

CHARLES UNIVERSITY IN PRAGUE
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Master Thesis

Depiction of social and political changes in apartheid and post-apartheid South Africa in
novels by P. Jooste and J. M. Coetzee

Author: Bc. Kristýna Laubová

Supervisor: PhDr. Petr Chalupský, PhD.

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DECLARATION

I hereby declare that this master thesis is completely my own work and that no sources were used in the preparation of the thesis other than those listed on the work cited page.

Prague, June 2014

Kristýna Laubová

ABSTRACT

The aim of this thesis is to depict the social and political state of South Africa during the apartheid and after in two novels, *Dance with a Poor Man's Daughter* (1998) by Pamela Jooste and *Disgrace* (1999) by J. M. Coetzee. The Theoretical Part analyses the apartheid as a political ideology which is based on racial segregation and its projection in ordinary life. The Practical Part shows concrete features of apartheid and post-apartheid in the aforementioned novels.

KEY WORDS

Apartheid, racism, colour, injustice, discrimination, government,

ANOTACE

Účel této práce je postihnout sociální a politický stav Jihoafrické republiky během období apartheidu a po něm na dvou románech, *Dance with a Poor Man's Daughter* (1998) od Pamelý Jooste a *Disgrace* (1999) od J. M. Coetzee. Teoretická část analyzuje apartheid jako politickou ideologii založenou na rasové segregaci a jeho projevy v běžném životě. Praktická část ukazuje konkrétní rysy apartheidu a post-apartheidu ve zmíněných románech.

KLÍČOVÁ SLOVA

Apartheid, rasismus, barva, nespravedlnost, diskriminace, vláda

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Introduction

I have chosen to devote my diploma thesis to South African literature, from this vast topic I have decided to write about two novels, namely Pamela Jooste's *Dance with a Poor Man's Daughter* (1999) and J.M.Coetzee's *Disgrace* (1999). I have selected South African literature because I find the history and fate of the country deeply touching and a lot of people do not know anything about the country's former policy and about apartheid in general. I am convinced that people should find out more about this hugely disturbing, xenophobic regime which was poisoning South Africa for 46 years. Beside the fact of the tragic history, I have also chosen to write about South Africa because I had a chance to spend a year in this wonderful country and the time spent there left a noticeable trace in my life.

The first chosen novel, *Dance with a Poor Man's Daughter*, tells a story which is set in the period of apartheid, it describes life under harsh racial separation. This novel is not well-known in the Czech Republic. It provides an interesting testimony about life conditions in particular spheres of society in the era of racial segregation from the perspective of a coloured family. The novel won the Commonwealth Best First Book Prize for the African Region (Green 6).

The other novel, *Disgrace*, describes the state of South Africa in the post-apartheid period, after the democratic elections, this time the story is told from a white man's point of view. The author is famous all over the world, he has won the Booker Prize twice and in 2003 he was awarded the Nobel Prize for Literature, despite the internationally recognized appraisal, the novel caused much controversy in South Africa which might be the reason why the author decided to leave the country and emigrate to Australia (Head 2).

The Theoretical Part works with secondary sources of literature, it generally informs about the history of the country and about apartheid as a political system. Then, in more details it describes its manifestations and consequences in everyday life.

The practical part introduces the two novels. It describes the actual manifestations of apartheid as they appear in *Dance with a Poor Man's Daughter* and compares the conditions of the country after the apartheid as they are depicted in *Disgrace*. In these novels I will try to recognize the significant changes which took place in the country after the reestablishment of the regime, from apartheid to democracy.

THEORETICAL PART

1. History of South Africa from 1948 to 1994

South Africa has a very rich history going all the way to the first colonists in the 15th century. Throughout its history the country was repeatedly colonized by different European nations. For the purpose of this work, whose aim is to describe the conditions of the country during apartheid and after, it is necessary to mention the historical development of the country in the years from 1948 to 1994. Even though the apartheid is dated as an official ideology in South Africa from 1948, it is not true that before this year the local peoples lived in mutual harmony and tolerance. In fact, many of the laws on which the apartheid is built can be traced back to the beginning of the 20th century, and these laws were further amended in the period of the apartheid.

The representative laws which clearly discriminated certain racial groups, and thus enforced systematic separation (in that time not yet officially called apartheid) of individual nations, are the following: “The Natives Land Act of 1913 allocated 87 per cent of land to Whites and moved to prohibit native land purchase and non-labour based tenancies. The 1923 Urban Areas Act created legal tools to entrench further the practices of segregation and ‘influx control’ - the coercive management of migration to work in the cities, increasingly by means of the complex system of accumulated ‘pass laws’ that regulated the movement of Africans in designated European areas” (Butler 14). These are examples which establish the ground for the separation based on the racial difference.

The Natives Land Act actually meant that the Africans, who create the vast majority of the population in the country, were given only 13 per cent of the land which they could legally own and they were forbidden to buy properties outside of these reserves without special permission issued by the Head of the State. The Urban Areas Act applied to the Natives (other ethnic groups, different than white, were affected by similar measure later in the fifties), and it enabled to control their movement especially thanks to the passes, reference books or identity cards which had to be carried by all people over the age of 16 at all times. The pass laws thus helped the Government to urge the segregation because thanks to them they knew the location of every African (Addison 36). These identity cards included a photograph as well as the person’s description as either a white person, a Coloured person, or

an African. In case of the Africans, the pass needed to specify his/her ethnic group or tribe (United Nations, Apartheid in Practice 34). The obligation of carrying the pass was enforced by the fact that the police could require any African to provide it at any time. If the person in question was not able to produce this pass for whatever reason, he was found guilty of a criminal offence and could be punished by either “a fine of up to R 20 or imprisonment of one month” (United Nations, Apartheid in Practice 11). One of the reasons why the policy of apartheid could be successful for such a long time was that the Government was very consistent in controls and potential punishments while enforcing their laws. The aforementioned laws were put into practice long before apartheid became the official policy of the country, and they serve as evidence that the system of separateness had dominated there long before 1948.

The first post-war parliamentary election took place on 26th May 1948. This year became very important in the country’s history. The election was won by the Afrikaner National Party, with the leader Daniel Francois Malan, whose members were the first to use the term *apartheid*. The National Party remained in power until 1994. There were numerous causes of the National Party’s victory, one of them was that the white population feared the “urbanization and the presence of Africans in jobs formerly reserved for (war-mobilized) Whites” (Butler 16). Another reason why the Nationalist Party succeeded was their idea of the *apartheid*. “Perhaps the most striking difference between segregation before 1948 and apartheid after that date has been seen in the great efforts that the South African government has made to present apartheid to the world as a positive ideology” (Addison 32). They promoted this policy under the idea that it would actually be good for individual races to develop independently because they could thus protect their unique culture and traditions. Yet under this slogan they also propagated the necessity of white supremacy over the black population which would be further excluded from political decisions about the country. Furthermore the idea of apartheid introduced systematic racial segregation (Butler 17). “White supremacist ideology drew upon both the scientific racism of Victorian Britain, brought to South Africa by settlers in the late nineteenth century, and the frontier racism of the Boer settlers” (Butler 35). From then on, the policy of continuous discrimination of all races but white began, which was subsequently reinforced by a series of unjust laws issued by the Government.

The new Government was fast in adopting measures which ensured limitations of British immigration because they were afraid that the newcomers would strengthen the English speaking part of the population. One of the first issued laws which toughened the

conditions for residency of foreigners was the South African Citizenship Bill from 1949. Other newly amended laws defined the interracial coexistence, as for example Prohibition of Mixed Marriages from 1949. For this law to be put into practice it was at first necessary to classify the individual races, which was enabled by Population Registration Act from 1950. This act divided all people of South Africa into four distinctive races: White, Black, Coloured and Asian. This distinction was done on a ridiculous and completely unscientific basis. The Immorality Act (originally from 1927) prohibited sexual intercourse between individual races (Hulec 201). All these laws clearly showed in which direction the Government decided to lead the country. In 1950 came the Group Areas Act, the law which changed the conditions of life in the Union by restricting particular areas for a certain race only (Hulec 204). These changes came into force during the reign of D. F. Malan, who in 1954 he gave up his presidency and shortly after that died. His successor, Johannes Gerhardus Strijdom, was a member of a right-wing oriented section of the Nationalist Party.

The beginning of the fifties was marked by toughening conditions for the Blacks, including the amendments of Native Land Act, Native Trust and Land Act and the necessity to carry the passes. Since 1953, a new law, Separate Amenities Act, was exercised. It limited the contact of different races. Various social amenities were for the Blacks or the Whites use only, such as entrances to official buildings, parks, benches, beaches and wagons. In spite of all these discriminatory arrangements, this decade was not marked by significant resistance from the Blacks' side (Hulec 206). The major organization trying to fight against the inhumanity of the Government was the African National Congress with Albert Luthuli as its leader, whose members tried to achieve equality through a non-violent attitude, and their protests mostly consisted of boycotts, demonstrations or strikes (Hulec 208). The Government took no notice of their demands and so the end of the fifties and especially the sixties were associated with violence and brutality. The Government was proceeding towards total segregation and its steps usurped the black majority more and more, which was the reason why the sixties were marked by organised actions against such imposed inequality.

With the worsening situation, in 1955 the African National Congress accepted the Freedom Charter which basically asked for equal rights for all the races and nations in the country. This document became a programme of the ANC and other non-violent organizations. Of course, not all the members agreed with this moderate attitude and those more radical created the Pan Africanist Congress with Robert Sobukwe as its leader. Both organizations cooperated at first; they especially worked against the obligation of carrying the passes. In March 1960, huge demonstrations were held in black areas around Johannesburg

and Pretoria. In one of the ghettos, Sharpeville, police used brutal force against gathered people and sixty nine people were killed and almost two hundred were seriously injured (Hulec 212). Right after the incident in Sharpeville the Government issued the Unlawful Organizations Act which banned ANC and PAC. After the prohibition many of the members left the country to organize terrorist operations (Hulec 212). In that period major precautions were taken by the Government against all possible resistance, people were held in custody without proper charges and there were numerous arrests and investigations.

The Government knew that its policy was accepted controversially in other countries, it constantly heard criticism especially from the Great Britain. South African leaders did not intend to wait for international humiliation of being expelled from the Commonwealth and so the country's representatives announced their withdrawal in 1961. On 31st May in the same year South Africa, until then politically a union, was declared the Republic of South Africa; C. R. Swart became its first president and Dr. Henrik Frensch Verwoerd was the Prime Minister (Hulec 225). Thus the country had a free hand and could continue with its plan of racial segregation without having to answer for the inhumane methods they used to achieve it.

In the mid-seventies, the tension in the country increased, at that time even within the community of black students and pupils. Some students made contact with the banned organizations and together they organized demonstrations and riots. The youth began to radicalize their protests and was not afraid to use violence to achieve their goal. In 1976, a big demonstration took place in Soweto because students disagreed with the Government's decision to establish Afrikaans as a language of instruction (Hulec 240). During the demonstration the police started shooting into the crowd of students. This disproportionate reaction gave rise to a wave of violence all over the country which continued for over several years. During this decade new problems arose concerning the Coloureds in the Western Cape. The then cabinet of premier Balthasar Johannes Vorster had deprived them of their right to vote and also began to create special homelands for this minority to move them away from the whites' areas. The 70s were also marked by international isolation of the country, certain sanctions were imposed on the country by the United Nations shortly after its announcement of the republic. The world gradually began to toughen these measures but some countries, mainly the United States, France and Britain, did not respect them (Hulec 243).

At the end of the seventies South Africa experienced a series of inner scandals which led to the fall of the Prime Minister B. J. Vorster. It was disclosed that secret financial funds of huge amount of money were used for bribing the English-writing newspaper in order to write in favour of the National Party. Vorster was deposed and replaced by Pieter Willem

Botha. Botha's task was to regain the lost trust of the citizens and world public, which disliked the racially unjust policy of the country more and more and, consequently, it pushed through a number of political and economic sanctions against the Republic. P. W. Botha immediately began to carry out reforms which headed towards easing of political and racial tensions in the country. This step divided the local politicians in two directions; ones who favoured the new tendency towards democracy, and ones who insisted on keeping the old values of apartheid (Hulec 245).

In 1980 the Senate was abolished and in 1984 a new system of presidential government was introduced. In the same year P. W. Botha became the president of the Republic of South Africa (Hulec 246). In the eighties the country was struck by droughts, which had harmful effect on local agriculture and led to insufficient employment opportunities. Altogether, the Black reserves were overpopulated and the inner social tension was growing rapidly (Hulec 248). Further demonstrations were organized against the disproportionate system of education. Protests were arranged by different trade unions as well. These years were also affected by terrorist attacks done by the pro-military wing of the ANC, Umkonto we Sizwe (meaning The Spear of the Nation). These violent acts became so severe that the President declared a state of emergency (Hulec 259). In 1989 P. W. Botha had to give up his office for medical reasons and Frederik Willem de Klerk was elected the next President. He was determined to bring the planned social reform to an end. The following year he lifted the ban of the ANC, PAC and the Communist Party. He released political prisoners from jail and promised to reform the legal system. Gradually he started discussions about radical changes in the country's policy in order to dismantle apartheid, including a new provisional constitution which guaranteed equal rights for everybody regardless of the skin colour, sex or religion (Hulec 262).

The first all-racial democratic election took place in April 1994, and the ANC gained the majority of votes. Nelson Mandela was elected a President with Thabo Mbeki and F. W. de Klerk as his deputies (Hulec 267).

2. The Policy of Apartheid

The term *apartheid* was first officially mentioned after 1948, however, there had been attempts to establish racial segregation a long time before this year. In the historical development of the country some of the laws which enforced separate development of

individual races were already introduced in 1913. The main reason for establishing racial segregation was to concentrate the black population according to its tribe and nationality into specifically designed areas, so called *bantustans*. These homelands were authorized by the laws and the Government agreed to provide help for its inhabitants by means of instructions how to run farms and how to manage the land (Hulec 219). The Government before 1948 gradually introduced racist laws and arrangements in the country. “Elimination of slums, control of crime, control of disease, and in general the segregation of black from white people, were the main influences behind the decision to establish separate residential areas for Africans” (Davenport 547). As was said before, this law (Native Land Act) only applied to the Blacks. The system of segregation was then not practised in such a large scale as it happened after 1948 because the political leaders were not sure whether they have enough support among the citizens.

In 1948, the Nationalist Party, mostly compiled of the Afrikaners, won the election with its programme of the *apartheid*. The word itself was created in the early forties, Afrikaans newspaper used it to describe the racial policy members of the National Party preferred. It was later taken by the National Party to define its doctrine in the period before the election and it actually helped them win (Addison 3). The meaning of the term is: “‘apartness’ or ‘separateness’. It [...] aims to separate the white and non-white peoples of South Africa and divide the country into separate areas for occupation and ownership by whites - ‘white’ South Africa; Africans – the ‘Bantustans’ or Bantu ‘homelands’; and Coloureds and Asians. The system also controls [...] the economic life of the country, particularly the supply of African labour to white industry” (Addison 3). This definition may sound bizarre to a member of modern society, nonetheless, the National Party became successful with this programme and managed to rule the country for over forty years. The idea of this programme was worked out by highly educated people. One of the bases for realization of the *apartheid* was a report from Verwoerd’s ministry elaborated by professor F. R. Tomlinson who published it in 1954. It basically stated that mutual coexistence of different races was not desirable and it was necessary to give a possibility to all races to develop on their own, according to their natural habits and laws; therefore they should not be forced towards assimilation with each other (Hulec 219). Thus the *apartheid* was presented as a programme with advantages, which guaranteed beneficial development of individual race groups. The separateness was slowly worked on but the equality was not achieved.

In order to put the *apartheid* into practise the Government had to organize a lot of things for this policy to take effect. The second half of the fifties was infamous for its

preparation of total racial segregation, the *apartheid*, which was a wish of the majority of white population inspired by the victory election promise of the new Government in 1948. All the laws suggested its realization but the process was slow and complicated, firstly because of the democratic opposition in the country, and secondly for the foreign disagreement with this policy. Most of the white South Africans found this attitude to be invasive and that was the main reason why the country became a republic (Hulec 218). After the formation of the Republic of South Africa there were minor obstacles from abroad and the politicians had a free hand to change the country in favour of the *apartheid*.

The Nationalist Party was very consistent in introducing its new policy into every aspect of everyday life. The fifties were still quite slow with *apartheid's* realizations but towards the end of the decade the Government more often introduced new measurements to enforce this policy. In 1957 and 1958 further amendments for realization of segregation were issued. They racially separated readers in libraries, audience in concert halls and sport stadiums. They also banned black believers from going to churches in white areas (Hulec 222). However absurd these restrictions may seem, they were still very mild in comparison with the further decisions of the politicians.

In the sixties the policy turned even harsher. This was the decade when involuntarily removals of inhabitants were exercised. “[...] every South African must be assigned to an ethnic group, nation, or tribe [...] Communities, and even families, were divided as the bureaucracy of apartheid categorized an entire people in accordance with rules of descent. Consequent population removals, simplified now by a clear classification by race and ethnic group, could adopt a stark brutality. Between 1960 and 1989, there were 3.5 million forced removals of people who were found to be of 'incorrect' ethnicity for their location” (Butler 20). The removals meant that all ethnic groups of the nation had their own areas, homelands, where they had to reside and were able to demand their rights. Many people were forced to leave their homes and move to a completely different environment with no friends and no background of personal history. In 1965 the Minister of Community Development gave a speech: “[...] These things are not done arbitrarily or out of hatred. We believe that by means of this system we can create conditions in South Africa under which both Whites and Coloureds can live their own lives” (Brookes 190). This speech clearly shows how the politicians presented their decisions to the public. Separate development was one of the most essential concepts in this period. By 1970 all Africans were assigned homeland citizenship and altogether all Africans were concentrated into ten Bantustans (Butler 20).

The Government physically took care of the Africans by moving them into the homelands and it had to take care of the mental aspect of the inhabitants as well. This was done through a systematic concept of censorship. In the second half of the sixties new institutions were established to supervise the orders of the segregation policy. The inspectional office for publications was in charge of controlling the import of foreign literature, films and broadcasting programmes. These items were checked in order not to ruin the morality of South Africans, mainly black inhabitants. All books and films which displayed the coexistence of mixed races and ethnicities were excluded from the import (Hulec 234). The inhabitants were thus kept in ignorance of how other societies work. The principles of the apartheid were artificially imposed on the people as something normal or even natural and the people could not compare their state with the rest of the world.

3. The Population of South Africa

It is important to distinguish between individual races especially because different nationalities were treated differently in the eyes of the apartheid. Basically, the system of legislation worked on several levels, some laws were created to apply only to a certain ethnicity. All the discriminatory laws which were presented to the public as a necessity for satisfactory living conditions of all inhabitants were elaborated for a further segregation of each race. The idea of apartheid considers the cultures of the whites and non-white people so dissimilar they could not possibly live in a single community (Addison 3).

The population of South Africa is very diverse. “Four main racial groups live within the boundaries of the Republic of South Africa. These are the Africans (or the ‘Bantu’ or blacks); the Europeans (divided mainly into those of Dutch descent – the Boers or Afrikaners, or those of British descent); the Coloureds (descendants of mixed unions between whites and non-whites, sometimes called Cape Coloureds because the Cape is where most of them were born and still live today); and Asians (mainly Indians)” (Addison 7). The population figures in the mid-seventies by the South African Government estimated that there were approximately 26,946,000 inhabitants in the country. The Africans represented the major part of the population with its 19,369,500 inhabitants, then the ruling population of the Whites which was created by 4,379,000 people. The Coloureds held 2,432,000 residents and the smallest representation in the country had the Asians with the figure of 765,000. From these

ethnicities only the Whites were allowed to vote for the Government members, who were only white and ruled the rest of South Africa (World Conference 3).

The policy of apartheid carried out a task to preserve the unique identity of every race. This plan was exercised by separation individual nations within its own sphere to maintain their distinctive ethnic character and culture (Addison 28). In 1948, immediately after its victory the National Party included the Population Registration Act into legislation. It enforced the classification of people into those aforementioned four racial categories. “This fourfold classification provided a basis for the systematic social and economic engineering of ‘high apartheid’ that was to come. In the first period of NP rule, however, the focus was on symbolically important aspects of life as much as upon the economics of the labour market” (Butler 17). Earlier in the 20th century before the apartheid was established in South Africa there were laws issued to restrict the rights of the Blacks. As it is clear from the numbers of population given by the United Nations, the White minority was scared of the Native inhabitants because they could easily retake their power and get rid of the Whites once and for all. With the enactment of apartheid the white Government started to oppress other non-white ethnic groups as well.

The Population Registration Act enabled to divide individual people into four distinctive racial groups. As was mentioned in the previous chapters, the distinction of inhabitants into those four groups was decided according to theories which did not include any scientific methods. “In deciding whether or not a person is ‘in appearance obviously a white person’ the official concerned must take into account such person’s ‘habits, education, speech, deportment and demeanour in general’” (Rubin 35). It was fairly easy to distinguish whether a person was of an Asian descent thanks to their striking physical appearance.

The Coloureds were more complicated to differentiate. “Because the Coloureds are a very mixed people, no satisfactory definition has been reached by which to differentiate them. [...] a Coloured was defined as one who is neither a European, an Asiatic nor a Native” (Brookes 180). This minority is also known as Cape Coloureds because of their area of residence. “This term is used for people of mixed racial origin. In the early days they were mainly the product of interbreeding of Europeans and Malays or Khoikhoi, but the term has come to denote anyone of mixed breeding” (Addison 68). There were no clear elements of how to recognize this ethnic group. “On any criteria other than those of descent and the physical characteristics of race, Coloured people belong to the white population from whom they are in part descended, and whose language and culture they share. Even race is so difficult to define clearly that members of the same family have been classified in different

racial categories in terms of Population Registration Act of 1950” (Lemon 139). On one hand, this fact had terrible consequences in lives of many people when individual members of a family were separated because of the Act, on the other hand, some people whose skin was light enough could pass as whites and thus gain totally different life conditions.

The last ethnicity, the majority of the country’ population, were the Blacks. The ruling white class had a very bad relationship with them from the beginning of the colonisation of the country. For this reason inhumane laws had existed against them much earlier before the doctrine of apartheid came into practice. It was easy for the Government to discern this ethnics because of the colour of their skin. Throughout the contemporary history of South Africa, a couple of various labels for this race have appeared, which differ according to their connotative meaning. The first label used is Africans. “[...] this is the word which the black inhabitants themselves prefer and is free of the derogatory tone” (Addison 68). Other name which was frequently used by the white South Africans was Bantu. “[...] this word is commonly used by white South Africans in describing the black people and, until recently, was used in official government language. It is really a linguistic term and refers to the group of related languages spoken by most South Africa’s black people” (Addison 68). Another name used in South Africa for its black inhabitants was Natives. “[...] this word is often used by English-speaking whites. It was the official term until ‘Bantu’ replaced it. Illogically, it has been used to refer simply to blacks, regardless of whether they were born in the country or not. Africans resent the use of the word because of its derogatory tone” (Addison 68). The last term used for the Blacks signifies also the racist relationship between the individual races. “The word Kaffirs [...] has even more derogatory overtones and is therefore even more resented by Africans. It comes from an Arab word meaning ‘unbelievers’ and was used by the Arabs on the East African coast. It was used especially by the frontier farmers to describe the first Bantu-speakers they encountered in large numbers, and it was carried to the other parts of the country by the trekboers in the nineteenth century” (Addison 68). This label was used by the whites in order to offend the black people and it carried abusive connotation.

The criterion of the race was not the only one which distinguished the peoples of South Africa. They also differed by the language spoken. “Several components contribute to class differentiation [...] Fluency in English is a second index of social class. Few Coloureds speak Afrikaans well; many use the patois known as ‘Gam taal’ [...]. Afrikaans is the language of the ‘dominee’ (Dutch Reformed minister) and of the oppressor [...] Most urban Coloureds believe that English-speaking White South Africans are more reasonable in their

treatment of non-Whites” (Lemon 139). The language became a tool for differentiating ethnicities. Afrikaans was unpopular since it was a representative language of the ruling class.

There were two official languages in the Republic, English and Afrikaans. “South African English was the language of the colonial power from the start of the nineteenth century [...] the primary tongue of Whites in the Cape and Natal provinces, it was in addition the language of national government and of the major business corporations [...]” (Butler 39). The other language, Afrikaans, was brought to Africa by the Dutch settlers and during the regime of apartheid became a cause of many demonstrations and violent riots. “Afrikaans is a formalized version of a hybrid Dutch and indigenous language patois that emerged among ‘Coloureds’ in the Western Cape across the eighteenth and nineteenth centuries. It was both a creation of, and a vehicle for, the development of Afrikaner nationalism” (Butler 38). There were of course indigenous languages, increasing into hundreds because of numerous dialects used by various tribes, spoken by the Africans but they were not recognized as official languages during the concept of apartheid.

The National Party divided the South African population into groups in order to ensure a mellow course of the regime. They allegedly believed that the policy of separation of European race and non-European racial groups would protect the development of each nation as far as its unique character, habits and traditions are concerned (Brookes 12). This racial division was the foundation of the apartheid. Once the differentiation had been made, the National Party could create new laws which applied to certain groups only. Thus the rights of individual groups differed and the policy of apartheid was legally unassailable. “[...] Population was fully subsumed under racial categories. Only Whites were accorded full citizenship rights in the Republic of South Africa. Coloured and Asian South Africans were serviced by inferior ‘own affairs’ administrations, which provided for distinct and segregated public services and limited forms of political participation” (Butler 35).

South Africans of other than white descent saw how unfair their conditions had become and they tried to circumvent the system. “There is a definite advantage in being light-skinned, or straight- or light-haired, particularly if one can occasionally pass as White” (Lemon 139). Some coloured citizens could, because of their indefinite appearance, pose as whites in order to gain equal rights for themselves. This could be done also by a marriage with a white person. The Government hated to see these exceptions, “the Nationalists were not concerned so much with race purity in the biological sense as with strengthening the barriers against increasing infiltration by the Coloured” (Brookes 180). Therefore a new amendment (1950) to the existing law of Immorality Act was issued to prevent this tendency.

This law strictly prohibited sexual intercourse between people of different skin colour. “A man [...] who is ‘obviously in appearance’ or ‘by general acceptance and repute’ a white person and who attempts to have sexual intercourse with a woman who is not ‘obviously in appearance’ or ‘by general acceptance or repute’ a white person is guilty of a criminal offence punishable by imprisonment with compulsory hard labour for up to seven years, unless he can prove to the satisfaction of the court that he had reasonable cause to believe, at the time that the alleged offence was committed, that she was white” (Rubin 23). In 1949, a law about Mixed Marriages was issued and it forbade interracial marriages of the population. “An ‘obviously white’ person who is married to or cohabits with an African or a Coloured person is included in the African or Coloured group, as the case may be” (Rubin 8). The possible re-categorization from one ethnic group to another scared many people and until then satisfied marriages ended in ruins thanks to this law.

4. The Population Registration Act and the Group Areas Act

Even before the apartheid was established as the official political concept of South Africa, the governing institutions took care of the Africans by issuing the Native Land Act, which prepared a plan for special locations, reserves, designed for Africans to stay in. “*Reserves* - Land set aside for the exclusive use of Africans. This was done largely by the Natives Land Act of 1913 and the Native Trust and Land Act of 1936. After 1951 the reserves became the areas proposed as the *Bantu Homelands* or *Bantustans*” (Addison 69). As was already mentioned in the previous chapters, the Government presented this idea of segregation as a positive arrangement. “In their own areas the non-European racial groups will be afforded a full opportunity of development and they will be able to develop their own institutions and social services, and in that way the abilities of the more progressive non-Europeans will be enlisted in the advancement of their own people” (Brookes 12). The plan of the Government was thought out in a large scale, the homelands were to become independent and each of them would be governed by a particular Bantu Administration unit. Altogether there were nine separate areas: Transkei, Ciskei, KwaZulu, Bophuthatswana, Lebowa, Gazankulu, Venda, Swazi and Basotho Qua Qua (Friedman 48). All of them were self-governed by chiefs appointed to their posts by the Republic Government. Gradually the ruling politicians wanted every single African to belong to a homeland and become its resident.

The Government's idea of resettlement was one of the worst manifestations of the inhumanity of the regime. Millions of people were forced to move out of their homes and resettle in remote, undeveloped reserves. The politicians of the National Party thus tried to eliminate properties of land owned by the Blacks in places declared as 'white' or located close to the 'white' areas. These forced removals were also supposed to reduce the African population living in white areas. Politically, the reserves should have served as autonomous units with its self-rule. However, the reserves never even closely achieved economic self-sufficiency and neither did they manage to get political legitimacy (Butler 22).

The Bantustans were designed "to consolidate the inhuman policies of apartheid, to destroy the territorial integrity of the country, to perpetuate white minority domination and to dispossess the African people of South Africa of their inalienable rights" (Friedman 51). Not only did the Government dispose the Africans of free movement, it also appropriated the majority of the country just about 13 per cent of the land. This necessarily had to lead to overpopulation of the areas. "Overcrowded housing conditions and inadequate social and recreational amenities explain the high incidence of crime in African townships. [...] the unbalanced sex ratios still found in some urban areas, are clearly associated with high rates of sexual crimes. The absence of both parents [...] contributes to juvenile delinquency" (Lemon 82). The unbearable conditions under which the Africans in the homelands had to live in later resulted in riots and massive demonstrations. "[...] the housing provided for Africans in the towns is inadequate, lacking running water or electricity. Poverty causes extensive malnutrition and disease. The medical service provided in towns is inadequate [...] the effect of this situation is reflected in the high infant-mortality rate" (World conference 4). Such life hardships awaited all Africans since the Government decided that they could be legally banished from their homes of origin into the Bantustans. If the person in question refused the relocation, he could be arrested and removed from the area of residence by force.

The following law which is going to be discussed did not much affect the Africans because they had been dealt with on the ground of the law of Urban Areas Act, this law touched another part of South African population and those were mainly Coloureds and Asians (Butler 17). The law was passed in 1950 and it was called Group Areas Act, generally it meant that the races other than the Whites were to be moved from cities and towns suburbs everywhere in the country (Addison 34). This law had very serious impacts on the society. In the case of both The Group Areas Act and the Urban Areas Act, all non-white population of the country were thus not only legally discriminated and oppressed but even forced to move from their homes into completely strange places without any chance to appeal.

The Group Areas Act (No. 41 of 1950, amended and consolidated in No. 77 of 1957) has had more far-reaching effects on racial segregation than any previous legislation. [...] The operation of the Act is essentially in the towns, as many of its provisions effectively applied elsewhere already. It imposes control of interracial property transactions and interracial changes in occupation of property [...] but the ultimate goal of the Act is establishment of group areas for the exclusive occupation of each racial group. (Lemon 73)

Since the introduction of the Act, all cities and towns were divided into separate 'group areas'. The area was either white, and in that case those who could reside in the area and own local properties were only the Whites, or the area was declared as coloured, which meant that only the Coloureds may have owned land or premises in that area. Under the regime of apartheid with the Whites as the ruling class, the areas in the cities were generally claimed as 'white'. In that case, the Coloureds had to move from that location (even if the person in question had lived there all his life and had owned a property there), otherwise he would be guilty of criminal offence and could be punished by a fine or even arrested for up to two years (Rubin 9). "The Group Areas Act has contributed substantially to the present crisis proportions of the backlog in housing provision. By the end of 1974, no less than 75,472 Coloured families throughout the country had been disqualified from remaining in their homes [...]" (Lemon 128). This law required that the population was relocated to separate territories in order to restrict the freedom of mainly non-white ethnic groups, and to limit or even prevent the Whites' and non-Whites' mutual coexistence.

With the passing of this law, all non-white racial groups lived in constant uncertainty of their future. The President of the country could, whenever he found it appropriate, declare any area as 'white'. In June 1965 the Minister of Community Development gave a speech representing his viewpoint of this matter: "[...] every person who is resettled is adequately compensated for his property [...]. People who have no property and who are resettled in this way usually find themselves living under far better conditions than those which they experienced under slum conditions and admixing in the residential sphere" (Brookes 190). Although this statement may sound fair the reality was quite different, as was shown previously in the reports given by the United Nations. Nevertheless, the governing entities still kept their representation of the apartheid policy as something beneficial to all the peoples living in South Africa.

5. The Apartheid in Practice

The apartheid was practiced in all spheres of social life. The list of inequities which the Blacks had to suffer from the white population was very long.

Whites, for example, consume 60 per cent of the nation's income, occupy 86.5 per cent of its land, are eligible for free and compulsory education, enjoy extremely good health and live, for the most part, in luxurious homes with the service of poorly paid domestic workers. Africans, on the other hand, do not have free or compulsory education. A limited number of schools cater to only a small percentage of the African population and follow a different and grossly inferior syllabus. The pupil-teacher ratio is roughly 50 to 1 for Africans and 20 to 1 for whites. (World Conference 4)

The doctrine of apartheid started with the physical division of individual racial groups into separate areas. After this very complex process had been achieved, the Government started to deal with education. The education however had been always a complicated issue even in the past, long before the National Party gained political power in the country. "Education for black people in South Africa has always been instrumentalist. [...] with the Great Trek, the Boers went inland to put a stamp of apartheid on the emerging education system. These schools taught writing, reading and arithmetic. Much emphasis was placed on social discipline and the dignity of labour" (Nyong'o 32-33). The differential education system had been already pre-prepared for the Government. The knowledge the Africans gained at schools was not designed to achieve a great level because with educated people the Africans would become stronger and more powerful which was undesirable for the Whites.

In order to separate the educational system on the basis of race, the Government issued the Bantu Education Act in 1953. Not only did this law enable the inequality of students according to skin colour, it also involved a highly discriminatory syllabus which was taught to the Africans. Dr. H. F. Verwoerd expressed his goal of establishing separate education for the Africans: "[...] I will reform it so natives will be taught from childhood to realize that equality with Europeans is not for them [...]. People who believe in equality are not desirable teachers for natives. There is no place for him (the Bantu) in the European community above the level of certain forms of labour [...]" (World conference 35). Dr.

Verwoerd was very explicit in his speech which clearly showed how the Government wanted to direct the black education.

The educational plan of the primary schools designed for the Africans was significantly different from that established for the Whites. “Children in the upper primary school [...] spend six hours a week on these subjects: tree planting and soil conservation (two hours), gardening (two hours) and handwork [...]. Children so trained can be guaranteed non-competitive. Bantu education fails not to prepare African children for life in the general economy of South Africa” (Brookes 60). Everything starts with education. Only good education provides skilful people for other fields of interests. Majority of the Africans were also discouraged by the economic conditions to proceed to higher education. “[...] post-primary education was a preserve of the privileged few among blacks, it became a system of socially stratifying the oppressed communities, and recruiting from them elites who would play supportive roles to the system. By law, blacks continued to gain access only to primary school education, and then to migrate to the mines to support their families in ‘the homelands’ from their meagre wages” (Nyong’o 55-56). This was a clever step from the National Party because the syllabus for African children was created in such a way that the future generations would not be able to compete with the Whites and thus it ensured their dominant position.

Secondary education suffered in the same way under the same law. Again the syllabus was unequal for the Africans. Furthermore, the Government imposed Afrikaans as the language of instruction at secondary schools (Davenport 558). Afrikaans was perceived by the black majority as the language of the white power and there was strong feeling of oppression connected with it. The establishment of Afrikaans as the language at schools therefore led to huge protests. The youth rebelled against the state of affairs in the educational field, they asked for equal, non-racial education which would be free of charge (Nyong’o 55 – 56). The riots originated in 1976 with the massive demonstration in Soweto, which unfortunately ended with deaths of Black students. Since then the African youth started to boycott the education and torture the teachers who were forced to leave their jobs because of fear of life.

The university education was also affected by the regime of apartheid. “[...] Another major point of friction was the closure of most of the faculties in the open universities to African and Coloured students in 1959, in the face of very explicit opposition from the staff and students of the universities concerned. Separate ethnic institutions of higher education for Xhosa, Coloured, Indian, Zulu and Sotho-Tswana students were set up as instruments of academic *apartheid*” (Davenport 558). The issue was similar to that of the lower education system, the knowledge and skills gained at university for the Africans were simply not

comparable to those taught at white schools. “An African student who attends even a single lecture in a course at the University of Cape Town (a ‘white’ university) without special permission of the Minister of Bantu Education is guilty of a criminal offence punishable by a fine of up to R 200 or imprisonment for six months” (Rubin 21). It was legally impossible to acquire the higher level of education at better schools because this law was strictly guarded. The only possibility of how to obtain good quality education was to apply for a scholarship abroad. This was nevertheless impossible unless the applicant was in possession of a passport with a permit (exit permit). However, this exit permit was issued by the Secretary for the Interior and it meant that the person in question had to leave South Africa permanently as a ‘prohibited person’ without a legal chance to ever come back to the country (United Nations, Apartheid in practice 13). The option to study at a foreign university was associated with a tough decision which influenced the whole life. If one decided to go for it, he would have to accept the reality that he would never see his family and friends again.

In the cases when the Black students obtained a university degree, the apartheid was practiced further in their career. “Blacks can qualify as doctors: but they are only allowed to treat fellow blacks [...]. Blacks may obtain degrees in theology, but they will only minister to the souls of black folks. Blacks may become lawyers, but they will be restricted to dealing with the law within the bonds of the political economy of apartheid” (Nyong’o 35). The doctrine was exercised the other way round as well. It meant that white doctors could only take care of white patients and were not allowed to treat a Black or a Coloured person. The system of education was perfectly thought out, not only did it segregate the people and the levels of obtained knowledge, it also determined social differences within particular communities and racial groups. The Government enabled a long-term dominance of the White race by the issuing the Bantu Education Act because it prevented the Africans from the access to quality education and so they could not change their future position in the society.

Closely related to the education system was the sphere of employment, again governed by the rules of apartheid. The concept concerned with the employment was ‘colour bars’. “The term ‘colour bar’ has commonly been taken to mean simply a policy of job reservation under which most lucrative forms of employment were reserved by law for whites, and most poorly-paid, unskilled jobs were left to blacks” (Davenport 529). It meant that the hierarchy within the policy of jobs was essentially racial. The monopoly of well-paid employment belonged to the Whites, while the Africans were left only low-paid and manually hard jobs. Same as with education this discrimination had appeared in the country way back before the election in 1948. “[...] Whites normally occupied the managerial and skilled posts, whilst

other groups worked mainly as labourers. [...] Coloured artisans in the Cape, and to a lesser extent Indians in Natal, were employed in the building, furniture, leather and other industries. Coloured, African and Indian ministers of religion, teachers and nurses worked among their own people” (Lemon 41). This concept suited the National Party well, the only thing which its members improved was the completion of the discrimination and its application to other non-white ethnicities beside the Africans as well.

South Africa is one of the richest countries in the world considering its natural resources. In order for the economy to grow, the country had to gain the hidden wealth. The whites were spoilt by the high-paid jobs and the only people who would do these hard and often dangerous tasks were the Africans.

At the core [...] of apartheid lies the need for a cheap and constant supply of labour to ensure the continued exploitation of and profit from the country’s great mineral wealth [...] The labour force used to extract these resources has been found within the African population, and in order to maintain it, the South African regime has found it necessary to exert considerable control over its black population. The system of apartheid has therefore evolved [...], in order to establish control over every facet of the lives of the African members of the population. (World conference 3)

Naturally, those jobs essential for South African's economy and commerce were poorly paid. The trade unions for the Africans ceased to exist shortly after the apartheid had been installed in the country and so the Africans had no legal power to deal about better job conditions.

Other jobs done by the non-white racial groups were works on farms. People working on farms were paid low wages and women workers got even less money for their jobs than men. Sometimes women did not get any salary and were just allowed to live free on the land. Men in general could try to search for better employment but women did not have such opportunities and thus had to accept poorly paid works on the farms. The choice of employment was narrow due to the illiterateness of African women. Their children were to except the same fate since there were not schools on the farms (World conference 22). Thus continued the vicious circle, with no education the youth could not apply for better jobs and they had to stay in the same position as their parents without hope for a future change.

The last topic observed in this chapter is the health care. As in other social aspects of South Africa, the official racist regime was applied in the health system as well. The care provided for the Whites was diametrically different to that provided for non-white ethnic

groups. “The white population of South Africa [...] enjoys an extremely high standard of health care. There are no malnutritional diseases to be found among them, there is a more than adequate supply of doctors [...]. The infant-mortality rate among South African whites is only slightly higher than that of highly developed countries [...].” (World conference 32). The dissimilarities in the health system of different racial groups were an outcome of the racist social order. It was evident that the Whites were considered much more important than other racial groups and thus were provided with medical care of much higher quality.

Local hospitals were also subordinated to the apartheid laws. There existed hospitals for the Whites and hospitals for other ethnicities. “No person in charge of a hospital which has been established after 1937 may admit an African to it (except in the event of an emergency) without the permission of the Minister of Bantu Administration and Development. If he does so without the required permission, he commits a criminal offence” (Rubin 23). The Natives were excluded from the health system before 1948, other non-white populations were denied admittance to hospitals declared ‘white’ after the National Party got the political power. The restrictions were designed in such a way that even if doctors wanted to help the people in question, they could not do it because they would commit a crime which was punished either by a fine or imprisonment, or both.

The problems with health in general were associated with the reserves which were designed for the Africans. In many perspectives they did not comply with the hygienic conditions. Often there was no running water in the *Bantustans*, no electricity and the places were overpopulated and there was no access of medical care. The reports show terrible statistics: “[...] excessively high infant mortality rates, with children dying from malnutrition and such illnesses as measles and gastro-enteritis. The land is barren and plots of land have not been allocated for farming. The diet is hopelessly inadequate [...]. Very few people are able to find employment” (World conference 13). The situation in the homelands was critical and owing to overpopulation the diseases could spread quickly.

The psychological aspect was connected to the physical conditions in which the Africans had to live in such reserves. “It is notable that the suicide rate for all races jumped sharply during the year after the National Party took power in 1948 [...]. The pass laws and other restrictions have maintained a high level of pressure and insecurity for the African population [...] for African the majority of suicides are committed by young adults” (World conference 34). The mental health of Black majority was seriously endangered thanks to forced removals from their homes into state ordered reserves. The relocated people had to

start a completely new life without previous life background and thus growing the sense of loss which some people tried to solve by suicidal attempts.

6. South African Literature

South Africa was one of a number of European countries during its history. It therefore pertains among the colonial countries. However, it is not that easy because even after South Africa gained independence for the colonizing power of Great Britain it was further occupied by white majority which colonized the country from the inside. “Colonialism involves the consolidation of imperial power, and is manifested in the settlement of territory, the exploitation or development of resources, and the attempt to govern the indigenous inhabitants of occupied lands, often by force” (Boehmer 2). All these conditions apply to South Africa during the period of apartheid.

South African literature counts as postcolonial because it complies with its requirements: “Colonial literature, which is assumed to be literature reflecting a colonial ethos, usually lacks more precise definition, partly because it is now not much canonized, and partly because it is so heterogeneous. In general, texts described as colonial or colonialist are taken to be those [...] which exhibit a tinge of local colonial colour, or feature colonial motifs” (Boehmer 2). South African literature, be it written by the Blacks, Coloureds or Whites, definitely deals with the topics of colonial motifs, its context and the motifs of apartheid. “A widely accepted notion among many postcolonial critics today is that literary texts are valuable [...] for their depiction of representative minority experience and formulations of strategies of resistance” (Sorensen x). Colonial or post-colonial writing is important because it reveals the ways how the ruling stratum of society degrades the other human beings. It also characterizes the diversity, thinking and resistance of indigenous peoples (Boehmer 21).

Literature in South Africa is as complex as the racial composition of the nation. There are Black authors, Coloured writers and artists of White descent. With the controversial political system which ruled in the country for so long, there have also been controversial attitudes towards writers, especially the White ones because the White racial group was globally considered as the oppressors. “Prior to 1994 South African writing had been treated by the rest of free Africa mostly as black South African writing, which had the effect of either excluding liberal white writers [...] and some liberal Afrikaner writers were excluded from

the mainstream of literary interest and scholarly concern in the rest of Africa” (Jones 4). Many of the white authors were neglected due to the colour of their skin.

The South African literature written during the era of apartheid inevitably dealt with the topics concerned with this political regime. “The South African novels [...] are documents of a society divided by the effects of apartheid that enjoin the international intellectual community to meditate on the unequal, asymmetrical worlds that exist elsewhere” (Bhabha 5). In the beginning of apartheid literature was silenced by the quick implementation of apartheid laws. Nevertheless, the medium of literature became loud enough as far as the voice of resistance began to sound among the oppressed Blacks.

Poetry of Black people began to play a significant role in South Africa’s social and political struggles at the time when Steve Biko’s Black Consciousness came to dominate the black opposition in South Africa, in the late 1960s and early 1970s (Jones 11). This movement served the black population for psychological liberation from imposed inferiority complex. The activists chose the medium of poetry to spread the national awareness. “[...] poetry was the most favoured medium of political conscientisation [...]. Poems could be performed orally in front of large audiences, and because of their brevity and density they could be turned into effective carriers of urgent political messages” (Jones 12). Poetry also played an important role in the history of the country (Jones 12).

In the 60s, a lot of African authors began to create literary works, but most of them were prosecuted for their political opinions. They were influenced by the city milieu and the troubles connected with coexistence of different racial groups. The authors regularly met in shebeens, which were the centres of local cultural life. The most famous authors were Todd Matshikiza, Ezekiel Mphahlele, Lewis Nkosi and Bloke Modisane. This group mostly published their works in the *Drum* magazine, later called *African Drum*. In 1966, after Communism Suppression Act, majority of writers were banned and they collectively left the country (Hulec 216). Those who stayed in South Africa established new magazines like *Contrast*, *The Purple Renoster*, *Classic*, *Ophir* and *New Coin*. Most of them were censored and confiscated. Writers tried to publish their works which dealt with topics of liberation of the Blacks from the injustice of apartheid. Among these authors were Oswald Mtshali, Casey Mothisi, Webster Makaza, Njabulo Simakahle Ndebele or Dugmore Boetie who was the only one who was allowed to publish in South Africa and wrote a novel called *Familiarity is the Kingdom of the Lost* (1969). Literary works of the others were mostly published abroad (Hulec 216-217).

In the same decade a lot of new authors appeared. They were writing about the absurd atmosphere in the country. What they had in common was their hatred towards the unjust racial measures. Their disgust even grew with the issuing of the law establishing censorship in 1963 (Hulec 213). Most of the white authors became liberals in the sixties and thus their opinions stood in opposition with the ruling policy. They were not exposed to such a cruel treatment as the black authors. However, the censorship limited them as well (Hulec 218). In the same period a lot of intellectuals became a part of anti-apartheid opposition, their core consisted of poets, writers and playwrights. They later shared the same fate of persecution by the Government's policy.

A representative of these authors is Breyten Breytenbach, a poet and fiction writer, who brought into South African literature aspects such as global atmosphere or eroticism. His first poem collections were from 1964, *Die ysterkoei moet sweet* and *Katastrofes*. His other works were published under the title *In Africa even Flies are Happy* (1974). He had to write under a pseudonym Jan Blom because he got married to a Vietnamese. He lived in exile for a couple of years and when he returned to South Africa he was caught and sentenced for nine years for cooperation with the ANC. He was released after seven years, he then published collections of poems which depicted his prison experience. One of the most significant of his works is *The True Confessions of an Albino Terrorist* published in 1984 (Hulec 230-231).

An important representative among white liberals is Alan Paton, who became famous thanks to his novel *Cry, the Beloved Country* (1948). Another renowned author and Nobel Prize winner is Nadine Gordimer. In her works she defends the equality of all races and the right for dignity. Her novels, *The Lying Days* (1953); *A World of Strangers* (1958) or *The Late Bourgeois World* (1966), are mostly set in urban environment and depict egalitarian vision of the world (Hulec 218). One of the most famous writers is Chris Barnard. He entered the literary world with his first collection of short stories *Dwaal* (1964). He also wrote absurd drama, TV and broadcast plays. His most famous literary work became *Duiwel-in-die-bos* (1968) (Hulec 215). Another author, Etienne Leroux, describes troublesome life of South African society in his trilogy *Silberstein* (1984). Next author who also depicts the difficulties of the era is André P. Brink. In his first novel, *Lobola vir die lewe* (1962), he saw the traditional Afrikaan views from a modern perspective. In another novel, *Die Ambassadeur* (1963), he also depicted conflicts of the society (Hulec 215). One of female innovatory novel writers is Elsa Joubert who suggestively depicts the distress of the period in her novel *Die Wahlerbrug* (1969), and later *Die swerfjare van Poppie Nongena* (1969), where she described life of a black woman. Another author, Henriette Grové, wrote a collection of short stories

with impressive atmosphere named *Jaarringe* (1966) (Hulec 214-215). From poets we can name, for example, Peter Blum who tried to modernize Afrikaans in his collection *Enclaves van die lig* (1958). Adam Small has dealt with the coloureds' perspective and their views in his poem collections. He has also written numerous dramas (Hulec 215).

All the writers, regardless of the skin colour, creating their literary works in the environment in South Africa had to accept that their books would be under the control of state censorship.

The censorship of literary works could be counted on to arouse very strong criticism in South African writers' circles. [...] in view of the quality of the best South African writing to emerge from the tensions and the tragedies wrought in so many lives by the toughness of the legal system – works of which Alan Paton's *Cry, the Beloved Country* was the pioneer. To it were soon added the graphic descriptive novels of Peter Abrahams and Ezekiel Mphahlele, the sensitive writing of Nadine Gordimer, the calculated defiance of convention by the Afrikaans-speaking *Sestigers* (School of the Sixties), of whom André Brink was one, the stage plays of Athol Fugard, and – in more recent years – the highly evocative novels of John Coetzee. (Davenport 426)

The goal of the censorship was to control the content of literary works, the authors were challenged by this system and often created pieces of literature more precious than they would have done in a free society.

The South African literature evolved along the changing conditions of the political scene. The sixties were a period of national reawakening, but the seventies allowed almost no space for literature because from the middle of the decade the country found itself in a very severe situation where the fight against apartheid was conducted more by violent means than by literary creation. The turn towards literature came especially in the 1990s when the social environment of the country was full of hope for a future change. “During the 1990s theatre practitioners in South Africa were faced with the challenge of re-appraising their role and approach. One of the primary concerns that emerged, both in the theatre and society more generally, has been a coming to terms with the past and an attempt to understand the various historical dynamics that have impacted on the present” (Carklin 24). In this more democratic time there emerged institutions which awarded the published literary works. “There are the [...] publishing prizes to recognize new South African writing and publishing, such as Vivlia Publishers and Booksellers who won it for their publication *She Plays with the Darkness*

(1995) by Zakes Mda. The South African *Sunday Times*-sponsored Alan Paton Book Award aims to stimulate writing in the non-fiction genre of literature [...]” (Jones 9-10). The fact that some of the South African pieces of literature were awarded with a state prize was a hopeful step towards democratization of literature. The apartheid nevertheless slowed the process of literature creation, there would be much more Black writers giving reports on the life conditions and testimonies from the apartheid period if there had not been generations of Black population denied education.

7. Resistance and Opposition

The racially based policy was applied in all aspects of ordinary life, it had many phases; from the fact that different racial groups were not allowed to sit next to each other on a bus, to the concept of total racial segregation in the form of separated areas designed for individual ethnics. The policy of apartheid remained in the country for a long period of time. At first, the struggle to dismantle this system was very rare, there were little powers to do something about it because the organizations formed were mild in their attitude. Yet gradually, as the laws got harsher and more unbearable, the Africans (and also some minority of radical Whites) started to organize movements and associations in order to fight the system.

The preface of segregation in the country appeared in the thirties. In 1936 politicians came with the idea of reserves for the Natives. In the same year, the Africans were removed from the voter roll. The fight against the policy was very low, the existing political movements at that time were interested in particularist or local concerns. One of the oldest organizations existing in South Africa was the African National Congress, but at that time it was an elitist association with ineffectual methods (Butler 15).

The anti-apartheid protest intensified in the fifties, after the regime was claimed as the state policy (Boehmer 174). The Government was nevertheless very affective in destroying the oppositional voices which disagreed with the segregation and issued the Suppression of Communism Act in 1950, which prohibited not only the ideology of communism, but also individual people who believed in the equality of human beings, such people were then banned. It usually took about five years, this person had to regularly notify to the police. He was not allowed to speak in public, contribute to the press. In some cases such a person was kept in house-arrest (Brookes 204). The act contained a definition of communism so broad

that it embraced almost any act of opposition against the government (Addison 46). The NP got rid of its opponents and could focus on practicing their policy into further extremity.

In 1953 the Government issued another law which took care of the opposition, the Criminal Law Amendment Act. “[...] this measure renders it an offence to advise, encourage or incite anyone to commit an offence by way of protest against a law or in support of a campaign against any law. Maximum penalties for such incitement are a fine of R1000 or five years’ imprisonment, or ten lashes, or a combination of any two of these” (Brookes 208). Gradually the National Party had a free pass in exercising their doctrine. The final step of the NP to free itself from the resistance fighters was the Unlawful Organisations Act in 1960. The organizations such as The African National Congress, The Pan-African Congress, The Congress of Democrats, The South African Indian Congress were banned (Brookes 204). Some of those organizations ceased to exist but some of them continued with their operations either in concealment or in exile.

Even though they only consisted of rare minority, there were white people who fought for general human rights in the country. Those Whites either helped the Black organizations, or they established their own movements. One of them was: “[...] Women’s Defence of the Constitution League (more familiarly known as the Black Sash), which was established in May 1955 to propagate respect for the constitution, and sought to do this by doggedly ‘haunting’ cabinet ministers through the holding of silent stands on public occasions” (Davenport 379). The Black Sash started their offices in Cape Town and Johannesburg, they provided legal advice in order to moderate the social suffering caused by issuing of apartheid laws (Davenport 556).

One of the major resistance campaigns famous all over the world owing to its catastrophic consequences, was known as the Sharpeville massacre. It took place on March 28, 1960. The whole action was a demonstration in the township called Sharpeville against the extension of the pass laws to women. This protest had a peaceful course but the police attacked the demonstrators (mainly African women), 69 people were killed and other 178 injured. The ANC responded to this incident by organizing a general strike which lasted about three weeks. The country was paralysed and the Government had to declare a state of emergency during which the resistance political organizations were banned (Price 21).

The sixties were difficult years for every attempt of organized struggle because the Government claimed all the resistance as unlawful and hard sanctions were supposed to keep the order. The Security Police had great power and made the work of oppositional organizations impossible. The police used various methods of intimidation (Brookes 208).

Most of the opposition started thus their action in exile. “[...] the rise of Black Consciousness Movement was linked to a transnational wave of mobilization in the 1960s. The process of black student mobilization [...] occurred in interaction with international developments, particularly with the diverse US movement culture involving the civil rights movement, student activism and Black Power” (Thörn 66). Those organizations which were not officially prohibited tried to connect with the international associations dealing with human rights. “Black Consciousness”, was directed more to the process of ‘conscientization’ within the black community – to developing a sense of cultural pride, self-reliance, and solidarity – than to elaborating a political strategy for attacking the white-ruled state (Price 50).

Other organizations, which were from 1960 forced to work secretly, rather moved their headquarters abroad. The ANC primarily worked in exile since the sixties. The anti-apartheid organizations became frequent worldwide, there were many movements which supported the South African resistance campaigns (Thörn 50). The ANC was the most important organization in the struggle against apartheid throughout the history of the 20th century in South Africa. Its members were strongly influenced by anti-colonial struggle led by Mahatma Gandhi, who lived for a few years in South Africa. The organization followed his path of non-violence, they mostly acquired his methods of protests. The ANC and its leaders for long time believed that non-violence would help them achieve their goal of establishing a free, democratic society. As the Government clearly showed, it had no intention of loosening the regime. Especially after the NP had made resistance organizations illegal, it was obvious to the ANC that the peaceful attitude was not going to change the current situation in the country and so in June 1961 Mandela gave this speech. “[...] I and some colleagues came to the conclusion that as violence in this country was inevitable, it would be unrealistic and wrong for African leaders to continue preaching peace and non-violence at a time when the Government met our peaceful demands with force” (United Nations 5).

The leaders of the ANC agreed to use more powerful ways of resistance in order to show the Government that they were not scared of the measures taken against opposing ideologies. In 1961, a military wing of the ANC, was formed the Umkonto we Sizwe (Spear of the Nation) and Nelson Mandela became its leader. The manifesto of the Umkonto we Sizwe was prepared by Mandela: “We of Umkonto We Sizwe have always sought to achieve liberation without bloodshed and civil clash. [...] We hope that we will bring the Government and its supporters to their senses before it is too late, so that both the Government and its policies can be changed before matters reach the desperate stage of civil war” (United Nations 7). The members of the Spear of the Nation were ready to accept violence as a form of

resistance against the Government's policy, they chose to adopt the method of sabotage because it did not involve loss of life (United Nations 6).

Nelson Mandela travelled around Africa to gain support from abroad, during his visits to other countries he met with sympathy for their course. The ANC meanwhile carried out operations against the white supremacy in South Africa, though it was very difficult because the NP had their spies everywhere and also used sophisticated techniques to reveal any dissent. In 1961, Amendment Defence Act was issued, it gave the Government the power to send soldiers and army to calm down problematic black areas. Minister Verwoerd also enabled the police force to use almost any method which it found appropriate in order to eliminate the crimes against the country (Hulec 233). Mandela himself was arrested many times for various reasons, but in August 1962 he and other important members of the organization, including Walter Sisulu and Thabo Mbeki, were captured and in 1964 they were sentenced to life imprisonment on Robben Island (Hulec 234).

Since the leaders of the ANC had been captured the black resistance was quiescent and few organized operations were in fact carried out. At the beginning of the seventies the NP could be satisfied with its achievement. Until the mid-1970s there was almost no instance of significant mass resistance against the Government (Price 23). Nevertheless, half of the decade was marked by black struggle against the regime so wild that the state of the country was paralysed for many years to come. "The mid-1970s were marked by a transformation in South Africa's domestic political landscape. After fifteen years in which a combination of repression and newly fashioned apartheid structures had seemingly broken the spirit and the organizational backbone of black liberation, South Africa was swept by a mass rebellion more widespread, intense, and enduring than any in its history" (Price 40).

In the mid-1970s, the tension among students grew, there was lack of schools and the level of education was getting lower. The ultimate provocation was the establishment of Afrikaans as a language of instructions at schools. On 16 June, 1976 more than 15,000 students gathered in Soweto township in order to protest against Afrikaans at schools. The police used tear gas and fired in the crowd. This incident caused rebellion of the Africans unprecedented in its scope and endurance. The Soweto students barricaded themselves in the area and attacked the police (Price 47). The police returned the attack with violence. The following day the incident even intensified and the rebellion continued in following years and the country was swept by violence. Students refused to go to schools, instead the youth continuously robbed shops, terrorized teachers, and damaged the Government property. Many of the schools were closed and several generations grew without a systematic education

(Hulec 240). The Soweto crisis in mid seventies contributed to cancellation of some vital apartheid laws, including the Urban Areas Act or the Bantu Education Act (Davenport 5). The leaders of South Africa obviously realised that they could not continue in their policy as smoothly as they had before, they had to consider changes in legislation in order to calm down the intensive situation in the country which got out of control.

The situation in the 1980s was so severe that the hope of change seemed impossible without a violent revolution. In this decade the rest of the world also took part in the fight against the apartheid. The anti-apartheid struggle across the world nations was also represented by economic, cultural and sports boycotts and sanctions against South Africa (Thörn 60). The situation towards the end of the eighties was not getting better, the country was on the verge of civil war. In 1986, the Government responded by declaring a State of Emergency that “allowed the widespread use of arrests, detentions, and treason trials. Thirty opposition organizations were banned in 1988. Political assassination and torture by the authorities, and the now relentless violence in the townships, were less widely reported in South Africa than abroad as a result of local media restrictions” (Butler 26). Majority of the world’s countries wanted to eliminate South Africa from the United Nations General Assembly. They also denied the country funds, trade, and weaponry. They also supported the apartheid opponents in exile (Davenport 3-4).

In 1989, Frederik Willem de Klerk became the president of the country. He was determined to establish a reform which led to limitation of segregation. In 1990, he called off the ban of the ANC and PAC. On 11 February the same year, Nelson Mandela was released from the prison. In 1992, the president asked the white population in the referendum for approval of performing essential changes in the legislation. All discriminatory laws were gradually cancelled. President Klerk led discussions with Nelson Mandela and other leaders of the ANC about the future the country was heading towards. The provisional constitution of 1993 declared that South Africa was becoming a sovereign and democratic country. It dealt with all people equally no matter the skin colour. Eleven official languages were established (Hulec 262-267). On 27 and 28 April 1994, the first democratic elections were held. To everyone’s surprise, the voting went on peacefully. The ANC gained 62.5% nationally. Nelson Mandela became the first democratic President and Thabo Mbeki was elected his Deputy (Harris, Zegeye 46). Thus ended the terrible oppression of the country based on racial difference and began the new era, which was nevertheless connected with a difficult task of coming to terms with the complicated and malevolent past.

PRACTICAL PART

8. Introduction to *Dance with a Poor Man's Daughter*

Dance with a Poor Man's Daughter was first published in 1998. It is a story set in Cape Town during the time of apartheid in the fifties and it describes life of a coloured family. The main hero is a young girl, Lily Daniels, who tells the story about other members of the Daniels. They have lived in their house for generations but now the Government is trying to move them out of it in order to demolish the whole neighbourhood.

They live their peaceful life with everyday worries, problems and little joys. They try to forget about the unfairness which is happening to them in the political sphere. Lily lives with her grandmother and her aunt. There is no male character that is a permanent part of the household. They are paid visits by Lily's uncle and sometimes her cousin and a family friend. Lily's mother left when Lily was still small and people say that she tried to pass as a white. Regularly, they receive a check from her but she never comes to visit them.

However, as the situation for the coloured people is getting worse thanks to the irrational policy of apartheid, one day the mother comes home to fight against the regime. She searches for numerous ways of protests, demonstrations and fights to gain justice. Her fight is especially aimed against Group Areas Act. She is tough and does not give up, she does everything in her power to stop the injustice. Later, when it is clear to everyone that the plans of the Government are not going to change, she decides to do what is best for Lily and she sends her to England where Lily's uncle lives.

Lily then stays with him overseas knowing that she can never come to South Africa again. We learn about the fate of the family members from letters sent to Lily, she never sees her grandmother who dies shortly after Lily's departure. She is not allowed to enter the country to attend the funeral. Her mother dies in a car accident and her other uncle wanders through the streets and rambles in the neighbourhood where they used to live but now it is an area for the Whites only.

Even though the author is a white woman, she writes from a coloured person's perspective and we learn about the culture of the Cape Coloured community and their life during the apartheid. The story mediates the conditions the non-white people in South Africa had to live under. It shows everyday life restricted by the harsh laws of apartheid, it also depicts the attempts of resistance against the inequity. The novel illustrates common problems connected to the apartheid laws that touched the non-white population of South Africa.

9. Introduction to *Disgrace*

The novel *Disgrace* by J.M. Coetzee was first published in 1999. It is set in South Africa after the era of apartheid. The main character is a white, ageing university professor David Lurie. He is divorced, he teaches Communication Skills at Cape Town University even though his real passion is English romantic poetry. He lives by himself and as a middle-aged man he feels the urge to prove that his attractiveness is not yet gone and so from time to time he gets involved in a love affair. He leads a calm life until he becomes interested in one of his students, a twenty-year old Melanie Isaacs. They meet a couple of times and then they actually start an affair but her jealous boyfriend finds out about them and threatens Lurie. Finally a complaint is sent to the university accusing him of harassment.

The accusation is serious enough and therefore a committee is established to investigate the matter. The investigation should be private but information about the affair leak out and are discussed publicly in the campus. When the hearing of the committee takes place, Lurie does not want to go through the details of the affair and pleads guilty without further explanations. To escape the rumours in his surroundings he sets out on a trip to Eastern Cape to visit his daughter Lucy, who lives there on a farm. He is worried when he realises that she lives in a remote area completely by herself only with an African man in a shed next door to help her with maintenance and some minor works on her property.

For a few days they the father and daughter live peacefully on the farm as David starts to participate in running the farm and helps his daughter out. Nevertheless, everything changes when one day they are attacked by a group of Africans - she is raped, he is badly hurt, her dogs are shot and the property is burgled. After the incident Lucy closes herself against the world including her father. He starts to run the homestead but Lucy herself rejects any help. David is frustrated by her behaviour and has to leave to clear his head, he goes back to Cape Town for a while but he is worried about his daughter so he comes back. When he returns to Lucy, he finds out that she is pregnant and wants to keep the child.

The book pictures its characters in the uneasy situation in South Africa after the era of the racist regime. It is written from a white man's perspective and it shows how the state of the country is far from desired. It depicts the dilemmas which need to be solved in the future, even though the apartheid is over and the inhabitants are not bound by inhumane laws of the past policy anymore, the society is not yet healed and it definitely does not function as a democratic and harmonious community. There are still problems from the past which need to be dealt with.

10. Relationships among the Inhabitants

The relationships among South Africa's population have always been complicated, especially during the policy of apartheid. People with different ethnicities often did not come into contact with each other. The whole country was separated on racial grounds. The Whites did their best to segregate other racial groups by issuing discriminatory laws. As hatred towards the oppressing white population grew stronger, the Africans and the Coloureds started to establish resistance movements, organize demonstrations, riots and protests. All these actions were met with violence from the white police forces. When the apartheid was dismantled, the new Government began to lead the country in the spirit of democracy. Even though Nelson Mandela fought for equal society without violence, it was not easy to achieve at all. There was democracy in the movement of people but it was impossible to wipe the social instability among the population. During the apartheid people of different races hardly met with one another, the non-whites hated the whites in their isolation while the whites expressed their hatred through the inhumane apartheid laws. Once the country accepted freedom for all, the complexity of relationships within various races grew intensely. The non-whites began to ventilate their dissatisfaction through violence, and the white people were locked in their homes scared for their lives.

In *Dance with a Poor Man's Daughter* the narrator is a young coloured girl, Lily Daniels. She lives with her family in the part of Cape Town which is designed for coloured people. At the time when the story is told, in the fifties, we can guess because of the Group Areas Act, she is hardly able to get in touch with a white person. Nevertheless, her best friend is a white girl whom she has never seen personally. "Carole-Amelia is my best friend. We live in the same town but we haven't met yet and although it won't be easy we've made plans in this direction which we've decided not to tell anyone else" (Jooste 17). The girls are prevented from seeing each other by the apartheid laws which segregated the local people. They want to meet but they will not be allowed to do that until the system changes, meanwhile all they can do is to dream about each other. "If we put each other's letters under our pillows at night we'll dream about each other and even if we can't play together face to face perhaps we can still have a good time and play together in our dreams and it will be nobody's business but our own" (Jooste 42). They know each other because the director of Lily's school had an idea how to improve the unfortunate conditions of apartness. "Carole-Amelia and I are penfriends and have been for quite a long time now [...] 'Getting to Know You' [...] trying to make people know us and love us and the reasons why we're doing it,

[...] to show that people in the Valley are no different from anyone else” (Jooste 136). Through the programme ‘Getting to Know You’ he attempts to show the future generations that all people are equal and he thus supports tolerance among the children.

This project is trying to erase prejudices people in South Africa have about individual racial groups. “‘Getting to Know You’ may be a small thing in the history of the world but it’s as good a start as any and worth a try” (Jooste 31). He lets the children from his school choose a name of a white child and contact information and then the children start writing to each other. “The list of names he leaves behind are the names of children the same age we are, who wouldn’t know us if they fell over us on the street, but still say they’re willing to be our best friends” (Jooste 31). Even the young children feel the distance of white people towards them and they know that they would not normally talk to them in person. The contact between children of various skin colour would be impossible to manage physically but the laws did not ban correspondence.

The director explains his idea as follows: “[...] how important it is for children all over the world to get to know each other better because one day the world will belong to them and they will own it [...] we are facing big problems these days and we must all start somewhere to try and put things right” (Jooste 30-31). The school principal tries to do his best in order to fight the system. He further explains: “[...] it can’t do any harm for people outside our Valley, like the Rosedale children, to find out for themselves that we are people too and not so very different to anyone else [...]. He hopes the Rosedale children will take the lead and point this out to their parents because it’s with the grown-ups that the actual trouble lies” (Jooste 31). He tries to make an appeal to the children because he knows they are definitely more innocent than the adults and their stereotypes against other races are not yet fixed.

From the girls’ correspondence it is obvious how dissimilar their life conditions are and for that reason their opinions also vary. For example, when Lily mentions that their family friend, James, has been arrested, Carole-Amelia’s reaction is very naive, partly because she is a child and the other reason is also that it simply does not happen that the Whites are arrested for expressing their opinions (if they are not against the regime). “James has been taken to jail. When we heard about it and I asked my grandmother what he’d done she said it’s because he can’t mind his own business but Carole-Amelia says this is not possible. Respectable people don’t get taken into jail just because they don’t know how to mind their own business” (Jooste 46). Clearly there are not any people in Carole-Amelia’s surroundings who fight the injustice of apartheid and therefore she has never heard about people being put in prison for their views.

The world of children is naive and innocent, they do not have prejudices against other people just because of the colour of their skin. Unfortunately, this does not apply to adults. The racially divided society has stereotypes against the people who are different. On the one hand, white people have fixed ideas about the Coloureds and the Africans which is most visible from the perspective of the Government's laws. On the other hand, the Coloureds also have preconceptions concerning the Whites and the Natives.

In *Dance with a Poor Man's Daughter*, the prejudice against the Whites is demonstrated at the time when Lily's mother, Gloria, gives up on regular way of resistance fight and joins the Black Sash. The reaction of the family is a typical example of a biased perspective: "The Sash is for high-society white women who've got someone to speak up for them and pay their bail when they land themselves in trouble. You're a coloured woman and a poor man's daughter and you'll find out soon enough that you don't belong" (Jooste 260). The Black Sash was indeed an organization composed of white women from higher society as was mentioned in the Theoretical Part. However, the Daniels feel that Gloria does not belong not only because of the social background but also because of her skin colour. It does not matter to them that they all have one common goal which they want to achieve, their criticism is focused more on the dissimilarities than on the joint efforts. The Daniels are also concerned about what their neighbours are going to say about this matter. "[...] before the whole Valley see her go off hobnobbing with whites, she could stop thinking about herself and spare a thought for the rest of us and what people will have to say about us now" (Jooste 261). This proves that it is not only the Daniels family who feel prejudice against the white people, it is actually the whole neighbourhood who feel how different the white people are from them and even though this organization is fighting the apartheid and thus actually fighting the battle for the whole country and all its inhabitants, it is more important for the people what colour of the skin they are. "People say what she's doing is looking after herself. When the time comes for her to move, it won't be the Flats she'll be going to. Her Sash friends will pull strings and it wouldn't surprise anyone if they saw to it that she moved to Constantia just so she could be close to them" (Jooste 263). This note suggests that the people from the Valley condemn the Sash, they might as well be jealous and think that some relationship with white people may be convenient for the future.

The novel also offers a demonstration of how the coloured people perceive the Natives. The following excerpt describes the leading figure in Black Sash, a white woman called Katy Van Breda, who is not afraid to try out any alternative in her fight and goes into a native area to have a chat with the locals.

[...] Katy would also go right into the native locations and that's really mad because everyone knows no-one in their right mind will do such a thing. There are only Natives there and no-one knows the kind of thing that might go on there. For all we know they could hang around waiting for you and then catch you and cut off pieces of you to use for medicine and *muti* and leave the rest of you to die in your own good time, or they could cook you and eat you for their supper. (Jooste 267)

The South African society is structured into three major ethnic groups: the Whites, the Coloureds and the Africans. From the extracts it seems that each group has prejudices against the other two, all races are thus set against one another.

The characters in the novel experience a forced removal of the old African, Andries. The police come for him and intend to take him into a Reserve. It seems inappropriate that an old man is accompanied by two policemen as if he was a criminal and caused some troubles, so Stella, Lily's aunt, tries to speak to the policemen and convince them to behave towards the man with respect. "This old Native is old enough to be your grandfather and he has a name," Stella tells the policemen. "His name's old Andries. Everyone calls him that and it won't hurt you to show him a bit of respect and call him that too" (Jooste 105). The reaction of the policemen is full of hatred and rooted prejudice against the Natives.

[...] who exactly do you think you are to tell us what we should and shouldn't be calling people? We're talking about a Native here and when he comes into your house to steal your things or tells you to pull your pants off for him so he can have a good time, you'll be the first one to come screaming for the police to help you. [...] Would you like us to call him sir and master? Would that suit you better? (Jooste 105)

The comments made by the policemen are highly ill-natured and represent everything that is wrong with the society of the country during the apartheid.

Fortunately, there is also a positive attitude towards the Africans. Some fondness towards old Andries is to be found in Lily's behaviour. He actually saves her from a gang of coloured youngsters who almost drown her. "Hamba!" he shouts. "Suka!" "Voetsak!" He has me by the shoulders and is trying to pull me up in my wet dress and I'm sitting in the trough and my other sandal has fallen off in the water and he's pulling me up and his hands are rough. They don't feel like hands at all. They feel hard like pieces of plank" (Jooste 80). Lily

is grateful to him because he has saved her life. In that case it does not worry her, just as it would not worry anyone else, what race the rescuer is. Nonetheless, there is a reaction of the gang's leader who is as young as Lily but she has no respect for an older person especially because in her opinion he is someone less than they are thanks to the darker skin. "‘We don't have to listen to him,' Portia says. ‘Kaffirs are filthy rubbish and no-one has to listen to anything they say’" (Jooste 81). Her view expresses hatred and disrespect towards the native blacks. The incident nevertheless ends luckily when the old African is able to chase the gang away and Lily is saved, only then is there a moment of mutual respect and sympathy between them. "‘Never mind if old Andries can't understand me properly [...]. ‘It isn't your fault,' I tell him[...] and he keeps [...] looking at me with his worried little eyes and hoping I won't drop down dead after all and let him down and land him in trouble. [...] I won't say a word to anyone and he can trust me. He can see I mean it and some of them creases in his face go away [...]' (Jooste 83-84). It would definitely be put on Andries' account if a girl would drown at the graveyard property, so he and Lily agree on the mutual collusion not to tell anybody about what happened. Lily breaks all the prejudices people have against the Natives and actually creates an opinion of her own from a real life event which makes her realize that the Natives are also human beings and not as bad as is commonly believed.

At the end of the story, when everything is different in the Valley, when the white people live there and most of the old houses are destroyed, James (a family friend of the Daniels') describes his encounter with a white lady and thus the narration presents a white person's point of view. James is walking around the house where Lily with her family used to live and meets a new owner, who is a white lady. She is quite unpleasant towards James since they have had a few frights recently: "‘There was an undesirable hanging around their neighbourhood and you could never be too careful these days. Then she invited him to come in [...] because she'd made up her mind by that time that he was quite respectable-looking for a coloured man and would probably stop short of knocking her over the head or raping her or running off with her family silver'" (Jooste 347). This situation is most probably set to the time after the apartheid, there is free movement of people of all races and in the area which used to be for whites only. Now the neighbourhoods are free places where anybody can walk and there are troubles with people of all the races loitering around. The lady also mentions that they have to be careful these days. It means that the police are not able to help them in a trouble anymore and the term 'these days' presumably describes a change of official state policy. Her viewpoint towards the changed times does not seem very positive.

It is visible from the extracts that the period during the apartheid was full of prejudices and stereotypes against people of other races. It was actually the reason why this ideology could last for such a long time. The following part shall examine *Disgrace* from the same topic, it means the relationships within people of different skin colours, but this time the story takes place in the post-apartheid age.

The story of the novel is set in the late nineties, the apartheid and its racist laws are already past and the Republic of South Africa presents itself as a democratic country. At the very beginning of the story David Lurie is introduced as a womanizer and his current relationship goes on with a prostitute whose ethnicity is different from his. David is white and this lady is coloured and a Muslim. "Waiting for him at the door of No. 113 is Soraya [...] honey-brown body, unmarked by the sun" (Coetzee 1). As it was mentioned in the Theoretical Part, during the apartheid it was illegal for people of different races to have sexual intercourse with each other under the Immorality Act.

David Lurie fully enjoys this change. "[...] about Soraya Lurie is articulating what sounds like a common experience of old certainties gone, of little left to wonder at in a rapidly altering landscape. [...] Lurie is perfectly happy to profit from such breakdown, if this is indeed what makes it possible for a Muslim woman to work as a part-time prostitute" (Attridge 165). He chooses to meet her on regular basis so it suggests that he has no racist prejudice against her and he does not care what skin colour she has. In fact, he began to like her. "[...] an affection has grown up in him for her. To some degree, he believes, this affection is reciprocated. Affection may not be love, but is at least its cousin. Given their unpromising beginnings, they have been lucky, the two of them: he to have found her, she to have found him" (Coetzee 2). They talk to each other about life opinions and it seems that they understand each other. Lurie mentions here the unpromising beginnings which most probably refer to the era of apartheid, when it was not possible for various race groups to keep a public friendship.

Even though they both occupy a different spot on the social ladder he seems to sympathize with her. "Though by occupation she is a loose woman he trusts her, within limits. During their sessions he speaks to her with a certain freedom [...]" (Coetzee 3). It is a proof of the huge social and political change which happened after the alternation of the country's policy, as a result of which the white and coloured can speak to each other freely, although in this case it takes place in the hidden place where no one else can hear/see them.

David Lurie has no problem with the coloured people, in fact the opposite is the case because after his affair with the Muslim prostitute ends, he finds himself a new lover from the

range of his students and, again, he picks a coloured girl. Lurie has an affair with his student of coloured skin: ““She is small and thin, with close-cropped black hair, wide, almost Chinese cheekbones, large, dark eyes”” (Coetzee 11). In the era of apartheid it would have been unthinkable for a white man to get involved with a coloured girl, yet in the context of the novel nothing seems surprising anymore. He even takes her to Hout Bay for lunch, Hout Bay being a place which is very luxurious and mainly serves as a tourist attraction for its beautiful landscape and therefore it is quite an expensive place, so majority of people who visit it are white. This relationship is therefore no longer kept a secret as the previous one. He dares take her to public and the society does not mind. There are no laws which would prohibit the relationship between different races and the fact that people of dissimilar ethnicities show their intimacies publicly does not offend anyone in these days.

The relationships with the Coloureds as described in the novel appear unproblematic and certainly without stereotypes. Nevertheless, the relationships with the Africans are much more complex and complicated. Generally, in Cape Town, David does not encounter any black people, we learn about his attitude towards them only when he leaves the city and moves to Eastern Cape to his daughter Lucy who runs a farm there. He believes that she lives on the farm with her friend but when he arrives he finds out that Lucy resides there all by herself. David is worried about her safety because it is a part of the country where there is a high criminality and life can be really dangerous especially to the Whites mainly owing to the fact that a lot of Africans live there.

To David’s surprise, Lucy looks happy and satisfied. She has her own life rhythm and everyday activities that she needs to fulfil on regular basis. Every Saturday there is a market day and Lucy takes some flowers and vegetables grown in her garden and drives to her stall to sell them. “On their left are three African women with milk, *masa*, butter to sell; also from a bucket with a wet cloth over it, soup-bones. On their right are an old Afrikaner couple whom Lucy greets as Tante Miems and Oom Koos [...] Like Lucy, they have potatoes and onions to sell, but also bottled jams, preserves, dried fruit, packets of buchu tea, honeybush tea, herbs” (Coetzee 71). Everything seems idyllic, all races together selling goods. Lucy is from a younger generation and considers it natural for all people to be equal but it is paradoxical that she actually owns a gun to protect herself

When Lurie comes to Lucy’s farm for the first time, she introduces him to Petrus, an African man who owns a hut on her property and helps her with some works. “Petrus is my new assistant. In fact, since March, co-proprietor. Quite a fellow” (Coetzee 62). A black man is an assistant to a white lady, they are equal now. This equality means a revolutionary change

in the new social order, of course, it would never be possible during the apartheid when the Africans were locked in their areas according to the Native Land Act and were not allowed to own any property outside the specially designed homelands. After some time spent on the farmland David gets to know Petrus better. He even helps him to avoid boredom. “Give Petrus a hand. I like that. I like the historical piquancy. Will he pay me a wage for my labour, do you think?” (Coetzee 77). The two of them actually get on quite well, David is ready to accept him and he feels no hatred towards him whatsoever and definitely not any prejudice just because of race. “[...] he feels at home with Petrus, is even prepared, however guardedly, to like him. Petrus is a man of his generation. Doubtless Petrus has been through a lot, doubtless he has a story to tell. He would not mind hearing Petrus’s story one day” (Coetzee 117). Lurie in fact acknowledges the troublesome history the Blacks had to go through during the apartheid and expresses an interest to hear about Petrus’s fate.

However, David’s sympathies towards Petrus do not last for a long time. David and Lucy are brutally attacked by a group of three African men, they rape Lucy and physically assault David. Since the incident David feels a very strong dislike against the African race and Petrus in particular as he believes that Petrus is partly responsible for what happened to them. David thinks so because Petrus who is normally present on the farm every time suddenly went away at the time of the attack and it appears too suspicious to David to take it as a sheer coincidence. When David confides in Ettinger, an old-fashioned white co-farmer from close property, he remarks: “Not one of them you can trust” (Coetzee 109). Ettinger is an old-school Afrikaner, he does not trust people against whom the apartheid was aimed. He clearly still has strong prejudices against the Natives, and he has a presumably black or coloured boy to help him, so as far as Ettinger’s farm is concerned there seems to be the same racist order as was common during the apartheid. Lucy does not like his opinions and David looks at him distrustfully as well, but after the attack his views turn very similar.

The assault comes out of nowhere and not only does it tragically change lives of both Lucy and David, it also alters their opinions of the Natives, at least as far as David is concerned. When he realizes that Petrus might have something to do with the attack he is beside himself.

In the old days one could have had it out with Petrus. In the old days one could have had it out to the extent of losing one’s temper and sending him packing and hiring someone in his place [...] But Petrus is no longer a hired help [...] Petrus is a

neighbour who at present happens to sell his labour, because that is what suits him [...] It is a new world they live in [...]. (Coetzee 116-117)

Now there is nothing legal that David can do against Petrus unlike in the past. Now the characters find themselves in a relatively free society where everybody is equal before the law and so if Petrus owns the strip of land on Lucy's farm then he has the right to do whatever he likes on his property, whether David likes it or not. During the apartheid it used to be common that the Blacks were hired as help and they were treated with disrespect because they had almost no rights, so if the white employee did not like the African for any reason, he could dismiss him immediately without any justifiable explanation.

Right after the attack, Lucy's friends, Bev and Bill Shaw, help them with medical necessities and other minor things that need to be done. Bev and Bill are an example of black people who do not hate the Whites because of the past, they are ready to assist to any person who needs it. "What else are friends for? You would have done the same.' Spoken without irony, the words stay with him and will not go away. Bill Shaw believes that if he, Bill Shaw, had been hit over the head and set on fire, then he, David Lurie, would have driven to the hospital and sat waiting, without so much as a newspaper to read, to fetch him home" (Coetzee 102). It is apparent from Lurie's remark that not only would he not behave the same in a similar situation but Bill Shaw's instinctive helpfulness seems very surprising for him. Bill Shaw is a man who lives in the present, he has no bad feelings because of the past and is ready to forget all about the history of wrong.

The most shocking revelation for both Lucy and David is when they find out that one of the assailants lives in with Petrus and they are most probably part of one family. "[...] the boy you had the row with at Petrus's party. He is staying with Petrus, helping him. His name is Pollux.' 'Not Mncedisi? Not Nqabayakhe? Nothing unpronounceable, just Pollux?'" (Coetzee 200). David's comment about the boy's name is an apparent prejudice against the Blacks and their native languages. David loses his temper, demands justice and wants to solve the matter straight away but meets resistance from Petrus's side who actually defends the thug. "Your child? Now he is your child, this Pollux?' 'Yes. He is a child. He is my family, my people.' So this is it. No more lies. *My people*. As naked an answer as he could wish. Well, Lucy is *his people*" (Coetzee 201, emphasis in original). Petrus's remark is indeed straightforward and it proves that race is still considered as the primary and most important viewpoint and that the Natives as well as the Whites are prepared to defend their race at any

cost, rather than to stand against their own people to protect the democratic and equal society which they all should build.

Once David discovers Petrus's point of view he cannot help feeling his growing anger, and at the time when he catches young Pollux in the act of spying Lucy in the bathroom, his democratic perspective briskly disappears. "The word still rings in the air: *Swine!* Never has he felt such elemental rage. He would like to give the boy what he deserves: a sound thrashing. Phrases that all his life he has avoided seem suddenly just and right: *Teach him a lesson, Show him his place*" (Coetzee 206, emphasis in original). David himself is surprised where this unpredictable rage comes from, he feels the simple racial fury and hatred, feelings which as he himself says he has been avoiding his whole life. Did the history of the country, the unjust system which poisoned the nation, turn into some sort of a subconscious reflex?

Lurie returns to the lowest level of wrath and the hatred which he feels towards other people is based solely on the one outside characteristic, the skin colour. Nonetheless, Lucy seems to come to terms with the Africans despite what they did to her and wants to keep the baby which is the result of the rape. "Perhaps it will be different once the child' - he makes the faintest of gestures toward his daughter, toward her body - 'is born. It will be, after all, a child of this earth. They will not be able to deny that'" (Coetzee 216). Even David admits that the baby might serve as a union of black and white inhabitants. The author may be offering a conciliatory gesture after all the bleak fate the characters had to experience.

11. Criminality

This chapter describes the state of the country during the era of apartheid and after it from the criminality and violence point of view. The greatest violence which was happening at that time of apartheid was without a doubt a psychological one. People of other races than white were ordered and banned activities from ordinary life, they were told which places they could visit and which places they were banned from, they were supposed to sit in certain seats in the public transport, they were forced to take certain jobs only. The Coloureds and the Africans had almost no freedom.

Most of the oppressed people simply tried to live their life without getting into trouble but some did not want to accept the present conditions and they went out to the streets to fight. Those were the occasions when the white police forces used physical violence against the people who expressed disagreement with the then ideology. The apartheid, among others, served to eliminate crime by separating white and black population and for that reason,

whenever the non-whites stood up against the regime, the police did not hesitate to use any kind of force to eliminate the riots. One of the most evident resistance fighter in *Dance with a Poor Man's Daughter* is Lily's mother. She comes back to Cape Town and abandons her life which she led far away in order to attempt and fight against the Government plans of Group Areas Act. She tries all kinds of protests and luckily gets away with them but once during a demonstration she is injured because she demands justice. "My mother has been attacked by a policeman and is very badly hurt. All because she was running around in a black sash and not minding her own business [...]" (Jooste 277). All demonstrations which were organized were accompanied by armed forces as it is obvious from the two unfortunate massacres in Soweto and Sharpeville, described in the Theoretical Part.

Lily's mother describes the attack of policeman: "He was trying to break it up and things got out of hand and he lifted up his truncheon, no-one knows why, except that's what they're trained to do and they don't know how to do anything else and he brought it down as hard as he could and he was a very big man and it landed in my mother's face [...]" (Jooste 282). This incident was quite mild in consequences if we compare it with the real historical events that actually happened in the country during the resistance campaigns.

Another kind of crime that appears in *Dance with a Poor Man's Daughter* is the problem with gangsters especially in the environment of the Cape Coloureds. "Royston has gone bad and become a gangster like his late father and sometimes the police or other gangsters are looking for him. They come rattling on our gate, shouting out his name and asking if he's inside and you can see just by looking at them, they have murder on their minds" (Jooste 21). The gangs were apparently quite numerous in the parts where the Coloureds resided. There are gangster stories spreading in the areas. "[...] I've written about cut-off human heads sitting in police fridges and gangster criminals with gold teeth and he has no idea where such stories can possibly come from and his eyes are like two cross little snake eyes shining over the top of his glasses" (Jooste 137). The gangster stories were part of common reality for the people of the Valley.

The main protagonist, young Lily, hears about these rumours and wants to inform her best friend, Carole-Amelia. Carole-Amelia is a white girl and lives in the white area and from their correspondence it is clear that no such issues worry their neighbourhood. "Carole-Amelia says she's never heard anything like it in her life before, especially about Royston [...]. She's never actually come face to face with a gangster. She only knows the ones she's seen on the screen down at the bioscope and she doesn't know any personally. That's why she'd like to have a look at Royston" (Jooste 23). In the Valley where the Daniels family live,

there are different groups of gangsters and they regularly settle their accounts with each other. “Royston has been stabbed to death in his Coon clothes down by the canal where the river runs and his gold teeth have been pulled out of his head. It’s a gang business and although the police tell us straight they would like to wash their hands of it, they can’t leave dead people lying around the streets, gangsters or not [...]” (Jooste 208). The gangs are quite common among non-white people as Lily describes in the stories she hears around, while the whites do not have to deal with such a trouble. Carole-Amelia has never heard about gangsters in her neighbourhood and finds the stories Lily tells her very amusing and thrilling while Lily is affected by the gangster stories personally since her cousin is part of a gang.

In the particular quarters of the Cape Town described in the novel the situation is so serious and becomes dangerous enough that not even policemen dare to enter these ghettos unarmed. “[...] not even the police carrying guns and driving with dogs in protected vans will go into their territory. Not if their lives are something that’s important to them” (Jooste 267). These are areas of total anarchy where the locals are not scared of the police and the policemen know it very well and even though they are armed themselves they know that the locals would not hesitate to defend their territory. “There are always gang wars and the police don’t interfere, so it’s a free for all and they can kill each other and no-one cares less” (Jooste 65). In some cases, the police let the gangs wage wars against each other because that is one way how the gangsters eliminate themselves.

Though the police force is sometimes too scared to appear in a certain area, at other opportunities, especially when there is no immanent danger threatening them, they are depicted as crooks who enjoy using physical strength against people who do not know how to defend themselves. “He kept his mouth shut and stayed where he was and the police carried on [...]. They kept telling each other what they were going to do to these communists if they just got the word. How they would crack a few heads together and teach them a lesson they’d never forget [...]” (Jooste 153). From this quotation it is apparent that the police feel hatred against other races and is resolved to use brutality even in unnecessary situations.

The apartheid was an era of arresting people, the non-whites were taken into prison for breaking any law and the whites were punished especially if they expressed their disagreement with the regime. One cannot imagine the size of the prisons because almost every hint of opposition, such as members of the organizations which tried to fight the system like ANC or PAC, was punished by an imprisonment. The laws were very strict and the police were consistent in keeping law and order at any cost, often using excessive brute force. As the apartheid got more and more absurd in its racist and unjust legislation, almost every minor

offence was punishable by either a fine or confinement. “James is not just in big trouble[...]. He’s been arrested and taken away, [...], in a grey police van with two boys in blue in the front and a dog in his little cage in the back to keep an eye on him. [...] nowadays it makes no difference who you are, anyone can get arrested. Sometimes you don’t even know what for and they don’t have to tell you” (Jooste 164). Arresting became an everyday presence for non-white people who tried to express some resistance.

The Government wanted to preserve the policy of apartheid for the longest time possible and for that reason its members had to be merciless in punishing any hint of protest. Even a white person who appeared to disagree with the political regime was equally punished. Such crimes were perceived as the worst kind because they threatened the ruling system. Many of the people with an apparently anti-apartheid approach were later trialed for treason and the person in question was either sentenced to death or got life-imprisonment. Brutality in the prisons was part of everyday experience. “Katy van Breda died in a police cell in a solitary confinement. She was arrested for unspecified crimes against the security of the state. It said in the newspaper she hanged herself but nobody believed it. She was thirty-three years old” (Jooste 345). Sometimes it did not actually matter to the regime what colour of skin people had, the most important for general order was to force discipline of the whole population by strict enforcement of the laws.

The system of apartheid and its segregation proved to work as an effective tool to avoid violence and criminality committed by non-white inhabitants in “white only” areas and towards its residents. The natives had to live under inhumane conditions in the townships which were created especially for them, the townships were incredibly small for the number of people living in them. Cramped conditions in those areas provided ideal opportunities for crime and violence, nevertheless this problem stayed within the boundaries of the reserves. Little was actually reported about crime committed in the white areas. The laws were so strict that order was thoroughly abided. The only incidents of violence between the races happened during demonstrations, riots and protests which actually threatened to attack the political regime.

The transformation of the country into a democratic republic, which also implied that the inhabitants were from then free to move and live wherever they wanted, basically meant mingling of individual races which inevitably lead to social problems since the white population was well-off and could afford things that the non-whites simply could not. This material unbalance was a cause of property crimes, such as burglaries and thefts. “During the segregation the white people were shielded against the poorer part of the population. After the

end of the brutal oppression of the black population by the police, crime could spread more freely outside of the townships, thereby exposing the privileged to a hitherto unknown threat” (Manhart 11). The history of injustice and oppression, on the other hand, might be an explanation of the physical violence which became a huge issue in the newly formed democratic state. The sudden opening of cities to non-white people did not necessarily signify that the whites accept the rest of the population as equal fellow citizens. In fact, the country struggled for many years to establish a multi-racial social order based on equality and democracy, but after such a tragical history it is a long-term process which still even now has not yet been completed. “Lack of respect and hostility toward people who have different racial, cultural, linguistic, religious and political identities is a major source of social conflict and the cause of tremendous potential political instability” (Harris, Zegeye 3). The process of democratization among the people still has a long time to go because of the major inequalities.

In *Disgrace* the main protagonist, David Lurie, encounters two major types of crime and violence, the first one is property crime and the other is physical violence. The property crime happens everywhere in the country. When Lurie leaves Cape Town to visit his daughter on the farm, his house is left deserted and someone takes advantage of that.

Though well fortified by most standards, the house has stood empty for months: too much to hope for that it will not have been visited. [...] The bars over one of the back windows have been torn out of the wall and folded back, the windowpanes smashed, [...] His bedroom has been ransacked [...]. His sound equipment is gone, his tapes and records, his computer equipment. In his study the desk and filing cabinet have been broken open; papers are scattered everywhere. The kitchen has been thoroughly stripped: cutlery, crockery, smaller appliances. His liquor store is gone. Even the cupboard that had held canned food is empty. No ordinary burglary. A raiding party moving in, cleaning out the side. [...] Another incident in the great campaign of redistribution. (Coetzee 176)

The description is commented on with a sort of conciliation, he is not mad about it, in fact, from his attitude it is evident that he has expected a similar thing to happen because he knows the new South Africa and is familiar with the local state of affairs. “Coetzee does not suggest a possibly more equal social distribution; nor does he take a clear stance on the issue of redistribution. He simply alludes to a shift in the perception of the threat that crime poses to

the white population in South Africa” (Manhart 11). After his sorrowful experience, Lurie accepts the unwritten laws of redistribution. “In *Disgrace*, the novel that emerges from a South Africa in which the old structures of power are being dismantled, the ethos of payment is a dominant concern. [...] But it is in this manner that he seems, ultimately, to respond to the ‘new South Africa,’ with its surface moral pieties and its deep-seated sense that payback time has at last arrived” (Barnard 40).

Another occasion when Lurie comes into contact with property crime is after the attack. At that time he comments the incident in the following way:

A risk to own anything: a car, a pair of shoes, a packet of cigarettes. Not enough to go around, not enough cars, shoes, cigarettes. Too many people, too few things. What there is must go into circulation, so that everyone can have a chance to be happy for a day. [...] Not human evil, just a vast circulatory system, to whose workings pity and terror are irrelevant. That is how one must see life in this country: in its schematic aspect. Otherwise one could go mad. Cars, shoes; women too. (Coetzee 98)

He seems to understand the law of nature which inevitably happens in South Africa, the great social differences between the people logically result in dissatisfaction with the poorer and disadvantaged strata trying to change the social order and the quickest method to do it is the illegal one.

Burglaries, thefts and other property criminality are not the only trouble bothering Cape Town, and the whole republic in general. Since the opening of the South African borders and market, a mixture of different social classes intrude the country and there has been a growing problem with drugs and other undesirable social phenomena. Lurie invites a new secretary from his department for lunch and she complains about the local circumstances. “[...] Drug-peddlars hang around the playing-fields, she says, and the police do nothing. [...] she and her husband have had their name on a list at the New Zealand consulate, to emigrate. ‘You people had it easier. I mean, whatever the rights and wrongs of the situation, at least you knew where you were.’ [...] ‘I mean your generation. Now people just pick and choose with laws they want to obey. It’s anarchy’” (Coetzee 9). Some of the white people cannot accept the changed orders, they are certainly upset with the current situation of corruption and drug dealing. The problem with society in general is getting worse and worse and the solution seems far away, for that reason many South Africans applied for immigration in other countries of the Commonwealth.

Other, far worse, incidents of crime are described in the novel. The characters experience physical violence. Lurie travels to visit Lucy on her farm mainly because he wants to escape the rumours about his love affair with a student spreading in Cape Town. When he meets Lucy and realizes that she lives all by herself he comments: “There are times when I feel anxious about my daughter all alone here. It is very isolated.’ ‘Yes,’ says Petrus, ‘it is dangerous.’ ‘Everything is dangerous today. But here it is all right, I think’” (Coetzee 64). Lucy has a black helper on the farm and he tries to persuade Lurie there is nothing to worry about. It is actually a paradoxical situation because it proves that the change of regime has altered the position of the inhabitants in the new society, during the apartheid the black people worried about their lives now it is white people who are concerned with security. “[...] I never go anywhere without my Beretta. [...] he pats the holster at his hip. ‘The best is, you save yourself, because the police are not going to save you, not any more, you can be sure’” (Coetzee 100). The fellow farmer, Ettinger, is a type of person from the old days, an Afrikaner, he knows that the times have changed and now he has to take care of himself and that the non-whites are a threat to him, unlike in the old days when white people did not have to be afraid since all the natives were kept in isolation.

Everybody in the surroundings seems anxious for the security of the place. It is apparent from the previous quotations that the police are unhelpful even though they are trying their best. The only person who appears not to be afraid is Lucy, she refuses to use any kind of security system and does not carry a gun, even though she owns one. “They ought to install bars, security gates, a perimeter fence, as Ettinger has done. They ought to turn the farmhouse into a fortress. Lucy ought to buy a pistol and a two-way radio, and take the shooting lessons. But will she ever consent? She is here because she loves the land and the old *ländliche* way of life” (Coetzee 113). Lucy has never agreed with this kind of security system because she wants to believe that nothing will happen, she does not want to accept the fact that the country has turned into a place of fear. The only thing which can protect her, are her dogs. “There are the dogs. Dogs still mean something. The more dogs, the more deterrence” (Coetzee 60). However, soon she finds out that this is not completely true anymore. “Three men are coming toward them on the path, or two men and a boy. [...] The dog at Lucy’s side slows down, bristles. [...] She shortens the Doberman’s leashes. The men are upon them. A nod, a greeting, and they have passed. ‘Who are they?’ he asks. [...] They reach the plantation boundary and turn back. The strangers are out of sight” (Coetzee 91). They both feel nervous when they encounter three black men and they have a good reason to be, yet they later when the three natives appear at their doorstep, Lucy lets one of them in the house because she

believes that he needs to use a telephone. The other two later push themselves in and brutally attack David. “The man gives him a push. He stumbles back, sits down heavily. The man raises the bottle. His face is placid, without trace of anger. It is merely a job he is doing [...] if it entails hitting him with a bottle, he will hit him, hit him as many times as is necessary, if necessary break the bottle too” (Coetzee 94). The thugs are acting cold-bloodedly but it is nothing personal, merely a job. The brutality they use proves that they assault people on a regular basis.

The attack continues, they need Lurie to leave them alone, they want to get rid of him and so they shut him in the toilet. “As he lies sprawled he is splashed from head to foot with liquid. His eyes burn, he tries to wipe them. He recognizes the smell: methylated spirits. Struggling to get up, he is pushed back into the lavatory. The scrape of a match, and at once he is bathed in cool blue flame” (Coetzee 96). It is just a routine for them and Lurie knows it very well. After the attack is over and the thugs are gone, Lurie reflects on their misfortune: “It happens every day, every hour, every minute, he tells himself, in every quarter of the country. Count yourself lucky to have escaped with your life. Count yourself lucky not to be a prisoner in the car at this moment, speeding away, or at the bottom of a donga with a bullet in your head. Count Lucy lucky too” (Coetzee 98). This commentary shows that with the break-off of the apartheid there has been a very high criminality all over South Africa. The new democratic country is blemished with the increasing incidence of crime since the majority of the population is not under police control anymore. “The coming of majority rule has also meant rising expectations which can’t be met, a reduction in the efficiency of the forces that previously kept criminals as well as political opponents in check, and a new sense that whites, once all-powerful, are now exposed and vulnerable” (Attridge 170-171). The system has changed and now it seems the society is ruled by anarchy, there is no institution to save people from crime.

Lucy is raped during the attack. Only a few days later is she able to comment on this assault: “‘It was so personal,’ she says. ‘It was done with such personal hatred. That was what stunned me more than anything [...]’ ‘It was history speaking through them [...] A history of wrong ’” (Coetzee 156). A question arises whether the criminality is so high because the natives want to revenge themselves for the history of injustice? “The moral ambiguity of this situation is evident. As native inhabitants, the black people can be seen as the original rightful owners. But does this fact alone authorize crime?” (Manhart 11). In the 21st century, one would never accept this but Lucy wants to run the farm and intends to stay on the farm on her own. She feels she has to earn the right to stay on her land. “[...] what happened to me is a

purely private matter. In another time, in another place it might be held to be a public matter. But in this place, at this time, it is not. It is my business, mine alone.’ ‘This place being what?’ ‘This place being South Africa.’ [...] ‘Do you think what happened here was an exam [...]?’” (Coetzee 112). Lucy does not understand the incident as a racial attack, she believes that it will stir hatred if she lets other people be interested in the case.

Lurie does not understand Lucy’s attitude. “Is it some form of private salvation you are trying to work out? Do you hope you can expiate the crimes of the past by suffering in the present?” (Coetzee 112). This statement aroused overall criticism in the reading public of South Africa as something completely unthinkable. Nevertheless Lucy decides to keep the baby which is the result of the rape. “The gang of three. Three fathers in one. Rapists rather than robbers, Lucy called them – rapists cum taxgatherers roaming the area, attacking women, indulging their violent pleasures” (Coetzee 199). Does she hope the offspring which is about to be born from this incident is going to be a bond between the Whites and the Africans?

12. Living Standards

This chapter explores the everyday living standards that were influenced by the racist laws issued at the time of apartheid as depicted in *Dance with a Poor Man’s Daughter*, and compares these phenomena with their conditions in the post-apartheid era, in *Disgrace*. The Theoretical Part shows how everyday life was influenced by the segregationist regime especially in lives of the Coloureds and the Natives. The inhumane laws touched without an exception each sphere of human life.

The most important law which enabled the apartheid to function fully in the society was the law of segregation of individual races into separate areas. This idea was presented in two acts: the Urban Areas Act, which set aside special areas for the Natives; and the Group Areas Act, which was issued later and it allowed the Government to divide individual areas in cities according to the colour of their inhabitants, thus in one city there were quarters for the Whites only, for the Coloureds only, and for the Natives only. The movement within these areas was much restricted and exceptions were limited by certain minor laws and regulations, for example the Natives could enter the areas reserved solely for the Whites if they were employed there and could prove so.

Dance with a Poor Man’s Daughter is set in the fifties and it was exactly at that time when the Group Areas Act was passed, which means that the Government is in the process of

removing the inhabitants in order to create areas for certain ethnic groups only. The white girl, Carole-Amelia, with whom Lily keeps a correspondence relationship lives in Cape Town as well but not in the Valley like Lily. “Carole-Amelia lives with her mother and father in a house with a garden in Rosedale Garden Village” (Jooste 17). When Lily writes to her for the first time she wonders whether Carole-Amelia knows the part of the city where Lily is from. “I live at No. 48 Constitution Street. It is in the Valley and no white people really live here any more so perhaps she has never heard of it before. I don’t know. [...] I had never heard of Rosedale Garden Village before either” (Jooste 17). Even though both girls live in Cape Town they have not even heard of the parts where the other one lives, because Carole-Amelia lives in a quarter set aside only for the white inhabitants and Lily’s house is situated in the Valley where no white people live anymore.

The Government was constituted solely by white people and the idea of the Group Areas Act was not only to segregate individual races within the cities and the country in general, but also to reserve the best parts for white inhabitants. From the novel it can be assumed that the Valley (geographically refers to Valley in Mowbray and also part of District Six) is quite a lucrative place for living because the Government intends to restructure it and make it into a white location. Restructuring in this context means to demolish old and no longer convenient houses and build new, more comfortable buildings. This change inevitably requires removing the local Coloured inhabitants from their homes. “Things are not looking too rosy for us in the Valley where we live. The Government says our Valley has had its day and we won’t be allowed to stay here for very much longer. Times are changing and they have other plans for us” (Jooste 31). Throughout the novel the locals from the Valley are forced to move away into other parts of Cape Town, specifically designed for the Coloureds.

The Black character in the novel, the old Andries, is the first person who is forced to leave his place and move into a reserve. The procedures with the Africans were the most complicated because they were the ethnicity which was bullied in the most serious ways by individual apartheid laws, they had almost no individual freedom and they were treated with cruelty almost as if they were objects rather than human beings. In the novel, even a police escort is sent to transfer him from the Valley into a native location, so called Homeland or Bantustan. One day two policemen fetch him and he has to pack his belongings and immediately leave for where they tell him. “Stella tells my grandmother old Andries was holding his bundle against his chest and hanging onto it for dear life and people were staring at him and pointing, because two policemen were with him and they couldn’t help wondering what it was an old man like him could have done to need two policemen to keep an eye on

him” (Jooste 103). The forced moving of the inhabitants is very emotional because they have been used to living in their place for their whole life and then, all of a sudden, they have to relocate to an area which they have never seen before.

The transfer of old Andries comes as a shock to people in the Valley. Lily’s aunt, Stella, wants to defend him or at least gain for him some dignity:

‘I know this man,’ Stella says [...] ‘He lives in the Valley.’ [...] ‘He doesn’t live in the Valley any more,’ he says. ‘He had no business being in the Valley in the first place. We’re taking him back to the native location where he belongs.’ [...] ‘If you’re a kaffir lover and you want to go along to the location with your friend, we can arrange that too. That’s our job and we can take one or two or ten, it’s all the same to us.’ [...] ‘We have to keep an eye on him,’ the other policeman tells her. ‘Natives are getting very full of themselves these days, thinking they can do just what they please and live wherever suits them and come and go where the fancy takes them and this old man is just like the rest of them and that’s what we’re here for.’ (Jooste 104)

The removals did not get by without racist comments and prejudices from the side of the policemen who were mostly present at such occasions when African people were relocated out to a homeland. “‘Don’t you know the law?’ the first policeman asks her. ‘You can’t have Natives parking themselves wherever they like. It’s not allowed. They’ve got their own place, the same as we all have, the same as God intended in the first place. Lions go with lions and monkeys go with monkeys’” (Jooste 106). Here the laws of apartheid are explained on the grounds of religious principles claiming that people all belong to a certain place with their own people. During the apartheid people of other skin colour than suited the Government were pushed away from places where they had spent their whole lives. These situations were very stressful for the people in question and not all of them could bear it. The character of old Andries throws himself under a train to avoid moving to a completely strange place where he knows nobody.

Lily and her family are in danger of being moved away from their house as well. In fact, the whole Valley faces a threat to be pulled down. “‘And one of these days they’re going to come with their bulldozers and knock them flat and Constitution Street is going the same way and this house is going with it and all of you will have to find a place on the Flats or sit on your backsides out in the street’” (Jooste 71). The local people know the situation is getting serious and some of them, like for example Lily’s mother, fight against this injustice.

Some of them voluntarily sell their houses and move to their family members who live in other areas, as for example one Jewish neighbour. “[...] things don’t look good for the Valley and perhaps the time has come for him to think about selling his house for whatever the Community Development Board will give him and moving [...]” (Jooste 85). He leaves his house voluntarily because he knows that it is inevitable anyway, and that now he still has a chance to get at least some money for his house and thus have enough to find himself a new place.

Even though Lily’s mother fights as much as she can, it is not in her power to change the Government’s decision and all the inhabitants in the Valley are gradually reconciled with the fact that they will have to abandon their homes. “No-one can pretend any more, not even Mrs Elias. The Government mean business. We expect the bulldozers any day now and there’s nothing we can do about it” (Jooste 222). The last protests take place in the area but eventually everyone loses hope, especially when the demolition company brings their equipment. “The bulldozers are big and you can hear them coming from a long way away. In that way they’re a bit like rhinoceroses or elephants. You can’t pretend they’re not there, because in the early morning when they start up you can hear them all the way up our hill. When everything else is quiet the sound carries like anything” (Jooste 223). The bulldozers pull down house by house starting systematically from the bottom, slowly working their way up the hill and no demonstration is going to save the Valley from its destiny.

It’s only a matter of time now before we go. [...] Half the Valley is already flat from bulldozers and every day the small piece of sea we can see from halfway up our road gets bigger and bigger [...] Every morning when we put our heads over our front gate and look down our hill we see another one of the old places is gone and the bulldozers are already busy knocking down even more and there’s dust everywhere. (Jooste 256)

The Valley starts to look like a wasteland, the houses are pulled down and the people who Lily and her family used to know have gone to live some place else. The new location where the neighbours go to, are Cape Flats, the area where the Government proposed to remove the Coloureds.

Here there is sand everywhere and there are no trees. There are no proper houses either, just blocks of flats, three and four floors high with washing hanging out of the windows and children and chickens together in dust gardens behind broken fences.

There are plastic packets blowing in the wind, white and red and green ‘Shop ‘n Save’ and ‘Andy’s Liquors’ and ‘Goolam Cash and Carry’ and they stick to the fences and the dust is everywhere. (Jooste 255)

It certainly does not appear as a welcoming place but it is meant for the Coloureds and they have to obey the regulation and nobody cares whether they like it or not. Soon the locals have to leave the Valley, since almost the whole neighbourhood is destroyed. “All that is left of the Valley now is open pieces of ground and houses with boards across their windows and broken-up steps and streets and still my heart is sore about leaving here, especially because of how it is now” (Jooste 321). Lily is leaving not only the Valley but also South Africa for good. Her mother filled in the papers which are necessary for the exit permit. The fate of the Valley is later described from distance, as Lily only finds out the news from letters sent by James. “The houses that were left standing, which were the good solid ones, were sold to white people in the end and tarred up so you would hardly know them. Our house was one of them” (Jooste 346). In the end, all resistance is in vain, the Valley is a different place, and even though the Daniels’ house still stands somebody else lives there now.

As far as the living standards are concerned, the novel does not depict the way the Natives live, it mentions the reserves but not the conditions inside the ghettos. The Whites, on the other hand, are described as people who live in houses with black servants. They can afford to buy things which the Coloureds have never seen in their lives. “Carole-Amelia sent me a picture cut out of a magazine once. It was of a red car called a Ford Thunderbird and she says as soon as she’s old enough to have a driver’s licence, her father is going to buy her one exactly like it. I’ve never seen a car like that in my life before” (Jooste 140). Social differences between the Whites and the Coloureds are visible, Carole-Amelia comes into contact with expensive cars regularly, while Lily has never even seen such a machine in a magazine. In fact, from the next extract it seems that the white areas were full of luxurious things which the other races could only dream of. “The way Carole-Amelia was going on I didn’t think there was a single thing they didn’t have in Rosedale Gardens [...]” (Jooste 59). The Whites do not suffer from the lack of material equipment, in comparison with the other ethnicities they have nothing to complain about in this respect.

The Daniels family also does not express any complaints. They have enough to eat and wear, Lily’s mother sends money regularly to support her family. They know they are lucky and so the family helps other neighbours.

[...] we're not as poor as some of the people in the Valley [...] Poor people like Mrs Elias live in a row of houses called Kitchener Terrace right near the river where the mosquitoes are and we're always having to run down there, to Mrs Elias' house, to take food. My grandmother sends me with soup and says I must say she's cooked too much [...] or she sends me with jam and then I have to say we have so many figs from our tree she's made jam and a nice loaf to go with it and would Mrs Elias do us the favour of taking these things from us because, just for a change, we have too much and to spare. (Jooste 75)

There are people in the Valley who indeed have not enough but they are still proud, the truth is that they accept the food but the Daniels family has to think up excuses for bringing it to them. The novel also portrays people who do not have enough money for clothes and shoes. "Children without shoes have to run up and down on the white lines in the road because that's the only place they won't get their feet burned off and in the middle of the day" (Jooste 74). This insufficiency and lack of basic necessities are not to be found in the white areas. Still, these material incongruences do not cause any significant troubles because the ethnicities live separately. The groups who do not own such belongings do not wish to because they do not know what they are missing.

Once the country abandoned the policy of segregation, the restrictions within towns and provinces ceased to be valid, but still the individual racial groups owned their property in the original areas and could not afford to move anywhere else. In *Disgrace*, Cape Town is divided into parts for individual races, this division is a clear residue of the past system. One example is demonstrated on the case of Soraya, a Muslim prostitute who meets Lurie for regular sessions. "She may work for the agency only one or two afternoons a week, and for the rest live a respectable life in the suburbs, in Rylands or Athlone. That would be unusual for a Muslim, but all things are possible these days" (Coetzee 3). The suburbs of Cape Town are mainly inhabited by coloured people – it has always been like that. The city remained physically divided and by a sheer name of a Cape Town quarter, such as for example Athlone, thus the locals know what racial group is prevalent in there.

Lurie, once a university professor, used to have a regular and probably not insignificant income and so he could count himself as a member of a white upper class. He lives in a flat near the Cape Technical University. It is a very luxurious area where solely well-off white people reside. Lurie proves this point by considering moving not only because of the scandal caused by his affair but also because of the financial aspect. "He will have to

sell the house, move to a flat somewhere cheaper. [...] His finances are in chaos. He has not paid a bill since he left. He is living on credit; any day now his credit is going to dry up” (Coetzee 175). The local property on Torrance Road has become a favourite target of thieves because of its rich owners. Lurie left his house unattended for a long time and it was an invitation for burglars. The fact that the house stands in an area for white people does not stop the intruders, exactly the opposite.

Lurie’s daughter lives on her farm in Eastern Cape, she lives off the land, very plainly. She grows her own fruits and vegetables, she plants flowers which she then sells. “His daughter’s smallholding is at the end of a winding dirt track some miles outside the town: five hectares of land, most of it arable, a wind-pump, stables and outbuildings, and a low, sprawling farmhouse painted yellow, with a galvanized-iron roof and a covered stoep. The front boundary is marked by a wire fence [...]” (Coetzee 59). The Eastern Cape is mostly an agricultural province, there have always been many farmlands. During the apartheid only the Whites were allowed to own a land, while the Africans worked as labourers for the white farmers for a minimal wage.

Now in the post-apartheid era, the laws do not ban the Natives to own a property. Yet, it is very difficult for them to own anything even though the contemporary laws allow it, because they are still underpaid and majority of them live in poverty. But in the novel, there is an African who legally became a co-owner of a piece of property found on the farm otherwise owned by a white lady. Petrus has started to work on the farm as an assistant, he helped with all sorts of work and gradually he has saved money to buy his own strip of land. He actually lives in a former stable with his wife. “The old stable has no ceiling and no proper floor, but at least it is spacious and at least it has electricity. Shaded lamps and pictures on the walls [...] soften the bleakness” (Coetzee 128). His house is indeed very simple, still it offers agreeable conditions compared to Homelands. First of all, electricity is available in this building which was not present in the ghettos built in the Homelands. The units in the reserves were very small and the Natives often had to live with other family members in a small and cramped space. The living conditions of the Africans portrayed in the novel have improved, even though they are not by far as good as the housing standards of the Whites.

Although the Whites still own the best property, build the nicest houses and own the most luxurious cars, their life conditions have worsened since the fall of the apartheid policy. During the segregation they could enjoy all these advantages in the safety of their areas where no other races had access. Now the Whites feel threatened because their belongings have become subjects of desire for other ethnicities who cannot afford to buy them. White people

and their property have thus turned into targets of criminal activities. White people live in fear for their life and property. Lucy after her attack fears that a similar incident could happen repeatedly and so she searches protection in hands of her Native neighbour. “‘Say I accept his protection. [...] If he wants me to be known as his third wife, so be it. As his concubine, ditto. But then the child becomes his too. The child becomes part of his family. As for the land, say I will sign the land over to him as long as the house remains mine. I will become a tenant on his land’” (Coetzee 204). The contemporary situation in South Africa is so dangerous for a single woman to live on a farm, especially in Eastern Cape, that Lucy prefers to give up her land and basically her freedom in exchange for safety. Lucy’s father later comments on her situation with disappointment: “‘How humiliating,’ he says finally. ‘Such high hopes, and to end like this.’ ‘Yes, I agree, it is humiliating. But perhaps that is a good point to start from again. Perhaps that is what I must learn to accept. To start at ground level. With nothing. Not with nothing but. With nothing. No cards, no weapons, no property, no rights, no dignity’” (Coetzee 205). Lucy is determined to start all over, she gives up high hopes and material things and will stay on the farm even though it will no longer belong to her while she agrees on alliance with Petrus who is going to guard her.

13. Employment

This chapter compares the two novels from the point of view of jobs and situation of employment. The Theoretical Part mentioned some laws concerning this topic, especially the system of “colour bars”, which meant that only hard, unskilled and poorly paid jobs were offered to the Natives and the Coloureds, while white people occupied professions which were well paid and required professional skills.

In *Dance with a Poor Man’s Daughter*, the perspective of the Coloureds is mainly presented. During the apartheid people of other than white races did not have much choice as far as job offers were concerned, and so they had to accept whatever was available for them at the moment otherwise they would be unemployed. In the novel, Gloria, Lily’s mother is speaking to a friend of her sister’s, Frank, who is describing the situation on the job market:

‘I go wherever the work is,’[...] ‘I’m down at the docks at the moment, doing tally clerk work. It’s not much of a job but beggars can’t be choosers and that’s what we’re down to these days. We take what we can get.’ ‘I thought the Natives worked the docks,’ my mother says. ‘That always used to be the way.’[...] ‘We’re trying to work

them out,' Frank says. 'The Government says this isn't their place and they should go back to the bush where they come from and I, for one, go along with that.' 'That's fine for you,' my mother says, 'until the Government decides it's your turn to go back wherever it is they decide you came from. You won't go along with that so easily. And what are the Natives supposed to do in the meantime? They have to eat too. They have families to feed.' (Jooste 129)

The situation for the people is really serious, there is little work but a lot of applicants. Even in the job section there is a clearcut hierarchy, the Coloureds go against the Natives because the competition is really high and people care just for themselves because they might not have a chance another day.

Gloria is shocked by the attitude of Frank because she knows that this perspective can only last for a short time and then the Government realises that some kind of work is not suitable for the Coloureds either and issues a law which will prevent the Coloureds from getting a job. Yet the state of affairs is so severe that the Coloureds are glad to get at least some job and do not care about the others or the future.

'I didn't make the rules,' Frank says. 'But if I want to get work I stick by them. It's graft down at the docks, just like everywhere else. First come, first served. You queue up and the Natives are welcome to queue with the rest and you wait until someone says he's got a job for you.' 'You're lucky then,' my mother says. 'From what you say, you don't go many days without work and the Natives get sent back all the time. Isn't that lucky?' 'I don't know about lucky,' [...] 'Let's just say we have a little arrangement. We've got friends who look out for us and see we get a little nod in our direction.' 'But not the natives?' [...] 'The natives aren't supposed to be here in the first place,' [...] 'They take their chances. If it comes to the end and the boss is a man short he might be forced to take a Native because there's no-one else left and you should see how they go for each other then. It's a real free for all.' (Jooste 130)

Gloria is really angry because of Frank's attitude, she knows that he this situation is only temporary and it may disappear very quickly and when that happens he is going to be the one begging for work, fighting with his former friends to be able to buy a piece of bread for his family. She is also very upset because she is a resistance fighter, she tries to protest against the Government and against the injustice of the apartheid laws. She believes that all non-

white people should cooperate and struggle in order to gain at least some rights. Instead she has to listen to how the Coloureds enjoy the misfortune of the Natives and make show from human misery.

Frank is not a fighter for justice, he is much more pragmatic. He takes care of himself and strives to get the best out of the situation. “‘If we don’t look for ourselves, no-one’s going to do it for us. If someone is willing to push me to the front of the queue I’m willing to say, *‘Ja, baas, nee, baas’* [...] I’m not going to say no, thank you very much and stand aside so some native boy can take the bread out of my mouth. I’m not that mad yet’” (Jooste 131). This system was very well thought out, the authorities knew that the people would go against each other and would be glad if they get at least some opportunity to earn a little. Pride is an honourable feature of human character but in such an unfavourable atmosphere it is rarely to be found, people will rather bend their head and accept what is offered than come home without a penny. The people focus on the presence and there is no time to think about the future and how they are going to survive then.

Lily’s mother is too proud to behave like that. She will not descend to work for her greatest enemy, the Government. “Other people took the jobs that were offered to them and were grateful. They could say, ‘Yes, boss. No, boss. Three bags full, boss,’ and it wasn’t the end of the world and it didn’t kill them, but not my mother” (Jooste 27). One day she left the house as usual and went to work except she never came back home. She packed her belongings and went up to Johannesburg to try her luck. “Some people say my mother is a ‘shebeen mama’. That she works in a gangster shop in Sophiatown and sings jazz songs to the Natives to keep them sweet while she’s taking their money and selling them liquor, as much as they like, even though it’s against the law and they are not allowed to have it and the gangsters look after the police [...]” (Jooste 51). Even though Gloria does not admit that this is the truth, it is highly probable that she did something illegal because she was quite well-off, wearing nice clothes and jewellery, and could afford to send money back home to her mother for Lily. Working for the gangsters would not be against her moral convictions because she would not work for the Government, and thus would not go against her own people. She does not care about the gangsters’ other activities because they actually go against the racist laws as well by breaking them. In fact, the gangsters even help people to find a job if they are skilful and loyal enough.

[...] people in the Transvaal don’t know any better except for the gangsters and the gangsters are the ones who run the show up there and there’s one good thing you can

say about them. If you get there and things don't turn out the way you planned you can always go to them for a job. It doesn't matter what colour you are. This type of thing doesn't matter to them as long as you can keep your mouth shut. [...] They do just what suits them because the law makes no difference to them anyway and they will never slam a door in a person's face or offer slave wages just because they know you're hard up and can't pick and choose what job you'd like to do. (Jooste 29)

Gloria thus saves enough money to support her family back in Cape Town, at the same time she does not have to sell her soul to the Government and does not have to feel guilty that she steals job opportunities from the Natives.

As far as the Natives are concerned, if they are lucky enough and get a job offered to them, it is usually the worst kind of work available for the least money, as Frank's speech proves. The African women either have no jobs and take care of their family back in the Homelands, or they are employed in white families as servants. Carole-Amelia's parents hire a black girl to do the housework for them. "[...] their girl's maid's name is Temperance. [...] Carole-Amelia likes Temperance very much. She's black as the ace of spades but she's willing and she smiles a lot and everything is spick and span, so her mother can be in bed every day until twelve o'clock before she starts screaming for Temperance to bring her cold Coke and tea [...]" (Jooste 297). How paradoxical it is that white people who are so prejudiced against the Natives and drive them away from the cities so that they do not have to be in contact with them do not mind to invite black maids into their households and let them take care of their children and prepare their food and drinks and clean their homes.

After the apartheid, all laws disadvantaging the Natives and the Coloureds were invalidated and so all the ethnicities coexisting in the Republic of South Africa were allowed to apply for any job according to their preference. There has been no discrimination as far as the legal system is concerned but there have been other troubles which make it hard, sometimes even impossible, for the non-white inhabitants to get a decent job. The problem now worrying the job market is that only minimum of other people than the Whites have sufficient education and qualification to be able to do skilled, well-paid jobs. "Even by 2007, only 2 per cent of Africans were professionals or managers whereas 22 per cent of whites occupied such positions. [...] In a society in which work determines life chances, White unemployment remained at around 5 per cent while the African unemployment rate (on the most favourable definition) was 30 per cent (Statistics South Africa 2006)" (Butler 91). The lack of education is tightly bound with the possibility of getting a job, since the majority of

the African people remains uneducated from the period of apartheid, there is a little possibility for them to find some occupation which would improve their living standards.

In *Disgrace*, the author describes the reality with slight irony. Lurie is an intellectual, highly educated man who works as a professor at university in Cape Town.

[...] He earns his living at the Cape Technical University, formerly Cape Town University College. Once a professor of modern languages, he has been, since Classics and Modern Languages were closed down as part of the great rationalization, adjunct professor of communications. Like all rationalized personnel, he is allowed to offer one special-field course a year, irrespective of enrolment, because that is good for morale. (Coetzee 3)

Lurie, as a man of older generation, has been part of changes happening in the newly created democratic country. These changes have touched all spheres of life, one of them was inevitably education as well as employment. Lurie is not really content with his job, he certainly is not interested in the subject which he has been assigned to him. He lives in a rational age, all spheres are measured by economic standards and there is no space for humanity fields anymore. "The implicit critique here is aimed not at a local issue but at a global phenomenon of the end of the twentieth century; those who work in educational institutions in many parts of the world can tell their own stories of the "great rationalization," and of course the syndrome goes well beyond the walls of the academy" (Attridge 166). Simply, all the fields and spheres of society which are non-profitable have been cut down or replaced with a more convenient substitution.

A positive change that can be noticed in the employment at the university is the diversity of the employees. Lurie is white and there are many colleagues of his who are of different skin colour. The democratic tendency is visible in the ethnic composition of the university members, the tertiary education is not separated into individual ethnicities any more. The teaching staff no longer consists of white race only, the employees are of various ethnicities and religions. The same progress can be seen among the students. They are not only white, as it used to be during the segregation policy, there are young people from all South African nations. Lurie has an affair with a coloured student and the committee which is established to investigate the matter is composed of people of diverse ethnic origin.

Outside of Cape Town, in the Eastern Cape where Lurie's daughter lives, the novel depicts other employment occupied by the Whites and that is farming. The original

landowners were the Africans but it was long before the colonization. After the Europeans came to settle in the country, the land was taken from the Natives and the Whites established smallholdings on the African continent. Since then there has been a long history of white farming which continued all the way through the policy of apartheid when the Natives worked on the farmlands solely as helpers to white land owners doing hard work for minimal wages.

Eastern Cape is part of the country where agriculture has a strong tradition. There are many white land owners who still live according to the former establishment of apartheid. They hire Natives as assistants to slave on their property, an example of this case is Ettinger, Lucy's neighbour. He lives as if the political system in the country has not changed, however he has to be more careful in these days, since the incidents of criminality increase, especially towards white people. Lurie's daughter owns a couple of hectares of land and cultivates it. She also used to have a Black man, Petrus, hired as a helper, who has nevertheless become a co-proprietor of a piece of the land and owns an old stable where he lives with his pregnant wife. This arrangement is part of post-apartheid country. Petrus is a very skilful worker. "Petrus is the one who swiftly and efficiently lays out their wares, the one who knows the prices, takes the money, makes the change. Petrus is in fact the one who does the work, while he sits and warms his hands. Just like the old days: *baas en Klaas*. Except that he does not presume to give Petrus orders. Petrus does what needs to be done, and that is that" (Coetzee 116). In post-apartheid period a white man can acknowledge the skills of a Native.

It seems harmonious, a white woman and a black family as equal and rightful co-owners of land on one property. It is a proof that such a social structure can work. However, this symbiosis breaks down as soon as it turns out that Petrus protects a youth who was involved in the physical attack of Lucy and her father. In this critical moment the characters find out that there still exist coalitions that are stronger than democracy and equality, and those are coalitions of race and sense of belonging.

14. Fight against the Injustice

This chapter deals solely with the novel *Dance with a Poor Man's Daughter* because the story for the most part depicts resistance and opposition struggle when some of the main characters constantly try to defy the adversity of their destiny by fighting a losing battle against the Government and its apartheid laws. The author of the novel herself claims that her story is mainly about the celebration of the brave people of the past who were not afraid to

raise their voices in order to attack the policy of discrimination and racism. Such aspect is not present in *Disgrace* since the racist regime is already replaced by a democratic system.

The most significant fighter in the novel is Gloria, Lily's mother. She is a very tough person who cannot ignore what is happening in the country and is not afraid to express her dissatisfaction with the regime. She comes back home to Cape Town after many years spent in (most probably) Johannesburg to fight the injustice of the Group Areas Act. She is unpleasantly surprised by the resignation of the local people.

'I haven't been living on Mars all this time you know,' she says. 'The Government means business with you people. Don't you understand that? Don't you know what Group Areas is all about? It's about giving you tuppence ha'penny for this house and pushing you out onto the Cape Flats.'[...] 'You could have fooled me. I would have thought anyone who knows what the Government and Group Areas are going to do to them wouldn't be sitting here with their hands together thanking God for what they're about to receive. If they really knew what they were about to receive they'd be out there, trying to do something to stop it.' (Jooste 121)

Gloria is angry because her family has decided to adopt a passive stance on the matter. She cannot understand how they can be thankful for every little thing and she definitely disagrees with their Christian modesty. She even gets in a fight with the local reverend and tells him straight away what is on her mind. Throughout the novel she tries all different methods of opposition. "[...] she gets all dressed up in her smart clothes and goes out on the streets in the Valley and talks to whoever she finds there. She stops women who are doing their shopping or minding their children or just standing at their fences talking to their friends. [...] She asks what they think about what's going on and what they're planning to do about it" (Jooste 238). She tries to engage common people because she wants everybody from the Valley to join in the fight for their future.

One of the first persons who is forcibly removed from the Valley is Mrs. Ellias. Gloria gathers the women from the neighbourhood and they all help Mrs. Ellias move her things to the Cape Flats, it is in fact a good occasion for a peaceful protest. "'We'll each take one thing,' my mother says. 'Just what we can carry and we'll carry it through the streets with us for the whole world to see and we'll walk with it all the way from the Valley to the Flats and when people on the way ask us what it's about, we'll tell them it's about a respectable woman who's losing her home and these are her things'" (Jooste 240). This gesture is understood as

another form of silent demonstration, it represents solidarity with the woman and its power lies in the publicity of the act. Everybody who walks along can see it and realize that something similar might happen to them as well very soon. This march is a success and majority of the inhabitants of the Valley support it, people either stop their activities and join in the march directly, or they offer the walkers food and drinks.

Gloria is determined to do anything in her power to prevent the Valley from being demolished. She goes to different offices and speaks to the institutions, writes letters of protest and cooperates with the Coloured Affairs. Nothing seems to work. One day she decides to start from the other end and she joins the Black Sash, the organization founded by white women who expressed their viewpoint by arranging peaceful quiet marches holding placards and wearing black sashes. Gloria's family disagrees with this step, however, Gloria finds this idea good because she can see that the women involved are taking the work seriously and they want to achieve their goals. "The women at the Sash are nice and although they're white high society and have cars of their own and maids at home to do their work for them, we mustn't be fooled by all that. They know what hard work is and they're not afraid of it" (Jooste 265). Although she defends this movement, her family is still quite sceptical about it. Gloria does not care about what people say about the Black Sash and continues to support their activities.

One day they organize a protest during which all the members silently stand and hold their banners. There is a young member who wants to fight for the right thing but she has a brute of a husband and accidentally he sees her at this protest. He starts beating her to get respect of his companions and Gloria, who is also a great defender of women's rights, cannot just stand by and let him hurt her so she tries to stop him. At the same time, a policeman comes to break up the fight and, although accidentally, hits Gloria in her face with a truncheon. She is badly hurt and experiences a terrible pain. Her friends from the Black Sash immediately get her in the car and take her to the nearest hospital. They arrive at the hospital and Katy Van Breda, the leader of the movement, hands Gloria in the hands of the medical staff. "It's over to you now," Katy says. "We've done all we can. I'll sort out admission forms and that kind of thing but for God's sake get her some kind of painkiller and a doctor to have a look at her." "You'll have to go to Somerset Hospital," the nurse says. "We can't treat this here. Those are our rules" (Jooste 284). Despite the opposition activities the Black Sash organizes, its members certainly have not heard about the racist law of Separate Amenities Act, according to which public amenities were separated for exclusive use of a certain ethnicity only. It meant that the Coloureds and the Natives could not be treated in the same

hospitals as the Whites. Even though Katy Van Breda is a lawyer she has no idea about the existence of this law. “‘Is this a hospital or isn’t it because that’s what it claims to be. [...]’ It is a hospital but we can’t treat this person here,’ [...] ‘It isn’t allowed and there’s nothing I can do about it. I’d like to help you but I can’t. If your friend was bleeding to death in front of me, I couldn’t help you. You’d still have to take her to the Somerset’” (Jooste 284-285).

The previous extract demonstrates that the white people who fight for the others and who are in favour of democratic society, in spite of all their activities and protests they arranged in order to fight the discrimination, have only a slight idea of what it actually means to be a non-white person. They are fighting a virtual battle because the laws which they are against are not meant for them and therefore they cannot imagine how cruel these laws are in everyday life. “Katy gave them what for. She carried on as if she was going to take the hospital apart brick by brick with her bare hands. She called the hospital superintendent a racist moron right to his face and told him he had no right to call himself a doctor when he was nothing better than a pig’s arse” (Jooste 286). This proves how unyielding the people were at following the apartheid laws. There simply existed no exceptions, once the law was issued it was valid like a dogma and the inhabitants, at least the white ones, did not dare to break it.

The novel presents another significant freedom fighter – James. He is described as a family friend but he is most probably much more than that, it can be assumed that he is Lily’s father. He is an educated man and he also does not want to reconcile himself to what is happening in the country. James organizes protests and demonstrations. “James and his friends [...] went arms linked together down Plein Street and some of them had big white banners which they held up high and waved around for everyone to see. ‘Hands Off The Valley’, ‘No Forced Removals,’ ‘Respect Human Dignity’” (Jooste 47). During the story he gets arrested a couple of times, then Gloria comes and by forms of other protests she wants to get him out of prison, both of them mostly organize peaceful demonstrations or marches. Thus the novel creates one big vicious circle out of resistance fights.

Conclusion

Even though the author is white, *Dance with a Poor Man's Daughter* offers a perspective of a coloured girl. Some South Africans ask if it is possible for a White to write about matters they have no first-hand experience of (Jaggi 1). In the preface Pamela Jooste explains that what she writes about comes partly from her own experience. She had a black nanny as a child. "I was raised by a nanny and [...] her skin was a different colour from mine [...] I had my place at the table in her home which was in the traditional Muslim quarter of Cape Town. We went together on shopping trips to [...] 'coloured' Cape Town. I was taken by her to watch the 'Coons' and together we did many of the things Lily and her family do in this book" (Jooste 12). She did not live in the area for whites only and so she experienced life of other cultures and grew positive emotions towards them. Despite the ethnicity of the author, the story still provides a valuable testimony of the atmosphere and the living conditions of the Coloureds.

The story about the Daniels family is told by Lily and the world around her is portrayed through her innocent, naïve views. Yet, the novel offers a political attitude (Bassett 3). The context of the family life is set in the era of apartheid and the readers learn how the discriminatory laws passed at that time touched the lives of common people. *Dance with a Poor Man's Daughter* proves how difficult the regime must have been for the inhabitants. It describes some of the racist laws very briefly such as the Separate Amenities Act when for example Gloria is denied treatment at hospital although she is severely hurt, or the separation of inhabitants in the public transport when there are special areas reserved for white people while the non-white inhabitants have to crowd together in the back of the bus. The story informs the readers about some laws valid for the Natives, as for example that they were not allowed to drink and therefore they visited so called shebeens where alcohol was secretly sold to them. The novel further mentions the tactics of the Coloureds in their quest for a better life and that was 'passing for whites'. As was explained in the Theoretical Part, the racial division of the South African population was based on the grounds which were not expertly elaborated. In case of the Coloureds it was not clear-cut how to divide them, so when a person was light-skinned enough he/she could try to pass for a White. It meant that the person in question left the family and moved to a place where people did not know him/her and pretended to be white, in the case of success he/she could start a new life with all the advantages reserved for the white people. The novel also deals with the exit permit, a

regulation which enabled South African citizens to leave the country for overseas but only on condition that the person who applied for it could never return to the homeland again. This was the case of Lily who was sent to England to her uncle Errol, and when she wanted to go back to attend her grandmother's funeral she was turned down.

The most significant in the novel is the Group Areas Act, it is the main problem which complicates lives of the community of Cape Coloureds and the characters in the story are no exceptions. They face a serious threat of forced removals from their homes into an unknown quarter set aside for this ethnic group. An important motif is the fight against injustice and discrimination, the author expresses her admiration towards people (mostly women) who had to endure the inhumane situations happening in everyday life. "I ask no pardon for recording here my high regard for the endurance of the so-called 'Coloured' women of the Cape. Many of them suffered the displacement chronicled in this story and strove to keep their families together in the face of almost impossible odds. Some succeeded and some did not but all showed the most remarkable fortitude and courage" (Jooste 13). The novel is partially dedicated to those who were brave enough to convey their disagreement with the contemporary political conditions.

Disgrace is set in the post-apartheid Republic of South Africa, the inhabitants do not have to fight the oppressive discriminatory political system any longer. They live in the system of democracy. No racist laws are valid any more and people of all races are allowed to live in any part of the country, they can freely talk to each other and establish relationship across the boundaries of the races. The policy of the country finally changed, this alternation had been awaited by the whole world for more than forty years. Yet, the novel does not convey a tone of happiness and satisfaction with the contemporary conditions.

The perspective is mediated by the white character of David Lurie. The setting of the novel takes place partly in Cape Town and partly in the Eastern Cape, which is an agricultural province of the country and the background of the story is set on a farm where David's daughter lives. The environment is completely different from Cape Town, the characters represent a country life style. While Cape Town is a city largely populated by white people and Coloureds, the Eastern Cape is the truly black South Africa. The novel portrays the coexistence of races which were previously banned from mutual contact and the depiction is not a positive one. Lives of the characters are still filled with hatred and lust for revenge. The story is about dealing with the past and accommodation to the presence. It depicts the changes the country went through in the last decade of the twentieth century and the lack of progress which was actually accomplished.

Disgrace depicts the new South Africa as a country where the relationships among the individual ethnicities are still far from desired. “[...] it reflects the view that the process of coming to terms with the legacy of Apartheid is not over [...]. Coetzee raises doubts about the achievements [...] and actively challenges prediction of an unproblematic transition between the doom of the Apartheid-system and a morally just and open-minded ‘new’ South African society” (Manhart 7). The interrelationships are based on racist background. There is no respect or dignity expressed towards different ethnicities. It is evident from the excerpts that the Blacks live in the old racially determined order and so do the Whites. The country finds itself in a vicious circle because the social differences which result from the long history of segregation produce crime which is accompanied with violence. Violence breeds violence and that brings fear into people’s lives. Fear is a state of mind when prejudices and stereotypes are created and once these feelings are rooted in the society, it is very difficult to get rid of them.

The relationships within the individual ethnic groups were very complicated during the apartheid. The Whites, although in minority, were the ruling class of the country and they established the policy of segregation based on racist rules. The White people must have felt strong distaste towards the other races and manifested it through the inhumane laws and since the non-white population was strictly repressed one can guess that the feelings towards the whites were accompanied with the same hatred. Nevertheless, the relationships towards the Whites in *Dance with a Poor Man’s Daughter* are not depicted as negatively as one might expect. There is actually an affectionate relationship between Lily and her white pen-friend Carole-Amelia and we also see sympathy towards the white freedom fighters from Black Sash in Gloria’s viewpoint. The rest of the community feels negative stereotypes against the white people but it is not felt with such a rage as it is depicted in *Disgrace*. The narrator of the story is Lily and that may be the reason why the hatred towards other races is not so strong. She also feels sympathy towards a Native old man who lives in the Valley, however, there are people in the neighbourhood who consider the Africans as the lowest race.

In *Disgrace*, even though the country successfully dismantled the racist political system, the relationships are depicted very negatively. The society is multicultural, people of all races live and work together but the feeling of past injustice is still rooted in the population. The main protagonist does not have any problems with other races, especially the Coloureds since he mostly finds mulatto women for his love episodes. His daughter does not feel any prejudice against the Blacks either, she has black friends and black neighbours and even a black assistant on the farm. These feeling nevertheless change very quickly once David and Lucy are attacked by a gang of three African men. Since then the mutual coexistence on

the farm becomes much more complicated and the readers can sense that the old racial stereotypes are being reestablished.

Dance with a Poor Man's Daughter shows crime and violence as something present in everyday life in two basic forms: first the gangs and second, the form of violence which was used against coloured people when they tried to stand up against the injustice. Gangsters mostly meant danger to other gangsters, they had their business and usually did not interfere with common people. Of course, the main protagonist of the story knew about some specific crimes committed by the gangs because her family members belonged to a gang. The novel also describes police brutality which is closely connected with the brutality of the regime because the police worked for the Government in order to ensure the stability of the political system. Political stability was very important for the ruling class and therefore they did everything possible to keep it, including the use of violence. The Theoretical Part described some of the incidents during the demonstrations which were accompanied by a wave of violence and those were just the most serious examples but violence and police brutality were most probably present during the majority of the organized protests. But except the attacks of the police during riots there was no interracial crime mentioned in the book. The main reason for that is that all races lived in isolation of each other, there were little opportunities to commit a crime in a part of land where the person did not belong, the police would catch him soon and the punishments were so severe that almost nobody dared to do so.

In *Disgrace* the society is free, there is unrestricted movement of inhabitants and the old apartheid laws are no longer in effect, cities are not divided into quarters according to the colour of the skin and all people live finally together. Nevertheless, the author does not depict the contemporary situation harmoniously. There is much violence and crime, ranging from property crime to the most serious physical violence. The felonies in *Disgrace* are committed by black people who choose the whites for their target. This time the whites live in fear for their lives because the attacks are numerous all over the country. This is not simply a fiction, at the time when the book was written as the following report shows, the state of the country's criminal record was really bad: "In 1997 there were 24,588 murders, 52,160 cases of rape, 249,375 home burglaries and 13,011 carjackings" (Manhart 11). The rate of crime could grow once the isolation of people ceased to exist. The criminality is a serious problem in modern Republic of South Africa and mostly the apartheid is to blame. "Crime by unknown parties is disproportionately committed by young men and youths, and South Africa, already a young society, is experiencing a growth in this age cohort. A substantial proportion of young people, moreover, will grow up without one or both parents as a result of HIV/AIDS. These orphaned

children [...] may be more likely to engage in and to fall victim to criminal activity [...]" (Butler 185). South Africans find themselves in a complicated situation, dismantling the apartheid was a change for good but even now, some twenty years after, South African society is still socially unequal which leads to criminality. People who are well-off and own properties invest high sums into security services and physical barriers and turn their houses into strongholds in order to protect themselves.

Dance with a Poor Man's Daughter depicts the living conditions of the Coloureds as quite simple without any luxury but sufficient, until the Government decided to demolish people's homes and relocate the inhabitants into other areas designed for their ethnicity. People from the Valley are portrayed as peaceful and kind neighbours who sympathize with one another. They live a plain life with everyday joys and worries until the issue of the Group Areas Act. After that the Coloureds live in constant fear for the future because they do not know what is going to happen to them and when they will be forced to leave their home. Life of white people is mentioned only via Lily's correspondence with Carole-Amelia, still their life is much easier compared to other races. They live in safe neighbourhoods in their own houses and they certainly do not suffer from hunger or poverty.

In *Disgrace*, the country abandoned the policy of segregation, the restrictions within towns and provinces ceased to be valid and of course, there were waves of massive migration into towns especially for job opportunities. The problem arose when non-white ethnicities saw all the property owned by the Whites, they felt the injustice and wanted to own the same things immediately but they could not afford it. The social hierarchy has not changed much after the fall of the regime. The Whites are permanently the richest while the Natives are still the poorest inhabitants. The housing standards have not changed much either, but the democracy has brought an open confrontation of people occupying different social statuses. Although the South African Government is constituted by politicians of all skin colours, the distribution of power does not seem to be equal throughout the nation. Nelson Mandela and his cabinet tried to fix the state of the country by establishing The Truth and Reconciliation Commission led by the archbishop Desmond Tutu. It was an institution where the former crimes of the regime were investigated in order to prepare the democratic nation for a new beginning without past grievances. Despite this attempt the contemporary society seems very dissatisfied with the established conditions. The distribution of power in the country is bound with the economical status of the people.

At first glance the South Africa economy seems beset by paradoxes. It is the largest in the region, with higher output than the rest of Southern Africa combined. [...] It is the most advanced economy on the African continent. Nevertheless, it suffers from massive shortfalls in skills and infrastructure. Home to sophisticated financial services and information technology companies, it still contains a significant minerals sector that emerged in the late nineteenth century. The country's affluent suburbs and vulgar consumerism co-exist alongside an impoverished peri-urban poor. This uneven urban prosperity is divided by a chasm of inequality from South Africa's rural dispossessed who suffer levels of poverty similar to those endured by world's very poorest peoples. (Butler 55)

The problem with employment is mentioned in both of the novels. During the apartheid the non-white population was only allowed to work in certain positions. These were poorly paid jobs which did not require special skills or high qualifications, this order was guaranteed by the Colour Bars. In *Dance with a Poor Man's Daughter*, the author describes the difficulties of the Coloureds in the process of getting a job and also the quality of the jobs.

Dance with a Poor Man's Daughter celebrates the brave who fought against the regime. There were many options of resistance, from protests and demonstrations to marches and silent gatherings. In reality, all these ways were widely used and they were further accompanied by other forms of resistance. The oppressed people were able to communicate together and organize opposition movement to establish a free, democratic country. In *Disgrace*, the people do not have to fight against the policy anymore but they are actually fighting against each other. Although the society is ruled by democratic laws, the state of the country is desolate, the inhabitants are unequal and the politicians are corrupted.

It is very sad that the country fought for so long to break free from the discrimination and racist policy as it is described in *Dance with a Poor Man's Daughter* and now when it finally reached democracy it is still governed by stereotypical feelings of anger and hatred, as depicted in *Disgrace*. Unless the population starts to understand and support one another without prejudices and sense of injustice, the country will never be able to pull through this difficult time of social change. The apartheid was prevalent in the country for so long that the process of healing is going to take much longer time than anyone might have guessed. It would nevertheless be a terrible shame if the country gave up now and would not fight against corruption, criminality, poverty and health problems and all the matters which became much more visible after dismantling the former regime.

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