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Racial Discrimination and Oppression in *Mine*
Boy by PETER ABRAHAM

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Fulfillment of the Requirements for the Master's Degree**

Candidates:
Mr. Issam Belamri
Ms. Nadia Silini

| | | |
|--------------------|----------------------|-------------|
| Mrs. Bouazid Tayeb | University of M'sila | Chairperson |
| Dr. Bachir Sahed | University of M'sila | Supervisor |
| Mr. Touati Mourad | University of M'sila | Examiner |

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Dedication

To our beloved parents

To our family members

To our partners

To our kids

To our friends

To our supporters

To those who believed in us

Those who helped us through hard times

Declaration

We hereby declare that the dissertation entitled Racial Discrimination And Oppression in Mine Boy by *PETER ABRAHAMS* is our own work and that all sources we have quoted have been acknowledged by means of references.

Abbreviation List:

SA: South Africa

ANC: The African National Congress

APO: The African People's Organization

SAIC: The South African Indian Congress

SACP: The South African Communist Party

SACTU: South African Congress of Trade Unions

PAC: the Pan Africanist Congress

SSC: the State Security Council

NSMS: The National Security Management Systems)

Abstract

The present study of the novel *Mine boy* by *PETER ABRAHAM* examines the racial oppression in South Africa; it aims to highlight the racial discrimination and oppression of the blacks, to highlight the stereotypes of the others, to mention the complex of inferiority, psychology of the oppressed, and to highlight the identity issues in the novel. In order to achieve this objective, the research seeks to examine the two works through the framework of the postcolonial feminist theory related to the most important theorists like Franz Fanon, Edward Said and Homi Bhabha. The first chapter addresses the socio-historical context along with the theoretical framework and an overview of the apartheid system, postcolonialism and colonialism .the second chapter depicts some postcolonial aspects in exploring oppression, Stereotype of the other, inferiority complex, racial discrimination, identity and the social justice. Therefore, the findings show all the racial oppression by the colonialism that were applied on the natives in South African through the novel of *Peter Abraham*

Keywords:

Discrimination, Mine Boy, postcolonial theory, Hybridity, Stereotype

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INTRODUCTION

South Africa witnessed many struggles in the past between the natives and the colonizers due to its strategic location on the continent and the huge abundance of its main resources, such as diamonds. The greed of the colonizers, Britain and Germany, pushed them to apply many brutal systems in order to dominate the natives. The country was divided into southern and northern parts, one controlled by the Germans and the other by the British. This led to the apartheid and oppression of the indigenous people, and their poverty forced them to completely submit to the rule of the white people. Their working conditions in the mines were harsh, and some unemployed locals were said to live in poor conditions in small, segregated communities.

South Africa implemented apartheid from 1948 to 1991; this was a legislative system that maintained racial segregation for non-white South African citizens. Under apartheid, non-white South Africans (who made up the majority of South Africa's population) were forced to live in separate areas from whites and use separate public facilities. Contact between the two groups is limited. For many black and white writers, apartheid was the driving force behind their literary work. Peter Abraham was one of the black writers from South Africa who focused on political and social issues, particularly oppression, racial discrimination, and racism. *PETER ABRAHAM'S* novel "*Mine Boys*" is a famous literary work that describes the lifestyle of blacks and the oppression of blacks by whites during apartheid policy.

South Africa went through many tragic stages due to the domination of the whites over the natives. Many laws were passed and applied to Aboriginal people, forcing them to live a difficult life in a land of apartheid, racism, and persecution. South Africa's history is largely characterized by slavery and segregation that were made by the colonizers; thus, the

whites gave themselves the right to oppress the natives according to their race and class position.

Therefore, this study will depict how Peter Abraham symbolizes all the oppression and racial discrimination of the indigenous people by white people and how the poor living conditions of the indigenous people in their home country were shaped by the living conditions in South Africa, despite the fact that South Africa is a very wealthy country. The main motivation that prompted us to write this dissertation is to show the internal struggle and the oppressive ways applied to the natives. The dream of the natives is to have the same rights and equality with the whites living in South Africa, to get rid of the whites' oppression, and to make their voice heard. The dream could come true only on one condition that is the unification of the black people under one objective while asking for their rights, in addition to that the novel "Mine Boy" is a very interesting book that tackled the life of the blacks in SA during the apartheid period.

The aim of the study is to highlight the oppression and racial discrimination endured by black people in South Africa so that the novel "*MINE BOY*" can become a model for many readers to gain an in-depth understanding of South Africa and explore the poor living conditions of black people in South Africa under the oppression of racial discrimination.

The second aim is to highlight the stereotypes of the others in Mine Boy by exploring the way of life of the blacks in South Africa that society instinctively attributes to groups of people to classify them according to age, weight, occupation, skin color, gender, etc.

The third aim is to mention the complex of inferiority and the psychology of the oppressed black-skinned white masks in South Africa. An inferiority complex issue is the prevailing feeling that others are better, more accomplished, more attractive, and happier. With an inferiority complex in place, people chronically struggle to feel positive about

themselves, their actions, and their life overall. All other people seem superior, which results in the individual experiencing a range of unwanted mental and physical health effects.

The fourth aim is to highlight the identity issues in the novel. The author was trying to show how the blacks of South Africa were regarded during Apartheid since the society in which he lives is separated by many things, such as physical structure (race, skin color, etc.). This means “who one is”, is determined by the national origins, language, and geographical structures and position of the person’s mother land.

Many research studies have tackled different issues in *Mine Boy* by *PETER ABRAHAM*, and from the noticeable recent works, we found Sally-Anne Jackson in his work *A Study of Colonial Diseases in South Africa in PETER ABRAHAM'S Mine Boy* (2007)," who mentioned that it is known for all people that disease is a kind of external invasion of viruses or bacteria, so he symbolized the political, economic, and social imbalances as diseases that invaded South Africa through the Europeans, such as tuberculosis, introduced into South Africa by the Europeans, had unforeseen and often fatal effects on the health of the natives. Tuberculosis, especially, became a peculiarly raced disease. (Sally .p153-169)

Whereas Ordu, Stanley, and Better Odukwu, in their study “Racism and gender disparity in Peter Abraham's *Mine Boy* (1946) and NgugiwaThiong'o's *Weep Not, Child* (1964), by the year 2007”. As stated, no writer operates in a vacuum, and there is a close relationship between literature and society. African writers had no other issues to focus on apart from the issues of racism, economic class, leadership, traditional African values, and some postcolonial issues that were predominant in their society. Racism, economic class, leadership, traditional African values, and some post-colonial issues were predominant in their society. (Ordu,Odukwu . p. 1–9)

Alternatively, Megan Jones, in his research “Urbanism and Black Mobility in Peter Abrahams’ Mine Boy in 2012,” reads representations of street movement in Peter Abrahams’ novel *Mine Boy* (1946) in order to think through the novel's ideological tensions and their relation to urban space in pre-apartheid Johannesburg. Megan Jones argued that modalities of movement in fiction— walking, running, dancing—disclose the organization of urban life by racist capitalism. Simultaneously, movement enables a shared humanity that transcends rigid categories of race or class. While *Mine Boy's* attempted synthesis of Marxism and liberal humanism generates somewhat uneasy poetics, the strength of the work lies in its ability to convey black communities' efforts to claim the city against discourses of segregation and exclusion deployed by the white state. (Jones, Megan, p. 203-215)

**CHAPTER ONE: SOCIO-HISTORICAL CONTEXT AND
THEORETICAL FRAMEWORK**

Sixty years ago “Colonization refigured the terrain everywhere” (Chiriyankandath, pp. 36-52) and half of the world was overwhelmed with mainly European empires. In 1921, eighty four percent of the earth’s surfaces had been colonized since the sixteenth century, and following the organization of group of nations mandates over formerly Ottoman and German territories in Africa, the Middle East, and the Pacific, there were as many as one hundred sixty eight colonies. Colonial powers came to foreign states and destroyed the main parts of native tradition and culture; they continuously replaced them with their own. The native inhabitants must struggle with the newly arrived culture and all of its beliefs, values and traditions that have been integrated with their own lives. Even though by the second half of the 20th century most of the former colonies were at least officially, independent, free to be themselves again; the experience of the following decades revealed how much “the phantom of colonization still loomed over the post colonial globe”. The era of imperialism has finally ended and most of the colonies are independent now, however this has led to the beginning of a new chapter which is the examination of the significant impact imperialism has had on the postcolonial political and cultural Development.

After the decolonization, the ex-colonized found themselves in a totally alien culture facing different cultural difficulties and contradictions threatening their identity and sense of belonging. As generations had already adopted the western culture and traditions of the colonial rule, they were unable to reunite under a one nationwide identity, in other words the ex-colonized couldn’t get rid of the western traditions and they couldn’t also manage to create a new one either, and a struggle to be identified with culture took a place, so a search for identity and a sense of belonging has become a crucial task of many nations. Furthermore, the ex-colonized societies and regardless to their contemporary condition are still identified through their colonial background as undeveloped, traditional, pre-modern and conventional. North/South and West/East.

This is what has led to the rise of the postcolonial theory especially in the field of cultural studies. Cultural studies are very helpful in understanding today's complexities of culture within the multiple "post" realities of today: post structuralism, post-colonialism and post Modernism.

Clarke, Simon. "Culture and identity." .Post colonialism as the newest participant seemed to acquire a noticeable popularity and respectability among the other academic post words (Dirlik, pp. 328-356). It is somewhat an intellectual field that maintains together a set of concepts in all aspects of life such as politics, architecture, science, and literature those theories are a reaction to the cultural legacy of colonialism and the unconscious changing of culture. In its use as a Critical approach, post-colonialism refers to "a collection of theoretical and critical strategies used to examine the culture (literature, politics, history, and so forth) of former colonies of the European empires, and their relation to the rest of the world" (Dr. Kristi Siegel 1). Many Critics and writers agreed on the idea that "Post-colonial literature and criticism arose both during and after the struggles of many nations in Africa, Asia, Latin America and elsewhere for independence from colonial rule"(Habib 1).

Post-colonialism which "deals with the effect of colonization on cultures and societies" (Ashcroft B. G., 2000)(Ashcroft B. G., 1998).has turned into a well known issue in literature and later through literature in various fields of universal relations and sociology.

Furthermore, its discourse has entered several disciplines in the social sciences and humanities. Nowadays aspects of post-colonialism can be found not only in approach to history, politics, and literature but also in approach to culture, identity and sense of belonging, which means that the postcolonial literature narrows the focus on the issues of human identity and belonging in a colonial and postcolonial world. Like other postcolonial issues, the sense of belonging is greatly discussed because it is clearly found in most

postcolonial works and narratives. Identity and belonging are crucial aspects to understanding and defining who we are And what everyone needs.

Having a respectful and thoughtful relationship is very important and helpful in creating a strong identity and sense of belonging. Character, family and culture may cause a direct effect on the sense of belonging. Particularly, the family, the religious affiliation, and the race form a vital ground of identity and sense of belongingness. So, let's explore what is identity and belonging identity, which is often connected to the sense of belonging, is a basic human right. The human character is made up of distinct qualities, and the instinctive human sense of self initiates with birth. Furthermore, the cultural environment and people's individual qualities have an impact on their identities. People's knowledge, experiences and perception of their sense of self do partially shape their sense of belonging. Most of the times, a person's experience and the degree they believe they belong to, have a direct impact on their identities and sense of belonging (Clarke, p. 513).

Finding and building an effective sense of identity and belonging may be a difficult task, since we ask ourselves, who are we? what do others want us to be? and where do we belong? where do we fit in this point in our lives marks the individualism at its finest; it denotes the impact of our personal perspectives on our decisions. Identity and belonging as a question, has been, and will comprise human generations for so long. Cultural identity is one of the central concerns of post colonialism. In colonial context, identity can be understood through self/other, civilized/native, us/them dichotomies. Cultural identity is "the notion of identity as shaped not just in relation to some other, but to the other, to another culture. To make it simple an identity is constructed based on difference from 'others', as Edward Said proposed in his *Orientalism* (1978), "a culture, a self, a national identity, is always produced in relation to its others". Said insists that "the development and

maintenance of every identity, culture requires the presence of another, different and competing alter-ego” (Said, p. 328).

Therefore, in analyzing postcolonial texts, we need to consider whether they assert a distance from the colonial centre and undermine a sense of ‘otherness’. (Said, p. 328) is also classified by the contemporary postcolonial spatial writers within the contours of spatial dynamics and particularly focuses on deconstructing the exoticisation of the eastern spaces constructed by first world nations. According to Edward Said different categories of stereotypes for instance the ignorance, the feminine attributes, the uncultured traits and the barbarism have been tagged to the colonized masses and postcolonial literature brings forth the stereotypes that somehow try to eradicate the existence of colonized people. This literature also focuses on revealing the rhetoric of the notions related to the superiority of the Europeans through which they justify themselves to be stronger and educated, pretending as if they know everything about the colonized spaces and prove their presence as a necessity (Said, p. 192).

In Saidian Terms, “We must abandon a unified approach that goes by the master narrative and adapt a technique where marginal and apparently contradictory narratives battle” (Said, p. 352). What actually these theorists demand is the probing of whatever has been eradicated by the existing narratives and the authors that are given to study must be viewed within the standards of traces of those narratives that have been overwritten. Homi K. Bhabha too attempts to explore the geographical nuances within his writing and especially in *The Location of Culture* (1994), Bhabha illustrates the different dynamics of the space by introducing the concept of Third Space Hybridity is one of the most important and employed terms in postcolonial literature. It refers to “the creation of new transcultural forms within the contact zone produced by colonization”(Ashcroft B. G., 1) (Ashcroft B. G.,2)Bhabha’s analysis of the relationship between the colonizer and the colonized.

In addition, Hybridity has both positive and negative implications. On the one hand, it can be considered as a positive process, in a way that it enriches our culture. Bhabha has called this 'the third space' which means that Hybridity is a dialogue between different cultures. On the other hand, Hybridity can have a devastating effect on cultural identity and lead to what has been termed in-betweenness which is a state of alienation, as the process of Hybridity has caused the individual to become an outsider in both cultures. Furthermore, Bhabha argues "Once it is understood that cultural identity which emerge in this contradictory and ambivalent space of enunciation," it becomes clear that "inherent originality or 'purity' of cultures are untenable" (Bhabha, p. 115). In addition, 'Ambivalence', is adopted to colonial theory by Bhabha, refers to "the complex mix of attraction and repulsion that characterizes the relationship between colonizer and colonized" (Ashcroft B. G., 3)

The ambivalence in the relationship results from the fact that the colonized subject is "never simply and completely opposed to the colonizer". (Ashcroft B. G., 4). So, it should not be supposed that "some colonized subjects are 'complicit' and some 'resistant'," but instead, as ambivalence suggests, it should be recognized that complicity and resistance exist in a fluctuating relation within the colonial subject. This term is also used to refer to the way in which colonial discourse relates to the colonized subject because it may be both exploitative and nurturing, or represent itself as nurturing, at the same time. According to Bhabha's theory, on the other hand, ambivalence is "an unwelcome aspect of colonial discourse for the colonizer" because it "disrupts the clear-cut authority of colonial domination" by means of disturbing "the simple relationship between colonizer and colonized" (13). Therefore, the ambivalent nature of the colonial relationship "generates the seeds of its own destruction" which means that this relationship "is going to be disrupted regardless of any resistance or rebellion on the side of the colonizer" (Naipaul,

1).Ambivalence is closely related to Hybridity because, just as ambivalence ‘decentres’ authority from its position of power, so that authority may also become hybridized” when placed in a colonial and multicultural context (14).

The feeling of being uprooted and displaced is called “Unhomeliness”, a term coined by HomiBhabha and other postcolonial theorists, it is the sense of adopting a situation in between two or more than two cultures, furthermore, an unhomed person lacks the sense of belonging because “s/he is in a psychological limbo which generally ends in some psychological disorders and cultural displacement” (TaŞ, pp. 115-119).However being unhomeddoesn’t necessarily means being without a home, according to Lois Tyson states in Critical Theory Today.

To conclude, Post-colonialism is a representation of the full situation that really describes the tension between the colonizer and colonized people, as it deals with the themes of identity, sense of belonging, immigration, and a host of others discourses. Postcolonial literature is the medium through which marginalized people show express their cultural conflicts, sense of belonging, and identity crisis in a postcolonial world. V.SPeter Abraham is one of those writers whose narratives dealt extensively with these problems. However, this latter has been severely criticized by various postcolonial writer such as HomiBhabha and Edward Said as being a non-postcolonial writer because he shows no sympathy toward his characters and, also has been described as a racist and a loyal to the colonial hegemony. Yet through the analysis which is done through this study.

There have been a number of writers and critics who have participated in the anti-colonial discourse but the most significant influences connecting anti-colonial writing are writers like Frantz Fanon, Edward Said, and Homi. K. Bhabha. There have been many more writers and theorists who participated in the resistance to colonialism. However, due to the limitation of space i have to restrict myself to the prominent ones who have Lend their hand to help in

first exposing the atrocities perpetuated by the colonizers and then offered some tactics and strategies of overcoming the traumatic effects of colonialism. These writers additionally helped in constructing a space for the colonized people where they felt a sense of security and freedom of expression. I will discuss one by one the above-mentioned writers (their prominent work/works) who endorsed in deconstructing the colonial hegemony and helped in constructing the postcolonial space. Moreover, I will discuss postcolonial literature that every now and then reveals the new tactics and trends of ruling of colonialism or colonial hegemony in different facets and present alternatives to it in the form of Counter-Orientalism.

1. The Biography of Peter Abraham

Peter Abrahams, in full Peter Henry Abrahams Deras, (born March 3, 1919, Vrededorp, near Johannesburg, South Africa—died January 18, 2017, Kingston, Jamaica), South African-born writer who penned perceptive and powerful novels about the injustices and complexities of racial politics. His early work *Mine Boy* (1946) was the first to depict the dehumanizing effect of racism in South Africa on black and mixed-race people and was perhaps the first South African book written in English to win international acclaim.

Although Abrahams left South Africa in 1939 and moved to England—where he worked as an editor for *The Daily Worker*, a communist newspaper, and became involved in the Pan-African movement—most of his novels and short stories are based on his early life in South Africa. *Mine Boy*, for example, tells of a country youth thrown into the alien and oppressive culture of a large South African industrial city. *The Path of Thunder* (1948) depicts a young mixed-race couple under the menacing shadow of enforced segregation. *Wild Conquest* (1950) follows the great northern trek of the Boers, and *A Night of Their Own* (1965) sets forth the plight of Indians in South Africa. The novel *A Wreath for Udomo* (1956; new ed. 1971) describes an English-educated African who becomes the despotic ruler of his homeland. Abrahams set *This Island Now* (1966; new ed. 1971) in the Caribbean, and *The*

View from Coyaba (1985) chronicles four generations of a Jamaican family and their experiences with racism. He also wrote the memoirs *Tell Freedom: Memories of Africa* (1954; new ed. 1970) and *The Coyaba Chronicles: Reflections on the Black Experience in the 20th Century* (2000).

In the mid-1950s Abrahams was commissioned to write a history of Jamaica (*Jamaica: An Island Mosaic* [1957]), and soon after he moved his family to the island. There he became editor of the *West Indian Economist* and worked for Radio Jamaica, until 1964, when he gave up most of his duties so that he could devote himself full-time to writing. Many of his earlier works were reissued or translated into other languages in the 1960s and early '70s, as his reading public steadily widened.

2. An overview about the Apartheid system

Since we are Africans, we must have a look on our history before and after colonialism, how did Africans suffer and being exploited by colonisers, South Africa was taken as a sample to discuss the colonialism, The discovery of gold in 1886 and diamonds in 1867 deepened ethnic divisions and encouraged foreign investment and European immigration to SA. When we hear SA it came to our minds Nilson Mandela the political who spent 27 years in jail and who was released by the year 1994, and became the first black president of SA, for the purpose of illustration the identity and independence from the British, the word apartheid came to be used by 1930s after the Boer War 1899-1902 Alfred Milner who became the British governor in SA forbade the use of Dutch in schools and attempted to make them minority by bringing in the British immigrants. (Jallow, Baba 1)

Racial segregation has been a significant aspect of South African society long before 1948, according to Clark and Worger in *South Africa: The Rise and Fall of Apartheid*. Lagden who was in charge of Native Affairs commission of Milner was a responsible in creating key segregationist policies that laid the foundation for apartheid .based on his recommendation that denying Africans to own lands and in taking decisions where they live

or work even the right of vote for the white candidates . Africans should be confined to separate locations and vote for separate, preapproved white candidates to represent them in parliament. Subsequent acts took place and were a very important turning point that helped in shaping in the SA history starting by (Jallow, Baba 2)

1. The 1911 Mines and Works Act and the Native's Labor Regulation Act decreed that Africans could be found guilty of a criminal offense if they broke an employment contract, however unfavourable they found the terms of such a contract.
2. Native's Land Act of 1913: Only 7% of the nation's total land area was owned by Africans. In 1936, this proportion was raised to 13 but did little to help the Africans since they were restricted to the worst areas of land conceivable. A group of Afrikaner extremists established the Afrikaner Broederbond, one of the foundations of Apartheid, in 1918. (Jallow, Baba 3)

The year 1934 was an important turning point in the history of apartheid when D.F. Malan broke from the Smuts-Hertzog administration and formed the Purified National Party, a party whose platform was firmly rooted in racial segregation. In 1936, the Representation of Natives Act removed all African political rights from the books in the Cape Province the Great Trek and the Voortrekkers' victory against the Zulu at the Battle of Blood River in December 1838 was honoured in 1938 by the FAK. At this gathering, the pro-Nazi Ossenwabrandwag was formed to support the agitation for Afrikaner supremacy in South Africa and oppose South Africa's entry into the war on the side of Britain. In 1942, African workers were forbidden from participating in strikes under War Measure 145. Malan's National Party came to power six years later. In 1948, and from that point on, South Africa began to go alarmingly in the opposite direction from the rest of the world, away from greater respect for human rights. (Jallow, Baba 4)

The Africa Mineworkers Union was established in 1941, which was the second year of the Second World War. The government implemented influx control and other strict measures to stop the flow of blacks and preserve the jobs of white employees after the wartime economy had caused a significant inflow of black people into urban areas. (Jallow, Baba 5)

African agitation and resistance correspondingly gathered steam and in 1944 young members of the ANC decided to form the ANC Youth League to inject energy into what they thought was becoming a rather moribund organization. Young anti-apartheid leaders like Nelson Mandela, Walter Sisulu, Albert Luthuli, Oliver Tambo, and Robert Sobukwe rose to prominence as a result of this event. As a result, the ANC, the nemesis of the party and the Apartheid (the NP), were being born at the same time. (Jallow, Baba 6)

Between 1950 and 1960 South Africa witnessed more repressive legislation than any other period in the country's history. The apartheid superstructure was undoubtedly constructed methodically over the course of these two decades. D. F. Malan, who ran for office in 1948 on an apartheid platform and won, now faced the risky challenge of keeping his pledges to his racist supporters. In the decades following 1948, his National Party grew steadily stronger, while the opposition United Party weakened and essentially openly supported the NP's racist policies. The UP continually harped on its practicality. Indeed, there were very few differences between the policies of the two parties over the racial question. (Jallow, Baba 7)

Race laws flew from South Africa's legislative chambers like meteors and stung the increasingly dispossessed but defiant non-white races; this was followed by

3. The Immorality Act of 1950, which expanded the 1927 prohibition on inter-racial sexual connections between whites and blacks to include all non-white people.

4. The Group Areas Act of 1950 imposed control over property rights requiring permits based on race and gave the government the power to forcibly remove existing occupants on any piece of land and give it to other occupants.
5. The infamous Suppression of Communism Act, which outlawed the Communist Party of South Africa (SACP), was also passed in 1950. The Act gave the Justice Minister the power to “list” and “ban” any individual or organization for up to four years.
6. The Bantu Authorities Act of 1951 abolished the Natives Representative Council and institutionalised the claim that the tribal reserves were the true homes of Africans. The Separate Representation of Voters Act, which eliminated Coloured voters from the Cape roll, was also passed in 1951.
7. The government re-enacted above Act as the Separate Representation of Voters Amendment Act in 1956 after the Supreme Court declared it invalid. Only whites enjoyed political rights in South Africa.
8. The Bantu Laws Amendment Act of 1952 African male labourers aged 16 to 64 can register with labour bureaus thanks to.
9. Reservation of separate Amenities Act 1953 a unique public amenity was given to each race. Signs were put up all around the nation under this Act assigning specific races to parks, restrooms, beaches, and other public services. The Native Labour Act in 1953 Africans were denied the right to strike and legal union representation.
10. The Bantu Education Act, which mandated that blacks should have separate educational facilities under the control of the Department of Native Affairs rather than the Ministry of Education, was promulgated in that same year and is regarded as one of apartheid's worst pieces of legislation and one that was to play a crucial role in its demise. As a result of the Act's elimination of financing for mission schools

that had previously served the educational requirements of Africans, the majority of them either sold their facilities to the government or closed down completely. Africans were to be transformed into obedient kaffirs and effective workers through Bantu education. (Jallow, Baba 8)

The only education that Africans required was one that would prepare them for life in the African community and on the margins of white society because they could never be fully assimilated into white culture. The Bantu education curricula and textbooks were deliberately designed to glorify Afrikanerdom and demean the African kaffir as savages, thieves, thugs, clowns and lecherous lazy bodies. (Jallow, Baba 9)

11. The Criminal Law Amendment Act of 1953 defined the police's right to hold African detainees in prison until proven innocent ,
12. The Public Safety Act of 1953 gave the government the power to proclaim a state of emergency whenever it wanted.

A Board of Censors was established in 1955 by the Customs and Excise and Official Secrets Acts to examine and censor any media that was imported into or created in South Africa.

13. The Riotous Assemblies Act of 1956 forbade any public gatherings that would cause racial tension and prohibited people from participating or speaking at public events.
14. The Native Administration Act In 1956, which allowed the government to send Africans away from their homes and families for as long it wanted, was also passed.(Jallow, Baba)

Police detained 156 people, including Luthuli, Mandela, Tambo, and Sisulu, in the same year (1956), and placed them on trial for treason. For a maximum of 90 days. Detainees could be re-arrested and held for another ninety days after that and the police may do this as much as they wanted. In 1966 Once more, the ANC and other groups fought against attempts

of establishing apartheid .Sisulu, Tambo, and Mandela serving on the executive committee, the ANC established a program of action in 1949.-The ANC established a Gandhian-inspired strategy such as planning boycotts, marches for civil disobedience, non-cooperation, and a national day of work stoppage in 1950. (Jallow, Baba 10)

-The African National Congress (ANC), in collaboration with the African People's Organization (APO) and the South African Indian Congress (SAIC), planned a national strike against the growing as list of discriminatory apartheid legislation.

-The South African Communist Party (SACP) also organized a national strike.

- On April 6 and June 26, 1952, the ANC and SAIC launched a campaign of disobedience.

-On June 25 and 26, 1955, 3000 delegates from the ANC, the SAIC, the Congress of Democrats, the Coloured People's Congress, and the multiracial South African Congress of Trade Unions (SACTU) met near Soweto and issued the Freedom Charter, a document outlining a new vision for a multiracial, democratic South Africa marked by respect for human rights and the rule of law as well as equal opportunity. (Jallow, Baba 11)

This event was a significant turning point in the anti-apart The Freedom Charter effectively served as the platform for the South African liberation movement. The tragic Sharpeville Massacre on march21 happened due to the establishment of the PAC (the Pan Africanist Congress) when police opened fire on protesters by 1959 the same year of establishment, 18000 protesters were arrested including leaders from the ANC and PAC and both groups was banned.From that point on, the ANC and PAC, of which had bases in next nations, initiated violent attacks on government structures and sought out government insiders for assassination. But Vorster wasn't going to back down.

15. The Terrorism Act of 1967 expanded the range of actions that could be regarded as hazardous to include any activity that might inspire resistance or further any political objective.

In order to assist the prime minister in developing security policy and strategy, the State Security Council (SSC) was added to the extensive list of oppressive state organizations in 1972. The assassination of schoolchildren Soweto's anti-Bantu education riots on June 26, 1976, and Steve Biko's death in prison in September 1977 fuelled a broader fight against apartheid both locally and internationally. The National Security Management Systems (NSMS) were formed by the new Prime Minister P. W. Botha, who also launched a campaign of assassinations and sabotage against his opponents. (Jallow, Baba12)

South Africa had already established itself as a pariah state in the international community. The economy of the nation was rapidly crumbling, and foreign financial institutions operating there were reducing their investment, reducing their lending to the government, and loudly calling for an end to Apartheid. (Jallow, Baba 13)

The United States Congress overrode President Reagan's veto in October 1986 and passed legislation imposing mandatory sanctions against South Africa. These measures included a ban on all new investments and the suspension of air travel between the United States and South Africa. Inside the country itself, apartheid had been in response to the ANC leadership's appeal in April 1985, the system was made untenable and the nation unruly. (Jallow, Baba)

As a result, Klerk, the final apartheid president, took office in a coalition administration. De Klerk reasoned that there was at least a narrow window of opportunity to bargain from a position of strength. He announced the lifting of the embargo on the ANC, SACP, PAC, and 31 other anti-apartheid organizations on February 2, 1990. On February 11, 1990, he released Nelson Mandela from jail after he had been there for 27 years and had rejected Botha's earlier offer to be freed in exchange for giving up fighting. (Jallow, Baba 14)

The negotiation process appeared to be in danger of failing for a brief period as right-wing Afrikaner factions and the de Klerk regime it used dubious tactics to thwart it. Despite

all the odds, de Klerk and the ANC came to an agreement in September 1992 as it became increasingly clear that the time of apartheid had passed. This new agreement mandated that by April 1994, all South Africans would be able to vote in national elections. The agreed-upon interim constitution featured provisions for the potential establishment of a government of national unity as well as a guarantee for minorities' safety. The ANC won the elections in April 1994 with more than 62 percent of the vote. Thabo Mbeki served as first vice president and de Klerk as second vice president as Nelson Mandela was elected as the country's first democratically elected president. The Truth and Reconciliation Commission was established in 1995 on Mandela's direction to prevent the kind of bloodbath and vengeance that white South Africans rightfully dreaded. (Jallow, Baba 15)

In conclusion, it is evident that the development and abolition of apartheid were two processes that took place simultaneously across time. It was obvious from the start that a small minority of white people could not maintain the vast majority of black people in a state of virtual servitude for all time. Prior to 1948, Black South Africans had endured decades of racial discrimination, although institutional apartheid only lasted for around fifty years. For the oppressed people of South Africa, this is not a short time. But the collapse of apartheid before the end of the twentieth century was certainly not what the architects of that hideous system anticipated. (Jallow, Baba 16)

3. The Colonialism History

The etymological origins of the word 'colonialism' stem from the Latin *colonia*, which refers to a farm or settlement and related particularly to Roman citizens who settled in conquered territories. Colonialism is an act of domination involving the subjugation of one people by another. At least since the Crusades and the Conquest of the Americas, political theorists have used theories of justice, contract, and natural law to criticize and justify European dominance. In the 19th century, as European dominance over the rest of the

world reached its peak, the contradiction between liberal ideals and colonial practices became particularly acute.(Willoughby. 1)

The major conquerors of the African nations are France, Britain, Italy, Portugal, Spain Italy and Belgium. At the Berlin Conference in 1884-1885, as they seized control of the continent, plans were formed to establish "spheres of interests" to minimize conflicts. Thanks to modern technologies, the aggressive colonial powers were able to establish their authority over a number of African nations. Seven colonial empires and systems were founded in the early 20th century. Seven colonial empires and systems were established at the beginning of the 20th century. Germany lost its colonies in Africa after World War I, bringing the total number of empires and systems down to six . Some of these systems had a direct form of administration, with European officials in charge and many African subjects working under them. .(Willoughby. 2)

It was indirect rule in the sense that the traditional rulers and chiefs were overthrown. Regardless of the governmental frameworks of the colonies, the goal remained the same: Africa would serve Europe's economic interests . The objective was the same regardless of the political structures of the colonies: Africa would serve the economic interests of Europe. Numerous positive and negative changes occurred during this time. The number of African nations was reduced to around fifty colonies, with new boundaries that may not have always respected African interests. Former monarchs lost their authority. The various colonial administrations may be financed by European officers through taxes and trade dues. .(Willoughby. 3)

Large foreign corporations controlled trade, minerals were exploited, African products were purchased at low prices, and African land and labour were used to create export crops. The main goal was to transfer money and main resources from Africa to Europe. Being colonized implies complete imperial control, as well as cultural annihilation and subjects

trapped between submission and resistance. The other idea traces the historians' struggle to better grasp the state of being colonized as a more distant and balanced view of the colonial era is being developed. For the aim of being a strong nation, imperialists believed that having a strong industrial economy, steady supply of the main resources for the industrial economy and having a strong military to preserve the economic interest, Europeans also saw themselves as superior as the colonized people and this perspective helped them to rule other nations, they placed a high value on the propagation of Christianity throughout the world and made significant investments in cutting-edge science and technology in the hope that doing so would enhance the lives of others. Last but not least, imperialists sought to profit from available labour at a low cost and the African market for manufactured commodities that could fetch high prices. (Willoughby. 4)

4. Post-colonialism

Post-colonialism is the term used to define the historical era or current situation that followed Western colonialism. It can also refer to the ongoing effort to recover and re-imagine the past and agency of those who were subjected to various forms of imperialism. Post-colonialism suggests a future in which colonialism may be defeated, but after such changes, new kinds of dominance or subordination, including new forms of global empire, may emerge. Contrary to popular belief, post-colonialism does not assert that colonialism never existed in the world in which we currently live. (Iverson, Duncan 1)

The study of the multiple modernity-related trajectories as perceived and experienced from a variety of philosophical, cultural, and historical viewpoints has been a focus of postcolonial theorists and historians. They have given special attention to discussing the unclear legacy of the Enlightenment outside of Europe, as it has been reflected in social, political, economic, scientific, legal, and artistic ideas. Postcolonial theorists contend that

the legacy is ambiguous because the age of enlightenment was also an age of empire and that there is a deeper connection between these two historical periods. (Iverson, Duncan 2)

5. Frantz Fanon Theory (black skin white mask 1967)

Frantz Fanon is considered significant among the few intellectuals whose anti-colonial writing connects to the postcolonial theory. Fanon was a psychiatrist by Profession who spent much of his life working in Algeria during the war years and his Presence in the war introduced his analysis of the psychological dimensions of Colonialism. Fanon expressed this dimension in his groundbreaking works which include *The Wretched of the Earth* (1963) “an anti-colonial political statement” (Ramone 37) and “a manifesto for the liberation of the oppressed people around the world” (Barnett, p. 165) and *Black Skin, White Masks* (1967) “a psychological Analysis of the impact of colonized Caribbean black subject” (Ramone 37).

Black Skin, White Masks reveal the psychological impact of white colonial culture on black colonized subjects. This book manifests Fanon’s personal complexities of being a black individual in a white culture where the “colonizer-colonized Relation is normalized as psychology” (Casey 7). In earlier times living in a French Culture and also because of his schooling Fanon thought of himself as a French Person, however, he “felt the profound disorientation and disillusionment after Encountering French racism, which decisively shaped his psychological theories about culture” (Ewan C. M., p. 45). While living unaccepted in a white world, Fanon as a Psychiatrist comes up with a credence regarding racism as an insidious Psychological turbulence “that both blinds the black man to his subjection to a Universalized white norm and alienate his consciousness” (Reed 101).

Fanon in an experienced manner shows how a racist culture prohibits Psychological progression in the black man including schoolchildren. He argues how the incorporation of comic books can have a devastating and lasting Psychological impact on the colonized child. He discussed comic books as a representation of the range of damaging intersections of black and white cultures under colonial rule. “This is the purpose of games in children’s

institutions, of Psychodramas in group therapy, and, in a more general way, of illustrated magazines for children—each type of society, of course, requiring its own specific Kind of catharsis” (Fanon, p. 113) These comic books and cartoons included in the Teaching sensation represent imperialist ideologies with the intention of maintaining those ideologies in succeeding generations as these are “put together By white men for little white men” (Fanon, p. 146).

Comic books and the magazines inclusion represent a superior image of white men and affixes negative characteristics to the colonized black men. “In the magazines the Wolf, the Devil, the Evil Spirit, the Bad Man, the Savage are always symbolized by Negroes or Indians; [...] the little Negro, quite as easily as the little white boy, becomes an explorer, an adventurer, a missionary” (Fanon, p. 42) Yet the colonized schoolchildren as well as the white children identify Themselves with the explorer or adventurer who is white and who brings white Truth to the so-called savages who read them. White people are represented with the capabilities of exploring and saving the savages from their ill doom. With all these notions of goodness related to the white colour inculcated into the black Children, there exists into them the craving for subjectivity to adopt the white Man’s attitude. (Fanon, p.58)

For that reason, when black children are repeatedly exposed to such derogatory terms associated with the black colour, they experience a Psychological trauma and eventually distance themselves from those figures. What becomes most ironic in the lives of these Negroes is that they adapt the Attitude of looking into matters as white men do and does not relate themselves anymore to the Negroes. Because the Antillean does not think of himself as a black man; [...] The Negro lies in Africa. But he is a Negro. That he will Learn once he goes to Europe and when he hears Negroes Mentioned he would recognize that the word includes himself as well As the Senegalese. Fanon in *Black Skin, White Masks* exposes the complexity between Language and identity for the Caribbean in Europe and for the

Antillean's in French colonies. Speaking foreign language for the colonized masses was a License to break ties with their obnoxious past and to avoid the unexpected Prejudice. (Fanon, p.78)

To be a part of foreign colony it was important to speak foreign Language because language being fundamental to identity involves an assumption of its culture..While as in Black Skin, White Masks Fanon exposes how the Europeans Used the discourse of colour and language as a means to dominate and prove Themselves superior over the people belonging to the different countries of Asia, Africa and the Caribbean. This text brings to surface the different psychological Impacts in the lives of the black colour people whose colour has been charged with Negative connotations. Moreover, this text exposes the rhetoric of French Language in earlier times and English language in present times as elements of Power and a label of superiority. (Fanon, p.45)

In an overwhelming manner, this text Foregrounds how the local inhabitants separated themselves from their own local Languages tried their best to gain proficiency in either French or English language to prove themselves civilized. However, gaining the capability to speak the foreign Language does not make them foreigners because, the colour of their body was Unchangeable and they have been discriminated mostly because of their colour. (Fanon, p.83)

6. Edward Said's Orientalism (1978)

Another writer whose writing is considered important regarding the recognition of the self and space to the colonized people that were largely distorted by the First World European representation is Edward Said. His book Orientalism (1978) is regarded profoundly significant because it helped to construct entire new fields of Study such as postcolonial theory and other influential disciplines like English, Cultural Studies, History and many more. "It connotes the high-handed executive Attitude of nineteenth-century and

early-twentieth-century European colonialism” (Said, p. 2). This book tries to answer the questions regarding the predetermined Notion of images framed about the orient. Before delineation of orientalism by Edward Said, it was a term that once simply identified the orientalists. This was Because of the western scholars who studied Oriental art, literature, history, archaeology and languages framed the term for their own identification.

Edward Said writes:Orientalism can be discussed and analysed as the corporate Institution for dealing with the Orient—dealing with it by making Statements about it, authorizing views of it, describing it, by teaching It, settling it, ruling over it: in short, orientalism as a Western style for dominating, restructuring, and having authority over the orient. However, Edward Said reconsiders this work to reveal the ideological basis on which it operated and described how the figure of the other, the desired, However, disgusted foreign other was constructed. This book demonstrates with greater subtlety how “European culture gained in strength and identity by setting Itself off against the Orient as a sort of surrogate and even underground self” (Said, p. 3). As unfolded in Orientalism Edward Said writes “Because of Orientalism the Orient was not (and is not) a free subject of thought or action” (Said, p. 3). Said’s Central argument in this book is how Western countries represented the cracked Image of the people from colonized countries. He exposes how colonizers did so by using a lens called “Orientalism” through which they disfigured the actual reality about the places as well as the people and represented them as strange and threatening.

This book renders the repertory of the images that kept coming up in the form of the sensual women who are just there for the purpose of seduction and East as a Mystery place filled with many secrets that need to be revealed. What actually this Book reveals is whatever representation of the East was done was not realistic in Any form of art whether that is Painting, Literature or Music and was just a Construction of the colonizers own insights. The images that have been Created, regarding the flex geographical zone of the East in relation

to West, including the countries like India, China, the Middle East and many more could be Negative and derogatory or just as sometimes romantic and positive. Whether Negative or positive both ways they tended to draw on a supply of depressing Stereotypes about the qualities and character of the non-western people and in a way stretched this knowledge regarding the flexible geographical zone of the East in relation to West, including the countries like India, China, Middle East and many more could be Negative and derogatory or just as sometimes romantic and positive. Whether Negative or positive both ways they tended to draw on a supply of depressing Stereotypes about the qualities and character of the non-western people and in a way stretched this knowledge regarding the orient across scholarly and popular mediums. Stuart C. Aitken and Gill Valentine write that Edward Said argued in his Book Orientalism and in all of his subsequent works that “Orientalism amounted to A stock of knowledge that continued to provide resources to be mobilized in Support of contemporary western geopolitical strategies” (Said, p. 167).

Orientalism has come to act as the focal point of discussion precisely because; it is a text in which the critique of colonial and imperial knowledge is brought into troubled communication with poststructuralist theory. There have been certain means for the emergence of the postcolonial theory and one such Means was through the increasingly theoretical debates over issues of Representation of identity and power. Another way that Said's initial emphasis on knowledge and power was put into practice is another way that postcolonial theory is thought to have developed. In Orientalism Said referred to Orientalism as a form of imagination. He claims that the Representation of the Orientalist's was completely self-generating projection of Western desire and was represented the way it pleased them not based on any Authentic knowledge of different cultures and societies. Regarding how the Orient Was supposed to be divided between the European Powers, he writes “For Despite their differences, the British and the French saw the orient as a

Geographical, cultural, political, demographical, sociological, and historical-entities over whose destiny they believed themselves to have traditional entitlement” (Said, p. 221).

Orientalism turns out to be of vital significance in the development of Post-colonialism as a strand of an academic interdisciplinary work and postcolonial Space as an arena for resistance and expression. This book “offered an important Route through which geographers [...] debate with historians, anthropologists, Cultural theorists and others with similar interests in questions of space, territory And identity” (Barnett, p. 172). Colonial discourse analysis has been the priority and the prominent facet of postcolonial theory that eventually attributed in the process of “decolonizing the mind” (NgũgĩwaThiong'o , *Decolonising the Mind* 1986). It resisted against the Western Sovereign, which was an authentic entity that has characteristics to determine and direct the colonised masses, and indulged in questioning regarding the formation of historical and cultural constructions that were once universalised by the Colonialists. Apart from institutionalized knowledge that the Westerners circulated to their countries in the form of magazines, pamphlets and journals, there was another method of knowing and managing the orient in the West. This method was widely employed at that moment and is employed in the present-day .Conditions “was the result of an important convergence” (Said, p. 221) where the Eastern and the Western people met.

Edward Said concludes Orientalism with an assertion that the existing Situation of Orientalism has a quite strong platform in the Eastern regions by inculcating the strategies in the form of politics and modernization. The Contemporary situation denotes the accomplishments of Orientalism, to an extent Even Orientals themselves start to speak the languages of Orientalism. Nevertheless, within all this oriental triumph in the present day situations there is a Ray of hope in the critical thinking in modern academies where sufficient Information is offered “to provide the contemporary scholar with insights, methods, And

ideas that could dispense with racial, ideological, and imperialist stereotypes Of the sort provided during its historical ascendancy by Orientalism” (Said, p. 328). Edward Said ends this book with a quite prophetic vision of overcoming whatever has been implied upon to construct the image of Orientals. Said with a Greater dexterity propounds that “the worldwide hegemony of Orientalism and all it Stands for now can be challenged” (Said, p. 328) by just paying attention to “benefit properly from the general twentieth-century rise to political and historical awareness of so many of the earth’s peoples” (Said, p. 328).

In the very ending lines, he represents the credibility of this book by asserting: “If this book has any future use, It will be as a modest contribution to that challenge, and as a warning: that Systems of thought like Orientalism [...] are all too easily made, applied, and Guarded” (Said, p. 328). Said foregrounds an important element regarding the Geographies of the East and exposes that the space they live in belongs to them, and the European ruling over that space was just an intention and not a natural Phenomenon. In this book, he acknowledges the eastern masses to use their Geographies to resist against the Europeans who are trying to represent themselves as natural inheritors of their spaces and prove their rule as myth and not a reality.

7. Homi K. Bhabha’s The Location of the Culture (1994)

Another intellectual in postcolonial studies who debates over the condition of Postcolonial migrant is Homi K. Bhabha. Bhabha coined terms like Hybridity, Mimicry, Difference and Ambivalence and his criticism of colonialism has a great influence regarding the redefinition of postcolonial condition and the cultures that are marginalised largely. He wrote a pioneering work entitled The Location of Culture (1994) in which he demands that we as postcolonial citizens along with the postcolonial literary critics of the postcolonial nations should recognise differences within our societies that are based on the Hybridity formed within the due course of history. He writes, “The very concepts of homogenous

national Cultures, the consensual or contiguous transmission of historical traditions, or ‘organic’ ethnic communities -as the grounds of cultural comparativism – are in a profound process of redefinition” (Bhabha, p. 5).

Bhabha claims that the postcolonial Citizens should not any more classify groups of people on pure and already existing characteristics attributed, instead they should investigate the differences Created meanwhile between time and space or spanning between two different Periods. Bhabha emphasizes that the characteristics of people are not confined to their ethnic heritage but are rather subject to change and transformation through Experience. Bhabha discusses the relationships formed between interactions with People of different cultures as well as those formed in the private and public spaces. The idea of the shifting borderlines or stepping into an ambivalent space is Fundamental to Bhabha’s concept of hybridity. He defines hybridity with a positive Note by illustrating it “as a mechanism by which the alienated subject is enabled to Challenge oppressive authority” (Bhabha, p. 162).

Bhabha has developed the postcolonial concept of Hybridity and he takes it to an altogether different state with the possibilities of subverting for whatever is regarded as pure and fixed. Although the term has been defined and disputed by others, including Robert Young who highlights the terms origin in colonial racist discourse, but it is Bhabha’s definition, which has been most prominent in shaping the current thinking. Bhabha in *The Location of Culture* illustrates that “Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination”(Bhabha, p. 115).

The discourse of Hybridity typically falls within the aura of postcolonial theory and emerges with a gust of critical attitude to the cultural imperialism. Bhabha defines hybridity with characteristics of ambiguity whose temperament appears as an anxiety to the colonial

absolutism. The concept of Hybridity alters the colonial identity due to interactions between different cultures resulting in Ambivalence that in one way or the other changes the notion of fixed colonial supremacy. Bhabha writes that: Hybridity is the name of this displacement of value from symbol to sign that causes the dominant discourse to split along the axis of its power to be representative, authoritative. (Bhabha, p. 144)

“Hybridity represents that ambivalent ‘turn’ of the discriminated subject into the terrifying, exorbitant object of paranoid classification – a disturbing questioning of the images and presences of authority.” Bhabha claims that the main reason behind the formulation of Hybridity is to subvert the colonial inflexibility. Theoretically, Hybridity is not supposed to juxtapose the different binaries like coloniser-colonised, East West and Us-them but it aims to deconstruct them to offer equalities between the citizens of different spaces where the concept of superiority and inferiority is somewhat eliminated. Bhabha asserts: “Hybridity is a problematic of colonial representation and Individuation that reverses the effects of the colonialist disavowal [...] its rules of Recognition” (Bhabha, p. 114)

Bhabha’s main motive behind the use of Hybridity is to Challenge the colonial position, to expose its weaknesses and render it Questionable and flawed. He writes, “The voice of command is interrupted by Questions that arise from these heterogeneous sites and circuits of power [...] The Paranoid threat from the hybrid is finally uncontainable because it breaks down the symmetry and duality of self/other, inside/outside” (Bhabha, p. 115). Homi K. Bhabha in *The Location of Culture* formulates the concept of Hybridity that provides an opportunity for the colonized people to change their fixed notion of identity framed by the colonizers. This acts as a threat to the colonial fixity because it attempts to subvert whatever has been represented as Inflexible. The concept of Hybridity proved very congenial to the immigrants from different nations who have a very staunch notion of their identity. This provided them a different scenario to understand the host country culture for their existential

purposes. Bhabha asserts that the reason to formulate the concept of Hybridity is to provide equalities to the people of different nations where the Superior inferior complexities are prevalent. Writing of these anti-colonial thinkers whether written before, during and immediately after the end of the European rule share an intuition that unless and until the relations of colonial subordination are embedded in the cultural systems of identity and representation, the formal end of the colonialism would not mean the end of the colonial forms of power.

What these writers suggest is the “Decolonization of Mind” (Ngugi 1986) because it is “concerned in working through the embedded modes of reasoning, thinking and evaluating that secretes Assumptions about privilege, normality and superiority” (Sidaway 2000). “The invocation of ‘authentic’ traditions [...] has been one of the most problematic ways in which postcolonial elites have continued to wield political power [...] ,and the critique of appeal of this sort of authenticity is one of the animating themes of postcolonial Studies” (Barnett, pp. 164-165) These writers, no matter belonging to different nations, on a collective note foreground the different tactics and strategies that colonialism hinged upon to prove its superiority. They expose how the colour, the language, the geography and the cultural traits of the eastern people have been marked with negative connotations and were used as a tool to dominate them. What is important about these writers is that they provided different alternatives for in the form of resistance and Hybridity to challenge the fixed notions constructed by the colonisers. Moreover, these writers depicted the complexities regarding the acceptance of immigrants in the host nations. In this regard, postcolonial diasporic literature exposes largely the problems what immigrants face after migration.

CHAPTER TWO:

RACIAL DISCRIMINATION AND OPPRESSION IN MINE BOY

This chapter analyzes the feeling of superiority left behind by the colonialists and his desire to spread this awareness among the oppressed in South Africa before the advent of apartheid.

1. Exploring oppression in Mine Boy

Oppression comes from the word oppress which means to treat somebody in a cruel and unfair way, especially but not giving them same freedom, right as other people, according to the Oxford Advanced Learner's Dictionary 6th Edition. Oppression is defined as an unjust or cruel exercise of authority or power.

Fair knowledge of history at South Africa is essential to understanding of Mine Boy and Tell Freedom by Peter Abraham. According to Merriam Webster Dictionary 2015.

The similarity of the climate of South Africa with the climate of Europe prompted the Dutch to settle in Quebec in 1652. The number of settlers increased with the passage of time, and this is what put them in the Cape in direct contact with the Hottentots, the black race. The mixing of European settlers and Hottentots women led to the coloured community, which led to the existence of three ethnic groups Black, coloured and white. (Abram, N. J., Tierney, J. E, pp. 411–418.)

Peter Abrahams Mine boy illustrates in beautiful and interesting prose about the oppression and persecution suffered by the black people of South Africa before the years of apartheid. Where the white minority in the country imposed its authority on the black citizens of South Africa in several ways, including abject poverty, severe land shortages, inhumane exploitation of black workers and white domination, low wages and violence of white police officers. (Nelson Mandela and First ,Ruth NoEasy Walk, page 21)

1-1 The first type of oppression is the most prevalent form in South Africa in the twentieth century. Oppression is a form of black citizens in Johannesburg. Especially the

city's police force through their domineering and violence, so Xuma had one of the first experiences of Mine Boy in Malay:

“A policeman was only ten yards away and he was coming straight at Xuma. Xumawaited. He had done nothing. He had just stood there watching. The policeman came nearer. He raised his stick and brought it down with force. It missed Xuma's head and struck his left shoulder. Pain shot through his body. ‘I have done nothing,’ he said and grabbed the policeman's arm before he could hit again.”(Abraham, p. 16)

The city police do what is necessary to assert their authority in a more effective manner, through violence and brute force, and this highlights the abuse of power over black citizens and their oppression.

1-2 The second type of oppression is an ideological type. This is what the South African leaders have imposed. It is Mine Boy, that is, to be white, this is desirable, and this is what needs to be worked for. And to be black, that is, you must accept that you are of a lower status. This is what the writer showed in many of the characters who fall victim to the “Swanky” mentality. He confirmed through the Malay camp market

The road two ‘swankiest’ were on their way down the road. They were dressed in violent purple suits with wide bottomed trousers and long jackets that reached down to their knees, straw hats, red shirts and black ties. And each had a red handkerchief in the left hand and a light cane in the right. (Abraham, p. 15).

Eliza is the most ambitious and complex character in Mine Boy .Her mad desire to be like the whites people. She tells Xuma: “I want to be like the white people and go where they go and do the things they do”(Abraham, p. 60).But she admits later she said:“It is the madness of the city that is in me”(Abraham, p. 126).

It is a great madness that it ultimately drives her out of the city. Eliza is not the only one who possesses this mentality, but rather it is the result of a colonial plan, where the colonizers gave the feeling of an inherent desire to understand and absorb their oppressors well. Eliza will not allow herself to be with the person she loves, Xuma. This is evidence that persecution is not tangible until it is real, and this is its ideological form in Mine Boy.

According to Frantz Fanon, it is the oppressor who is responsible for the creation of racism in a culture, which is made up of a common set of beliefs, values, and customs. The racist attitudes and the institutions of the colonial system badly damaged the culture of the native people who are enslaved, exploited, and weakened. Consequently, he opines that: “This culture, once living and open to the future, becomes closed, fixed in the colonial status, caught in the yoke of oppression.” (Fanon, p. 34) “Is only one element of a vaster whole: that of the systematized oppression of a people.” (Fanon, p. 33)

Exploiting physical black labour is a form of oppression. Xuma arrives in Johannesburg motivated by work in the gold mines and the work available to black men in the city. Blacks move to search for work to earn a living in remote areas, especially mines, despite low wages and hard and unsafe work.

“Xuma is right! They pay you little! They don’t care. If you risk your lives!

Why is that so! Is not the blood of a black man red like that of a white man?

Does not a black man love life too? I am with you! Let them fix up place first” (Abraham, p. 181)

He suggests that the fate of both the black and white miners is the same, yet the white miners enjoy a high standard of living. They get big salaries, and a job done by them automatically becomes a skilled job, but the same job done by a black miner is considered unskilled. Whites get more out of the super-exploitation of blacks. Actually, people can never be said to have the same fate of such different material conditions. In fact, South Africa

relies on gold miners for its economy, and this is what prompted South African officials to allow black immigrants to stay in their jobs... “The history of South Africa’s modern economy began in the mining sector”.(James, 1978, p. 75)

The populations of South Africa were controlled by police, who routinely stopped black people on the streets, demanding to see their “passbooks, “or the government. The passbook appears in *Mine Boy*, when a policeman demands to see Xuma’s pass while Xuma is trying to help Dr. Mimi with an injured man. Despite the chaos happening around them, the officer says to Xuma’: “Where’s your pass? Let me see it”(Abraham, p. 73).

The police forces and the South African government are cooperating in suppressing the black population. To ensure that black men live legally. All this is to develop the country’s economy.

Poverty is one of the forms of oppression suffered by the black and coloured South Africans, and this is what Peter Abrahams embodied and mentioned.“A row of streets crossing another row of streets, “Abrahams describes about Malay Camp. “ Mostly narrow streets. Mostly dirty streets”.(Abraham, p. 77)

Despite the oppression and poverty that was imposed on the black people of South Africa, who tried to strip their humanity, it spread in their soul’s cohesion and solidarity with each other, and this is embodied in the Malay camp.

It is where Leah runs her brewing business, a venture that gives her power in a society that works tirelessly to ensure she, a black woman, has as little power as possible. She and the Stockvelt , the other women who sell beer , make a team : “ If one is arrested , “ “ Leah explains to Xuma , “ they all come together and collect money among themselves to bail out the arrested one “(Abraham, p. 48).The camp breathes “the warmth of living bodies; of living, breathing, moving people ... The warmth of life”.(Abraham, p. 77)

Despite the suffering of the South African population from oppression and apartheid, which were often deadly, the seed of cohesion, solidarity and intimate friendships that call for a struggle for survival and life, and this was confirmed by Peter Abrahams through *Mine Boy*, who in turn calls for a struggle for survival and the defense and recovery of their rights.

2. Racial discrimination in *Mine Boy*.

Racial Discrimination is the discrimination on grounds of race. It is the practice of treating people differently, or poorly, because of the colour of their skin. For example, if two qualified applicants are interviewed for the same job (one black and the other white) and one is hired because of his skin colour. Then the organization or the company is guilty of racial discrimination.

By the manner of presentation of this prose *Mine Boy* Peter Abrahams tries to expose and expound the ills caused by racial discrimination in the country South Africa. This he does to the extent that one hardly notices when and where he makes comments against the system.. Peter Abrahams was one of the first critics of injustice and racial discrimination in South Africa, and this was evident from his novel *Mine Boy*, which told us the story of South Africa. The writer is inspired by the history of his own father who used to be a mineworker and finally died when Abrahams was younger. Whose hero was a black man named Xuma. He moved to Johannesburg in search of work in the diamond mines in South Africa, but he faced racism, and this was prominent in his novel.

The protagonist is overwhelmed by the apparent lack of progress that he and his fellow miners have made on his first day at the job:

“And for all their sweating and hard breathing and for the redness of their eyes and the emptiness of their stare there would be nothing to show. In the morning the pile had been so big. Now it was the same. And the minedump did not seem to grow either”.(Abraham, p. 42)

The policy of apartheid shook the black workers' lack of confidence in their ability to lead, and this is what Peter Abrahams mentioned about Xuma that Paddy told Di that he believes the young man will grow into a strong leader who will fight back against racial oppression. Di, however, disagrees, arguing, "A man's a man to the extent that he asserts himself. There's no assertion in your mine boy. There is confusion and bewilderment and acceptance. Nothing more" (Abraham, p. 68)

Unconvinced, Paddy argues that Xuma will eventually wake up and realize his potential as a leader. The bad attitude of the whites is opened out to their readers to denounce human exploitation. When Johannes and Chris die in an accident leaves to be desired. When the boss arrives in the mine, he considers the accident as minor. Xuma protests: "we are men!!! It does not matter if our skins are black. We are not cattle to throw our lives, we are men". (Abraham, p. 181)

As a conclusion, they fight the system by organizing themselves. They are aware of the danger to which they are exposed in the mines. No matter what happens to them, no matter what the hard living conditions, they always promote human dignity. They all gather to dig graves in which Johannes and Chris must be buried. "Paddy, a white man though, walks over to Xuma and shakes his hands saying I am a Man first Xuma ".(Abraham, pp. 81-82)

Then, he turns to the other mine boys and shouts: Xuma is right! They pay you little! They don't care if you risk your lives: "Why is-it so? Does not a black man feel too? Does not a black man love life too? I am with you: let them fix the place first "(Abraham, p. 181)

Paddy asks why black workers are exploited, the answer he receives does not point an accusing finger to capitalism but a pervasive racism that fails to recognize that blacks are " human beings". As described in the passage, racism does not oppress whites.

“Paddy clarifies it when he shouts Is not the blood of a black man red like that of a white man?”(Abraham, pp. 82-83).

Peter Brahm draws hope in the minds of blacks in the racist system and invites them to fight for liberation. He was mentioned in the novel after Paddy’s involvement in order to liberate blacks from prison.

“Xuma does not want to be free and leave Paddy in prison. Xuma notices that Paddy fights first as a man and later, as a white or a black. Xuma is very committed to go and join Paddy in prison. He says I must go. I’ll not live for the disgust I’ll have against myself. So I must go”. (Abraham, p. 1183)

Xuma shows gratefulness, courage and dignity to Paddy .He knows that he will not be free as long as Paddy is in jail. He is very indebted to Paddy and does not want to be a coward.Xuma renews his love towards Maisy and promises to come back one day and set a family. Maisy replies that:

“When you come back we will live in a home where there will be much laughter and much happiness “(Abraham, pp. 83-84)

“One by one the lights of Malay camp were turned out. One by one the lights of red drop and the other dark places of Johannesburg of South Africa were turned out”. (Abraham, pp. 84-85)

As we said earlier, Peter Abrahams calls for the dissemination of the idea of liberation in order to restore the rights of blacks, political awareness, and the final elimination of racial discrimination.

3. Stereotype of the other in *MINE BOY*

Stereotype is a generalized belief about a particular category of people.[2] It is an expectation that people might have about every person of a particular group. The type of expectation can vary; it can be, for example, an expectation about the group’s personality,

preferences, appearance or ability. Stereotypes are sometimes over generalized, inaccurate, and resistant to new information, but can sometimes be accurate.

Stereotype is An often unfair and untrue belief that many people have about all people or things with a particular characteristic.

In the context of current societal opinions, the authors analyze the literature related to stereotypes adopted by proponents. Through this note, we study how these stereotypes are developed and manifested in social settings such as work and the media, as well as in literature and in the environment.

These stereotypes can affect people's perception of themselves as well as the world. Although they present issues in a negative way in an attempt to decipher their nature in multifaceted forms.

Stereotypes have to be made out of propaganda that bubble to the surface and then misrepresent how people relate to or see other people. These stereotypes are predetermined by social class, gender, ethnicity, age and education levels all in an African context.

Fanon stereotyped people of colour as being associated with everything bad such as ignorant, dirty, criminal, evil, uncivilized and dehumanised. Whites symbolize everything that is good, pure, clean and beautiful (Aicha Mazari). In addition to settlement, it discusses oppression on a large scale due to the persecution and continuous oppression of blacks by whites and their frequent exploitation to impose their dominance. The colonizer divides groups even before the apartheid system in order to convert every race and ethnicity into another, and this is confirmed by Peter Abrahams in his novel *Mine Boy*.

Mine Boy distinguished itself as a work that depicted, for the first time in South African literature, the black perspective on urban life, and challenged white stereotypes of African workers. Johannesburg is a city characterized by extreme wealth and extreme poverty. Its economy depends on gold mining, which in turn represents the backbone of the

South African economy. In 1939 the mines employed 364,000 workers: 43,000 whites and 321,000 blacks; the proportion of white to black workers in the mines was approximately 1 to 7.5. (Thompson, p. 168).

The highest wages have been legally reserved for whites since the enactment of the Mines Act of 1911. They also earn at least 11 times what black workers earn. By 1939, white workers are receiving paid vacations and pensions, and all these privileges are denied to black workers. In addition to that, they get the highest times at work, and black workers do hard work, and this is what Peter Abrahams mentioned; The Red One said: “-Xuma is right! They pay you little! They don’t care if you risk your lives! ” (Abrahams 181).

Moreover, those miners work without a rest to gain little money, they lose much more than what they gain, they lose their health which is the most precious thing in this world. Xuma called sick miners to see a doctor. This quote highlights the point.

“Go to the hospital, said Xuma to see our people lying on the floors, they lie close you cannot step over them. But they who dig the gold for three shillings a day! Everybody coughs badly and their brow is as hot fire, answered the sick black Miner”.(Abraham, p. 32)

This confirms that there are no hospitals qualified for blacks, so any patient who goes there will not be cured. Also, the blacks were separated from the whites, and this is evidence that the whites will not accept them, and this was evident through their mistreatment. So that all facilities such as hospitals and schools are specified for whites only, in addition to all this, the homelands, and this is what Peter Abrahams expressed in words to describe the private homelands for the miners. That Xuma is taken into. “Xuma was shocked by its shabbiness and dirtiness. It is better to call them tombs rather than homelands” (Abraham, p. 45)

White workers know how to read and write, they work only in offices as managers and engineers in very wonderful conditions, unlike black workers who work to the ground, and this is what Xuma expressed.

“- I’ve considered only black movement in the mines. Do white people hate this work or something?! They only use the computer and give orders”.(Abraham, p. 48)

Stereotypes that show black people in the form of criminals and this are confirmed by Mine Boy. That Xuma wonders:

Xuma wonders: “Why is it wrong if Leah sells beer and right if a white person sells beer”.(Abraham, p. 168)

It is mentioned that white people sells beer illegally, but nothing was done to them; however, when the police get informed that a black person sells beer, they directly jail him.

4. Inferiority complex in *Mine Boy*

Mine Boy is a novel that recounts urban African life in South Africa before the emergence of the apartheid regime of the National Party. Which came as a response to increased urbanization and oppression Abrahams confirmed that his belief corresponds to that of Antoine Lembede in the narration of this novel, and that most of these transformations led to the emergence of many phenomena for the inhabitants of Africa, and this is what Antoine Lembede mentioned;

“such abnormal and pathological phenomena as loss of self-confidence, inferiority complex, a feeling of frustration, [and] the worship and idolisation of white men” Anton Lembede, “Policy of the Congress Youth League,”.InkundlaYa Bantu, May, second fortnight, 1946

Abrahams emphasized that the environment in which the South Africans lived had a negative impact on African men by weakening them and their dependence on women and

alcohol. This is what led whites to strip them of their independence, such as racist traffic laws, and this is what Peter Abrahams mentioned in his novel. Abraham said : "The policeman left all those and comes directly to Xuma, and asked him about his passport: "- Do you know about something called a pass? -But why? -How dare you ask? Negro! ” .(Abraham, p. 6)

Hence, Abrahams demonstrates the fact that it is an offensive way to call black people « Negro », using this term from the policeman to make Xuma feel less human and less Worthy.

We noticed the inferiority complex of Eliza, the black woman who wants to make a better life, like their interest in excessive whites and in how to appear like them, and this is what she confirmed to Xuma when she said:

“I want to be like the white people and go where they go and do the things that they do and I am black. I cannot help it. Inside I am not black and I do not want to be a black person.... And it is that that makes me hurt you”.(Abraham, p. 60)

This behaviour behind drawing attention and embodying other people’s personalities led her to excessive competitiveness and aggressiveness in an attempt to compensate for her real or imagined shortcomings, which led her to lose the dearest person dear to her heart, Xuma, leaving everything behind and searching for another place where she could assume another personality. Eliza said:" that makes me hurt you” (Abraham,P 60)

Also, according to the law, we cannot understand that there is true love between the white man and the black woman, that is, there is no loving relationship between the colonized and the colonized of different races. Despite all this, we find that the black woman greatly prefers the white man over the black man, and this certainly indicates that she has

internalized racism, Fanon claims, “It is because the Negress Feels inferior that she aspires to win admittance into the white world”.(Fanon, *Black Skins White Masks*,, p. 42)

We noticed in the novel the loss of some gender roles, such as “shebeen Queen” Leah. This is by turning African men from pastoral fathers into cogs in an industrial machine in order to correct the gradations noted by Lemebede. This is what mentioned by Peter Abraham in *Mine Boy*.

Xuma, the African man, is a character used by Abrahams to show his evolution and take control of his own destiny by rejecting the moniker of being a ‘mine boy’ in favour of realizing

“That he is strong enough to be a man without colour.”(Abraham, p. 3).The novel also shows the effects that the Africans had under the rule of the whites and their control over them, as the African workers see them as ‘boy’labelled these men as inferior to their white managers. This is a categorical confirmation of the extent of the weakening of the environment of the black man, as Abrahams used this term to indicate the standard of living in which the oppressive society reduces the proportion of African males. The white boss said: “They are just Mine Boys ... Yes. Grand, but not human beings yet. Just mine boys ” (Abrahams 174).After taking Xuma to the mines, Johannes has an argument with a white man who is supposed to admit Xuma to the mine itself

This is the new one,” Johannes said.

“Your gang?” (Said the white man)

“No. For the Red One. Boss Boy.”

“The Red Man has not come.”

“My white man says so.”

“You mean your boss.”

“My white man”(Abraham, p. 38)

Peter Abrahams used the term boy for Africans and the term man for whites, and this embodies the idea of inferiority that we often see in Africans' discourse to themselves over what Lemebede characterizes as a complex inferiority. This was evident in both Xuma and Johannes. They are actually leaders, but they still have the word boy, and this is to distinguish that they are black Africans “a human being just a boy.” (Abraham,p174)

Xuma was received by a woman named Leah after he came from Johannesburg to a Malay camp. This woman Leah is described as tall and big, with that smooth yellowness of the Basuto women. A strong woman...and those eyes can see right through a man. She is virtually taking care of Daddy, Ma Plank, Dladla, Joseph, Lena, Drunk Liz, Maisy, and Eliza. Leah promises to make Xuma powerful since she is a powerful woman at Malay Camp if only he will become her head-man. She is at the head of this fake family was the breadwinner for many men in their livelihood. Xuma became a member of this family and it differs from the traditional male-dominated African families. Xuma said, “I came from my people, but I am no longer of my people. It is so in the city and I have been here many years. And the city makes me strange to the ways of my people ” (Abrahams 23).

Abrahams portrayed the African man in Mine Boy by reminding him he was never sober or responsible, as city life made them “Even the white ones respected” to a drunkard with a penchant for laying “on the floor, soaked in his own piddle.” (Abraham, pp. 80-81).Bad people depend on alcohol and women for their livelihood. “He understood too much and it made him unhappy.” (Abraham, p. 81)

Many men are attracted to Leah, as she is considered as their lawyer through her illegal work of brewing beer and providing them with food, as well as protecting them from the police, as she in turn takes on the role of a traditional man. Abrahams criticizes men not for misogyny but rather for the rational realization of the loss of African masculinity. This

was the reason for the loss of true equality and for the sake of liberation. However, there are some whites who believe in equality, and this is reflected in the personality of Puddy, who knows what is best for the people of Johannesburg. Abraham said: "Xuma is right! They pay you a little! They don't care if you risk your lives: Why is it so? Is not the blood of a black man red like that of a white man? Does not a black man feel too? Does not a black man love life too? I am with you: Let them fix up the place first!" (Abrahams 181-182). Puddy is a white man and the boss of Xuma supported him in his strike by saying that: "He is a man first" and white second" (Abraham, p. 181)

This emphatic affirmation of the common class struggle is what Peter Abrahams hopes for himself and which is taking hold in his native South Africa over time.

5. Identity crisis in *Mine Boy*

Africa is a continent darkened by its lost identity in general and in South Africa in particular because of the melting pot of colonial influences from the French, Dutch, Spaniards, English and others in various economic, social, political and literary fields as well. Africa has a long tradition of oral literature. Africa had several tribes with their own customs, culture, religion and rules of behaviour its own, it is a group of races, each race has something extra and a deficiency in relation to its colour group, and this was evident within the apartheid system. So that the blacks lost all their rights in their country. As for the whites, they are more fortunate because they impose their control on the blacks, and they turned them into their slaves, as the colour of their skin played a vital role. The white population divided them into groups so that they could control their freedom. And if we take into account all these features, we find a definition of identity, as they are individual characteristics that enable us to define a personality or something, in other words, a well-established or well-known personality. "The term identity is used in many post-colonial literature and theories. The word identity "Reflects the notion that one can know who

someone really is. In the second view, identity is seen as acquired through socialisation or the Internalisation of imposed social roles.” (Karen,Pyke P147-172).Identity is an extension of a sense of belonging shared by members of a social group. An individual’s identity is always a multi-table because people do not share the same degree of commitment and the same characteristics, beliefs and values. Homi Bhabha saw the goal of the influential theorist as how to contradict and imitate, which he strongly opposes.

“Provoke a feeling of disturbance, synonymous to a “nervous condition” and the uncanny state of ambivalence; a state of mind that he argues to be the place in where the hybrid identity comes into existence.”(Wiliams, p. 123)

Also, Edward Al-Saeed, in his book Orientalism, whose main focus is on the differences between the colonizer and the colonized, raises a feeling of turmoil, as the identity of the colonized and the colonized alike has become contradictory feelings.

Said opposes the idea that identity can be defined by ‘essential’ unchanging qualities, arguing instead that;

“Human identity is not only natural and stable, but constructed, and occasionally even invented outright”(Edward Said, ‘Between Worlds’, Reflections on Exile, and Other Essays, 2002)

During the nineteenth century and with the advent of the twentieth century, African life changed as a result of urbanization and oppression, and this change, as we mentioned earlier, led them to a loss of confidence, an inferiority complex, a sense of despair, and a loss of identity in the minds of the indigenous people. South African literature is incredibly diverse enriched with realistic description of culture and history in Afrikaans and English languages. Alex La Guma, Athol Fugard, Bessie Head, Nadine Gordimer, Siphos Sepamla, Peter Abrahams, etc. are the well-known African writers. .(Heywood Christopher, Aspects of South African Literature, London, Heinemann Educational Books, 1976)

The latter is a prominent coloured writer who authored many books; most notably *Boy of Mine*, as these refer to many questions about colour and identity. This is the most popular philosophical work by Peter Abrahams, in which it reflects the social truth and the struggles of the people of South Africa. The novel *Mine Boy* describes urban African life in the slums as it highlights the blind imitation of Africans for European or African things, and this is what prompted them to gradually lose their identity.

The main character in the novel *Mine Boy* is Xuma, the latter reflecting the mores of the ancient African image. Xuma moved to Johannesburg in search of a job in the mines. The novel begins with a description of him as a well-built, masculine character, dubbed him “The Big Man,” as he introduces himself to Leah as Xuma, “I come from the north.”(Abraham, p1) Peter Abrahams did not provide any other details about Xuma, for example. Maisy and Xuma give a few details of his belongings in their conversation:

“...How long have you been here? Asked Maisy, Came four days ago. Said Xuma. Where from? From the north. Beyond Zoutpansberg...And you? I was born here. Replied Maisy”. (Abraham, p. 53)

Regardless of his personality or his work, he cannot succeed, and for this very reason, he does hard work as soon as he gets the job. The area he came from had hardly any contact with white people. This question about the absence of settlers in the north and its answer is the lack of permanent services and equipment such as factories, schools, hospitals and other public facilities. This is confirmed by Xuma when he asks about the school:

“No, we have no school in our place “(Abraham, p. 25)

A place deprived of all used facilities and jobs, and the reason is because the residents decided to sweat in work for the sake of money and profit.

Leah brings Xuma to live where she introduces Daddy, MaPlank, Eliza, and Maisy
“This is Xuma from the north.” (Abraham, p. 3)

Xuma falls in love with Eliza, where he establishes a mother-son relationship with Leah. Leah who teaches life to Xuma in the city where she tells him he is “A baby with people”.(Abraham, p. 10)

Xuma struggled to fit in Johannesburg, his foreign land. As every immigrant should do. He felt lonely and displaced, as well as homesickness and wonder.

“How the people at home were. What they were doing...Of course he knew what they would be doing now at home...But here (in city) it’s so different. No one trusted anyone else...the ways of the city are truly strange...”(Abraham, pp. 52-53)In this connection BiljanaMisticIlic comments:

“Identity, whether personal, group, ethnic, religious, national, professional or any other, is something that is no longer given or constant, but needs to be defined, established, maintained, constructed, or reconstructed and can be lost, searched for, questioned, reinvented in the turmoil of confusing and conflicting influences and forces.”(BiljanaMisticIlic. 2010).

Xuma was not the only person who felt strange around the city. Life in the city led him to gradually lose his own identity as most of the people in the Malay camp had forgotten their own identities such as Leah, Ma Plank, Daddy, Johannes, Eliza, Lena, etc .Xuma knew that he would never return home because he believed his life had changed for the better

“Pain seemed so ordinary. So much a part of life...But home was finished.”
(Abraham, pp. 162-163)

Xuma left his home and his family, which is the axis around which the individual’s identity revolves, because it is the true foundation of it. Abraham considered the family system that provides and references the old identity is disrupted as Xuma becomes a member

of the pseudo Leah family consisting of people he is not related by blood. However, Leah provided shelter and food as homeless and poor. This is what Leah said about herself:

“I am here, you see, I come from my people, but I am no longer of my people.

It is so in the city and I have been here many years. And the city makes you strange to the ways of your people, you see?” (Abraham, p. 10)

Leah explains to Xuma that when a black man from the countryside comes to town, he loses his identity. This is what happened to Xuma. He forgets the laws and customs of his people and struggles with his identity as a human being. This is all because of the control of the whites over South Africa, who imposed their unfair taxes and laws on the indigenous people. This is what confirmed her that she was always fighting. said " Why is it wrong if Leah sells beer and right if a white person sells beer?"(Abraham,p168)

Xuma's condition is not much different from Johannes', because he has been living in the city for ages, and this is what made him know a lot of things about white people who tried to live as they do. Being in coexistence with the settlers made him imitate them in many practices such as drinking, out of forgetfulness about his daily life and finding the strength to face the hardships of life:

“Johannes drunk and Johannes sober were two different people .The one was loud and boastful and arrogant and told the world that he was J. P. Williamson and he would crush any sonofa bitch – The other was quiet and retiring and soft spoken . Xuma says: “Eliza was also strange as soon as you looked at her again”.(Abraham, p. 32)

This woman, whom he fell in love with at first sight, is a coloured teacher, and she is the most complex character in the novel for her strange personality, because she puts herself in a struggle between what she wants and what she does not want in our lives. She is stuck between two worlds, where she used to say that there is something wrong with her:

“Inside me there is something wrong. And it is because I want the things of white. I want to be like white people and go where they go and do the things they do and I am black. I cannot help it. Inside I am not black and I do not want to be a black person. I want to be like they are”.(Abraham, p. 89)

This blind imitation of white society and their way of life made Eliza the black character in *Mine Boy* without roots scattered from her people, and this is what affects her and heralds a tragic future. This is her dilemma in life. Lena is a voluntarily addicted drug addict, and unlike Johannes, who drinks to face the bitter reality of life. She leaves her house and goes to drink only at Leah’s house. Lina has a son who will become a teacher, and a daughter who has a beautiful home, as well as a husband who looks like a white man. “She has a son who goes to school and will be a teacher soon; and her daughter has a fine house and a husband who looks like a white man. But here she is, working in a black woman’s she been for a little beer and food. (Abraham, p. 51)

She is a woman who is covered and protected by her children. As for Johannes and Lina, they are in a state of drunkenness, mourning for them because they have lost everything that makes them human beings of reason and humanity. This is what prompted the whites to disrespect them.

An individual must respect and give himself a certain number of values before the others respect him. Beside Johannes, we have Francis Ndabula whose nickname is Daddy. Through this person Peter Abrahams shows how drug addiction has affected all ages in South Africa. Daddy is an old man but he has become an alcoholic in other words he drinks too much to the point of losing his personality. When he is drunk, he behaves exactly like a baby there is no difference, for he is even unable to keep himself standing and without help he may harm himself. “Daddy stepped back, slipped and fell. His head struck the pavement. Daddy groaned and lay still”.(Abraham, p. 19)

These ideas and images that show the white man from the black, as it qualifies whites for white with African colors, so they treat them as animals, and this is what Nana hated in her comment when she said, “We are not sheep”.(Abraham, p. 117)Black men are treated like children who need guidance and guidance in their work, and they are also divorced children by whites. Africans also express the word in their speeches:

“There is a new one, Johannes said. Your gang? No. For the Red One. Boss boy The Red One has not come. My white man said so. You mean your boss. My white man”.(Abraham, p. 63)

Whites deny the identity of African peoples and forget that they are human beings with the word boy, meaning that they have not grown up and will not become mature enough to take charge of their affairs or to give them their freedom.This is because most of them are drunk and do not feel a sense of shame. This shows that most of their interest is a position or a quarrel and watching people. This is because they are deprived of the skills that motivate them to open the labour markets. The blacks are not aware enough to know that the whites have banned drugs for them in order to facilitate their exit from their competition in collecting wealth, so they do not lose anything but the wealth of their country, but rather they destroy their health, conscience and identity. They do not realize that they are the fuel on which the development machine operates. Abraham said: “We are forced to work from sunrise to sunset without any right for taking a rest or complain ” (Abrahams 31)

Whites forced black women to work in prostitution in order to gain their trust, and because the wages are higher for these women than working elsewhere for a small amount. They have the drink to sleep with the men in saying:“Buy me a drink,daddy, and then we can go to sleep. Only half a – crown”. (Abraham, p. 28)

Owing to this misbehaviour of women, Peter Abrahams openly depicts the image of prostitution which is spread in all the country “Prostitutes on street corners and pimps calling after them”.(Abraham, p. 77)

In dealing with this topic of prostitution meaning Peter Abrahams seems to speak the same language even though there are some differences in his procedures. If in Mine Boy, Peter Abrahams depicts prostitution as a means by which people seek the way to forget their trouble of the day or to enable them to drink.

Peter Abrahams depicts the method used by blacks in their daily problems, such as betrayal, and a very strange practice. A man who changes and is filled with human goodness will not depart from these qualities, because by doing so he loses his personality in front of people, and this is what happened to Dladla when they decided to betray Leah to the police, which put an end to them reporting it. However, it succeeds. Peter Abraham described in her work, she becomes stronger by putting Dladala stronger, and this is what Peter mentioned in his saying:

“He said Leah would be sorry for what she did to him .He said her man and Joseph were sorry and she would be too. Maybe he is betraying her to the police.”(Abraham, p. 104)

The poor often envy the rich for their wealth, because they are unable to compete with them. They are also not cooperative to benefit from them because they are at a higher level of development. This is what prompted our continent to mislead because it was forced because of colonialism and slavery, especially the leaders of its rulers, to simulate some bad things. Likewise, their peers are corrupt in most administrative places. In my opinion, this is why corruption and lack of discipline spread, as well as racial discrimination among them in the behaviour to which they belong entirely to the ways of living of white people.

The danger of the term post-colonialism is that people ignore their responsibility for their living conditions and blame the other society, even after colonialism, for all their problems. However, they are able to solve their problems by themselves. African people were colonized to give importance to whites in public places at the expense of their peers because they desire money. They need decolonization in order to live. I think, they must transform the colonial being within them into a man and assert his identity.

Let the African population know the danger that awaits them when they accept hegemony. Because of all this, apartheid appears. This submission imposed on them by their white masters in their dignity and rights, as well as their living environment. The only thing is to retrieve what really belongs to them in the sense of their identity and to think about changing all but human, social, economic and political conditions because the white rulers seek to crush freedom and equality. That is why Peter Abrahams emphasized the experience of alienation and dehumanization of black people. In my opinion all the characters in the novel are nothing but a representation of many of their races, and the common factor among them is the hardship in their lives and that they are looking for an opportunity to prove themselves in reality.

6. Social justice

Justice is a complex concept and touches almost every aspect of human life. In contemporary times a large number of scholars use prefer to describe the concept of Justice as Social Justice. Social Justice is taken to mean that all the people in a society are to be equal and there is be no discrimination on the basis of religion, caste, creed, colour, sex or status. (Stoltenberg, John. *I*).

Social justice the man longs for a better life, and this is what drives him to participate in society with his interests and activity with others. Therefore, he must secure a social

environment as well as preserve it in order to live humanely in a country where rights are limited, and this is what the great philosopher Karl Jasper referred to in his saying:

“Lives in the moment; it is not rooted in history, having no past; it is transferable at will, can be produced, can be charted, is the product of planning and can be created . Society can replace any individual with any other, without changing its own character; it treats man as a mean, as a part as a function.” (Nadine Gordimer ,p.35).

Society should build an organized environment where man can find and feel his essence as a human being. It is our duty to think of a just society where people have equal rights. And here lies justice to become the only word we long for. Social justice, which is the main research in this part, through which we study the famous novel by Peter Abrahams, in which he deals with many topics, including the latter. Mine Boy, which tells us the story of the main character, Xuma, who came from the north of Johannesburg to the south in search of an opportunity to work. The reason for his emigration is the state of frustration that he and Africans were exposed to after the colonial occupation due to their lack of access to new forms of knowledge and economic opportunities. The biggest reason for all this is the contradiction between the universal Christian ideals and the liberal political ideas introduced by colonialism to Africa. Nadine (Gordimer p.35)

The post-colonial period was characterized by racism and discrimination, which prompted blacks to confront it for a long time to break the silence. Therefore, they created the African elite as providers of reactions against domination. That is, they responded to them intellectually because they did not understand in their own jealousy that the whites had brought the principle of inferiority to the blacks, I think all this to preserve their superiority and control over the blacks.

Many writers joined the African bee to liberate the blacks, and so the tall are battlefields, which is for them to restore the pride of the African past, and secondly to preserve the African culture, and finally to refuse assimilation, which would have eliminated the black personality, because they believe that the situation of the colonizer caused him to settle on the civilization task that means inferiority theblack. Many authors wrote after the colonial era. They saw themselves as artists and political activists, and their work reflected their concerns regarding the political and social conditions of their countries. After the middle of the twentieth century, every country celebrated their independence from years of domination and political and cultural submission, and this was reflected in their book of a sense of freedom, hope and equality. Abraham concept of equality is important in organizing every society because it shows the applicable law.

However, some people enjoy protection unlike others, and this is the case in South Africa, whites are the preferred group. However, it is impossible to insure them against all accidents with non-whites, but the strict application of the laws may sometimes make good for the poor.

Justice plays a fundamental role because it obliges everyone to comply with the rules. Therefore, the way people live depends to a large extent on the way your justice works. If justice is accurate, then they behave well with regard to insolence. It also forces those in authority to treat their colleagues fairly and decently. In other words, they seek a better quality of treatment. This is what Peter Abrahams means by uniting efforts to fight the injustice that their people live under white domination and return what they possess. So he knows that if he does not defend the cause of his country. No one will do that because he is a member of the African elite in his country. But sometimes the educated decide to remain silent in the face of a serious problem. That is why Achebe the famous Nigerian writer

announced, in which he accused the elite of “the trouble with this because they cannot do anything because the people suffer from the bad leadership of the authorities.” He said:

“As a class, you and I, and our friends who comprise the elite are incredibly blind. We refuse to see what we don’t want to see”.(Chinua, p. 25)

We can sum up Achebe’s statement in two terms. The first is that the writer’s ideas should be far-reaching than those of ordinary people, and the second is that in his country Nigeria, where corruption is abundant, only educated people can stand up against him by criticizing the way their country is governed in the name of their involvement and patriotism. This term in a part of the elite is sometimes due to the lowest role they play in the country, which is distinguished by their number, not many, for example, Mine Boy, where Peter Abrahams explicitly expresses the areas where marginalization and oppression are on the part of non-whites and by the authorities. “well organized and ably led, persisted until the 1950s when their inhabitants received municipal housing and eventually housing by the central government” (Cameron, p. 265).

Non-whites and blacks in particular are exposed to discrimination in several places, such as work, schools, sports, sales, and so on. This is what is mentioned in the novel Mine Boy, where Xuma lives in a village that does not have a school or a job and lacks the minimum facilities for living. Thus, he realizes that his village needs to build a school first of all. The question of learning in the novel appears by seeing the fruits of civilization because many schools are being built in Africa on their behalf. This confirms that civilization has first aspects that are positive and the second negative. As for the positive aspects, we can say that European civilization brought about many changes in Africa, such as human sacrifices. Introducing science for easy communication without forgetting that it is the key to the outside world. Faith in the One God, building hospitals, as well as establishing comfortable roads. That is mentioned in Mine Boy"Still one street was as good as another"(

Abraham ,p1) Transportation facilitates communication between places. As for the negativity, it is many, and this is what makes Africans deeply regret it, as this civilization brought exploitation and dangerous diseases such as tuberculosis this is depicted at the end of the novel when Xuma's friend Johannes is killed by a lung disease and is sent home to die. "Suffering from tuberculosis or lung diseases, or both, caused by mining" (Thompson, p. 168).

Other disease: "All their sweating and hard breathing and for the redness of their eyes and the emptiness of their stare there would be nothing to show. In the morning the pile had been so big. Now it was the same. And the mine dump did not seem to grow either". (Abraham, p. 42)

However, Corruption and poverty, as well as the division of society and the spread of discrimination and racism are all negative aspects of European civilization. The question of monotheism itself raises problems because the issue of hatred among non-whites. Mine is still the main concern of the book. The character of Leah, who was a victim of police betrayal, in part of her looks, this is what the blacks' relationship with each other shows of hatred, and this is what spoiled the development and development of the African continent.

"He said Leah would be sorry for what she did to him .He said her man and Joseph were sorry and she would be too .Maybe he is betraying her to the police. (Abraham, p. 104)

The problems between non-whites in Mine Boy are rejected by Peter Abrahams, who rejects the settlers' treatment of blacks and calls for equality in the workplace. They show them what they can do and what they can't do or earn in that respect they make them work harder and pay less compared to their white counterparts. It is true that in a society it is out of justice. Therefore, workers should not be discouraged from thinking about the perspective of justice, because the idea of a society outside justice is a utopian idea. In an attempt to

analyze the situation in which blacks lived before the end of apartheid. The capitalist system under which Africans live in general and South Africa in particular. The roots of private property are what made blacks envy their masters. Abraham said: "The only place where he was completely free was underground in the mines. There he was a master and knew his way. There he did not even fear his white man, for his white man depended on him. He was the boss boy. He gave the orders to the other Mine Boys. They would do for him what they would not do for his white man or any other white man." (Abraham, p 61)

Most blacks want to live like whites, and the best proof of that is the character of Eliza, who rejects the culture of her people at the expense of only white people. Because the life of whites is more civilized than blacks. In this respect liberals think of common ownership and democratic control of the means of production. To eradicate the hatred between whites and blacks that is why Xuma is appointed by the Red One as a leader in order to enrich him and show him that he is just as competent as the whites knowing that their interests are threatened when the black miners challenge him by refusing to go down to the mine. Abraham said:"the red one is there. He is not black man but he is going to jail for our people, how can I go? And there are many things to say too" (Abraham ,p 250) .The whites work with the police and are sent to arrest the rebels, who are unjustly imprisoned for claiming that the mines must be repaired first before they fall, and this is all because of their negligence.

"In the distance they could hear the siren of the police cars .Soon now the police would be there Two pick – up vans swept into the mine yard and policemen swarmed out of them. "There they are! Those two are the ring leaders! "The manager shouted".(Abraham, pp. 181-182)

Racial justice works against the economic interests of whites as we make sure that most whites need to be hostile to campaigns against racism. This prompted the freedom

fighters or so-called liberals to do everything they could to re-evaluate the wages of black workers and give them equal opportunities to improve their living conditions as well as restore their human moral senses. I think if they succeed, they will have the courage to work and forget the irrational practices such as drinking, cheating, smoking, killing each other, and so on. Nadine Gordimer says in her interview concerning her position about colonialism and citizenship in South Africa:

“You cease being colonial only when law makes the coloniser and the colonised absolutely equal , when there is nothing that favours the coloniser in the law . So long as I was favoured as a white by the law, whether I like it or not, I was a colonial. “(Frontline, India’s National Magazine, “The Truth as I see it”. (Nadine Gordimer, 14Aug1998)

The struggle for justice is so difficult that the protagonist realizes the cruelty of man towards his fellow man. Xuma hopes to live in a society of brotherhood and the same rights as white people, where he will not be judged by the colour of his skin but by his actions and accomplishments. This is what Abrahams’ novel calls for unity, non-violence, distinction, and the spread of humanity and social just

CONCLUSION:

Mine Boy is an interesting and realistic novel, as it enables us to live the events alive. This novel is considered one of the most prominent books that discuss racism in South African society. The writer told us about many things that tell us about his country, such as the racial problems that Africans faced after the colonial occupation and the accompanying colonialism of mirrors in which the country's wounds and evils are reflected. Oppression, persecution, and racial discrimination are all resulting from the division of many hostile classes. Where the color of the skin is considered the main factor for the complete encirclement of the lower classes more than ever before.

In addition to the political and economic dominance of the upper class over the lower class, All of these led to popular opposition in South Africa. What is more the problem of race. The latter was due to the convergence of cultures, where the superiority of one class over another was evident. Where he plays to excel. Peter Abrahams saw that the real problem that South Africans suffer from is that residents harm themselves if they say bad things about white rulers. This indicates that skin has a great role to play in South Africa. As whites say about blacks, they are immoral and illiterate.

The role of the whites is not limited to collecting wealth and capital but rather to control state policy and choosing the right people for them.

In reality, slavery was the result of racism. They were victims of racism in many of their purposes, such as work, for example, where they were forced to work in Al-Manahem, which was built badly and was the result of many accidents, including the loss of Johannes and his boss's lives. Unlike the white people who were imposing their orders on them, the blacks followed them without regard to the serious consequences that might sometimes lead to the loss of their lives. They were forced to endure poverty and live in squalid

neighborhoods due to the lack of means to build a population, and the upper class imposed a set of laws on them, including residential segregation. This issue has aroused envy among people as it makes other well-off people think of themselves over their peers. This kind of distinction is just an explanation, but it cannot be relied upon because people can only be judged by their minds and thinking, not their skin. Which is probably only an outward appearance? , Xuma in *Mine Boy* is someone who breaks the prejudice between black and white, and this is what Peter showed when he was appointed as the leader of the Paddy miners. He had the right to give orders in the mine dump and to his boss when the latter knew that he did not dare to disobey his words and knew the extent of their wisdom.

Peter Abrahams presented us with a simple language in a distinctive way. It is a story inspired by the life of his father, who spent his life working in the mines, and his death ended under its ruins. This idea confirms the reality of the pension in South Africa, which shows the racial preferential treatment of persecution and oppression of blacks, and thus he has achieved his ultimate goal to reveal the reality that was hiding behind all this distinction and that the black mentality is not like the mind of a child, as he showed that when Xuma was appointed by the Red One as the leader of the mine this highlights the bravery and struggle as Xuma decides to free the mining boys. This forced the working class to launch a strike and thus bloodshed and imprisonment. This is what exists in reality that any victory must be followed by pain.

Racial segregation and social classification in South Africa cause the problem of castes who live as outcasts in one area, and therefore immigration was justified by the desire of blacks to get a better life and get out of hardships in a period when people's consciousness was very sensitive. Rejection of injustice and inequality resulting from self-interest and, in particular, state property Where we observed through *Mine Boy* the precarious conditions where whites abused blacks, exploited them for labor, and killed them in general. They did

not participate in work or in the apartheid court. They also do not have the right to own any position in the strategic points of the state, such as the industrial sector, because they are black. Oppressed races have no right to be in places of entertainment or centers of learning because their places are filled with filth, vices, and evils. The apartheid system fuels hatred between the oppressed and human rights violations. This is what gave rise to the suffering of black people. However, this does not mean that it does not radiate. A man is free within himself if people think of his skin so that whites and blacks are equal..

However, Mine Boy presents us with a message to reject rebellion against the bad as well as to accept their black values. This is the key that black people need against classism and the evil of racism. South African society defied all manner of atrocities and categorization during apartheid. It is a society that longs for justice, equality, and freedom. This novel was very successful, as it portrayed the apartheid regime in all aspects and in a realistic way. In this regard, human rights organizations called for a deeper examination of all the living conditions of South Africans and all persons who are victims of racism and persecution. Which made their country a hell for the indigenous people who decided to unite and struggle for the establishment of democracy, as the General Assembly adopted the year 1948, December 10, of the United Nations, and proclaimed the Universal Declaration of Human Rights. confirmed that all human beings are equal and are born free, not slaves. This was confirmed by our Holy Prophet, may God bless him and grant him peace be upon him, 1400 years ago. It therefore necessitated profound and fundamental changes in the way Africans should treat each other. With the dismantling of all the stereotypes that dictate their racial attitudes.

The government must be proactive in its efforts to reject racism because associations and institutions are not sufficient to preserve the rights of citizens. That is, it must do justice to the victims by relieving them of most of the financial and social burdens

and providing them with sufficient education and information to enable them to recognize early signs of abuse in order to reject it. They should also not be complacent in rejecting change. Rather, they should learn love, solidarity, and education, and that is by participating in conferences on discussing racism and xenophobia, educating them to reconcile with what they have, understand all their current problems or challenges, and better plan to build a bright future, a country where people are equal before the law like others, and this is what we've seen it change over time in South Africa.

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الملخص

تتناول الدراسة الحالية لرواية *Mine Boy* للكاتب بيتر أبراهام الاضطهاد العنصري في جنوب أفريقيا؛ تهدف إلى تسليط الضوء على الاضطهاد والتمييز العنصري الذي يتعرض له السود، وإبراز الصور النمطية عن الآخرين، وذكر عقدة الدونية، وسيكولوجية المضطهدين، وإبراز قضايا الهوية في الرواية. ولتحقيق هذا الهدف يسعى البحث إلى دراسة العملين من خلال إطار النظرية النسوية ما بعد الاستعمارية المتعلقة بهم المنظرين أمثال فرانز فانون، وإدوارد سعيد، وهومي بهابن. يتناول الفصل الأول السياق الاجتماعي التاريخي إلى جانب الإطار النظري ونظرة عامة على نظام الفصل العنصري وما بعد الاستعمار والاستعمار. ويصور الفصل الثاني بعض جوانب ما بعد الاستعمار في استكشاف القمع والصورة النمطية للآخر وعقدة النقص والتمييز العنصري والهوية والهوية. العدالة الاجتماعية. ولذلك تظهر النتائج كل الاضطهاد العنصري الذي مارسه الاستعمار على السكان الأصليين في جنوب أفريقيا من خلال رواية بيتر أبراهام

الكلمات المفتاحية : التمييز، فتى المنجم، نظرية ما بعد الاستعمار، التهجين، الصورة النمطية