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Violence in Alex LA Guma *A Walk in the Night* (1962)  
and Bobby Sands's *One Day in My Life* (1983)

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## Dedications

This dissertation work is dedicated to our families and friends. A special feeling of gratitude to our loving parents for their encouragement, support and help that did not left our sides.

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## ***Abstract***

*The aim of this study is to investigate the phenomenon of violence and counter violence in Alex La Guma's A Walk in The Night (1962) and Bobby Sands's One Day in My Life (1983) in two chapters devoted to each of the literary works. We have borrowed some concepts of the theory of violence elaborated in Frantz Fanon's book namely The Wretched of The Earth (1961), in order to better discuss the issue of violence which subverted and distorted the life of both South African and Northern Irish indigenous, being victims of injustice and oppression, etc. Our analysis is sustained with a historical background reflecting reality of both population conditions, through which, we have come to some major similar results. Our concern is also to shed light on the affinities that exist between both socio-political systems namely Apartheid in South Africa and Unionist government in Northern Ireland and their role in impacting as well as affecting both writers content. One of the main arguments of our study is that historical events had a great impact on the above mentioned literary works since both of them showed a direct reference to one of the bloodiest and darkest episodes in the history of the concerned countries. Both writer's goal is to ascribe blame to both political systems urged to see equality and peace as a threat to their positions and therefore deem them responsible of the dramatically changed situations brought by a steady escalation of violence once the oppressed population acquired enough courage to revolt against the ruling order.*

***Keywords :*** Apartheid, abusive measures, British forces, colonial forces, counter violence, discrimination, injustice, Irish republican army, racial system, Segregation, south Africa, unionist based government

## **I-Introduction:**

Literature, besides being a body of artistic works; is also considered as an important instrument by which nations express and manifest their feelings and views about social and political subjects. The emergence of ideological , social and political issues caused mainly by colonialism and international crises , contributed extensively to the emergence of literary works dealing with political and social subjects . Thus, this literature maybe used both as a way to disseminate misleading information to promote political cause and points of view and as a way to denounce and to reprimand abuses.<sup>1</sup>

The idea of writing about social and political issues was an influential source to writers who consider it as an important path to follow in order to show a self image of each notion by which a whole world will be portrayed. Many artists then have used their talent for the purpose of depicting oppression and violence exerted by some countries which used abusive force on either their own population or on another one. However, these restricted populations, are exposed to struggle and conflict to achieve freedom or to end discrimination. Thus, many writers around the world have blended historical facts with their views in their literary fiction in order to criticize those un-human orders which abuse of power and force to weaken a group or a whole race which tries hard to resist against brutalities, violence and segregation that spread in some parts of the world. Among those writers we may cite two prominent literary figures, the South African Alex La Guma and Irish Bobby Sands who provide a picture which demonstrates the endangerment and the peril of oppression, segregation and violence in the two concerned countries.<sup>2</sup>

The purpose of this research is to highlight and to investigate the issue of violence and counter violence, and to shed light on the strategies that some oppressive powers use to dominate ,to control and to subjugate in both Alex La Guma's collection of short stories A Walk in The Night (1962) and Bobby Sand's first written book entitled One Day in My

Life (1983). The work consists of exploring how literature can be used as a means to denounce the inequities that some abusive forces adopt to silence opponents in different parts of the world. It also seeks to discuss the result of violence by using the Fanonian theory.

A Walk in The Night (1962), shows the plight, the excruciation and the deteriorating quality of life that South African blacks suffered from, during the Apartheid system ,which ensured supremacy to the white (Afrikaners). This racial policy that existed in South Africa from 1948 until 1990 contributed in the emergence of conflicts and crises because of the denial of any legal representation of non white in the government .In reaction to this, many writers used their productions as a tool by which they reject and attack some ideologies, by making the readers conscious about both its danger and its immorality. Alex La Guma is an example of writers who used his words to introduce himself as a committed opponent to both segregation and injustice.

One Day in My Life, reflects the author's self political and physical struggle and protest against suffering and harassment. As a prisoner, he was exposed to various forms of torture as an attempt to break his determination and dehumanize him. However, despite the pressure, Sands refused to renounce his political activities. In this book, violence is shown through the way police used brutalities on prisoners, Sands dedicated his work to the advocacy of certain political and ideological beliefs and at the same time to criticize police who happened to be violent.

Our choice in studying this theme is that violence is among the global raising issues which preoccupied the world during the last decades, and which is affecting a significant populations and impacting societies and individuals, causing a considerable number of deaths.

Moreover, the reason for our focus upon these writers is that both of them are distinguishable among many other writers. For, both of them provide a great insight into their

own countries social and political problems through a central theme that emerges directly from their own experience. Despite their differences in culture and land, they do have some similarities in the acquisition of consciousness and awareness. Thus, it seemed important to analyze them together.

### **a-Review of Literature:**

A Walk in the Night and One Day in My Life have been subject of some literary reviews and critics. A Walk in The Night is a political short story which received a lot of criticisms compared to One Day in My Life. It has been subject of discussion due to its historical and social context.

Criticism on A Walk in the Night by both Mathias Iroero Orthero and Nathaniel Ojma Sunday in their research paper entitled, A Marxist Study of Police Brutality in Alex La Guma's A Walk in the Night. The study is based on the critical theory of Marxism. They claimed that the representation of police brutality has been highlighted using various methods such as torture, corruption and unlawful detention, etc. Their study has shown instances where the police acted outside the ambits of law and illegally attacked, detained and even killed colored people for no reason.<sup>3</sup>

Their work focus also on the analysis of the main narrative and stylistic devices used by La Guma and how they contributed in accentuating the representation of police victimizing and brutalizing black people.<sup>4</sup>

The lost dignity, is another issue which has been highlighted by Jonathan Essuman and Nathaniel Glover-Meni in their work entitled: The Lost Dignity: the Reading of Alex la Guma's A Walk in the Night, throughout their study they show how La Guma uses literary text to reveal to his readership the lost dignity of the oppressed with the focus on Apartheid

restrictions on the black African workers. The use of different forms of ill-treatment which affected the psyche of non-whites, indicates, that the dignity of the colored has been taken away.<sup>5</sup>

In his turn, Salem Amar with his work entitled Prejudice Violence and Death in Alex La Guma`s A Walk in The Night and Richard Wright`s Native Son (2011), dealt with the comparison of two literary racial protest works which reflect the suffering of Black people caused mainly by racism, segregation and injustice as common techniques used by two similar socio-political systems, namely Jim crow in North America and Apartheid in South Africa. He also attempted to emphasize on how the two writers used their literary form and content to deem the two systems as being the main responsible of the plight in their communities. He also attempted to depict prejudice and violence held against the Blacks, as well as the sense of death in the lands of oppression.<sup>6</sup>

One Day in My Life, was produced at a time when Northern Ireland faced conflicts and crises and its population lived hard times. Thus, it grabbed the attention of some critics who studied it under various perspectives.

In his paper, Bobby Sands: Prison and the Formation of a Leader (2020), Denis O`Hearn questioned the rise and the emergence of leadership in the personality of Sands as a famous hunger striker who succeeded in achieving a high status and recognition. Although he was not bread for leadership like other famous revolutionary figures, rather, society itself put Bobby Sands into a position of leadership .And that his intellectual development can be seen through his success to encourage prisoners to make solidarity and to form cooperatives.<sup>7</sup>

Chriss Yuill is another critic, with his work namely The Bobby as Weapon: Bobby Sands and the Republican Hunger Striker (2007) where he shows how of the hunger strike succeeded in shifting the focus of Northern Ireland conflict from city street and grabbed the attention to H

Block prison, where the republican prisoner`s made a prison based protest and struggle against British political policy, so that the prisoner`s criminal status could be removed and therefore replaced by a political one. He also considers that the body of those who sacrificed themselves as a symbol of resistance and that their actions can only be made by heroes and martyrs.<sup>8</sup>

It is obvious that those literary criticisms had underlined many important issues in a different way. But in analyzing the two books together one can notice that there are many other point which can be analyzed together and which were not deeply explored by these literary critics.

### **b- Issue and working Hypothesis:**

It is clear that both A Walk in The Night (1962) and One Day in my Life (1983), have raised great discussion and criticism from multiple perspectives. Yet, such criticism is achieved separately. To our best knowledge, no previous work has undertaken this task; although, they are compared to some other literary works but no comparative study has involved them together. It is important to note that the review of literature written, demonstrates that the critical reception addressed to both works, investigates the centrality of themes of segregation, nationalism, resistance, etc. without exploring them. Therefore, our research paper remains our concern in studying the manifestation of violence as an issue in depth with an attempt to explore similar central themes that the two works share.

It is obvious that both writers were jailed for their activities and commitment in supporting social protest and that they could never accept injustice taking place in their own countries. As a means to show their determination, they both devoted their production to defend and support freedom, equality and peace .These factors may well set the two writers different environment apart and deny the fact that their works should be analyzed separately since they share features and perspectives.

Our choice of the subject could be justified on several grounds. First of all; even if those works are great, they are not well known because both of them faced a huge marginalization. Secondly, the two works have never been studied or even compared together before. Last but not least; the few studies done on Sand's work can be used to understand La Guma's work and vice versa, because of some similarities. So, we consider that the two works chosen are appropriate to denounce violence in South Africa and Northern Ireland.

### **c- Methodological outline:**

Our present research is undertaken following the IMRAD method. It starts with an introduction where we have introduced the theme, the novels as well as the objective of our dissertation. It provides a review of some of the literature written on both Alex La Guma's A Walk in the Night and Bobby Sand's One Day in My Life. It also contains the issue and working hypothesis. In the next part of the dissertation namely the Methods section, we will summarize the explored theory of violence. In the material's section we will deal with the biographies of both Alex La Guma and Bobby Sands as well as the summaries of the novels. The third part of our work contains the results and findings of our research whereas the forth part is concerned with the discussion part which is divided into two chapters. Each chapter contains the historical background of the periods in which the book was written as well as the depiction of violence through the analysis of some of the main characters of both novels. To conclude with, we will restate the main ideas of the whole work as well as the general conclusion of the reached results of our dissertation.

## **II-Methods and Materials:**

### **1- Method:**

Our comparative study is about the manifestation of violence and counter violence in Alex La Guma's work A Walk in The Night (1962) and Bobby Sand's One Day in My Life (1983). This study will be conducted within the psychoanalytic scope which is concerned with the inner side of the colonial subjects; fear, injustice, racism and violence. Thus, it seems the most appropriate one since it seems relevant to our analysis us to use Franz Fanon's The Wretched of The Earth (1961).

Franz Omar Fanon was born and raised as a colonial subject under the rule of France in the archipelago of ideas; so he had a very personal relationship with his masterpiece The Wretched of The Earth which was published few days before his death in 1961. In this book, Fanon in one way provides psychiatric, psychoanalytic as well as the dehumanizing effects of colonization. In another way, he discusses the broader social, cultural, and political implication associated to establishing social movement for the decolonization and discussing racial conflicts. One of the most important ideas of the book is that it combines many arguments defending the right of colonized people to use violence in order to gain independence.

« On Violence » is the first section of The Wretched of the Earth, where he provides analysis of the specificities of violence within the context of decolonization. He claims that violence is the defining characteristic or the natural state of colonial rule; such violence is not always physical it often manifests itself as a form of cultural discrimination or outright dehumanization of the native subject. He describes colonization as a historical process where two contradicting powers meet each other (the colonizer and the colonized), the former brings violence, terror and fear in the home and the mind of the native or the colonized. This issue itself is viewed as the force for freedom, this is in fact one of his fundamental thoughts;

violence is an inevitable tool to national liberation. He describes the behavior of the settler class with the native one as dehumanizing; they do not behave with them as members of the same Species; instead, they treat them as inferiors and as animals.<sup>9</sup>

The outsiders temporary succeeded to divide the natives into three groups; the first group is a set of workers who are advanced by the settlers. The second gathers the more educated ones or the so-called the colonized intellectual who usually take the role of the spokespeople recruited to transmit the settler ideas and views to the natives<sup>10</sup>. In fact, Fanon claims that violence goes through three stages. Firstly, the white colonizers monopolize violence on the non-whites without facing any resistance .Then, the colonized react violently but on the wrong enemy. In the last stage, he becomes mature and aware of the real danger and source of violence. The non-whites respond to whites using the same violence back. Only the two first stages are depicted in La Guma and Sand's works with a total non-attendance of counter violence. <sup>11</sup>

As Fanon said decolonization is always a violent phenomenon; it is a program of complete disorder and it is also a process of replacing certain "species" of men by another "species" of men. Even if this process can be considered as 'needed' but it causes physical and mental damages in the lives of the natives. That is to say, the meeting of two forces opposed to each other by their very nature automatically will be followed by the exploitation of natives by settlers and violence.

The colonial world is divided into two, and that they are extremely different since the colonized part is always referred to as superior to the colonized one. However it happens that when the victims notice the difference, they start focusing on their land's issue.

## **2-Materials:**

### **a-Biography of Alex La Guma:**

Alex La Guma was born in 1925 in District Six, Cape Town, son of one of the leading figures in the non-white liberation movement. As a young man he joined the Communist Party, and was a member of its Cape Town district committee until 1950 when it was banned he led the *South African Colored People's Organization*; and created a movement against the Apartheid system as such as the organization of the South African representatives who planned for the freedom Charter, and consequently was among the 156 accused at the Treason Trials. And as any black writer with political thoughts, he was imprisoned several times.<sup>12</sup>

La Guma began writing a progressive newspaper and in 1960 was arrested. The South African government banned his writing and speaking because of his anti-apartheid activities. Before he could leave prison, a new law (No trial act) was passed and he was put with his wife in solitary confinement. In 1967, he was exiled to London then he moved to Cuba. He became one of the greatest novelists of the 20th century; he was awarded the 1969 *Lotus Prize for Literature*. *La Guma* is well known for his vivid style, his colorful dialogues, and the presentation for realistic events of oppressed people. He died in 1985. Among his writing; *A Walk in the Night* (1962), *And a Threefold Cord*, *The Stone Country*, and *Time of the Butcherbird*, etc.<sup>13</sup>

### **b- Summary of A Walk in The Night:**

*A Walk in The Night* is a political work detailing the famous strategies of Apartheid system in South African. Based on discrimination, the novella examines the lives of various marginalized people and the suffering they were facing for a long period of time. To do so, the author relied on many characters as such as Michael Adonis, Mikey and Willieboy in order to give a better representation of injustice, racism, violence, and poverty as the major

themes in the story. Unfairly fired from his job, *Mikey* walks home in the night, seething with resentment over his white boss, the impoverished black man during the course of a walk was stopped by police who lately accused him of being a thief and suspecting him of possessing drugs. As he entered his tenements, his Irishman neighbor invites him over a drink, still furious over the injustice he suffered; the young man strikes Doughty's head after the latter insulted him. And lastly, He tempted to resort to the membership of Foxy's gang.. Contrary to Mikey, Willieboy and many other young blacks committed numerous crimes and relied on aggressions to survive then, Worse yet, the police with no sufficient evidence; accused willieboy of being the murder and therefore killed the innocent boy.

#### **b) Biography of Bobby Sands:**

Bobby Sand was born in 1954 in Belfast; Northern Ireland. He grew up affected by nationalist and loyalist's sharp divisions, unionists and loyalist's intimidation and racism had always been the central of his themes. Racism was noticed when, as a young boy he was forced to quit his job and not long after, he and his family were forced to leave their house because of harassment and intimidation.

He was well-known for his nationalism, political views and for his opposition to the English presence in Ireland and the steady number of conflicts pushed him to join the Irish Republican Army. Consequently, was arrested, imprisoned and spent almost the last nine years of his short life in prison because of, his political activities and ultimately died for his beliefs.

Sand helped to organize the 1976 bombing of the Balmoral Furniture Company; followed by a gun battle where he was arrested and sentenced to 14 years for fire arms possession. During his time in prison, he led a hard protest for prison reforms, confronting authorities. In 1981, he and other republican led a fatal hunger strike and then he died after sixty-five days. This was followed by numerous activities which attracted international media coverage. By the time of

his death he embarrassed the British establishment by being elected as a Member of Parliament for Fermanagh and South Tyrone. Among his works; Before the Sun Sets, Skylark Sing Your Lonely Song, One Day in my Life, Just Beyond the Horizon, Racing Sunrises, etc.<sup>14</sup>

#### **d- the Summary of One Day in my Life:**

The novel was written in 1979 during one of the most dreadful periods in the history of the country. It was first written on a toilet paper hidden inside Sand's own body. It demonstrates mental, physical and political struggles over a single day while he was in prison. It also provides frightening examples of man's inhumanity to man through the horror Sands and his fellow freedom fighters endured for their cause. The story was about injustice, incredible hardship and the struggle of most of the nationalist against the iron system to not falter and to preserve their determination despite the harassment, humiliation and terror that gripped them, they did not hesitate to show their endeavor to persevere even at the abusive hands of the jailers and resisted the state sponsored brutality with courage.

The book documents great historical events, among them the imperialistic tyranny of the British forces after being reintroduced in six provinces in Northern Ireland where it inflicted terror and absurd incarceration on many members representing opposition and who resorted to violent acts; the latter were thrown in detention camp for being considered as terrorist and, therefore were deprived from many prisoner's right as well as the political status. Instead, Sands and his comrades made one of the most powerful protests in history to catch views into the horror that was prevailing the Long Kech Prison.

## **Endnotes:**

<sup>1</sup> Daniel Escandell, “What is the Role of Literature in the Improvement of Politics in any Country?”, (Salamanca University, 2014).

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<sup>4</sup> *ibid*

<sup>5</sup> Jonathan Essuman and Nathaniel Glover-Meni, “The Lost Dignity: The Reading of Alex la Guma’s A Walk in the Night,” *Research on Humanism and Social Sciences* 8, NO. 8 (2018 : 61), April 10, 2021,

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<sup>6</sup> Salem Amar, “Prejudice, Violence and Death in Alex La Guma’s A Walk in The Night and Richard Wright’s Native Son”, (Tizi Ouzou: Tizi Ouzou University, 2011),

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<sup>7</sup> Denis O’Hearn, “Bobby Sands : Prison and The Formation of a leader,” *Springerlink* April 29, 2020, accessed April 5, 2021.

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<sup>8</sup> Chriss Yuill, “The Body as a Weapon : Bobby Sands and the Republican Hunger Striker,” *Sociological research*, March 1, 2007, accessed April 5, 2021.

<https://journals.sagepub.com/doi/full/10.5153/sro.1348>

<sup>9</sup> Josh Pallas, “Fanon on violence and the Person,” *CLT*, January 20, 2016,

<https://criticallegalthinking.com/2016/01/20/fanon-on-violence-and->

[theperson/#:~:text=Fanon%20was%20born%20and%20raised,the%20revolution%20against%20the%20](https://criticallegalthinking.com/2016/01/20/fanon-on-violence-and-the-person/#:~:text=Fanon%20was%20born%20and%20raised,the%20revolution%20against%20the%20French)

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<sup>10</sup> *Ibid*.

<sup>11</sup> *Ibid*.

<sup>12</sup> “Alex la Guma”, *Encyclopaedia Britannica*, February 16, 2020, accessed, July 2022,

[Alex La Guma | South African writer | Britannica](https://www.britannica.com/biography/Alex-La-Guma)

<sup>13</sup> *Ibid*.

<sup>14</sup> “Alex la Guma”, *Encyclopaedia Britannica*, February 16, 2020, accessed, July 2022,

[Alex La Guma | South African writer | Britannica](https://www.britannica.com/biography/Alex-La-Guma)

### **III- Results:**

Our Analysis of Alex La Guma's A Walk in The Night and Bobby Sand's One Day in my Life has shown that both works are concerned with the issue of violence. Thus, we have relied specifically on the theory of violence as described by Frantz Fanon, elaborated in his famous book The Wretched of the Earth.

Throughout our discussion, we have attempted to shed light on the similarities existing between both literary works that have widely marked literary production through the author's political position which is used to deal with inequities, ill-treatment, damages as well as the changes brought by colonialism. For instance, the analysis has shown that both colonial governments relied on coercion and despotism in achieving absolute power and control over the land. We have also shown the reactions and the interactions between people belonging to different areas. Presumably, living under such rules aiming to denigrate the indigenous, has displayed the overwhelming state of negation, despair, distress on some population, when it generated optimism, allegation and constancy on the others.

Our research study is supported with historical context in which two literary works are set. The analysis indicates that the above mentioned authors have shaped their works through reflecting historical and political events. After the discussion of two sections of the research paper, we have come to the finding that colonial force aiming to protect its descendant in South Africa and Northern Ireland was maintained through a series of unfair and horrible acts as such as impurity and ill-treatment. Our research has also demonstrated that both literary works are extremely relevant to the current state of domination of capitalist and imperialist countries that contributed to the appearance of unprecedented racist systems.

## **IV-Discussion:**

In this section of our dissertation, we will analyze the two literary works; A Walk in the Night and One Day in my Life. Bobby Sands and Alex La Guma`s denunciation of violence in their own lands will be highlighted within the following chapters. The first chapter is devoted to the analysis and depiction of violence in South Africa during Apartheid works. We shall use the borrowed concept of violence and its three stages as defined by Frantz Fanon. In the second one, we shall focus on the process of violence in Northern Ireland during the Troubles.

**1-Chapter one: exploring the theme of Violence in South Africa in the early 1962, according to A Walk in The Night.**

### **a- Historical background of the Apartheid in South Africa:**

South Africa, besides being known as one of the oldest inhabited countries in Africa, is also a country with a variety of ethnic groups originating from almost every continent coming in different period and for specific purposes. Its racial groups have a variety of origins including the Black indigenous as the majority of citizens, White or Afrikaans resulting from European descendants divided into Dutch Afrikaners and Anglophone descendents of predominately British colonists, the colored as the third category known as the brown people who are multiracial ethnic group having different racial features. The last group gathers Indians, Asian, etc.<sup>1</sup> However; this diversity was not considered as a cultural gain and linguistic richness. Instead, it was viewed as a threat since each racial community considers itself different from the other. Yet this created conflict, controversies and racism began to escalate.

Race and assets impacted the attitudes of the white whose sense of pride developed on them the idea of viewing themselves superior compared to the other groups. It is worth mentioning

that colonial discourse has played a major role in influencing the whites thinking and perceiving the others as inferior and therefore resort into racial discrimination and support segregation in every aspect of life. <sup>2</sup> The complex of superiority was not the only reason behind the white support of a general segregation but there is also the fear of being marginalized and restrained as they represent the non indigenous minority people, this pushed them to a develop specific plan contending the protection of their language, culture and properties with an invented ideology named the Apartheid. One should notice that Apartheid was not a completely new ideology since segregation was practiced long before, but it developed with new ideas sustained and implemented with law by the Prime Minister Daniel François Malan as a member of Nationalist Party after it gained rule as an official government in South Africa starting from 1948.

Apartheid is an Afrikaans word meaning ‘separateness’, or ‘the state of being apart’, literally apart-hood from the Afrikaans suffix-heid.<sup>3</sup> It is the former political system in South Africa in which only white people had full political rights and other races, especially black people were forced to live away from white people, go to separate schools ,etc.<sup>4</sup> In other words apartheid can be defined as a political and social system of racial segregation characterized by a huge support and high increase in the continuation of injustice already existing in South Africa into every aspect of life. It was developed after Second World War by the Afrikaners National Party whose first aim was to divide the country into four racial categories then cruelly force them to live and grow separately. Lastly disadvantage the majority by exposing them to extremely miserable living conditions and uncomfortable situation for almost 50 years.

In a basic principle this system was seen as much worse than any other segregationist one because it was introduced as well as implemented in a period when the world was about to

excite the Second World War, which startled the whole nations from its cruelty and its destructive damages. At that time, most countries were attempting to turn the page of crisis by supporting liberation movements and encouraging demands for decolonization, independence, freedom and peaceful coexistence. It was in this particular period that South Africa introduced one of the most intolerant policies in all the time.

Initially the aim of this ideology was to ensure the continuation of white supremacy as they were citizens who had a highest social status, followed by the colored then the most segregated race namely the blacks who were swamped in destitute life and exposed to various forms of subjugation. Basically, it realized the demand in addition to the anticipation of white minority group for protection against the increased competition of the blacks, whose congregation around work and money seemed as an attempt to spoil and destroy the plans of Afrikaners. At this point, Apartheid with its 148 laws seemed a better choice to eliminate its impediments and maintain political, social and economical control within the whole country, at the same time call for a separate development between races.<sup>5</sup>

To better maintain rule, such regime tentatively reinforced the government with policies to establish the Apartheid structures. The adopted laws and legislation were so variant and so strict, but only the most important ones are worth to be mentioned. As this regime predicated on separation as its widest project, a group of acts are involved to ensure that. Beginning with **The Population Registration Act N30 Of 1950** which required individuals to be registered and identified to a particular race among the four existing groups [white, colored, Bantu and others]<sup>6</sup>. This act of race classification had provided the basic framework of apartheid. By the same year, the government had banned and prohibited mixed marriages through **The Immorality Act**, on the ground, throughout this act, police was charged to arrest racially mixed couples.<sup>7</sup>

**Group areas Act 1950**, is another act known as the corner stone of apartheid. It disposed a tone of laws concerning racial segregated areas. It imposed on the ownership to occupy lands, places, and buildings that are allocated and designated to members of their groups only, that is, no one had the right to own or live in an area designated to another race. Through this act many blacks were displaced from urban areas.<sup>8</sup>

**Bantu Education and Bantu Authorities Act**, under the Bantu Education Act of 1953, South African government reinforced racially separated education. It is the creation of separated and unequal system of education and deny black people access to similar opportunities than the one of the white .Discrimination is extended to black schools through allowing them inferior education only as a way to promote apartheid in education.<sup>9</sup> However, the second act namely the Bantu Authorities one, concerns the establishment of tribal organization for blacks and promotion of Bantu self government [Bantustan homeland] which functions as an independent part. by this, blacks were required to carry a passport to enter their own country and also stripped of the right to participate in the National Government of South Africa.<sup>10</sup> The rules and laws of apartheid did not instill terror in the mind of everyone who attempted to break its regulation, but it also shows them that they are dealing with a non-lenient and mandatory system which will ruthlessly expose them to severe consequences and harsh penalties.

The idea of a general Apartheid in South Africa was further sustained by many other legislative measures that effectively hit the hardest the black by preventing them from using public facilities that were already available to the whites for instance Parks, Beaches, Hotels, Toilets, etc. These obviously led their lives to become much worse than it seemed to be before. Therefore, many black organizations and activists have planned together to restore blacks and colored people`s consciousness about the necessity of protesting in order to change their situation and to end apartheid.

Many strikes and non-violent manifestations were organized with the support of African National Congress ANC as a primary organization supporting struggle against segregation policies and the famous activist Nelson Mandela who called for a general protest. For instance, in March, 1960 a huge uprising movement took place in Sharpeville where police responded with violence, torture and arrests, In addition to this, hundreds of people were killed while many Anti-apartheid activists among them Nelson Mandela were jailed, eventually armed resistance , law`s breaking, civil disobedience and other political actions spread. <sup>11</sup>

As a result, apartheid was noticed everywhere and the Government was under an international pressure. It became the main subject of the nations which lately imposed economic sanction, and trade opposition with it. <sup>12</sup> The Government power and strength was not enough to endure those circumstances. In response to international pressure, it excluded some racial laws. But the majority of them remained in effect despite the constant opposition and notoriety that it gained with and within the country. Apartheid lasted 50 years and it was until 1990 when Nelson Mandela was free, that a series of negotiations happened with President Frederik Willem de Klerk to end apartheid and create a new constitution based on peace, equality and freedom.<sup>13</sup>

### ***b-Violence in a Walk in the Night:***

South Africa`s Apartheid is broadly known for the superiority it imparted to the white over the Black indigenous. However it is also important to know that, this system has adopted violence with its widest sense as a powerful tool and effective way whereby supreme rule can be detained. Since then, violence has figured prominently to strengthen the position of law, at the same time weaken its opposing side. Consequently dramatic conflicts and dreadful strifes were largely spread and the main damages inflicted made South Africa a country with violent

historical roots. Therefore this chapter intends to analyze the issue of violence between different ethnic groups raised in A Walk in The Night.

A Walk in The Night presents a realistic portrait of life under Apartheid regime. In this work, Alex La Guma attempted to show some aggressive attitudes, diabolic plan and violent acts sustained by this political system through the story which vigorously illustrated the blacks suffering and the way they react to both verbal and non verbal violence. The emphasis is also on the cruelty of humiliation, negative stereotypes, insults, ill-treatment, physical harm and repressive atmosphere associated to the non whites as a whole, and the extent to which the outbreak of this process affects detrimentally their psychological state and increases further social issues. To give a better depiction, the writer relies on many chapters that are important in disclosing the events of the story.

We shall first remind that according to Frantz Fanon, colonial rule is always sustained by violence and repression. Conversely, liberation and decolonization can only be achieved through the involvement of the same violence as an inevitable process to restore freedom. Violence according to Fanon is divided into three main levels: The first one is when the settler uses brutal methods hostilely and violent techniques toward its prey [the colonized or natives] therefore destruct the native's life, language, culture, etc. The second stage is when the colonized is expected to claim the same violence as a reaction that happens unfortunately between each other, because of the lack of consciousness and awareness about the identification of the real source of their suffering. The last one occurs as soon as the natives attempt to circle the source of their plight, in this case consciousness is acquired, the evil is going to be retaliated and obliterated and therefore, colonial rule is expected to be decimated.

The presence of the first two stages of violence is clearly dominant in the novel since the whole story deals with the white ruler's brutal methods used toward the colored and black

natives who fell in terrible injustice. The second stage is simply shown through the transgressive attitudes spread within the repressed groups against each other; seemingly, the third stage is not involved since the text marked a lack of interest with anything that is related to struggle or counter violence and neither a sense of resistance nor a revolution are mentioned. To give a stronger representation of the stages included, the writer relies on some main characters whose role is important in developing the events of the story, among those characters Michael Adonis, Willieboy, Foxy, Franky Lorenzo, Joe were perpetrators and victims of the extended violence effectuated by the defender of the Apartheid mainly the police.

La Guma did not wait until the sequence of events develops to depict violence which plays a major role throughout the novel. However, this issue was revealed since the early beginning of the story throughout a displayed character namely Michael Adonis who is used as an archetype of black character experiencing struggle and inequity. Michael Adonis was offended and humiliated by his white boss before the latter fired accused him of being disrespectful. As these words indicate:

Strolling again Got pushed out of my job at the facktry,..

‘Answered back to a effing white rooker Foreman.’...

‘That whites bastard was lucky I didn`t pull him up good. He had been asking for it a long time.

Every time a man goes to the piss house he starts moining.

Jesus Christ The way he went on you`d think a man had to wet his pants rather take a minute off.

Well he picked on me for going for leak and I told him to go to hell.’<sup>14</sup>

Right after this abusive attitude, Michael Adonis who first seemed as a hard worker and respectable citizen trying as much as he can to escape the hard life of the Ghetto in District Six which the writer would describe as the whirlpool world of poverty, petty crime and violence<sup>13</sup> become dominated by an internal rage. As a means to ease his heart`s pain and

reduce his anger he recounts how he dared to answer back and respond to the insults of his pitiless and cruel boss who calls him ‘a checky black bastard’<sup>16</sup> and causing him a severe psychological crisis. La Guma reported Michael’s desire for revenge through the repeated expression ‘I’ll get him’<sup>17</sup> which the protagonist used to reinforce his bad temper with violent ideas as a way to show his willing to refuge in a world of violence and crime. Consequently he got invited to join a gang for whom he first hesitated but ends up changing his decision that was affected by other events. The gangster’s invitation itself prepares the reader and reveals him that he is going to deal with a story dominated by the field of violence.

The second instance where the first stage of violence and oppression are portrayed is through the painful experience of Adonis with the police (so called laws in the novella) who tended to provoke him after stopping him in the street where he got humiliated, physically abused and exposed to the passers gaze. Moreover, he was even considered as a thief as he holds some money in his pocket. Until now Michael Adonis remained passive and unable to defend himself or express his rejection to their accusation and therefore, he grows rapidly depressed and irritated at the ease with which police could convert a simple human holding a few coins in his pocket into merely a thief.

His internalized exasperation dominates him once again, as it is indicated in the novel ‘...feel deep down inside him the feeling of rage, frustration and violence swelled like a boil, knotted with pain...’<sup>18</sup> from this, as readers, we can understand how his mind and psyche are going to be characterized by a disordered thought and that his indignation will certainly form a reflection by which he intends to express his pain and appease his burning nerves.

We shall add that, La Guma’s precise style of description of the inner feeling of the character changed the reader’s interest from getting a general understanding of the story into entering

the character`s mind and becoming a real observer of the inner struggle that crosses the soul, distracts his thought and controls his actions.

It is important to note that it was not until they abuse Michael that La Guma shows the inhumanity and severity of white police. However, the metaphor used when describing them with ‘frozen faces carved out of pink ice’<sup>19</sup> and ‘hard dispassionate eyes as pieces of blue glaces’<sup>20</sup> reveals a lexical field of severity, seriousness and coldness in which police seem as inhuman destroyers or powerful invaders, having a determination to remain active in showing their hegemony at the same time dominate the weak. In addition to this, we are provided with a sterling example reflecting white police abuse with their position providing themselves a wide range of excessive force when one of the officers told Michael Adonis that it was the only brave, or the very stupid, who dared look straight into the law`s eyes<sup>21</sup>. This indicates that beside considering themselves as laws, they go so far to consider the eye contact an affront which certainly ends up to be viewed as a provocation.

The fatality of the whites is best shown in their capacity to affect Adonis and lead him succumb to the sheer ferocity. This is particularly obvious when controlled by his violent obsession. He erupted his anger through the killing of Doughty. This act reveals the starting of the second stage of violence when victims victimize each other. This accident in fact can best be used to show how the traumatic experiences caused by the previous provocation mainly ill-treatments and unfair acts arouse his willing to counter react, as we can see once his suffering and hatred reaches its peak, his internalized rage turns on his fellow citizens similarly victims like him. So, it is easy to deduce that the bad experience has irresistibly led Michael Adonis the dissociated and innocent figure to become as a primary executor. Moreover, it is clearly indicated that his innocence and humanity have disappeared when he showed a lack of contrition, instead, he justified his indiscretion with the residential

segregation, he says ‘Well, he didn’t have no right living here with us coloureds.’<sup>22</sup> In this way, the writer has perfectly illustrated the attitudes described by Fanon concerning the manifestation of violence between the colonized who instead of engaging against the colonizers, become lately involved in this concept but against each other. As fanon argues ‘The colonized man will first manifest this aggressiveness which has been deposited in his bones against his own people. This is the period when the niggers beat each other up...’<sup>23</sup>

As it has been stated above, violent attitudes that the natives reproduce, are not immediately directed back to their initial bringer instead, they generate vicious practices and internal conflicts within the affected individuals. That is, the colonized first evoke his aggressiveness to confront his fellows, comrades, neighbors, etc, such measure is the early outlets helping them to relieve for pent-up aggression.

It is at this moment when victims remain active to constant violence against each other and affect their companion in misery or countless innocent people that they both give a starting point for the enmity which certainly turns excruciatingly atrocious within the oppressed groups, at the same time, removes all the blame from the primary cause. Consequently, their choice in destroying each other becomes a routine that can do nothing, but constrains their awareness and distract them from focusing on the real source of this trouble.

In the story, even though Michael Adonis was the principal victim of racial violence, the plot of the story did not only depend on him since the story was perfectly shaped with sets of character`s description which clearly indicates the high level of the manifestation of violent acts within the oppressed individuals.

In the following events of the story we can see how violence became an acquired instrument used by blacks to destroy each other. This can be illustrated by the story told by the taxi driver in which he witnessed a crime in Hanover Street, committed by Cully Richard after he was

accused of manipulating flippy with his girl during his time spent in jail. Confrontation between them became even worse when dominated by a sudden absurdity and a blinded cholera, Cully wildly stab the other's stomach with a butcher knife coming out with his guts.<sup>21</sup> This reveals that in the sordid world of Ghetto knife and arms became among the most widely used tools. Moreover, the concept of Apartheid which engenders absurd crimes by imposing on the marginalized category the law of jungle convinced them that physical strength, brutality and violent behaviors were not only the leading way to attempt to gain some equality, hegemony and dominance as that of the whites, however it was cruelly a necessary key to survive.

In the same context, Willieboy is presented as character who embodies violence the most throughout the novel. In his early childhood he was exposed to the severity of his mother who used to beat him frequently.<sup>25</sup> probably she tends to revenge to her husband's violent acts and beating. In doing so, she reduces her pain by harming the innocent boy who as a young adopted the same attitudes against the others. We can see in almost the whole chapter instances where his behavior symbolizes violence with its extended meaning. For instance the way he provokes a dispute with Miss Gipsy after she received white visitor in her pub, the way they contemptibly embarrassed him in front of the present, inflamed his discontent which lead to a dissension where arm and knife are involved:

Willieboy shouted and reached for his jacket pocket. watch out for his knife,' Gipsy shouted, and they saw the sharpened Kitchen knife gripped in his hand.[...] Willieboy swung at him with the knife, but his feet became entangled with the legs of the overturned table and he lurched, and at that moment Gipsy hit him expertly behind an ear. He fell on his face over the table, dropping the knife, and groaned.<sup>26</sup>

In the coming pages, we could see him savagely resort to harass and assault to take the money of Mister Green, he even continues to molest and torment the old man even when he got ensured that there was nothing to take from him.:

Willieboy had hold of him by the front of his coat and he wailed in terror [...] No, man, I haven't got, man, Mister Greene gasped, his voice quavering with fear. He was scared that the boy would pull a knife [...] Willieboy kicked him viciously in the ribs and he squealed more from fear than pain. Then hands were running through his pockets while he crouched trembling [...] He kicked Greene again and again then he stood back while the groaning man climbed to his feet...<sup>27</sup>

From the passages above, we can understand that his attacks with random violence are certainly due to both his external and internal pressure resulting from the obstacle that prevent him from leading a normal life. In this respect, Fanon has says:

Where individuals are concerned, a positive negation of common sense is evident. While the settler or the policeman has the right the livelong day to strike the native, to insult him and to make him crawl to them, you will see the native reaching for his knife at the slightest hostile or aggressive glance cast on him by another native: for the last resort of the native is to defend his personality vis-à-vis his brother .<sup>28</sup>

La Guma shed light on the image that gathers all those young disoriented and reckless blacks throughout Foxy`s gang commonly referred to as Skollies, desperate from having a positive social identity and affiliation. This gang which fell in the charm of barbarism, was motivated in reproducing and emulating the same demeanor of the white, thought this obviously worsen their fate. The examples demonstrating the serious acts performed by this gang are cited by Joe who tries hard and begs Michael who suddenly pleased with the fact of committing a murder, starts believing that living in destructive criminals lifestyle and leading anti-social acts is an effective strategy to improve both his material situation and social position Thus, he

was further convinced to join that gang and ignore Joe`s insistence and begging not to surrender himself by the evil world of crime as he said:

You don`t know those boys. They have done bad things. I heard. To girls, also [...] And they use knives, too. They`se a bunch of gangsters, Mike, and they`se going to land up somewhere bad. They was in reformatory [...] they break into places and steal, and I heard they stabbed a couple of other johns. Christ, I don`t want to see you end up like that, Mike. Hell, a man`d rather starve. They`ll murder somebody and get hanged, Mikey. You want to get hanged ?.<sup>29</sup>

To undergo the initial pressure of cruel reality and the existing routine of limited opportunities, most of the young blacks resist to marginalization and the methods of persecution seeking to weaken them through strengthening violent anarchistic threat, these Skollies involve violence and arm directed to their companions as a means to attain power and gain recognition and develop a more favorable perception in their community.

Here the writer concealed a deeper concern that the gangs are engaged in instilling fear in the side of the victims who are doubly oppressed. And as the number of victims increase and insecurity spread, their lives are exposed to total havoc. To better show the dark hidden side of this group, the writer seeks to use an additional feature to the image of the blacks practicing violence. That is of inducing troubles and murder of girls which is a completely new issue briefly highlighted in the story.

Along with the continuing racial tension in the segregated township, gang`s conflict, the prevalence of criminalization and the eruption of violence, contributed to endure the racist discourse about the black`s threat and inferiority and at the same time prevented them from focusing on the cause of their land. In this case we can say that their image can be used to justify the sense of optimism of black consciousness about their land`s issue, as being melted away.

As the novel is concerned with the denunciation of Apartheid's darkest strategies in South Africa, much importance is given to its prevailing racial situation and trouble of Black natives against the white representing laws particularly police whose ferociousness against the other racial categories is among the main issues tackled in A Walk in the Night. In most cases, this authoritarian regime takes all the precaution to preserve the laws and to ensure its continuity in seizing power by reinforcing arbitrary measures and multiplying methods of repression by intensifying military barracks as well as police stations and patrols as it is overtly stated by Fanon when dealing with the colonial world;

The colonial world is a world cut in two. The dividing line, the frontiers are shown by barrack and police stations. In the colonies it is the policeman and soldier who are the official, instituted go-betweens, the spokesman of the settler and his role of oppression...<sup>30</sup>

Once the Apartheid government enacted one of its most rigid laws concerning the 'the passbook that the segregated race should constantly carry so that it allows them to move in the designated areas, the major role of protecting and enforcing the pass law was done through the multiplied police station that could often conduct raids and attacks. Blacks and Colored quickly grew to fear and despise the police since every family was affected with at least one member being incarcerated and tortured.

White government is aware that the marginalized groups are not entirely controlled and never fully convinced with their inferiority. Subsequently, this will certainly lead them to react or revolt, so it immediately resorted to reinforce a repressive environment and security measures based on police stations or army as a means to eradicate and subvert any attempt seeking to show dissent express their disagreement and infuriation against the rulers and their unbearable orders.

In almost every country around the world, police is assigned to maintaining public order and safety at the same time prevent the danger. In South Africa it was not the case. Apartheid's

police was aimed to enshrine supremacy of the white category especially the government, at a time the latter was making its various laws silently, its agents were ensuring that the lower classes were largely restricted, Fanon states;

In the colonial countries, on the contrary, the policeman and the soldier, by their immediate presence and their frequent and direct action maintain contact with the native and advise him by means of rifle butts and napalm not to budge. It is obvious here that the agents of government speak the language of pure violence.<sup>31</sup>

Colonialist government is not satisfied merely with its control over the native's territories without their consent, Thus, it seeks also to involve a strategical way through holding the natives in its grip and replenishing their brain with fear. This is particularly done through dividing coercive methods on its mediator precisely the police and army, to better monitor, dominate and observe population and its subject.

As a way to show the extent to which police was obeying and representing the obnoxious system, La Guma has instantly shown examples demonstrating how the latter used excessive force and power, and the best picture which depicts police savageness is illustrated through Constable Raalt, a repulsive and furious character devastated and obsessed by his family problems. He became blinded by an extreme furor and burning desire to transmute his rage into actions during his assigned job.

La Guma through his literary work exposed the bestial personality of Raalt in the scene where he was opening an investigation about the assassination of Doughty, when based on erroneous and incomplete evidence; he launches an absurd and inappropriate inquiry to arrest the suspected boy who according to the witness was 'wearing a yellow shirt'<sup>32</sup>. This was the only relied proof and conclusive evidence which seemed sufficient for him. As a matter of fact, as long as this small indication will certainly lead to the detention of a black individual, he is determined to pursue the strange mission to chase and arrest the suspected boy as he explains

‘Yellow shirt and kinky hair a real hotnot and I’ll get him even if I have to gather in every black bastard wearing a yellow shirt’<sup>33</sup>

This indicates that dehumanization of race was never an impossible mission and that when it comes to arrest a blackman, no real evidence is required. In addition to this, through his enunciated words it seemed easy to understand that if an inferior individual commits a negative act or a crime, lately these will be attributed to the whole race and therefore, the general members will be suspected.

Right after Willieboy was seen, Raalt didn’t hesitate to shout him several times and chase him from place to place where he got ensured about causing a desired result. Indeed, his willing to kill the boy was never a matter of applying law or regulation. However, it is the chance to satisfy his expressed desire that he affirms with no hesitation when he said ‘I wish something would happen. I’d like to lay my hands on one of those bushman bastards and wring his bloody neck’<sup>34</sup> These expressions demonstrate the untold pain he could inflict and the extent to which the worrying situation that the blacks barely bear was getting even worse as the whites were further engaged in impairing them and driving their lives into an ultimate desolation. Moreover, they were losing the status of full humans and perceived as animals.

La Guma, through his description, reveals that it was not until they savagely shoot him that Willieboy understood the aggressiveness and relentlessness of this political police. However, the way ‘he stood frozen by the shock of the sudden appearance of police van’<sup>35</sup> means that he is already aware about his predicament. Consequently, his unwelcomed decision of escaping stimulated the agent to eliminate that incessant exasperation through the use of his revolver.

The coldness and inhumanity of law protector’s in experiencing physical abuse impact initially the moral by causing immediate chock, disturb and trauma as more serious problems than physical injury, and the reaction of the boy indicates that instead of searching an

immediate cure, the boy went on over thinking about how it all started, what was the reason of his arrest. Then he starts having flashbacks which enable the reader to discover how the boy was exposed to violence since his childhood. The demonic image of policeman is perfectly illustrated through his repeated expression ‘Shout him in a cold blood, the bastard.’<sup>36</sup> Obviously this mercilessness, cruelty and hate trapped the blacks and justified it through apartheid laws at the first hand, white`s power and superiority by the other.

In the following chapters of the novella, La Guma tended to show the evolution of the circle of violence which invaded the streets and public places in Cape Town where other different forms and purposes of violence are included. In “Tattoo Mark and Nail” for example, he recounts how Joker`s chest was inscribed because, contrary to what he first seemed as a lucky card player, he was actually just a cheater as he was detected and reproached by Aussie who didn`t hesitate in carving his chest with harsh words he is going to carry all his life ‘A cheat and coward’<sup>37</sup>

The Blanket, deals with the story of character named Choker who had been stabbed three times from behind by his old enemy who desired revenge for unmentioned reason.<sup>38</sup>

In the last chapter, namely “The Lemon Orchard”, racial violence had been subject tackled once again, through the story of a black teacher in a white designated area. Despite his knowledge, the qualified teacher is vehemently beaten and treated improperly solely because of his skin color. The story ironically alluded the deride of humanity of the white especially when we tend to see the fact that discrimination concerns a large part, when even the most cultivated elite who instead of appeasing or confronting discrimination, contributed in protracting violence . Extract from the text shows that extremely offensive vocabulary and repugnant terms are used when it comes to justify the disapproval and rejection of the black teacher, seemingly, the expression ‘The Cheeky and Uncivilized’<sup>39</sup> was the most noticeable

piece of evidence since it reveals initially that whites were merely ratifying the notion of being superior and believing that this educated foreigner should never remain dignified as it is indicated by the following words:

‘We don’t want any educated Hottentots in our town

‘Neither black Englishmen‘added the others.<sup>40</sup>

From the discussion above we can see that Blacks are not only in insecurity as outsiders but, we can also see the reflection of the tension and contempt which this dominant category shows more openly than before. In brief, we can deduce that the reason was fueled by not only racism against the color of skin, language and culture, but also with ideology of white superiority. This story can even serve as an illustration of the uncovered antagonism between the racial groups that turns extremely direful.

It is important to state that the emergence of a violent environment between blacks in the Ghetto was not only attributed to white methods and attitudes against them. This problem was intimately associated with other motives and issues which featured their lives such as deprivation from the least standard of an acceptable life, poverty that afflicts the residents of the Ghetto, hunger, coercion, unemployment, etc. These issues tackled in the story contributed in conducting them to the environment of violence, gangsterism, delinquency, thievery, crime and many other problems which became lately premature characteristics one can depict from almost every black individual trying to endure the apartheid’s ferocity and its unequal disperse between the world of the colonizer and the one of the natives who were completely chased from their land. As Fanon says when dealing with the differentiation between the two parts of the colonial world;

The settler’s town is a strongly built town: all made of stone and steel .it is brightly lit town; the streets are covered with asphalts, and the garbage cans swallow all the leaving unseen, unknown and hardly thought about... The settler’s town is a well-fed town, an easygoing town, its belly is always full of good thing ...

The town belonging to the colonized people, or at least the native town, the Negro village, the medina, the reservation, is a place of ill-fame, peopled by men of evil repute. ..The native town is a hungry town, starved of bread, of meat, of shoes, of coal of light. The native town is a crouching village, a town on its knees, a town wallowing in the mire. It is a town of niggers and dirty Arabs.<sup>41</sup>

Colonialism has always been the maintenance of domination and exploitation of the native's land by foreign powers. With its gradual conquest, colonizers create deep disparities through the involvement of considerable methods seeking to keep the colonies wealth and richness for themselves, by excluding natives who are gradually displaced and subdued. This process has always been accompanied with many evils and associated with negative impact such as the growth of slums and urban center, the upsurge of poverty and famine, etc.

The arrival of European descendant and Dutch speaking colonist to South Africa had been particularly devastating. The country was politically and economically dominated by the newcomers who were forcibly taking over lands for their farms and causing a great deal of trouble with the natives. Once the apartheid emerged, disparities were persisting through official segregation which contributes to racial wealth of the settlers. Instead, local inhabitant or indigenous had been dispossessed of most of their land, and as poverty increased, they were forced into position of servitude and laborers to the white to feed themselves and escape from famine, diseases and deaths. Arguably such level of poverty was not widespread and did not have such intense effect in the pre-colonial period.

La Guma's description of the colonized town is as similar as the one used by Fanon when referring to characteristics of District six in Cape Town whose image inspires despair, dirtiness, distress, disappointment and wretchedness, etc. When it comes to describing it, the writer used a vivid imagery and visual picture which help the reader to have a clear observation into every described detail showing misery that seems adapted to life of the

oppressed. Many chapters of the novella deal with it, for instance when the writer describes the place where Adonis lived, he says:

Michael Adonis turned into the entrance of a tall narrow tenement where he lived. Once, long ago, it had a certain kind of dignity, almost beauty, but now the decorative Victorian plaster around the wide doorway was chipped and blackened with generation of grime. The floor of the entrance was flagged with white and black slabs in the pattern of a draught board, but the tramp of untold feet and the accumulation of dust and grease and ash had blurred the squares [...]. A row of dustbins lined one side of the entrance and exhaled the smell of rotten fruit, stale food, stagnant water and general decay.<sup>42</sup>

Another description indicating the bad condition of the black's life is put like that

... on the floors of the tenements the grime collected quickly. A mud-died sole of a shoe scuffed across the worn, splintery boards and left tiny embankments of dirt along the sides of the minute raised ridges of wood; or water was spilled or somebody urinated and left wet patches onto which the dust from the ceilings or the seams of clothes drifted and collected to leave dark patches as the moisture dried[...] And in the dampness deadly life formed in decay and bacteria and mould, and the heat and airlessness the rot appeared, too so that things which once were whole or new withered or putrefied and the smells of their decay and putrefaction pervaded the tenements of the poor.<sup>43</sup>

Although, a developed range of overarching factors have been included in the whole chapters poverty and degrading life conditions are widely believed to be importantly converged to the process of violence since the latter are seen with increasing frequency in poor communities. In the book, one can notice how the level of poverty in the Ghetto probably contributed to the same place's crime rate with its own effect. Certainly, no one can deny the fact that the overcrowding streets, deprivation, turmoil, etc. are expected to feed their grumbles. To be evident, every character involved in violent act is importantly described as a poor and deprived person. The image of poverty, misery and inadequate housing go more important when we tend to see the condition where Franky Lorenzo lives with his four children who lay sleeping in the narrow single bed against the wall on the other side of the room.<sup>44</sup> Lorenzo didn't seem able to improve his family condition when his wife announced her fifth

pregnancy. The unexpected and unwished news led them open a debate ending with a dissention after he forcibly orders her to drink anything that could abort the fetus, because he argued that they haven't got even enough food for one kid.<sup>45</sup>

To stress on the gravity of the crippling and paralyzed world belonging to the inferior category, a set of expressive description in depth detailed concerning the alarming situation, have been reported in many episodic extracts, especially the one describing characters sharing their houses with rats, spiders, worms and many other insects appearing in almost every corner of their shelters. The significance adds an attribution to their image that is of the unsanitary conditions.

Restriction also plays an important role in influencing the blacks and guiding them to the path of an overt violence, as the text indicates, natural rights have been greatly denied through law known formally as the Reservation of Separate Amenities Act. for instance in the opening chapter we see the segregation of public toilet act that Adonis broke and causing him the loss of his job.<sup>46</sup> In addition to this, Michael Adonis and Joe debating reveals the privation of beaches through the dialogue;

‘ heard they`re going to make the beaches so only white people can go there,’ Joe said

‘Ja. Read it in the papers. Damn sonsabitches.’

‘it`s going to get so`s nobody can go nowhere.

‘I reckon so,’ Michael Adonis said.<sup>47</sup>

La Guma`s attention through tackling this kind of subject was clearly to display some critics to the apartheid exaggerated laws. Moreover, he briefly summarized social lives of victims leaving under this fearsome regime as similar as living under a real colonial country impoverishing the indigenious. Similar to other colonized people South Africa`s blacks and colored were not only marginalized and excluded from tangible benefits of their own soil, but

even dispossessed from living a normal life through a denied access to indispensable assets. Some victims became ruthless when others lose control and gain malevolence. Consequently they reach violent impulses.

In the same context, the insertion of these laws in the story is to prove that they were part of the reason that contributes in the distortion of values and morals of oppressed whose engagement in all types of harm, was through the influence by the primary motivation that is their broken moral state. The terrible and extreme atrocities that this people tend to commit against themselves and their fellows are presented in combination with their restrictive situation.

Along with the deplorable factors already cited above, the disadvantaged race practicing random violence is due to the fact of being prohibited from any psychologically supportive environment. They had no possible access to education, no opportunity to acquire knowledge or ethical values that might be taught through religion which may also be successfully implemented to drive them to escape violence or reduce both its widespread and its long duration. In addition to those casual issues, whites have indirectly contributed once again to the worsening their bad situation.

In the story we can see that the fear of the cruel treatment of the detestable and brutal apartheid made them hopeless, indifferent and unconcerned about the political subject, no disquietude about their future in that detained soil. We can see the extent of their fear of this system especially when the taxi driver said that white people act so because of the capitalist system, Mr Greene has immediately interrupted him and told him about the necessity of stopping this serious subject as though it wasn't a matter that concerns them, He says ' have a drink and cut out politics'<sup>48</sup> revealing that it was easy to drink in order to forget that they were immersed in pain, rather than to debate about a serious subject in which one of them will

deride or criticize that system which only increased in them the violation of their right and reduction of their freedom.

In addition to their phobia and rejection of politics, it seemed easy for them to worsen their fate as there were an easy access to drug, alcohol, arms, etc, when it seemed hard to make effort in improving their conditions to render their life suitable or at least acceptable. Consequently, violence is being imposed as a tool required to undergo their daily struggle in the streets where an open battlefield takes place every night when every individual is expected to participate and follow the path of his life's deviance.

Whether it is verbal, physical or psychological, violence is clearly a process interrelated with many other causal issues already cited in this work. However, no one can deny the fact that the white are the primary responsible for the existing problem.

Throughout the portrayal of violence in the novella, the author shows that dramatic racial violence which divided the population into two categories (the perpetrators and victims, the oppressor and oppressed) became lately involved in dividing the rank of the victims crying out voicelessly, they fought each other to overcome the experience of pure negativity and hurt by transferring it to other victims instead of coming up together with an anti-racial struggle to escape their common fall in tragic destiny.

By this, South Africa's government at that time succeeded in not only reducing the awareness of the victims and preventing them from having an immediate reaction but, they also obstructed them from circling the source which disturbs them and cause their troubles.

Like Fanon, La Guma acknowledges the necessity for immediately organizing a struggle and that the extreme violence that the settlers used to build a colonial world is importantly required to free the natives. Once it is directed back to its bringer, it will serve as both an arm

generating strength, recreating confidence and evicting disappointment and despair at the same time as a cure of mental and psychological troubles when focusing that negativity and aggression back to its source.

The reality and facts about the apartheid in the text is exposed with reference to historical arguments, La Guma epitomized the intolerant laws as the infrastructure, when its brutal attitudes used toward a great part of population as the superstructure on which security and decrease of power as superstructure will be based. Obviously, all the essential events of the story serve as a criticism to either white abuse of power or racial supremacy. However, it can also be used as a tool through which the author removes the curtain that hides the real intention of the ideology of separateness. In several ways, he succeeded to dismantle the argument supported by the Apartheid, that is ‘ the call for separate development ’ by proving that development concerns only the white category lately perceived as invaders when the others were thrown in the margin of society where they were getting enslaved and disempowered more openly than before.<sup>44</sup>

To sum up, if the writer shows that black and colored live in the night as the title indicates, knowing that night symbolizes fear and darkness, certainly it is the Apartheid long handed strategies that prevented the road taken to be illuminated and enlightened, causing their world to be drowned in troubles, ignorance and fear as a major elements having nourished violence.

## End Notes:

<sup>1</sup> “ Total Population of South Africa 2019, by ethnic group,” *Statista Research Department*, March 23, 2021 accessed July 7, 2021. [https://www.statista.com/statistics/1116076/total-population-of-south-africa-by-population-group/?fbclid=IwAR3K\\_Xg9o7vo4IpC2QJqd-ct4X10SIdivIgpZi3aVZ-vabWjvM2AFC2h58ck](https://www.statista.com/statistics/1116076/total-population-of-south-africa-by-population-group/?fbclid=IwAR3K_Xg9o7vo4IpC2QJqd-ct4X10SIdivIgpZi3aVZ-vabWjvM2AFC2h58ck).

<sup>2</sup> Leonard Thompson, *A History of South Africa* (New Haven and London : Yale Nota Bene, 2001), 187-221.

<sup>3</sup> Steven J. Cook, “What is the Apartheid System,” *Socratic Q and A*, April 15, 2018. [https://socratic.org/questions/what-is-the-apartheid-system?fbclid=IwAR1uOcF1d1vt\\_bMvTVOQ5mv8jw5xYjTLhOlUWAxwMl9KqsKeJNdY4vg3nM](https://socratic.org/questions/what-is-the-apartheid-system?fbclid=IwAR1uOcF1d1vt_bMvTVOQ5mv8jw5xYjTLhOlUWAxwMl9KqsKeJNdY4vg3nM).

<sup>3</sup> “Apartheid,” *Oxford Learner’s Dictionaries*, accessed July 7, 2021 [https://www.oxfordlearnersdictionaries.com/definition/american\\_english/apartheid?fbclid=IwAR01E01XQZ9zNoA9XzATCMIA-Argp87rIYX59TVcny6cRy3lkUhNbAVm9Hg](https://www.oxfordlearnersdictionaries.com/definition/american_english/apartheid?fbclid=IwAR01E01XQZ9zNoA9XzATCMIA-Argp87rIYX59TVcny6cRy3lkUhNbAVm9Hg)

<sup>4</sup> Erin Blakemore, “The Harsh Reality of life under Apartheid in South Africa,” *History.com*, April 26, 2019/ November, 2021, <https://www.history.com/news/apartheid-policies-photos-nelson-mandela>

<sup>5</sup> Leonard Thompson, *A History of South Africa* (New Haven and London : Yale Nota Bene, 2001), 187-221.

<sup>6</sup> Alistair Boddy-Evans , “South Africa’s Apartheid Era Population Registration Act,” *Thoughtco*. August 3, 2019, accessed July 7, 2021. <https://www.thoughtco.com/population-registration-act-43473>

<sup>7</sup> “Immorality Act,” *Wikipedia*, accessed July 7, 2021. [https://en.wikipedia.org/w/index.php?title=Immorality\\_Act&fbclid=IwAR17mI7Aom5OH1DeBU9B672ez0rsijWyz875JpNLXAZvflsMnhysT90kYZk](https://en.wikipedia.org/w/index.php?title=Immorality_Act&fbclid=IwAR17mI7Aom5OH1DeBU9B672ez0rsijWyz875JpNLXAZvflsMnhysT90kYZk)

<sup>8</sup> “Group Areas Act,” *Everything*, May 31, 2002 accessed July 7, 2021. <https://everything2.com/title/Group+Areas+Act>

<sup>9</sup> “Key Legislation in the Formation of Apartheid,” *Helen Suzman Foundation*, accessed July 7, 2021. <https://www.cortland.edu/cgis/suzman/apartheid.html?fbclid=IwAR0mrM5GhZMDx2-A-beZaZSL1TrT15M2OQjgRIECQnlBEJHPtO55R5CO95s>

<sup>10</sup> Ibid.

<sup>11</sup> Erin Blakemore, “The Harsh Reality of Life Under Apartheid in South Africa,” *History.com*, April 26, 2019/ accessed November, 2021, <https://www.history.com/news/apartheid-policies-photos-nelson-mandela>

<sup>12</sup> Ibid

<sup>13</sup> Ibid

- <sup>14</sup>Alex La Guma, *A Walk in the Night* ( London: Heinemann, 1967 ), 4.
- <sup>15</sup> Ibid, p4.
- <sup>16</sup>Ibid, p4.
- <sup>17</sup> Ibid, P5.
- <sup>18</sup> Ibid, p12.
- <sup>19</sup>Ibid, p11.
- <sup>20</sup> Ibid, p11.
- <sup>21</sup> Ibid, p11.<sup>22</sup>
- <sup>22</sup> Ibid, p29
- <sup>23</sup>Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press,1963) P52.
- <sup>24</sup> Alex La Guma, *A Walk in the Night* ( London: Heinemann, 1967 ), 18.
- <sup>25</sup>Ibid, p5.
- <sup>26</sup> Ibid, p12.
- <sup>27</sup> Ibid,p11
- <sup>28</sup> Frantz Fanon, *The Wretched of The Earth*(New York: Grove Press,1963) p 54
- <sup>29</sup> Alex La Guma, *A Walk in the Night* ( London: Heinemann, 1967 ),p 74
- <sup>30</sup> Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press,1963) P38.
- <sup>31</sup> Ibid, p38.
- <sup>32</sup> Alex La Guma, *A Walk in the Night* ( London: Heinemann, 1967 ), p 63.
- <sup>33</sup> Ibid, p 63.
- <sup>34</sup> Ibid p 39.
- <sup>35</sup> Ibid, p 80.
- <sup>36</sup>Ibid, p87.
- <sup>37</sup> Ibid, p104.
- <sup>38</sup> Ibid, p122.
- <sup>39</sup> Ibid, p134.
- <sup>40</sup> Ibid p, 135
- <sup>41</sup>Frantz Fanon, *The Wretched of The Earth*(New York: Grove Press,1963) P 39.
- <sup>42</sup>Alex La Guma, *A Walk in the Night* ( London: Heinemann, 1967 ) P 21.

<sup>43</sup> Ibid, p34.

<sup>44</sup> Ibid, p36.

<sup>45</sup> Ibid, p36.

<sup>46</sup> Ibid, p4.

<sup>47</sup> Ibid, p10.

<sup>48</sup> Ibid, p17.

## **2- Chapter two: exploring the theme of violence in Northern Ireland during the early 1983 according to One Day in My Life**

### **a-historical background of Northern Ireland:**

Historically speaking, Northern Ireland has been one of the most recent created countries in the twentieth century in Europe, sometimes referred to as Ulster; it combines six of the nine countries of the Irish province. The first evidence of human existence in Ireland as a whole goes back to dates around the 33.000 years ago, but this particular northern part had long witnessed generations of newcomers and emigrants including Celts from continental Europe, Vikings, Normans and Anglo-Saxons. However, in the coming years, the arrivals of thousands of Scottish and English military forces had institutionalized the ethnicity, religion and other differences that eventually resulted in conflicts.<sup>1</sup>

Historical evidence had proven that Britain was the first and the last settler to occupy Ireland.<sup>2</sup> Despite its different formulas and motives introduced by time, its presence in the area as a whole had been particularly devastating, especially with **the English Reformation in 1534** **which** helped Britain to successfully gain a complete control over Ireland. At that time, when Parliament passed this act, English administration at the behest of King Henry VII introduced a movement associated with wider reform of religious, life and institution as one of the greatest events of European history. Many Ulster Protestants (descendant of settlers) who arrived from Britain in the early 17<sup>th</sup> century became dominant by taking great parts of the land and suppressing Catholics<sup>3</sup>. Various rules taking the name of **Penal Laws** of 1695 were sustained by the protestant church, wherein they stripped the Catholics Irish of their religious freedom and nearly all of their holdings. Catholic priest were banished, catholic schools were banned.<sup>4</sup>

Under this act, Catholics could not hold commission in the Army, enter a profession or own a house worth more than five pounds or own weaponry and arms or even speak or read

Gaelic. In brief, the law combined the most impactful rules to the Irish, when the rulers were surrounding the ownership of Land, because of the resulted poverty and many other effect, the Catholics were either forced to migration or to be convert into Protestantism. This was in fact a strategy contributed to weakening Ireland and to make sure that its people would not rise above the British power.<sup>5</sup>

At that time two main themes of the history of Ireland were dominating the first one was that the whole country was London-based government and the second one was that, contrary to the Catholics, Protestants were sponsored by the ruling class and the land Lord. However, once consciousness grown among the disaffected Irish Catholics, a huge uprising taking the name of Irish Rebellion, inspired by international revolutions, instigated one of the famous revolts against British rule in Ireland by making a significant watershed in history. Among its motives, making end to Catholic discrimination and attempting to achieve greater Irish self-governance. This has led to further growing awareness among the Irish whose majority opted and supported self determination.<sup>6</sup>

In the beginning of the 20<sup>th</sup> century, Irish republican launched the Easter rising (rebellion) against British rule and proclaimed Irish republic, despite the crushes and the hard respond of Britain it succeeded to achieve greater popular support. Two years later, Sinn Fein political party famously known for demanding home rule (Ourselves) embodying and ideology that is variously characterized as Irish Nationalism and republicanism through emphasizing on the separateness from Britain and advocating democracy, declared Irish independence from the United Kingdom, after they won **Landslide Victory**<sup>7</sup>. However, this revolutionary state was unrecognized since its control was limited to only 21 of 32 counties of Ireland and that British forces maintained a presence across many provinces as such as Dublin, Cork and the major towns. as a result, a new conflict emerged in 1920 and developed gradually between Irish republican forces and British forces and the ongoing friction took new

sectarianism and led to the quick escalation of violence which took place in Dublin, Belfast, Munster.etc. The fight took the form of attacking British army barracks, freeing republican prisoners, civil disobedience, notably the refusal to railway men to transport British military supplies, etc. Unionist Loyalist formed paramilitaries and sustained volunteer section of police forces to attack Catholics in reprisal for the **IRA** members. This led to the conflict to enrage with dire consequences including hundreds of deaths, destruction of streets and houses, etc. this is where we start the topic of the partition of Ireland. <sup>8</sup>

In 1921 British Law partitioned Ireland by the **Government of Ireland Act** also known as **the Fourth Home Rule Bill** under the slogan ‘An act to provide for the better government of Ireland’ providing the division of the country into two self- governing parts, the largest one formed the ‘Southern Ireland’ while the six north eastern one were to Northern Ireland and that both remained parts of the United Kingdom of Great Britain. In the next year the **Anglo Irish treaty** assessed the official separation and the beginning of ceasefire. However the following years a main political divide emerged once again letting the area tormented by sectarian violence. <sup>9</sup>

Northern Ireland comprised the northeaster countries of Fermanagh, Antrim, Armagh, Down, Tyrone and Londonderry, all these parts were particularly known as the heartland of Protestants Unionists who opposed nationalism and unification of the whole Ireland. However it also contained Catholic minority group who rejected the creation of a new state in Northern Ireland and partition of Ireland. They tended to express deep violent resentment through the **Anglo Irish war** where **IRA** played a prominent role through spreading virulent attacks. Nationalist boycotted the evolving institutions of the new state including parliament and its committees and local government, they resorted to demand a review of the division between the North and the South under **The Commission of 1925** which has been failed; thus, they

were forced to accept both the partition and Unionist regime with James Craig as a prime minister of the new state.<sup>10</sup>

Nationalist groups in the next years were maintained as the alienated and marginalized section of the northern society since they were not represented in the public sector, they could not participate in the government, by time, they grew to hate policemen who were the part-time oppressors. The local government openly favored the loyalist (unionist Protestants) while the other group suffered disproportionately as they were excluded from vote, investment and other social improvement.<sup>11</sup>

In 1960 and the early 1970, Northern Ireland Civil Rights Association conducted campaign in Belfast for the demand of reform and to end the ongoing discriminative measures. It also sought to delude the abuses of some acts. Instead, the local authorities tended to demonstrate their brutality in the way they suppressed the protest. The important thing was the interference and the partiality of Royal Ulster Constabulary was viewed as being a defender of Loyalists who also showed refusal to the movement. The increased tension between both sides led to huge escalation of violence.<sup>12</sup> This led to the deployment of British Armed forces in 1969, through its unwelcomed decision by the republicans and nationalists; it played a prominent role in compounding and accelerating the troubles. Hostility between the contradicting sides brought a massacre of 1972 in Derry, the event was referred to as **The Bloody Sunday of 1972** when British army attacked many pacifist civilians invading the streets for the opposition of **The Law of Internment without Trial** or **Operation Demetrius** evolving mass incarceration and internment of individual suspected of being members of the Irish Republican Army, the event caused many deaths and fatal wounds as the British members of Parachute Regiment used bullets, bombs and even vehicles to squish the civilians during the **Ballymurphy massacre** of 1971 in Belfast, republicans militaries targeted the forces, at the same time they were attacked back by the unionist. The trouble involved also riots and civil

disobedience but the damages affected wider members of the Catholics.<sup>13</sup> At a time, segregation was seen as the appropriate solution to retreat the ongoing hostility.

Apartheid was first maintained through a high peace wall separating Belfast with a fortified police station at the end of the line imposed to separate the rivals; segregation was even evolved in education when most schools were protestant, catholic children attended schools maintained in catholic churches, employment also was segregated in favor of the protestant when it comes to housing; residential segregation were maintained in response to inter-communal violence, etc.<sup>14</sup>

The event leading up to 1994 the IRA agreed to ceasefire and end the trouble, this was after the negotiation between Sinn Fein president Gerry Adams and John Hume of Social Democratic and Labour Party. The trouble was finally ended after the declaration of ceasefire by most of the armed paramilitary organizations with the immediate withdrawal of British forces from the street and borders.<sup>15</sup>

By 1998, **the good Friday agreement** was maintained between the Irish Government, Britain, and the most of political parties on the way Northern Ireland should be governed and with the focus on issues which caused the conflict, the aim was also to establish a new government in which both ethnic groups would share equal power, the agreement affirmed mutual respect, tolerance and with the recognition of religious freedom and difference it also stressed the necessity of disarmament and reform of local polices forces.<sup>16</sup>

### **b-violence in One Day in My Life**

Northern Ireland is one of the famous countries whose history is featured by dreadful conflict and agitated periods leading to a pervasive explosion of sectarian violence, including extremely violent acts and even paramilitary activities. The turbulent period in fact existed since the day it was still unified with Ireland especially when Britain puts feet in that country.

However, despite the fact that it gained its independence in 1921, it faced decades of continuous conflicts fueled by other historical events that provoked new issues reawakening the discords and the existing enmity. But the famous one worth to be mentioned is the fact that unionist side combining mostly Ulster protestant remained dependent and therefore loyal to Britain, when the second part namely the Irish nationalists and republican known also as being mostly Catholics, wanted Ireland to keep the same status as in period before division, that is, united and independent from Britain.<sup>17</sup>

Although a kind of mask has covered the reality of many existing issues impacting the internal conflicts spread among the ethnic groups, the most influential and important event and main factor having opened the doors, resulting in violent acts was that most of the loyalist who wanted a strong link with British were collusively and cooperatively informers to its forces and as a way to achieve their selfish political ends, unionist party gaining control over the land decided to respond to the nationalists and republican's persisting disloyalty and tension with British government through serious discriminative measures.<sup>18</sup>

Along with this cause leading to increase the intensity of violence and trouble within intergroup, another issue has been the secondary motivator bringing a peaceless period, that is the fact that Irish natives (Catholics) representing the minority group were effectively banned from many civil service positions. Moreover, they were victims of injustice, deprivation, inequality, restricted opportunities and even removed into disadvantaged areas, etc.<sup>19</sup> This has caused resentments in this dominated side and along with other competing issues, non-violent resistance was shown when movements were maintained for the demand of social justice. However, this peaceful demonstrations aimed to defy the law of the land were often met with government brutality. By this, protestors abandoned their adherence to nonviolence and were forced to redirect their anger into clashes. Consequently, an armed wing was created to conduct acts of sabotage to dismantle and prove the most effective anti-unionist movement in

all the time. Among the main motive predating the resort to counter-violence was the fact that the marginalized community was disproportionately represented in the lower social and economic category.<sup>20</sup>

This over discrimination predating the controversy required massive movement to be reversed since then, revolutionary efforts started growing rapidly and paramountly, recalling a dangerous escalation of events and violent practices where harassment, aggression, arms crimes, etc. became among the most useful means shaping important historical events.

The desire for an equal state took more busted long lasting fights, letting the relation between the rivals mired in feuds, especially when Britain known as the former colonial country which firstly meant to bring protection, became lately involved in fighting Irish nationalist right before the latter resort to develop paramilitary organizations.

To better explore the devastating aspects of the unionist government's rules, the presence of Britain in Northern Ireland and the hidden strategies that it used to silence and reduce the opponent's power, we lay on some evidence reflecting Unionist as well as British abusive measures and ill-treatment recounted by Bobby Sands, based on his personal experience and his lived Nightmare as a political prisoner during the Trouble period. And as we are interested in the theory of Fanon, we shall remind that according to him violence is inevitable to restore freedom and liberation as he said;

National liberation, national renaissance, the restoration of nationhood to the people, commonwealth: whatever may be the headings used or the new formulas introduced, decolonization is always a violent phenomenon.<sup>21</sup>

In this literary work, when applying Fanon's theory of violence, we can identify the presence of only two stages; the first one when settlers use violent acts against colonized and the third one which is the colonized struggle, resistance and movement to counter violence to retaliate

and break the colonial world and that no internal conflict has been stressed since it is more about the suffering for freedom and the major role played by those rebels to change a world view. However, when focusing on the historical background of the raised conflicts and troubles in Northern Ireland, one can notice that even the second stage of violence was included since internal conflicts had been included.

The depiction of violence in the work shows a combination of the results of the engagement in the armed struggle [counter violence] and the prepared techniques meant to persist in reducing the sense of revolution by the colonialist side, at the same time the reaction and energy required to defeat those oppressors and their unlimited brutality. Among the main strategies, Gerry Adams indicated that British fueled their conflict and took advantage of the situation;

Ulsterisation of the crown forces involved increasing the size of the RUC and UDR and placing them in the front-line of the war against the IRA, and reducing the strength of the British Army. The advantages were obvious to its British strategists. Lowering the Casualty rate of British soldiers would help thwart the possible development of a popular 'Troops out' movement in Britain, and an increase in 'local' deaths would help project the image that the conflict was internal, with Britain acting the peace-maker.<sup>22</sup>

Northern Ireland had citizens who opposed each other over their national allegiance, and each side made a campaign to support his argument. This piece of evidence particularly powerful enables us to discern the techniques maintained in the dangerous side of the conflict. It shows that Britain played a prominent role in specifically the engagement of the local forces as combatants, Northern Ireland forces such as Royal Ulster Constabulary and Ulster Defence Regiment whose official role previously was merely to defend and ensure security to the population and public properties, was remodeled along the line of British forces enforcing the new Ireland entity in the face of considerable opposition. The purpose seems clear; to become the direct evocative of the strict laws dictated by the British Government. Although their term

of engagement and their motivations varied enormously, both were groups willing to remain loyal to the foreign regime. One Day in my Life contains evidence showing that this decision only allowed the trouble to proceed since the external actors and their supporters were subjected to the option of vengeful violence which only led the effects of the conflict further heightened.

This virulent plan of not involving the British troops in the standing position of the front line of the fight and malignantly replace them by Irish was not new, already implemented on the same people during the world war. Disparately, this technique in fact reveals that Britain has a constant motivation to create a deeper division and greater rivalries, obviously when Irish Republican Army members realize that they are the common target, reinforces by the evidence that an opportunity is given to strengthen the bond between Britain and its cooperatives and at the same time drag the local enemies to the edge of war; they are expected to express dissatisfaction. In the process of doing this, Britain is expected to have reached its goal of inflicting damages on its opponents and absolve its acts by giving a rapid image to the world to convince them that it was about an internal conflict needing an immediate intervention and that its only role was to control the situation, when in fact it was prompting the trouble so that it peacefully leads the way of achieving its hidden aims.

The rebels involved in the armed struggle by the nationalist side to attack the irrational system, were conscious and aware that the involvements of violence is importantly required, as it is the only path to freedom, especially because their case was hardly different as they were facing both internal and external enemies combined together to break them. So there is a growing realization that bloodshed is strongly required to fully achieve their aims. Fanon views that ‘ In the native’s eagerness, the fact that he openly brandishes the threat of violence proves that he is conscious of the unusual character of the contemporary situation and that he means to profit by it.’<sup>23</sup> The raised consciousness can be shown, when the colonized starts

shrewdly and menacingly, provide their struggle with unlimited force and opt for an armed confrontation not because they preferred to do it this way, but because they believe it is the only way that can solve their issue that is through the use of the same means ( through counter violence ).

Bobby Sands has perfectly shaped his work with sets of reported practices that are particularly powerful in term of visual depiction, aimed to unveil the cruelty of strategies used by the Government. In the opening pages of the novel, mainly the introduction, Sinn Fein president Gerry Adams reported the fact about Britain when he included some horrible acts this country sustained, he argues that;

After the British army was reintroduced in the six countries in August 1969 it soon became clear from its actions that it was here as an instrument of unionist and British misrule. Those actions included attacking nationalist firing gas indiscriminately, and curfewing and raiding areas for weapons which had never been used for offensive purposes but solely for defence.<sup>24</sup>

Gerry Adams demonstrates the fact that IRA were in position of defense reveals that British were the initial perpetrators, so we can see they are deemed responsible for both the surge that they infused with incitement of more violence and the tension that begins to escalate. He had also shown that the first strategy, through which Britain controls, subjugates and hurts its opponents, was by using propaganda ‘British propaganda was describing the IRA as criminal organization’<sup>25</sup> that is, the violent reaction responding to the attacks, was pursued with disseminated facts. In order to impede the impulse and minimize the power of the counter force that Britain received, nationalists and republicans were discredited before they were sent to prison.

Detention is a tool used to eliminate their resolves and push them to renounce through converting them from active people into a state in which they feel powerless. As Fanon said ‘from the moment that the native has chosen the methods of counter-violence, police reprisals

automatically call forth reprisals on the side of the nationalists.<sup>26</sup>As the Republican and nationalist were representing the initial leader of the uprising, much is done ensure the discontinuity or at least to distort their movement. Sands said ‘I was proud to be resisting, to be fighting back, they couldn’t defeat us outside; they were torturing us unmercifully inside their hell-holes and have failed to defeat us again.’<sup>27</sup>

As we can see violence is interestingly a product of those who had the highest rank in the order, since among the main motive behind the nationalists recurring to counter violence, Gerry Adams mentioned that a civil right movement demanding reform in local government including for many nationalists the right to vote, in housing and many other demands were restricted by the unionist government.<sup>28</sup> This informs us that the unionist government known formally as the ruling section, meant to compound the tension when they launched attacks that intended to provoke the other side of the conflict, and when they got conscious of their predicament, the latter produced a reaction that is purely a consequence resulting from the initial source that is repressive measures. And when no negotiation is planned, violence was persisting so dangerously between both sides that it was no longer possible to deny the nature of conflict as being related to racial discrimination and direct colonialism.

In the coming pages we are informed that the detainees are exposed to a myriad of humiliating treatment including assaults, isolation, etc. The main practices spread were a raiding technique followed by mass amount of terror, violence and torture to keep them in state of submission. In fact, the important instance showing the colonizers use of violence was introduced when Bobby Sands and his comrades found themselves trapped between prison walls where worst methods of harassment were established. One of the descriptions reveals that, Sands was ordered to bend in front of the security guard, as he refused, he was severely beaten and received systematic punches in every part of his naked body, as he says;

Jesus, here it comes. He stepped behind me, still laughing and hit me [...] I fell to the floor as Blows rained upon me from every conceivable angle. I was dragged back up again to my feet and thrown like a side of bacon, face downwards on the table. Searching hands pulled at my arms and legs, spreading me like a pelt of leather [...] It was great fun; everybody was killing themselves laughing, except me, while all the time a barrage of punches rained down on my naked body. I was writhing in pain. They gripped me tighter as each blow found its destination. My face was smashed against the table and blood smeared the table under my face.<sup>29</sup>

The reported act only depicted enslavement, British forces were extended with unlimited dominance and absolute power besides, the cruelest image one can notice was that, the bestial agents were deriding him after recurrent sexually intimidation . Through this we are told that similar to any colonial army or any agent charged to maintain oppression, British police was associated with the notion of cruelty, dominance, superiority and severity. And the attitudes described above are sufficient to remind the readers that Sands and his comrades were dealing with a predator enemy seeking to show his offensiveness. The idea can be sustained by Fanon when he states that:

On the colonial countries on the contrary, the policeman and the soldier, by their immediate presence and their frequent and direct action maintain contact with the native...It is obvious here that the agents of government speak the language of pure force. The immediary does not lighten the oppression, nor seek to hide the domination: he shows them up and puts them into practice with the clear conscience of an upholder of the peace.<sup>30</sup>

Fanon views that like any colonial system, his agents openly and intolerantly use almost the same violence and authoritarianism. These were the exact acts perpetuated by prison guards. In fact, it happens to be the most visible representatives of the British government. The screws are the most interactive and dynamic in the long Kesh detention centre.

To undergo the hurt and painful experience, Sands thinks that his resistance will sooner or later requite this suffering when they reach their demands. And that their harm would be responded with reprisals as he said 'We'll get those bastards someday' We'll see how big they

are then'<sup>31</sup> This does not only indicates that the prison walls were the biggest obstacle behind their inability to avenge, but it also reveals that consciousness is completely realized and they contain enough strength to challenge the existing state. It is precisely the nature of experience of the Irish as being victims of imperialism and colonialism that made them aware that the reintroduction of Britain calls for a re-colonization period which would never be at the mercy of the present moments. Even worse can be the denial and the distortion of the Irish history once again. Thus, they believed that to plan a strategy curtailing British force was the clear aim to the Irish republican Army to cut the cord which bound their land to the enemy at a great distance. In *The Wretched of The Earth* the native was described as follows:

...He is treated as an inferior but he is not convinced of his inferiority. He is patiently waiting until the settler is off his guard to fly at him. The native's muscles are always tensed. You can't say that he is terrorized, or even apprehensive. He is in fact ready at a moment's notice to exchange the role of the quarry for that of the hunter. The native is an oppressed person whose permanent dream is to become the persecutor.<sup>32</sup>

Obviously, the native eagerly awaits the arrival of the appropriate opportunity to rehabilitate his violated personality. This can only happen once he got inspired enough in taking meaningful action to show his strength with a strong nationalist stance and dispose his exasperation caused by the oppressors and the decision they took in ruining their lives.

Besides, ill treatment is importantly the common repeated feature one can deduce from every act performed by the three types of the screws (A, B and C) who are described as the valid interlocutors of dictated laws, according to Sands, they had a specific and differentiated role. When it comes to define them, they were given a real image of arrant tyrants:

A, was heartless sly and intelligent when it come to torturing a naked man. There was no physical stuff from him. All purely psychological attacks and cunning tricks [...] and like all the majority of screws he took great pleasure in attacking the dignity of the naked prisoners of war [...] b, a sectarian bigot [...] he was also an alcoholic and handy with his baton, especially on the younger lads, and that was a regular practice of his.[...] and perhaps the worst of the three was C. he hated us more than B the bigot, and he constantly went

out of his way to prove it, never spoke unless to make a derogatory remark or hurl abuse...<sup>33</sup>

In fact the descriptions above are sufficient to reveal the reader that this he was going to read a story dominated by a field of aggression, rape, and violent attitudes in which prisoners guard are among the primary perpetrators.

In the coming pages, we could notice that the brutal punishment phase was never temporarily. Indeed, it was a process with a long lasting duration, since a well torture center was fully prepared so that the charged of the abusive measures can spread their nefarious doing when attenuating the dignity of almost every received person subjected to well-established procedures designated to destabilize their mental health, reduce their resolve and push them to blame themselves. Many passages throughout the text have exemplified the worst physical condition and situation of almost every individual who had been thrown in this horrible block. The narrator himself argues that ‘punishment block stood for torture, brutality and inhumanity [...] I spent three days there a few months ago three of the longest and most unbearable days of my entire life’<sup>34</sup>. The passages illustrating the famous acts executed in this place are:

Four black uniforms darted past my area of vision dragging a naked body by the feet, his back scapping and scratching the ground and his dead bumping off the concrete. It passed so quickly that I was unable to recognize who it was. But there had been blood on his face and body whoever he was.<sup>35</sup>

...Other mass of black soared past my line of vision dragging another blood-stained body by the Feet [...] tension hung like a guillotine. No one dared to breathe aloud, fearing it would fall upon them, it was soul-destroying and seemingly endless. A scream came shrieking and hurtling down the wing.<sup>36</sup>

The most important passage providing insight into terror of the abusive attitudes that those inhuman agents which the author refers to as torture mongers <sup>37</sup> used toward the repressed was when recounted details show that even sexual harassments are involved and that among the victims a young boy ;

Jesus, they were doing a body search on Pee Wee. Barely turned eighteen and they were forcibly bending him to probe his anal passage. I heard the all-too-common dull thud of blows striking Pee Wee`s naked body [...] They took Pee Wee out of his cell [...] His face was red with blood. His right eye was swollen and his nose gushing blood. They`ll forcibly bath him and cut his hair on the boards. In other words they`ll batter him to pulp for the third time today!<sup>38</sup>

Obviously this act is even more shocking than any other portrayal, the Image of a young boy on the verge of being raped shows that beside physical and mental aggression, violation of their right, valiant assault was an additional feature that has been used as an important means to disturb and distort their motivation and psychological state regardless of the detrimental moral effect it can imply.

The excessive use of abusive measure toward the H block prisoners proves that they are no longer viewed as entirely humans, subsequently, if they were so before getting jailed, then one can never deny the fact that the involved techniques go further in dehumanizing them, distorting their image and their status of humans. As one of the agents argued; ‘At first we thought they are dirty animals...’<sup>39</sup>In the same context, Fanon argued that ‘At times this Manicheism goes to its logical conclusion and dehumanizes the native, or to speak plainly, it turns him into an animal. In fact, the terms the settler uses when he mentions the native are zoological terms.’<sup>40</sup>

The prison service charged in maintaining oppression within H block prison employ considerable brutality, and this was not merely demonstrated through the annihilation they provoked, the abusive measures they carried, attacks and assaults they engendered. Moreover, more details showing that in many cases, they deliberately violate the right and rally on new techniques seeking to prove that they are tormentors. Among the act, we shall first report that the detainees live under a constant surveillance and any attempt showing disagreement will certainly expose them to solitary confinement. We shall add that other details reflect their

intervention in degrading the rebel's conditions, as they prevented the circled group of prisoners from having access to the most basic necessities, depriving them from the essential things as such as toilet, eatable food, fresh air, etc.

Verbal and nonverbal violence that those agents used, do not seem sufficient in causing the desired hurt and impact on the psyche and physical state of the oppressed, Therefore other measures were sustained as a means of seeking to create an unsafe and isolated world where they forcibly throw every individual representing a threat to the presence of the exiting foreigners and the safety of its supporters, and the unbearable cells had their own role in seeking to obstruct the insurgency by whatever means possible. Interesting episodic extract of the book affords us the opportunity to look more closely at those harsh conditions of the place where the rebels were, and a description that better represents the horrible cells according to the writer was 'freezing tomb'<sup>41</sup> as he says; I stood there shaking a little, feeling disorientated and somewhat sick being unused to being out of my small stinking concrete tomb-like cell.<sup>42</sup>This place witnessed the relentless miseries where the density of hardship was grueling, the anguish of beating and the extensive harshness of screaming, were so unbearable that it forced many to discontinue their struggle unless they want to die:

There was no escaping this nightmare unless I gave up! A few a very few had already given up [...] they couldn't bear the unrelenting burden of torture, the continued boredom, tension and fear, the fresh air, and no association with other human beings except through a shout from behind a closed heavy steel door.<sup>43</sup>

Besides, humiliation is basically an important part in the strategies adopted to maintain dominance over the detainees. Sands indirectly denounces this practice, and at the same time shows it as the initial blame resulting in their suffering and degrading situation. In fact it incarnates a huge link to the bad image reflecting the British government. This portrayed image undoubtedly, inspires nothing but savageness and bestiality. Many instances show that

unjustified and illegitimate acts leading those tyrants to keep themselves active in the field of harassment and mortification had been included, to insure that the target were in a well reduced position. This can be illustrated through a discussion between Sean and one of the guards

‘Any chance of a bit of toilet paper, mister?’ asked Sean

‘Wipe it with your hand,’ snapped ‘c\_’ and slammed the door.<sup>44</sup>

British rulers certainly tried their best to demoralize the opponent as a projected effort through which they interne the rise of support. The tortures engendering absurd attacks and mistreatment done by British advocator was never related to the matter of applying law on suspected acts that might be done by the prisoners. However, it became clear from many reported events that the majority of the detained were victims of unjustified abuse, atrocities and wrongdoing, so that it became a routine one can undergo to live. From this we can deduce that the story that reflects the events of one single day, informed us with various instances of practices having roots that are deeply converged to the phenomenon of violence with its widest forms, which are completely irrational since they lack convincing motives. It becomes clear that, the purpose was only to simmering tension and bringing mental pressure.

When it comes to describe the characteristics of the environment outside, Sands clearly indicated that this repressive atmosphere did not differ much from inside since British troops were extensively spread everywhere, and that violence has been concentrated in areas where riots linked to the pro-independence fighters had a significant influence, for, rising with mass support would bring dismay to Britain and its advocator fell he said;

Inside and outside of gaol it was all the same, oppression bearing down upon you from every direction. Every street corner displaying an armed British soldier. Every street having endured its share of suffering and grief of their hands.<sup>45</sup>

From the extract above we could understand that, the environment outside the prison was not quite enough, as it seems that little effort has been made to normalize life, since there were continuous attempts to survey everyone whose activities found to be troublesome and to suppress revolution, active people suspected of being engaged in supporting or aiding the movement were ruthlessly thrown in jail. To better pursue the hunt, Sand's mother enables us to have an illustration reflecting oppression maintained through army and police in the streets, as she says 'soldiers wrecked the house again and such and such's young son was charged. There were a lot of strikes brewing here and England was plagued with them.'<sup>46</sup> she also added that a recent riot happened in district when the screw interrupted her.<sup>47</sup>

In this sense, when we tend to look at the characteristics of colonial world as described by Fanon, we would notice that he clearly stated that the separated burden between the two forces is always maintained through police van and soldiers barrack, to reinforce a repressive environment ensuring the immobility and control of the natives. In Northern Ireland, police and army was the fundamental pillar in the ethno-sectarian line of segregation. They even worked to assess the degree of partition across areas to remove the sense of threat.

As we can see Britain had a constant vigilance to watch the prevailing situation inside and outside the prison, this is arguably considered as an effective way to eliminate opposition so that no one dares to revolt. Indeed, this act itself calls for more protracted agitation which only enhanced further usage of destruction and arm. Through this we become aware that like any oppressive system or colonial country, Britain believed that if it reduces its violent attacks, violence is going to be ended and therefore its power and authority also are going to be reduced. We tend to see this through the way it turns more aggressive at the slightest threat it undergoes regardless of the suffering the others can endure. In this we can notice that its promotion and choice of violence was far from being related to security but rather for the sake of achieving its own political interests.

British forces had a certain awareness that this bravery and constant energy which were about to defy them, are potentially able to spread the notion of military responses on the mass population and large section of their community. By this, it would exacerbate the troubles. Thus, intense security measures based on a very framework of profound destruction revealing well the barbarism and carelessness were adopted. Its results were obvious, affecting aspects of prisoner's neuroses and behaviors in a long run, as well as persisting fear and trauma and finally, prevent them from the necessary help that effectively heal those serious mental disorders and post-traumatic stress. We can observe that most of the detainees who had been tortured, had severe wounds in addition to post traumatic disorder but did not receive help or treatment for the problems they may suffer in a long lasting period.

The emphasis on the immediate reaction of the incarcerated shows a massive rejection of the authority of their oppressors. This was in fact when they first refused the status of criminal and did not relinquish their right to be judged as political detainees. Indeed, they had a conviction that it might still be possible to show that sacrifices had always been in vain to first rectify their distorted image (of being considered as terrorists) and allow a clarity of vision to the world about the hard hitting reality of what was really happening in prison. Despite the daily transgression, massacre and fierceness, we learn that their readiness and unlimited determination to fight were still standing in front of this ruthless force. This in fact, caught the world view into the infamous detention so that this unfavorable state could never be shrouded in denial.

All in all, the complicity of both forces and their strategies are obviously sufficient to explain why protests inevitably favored violence, so that their demand could be conceded. This violence helped them to achieve a degree of legitimacy and self-government in Northern Ireland with the eventual evacuation of British armed forces from the streets and many other reforms.

## End notes:

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- <sup>4</sup> Samantha Howell, “From Oppression to Nationalism: Irish Penal Laws of 1695,” University of Hawaii at Hilo 14,( 2016): 21, journal  
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- <sup>5</sup> Ibid.
- <sup>6</sup> Thomas Hennessey, *A History of Northern Ireland, 1920-1996-1997*. New York: St.Martin’s University, 1997.
- <sup>7</sup> “Irish War of Independence,” *Wikipedia*, accessed, December 2, 2021, [https://en.wikipedia.org/wiki/Irish\\_War\\_of\\_Independence](https://en.wikipedia.org/wiki/Irish_War_of_Independence)
- <sup>8</sup> Ibid.
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- <sup>12</sup> Ibid
- <sup>13</sup> Jeff Wallenfeldt, “The Troubles in Northern Ireland.” *Encyclopedia Britannica*. May 14, 2019.  
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- <sup>21</sup>Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press, 1963) p35.
- <sup>22</sup>Bobby Sands, *One Day in my Life* (Cork: MERCIER PRESS, 2001), p10-11.
- <sup>23</sup>Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press, 1963) p74.
- <sup>24</sup>Bobby Sands, *One Day in my Life* (Cork: MERCIER PRESS, 2001), p6.
- <sup>25</sup>*Ibid*. p16.
- <sup>26</sup>Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press, 1963) p89.
- <sup>27</sup>Bobby Sands, *One Day in my Life* (Cork: MERCIER PRESS, 2001), p55.
- <sup>28</sup>*Ibid*. p 6.
- <sup>29</sup>*Ibid*. p 28-29.
- <sup>30</sup>Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press, 1963), p38.
- <sup>31</sup>Bobby Sands, *One Day in my Life* (Cork: MERCIER PRESS, 2001), p29.
- <sup>32</sup>Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press, 1963), p53.
- <sup>33</sup>Bobby Sands, *One Day in my Life* (Cork: MERCIER PRESS, 2001), p31-32.
- <sup>34</sup>*Ibid*. p 61.
- <sup>35</sup>*Ibid*, p 58-59.
- <sup>36</sup>*Ibid*, p 39.
- <sup>37</sup>*Ibid*, p 31.
- <sup>38</sup>*Ibid*, p 39-40.
- <sup>39</sup>*Ibid*, p17.
- <sup>40</sup>Frantz Fanon, *The Wretched of The Earth* (New York: Grove Press, 1963), p42.
- <sup>41</sup>Bobby Sands, *One Day in my Life* (Cork: MERCIER PRESS, 2001), p81.
- <sup>42</sup>*Ibid*, p79.
- <sup>43</sup>*Ibid*, p44.
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<sup>45</sup>Ibid, p55.

<sup>46</sup> Ibid, p77.

<sup>47</sup>Ibid, p78.

## **Conclusion**

Throughout this dissertation, we have come to some conclusions concerning both works; A Walk in The Night and One Day in My Life have some aspects in terms of depiction of violence. Seemingly, this process which featured history of South Africa and Northern Ireland during the second half of the 20<sup>th</sup> century, has engulfed the nations in years of agitations and sleepless night.

Our study showed that both the ruling section that is Apartheid in South Africa and unionist government in Northern Ireland have initially displayed very similar tactics including varying degree of discrimination, injustice, segregation and restriction as common strategies on which the natives were doomed to be the primary victims. The goals were nearly the same, systematic denigration of the values of the indigenous inhabitants to consolidate the recently arrived settler's community.

Both Alex La Guma and Bobby Sand's have played a prominent role in showing how both the ruling orders in Northern Ireland and South Africa in nearly the same period of time, relied on many strategies aiming to keep the natives in an inferior position. The whole content of the books keeps providing illustration demonstrating deprivation, injustice, contempt and discrimination as the major issues that the victims should endure in order to escape death and prison.

While Apartheid regime based on race in order to practice segregation, marginalization as well as discrimination of the natives, Unionist based Government did the same in Northern Ireland on the basis of ethnicity. Our dissertation then, offered a possibility to trace the converged concern of both populations struggle within their areas to face these unbearable measures as they were subject to the world's most atrocious conflicts. White-based

government in South Africa and unionist-based power in Northern Ireland had been particularly devastating and the extent of their severity was considerably exaggerated.

A Walk in The Night has marked a lack of interest with resistance or protest. Apartheid strategies may seem prevalent in the book as the sense of revolution and consciousness were not really noticeable in the whole content. However, it did not last long to those marginalized group to rise with a huge mass to change history, and to show their hope and desire for change with an anti-apartheid movement. Since in the following years resistance grew with different forms, many acts were intended to show peaceful demonstration but as the brutal police actions persisted, eventually armed struggle took time in the whole country for the purpose of dismantling and denouncing the unbearable measures that a racist system hold . To do so , often violent protest are included as a means to show that freedom, justice and equality should be immediately released and racism should finally be overturned.

One Day in my Life holds an optimist image regarding change. Behind courage, hope and rebellion lies a hope and desire for better days, this can be perceived throughout the author resentment against social injustice. Discrimination which the unionist government was accused of and which it sought to deny, fueled rebellion and civil right movement. This forced them to negotiate the end of the conflict. Racism was ended through the Good Friday Agreement which was signed for the purpose of making an effective end to the troubles period. By this, discriminative policies, segregation were effectively banned and civil right measures succeeded in imposing an end to unfair treatments and in reducing violence.

Although in different areas, the British and their descendants relied on apartheid and denigration whether in Africa or in Ireland. Despite the different in culture and race, the Irish and South Africans adopted the same mechanisms of Fanonian counter-violence. Thus, we found it as a fascinating study to demonstrate how two literary works can be examined together to display very similar goals.

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