Class and Race in Alan
Paton' s Cry, the Beloved
Country**

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Dedication

To my dear parents;

And to all my relatives, colleagues, and friends.

Imane

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I am thankful to all those who have believed in me and have provided much friendship, and encouragements to help me carry this work out.

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Abstract

Race has played an important role in South African society especially in the period of the apartheid, when there was a separation between the races. The black race was oppressed politically, socially, and economically. In our attempt to find the relationship between race and social class, first we have defined the concept of race and social class by reference to Marxist, Weberian, and Postcolonialist theories. Next we devoted our study to analyze the history and the literature of South Africa. Then we shed light on the biography of Alan Paton and its relation to his writing. Finally we have studied the relation between the race and the class in Alan Paton' s *Cry, the Beloved Country*. This investigation about South African society leads to the conclusion that in *Cry, the Beloved Country*, which was published at the time of apartheid, by a white writer, *most* white people are *wealthy* and *powerful* people, while *most of* the black people are *poor* and *oppressed*. And since the literature is the mirror of social reality, and as Marxist literary theory argued that, the write is affected by the ramifications of his age, we conclude that in South African community the race could determine the social class.

Key words: social class, race, society, apartheid, oppression.

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General Introduction

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General Introduction

South Africa had received many settlers throughout its history but the main famous two are the black and the white settlers. The blacks came along before the whites. They are the owner of the land. The black people settler in the Transvaal and Natal, they were from different ethnic groups Xhosa, Zulu, Ndebele, and Swazi. Who will take our attention at the final chapter. The other groups that formed the South African Population are the white or the leader of South Africa. That settlers came from different European origins as the Portuguese, the Dutch or what is now called Afrikaans, the British, and the French. Those white societies made what is called apartheid regime. The latter makes gaps between the whites and the blacks. Since the white, by their race, control the society in South Africa by putting themselves at the top and the poor black miner workers at the bottom.

Many black and white writers were affected by apartheid policy, by putting it the main theme in their novels some of those writers are Dan Jacobson, Nadine Gordimer, Sarah Gertrude Millin, and Alan Paton. Many novels of the novel of the latter was dealing with apartheid theme and the oppression of the black from the white. Some of his novels are *Too Late the Phalarope*, *Ah, but Your land is Beautiful*, and *Tales From a Troubled Land* all study the same racial theme. One of his most known novels is *Cry, the Beloved Country*, which we are about to analyze in this research. It was regarded by many writers as the revolutionary in the ideological atmosphere of the country in 1948, because of its main point which deals with the oppression of the white from the black. It depicts the suffering of elderly black minister when his son murder a white man.

Aims of the Study

The ultimate aim of this research is to study the way in which the writer portrays the different races in South Africa at the time of the apartheid.

Motivations

What fascinated me to do this work is the combination between society and literature. This work will be of great benefit to those students in the field of literature who also have interests in the field of sociology. In addition, the bad conditions of the blacks have motivated us to deal with this issue.

Problematic

In south Africa there was a separation between races by what is called apartheid and that separation made some of them poor while the others rich.

Research Questions

To what extent has race determined the social class in South Africa in the light of the writer' s depiction of South African Society in the novel?

Methodology

In analyzing this story, we are going to use different social theories like Marxism, Weberian, and Postcolonial theory since they are related to our topic which is concerned with the social class and the relation between the different races in South Africa during the policy of Apartheid.

Plan of the Dissertation

Our work is divided into three chapters. In the first chapter we are about to define the concepts of social class and race by reference to Marxist, Weberian, and Postcolonial theory, and next we are going to shed light on the relation between race and class through different social levels.

The second chapter is devoted to the history of South Africa in general, and to the era of the novel in particular. Next, the reader will be acquainted with the literature of South Africa, by shedding light on different writers in different periods, and their themes. Later we are going to see how Alan Paton is affected by his society in choosing his themes.

In the third chapter we are going to study the relation between the race and social class in that novel by analyzing how the writer portrays the different races in South Africa at the time of apartheid to answer our research question.

Chapter One

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1. Introduction

Any observer would quickly note that there are large variations in wealth, material possessions, power and authority, and prestige in any society. He would also note differences in access to education, healthcare and leisure; this is related to his social class. The latter is one of the most important concepts that sociologists discuss.

There are two classical theories which discussed the concept of class, Marxism and Weberian theory. The aim of this chapter is to understand the relation of race to social class. We need to give a definition of the two concepts that will serve us in our understanding of the novel in the last chapter.

In what follows we first look at the ways in which the word class is defined. This will be followed by a more fine-grained exploration of the differences in the concept of class in the two most important traditions of class analysis, the Weberian and the Marxist. Then, an explanation of race and its relation to class.

1. Social Class

2.1. Definition of Social Class

Before the middle of the eighteenth century, the word “class” was hardly used but the language of class came into an increasing use in the mid-eighteenth century. The position in society was denoted by reference to a person’s rank, which was an indicator of status as of economic position (More 193).

Wright had defined the term class in different ways. Sometimes the class is a group of social categories that the people use to rank those categories within a system of economic stratification. According to what we have said before, the class differs with time and place since it revolved around life styles, around occupation, and around income levels.

Moreover other definition by Wright to the word class is in terms of standards of living (income or wealth). Class in this agenda is gradational concept, using names of location like upper class, upper middle class, lower middle class, lower class, under class.

Lastly Wright had clarified class in terms of the relation of people to income resources; class thus becomes a relational, rather than gradational. The relational concept is the characteristic of both Weberian and Marxist traditions of social theory (2, 3).

Goldthorpe and McKnight had agreed with this definition when they wrote that: "Class positions are seen as deriving from social relations in economic life or, more specifically, from employment relations"(1). Wright held that the class with this usage is;

Contrasted to the many other determinants of a person's life chances for example, geographical location, forms of discrimination anchored in ascriptive characteristics like race or gender, or genetic endowments. Location, discrimination, and genetic endowments may, of course, still figure in the analysis of class – they may, for example, play an important role in explaining why different sorts of people end up in different classes – but the definition of class as such centers how people are linked to those income-generating assets. (2)

2.2. Theories of Social Class

There are number of clear differences between the ideas, arguments and conclusions put forward by Weber and Marx in relation to social stratification. The task here, therefore, is to help the reader understand and evaluate both Weber's ideas and Marx's ideas in relation to social class.

2.2.1. Weberian Concept of Class

A later theorist, Max Weber, a German sociologist writing in the early 1900s, was influenced by Marx's work. He wrote that class is number of people that have in common a specific part of their life chances. These parts are represented by economic interests in the possession of goods and chance for income also it is represented under the conditions of labor market (927-28)

Weber believed that the key factors are status or social prestige. He also disagreed with Marx's theory of stratification. Marx based his view of class structure on ownership of the means of production whilst Weber believed that class structure was dependent on "life chances" and "life style". Class could be determined by economic situation, market situation, status and political party. Whilst Marx split society into two distinct classes, Weber thought that social structure was more complex. The three main strata he identified were the upper class, the middle class, and the working class. (Wright 5)

The upper class is placed at the top because of their economic power, social status and political influence. The middle class or "professional class" was placed next because of their high position in the labor market and ownership of lesser forms of property (stocks and shares) in addition to their relatively high social status and some political influence (More 191-2). Concerning that class Callinicos argued that;

Power has also shifted within companies. What has come to be known as the 'separation of ownership and control' means that they are run, not by the shareholders, but by managers with little personal stake in the company, oriented on long term growth rather than short term profit.(184).

Finally comes the working class, so placed because of their relative lack of property ownership and lower position in the labor market, their low social status and lack of political influence (Wright 5)

2.2.2. Marxist Concept of Class

Karl Marx shares with Weber the belief that the class should be defined in terms of social relation which link people to economic production (Wright 7). Eagleton stated that "Marx looked at the consequences of our need to labor in terms of the social relations, social classes and forms of politics which it entailed" (132).

Marx focused in his theory on the historical changes of the mode of material production by saying that the later changes the class structure of society. Marx goes on to argue that it is not the consciousness of the man that determine their being, but their social life, which had been changed by the material of production, that determine their consciousness(Callinicos 96).

By moving to Marxist literary criticism, it tends to view literature in the light of modes of production and their relation to class struggles. In general, the claims of Marxist literary analysis have been more compatible with literary history than with evaluative criticism itself. Eagleton wrote;

Marxist criticism is not merely a 'sociology of literature', concerned with how novels get published and whether they mention the working class. Its aim is to explain the literary work more fully; and this means a sensitive attention to its forms, styles and meanings. But it also means grasping those forms, styles and meanings as the products of a particular history. (3)

Based on the theories of Karl Marx, Marxist criticism views literary works as reflections of the social organizations out of which they are born. According to Marxists, proper critique of a text cannot be separated from the cultural situation in which the text was created. In essence, Marxists believe that a work of literature is not a result of pure artistic attempt, but it appears out of the economic and ideological circumstances surrounding its creation and the creator's own place in society this is why Marxist approach deals with more than literary devices and themes but focusing on historical context and the author's vision of life, spotlighting on revealing class conflict (Bakhtin 3). As we can see in the issue of apartheid in South Africa many writers were influenced by the reality in their world and wrote about it in their fictional works. Alan Paton as we shall see is a pertinent example of this.

Marxist theory is based on the suggestion that industrialization polarized society into the bourgeois, "the dominant and exploitative class... who are the owners of the means of production and distribution "(Abrams 148) that rules society by using their means of production. The relationship between these groups is exploitative, with the dominant group taking all or most of society's valuables for itself. The dominant group also imposes its own values and world view on its subordinates (Young, 1971).

The Bourgeois ideology it is defined " as both producing and permeating the social and cultural institutions and practices of the present era—including religion, morality, philosophy, politics, and the legal system, as well as [...] literature and the other arts."(Abrams 148). On the other hand the much larger are the proletariat, who are the working class, who has no ownership of the means of production. Callinicos wrote;

The working class is thus for Marx not what it is conventionally thought to be, namely manual factory workers, but all those whose conditions of life force them to sell their labour power, and who find themselves at work subject to constant pressure from an employer who seeks to extract the maximum of unpaid labour from them. (192)

For Marx, the key to understand society is to understand the relations of production between those two classes, and those relations is exploitative between the capitalist and the worker (Callinicos 69), Bakhtin adds that "Each moment in history is one of conflict between a dominant class eager to protect its interests and others struggling to take its place." (3).

In industrial world it is likely that there is competition and struggle for survival as noted in the Communist Manifesto, which he coauthored with Friedrich Engels;

The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones (Callinicos 485).

That is to say societies are continually changing and in danger of breakdown because power struggles can result in new elite groups replacing the old. Classes for Marx came out through their relation with each other. So class struggle appears before classes because after class struggle the social groups start to behave as classes.

Marx argued that the concept of class conflict is "generated by inherent properties...rather than simply contingent factors"(Wright 10) and that class struggle would not finish unless the exploitative of social relation would end and eliminated (Callinicos 76).

Later on Two classes had increased within the workforce since the First World War. The First are at the top of occupational ladder, professionals, managers and administrators. The major numbers of this group are scientists, engineers, laboratory and technicians. In Marx' s

terms, all these are productive workers. The other classes are the lower professionals who work as teachers and nurses. Because of their income and power over the other employees make them separated from the working class. (Callinicos 192, 193)

Finally Marx stated that the government must be above classes and its function is to reconcile the differences in their interests and to resolve the conflict between them. (Callinicos 16)

2.2.3. Postcolonialism and Social Class

The term post colonialism may refer to what happens after colonialism, that is to say after a state has gained independence from a foreign power. Conceptually however, the term should not be viewed in this strict chronological sense. Postcolonialism as a literary theory, emerged in the late 19th century and thrived throughout the 20th century. It tries to explain how the race and class are represented in a literary work (Halliwell and Mousley 48, 49; Selden, Widdowson, Brooker 218). Lois Tyson sees that;

Most postcolonial critics analyze the ways in which a literary text, whatever its topics, is colonialist or anticolonialist, that is, the ways in which the text reinforces or resists colonialism's oppressive ideology. For example, in the simplest terms, a text can reinforce colonialist ideology through positive portrayals of the colonizers, negative portrayals of the colonized, or the uncritical representation of the benefits of colonialism for the colonized. (427)

In other words it can criticize the colonizer by depicting the misdeeds of colonizers, who oppressed the colonized, and the suffering of the latter, and the effect of colonialism on the colonized.

Postcolonialism as a domain within literary studies is both subject matter and framework. As a subject matter it studied literature produced by the cultures that developed with the colonization, from the first point of colonial contact to the present, while as a framework it seeks to understand the political, social, cultural, and psychological operations of the colonialist and anticolonialist ideology (Tyson 418). In other words postcolonial criticism analyses the ideological forces that pressed the colonized to follow the colonizers and that promoted the colonized to resist their oppressors.

Furthermore colonialist ideology, often referred to colonialist discourse, tries to mark the relationship between the inferiority of the colonized and the superiority of the colonizer, therefore the native people were defined as savage, backward, and undeveloped, whilst the colonized saw themselves as kind, straightforward, good, upright, honest, and moral, they

located themselves at the center of the world (Tyson 419-421). Even in literature the native were marginalized, Poddar, S. Patke, and Jensen believed that "Literary histories and narratives of European nations either ignored or marginalised colonial subjects and subjectivities, as people without letters, without literature and without history." (xv)

Postcolonialism tries to answer group of questions, some of them are how the text represents various aspect of colonial oppression? And what does the text reveal about the relationship between the colonizer and the colonized? Moreover what does the text tells about the political and psychological resistance of the colonized? (Tyson 234)

3. Race

3.1. Definition of Race

As we have seen in relation to various sociological perspectives on stratification, for example the upper, middle, working class. Likewise, society is separated into different races.

Race is a classification system used to categorize humans into large and distinct population. Race is demonstrated by many scientists that race has no biological or genetic basis as all human genes are shared but "it is socially constructed notion" (Paltridge and Starfield 486). Alan McKee agrees with this view when he defined race as "a cultural construction, not a biological one" (40). Also he wrote "a scientific position insists that there are no natural lines between races, but racial categories are culturally constructed." (130), because in his point of view if a white man went to another cultural he will be blacks South African, where the people there³ born in to one certain racial classification put into a different one by the apartheid according to its own system (40). For example "Mexicans are considered people of color in the US, but were classified as white in apartheid South Africa. An Argentinean might be white in her home country, but 'Hispanic' in the US". (Barnard 205). This is why the categories, that the one used to apply to people in order to put them into groups, change when the cultural setting changes. This means that these categories do not reflect reality (McKee 41). Others disagree with this view, because they see race as real, since the later produced discourse which shapes people' s sense "of which racialized group Self and Other belong to" (Paltridge and Starfield 486). While race has a phenotypical air, ethnicity has relation with cultural characters such as language, religion, customs, and so on. (Paltridge and Starfield 486).

On the other hand the British colonists see the black Africans as morally inferior and also as biologically inferior. The black were seen a lesser class than white this is why they were

alien and foreign, even mysterious and threatening. (Theodore 20)." The pigment of their skin, the shape of their faces, and the texture of their hair all set Africans apart to the whites and fueled their contention that Africans were a race that was somehow suited to enslavement.(Theodore 21). Free or slave, North or South the situation was the same because the color of their skin make the white treated them in a prejudiced way. Many white see black as inferior in every way physically, morally, spiritually, and intellectually.

Many organizations had appeared to fight for complete society regardless to race. In America for example, on December 1833 Garrison helped found the American Anti-slavery society. Its main purpose was "to promote the formation of abolitionist societies throughout the North with the goal of convincing the public that slavery was morally wrong" (Theodore 64)

3.2. Race and Class Relations

Race and class have numerous meeting points as employment, housing, health care, even sports. It has been argued that;

The color of skin determined one's life chances, whether one would receive proper medical care upon birth in a hospital, the quality of schooling and education, and what kind of profession one would be able to occupy (Bagnol, Matebeni, Simon, Blaser, Manuel, and Moutinho 285).

For example in South Africa, Shireen Hassim asserted that in South Africa there are two nations, the first is rich and the second is poor; the rich meant whites and poor meant blacks.(457)

3.2.1. Race and Employment

The blacks were situated at the working class and were give only unskilled labor (Callinicos 162). Whereas the whites are the masters of the blacks like what happened in USA (Theodore 111), also in South Africa especially during the Apartheid regime which gives the position of work in reference to workers' race, by legislating group of laws and acts which put the white in skilled work, whereas the black in unskilled one. An example of that is the city of Johannesburg, which was a large industrial center city, because of the exploitation of a large black labor force working in mining activities (Bagnol, Matebeni, Simon, Blaser, Manuel, and Moutinho 283).

3.2.2. Race and Housing

Blacks have special places to live in. South Africa for example under apartheid policy was divided geographically into provinces, by the white Republic of South Africa. The Blacks was put into 10 homelands, which were divided on the basis of ethnic groupings. Black families were relocated in the homelands by force from the 1950s through the early 1980s, although many settled on the fringes of white areas hoping for obtaining employment and services. The rural areas of the blacks were full of diseases which is associated with poverty (Burgard 765).

In comparison between the whites and the blacks, Bagnol, Matebeni, Simon, Blaser, Manuel, and Moutinho asserted that "white people living in the center and Africans in the periphery" (285). The same thing happen in Brazil, where the whites settled in southern metropolitan areas, but nonwhite live in poorer northeastern cities (Burgard 766).

3.2.3. Race and Health Care

The health profiles of the black health care were very dramatic. For example a study in South Africa proves that the different in cause of the declining of children in South Africa is that While the white children decline because of decreasing early neonatal mortality because of low birth weight, the decline among the black was due to reductions in fatal gastroenteritis, pneumonia, and malnutrition, because of the dirty rural areas they live in.

All of that reflect shortages of basic health care in 'the black homelands' (Burgard 765). Burgard stated that "Comparisons of governmental health expenditures in the same period showed dramatic regional differences: the per capita expenditure in the developed province of Natal was almost four times that for the adjoining black homeland of KwaZulu" (Burgard 765).

Another study proved that children' s growth differs by race from whites to blacks. This study was applied to Johannesburg' s children aged from 3.5 to 18.5. concluded that white children had" more rapid increases in growth and attained greater heights and weights than did black children" (Burgard 765)

The same situation in Brazil, where the geographic patterning of European immigration and slavery led to uneven distribution of infrastructure and health services of Brazil population related to residential patterns by race. The distribution of health care is inequitable and that can be seen in the infant mortality rates, which are twice as high in the Northeast as in the Southeast (Burgard 765)

4. Different Races in South Africa

The history of separation and segregation was based on race. Whites, Asians, Coloreds, and Blacks were four official racial groups which still exist today. The whites are not just divided to two largest groups of European descent, English and Afrikaans but also, as we will see next, Portuguese, Italian, Greek, and Jewish descendants. Asians were brought from the Indian subcontinent. The colored population one of mixed couples of Afrikaners and the indigenous population in the Cape Town. Finally and the most important one, the original settlers of the land, who are the blacks. The later are the Africans in other words the descendants of the indigenous Bantu speaking people (Burgard 764). All those races will be studied in the coming chapter.

5. Conclusion

The division of society has a big relation to economic level. As mentioned above by Weber and Marx who were in many ways complimentary to each other, sociologically, in the sense that they tell us useful stuff about the nature of social stratification. Marx tells us something about the general nature of social stratification. While Weber tells us something about the specific nature of social stratification.

There is a close relation between class and race because your race determines where you live, at what hospital you go, what work you can occupy, and what university to study at. As what we can see in South Africa during the separation of its population into two classes on one hand the white who were the upper and rich class, on the other hand the black who were the lower poor class. This conclusion must be kept in mind for it will be beneficial in the analytical chapter.

Chapter Two

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1. Introduction

The story of South African history consists of many events. In this chapter we are going to stress the main relevant events to the era in which the novel was written by shedding light on the history of South Africa on general than we focus on the era represented in the novel under study. Moreover studying the literature of South Africa by shedding light on the main writers and the main themes they have written about, furthermore specify our study to the writer of the novel Alan Paton, his major works, and the main themes he wrote about.

2. The History of South Africa

"The African has resisted continuous invasions throughout history which is dramatically and inevitably connected with other histories, making the covert Africa continent a place of conflicting ideas and attitudes" (Lebdai 1). Humankind had its earliest origins in Africa and the issue of life in South Africa has proven to be a micro-study of the life of the world. South Africa is a rich store of relic evidence that has helped to shed much light on the evolutionary history of humankind. (McEvedy 20). As we will see in the novel South Africa consists of two groups of people divided according to their race which are the black and the white.

2.1. Different Settlement of South Africa

2.1.1. The Black Settlement

When the first waves of black settlers began arriving to South Africa, they brought with them the benefit of the Iron Age culture, farming skills and domesticated crops. Oliver and Fage wrote "the black African' s apprenticeship as a fisherman-hunter-gatherer and marker of pottery was to give him a huge advantage over people living further to the south"(9).

They first settled in the Transvaal and Natal areas, and they were divided into several ethnic groups, of which the Nguni forms a major part. Other main groups are the Sotho, the Venda and the Shangaan-Tsonga. Above all the Khoisan, who are the descendants of the Late Stone Age peoples and they were living in southern Africa long before either the blacks or the whites, and the Black peoples are believed to have merged from common gene pools but to have developed separately. (Oliver and Fage 9)

2.1.2. The European Settlements

The other group of people living in South Africa are the white. The later inhabitants arrived on South African scene long after the blacks. They are of different origins and different nationalities.

2.1.2.1. The Portuguese

Bartholomew Dias was the first Portuguese seafarer to sail around the southern point of Africa in 1488. He named it “The Cape of Good Hope” (“Cabo de Boa Esperanca”), because it was hoped that it would clear the way to India, which would simplify trade with the East (McEvedy 70). The Portuguese were the first to travel around the Cape, they were not seriously interested in South Africa, because they were wary of the original inhabitants and the weather at the Cape was dangerous.

The early Portuguese seafarers called the Cape as “The Cape of Storms” and preferred not to sail around it. Ronald Oliver and J.D. Fage said " the Portuguese did not settle there, nor yet at the Cape of Good Hope, which seemed to them to answer better to its earlier name, the Cape of Storm". (110). As far as trade was concerned, South Africa seemed deserted and without promise. (McEvedy 72)

2.1.2.2. The Dutch

Or what is nowadays called the Afrikaans. At the beginning they used the Cape just as a road to India in fact " the Cape acquired its unique position as the 'half-way house to Indias'" - (Oliver and J.D. Fage 110) but on 6 April 1652, Jan van Riebeeck came to Table Bay with his three ships, De Reiger, De Drommedaris and De Goede Hoop. His task was to establish a station for the Dutch East India Company (V.O.C.) where fresh produce could be cultivated to supply the ships passing through on their way to the East.

Moreover they realized the importance of trading with the indigenous people of South Africa. In response to the colonists’ demand for labour, the VOC imported slaves from East Africa, Madagascar, and its possessions from the East Indies. These slaves often married Dutch settlers, and their descendants became known as the Boer and the Cape Coloureds. (Oliver and Fage 139)

2.1.2.3. The British

Another group forming the white race in South Africa are the British. In June 1580, Sir Francis Drake sailed around the Cape; he was on a voyage around the world. More British expeditions and other European countries soon followed in their footsteps. Oliver and Fage stated "like the Dutch Company before it, the British government valued the Cape simply for its strategic position"(140). Furthermore it was the English and the Dutch who made use of the path around the Cape of Good Hope for trading purposes, on the first half of the 17th century.

2.2. The Discovery of Diamond and Gold

With the discovery of diamonds in the 19th Century. People came from all over the world to stake their claims in the diamond fields ,which has made the blacks of South Africa as we are going to see in the novel, servants and slaves to the white. McEvedy wrote "Of course a money incentive was needed to get things really moving. The most dramatic one was the discovery of diamonds at Kimberley on the border between the Cape Colony and the Orange Free state in 1867"(109).

Also Oliver and Fage wrote "It was the diamond and gold discoveries of the 1870s and 1880s which caused the emergence of a considerable urban and industrial community in South Africa" (193). When gold was discovered in the eastern Transvaal (Pilgrim's Rest and the Mac-Mac Waterfalls) a similar process took place. New towns were established to hold the huge arrival of people. The wealth they had gathered at was used to establish large mining companies, one of these companies was "De Beers Consolidated Mines" its leadership was Cecil John Rhodes. This company became very powerful and still in existence today. Mining companies gave employment to foreigners as well as to locals (McEvedy 109)

3. The Era of the Novel

3.1. Segregation Policy

At the end of the 19^c and the very beginning of 20^c the white government used the segregationist policy toward the non- Europeans diamond and gold mines workers. The principles of segregationist thinking were laid down in many acts that make division between whites and blacks.

One of these acts is *The Mines and Works Act* of 1911 when the government regularised the job colour bar, reserving skilled works of extractive industries for whites and denying African workers, also blacks was excluded from the White trade schools, high schools, and universities, where they can obtain the essential skills.

After that the government make new act called *the Native Land Act* 1913 this act led to racial segregation and discrimination when the European put their workers of diamond and gold mines in special compounds and the political rights outside these reserves were effectively limited to whites. Moreover by this act the white control blacks mobility by means of pass laws which was "a "reference book" containing his employment history, as well as a number of documents such as tax receipts and various sorts of permits" (Berghe 133).

Another segregation act was legislated on 1923 called *the Natives (Urban Areas) Act*, which introduced residential segregation in South Africa. After that act came few acts which prohibited the African to make strikes these acts called *the Industrial Conciliation Act* of 1924, amended in 1937, the Native Service Contract Act of 1932, and the Masters and Servants Amendment Act of 1926. Moreover *Immorality Act* 1927 prohibited sexual intercourse between Europeans and Africans.

Before two years of the apartheid was the The Trading and Occupation of Land Restriction Act of 1943 (better known as the "Pegging Act"), and *the Asiatic Land Tenure and Indian Representation Act* of 1946 (the "Ghetto Act") which banned any further land sales to Indians. These are just some of the most important laws that was legislated by the white government in south Africa before the apartheid policy came to being; their principle role was to enlarge the distance between the black and the white (Berghe 31)

We should mention here that the segregation was introduced even before the union. It backs to 1880 to the work of of Theophilus Shepstone in Natal, and to the "Native policy" of the Boer Republics who establish of the Native Reserves system.

3.2. Apartheid Policy

After the Second World War, South Africa's history took a turn with the general election in 1948 in which the white minority voted to power the National Party, the later brought a new ideology called the apartheid which is " a process of continually increasing separation in all spheres of living, and this takes place even when there is no territorial separation." (Hellmann 4) it was more rigorous and authoritative approach than the segregation policies of previous governments. Initially, the aim of the apartheid was to maintain white domination while extending racial separation. Furthermore this policy divided the African population into four "nations", each with its own "homeland".

At first, the government practiced the apartheid by legislating group of acts in order to make no contact between the black and the white these acts are *the Population Registration Act*(1950) it required that all South Africans be racially classified into four categories, *the Prohibition of Mixed Marriages Act*(1949) it forbidden marriage between the non-white and white , *the Group Areas Act*(1950) it agrees with the establishment of segregated areas for each race, *the Bantu Education Act*(1953) this act gives the whole African education to the hands of the central government.*The Extension of University Education Act*(1959) forbidden all the non-white to attend the English-speaking universities, also it provided that each one of the four racial group has its special university, moreover this act led to racial segregation at all the levels of education, and *the Promotion of Bantu Self-Government Act*(1959).

Later when what is known as anti-apartheid appears the government legislated new acts aiming "to give the police powers to crush opposition"(van den Berghe 85). These acts are *the Public Safety Act*(1953), *the Suppression of Communism Act*(1950), *the Criminal Law Amendment Act*(1952), *the Riotous Assemblies Act*(1956), *the Unlawful Organizations Act*(1960), *the Sabotage Act* of (1962), and *the No Trial Act* of (1963). The above acts was a reaction to the waves of non-white protests, it forbid any form of opposition, in addition to that it gives the government the right to repress the non-white movements(Berghe 85)

Tow of these movements was African National Congress and the Pan-Africanists the later split from the first in (1959) they adopt a programme embodies the rejection of white domination and a call for actions in the form of demonstrations, and protests, strikes. As a reaction from the government their memberships were arrested and their organizations were

banned. In response to the rising tide of resistance, the international community strengthened its support for the anti-apartheid cause.

Moreover when FW de Klerk replaced PW Botha as State President in 1989 some political prisoners, among them, Nelson Mandela were released. International support for the liberation movement came from various countries around the globe and after a long negotiation process, South Africa's first democratic election was held in April 1994. The ANC emerged from the election with the majority of voices. The ANC-led Government embarked on a programme to promote the reconstruction and the development of the country and its institutions.

4. Literature of South Africa

South African literature built on works in different languages like Afrikaans and English, and various genres like novels and poems or orally literature which includes stories, drama, riddles, histories, myths, songs, proverbs. There is huge number of South African writers either black and white South African writers or Afrikaans.

4.1. South African Novelists and Their Themes

4.1.1. Afrikaans Novelists and Themes

The Afrikaans descended from the Dutch Calvinist and French Huguenot immigrants of the 17th century. Several authors wrote in Afrikaans language, one of them is C. J. Longenboven (1873-1932) who wrote novels and poems and also he helped in the compilation of an Afrikaans dictionary. Another writer is Sarah Goldblatt (d. 1975) who wrote children books and short stories, she was the literary executrix of C. J. Longenboven. Another Afrikaans writer best known for his stories and sketches of animal life, was J. M. Friedenthal (1886- 1959). Furthermore most of the Afrikaans works deals with scriptural themes dealing with the bible. Two of these writers are Riva Rubin and D. F. Malherbe wrote on biblical themes (Hotz, et al). But during the Boer war many Afrikaans wrote about its events, one of them is the poet C .Louis Leipoldt, whose poetry expressed the suffering inflicted by South African War, which happened between the British and the Boer for the sake of gold, at the end the British were the victorious.(Sparknotes 168)

4.1.2. Black and White Novelist and Themes

In the mid 20th century an indigenous English- language literature appeared and flourished in South Africa thanks to this was by the growth of the publishing industry, population growth and the spread of. One of the best known among English- language novelist is Olive Schreiner, a liberal and a powerful writer on local and international affairs, composed the first great South African novel, *The Story of an African Farm* (1883).

Other important novelists include Sarah G. Millin, with her major work *God's Stepchildren* (1924); William Plomer, who wrote *Turbott Wolfe* (1925); Alan Paton, who brought the world's attention to the situation of black people in South Africa with his famous novel *Cry, the Beloved Country* (1948) This novel established Paton as the most eloquent voice of South African liberal humanism, and his later writing, such as the novel *Too Late the Phalarope* (1953) and the stories in *Debbie Go Home* (1961), further enhanced his reputation.

The fifties also saw a new generation of black writers talking about their conditions, and their lives using their own voices. The popular magazine was their forum. Two of these voices are Lewis NKosi and Ezekiel Mphahlele. (Louis Hotz, Dora Leah Sowden, and Joseph Sherman)

At first the fictional works that emerged from South Africa were produced as an adventure-type stories in which colonial heroes are a white man and the role of black South Africans was reduced to an enemy or servant. Later on when black literature appeared it dealt with their heroic deeds, and their past. The first texts produced by black authors dealt with African history, especially the history of kings like Chaka. The novelist Thomas Mofolo wrote *Chaka* (1931) about the famous Zulu military leader. Later on new political themes predominated South African novels and short stories which was white- black racism that has become a central issue in South African Literature. Dan Jacobson's early writing dealt with social and race conflict in South Africa. Also Lewis Sowden in *The Crooked Bluegum* (1955) and Gerald Gordon (1909–1998) in *Let the Day Perish* (1952) deal with social and racial themes. Furthermore with J. Grenfell Williams of *I Am Black* (1936), was the first South African novel to view life from the black African's standpoint. In addition to that, Der Regn hot Farshpetigt ("The Rains Cam Late"), short stories by Nehemiah Levinsky (1901–1957), showed insight and compassion concerning the interrelationships between blacks and coloreds.

During apartheid, the theme of blacks' oppression became more used. The novel that I am going to study, Alan Paton's *Cry the Beloved Country*, was published at that time. It depicts the effects of racial prejudice and the oppression of black people of South African society (David Levey 282). It is the story of a black old man who travels to Johannesburg in search of his son, who had fallen victim to the corrupting influence of the city. It deals with social and racial themes that criticizes the policy of apartheid. Also he produced *Too Late the Phalarope* (1953), another text criticizing Apartheid politics, in particular *the Immorality Act* which forbade interracial sexual relations.

Moreover Nadine Gordimer tried to provide for the outside world a devastating picture of what it was like to live under apartheid. Sarah Gertrude Millin has an opposite point of view about the apartheid regime, she was initially a devout supporter of Jan Smuts' government, then later became something of an apologist for apartheid.

The tension arising from the unequal relations between blacks and whites is the authentic note of much South African literature even after the end of apartheid on 1994,. Nadine Gordimer, Es'kia Mphahlele, Bessie Head, Dennis Brutus, J. M. Coetzee, and Miriam Tlali all reflect in their writings the varying degrees of the experience of living in a racially segregated society.

5. Life and Works of Alan Paton

Alan Stewart Paton was born on Jan. 11, 1903, Pietermaritzburg, Natal, the son of James Paton, a civil servant, and Eunice Warder Paton. From his early childhood Paton was interested by Walter Scott, Charles Dickens and Rupert Brooke. His parents' Christian faith and the Bible book deeply influenced the themes of his writings. "A writer who has consistently embodied a note of hope is Alan Paton" (Levey 282).

Paton was educated at Natal University. His first poem, 'To a Picture,' was published at the university's magazine in 1920. After graduating, Paton worked as a teacher at the Ixopo High School for White Students and then at a high school in Pietermaritzburg. In Ixopo Paton meet Dorrie Francis Lusted and married her at 1928. Dorrie Francis died in 1967. His years with her Paton recorded in *Kontakion for You Departed* (1969).

In North America, Paton began writing his first and best known novel, *Cry, The Beloved Country*(1948) in 1946 and finished the book the same year. *Cry, the Beloved Country* vividly portrays the anguish suffered by an elderly black minister who must come to terms with his faith when his son is convicted of murdering a white man. It was a tale of racial injustice that brought international attention to the problem of apartheid in South Africa. When the book appeared, it was regarded by many writers as revolutionary in the ideological atmosphere of the country at 1948, four months after the publication of *Cry, The Beloved Country*, the separatist National Party came to power in South Africa.

During that period of his life, Paton became involved in South African politics. In 1953 he helped found the Liberal Party of South Africa which fought against the apartheid legislation introduced by the National Party. Paton was its national president until its enforced dissolution in 1968.

Paton's next international success was *Too Late the Phalarope*(1953), which explored racial and political inflexibility. This story dealt with white policeman, Pieter van Vlaanderen, who enters into an exploitative liaison with a young black girl, Stephanie; when Immorality Act explicitly prohibited sexual relations between the races.

Later on he wrote *Ah, but Your Land is Beautiful* (1981), and his short stories, *Tales From a Troubled Land* (1961), all deal with the same racial themes as his first and second novels. Paton was a prolific essay writer on race and politics in South Africa.

In *Save the Beloved Country* he plays on the famous title of his first novel, but keeps a serious tone in discussing many issues on different sides of South Africa's apartheid struggle. Paton also wrote two autobiographies *Towards the Mountain*(1980) and *Journey Continued* (1988). Paton died on April 12, 1988.(Barnet 168)

6. Conclusion

In this chapter we have dealt with the most relevant elements in South African history and literature to the novel under study. We find out that there is close relationship between the history and the literature of South Africa. Moreover, we have studied the biography and the works of the novel and we find out that Paton was affected by his society that is to say, in his writing he tries to portrait the real social problem of South Africa. In other words, the

literature is a mirror to the real political and social event in South Africa. By having knowledge of that the analyses of the novel become easier in where we are going to study the theme of race and social class in South Africa in the light of the famous South African novel *Cry, the Beloved Country* by Alan Paton.

Chapter Three

Chapter Three: Social Class and Race in *Cry, the Beloved Country*

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1. Introduction

The society of South Africa consists of two classes the upper and the working and this appears very well in the story that I am about to analyze. In what follows we are going to study the relationship between the social class and race in South Africa by reference to the content of the novel under study and by reference to different social levels.

2. Race and Social Class in South Africa

Although there is no clear agreement about the definition of the concept of race, in South Africa there are different group of races with the blacks and the whites. The former are the origin and the owner of the land, while the later are the colonizer and the oppressor of the colonized (the blacks); they subjugated and marginalized them from any social aspect especially at the time of apartheid. Moreover there was a separation between races, and that separation is clearly seen in Alan Paton' s *Cry, the Beloved Country*, as we can see in page (33) when he wrote" Kumalo climbed into the carriage for non-Europeans, already full of the humbler people of his race". We notice that the writer has shed light on the division of the two races even in transportation for the sake that the races do not has closer to each other.

On page (273) for example we read:

*They come out of the Court, the white on one side, the black on the other, according to the custom.
But Father Vincent and the young white man break the custom.*

We can observe from it, that the writer draws our attention to a very important aspect during the apartheid which is the separation of the two races even in the court where the whites go from one way and the blacks go from another way. Paton uses the word custom more than once in this quotation, which expresses the bad situation of that time. But there are some white and black people against that custom, as we can see in this quotation Father Vincent and the young man of the reformatory, who walked in the way of the black people breaking all the rules.

The separation between the races touches even the language. The white as any other colonizer believed that their language the Afrikaans is the superior language. The other languages, as the Zulu language, is marginalized and used in limited way;

«I am sorry», he [Kumalo] said to Msimangu in Zulu, «that I speak no Afrikaans». For he had heard that sometimes they do not like black people who speak no Afrikaans. (135)

The black and the white have different places to live in, with different traditions, cultures, conditions, and languages. The whites give the poor black special places to live in. As an example in that story Shanty town, Claremont, Township, Sophia town, Alexandra, and Orlando are all special places where the black people live in Johannesburg, they come and live there for the sake of work and the searching for the good life " They bring more of us to live in the compounds, to dig under the ground for three shillings a day". (91)

Because of that separation both of the races are suffering. The black are suffering from the fear of the broken family and tribe, while the white suffering from the fear of black crimes;

So they all talked of the sickness of the land, of the broken tribe and the broken house, of young men and young girls who went away and forgot their customs, and live loose and idle lives. They talked of criminals, of how white Johannesburg was afraid of black crime. (51)

We notice in this quotation that fear of the black is about the family, the land and customs, whereas the fear of the white is from that broken family which leads to construct black criminal killing the white for their money. And the white are the only responsible for those bad conditions. Moreover, the blacks and the whites are equal in fear and Christianity. In page (49) we find kind of love between the two races;

They went into a room where a table was laid and there he met many priests, both black and white, and they sat down after a prayer and ate together.

That means that although the big effort of apartheid to separate the races from each other there is still love between them. In other words even if, they differ in the color of the skin they are brothers in Christianity, prying for the same God.

The white colonizer oppressed the black colonized with different type of oppression because the former has the power while the later is weak. As an example of white oppression Msimangu says somewhere in the novel:

The tragedy is that they are not mended again. The white man has broken the tribe. And it is my belief that it cannot be mended again. But the house that is broken, and the man that falls apart when the house is broken, these are the tragic things. That is why children break the law, and old white people are robbed and beaten. (61)

The writer here puts all the blame of the bad situation of South Africa on the white strategy, which makes the black man turn into criminals and kill a white man, because his house is broken.

In another speech, and within the same framework, Msimangu said that "It suited the white man to break the tribe. But it has not suited him to build something in the place of what is

broken." (63). The writer has focused on the broken house and we believe here that house means all South Africa which has been destroyed by the white invader, who settler in it since ages ago, as we have seen in the previous chapter.

That broken family has leads to the very bad situation of black women in South Africa, since their husbands left them without care and money, therefore they turn to be prostitutes in order to have money to feed their children. As an example is Gertrude, Kumalo's sister, when her husband left her she goes to Johannesburg in the hope of finding him, but she has got very bad friends and she became prostitute;

This is bad liquor here, made strong with all manner of things that our people have never used. And that her work, she [Gertrude] makes and sells it. I shall hide nothing from you, though it is painful for me. These women sleep with any man for their price. A man has been killed at her place. They gamble and drink and fight. She has been in prison more than once. (55)

Although she does not want to be so and she is not happy with her state;

« Do you wish to come back? » she nods her head. « I do not like Johannesburg», she says. «I am sick here. The child is sick also». « Do you wish with your heart to come back? ». She nods her head again. She sobs too. « I do not like Johannesburg». (75)

This means that the black woman is affected by her society, when the latter oppresses her to do unacceptable things.

Another example of black broken family is Kumalo's family, and it was the reason behind his departure to Johannesburg. His brother John, who was a carpenter, had gone there and had a business of his own in Johannesburg. His sister Gertrude also had gone there with her small son to look for her husband who had never come back from the mines. His only child Absalom had gone there, to look for his aunt Gertrude, but he never returned.

Because of the marginalized policy of the white man in South Africa, there is much opposition to it, even from the white race. For example Arthur Jarvis, who is killed by the black boy Absalom, that man is against the oppression of the black miners worker, he fights to make justice between the white and the black worker, and he believes that not all the black deserve unskilled work just because of their skin color. Also he was against the breaking of the black family by putting them in special compound away from their relatives. In his diary he wrote;

It was permissible to allow the destruction of a tribal system that prevented the growth of the country. But it is not permissible to watch its destruction, and to replace it by nothing, so that a whole people goes rotten, physically and morally. (233)

From this quotation we notice how the white man criticizes the white when they break the simple system of order and tradition of the black tribe, and they do not replace it with another system. As a result when the black man has no tribal system he will be criminal and a thief, not because of his nature to be so. So the white are the responsible for the black criminal. The solution from Arthur's point of view will be to build new system in the place of what has been destroyed;

[...] their [the blacks] simple system of order and tradition has been destroyed. It was destroyed by our civilization. Our civilization has therefore an unavoidable duty to set another system of order and tradition. (235)

Beside all of that not all the white colonizer are bad and oppressors, there are some whites who are helping the blacks in restoring their lives, as Msimangu said one time "They are not all so. There are some white men who give their lives to build up what is broken" (63). One of these good white characters is James Jarvis, who tries to help the blacks in Ndotshini by giving them food and building new Church and helps them in farming. Kumalo in the conversation with the young man said;

«Where would we be without the white man's milk? » he asked. «Where would we be without all that this white man has done for us? Where would you be also? Would you be also? »

Moreover, "Mr. Jarvis has given one thousand pounds to the African Boys' Club of which his son was President". (309)

Also his son Arthur Jarvis has helped the black in all his life. He is a courageous and great fighter for justice." He was one of the finest of all our young helpers, and was the President of the African Boys' Club" (145)

In comparing between the social class of the two races we could determine the citizens' social classes by reference to different levels, as we have seen in the first chapter, some of these levels are: employment, education, transportation, housing, health care, and childhood. Taking in our consideration only the black and white race, because they are the only mentioned races in *Cry, the Beloved Country*. Bearing in mind, as we have discussed within the Marxist literary criticism that the writer is affected by his society and anything he wrote is in the real world outside the novel.

2.1. Race and Employment

As we have seen before, Marx stated that class should be defined in terms of the relation between the people and the economic production (Whight 7). Also he argued in understanding the society we need to understand the relation of production between the two classes. We see in *Cry, the Beloved Country* that the blacks belong to the working class. A big reason that we put them in that class was the variety of work they occupy. Most of them work in mines searching for gold, although they are suffering with that work. We have noticed this throughout the story, but we see that clearly in the train of non-European which Kumalu takes to go to Johannesburg searching for his son Absalom "«The mines», the men in the carriage cry. « The mines»." Then the writer claimed "For many of them are going to work in the mines" (37). As an example of mines worker are Absalom and John Kumalo's son, both were going from one factory to another (97). Also Gertrude's husband, who went to work in Johannesburg but he did not come back possibly he have die there, was a black miner worker (53).

The working class as Marx argued had only the unskilled jobs in any work field, and that what we can see in the novel. The blacks are given just the unskilled works like digging the gold from the rocks, we can notice that from page (39) in the conversation between Kumalo and a miner worker in the train who was explaining their steps of digging the gold from the rocks he said

We go down under the ground and dig it out, umfundisi. And when it is hard to dig, we go away, and the white men blow it out with the fire-sticks. Then we come back and clear it away; we load it, and it goes up in a cage.

We can see here the difference between the black and the white labor in the mines the white is more professional than the black, whose work is limited only to carry the stones. We can also recognize the oppression of the whites to the blacks in that kind of works.

Not only in the field of mines that the blacks are less than the other workers and they have less money and payment than the others. As in the field of church and religion the blacks have a lower position. We can distinguish that by the dialogue between the two brothers Stephen and John, who used to be minister in Ndotshini but go to be politician in Johannesburg, he looks at his brother Stephen and said "«The Bishop says it is wrong», he said, «but he lives in a big houses, and his white priests get four, five, six, times what you get, my brother»" (93). As we can see the blacks were working under whites' control, in that field as well they do just

what the white order them to do. And this makes John kumalu hate to be a minister and leaves the church because he sees that it just gives the orders like the white man at the mines he said one time. Moreover talking with his brother he said

I do not say we are free as men should be. But at least I am free of the chief. At least I am free of an old and ignorant man, who is nothing but a white man's dog. He is a kind of trick, a trick to hold together something that the white man desires to hold together (89)

Out of that quotation we can recognize that difference and the relation between the white and the black, also we can find out the oppression of the white to the black in the field of working. Those blacks worker and their families are very poor and have a little amount of money for the day, because of their type of working and because of the hegemony of the white to the source of production, we can find out this in the following quotation,

But it is they who dig the gold. For three shillings a day. We came from our tribes, from all over South Africa. We live in the compounds, we must leave our wives and families behind. And when the new gold is found, it is not we who will get more for our labor. It is the white man's shares that will rise. They go mad when new gold is found...They do not think, here is a chance to pay more for our labor. They think only, here is a chance to build a bigger house and buy a bigger car. (91)

As a result of the non satisfaction from the circumstances of the work and the life, and as we have dealt with in postcolonial theory when it talks about the outcome of the big oppression, most of the times the blacks strike and protest to have more right and more payment. Doing that by stopping people from using buses or from getting in the mines. As we can see in that conversation between Kumalo and Msimangu who was stopped by Dubala:

[...] they met an unexpected obstacle, for a young man came up to them and said to Msimangu, «Are you going to Alexandra, umfundisi?» . «Yes, my friend». «We are here to stop you, umfundisi. Not by force, you see...if you use this bus you are weakening the cause of the black people. We have determined not to use these buses until the fare is brought back again to four pence» (107).

As with many other protests, failure is the fate of this one, their situation stay without any change, and the problems are not solved:

The times are anxious, there can be no doubt about that. The strike has come and gone. It never went beyond the mines. The worst trouble was at a place where the police were called in to drive the black miners into the mine. There was fighting, and three of the black miners were killed. But all is quiet, they report, all is quiet. (134)

The blacks in the novel see that they are enslaved by the whites, and in many poses we find the writer representing the blacks as servant of the white. As in the letter of Kumalo to Jarvis at the end he wrote" Your faithful servant" (319). Although Kumalo works at the church and he is not miner, and Jarvis is not his boss but he wrote a servant i.e. the black race is always a follower to the white race.

Symbolically in the following quotation Paton tries to describe more than the respect that the black man must show to the white,

[...] a car stopped and a white man spoke to them. «Where are you two going? » he asked. «To Alexandra, sir», said Msimangu, taking off his hat. (109)

With that we can recognize the relationship between the black and the white. And we can find out the high position of the white race in that novel.

There is one black character who belongs to the middle class, and who works in agriculture, he is a servant to James Jarvis "[...] the white man who brought me, Mr. Jarvis. He is paying me to work here. I come to Ndotsheni to teach farming"(313). We see that even though he is from the middle class, he remains however a servant to the white man. The difference between with him and the other black worker is the type of work they occupy, that is to say, he has professional job while the other occupy unskilled works.

On the other hand, the white people belong to the upper class, because they are the owners of the mines in South Africa where the blacks work. As an example is John Harrison Mary' s brother, who owns factories and mines with many black workers (223). James Jarvis the father of Arthur Jarvis was of the upper class because he has mines of gold in South Africa (217). Even if the whites do not own mines, there is a very big difference between them and those work in the mines. The whites are more professional and better skilled than the blacks worker, since they hold the machines and managements.

Even in other fields the white are professionals and experts, as an example: the lawyer of Absalom, when the latter kills a white man, was a white person and he takes this case for the sake of God. While there is no black lawyer, which reflect the good education of the white who exploits all the universities in South Africa, and this we are going to see later Moreover the policemen, who were searching for Absalom, were from the white race. And this shoes a kind of oppression of the whites to the blacks. In addition to that the man at the reformatory, who has helped Kumalo to find his son and treated him kindly, and who supposed to be Alan Paton himself, is a white man, that man was an anticolonist and he try to reform the black byes in South Africa, also the writer does not randomly gives that position to a white man at that time but he wants to shed light on the concept that not all white people are bad and oppressors. And this what he does also with Arthur, who has not appeared in the story, he is an engineer and is very known and wealthy man "Murder in Parkwold. Well-

known City Engineer Shot Dead. Attackers Thought to Be Native" (145) he as well was against the policy of oppression of the black people in South Africa at the time of apartheid.

2.2. Race and Education

Because the social class is determined by the relation to means of production, and because the colonized oppressed the colonizer in any field of society, the black education in that novel portrays by very low adjectives in order to shed light on the bad situation of education of the black race in South Africa. Alan Paton at the beginning wrote:

« And these children? » asked Kumalo. «Why are they not at school? » «Some because they do not care, and some because their parents do not care, but many because the schools are full...»(67). And at the end of the novel he wrote "So Kumalo went out again into the heath to seek the headmaster of the school. But the headmaster shook his head, and talked about economic causes, and said that the school was a place of little power (303).

We see here that the problem of education is related to the blacks' income level which makes them not able to built new and large schools that can hold all black children. Also the latter are not aiming to be educated in fact they go to find works to eat and to have better life, as an example is Absalom, Kumalo son, one time the latter said talking to his wife

«We had a son», he said harshly. «Zulus have many children, but we had only one son. He went to Johannesburg, and as you said—when people go to Johannesburg, they do not come back. They do not go to St. Chad' s, to learn that knowledge whithout which no black man can live. They go to Johannesburg, and there they are lost, and no one hears of them at all. » (25)

The writer here uses the word lost to describe both their present and their future, and to maintain that not only Absalom who is experiencing that suffering but also all black South African children.

On the other hand, since they own the means of productions, and thanks to their high class, the whites have high-quality of education with very large schools and universities which have the ability to hold all their children. Moreover this makes some of the children skilled worker at the mines, expert lawyer at the court, big policeman, and a good educated person looking for the justice of other.

2.3. Race and Housing

Because the system of apartheid oppressed the black by putting them in special homeland, and because of the low income of the blacks, the latter live in very awful places. In most of the novel Paton tries to describe those bad places by using very expressive words, as we can see in the following quotation;

So they walked till they came to Claremont and Kumalo was shocked by its shabbiness and dirtiness, and the closeness of the houses. And the dirt that filled the streets. (67)

The writer as we said before uses expressive words as shabbiness, dirtiness, and closeness. Those words make us visualize the bad situations of the black house. Moreover the cities of the black are not cared for, so there are no lights, and the demand for houses is very great, what makes the blacks if they could built rooms in their yard and let them to others.

Msimangu explained that Alexandra was outside the boundaries of Johannesburg, and was a place where a black man could buy land and own a house. But the streets were not cared for, and there were no lights, and so great was the demand for houses that every man, if he could, built rooms in his yard and let them to others. (111)

In that quotation we can find out the separation between the whites and the blacks, through the words boundaries of Johannesburg, and inside of those boundaries lives the wealthy white population while outside it lives the poor black people. The later lives in houses, as Paton wrote on page (129) "This great village of sack and plank and iron, [...] «what shall we do in the rain? In the winter» Already some of them are saying" and in page (127). Paton wrote dialogue between two characters;

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

This conversation happens when a black man wants to build up his house with sacks and grass because this is what they have at the moment since some of them leaves their homes and go to Johannesburg looking for better life, but unfortunately their dreams does not come true, and they have more suffering and oppression then they have before.

In addition, the writer describes the houses in much dramatized sense, when writing

« And this is Shanty Town, my friends» Kumalo looked around at the tragic houses. A sheet of iron, a few planks, sacks, and grass, an old door from some forgotten house. (131)

All that is a result of the little money the black and their government had which is not enough to build them houses especially when they leave their houses behind them looking for work to eat and feed their children. Also is because of the oppression of the whites to the blacks in South Africa by what is called the Apartheid.

On the other hand, when describing whites' houses, the language of the writer changes. The good, wealthy, clean houses of the white, which Alan Paton described in very nice words

like lovely and finest. As an example we notice the description of James Jarvis house in page (217);

[...] There is a house there, and flat ploughed fields; they will tell you that it is one of the finest farms of this countryside. It is called High Place, the farm and dwelling-place of James Jarvis, Esquire, and it stand high above Ndotsheni, and the great valley of the Umzimkulu.

Some of the blacks see that those houses must be their own because they are built on the gold of the mines, which they work in. as Kumalo 's brother who said one time "These high buildings, this beautiful city with its beautiful houses, all this is built with the gold from the mines"(91)then he said" it is built on our backs, on our sweat, on our labor. Every factory, every theater, every beautiful house, they are built by us."(93)

2.4. Race and Land

Even the land could be an image of the suffering and oppression of the white upper class to the black working class. The novel's descriptions of the beauty of Natal highlight the contrast between the various ways of life in South Africa. The hills and rivers of white farmland are always depicted as being fruitful and lovely as we can see in that quotation in which the writer describes the land of the white people;

[...]there is a lovely road that runs from Ixopo into the grass-covered and rolling hills, and they are lovely beyond any singing of it...you look down on one of the most fascinating valleys of Africa...the grass is lush and thick; you cannot see the soil. It holds the rain and the mist, and they sink slowly into the ground, feeding the streams in every small valley. It is well looked after, and not too many cattle feed upon it; not too many fires burn it, laying bare the soil. Up here on the tops is a small and lovely valley, between two hills that shelter it. There is a house there, and flat ploughed fields; they will tell you that it is one of the finest farms of this countryside. It is called High Place, the farm and dwelling-place of James Jarvis [...]. (215)

But the land of the black farmers is always shown as barren, dry, and hostile;

But the rich green hills shatter. They descend to the valley below, and, falling, change their nature. They become red, and the streams are dry in the small valleys. Too many cattle feed upon the grass, and too many fires have burned it. Do not stand barefoot upon it, for it is rough and prickly, and the stones cut under the feet [...].The great red hills stand barren and lifeless, and the earth has torn away like flesh. (11)

Moreover;

[...] the train runs along the valley where the tribes live, and the soil is sick. And the people tell kumalo that the rains will not fall; they cannot plough or plant, and there will be hunger in this valley."(291)

2.5. Race and Healthcare

Another important point to shed light on in our analyses of the relation between race and class, and how the race determines the class, is the healthcare and hospitals in South Africa. The black hospitals by the speech of John Kumalu are in very awful circumstances;

«Go to our hospital», he said, «and see our people lying on the floors. They lie so close you cannot step over them. But it is they who dig the gold. For three shillings a day» (91).

That state of blacks' hospitals was because of their low class which means less income to built good and better hospital. As a result their health is very awful especially children's health. As we can see in the following quotation;

The child coughs badly, and her brow is as hot fire. The cold wind comes through the sacks. «What shall we do in the rain, in the winter? Quietly, my child, do not cough any more, your mother is by you». But the child coughs badly, her brow is hotter than fire. (129)

This is a very big evidence of the oppression of the white even to black small children. While the whites' hospital in the story was in very good situation, and that reflects their high social class. It was very clean and very large this is sign of the good health of whites and their children." this wonderful hospital for Europeans is built with the gold from the mines"(91), this was a part from john Kumalo 's speech with his brother in describing the superiority of the white man in South Africa, who owned all the tools for superior life on the backs of the blacks.

2.6. Race and Transportation

The income level can be represented in many levels in society; one of these levels is transportation. In South African society there is a difference even in the types of transportation that the black and of the white use. The blacks depende only on trains and buses since they are not capable to travel by other than these two, which is the result of the domination of the upper class that reserve the comfortable transportation for them. We give the reader an example in page (33) when Kumalo wants to go to Johannesburg to find his son and his sister, who go to their and do not write or came back home again;

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

On the other hand, the whites rarely travel by train because their income level allows them to buy cars and to travel by airplane. As an example is Arthur's father James Jarvis, when his son was killed he goes by airplane "«Mr. Jarvis, I am instructed to offer you every assistance. You could take an aeroplane and be in Johannesburg at midnight»" (221). This reflects the high position of the whites in the community of South Africa, and that by making a comparison between the old black man and his suffering in transportation, while going to find out his son, and the white man, who also was going to see his dead son.

2.7. Race and Childhood

Within the story, the black children are always dirty and their fathers are careless because they are busy elsewhere, since they spend much of their times working at the mines for few shillings a day, or far from them living in compounds leaving their wives and families behind them. Gertrude's son is an example of that, he is without father because the later went to work in the mines without return;

She [Gertrude] came to look for her husband, who was recruited for the mines. But when his time was up, he did not return, nor he write at all. She did not know if he were dead perhaps. So she took her small child and went to look for him. (53)

Moreover Paton writes:

Into the room came little nephew. His clothes were dirty and his nose was dirty, and he put his finger in his mouth, and gazed at his uncle out of wide, saucer-like eyes. Kumalo lifted him up, and wiped his nose clean, and kissed him. (77)

Alan Paton portrays the appearance of that kid by using very expressive detoriating adjectives, which make the reader imagine the terrible appearance of the black boy. This is just a sample of many of South African black children. Usually those children turned into criminals when they get older since there is no father to care for them, school to educate them, or church and government to control them. For example Absalom Kumalo's son who had left home and went to Johannesburg, where he becomes a thief and kills a white man to steal his money, because as we have said before the black have very limited payment from their managers the white. Consequently also the oppression of the white plays a big role in bad state of black children. Moreover if the situation in South Africa does not change the son of Absalom, facing the same problem as his father, would kill Arthur's son for the same reason, which is money.

Moreover the black children are hungry and without food like the girl at the very beginning of the story, who give the letter to Kumalo. In a conversation with the later;

«That was good of you. Go well, small one». But she did not go at once. She rubbed one bare foot against the other, she rubbed one finger along the edge of the umfundisi 's table «May be you are hungry, small one».«Not very hungry, umfundisi». «Perhaps a little hungry». «Yes, a little hungry, umfundisi». «Go to mother then. Perhaps she has some food». «Thank you, umfundisi»(15).

In addition to that most of the black children of South Africa die because there is no milk to drink. The writer gives example with Ndotshini, as we see in the conversation between Arthur' s son and kumalo in page (305);

«Would you like a drink of water? You are hot». «I would like a drink of milk», said the boy. «There is no milk in Ndotsheni». The small boy said quietly, «I would like water, umfundisi...why is there no milk in ndotsheni?» asked the boy «What do the children do?». Kumalo looked at him. «They die, my child».

From that quotation we can make a comparison between the rich white boy, who is Arthur' s son, and the poor black boys who live in Ndotshini without milk. The latter could be symbolic of as the good life and food.

In contrast the white children have very great childhood in beautiful houses, large hospital and good schools, and a lot of food which permits them to belong to the upper class. As an example Arthur' s son who appeared at the end of the novel, whom Kumalo meet one time on his horse "Suddenly he caught his breath in astonishment, for there was a small white boy on a red horse, a small white boy as like to another who had ridden here as any could be". The hours may be a symbol for the wealth and upper class.

3. Conclusion

In this chapter we have tried to find out the meeting points between the race and the class as they appears in the novel, by studying the relation between race and employment, Education, transportation, health care, schooling, and transportation, childhood, and housing in order to find out if race determines the social class in the novel. We find that in Alan Paton 's novel the race determines the social class; if you are black you belong to the working class because they work in the unskilled works of the mines. They are very poor because of their little payment. This is why they do not look after their children and their education. The health care is the last thing the black citizens and government think of, because of their low social class. The dirtiest places are owned by the black. The whites play a big role in that bad situation and that because they oppressed the blacks in all those fields.

On the other hand all the whites in *Cry, the Beloved Country* was belonging to the upper class. And their social class was reflected on their high education, beautiful houses, and the

good health care they have for them and for their children, who live in very good life, and have very beautiful future.

Conclusion

General Conclusion

Race has been very important in South Africa especially in the period of apartheid when the government applied that system for the purpose of separating the different races, and oppressing the black race in all fields of life. The aim of this research has been to examine the relationship between the race and the social class in South Africa relying on one of the most famous novel in South African literature, which is *Cry, the Beloved Country*.

In doing that, we went through many steps, first we have studied the definition of the two concepts the race and the class relying on different theories which have dealt with those ideas, like Marxist, Weberian, and Postcolonial theory. Then we have dealt with the meeting points between the race and the class in the society.

Furthermore, the next chapter has dealt with the history of South Africa in general then focusing on the period of apartheid. Furthermore we have seen the literature in South Africa, shedding light on its famous writers and their themes, especially at the time of apartheid. In addition to that we have dealt with the biography of Alan Paton and its relation to his writing especially on *Cry, the Beloved Country*.

In the final chapter, we have tried to see how Paton represents the white and the black races in South Africa, at the time when the black race was segregated by the white. The writer in this portrays the black as the poor and oppressed while the white as the wealthy and powerful people.

This investigation about South African society leads to the conclusion that the race in South Africa, at the time of apartheid, could determine one's social class. In other words, all of the whites belong to the upper class, and most of the blacks belong to the working class. Since the white are professional workers, well educated, oppressor, colonizer, and superiors. While the blacks are unskilled worker, homeless, uneducated, oppressed, colonized, and inferior. We have seen this through our analysis of the different aspects of the novel related to the content such as plot, characterization and themes.

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Abstract

Race has played an important role in South African society especially in the period of the apartheid, when there was a separation between the races. The black race was oppressed politically, socially, and economically. In our attempt to find the relationship between race and social class, first we have defined the concept of race and social class by reference to Marxist, Weberian, and Postcolonialist theories. Next we devoted our study to analyze the history and the literature of South Africa. Then we shed light on the biography of Alan Paton and its relation to his writing. Finally we have studied the relation between the race and the class in Alan Paton' s *Cry, the Beloved Country*. This investigation about South African society leads to the conclusion that in *Cry, the Beloved Country*, which was published at the time of apartheid, by a white writer, *most white people are wealthy and powerful people, while most of the black people are poor and oppressed*. And since the literature is the mirror of social reality, and as Marxist literary theory argued that, the write is affected by the ramifications of his age, we conclude that in South African community the race could determine the social class.

Key words: social class, race, society, apartheid, oppression.

الملخص

يلعب العرق دورا مهماً في المجتمع الجنوب افريقي خاصة في فترة الابرتايد لما كان هنالك تمييز عنصري بين العروق. فالعرق الاسود كان مضطهدا سياسيا , اجتماعيا و اقتصاديا. و بهدف ايجاد العلاقة بين العرق و الطبقة الاجتماعية اولا قمنا بشرح مفهوم العرق و الطبقة الاجتماعية بالاستناد على نظرية أماركسية الويبيرية, و مابعدا الكولونيالية. ثم قمنا بتناول التاريخ و الادب الجنوب افريقي. بعد ذلك سلطنا الضوء على سيرة الان باتون و علاقتها بكتاباتة. و في الاخير قمنا بدراسة العلاقة بين العرق و الطبقة الاجتماعية في رواية الان باتون *ابك, البلد الحبيب*. هذه الدراسة عن المجتمع الجنوب افريقي قادتنا الى استخلاص انه في *ابك البلد الحبيب* , والتي تم نشرها في فترة الابرتايد من طرف الكاتب الابيض الان باتون, ان معظم البيض كانوا اغنياء و ذو نفوذ , بينما معظم السود كانوا فقراء و مضطهدين و لأن الأدب هو مرآة للحقيقة الاجتماعية, و كما تصرح النظرية أماركسية الكاتب متأثر بهذه الحقيقة , ومن هذا نستنتج أنه في مجتمع جنوب افريقيا العرق بإمكانه تحديد الطبقة الاجتماعية.

الكلمات المفتاحية: الطبقة الاجتماعية, العرق, المجتمع, الابرتايد, الاضطهاد.