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**Racial Inequality in Alan Paton's *Cry  
the Beloved Country* (1948) and James Baldwin's *Notes  
of a Native Son* (1955)**

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## Abstract

This research paper is a comparative study of *Cry, the Beloved Country* (1948) written by the South African writer Alan Paton and *Notes of a Native Son* (1955) written by the Afro-American writer James Baldwin. It deals with racial inequalities in these two works, we intended to argue that the Black race in both South Africa and America experience unequal treatments with the whites in various spheres. To achieve our purpose, we relied on the theoretical guidelines of Eugene P. Dvorin's *The Theory of Apartheid: National Racial Policy in the Union of South Africa* (1951) and Stephen Steinberg's theory *Turning Back: The Retreat from Racial Justice in American Thought and Policy* (1995). The first chapter delves into the exclusion of the blacks from the social sphere, the study revealed that the South African and the American societies have maintained a policy of social rejection and established scientific justification for the inferiority of the blacks. The second chapter analysis the psychological effects of discrimination causing mental disorder. This extended research concludes with the third chapter that deals with the economic exploitation of the black labor. The black South Africans and African Americans suffered from segregation, regardless of being a majority or a minority. The two works explore in a similar way the suffering of the black race under systemic racism and their struggle for racial equality.

### **Key words:**

Racial inequality, White domination, Blacks' exclusion, Economic exploitation, Discrimination.

## **I. Introduction:**

The present dissertation draws a comparison between the exercise of racial inequality in South Africa and the United States of America in the Post World War II. Its aim is to show how the black community is always marginalized and treated unequally by the whites; whenever they find themselves in the same society. The comparison will be conducted relying on two works published by a South African writer and an American one; which are respectively Alan Paton's *Cry, the Beloved Country* (1948) and James Baldwin's *Notes of a Native Son* (1955).

The South African society is characterized by racism and discrimination towards its black citizens. Historically, the origins of racism in South Africa has its roots in the early days of Dutch settlement of the Cape, when the Dutch colonizer imposed unjust and racist acts toward the black. However, after the arrival of the British settlers to South Africa, they dominated the economic and political institutions of the region. In fact, the existence of two white races in South Africa gave rise to the term "race" to describe the diverse ethnicities existed in the country. Despite the fact that the Blacks are granted some rights by the British colonizer, they still suffer from segregation, especially after the emergence of the Apartheid System in 1948. This system aimed to protect the domination of the white South Africans over non-whites in every aspect of life; including education, job opportunities, and public accommodations. The Apartheid System was a continuation of the unjust treatment of the colonizer, aiming to keep the blacks under the white domination.

The Black race in the United States of America and South Africa have been subjected to racial separation because of their race and skin color. As two racist societies, they believed in the white supremacy and black inferiority that led to a harsh treatment and a large exclusion of the blacks in every aspect of life. Commonly, racism has been designed to magnify the differences

between people of European origins and those of African descent, whose ancestors had been forced into slavery in America. This led to social division and designated “higher” and “lower” races. Indeed, the white Americans imposed local laws that are based on the concept of white supremacy in order to separate the whites from colored people in public accommodations and to avoid any contact with the blacks, aiming to enforce racial segregation and to place the blacks in an inferior position. African Americans also were exposed to harsh exploitation in the economic sector by the white supremacists. Despite the emergence of many movements; such as the Civil Rights Movements, which aimed at equal social opportunities and racial justice, the rights of the black race have consistently been denied.

In essence, racism is a prominent subject in the literary writings of the African American and South African writers, who stimulated remarkable changes in the history of their societies. Thus, Alan Paton’s *Cry, the Beloved Country* (1948) and James Baldwin’s *Notes of a Native Son* (1955) are good examples of literary works that reveal how the blacks are treated in South Africa and in the United States of America respectively.

## **Literature Review**

Alan Paton’s *Cry, the Beloved Country* (1948) and James Baldwin’s *Notes of a Native Son* (1955) have received a large amount of criticism. Alan Paton’s *Cry the Beloved Country* (1948) has yielded attention. Indeed, the novel has been the target of criticism from social and sociopolitical perspectives. Harold Bloom, in his book entitled *Bloom's Modern Critical Interpretations: Cry, the Beloved Country* (2010), argues that Paton's novel portrays the severe racial segregation and social changes that occurred after the rise of National Party, and the official implementation of Apartheid. This period was characterized by a rapid increase in laws that severely restricted interactions between black and white individuals in South Africa, including the Prohibition of Mixed Marriage Act of 1949, the Native Laws Amendment Act of

1949, the Population Registration Act of 1950, and the Group Areas Act of 1950. These laws effectively legalized racial segregation in all aspects of life (Bloom, 2010, p.6).

Bloom suggests that the novel's success may be attributed to its capturing of a specific moment in South African history, namely 1946, before the complete imposition of "grand apartheid" in politics. During this time, the country had moved past the depression and war, and industrialization was eroding tribal customs (ibid, p.6). However, the increasing population of blacks and whites in cities was exacerbating tensions under the policy of segregation. The novel exposes the false sense of white supremacy and reveals a wasteland, both literally in the form of squalid slums and dying tribal lands, and spiritually in terms of alienation and mistrust among races, peoples, families, and generations. In essence, Bloom argues that the novel portrays the social struggle in South Africa before and during the Apartheid regime.

According to Edward Callan, Paton's literary contribution holds significant value as it reflects a writer who has deeply contemplated the perils of racism, not only within South Africa but on a global scale during the twentieth century. Callan asserts that since the publication of *Cry, the Beloved Country* in 1948, Alan Paton has been widely recognized as a respected interpreter of South African life and society across most parts of the world. Prior to 1948, Paton had already established a commendable professional reputation within South Africa for his innovative approach to addressing issues related to penal reform. However, following the implementation of the Apartheid racial system, Paton felt compelled to actively engage in public life as a leader of the Liberal party, advocating for the principles of nonracial democracy and the protection of civil rights in South Africa. (Callan, 1991, p. 12).

Among the scholarly critics of Baldwin's work, we find Alex Zamalin, who in his book *African American Political Thought and American Culture: The Nation's Struggle for Racial Justice* (2015), criticized Baldwin's work by asserting that the tragedy portrayed in Richard Wright's *Native Son* (1940) confirms negative stereotypes about the black community, by

depicting the black race like a complex, savage, and uncivilized character. For this reason, Baldwin's intention is to eradicate and challenge these stereotypes that maintain the black inferiority. Thus, Zamalin argues that Baldwin is an important figure who fights for equality between black and white. In addition, he encourages African Americans to raise self-confidence and social awareness to liberate themselves from these harmful perceptions. Zamalin further claims that Baldwin actively rejected the dissemination of these negative thoughts about the black race and their perceived subordination. He suggests that Baldwin's writings were suggestive, highlighting that black complexity and individuality contribute to dismantling white supremacy. (Zamalin, 2015, p. 42).

Besides, in her book, *Race-ing, Justice, En-gendering Power: Essays on Anita Hill, Clarence Thomas, and the Construction of Social Reality* (1992), Toni Morrison discusses the concept of the "force of history" as articulated by James Baldwin. According to her, both public and private writings of Baldwin on his personal experiences as a black man in America, reflect the history of the United States in terms of racial discrimination and civil rights. In other words, Baldwin mirrors the real conditions of African Americans and their suffering under segregation, violence and brutality. Morrison respects Baldwin for his insightful understanding and exploration of the issue of race. She suggests that Baldwin brilliantly identified, decoded, and translated the complexities surrounding race and its implications in the American society (Morrison, 1992, p.178).

Another critical study which focuses on the issue of identity concerning African Americans, Hilton Als, in his 1998 piece "*The Enemy Within: The Making and Unmaking of James Baldwin*" discusses his deep connection to Baldwin. According to Als, reading Baldwin's work was like listening to his own voice, a voice that wasn't afraid to openly express one's identity and experience. Baldwin's complex and emotive writing also resonated with Als, evoking the persistent guilt felt towards his own family, a guilt stemming from the realization

that he needed to leave them behind in order to truly find himself. Als goes on to explain that Baldwin's writings not only reflected the experiences of many African Americans, but also made him an ambassador for those who faced the oppressive influence of white supremacy. Inspired by Baldwin's work and personal journey, Als suggests that the content of Baldwin's book was akin to a spiritual autobiography or a record of the life that Als himself yearned to live. In summary, Hilton Als greatly admired Baldwin for his fearlessness in expressing his own truth, his ability to capture the experiences of African Americans, and for serving as an inspiration for Als' own desire to live an authentic and fulfilling life. (Als, 1998, p.162).

## **Issue and Working Hypothesis**

From the above literature review, we have noticed that many works have dealt with the two literary works from social and political perspectives. As far as we know, no previous research has ventured to study the two works together in relation to the subject of racial inequality. Therefore, our intention is to conduct a comparative analysis of the two works. Many manifestations led by the blacks in South Africa and America to reject racial inequality as a fundamental issue, though, the white dominance over the blacks still exists. Whether it is the institutionalized discrimination under Apartheid in South Africa or the systemic racism in the United States, the underlying motive is to marginalize black individuals from society and exploit them economically.

Consequently, our objective is to compare these two works to demonstrate the persistent segregation and marginalization of the black race in various domains, including social, educational and economic spheres. This research will specifically focus on Alan Paton's *Cry, the Beloved Country* (1948) and James Baldwin's *Notes of a Native Son* (1955). The primary aim of this study is to examine the racial divisions and disparities within two distinct social contexts, namely the American and South African societies, with reliance on Eugene P.

Dvorin's *The Theory of Apartheid: National Racial Policy in the Union of South Africa* (1951) and Stephen Steinberg's theory *Turning Back: The Retreat from Racial Justice in American Thought and Policy* (1995).

## **Methodological Outline**

In the introduction section, we provided the reader with a comprehensive understanding of the subject matter of our work. This included a brief overview of the two literary works under study, along with a historical context in which they were written. Additionally, we established the specific topic focus and issue that our research aims to address, as well as our working hypothesis.

In the Methods and Materials section, we will present Eugene P. Dvorin's *The Theory of Apartheid: National Racial Policy in the Union of South Africa* (1951) and Stephen Steinberg's theory *Turning Back: The Retreat from Racial Justice in American Thought and Policy* (1995). These theories serve as a framework for our analysis of the two literary works. Furthermore, we will provide the reader with general summaries of Alan Paton's *Cry, the Beloved Country* (1948) and James Baldwin's *Notes of a Native Son* (1955) as well as a brief biography of both authors. In the result section, we will present the findings that have been obtained through our study. These findings will shed light on the various aspects of discrimination, including the social, psychological and economic inequalities that are explored in the two literary works.

Subsequently, in the discussion section, we will analyze the major aspects of racism and their impact on the social and psychological well-being of the blacks. To accomplish this objective, we will divide our work into three chapters. The first chapter deals with the social inequalities and the separation of races in public facilities and also analyzes the justification of discrimination through the concept of scientific racism, while the second chapter delves to

analyze the psychological effects of segregation on the black individuals. The last chapter will examine the harsh industrial reality and working conditions of the Black South Africans and African Americans, in addition to the widespread poverty among these racial groups because of the economic exploitation of the blacks.

## **II. Methods and Materials**

This part of our research is concerned with the presentation of the theoretical concepts and the method on which we will rely to guide our study. Eugene P. Dvorin's *The Theory of Apartheid: National Racial Policy in the Union of South Africa (1951)* is based on historical events that happened in South African context during Apartheid system. It will be supported by Stephen Steinberg's theory *Turning Back: The Retreat from Racial Justice in American Thought and Policy (1995)* which focuses on racism in America to show the racial systems in the country. This section presents also the summaries of the two works under study, namely Alan Paton's *Cry, the Beloved Country (1948)* and James Baldwin's *Notes of a Native Son (1955)* which expose the issue of racism in the South African and American societies.

### **1. Methods**

#### **a. Eugene P. Dvorin's Theory: *The Theory of Apartheid: Nationalist Racial Policy in The Union of South Africa (1951)*.**

The Theory of Apartheid examines the racial issues stemming from the Apartheid system in South Africa. It delves into the origins of this system and the existence of various racial groups in South Africa, including Asians, Europeans, Dutch, and Africans. This diverse composition posed a significant threat to self-preservation and led to racial conflicts. Dvorin argues that multiracial societies like the United States of America and South Africa share a common struggle with racial contradictions. The difference lies in the fact that in America, the "Negro problem" represents a majority of white individuals and a minority of black individuals. The Union of South Africa is characterized by a minority of white individuals and a vast majority of non-whites. (Dvorin, 1951, p.32).

Dvorin argues that the theory of apartheid involves the social, economic, and political segregation of people, on the basis of their race. In an attempt to preserve the cultural and racial

unity of the Afrikaner south African people and maintain the supremacy of those of European stock over non-European groups, Apartheid theory is based on the belief that “the country should be divided into separate areas for black and white, with each race to be paramount in its own area” (ibid, p32). The Afrikaners implemented Apartheid system to enforce and preserve their dominance over the native black population, they rejected to share same spaces and areas with the Blacks. Apartheid also claimed to offer non-white people development in their own separate spheres, but in reality it deprived them of equal opportunities and resources.

The Boer-Nationalists, descendants of Dutch settlers in South Africa, believed that white people were superior to non-white groups and that they had the right to rule over them and exploit their land and labor. Nationalists, opposed any liberal ideas on race that would grant non-white people equal rights and opportunities, such as voting, education, or employment. They feared that giving non-white people these rights would threaten their political and economic dominance, and lead to their extinction as a race. Thus, The Boer-Nationalists believed that if non-white people were given economic rights equal to Europeans, it would mean that they would have the same access to jobs, wages, markets, and resources as white people. They thought that this would lead to the loss of their political supremacy, which meant their power and control over the country and its laws. They also believed that they would lose their economic advantage, such as wealth and standard of living (ibid, p. 33).

Dvorin claims that Dr. Malan, was the prime minister of South Africa from 1948 to 1954, and the leader of the National Party that implemented apartheid. He mentions that, Malan’s point is that abstract ethical allusions to equal freedom and political rights are meaningless in relation to the realities of the situation. Thus, he did not care about the moral principles or values that supported the idea of racial equality or democracy. He only cared about the practical consequences or benefits of maintaining white supremacy and control over South Africa (ibid, p.34).

It should be noted that there is moral justification given for the racial policies of the Nationalists which is the prevention of race suicide or the extinction of their race in South Africa. Dvorin claims that the Nationalists did have a moral reason for their racial policies, which was to prevent the white race from dying out or being replaced by the black race. They believed that this was a noble and necessary goal, and that it was supported by their religion and culture. In fact, racial inequality was a fundamental belief or principle in the Dutch Reformed Church in South Africa, which was the main religious denomination of the Boer-Nationalists. The Dutch Reformed Church taught that God had created different races with different roles and destinies, and that white people were chosen by God to be superior and dominant over other races (ibid, p. 35). This belief caused a division or conflict between the Dutch Reformed Church and other Christian churches in South Africa, which did not agree with this interpretation of the Bible or God's will.

In essence, Apartheid was a system that aimed to strengthen the position of white people over non-white people by separating them into different areas, classes, and institutions, and by giving them different rights and opportunities. Apartheid was supposed to protect and preserve the white race from being mixed with or overtaken by other races. The Nationalist neglected the ethical issues or problems that apartheid caused for non-white people, such as injustice, oppression, violence, or suffering. They only cared about their own interests and power.

**b. Stephen Steinberg's Theory: *Turning Back: The Retreat from Racial Justice in American Thought and Policy* (1995)**

The book *Turning Back: The Retreat from Racial Justice in American Thought and Policy* (1995) addresses the matter of racism and race relations in the United States of America. Steinberg provides a comprehensive analysis of the failure of American policies in eradicating racism and racial divisions that started from the legacy of slavery. It criticizes dominant narratives and theories for blaming the African Americans and ignoring historical and structural

factors which divert attention from the real issues of power and exploitation. Starting by a criticism of Gunnar Myrdal's renowned work, "An American Dilemma", Steinberg highlights that racism was deeply ingrained within major political and economic institutions, a fact that Myrdal did not shy away from acknowledging (Steinberg, 1995, p. 21). Myrdal extensively covered various aspects of racial subjugation, such as the marginalization of black individuals, the existence of blatantly racist laws, the exclusion of blacks from juries, the involvement of the police in racial violence, the confinement of blacks to exploitative and undesirable jobs, the segregation of schools and public facilities and the indignities imposed by the caste system (ibid, pp. 43-44).

However, Steinberg argues that Myrdal failed to emphasize the significance of civil rights legislation in safeguarding the rights of black citizens, as well as strategies for combating the caste system and legal segregation. Myrdal did not advocate for the integration of African Americans into the economic process. Consequently, Steinberg concludes that there is a contradiction between the calls for racial justice and the persistent issue of racism. Despite frequent discussions on the matter, the rights of African Americans continue to be denied.

In Steinberg's chapter analysis entitled "*Scientific Racism: A Paradigm in Crisis*," he examines the notion that blacks were considered as inferior species. Steinberg argues that this concept served as a false scientific justification for the establishment of a caste system, representing the pinnacle of a reactionary response known as "backlash", and ultimately hindering the progress towards racial equality between white and black communities. These racial ideologies serve in rationalizing the racial disparities in America and perpetuating the economic disadvantage experienced by black individuals, thereby impeding their assimilation into the economic sector (ibid,p.29).

Furthermore, Steinberg posits that racial oppression in America is not simply a matter of discrimination or cultural differences, but rather a result of a "racial division of labor that

assigns most black individuals to the lowest and least desirable jobs or excludes them from the job market altogether” (ibid, p. 180). He asserts that this system is maintained by a racial state that enforces racial hierarchy and domination through laws, policies, and institutions. Thus, he calls for a radical reorientation of American sociology and public discourse on race, to be based on historical analysis that exposes the roots and mechanisms of racial oppression. Steinberg advocates genuine racial justice that addresses the economic and political conditions of black people. He also sheds light on the concept of *Occupational Apartheid and the Myth of the Black Middle Class*. In the same chapter, he draws parallels to South Africa's apartheid, and explains that this system isolates blacks in impoverished homelands, to show that the American system of segregation is similar to the South African Apartheid (ibid, p.179). Furthermore, he emphasizes that the essence of racial oppression in the United States lies in the racial division of labor, which excludes blacks from job markets and the industrial sector.

In addition, Steinberg posits that the concept of "New Liberalism" during the 1980s served to solidify the deep-rooted structural inequities inherent in racism. The emphasis on unrestricted market economics and the diminishment of governmental intervention, coupled with policies that failed to adequately address racial disparities, further perpetuated the systemic nature of racism in America. Steinberg's theory portrays racism as an institutionalized issue, sustained by both policies and cultural norms. The absence of political determination and the sway of conservative ideologies have hindered advancements towards achieving racial justice.

## **2. Materials**

### **a. Alan Paton's Biography:**

Alan Stewart Paton, a native son of South Africa, is born in January 11, 1903, at Pietermaritzburg, Natal. His father, a Scots Presbyterian went out to South Africa as a civil servant just before the Boer War; his mother, though was from the English stock. Paton was a

South African writer best known for his first novel, *Cry, the Beloved Country* (1948), which brought international attention to the problem of racial division and apartheid in South Africa. He studied at the university of Natal and then taught school from 1925 to 1935. In 1935, Paton left his teaching position to direct DiepKloof Reformatory for delinquent urban African Boys, and he became involved in South African politics, founding the Liberal Party of South Africa to offer a nonracial alternative to apartheid. Paton is best known for his writings, including *Cry, the Beloved Country* (1948), *Too Late the Phalarope* (1953), *Hofmeyr* (1964), *Towards the Mountain* (1980), *Ah, But Your Land Is Beautiful* (1981), *Journey Continued* (1988), *The Lost City of the Kalahari* (2005), and *The Hero of Currie Road* (2008). Alan Paton died in April 12, 1988, Natal.

## **Historical Background of Apartheid**

The struggle for possession of land in South Africa goes back to the 17th century and referred to by the Dutch command Jan Van Riebeeck's hedge to prevent troubles with the neighboring tribes. The black-white confrontation increased during the succeeding centuries which led to a restrictive legislation. The white expansion occurred through the capitulation of independent black tribes by the white army and capitulation of land as private ownership of the whites over the defeated black people. However, these acts resulted in great problems which led to massacres and discrimination. During the same era, the four colonies-The Transvaal, The Cape, The Natal and The Orange Free State issued a racist and segregating laws and policies to isolate the black people either physically or economically. By 1910, the racist legislation became clearer as the four colonies united to form the South African government. In fact, the Black land act 1913 was passed to prevent any business exchange with the black people and allow only black-black exchange in a prescribed area limited by the same law. The black land act retitled and amended many times but, its principle is territorial segregation and rejection of the colored people in South Africa.

Although the severe restrictions over the blacks resumed in the black land act 1913, Apartheid is not articulated as it is now days until 1948 with the coming of the nationalist party to power but, the native land act of 1913 remained as the turning point in South Africa's history of race separation as South Africa's Roman-Dutch provided the foundation of Apartheid. The Apartheid system was begun as property law extends to much more complex than a national attitude of racial practices and civil rights oppression and the protection of the Roman-Dutch property in South Africa. The government has developed a body of legislation to protect the Roman-Dutch individuals with a common law. In fact, the judiciary and the parliament of South Africa have essential role to the development of Apartheid as the South African government issued some racist acts and the Apartheid derived from these unwritten laws.

### **1-Common Law in South Africa (1806):**

The law in South Africa is the product of these bodies of legal thought: Roman-Dutch law, English law and the customary law of South Africa's Bantu-speaking people but, the Roman-Dutch law remained the predominant. It is inspired from the unwritten customs in Netherlands in the 13<sup>th</sup> century. The over-authority of the Dutch law remained even when Great Britain took possession of Cape in 1806. However, the English law and customs were referred to briefly especially in the judiciary system of South Africa (Hamilton, 1987, p. 156).

### **2-Legislation of the apartheid system:**

Apartheid isn't only a segregated system in terms of colour, but it has more impact on man's status; the black people were obviously dehumanized through statutory laws that sustain the racist ideology even today. The Apartheid extent of separation of races in all areas: cultural, economic, political, residential and territorial- would be more than a national attitude that could be eliminated or at least mitigated, through judiciary power (ibid, p. 160).

#### A-The Population Registration act (1950):

South Africa's population registration act no 30 (commenced on July 7<sup>th</sup>) was one of the pillars Apartheid that insists that people must be defined physically through the appearance and the belonging required to one of the four distinct racial groups: whites, colored, Bantu and others. According to this act, South African citizens are required to register their issued identities in their identity documents and race was referred to by the individual's identity number. Race in fact, typified by humiliating tests which determined race through a set of criteria including: linguistic and physical characteristics. The wording of the act was imprecise, but, it is applied with great enthusiasm. The following elements were used for determining the coloured from the whites as skin colour, facial features characteristics of person's hair on their head, the area where the person lives and the person's friends, employment and socioeconomic status. Many decisions caused injustice through South African families for living in the wrong area and many people were classified as white, Afrikaners were considered as coloured. In addition, Afrikaner parents abandoned their children with frizzy hair or children with dark skin. Doubtful colour of somebody's skin was tested through the trivial pencil test. It is to push a pencil in somebody's hair, if it is remained in place without dropping, the hair then frizzy and the person would be classified as coloured. If not, the person would be deemed white (ibid, p. 160).

#### B- Immorality act 1950:

Homes were invaded and mixed couples were arrested by the police. Most couples found guilty of interracial marriages were sent to jail and the blacks given the harsher sentences. Immorality act prohibits any interracial marriages between whites and non-whites. The same act amended in 1957 extended this prohibition and dealt with many sex offences. The law was officially repealed in 1985 after at least 19,000 people violating immorality law between the period 1950 to 1985. This act came to abolish a part of petty apartheid laws and the

government of P.W.Botha. In fact, this act specifically deleted definitions of coloured and white (ibid, p. 161).

#### C-The Group Area Act 1950:

The segregated racial imposition over all racial groups in South Africa through the groups areas of 1950, that is to control ownership, land and building. Each racial group: white, black or Asian people in South Africa had to live in a limited area allocated to these community members; their properties and businesses related to this area only. S, many people have been removed out of their homes in a strange places which they knew little or nothing, pretending that they don't belong to this group area which allocated to another race and they should belong to another. Many black people in South Africa were removed from urban areas through the Group Areas Act to black residential of Transvaal and Johannesburg. The Apartheid system of the group areas distinguished between: a commercial city centre area, transitional mixed use, white residential, black residential.

The government presented the group areas act as the black proletariat was increasing in urban areas which, cause a threat for the government. Indeed, the coloured people gained higher living standards in urban cities and higher education which, increase more expectations to revolt and rebellion. The act was refered to as less discriminating unlike the immorality and mixed marriages act (ibid, p. 170).

D-The Suppression of Communism Amendment act (1954): the act gives the minister of justice of South Africa at that time, an over power to prohibit any gathering or riots in public places in a specific period of time and even to join a specific organization. Communism in its ideology and principles strives for classless society and common profit economy which is a threat for the South African Apartheid doctrine or "separateness" in Afrikaners. The communist ideals of union and solidarity contrasts with the government's subordination of the blacks, which may lead to brutal resistance. In addition, the minister of justice could ban the

Communism act pretending that some publications deemed to incite hospitality between groups. The suppression act thus, limits any publications seeking for social change.

E- The Pass Law act (1952): the act required black Africans over the age 16 to carry a pass book, known as dompas. The dompas was similar to a passport but contained more pages with more extensive information: their fingerprints, photograph, personal details of employment permission from the government to be in a particular area of the country, qualifications to work or seek work ...etc. If the worker displeased his employer for his behavior or performance; the government officials possessed the power to expel the worker from the area by adverse endorsement in the passbook. According to the pass law act, this technique called endorsing out and could be carried out at any time and for any reason. And even the endorsed family worker also forfeited their right to remain in the area; they can be evicted and exiled to bantustan by the government officials without any explanation required for their actions. Forgetting to carry dompas, misplacing it having it stolen can be punished by arrest and imprisonment. The act deemed less responsible and thus, over 250 000 blacks were arrested for offences under the pass laws. It becomes the most despised symbol of apartheid.

F- The Bantu Authorities Act (1951): the group area act of 1950 designated blacks and whites' zones and a set of restrictions for each. So, each race established its residential areas in South Africa in which, each member of each race could live and work; typically setting aside best urban and industrial and agricultural areas for the whites. Whereas, the blacks were restricted from renting or even occupying property unless they received a permission from the government. They were given homelands based upon their tribal groupings or as they are referred to as Bantustans under the Bantu authorities act. As the blacks were deprived from their rights of citizenship and to participate in national government of South Africa, the last act permits to create an ethnic government of blacks to function as an independent state. Discrimination of the blacks based on their tribal groupings and origin was really incorrect.

Citizenship and political rights restricted only in their homelands. Therefore, the blacks lost their right of being part in South African government that had an over-dominance on these homelands. This law became strict and severe; passports were required for black Africans to enter into white state or the former homeland (ibid, p. 170).

### **Summary of *Cry, the Beloved Country***

*Cry, the Beloved Country* is a novel written by the South African writer Alan Paton, first published in 1948. It explores the social conflicts and racial discrimination during the Apartheid regime in South Africa that led to social, political, and cultural instabilities in the country. Paton wrote his novel to uncover the dangers that can be caused by the Apartheid System.

Stephen Kumalo, the main protagonist of the novel, is a Zulu priest who lives in the village of Ndotsheni in the Ixopo region of South Africa. Kumalo received a letter informing him that his sister Gertrude has fallen sick. Kumalo eventually travels to Johannesburg to rescue his sister and to look for his son Absalom who traveled to Johannesburg in search for Gertrude and never returned. Once he arrived, Stephen Kumalo visited his sister who was ill. During his visit he was surprised by the gaping racial and economic divisions in the city. With the help of Reverend Msimangu, Kumalo succeeded to meet his son. Meanwhile, he was informed by the tragic news that his son Absalom was implicated in the murder of a white man called Arthur Jarvis, a prominent white crusader for racial justice.

James Jarvis, Arthur's father, gets news concerning his son's death. Immediately, he travels to Johannesburg to attend the funeral. In order to figure out what has happened, Jarvis reads his son's articles regarding the social inequality that appeared in the city and his aim of ending Apartheid. Kumalo meets Jarvis for the first time, and he presents his apologies and he shows sadness for Arthur's death. As a result of Absalom's crime, both Stephen Kumalo and James Jarvis experienced the trauma of their sons' death.

After Kumalo returns to Ndotsheni, he notices the degradation that affected the village and broken tribal structure between its citizens. James Jarvis, distracted by the troubled village, engaged in giving a help by donating milk for young children and rebuilt a church, a sign of healing for the country.

### **b. James Baldwin's Biography**

James Arthur Baldwin a grandson of a slave, was born in August 2, 1924, New York. He was an American essayist, novelist, and playwright whose eloquence and passion on the subject of race in America made him an important voice in the late 1950s and early 1960s. He grew up in poverty in Harlem and was active in out-of-school hours as a preacher. He left in 1948 for Paris, where he lived for eight years. Baldwin wrote the novel *Giovanni's Room* (1956) and a collection of Essays under the title *Notes of a Native Son* (1955), the latter was his first collection of essays where he explores his experience as a black man and the struggles he faced because of his race. Baldwin was an active participant in the Civil Rights Movement and a defender of racial justice and equality between blacks and whites in America. His book of essays, *Nobody Knows My Name* (1961) explored Black-white relations in the United States, and his novel *Another Country* (1962) examined racial issues. The New Yorker magazine gave over almost all of its November 17, 1962, issue to an article by Baldwin on the Black Muslim separatist movement and other aspects of the Civil Rights Movement. His bitter play about racist oppression, *Blues for Mister Charlie*, played on Broadway in 1964. He continued to write until his death by a stomach cancer in December 1, 1987, at Saint-Paul, France.

### **Historical Background of Racism in America**

By the abolition of slavery in the United States in 1865, the African Americans hoped for full rights and privileges as the whites had long enjoyed freedom. The Congress passed the fourteenth and fifteenth Amendments to ensure that the newly freed slaves had rights. However,

freedom isn't extending into the daily lives of the African Americans. The discrimination led to the implementation of Jim Crow Laws in the late 19th century. The Jim Crow Laws essentially replaced the word "slave" with the word "black," highlighting the continued oppression and exclusion of African Americans from society. Despite the legal progress made with the amendments, the reality was that equality was still far from being achieved for African Americans in the United States. These laws restricted the hope of the blacks to achieve equality with the whites as they are excluded in every phase of life such as public facilities, equal work opportunities, justice and education.

By the end of the 1800s, segregation had become a common practice in the United States, even when the US Supreme Court had the chance to overturn Jim Crow laws, they held that segregation was permissible. The Supreme Court's ruling in the *Plessy v. Ferguson* case in 1896 was a turning point. This case involved Homer Plessy, an African American man who challenged segregation laws by refusing to sit in a designated train car for Black passengers. had tried to sit in the section of a Louisiana train reserved for whites, Plessy had been forcibly removed from the train and arrested. after a Louisiana court ruled against him, Plessy appealed the decision all the way to the us. the court ruled that Plessy had no right to ride in a car reserved for whites, thus endorsing the legality of segregation. Despite Plessy's argument that his rights were being violated, the Supreme Court upheld the legality of racial segregation under the "*separate but equal*" doctrine. This decision paved the way for the enforcement of Jim Crow laws and the segregation of public facilities based on race (Sharp, 2005 .p34).

Segregation was widely practiced in workplace, African Americans were not allowed to use the doorways, stairs, or elevators that whites used. In addition, many factory owners required their Black employees to work in separate areas of the building and forbade any interaction with the white workers. Thus the economic structure resulted in African Americans facing poverty and limited prospects for advancement (ibid, p.38).

African Americans who committed minor crimes like petty theft and drunkenness often faced harsh treatment from white judges, receiving long prison sentences. In contrast, when white individuals were charged with the same offenses, they were typically acquitted or released after a short time in jail (ibid, p.66).

The Jim Crow Laws did not exclude education of the blacks as the whites opposed strongly equal education for the blacks, to keep them in their subordinate status. It is known among the white politicians that will not make them stay where they belong; the government worked tirelessly to reject and limit black schools with less qualified teachers and less sanitary facilities. By this way the blacks considered inferior and just less than slaves, obviously, the most African American schools bore a little resemblance to white schools. In the early 1950's, an eleven-year-old Linda Brown and twelve other Black students had been denied permission to attend a white school. The landmark case of *Brown v. Board of Education* in the 1950s marked a turning point in the nation's history, as it challenged centuries of racial discrimination by ruling against segregation in schools, despite opposition from white southerners (ibid, p. 95).

### **Summary of *Notes of a Native Son***

*Notes of a Native Son* is a collection of nonfiction essays by James Baldwin, first published in 1955, mainly tackling the issue of race in America and Europe. Baldwin opens his collection of essays by “**An Autobiographical Notes**”, where he reflects upon his early education, detailing the influence of his teachers, readings, and writing. Additionally, he reveals his ambivalence regarding his role as a writer and spokesperson for his race and his struggles to find his own voice and style (Baldwin, 1955, p.3).

In the first essay, entitled “**Everybody's Protest Novel**”, Baldwin criticizes Harriet Beecher Stowe's “*Uncle Tom's Cabin*”, which he considers as a sentimental and simplistic portrayal of slavery and racism. He argues that such narratives fail to explain for readers the

true complexity and humanity of black people; reinforcing instead stereotypes and prejudices (ibid, p.13). In the second essay, “**Many Thousands Gone**”, Baldwin analyzes the history and legacy of slavery in America and its impact on the self-image and social position of black people. He states that the Americans can’t understand the feeling of being a negro, and black people are unable to be friendly with the white majority by fear of their ignorance (ibid, p.24). In the third essay, “**Carmen Jones: The Dark is Light Enough**”, Baldwin criticizes the film *Carmen Jones* for being a superficial and inaccurate representation of black culture, while also failing to enlighten the audience about the true diversity and reality of blacks’ life (ibid, p.46).

In the fourth essay, entitled “**The Harlem Ghetto**”, Baldwin mentions the miserable social and economic conditions in Harlem, the neighborhood where he grew up. Additionally, Baldwin discusses the role of religion, music, art and literature in offering hope and serving as outlets for expression within the black community (ibid, p. 57). In the fifth essay, ‘**Journey to Atlanta**’, Baldwin recounts his trip to Atlanta with his brother’s musical group, The Melodeers where They faced exploitation from a white political party (ibid, 73). In the sixth essay, “**Notes of a Native Son**”, Baldwin reflects on his father's death and funeral, which coincided with the Harlem Riots of 1943. He delves into his complicated relationship with his father, a strict and bitter man who developed a deep distrust of white people. Baldwin also examines how his father's attitude influenced his worldview, and how he ultimately overcame his hatred and fear of white individuals (ibid, p.85). In “**Encounter on the Seine: Black Meets Brown**”, Baldwin argues that African Americans in Paris are alienated because of their history and lack of understanding of America's racial dynamics. Through Baldwin's transition to Paris, he understands his identity and how it is related to white America (ibid, p. 117). In the next essay, “**A Question of Identity**”, explores the identity struggle Baldwin faced as an American living in France. He examines how African Americans are encountered with the issue of their identity (ibid, p. 124). In “**Equal in Paris**”, he describes the eight days he spent in a French jail because

of a misunderstanding. Through this experience, he exposes the injustice and corruption within the French legal system, which treated him differently due to his race (ibid, p. 138).

In the last essay entitled “**Stranger in the Village**”, Baldwin portrays how people of Switzerland, who had seen a black person for the first time, treated him as a novelty and stranger. He analyzes the curiosity and hostility he faced from individuals who had little knowledge about black history or culture (ibid, p.159).

### III. Results

Throughout our dissertation, we tried to investigate the issue of racial inequality in Alan Paton's *Cry, the Beloved Country* (1948) and James Baldwin's *Notes of a Native Son* (1955).

By drawing the similarities between the two works, we intended to argue that the experience of discrimination is similarly lived by the African Americans and Black South Africans. To reach our aim, we relied on Eugene P. Dvorin's *The Theory of Apartheid: National Racial Policy in the Union of South Africa* (1951), and Stephen Steinberg's theory *Turning Back: The Retreat from Racial Justice in American Thought and Policy* (1995), to better understand the existence of multiracial groups in both South Africa and America.

Our study has revealed that both Baldwin and Paton have grown up during a period of racial conflicts. Baldwin depicted the living conditions of the Black community in America, in which the Jim Crow Laws that followed the abolition of slavery, are marked by discrimination and social exclusion of the blacks. Paton on the other hand demonstrates the living conditions of the indigenous south Africans under racial conflicts and the apartheid system, under which the white race dominated and oppressed the blacks. In fact, both writers faced the same results of racial discrimination in different countries. Indeed, Paton reflects on the issue of slavery through the character Arthur Jarvis, who is influenced by Abraham Lincoln's writings. Thus, Baldwin and Paton, explored the theme of racial inequality in their literary works, and called for racial justice and equality between all races.

In the first chapter of our research, we analyzed the issue of **Social Inequalities** in both works to examine the separation of blacks from whites in public facilities; such as restaurants, buses and the Court, were they supposed to share equal and similar accommodations with the whites. We also explored the concept of **Scientific Racism** that serves as a false justification

for the white discriminatory policies; claiming that the black race is biologically inferior and should be classified as a subordinate race.

The second chapter of this research is dedicated to **the effects of racism on mental health**. The black race in both America and South Africa have been subjected to related mental diseases due to the discriminatory acts faced by both the characters of James Baldwin's work and Alan Paton's novel. The study shows that the characters who were submitted to racism in both works, are affected by similar psychological troubles; such as alienation, mistrust, fear, violence and crime.

In the last chapter, we shed light on another important affinity between the two works, which is the discriminatory policies of racial segregation in America and apartheid system in South Africa, which have the same purpose, namely white domination. The white control of the black race imposed racial division and the exploitation of this specific racial groups in the labor institutions, sharing the same difficulties in access to job opportunities with a low wage. As a consequence, the blacks in both America and south Africa experience the same outcomes of racial inequality which is poverty and harsh living conditions. Indeed, both authors experienced the same struggles and injustices, but in different countries.

## **IV. Discussion**

### **Chapter One: Social Inequalities in *Cry, the Beloved Country* (1948) and *Notes of a Native Son* (1955).**

This chapter of our discussion is devoted to the analysis of the prominent inequalities exercised over the black race in the multiracial societies of America and South Africa, relying on Alan Paton's *Cry, the Beloved Country* and James Baldwin's *Notes of a Native Son*. Both writers depict the situation of blacks and their suffering under segregationist systems which excluded them from the social sphere that caused a severe division in their communities, where they are supposed to share the same rights with the white people. Thus, we aim to identify the significant disparities faced by these specific racial groups, including limited access to public facilities, the scientific justification of the discriminatory acts and the importance of education in eradicating inequalities.

#### **1. Separation in Public Facilities:**

The trouble in *Cry, the Beloved Country* reveals about the issue of blacks' exclusion from public spaces as an outcome of racism. The black south Africans represent the majority of the population who are segregated by the white minority which aimed for racial division.

In all evidence, Dvorin's theory of Apartheid clarifies about the system of segregation in South Africa, maintaining that the country is characterized ethnically by a minority of white persons and an overwhelming majority of non-whites, colored, natives, and Asiatic (Dvorin, 1951, p.32). This theory indicates that the whites aimed to divide the country into distinct areas for black and white, therefore, they created a segregational system based on unequal utilization of public facilities and disparities in opportunities, in order to keep their control in the country.

In *Cry, the Beloved Country*, the main character, Stephen Kumalo, illustrates the inequalities he faced during his trip to the city of Johannesburg. He observes: “As all country trains in south Africa are, it was full of black travelers. On this train indeed there were not many others, for the Europeans of this district all have their cars, and hardly travels by the train any more” (Paton, 1948, p. 13). The quote reflects the racial and social disparities in South Africa during the pre- apartheid era. The train, being full of black travelers and the absence of Europeans, indicates the segregation that was prevalent during this period. Europeans, being socially advantaged, had their own cars and rarely used public transportation. This contrast underscores the systemic inequalities and social divisions that were deeply entrenched in the South African society. Kumalo adds: “This wonderful hospital for Europeans...Go to our hospital, he said, and see our people lying on the floors”. This assertion illustrates the stark disparities between the living conditions of Europeans and black Africans during the apartheid era in South Africa. The “wonderful hospital for Europeans” that Stephen Kumalo refers to is likely well-equipped and comfortable, reflecting the privileges afforded to the white minority. In contrast, Kumalo describes the hospital of black Africans as a place where people are forced to lie on the floors due to the lack of adequate facilities. This vividly highlights the systemic neglect and dehumanization faced by the black majority under apartheid.

Such inequalities in healthcare, among other social services, are a direct result of the apartheid government’s policies of racial segregation and discrimination. These policies allocated resources in a manner that heavily favored the white minority at the expense of the black majority. The blacks were oppressed in their native homeland because of the existence of multiple races that dominated the political, social, and economic sectors. In order to designate “high” and “low” citizens, the Europeans established separation laws to separate blacks from whites and to preserve their dominance.

Moving to the judicial sphere, Kumalo was upset from the separation of races in the Court during the judgment of his son Absalom who is accused of the murder of a white man called Arthur Jarvis, a fighter for racial justice in South Africa. Kumalo observes: “At the back of the Court there are seats rising in tiers, those on the right for Europeans, those on the left for non-Europeans, according to the custom” (Paton, 1948, p. 157), this quote reflects a deeply entrenched custom rooted in racial inequalities and discrimination. This separation highlights the social division based on race, to maintain the subordination of the non-Europeans and their inherent inferiority. Nevertheless, Europeans are considered the dominant group were afforded privileges and rights denied to other races, these rights extended even to seemingly insignificant aspects of daily life, such as seating arrangements in public spaces like the court which is supposed to symbolize justice and equality. The seating arrangement served as a visual reminder of the unequal standing of different racial groups and further reinforces the idea of white supremacy.

In the novel *Cry, The Beloved Country* by Alan Paton, the character Absalom Kumalo unintentionally kills Arthur Jarvis during a burglary. Absalom's actions are prompted by fear, as he enters Jarvis' home in search of money. However, the justice system in South Africa was corrupted and it operates on unfair and racially biased laws, leading to Absalom being convicted of murder and sentenced to death, while vindicating his friends in crime.

This situation reflects the larger issue of racial inequality and injustice in South Africa during the apartheid era. The laws and legal system were designed to uphold and perpetuate the dominance of the white minority, while marginalizing and subjugating the black majority. This created an environment where even unintended actions committed by black individuals, driven by desperation or circumstances, were disproportionately punished.

Absalom's case emphasizes the tragic consequences of this unjust system, as he is condemned to death for a crime that was not premeditated. In this context, the death penalty serves as a

harsh symbol of the racial inequality and oppressive nature of the legal system in South Africa. It is worth noting that Arthur Jarvis, the victim, was portrayed as a white person fighting for racial justice and equality. This adds another layer of complexity to the situation, as it highlights the irony and contradiction of a system that condemns a black man to death for unintentionally killing someone who is advocating for racial justice.

Moreover, Stephen Kumalo argues:

The Judge does not make the Law. It is the People that make the Law. Therefore, if a Law is unjust, and if the Judge judges according to the Law, that is justice, even if it is not just. It is the duty of a Judge to do justice, but it is only the People that can be just. Therefore, if justice be not just, that is not to be laid at the door of the Judge, but at the door of the People, which means at the door of the White People, for it is the White People that make the Law (Paton, 1948, p. 158).

In other words, Paton demonstrates the unfair judgements of the south African Court of law, and the judicial system which contributes to the inequalities and marginalizes the blacks in the benefits of the whites who emphasize their superiority, asserting that the role of justice is the protection of human rights. However, the Court has been corrupted by White people who are madding the law.

In *Cry, the Beloved Country*, Paton describes Arthur Jarvis' room, which prominently features Abraham Lincoln's portrait on the wall and bookcase filled with his books (Paton, 1948, p.173). The picture of Abraham Lincoln in Arthur Jarvis's room is a symbol of his admiration for the American president who abolished slavery and fought for the rights of black people. Arthur Jarvis was a white South African who dedicated his life to fighting against the system of apartheid, which segregated and oppressed the majority of non-white South Africans. He was influenced by Lincoln's speeches and writings, particularly his fight against slavery in America, which indicates the strong connection he draws between the concept of slavery and apartheid that revolves on the segregation of the black race.

Jarvis recognizes the parallels between the harsh conditions endured by African Americans during slavery and the discriminatory policies imposed on the black native south Africans experiencing oppression and exploitation. Lincoln's writings highlight the power of literature in influencing social ideologies and serve as a reminder of the lasting impact of historical figures on shaping the understanding of justice and the fight for equality.

In the collection of essays *Notes of a Native Son*, James Baldwin portrays the reality of African Americans who suffer from the unfair treatment of the whites. Baldwin witnesses cruel behavior and attitudes from white people against black ones, precisely because of their ethnicity and skin color. He reports his experience of racial inequality in the public spaces, particularly, the behavior of the waitress in a restaurant who refused to serve him because of his race. He asserts: "She did not ask me what I wanted, but repeated, as though she had learned it somewhere, we don't serve Negroes here" (Baldwin, 1955, p. 96). This behavior is considered by the writer as an abuse for the blacks; it shows how the dominant white people oppress the African Americans in their daily lives. Baldwin adds "it was the same story all over New Jersey, in bars, bowling alleys, diners, and places to live. I was always being forced to leave, silently, or with mutual imprecations" (ibid, p.93). Through this assertion, Baldwin indicates his suffering of being black in America and confronting continual rejection because of the systematic racism. In addition, to the oppression they face, the blacks are forced to remain silent.

While tracing back the history of racial oppression in America, beyond the abolition of slavery, the white race rejected the idea of equality between white and black (a slave and his master) because of their belief in white superiority, aiming to preserve their dominance and keep the black minority in their inferior position. Thus, the African Americans were restricted by many implementations such as the Black Codes, and Jim Crow Laws which legalized segregation in America to reinforce inequalities, discrimination and exploitation of the blacks.

In fact, this notion of domination is deeply rooted in the psychology of the whites. They always seek for the alienation of the blacks who suffered from bad treatment by the white majority which believed in their ascendancy ( History.com Editors, 2023).

Steinberg's assertion that "the American nation is moving toward two societies, one black, one white- separate and unequal" (Steinberg, 1995, p.78), points out that this concept of systemic racism based on institutionalized separation in the American nation aims at the isolation of the blacks from whites and the establishment of two distinct societies separated along racial lines, for the blacks and the whites. Thus, this separation aims at the isolation of the African Americans with the reinforcement of segregation and inequalities in rights, opportunities, and treatment.

Baldwin depicts his experience of racial discrimination in America by saying:

"the streets were very crowded, and I was facing North. People were moving in every direction but it seemed to me, in that instant, that all people I could see, and many more than that, were moving toward me, against me, and that everyone was white. I remember how their faces gleamed" (Baldwin, 1955, p.95).

This quotation suggests a feeling of isolation and opposition, the mention of everyone being white and their faces gleaming could indicate a sense of alienation and racial tension, as Baldwin surrounded by a group of people who are different from him, he highlights the theme of loneliness that runs throughout Baldwin's exploration of race and identity.

Despite that, the literary works of the African Americans, particularly James Baldwin, calls for assimilation between races, and the integration of the blacks within the American society. His contribution played an important role during the Civil Rights Movement in raising Black resistance and securing their rights as American citizens.

In Baldwin's essay "*Equal in Paris*", he delves into the experience of African Americans and their issue of identity. Baldwin left to Paris to escape the racial injustices of the

United States searching for freedom and equality. However, he faced unexpected turn of events when he was arrested by the French police for a stolen bedsheet.

The story begins when his American friend who he had met twice in New York visited him in Paris, the American tourist moves into Baldwin's hotel, brought with him some stolen bedsheets from his old hotel, and Baldwin borrows some, as his own are dirty. When the French police discovered the stolen bedsheet in Baldwin's room, he was immediately arrested. Despite his efforts to explain the situation, Baldwin was unable to prove his innocence due to the language barrier and his lack of understanding of the French language. He confronts the harsh reality that even in Paris, African Americans were not welcomed. Baldwin claims "it was quite clear to me that the Frenchmen in whose hands I found myself were no better or worse than their American counterparts" (Baldwin, 1955, p.145). he reflects on the similarities between the French and American attitudes towards race, emphasizing that African Americans receive the same sense of dehumanization in both France and America.

Baldwin was driven to prison and placed in a tiny cell, in which it was almost impossible either to sit or to lie down, and then he was taken to an office where the process- verbal took place. Baldwin's experience in prison was dehumanizing, as he was placed in a cramped cell and subjected to the process of being handcuffed, fingerprinted, and photographed. Throughout this ordeal, Baldwin felt as though he was living in a movie or being treated like a criminal. He expressed his frustration at the situation, emphasizing that what started as a simple misunderstanding had turned into a confrontation with the law. Baldwin claims: "being found with a stolen bedsheet in one's possession was not a crime punishable by the guillotine" (ibid, pp. 146-149). The harsh punishment for a minor crime like stolen bedsheet reveals a systemic injustice that perpetuates a cycle of oppression and marginalization.

## **2.Scientific Racism: A Justification for Racial Segregation**

This section of our dissertation focuses on the analysis of systemic racism in the educational sector against Black individuals in both America and South Africa. The central objective is to analyze the mechanism through which the Blacks have been marginalized in schools, as well as to examine the scientific racism which argues the biological inferiority of the Black race in order to justify the white discriminatory policies. Therefore, Alan Paton and James Baldwin in their literary works emphasize the importance of education in eradicating racial inequality and raising black resistance.

### **a. The Biological Diversity of Races and Its Measurement:**

The belief in biological inferiority is a deeply discriminatory ideology that has been historically used to justify racism, oppression and injustice against black individuals. In this respect, scientific racism refers to the use of scientific methods in order to justify racist ideologies and hierarchies. Nevertheless, these conceptions of the biological inferiority of the blacks have been thoroughly disproved by scientific research, claiming that this belief is a harmful ideology that has been used to perpetuate oppression and marginalization.

Scientific racism was a set of biased theories and arguments that claimed the biological inferiority of the black race. This theory argues that human races were different in terms of mental and physical features. Starting by Polygenism, the idea that different human races have different origins and are not related to each other, and that white people were the most advanced and civilized race. This idea was followed by Craniometry, a field rooted in 19<sup>th</sup> century anthropology, and supported by the American natural scientist Samuel George Morton. The Theory is based on the measurement of human skulls to support polygenic beliefs. Advocates of Craniometry believed that skull size and shape were indicators of intelligence and racial superiority, thus it supposed that the white race had larger brains and complex cognitive capacities compared to the black race. Moreover, Eugenics, a concept developed by Francis

Galton in the late 19<sup>th</sup> century, aimed to improve the genetic quality of human populations by selectively breeding individuals with desirable traits while discouraging reproduction among those deemed “undesirable”. Eugenics morphed into a platform for racial purification and discrimination. Many countries were influenced by it, including the United States of America, which implemented eugenics policies that targeted marginalized groups of the African descent, the disabled, and mentally ill. These theories often involved atrocities; such as segregation and inequality in the 20<sup>th</sup> century, particularly toward the African Americans ( Harvard Library ).

According to Steinberg’s theory on race relations and racial inequality, he argues that “scientific racism is biological determinism and the idea that blacks were inferior beings, that they were a separate and permanently inferior species” (Steinberg, 1995, p.29). In the mid nineteenth century, however, this idea received scientific legitimacy from the biological sciences. The new science of phrenology held that brain size and other aspects of brain morphology were related to mental faculties and personality traits. Its leading practitioner, Dr Samuel George Morton, concluded that cranium size was correlated with intelligence (ibid, p. 29).

Over the next half century, craniometry emerged as an established science, practiced in leading institutions of higher learning. Scientists labored for decades to identify the organic basis of intelligence. In Stephen Jay Gould’s book *The Measurement of Man*, he assures us that “the leaders of craniometry were not conscious political ideologues. Steinberg states that Gould points out, “they confirmed all the common prejudices of comfortable white males that blacks, women, and poor people occupy their subordinate roles by the harsh dictates of nature” (Steinberg, 1995, p.30). Steinberg claims that black subordination was related to the configuration of negro skull held sway well into the twentieth century. Craniometry was that it imparted racial hierarchy with scientific legitimacy, creating a methodology of test intelligence to prove that all the nonwhite races are intellectually inferior. Thus, this test brought a clear

relief about the intellectual inferiority of the Negroes (ibid, p. 31). Steinberg concludes that there are no inborn or innate racial differences in aptitude but only differences caused by educational, cultural, economic, and other environmental determinants (ibid, p. 33).

In *Notes of a Native Son*, Baldwin contradicts the ideology of racial inferiority asserting that these arguments were used to justify the oppression and exploitation of the African Americans by the whites. He claims that “Negroes are not biologically inferior” (Baldwin, 1955, p. 26). This quote is an evidence and affirmation of the dignity of the blacks. Thus, Baldwin challenges this misconception which aimed for keeping Negroes under the control of white people and sustaining their discriminatory practices under the justification of science. In support of this claim Benjamin Banneker sustains that “the color of skin is no way connected with strength of the mind or intellectual powers” (Bannaker,1976).

#### **b. The role of education in eradicating inequalities:**

The power of education in raising awareness and blacks’ dignity is deeply explored by both Alan Paton and James Baldwin. Through their literary works, they succeeded to maintain a comprehensive explanation of the issue of racial injustices in their communities. They provided deep analysis about how this segregationally laws work and what is the real purpose under this unfair implementation.

In *Cry the Beloved Country*, the educational disparities are shown through the characters, and their social status, actions, and thoughts. Arthur Jarvis, advocates for justice between races due to his education and deep interests in this issue. He is inspired by the writings of Abraham Lincoln who abolished slavery in America. Thus, literature serves as a vital source of transmitting knowledge and alternative realities.

Arthur’s father, James Jarvis, a white landowner in Ndotsheni, has a limited education and initially holds conservative and racist views. However, after Arthur’s death, he intends

to read his son's manuscript on social justice and his writings about the native crime in South Africa. Jarvis is deeply moved by his son's words and ideas, and he begins to understand his son's perspective and passion for racial equality and reform. He becomes interested in studying these particular matters, and making profound analysis on his son's writings. Thus, Paton claims that "there was increasing knowledge of a stranger" (Paton, 1948, p. 155). He shows how James Jarvis is discovering more about his son's personality and values, and how he is becoming closer to him after his death. Moreover, Jarvis becomes more aware of the racial gap existing in South Africa about the suffering of the indigenous native south Africans, about the discriminatory policies of the white minority, which exploited the black majority, resulted broken tribes and poverty.

Paton illustrates the theme of change and reconciliation in the novel, as James Jarvis undergoes a transformation from a conservative and racist landowner to a generous and enlightened supporter of the black community in Ndotsheni. He also demonstrates the power of words and ideas to inspire and educate people, and to bridge the gap between different races and cultures. Paton suggests that through compassion, understanding, forgiveness and cooperation, the racial gap in South Africa can be bridged, and a new society can be built on the basis of human dignity and mutual respect.

On the other side, Absalom Kumalo, Stephen's son, left the rural village of Ndosheni, in search for his aunt Gertrude. At the same time searching for better living conditions, he speaks Zulu, his native language, and some English. He does not have any skills or qualifications that would help him find a decent job in the city of Johannesburg. Thus, he is easily influenced by his criminal friends, and lost his customs and traditions. In fact, he falls into the world of crime, and was accused for the murder of Arthur Jarvis.

The education of the blacks in the United States of America during the 1950s was a problematic issue that complicated school integration for the African Americans. The period

of racial segregation in America, known as the “Jim Crow Era”, which lasted from the late 19<sup>th</sup> century to the mid-20<sup>th</sup> century, led to the establishment of separate but unequal schooling systems for the African Americans who have been denied admission to Whites-only colleges and public schools. The Blacks were relegated to poorly resourced and underfunded schools, while their white counterparts enjoyed better facilities and educational opportunities. The doctrine of “Separate but Equal” had been established by the 1896 Case Plessy V. Ferguson that violated the rights of African Americans in every aspect of life. However, the massive effort to integrate blacks in public schools was a major goal of the Civil Rights Movement. Lawyers from the National Association for the Advancement of Colored People (NAACP) had strategized to bring local lawsuits to Court, arguing that separate was not equal and that every child, regardless of race, deserved a first class education. These lawsuits were combined into the Landmark “Brown V. Board of Education” Supreme Court Case that outlawed segregation in schools in 1954, and declared that segregation in public schools was a violation of the Fourteenth Amendment. (History.com).

In *Notes of a Native Son*, Baldwin explains his personal experience of racial oppression only by writing in order to raise his voice as an African American who is subjected to harsh treatment by the whites. Due to the white control of their freedom, Baldwin can only transform his suffering into his literary works. Scientific racism claims about the biological inferiority of the black race, which serves as a justification to consider the African Americans incapable to guarantee success in their learning process. However, the real aim behind these ideologies was to keep the black race illiterate and under their control. As it is argued by Baldwin “the whites do anything to keep a Negro down” (Baldwin, 1955, p. 92).

Baldwin claims: “Negro leaders must demand more and better schools for Negroes, though any Negro who takes this schooling at face value will find himself virtually

incapacitated for life in this democracy” (ibid, p. 59). He argues that Negro leaders should push for enhanced educational opportunities for African Americans, as simply accepting education at face value could leave individuals ill-equipped to navigate the complexities of a racially divided society. By advocating for better schools, Negro leaders could begin to address the systemic inequalities that hinder the progress of black individuals in society. Education plays a crucial role in shaping our understanding of history, culture, and identity, and Baldwin believed that actively engaging with education could empower African Americans to challenge stereotypes, fight against injustice, and contribute to positive change in society.

In conclusion, the black race is denied equal access to public facilities and excluded from the social sphere as a way of keeping them in a lower social position, and this is justified by scientific racism and the biased measurement of the blacks’ inferiority, which are false grounds that maintain the white discrimination. Education, however, can help to expose the realities and challenge the biased ideas.

## **Chapter Two: The Psychological Effects of Discrimination in *Cry, the Beloved Country* and *Notes of a Native Son*.**

Racism has been one of the most adverse and damaging phenomenon for the individuals and societies around the world, specifically the black race in both South Africa and America. It does not only contribute to discrimination, inequalities and segregation in the social, political, and economic spheres, but it also has serious detrimental psychological effects on both the individuals and racial groups experiencing racial inequality. In this chapter, we aim to discuss the mental complexities developed by the Black characters in both literary works; such as fear, isolation, insecurity and mistrust, due to the multiple oppressions and unfair treatment they faced constantly. Yet, these unjust acts may lead to unconscious reactions by the oppressed racial groups, resulting in violence, crime, and social instability.

In the South African context, Alan Paton depicts the harsh realities of racial division in the country, few years before the official implementation of Apartheid policy. In *Cry, the Beloved Country*, Paton shows how racial inequalities affect the well-being and the lives of both black and white characters who are living in the same society, leading to psychological complexities. As a result of all whites' racist tendencies and inexorable oppressive practices, the black South African victim develops an inferiority complex and a deep sense of alienation. Feelings of inferiority, insecurity, self-doubt and ambivalence shape the black South African's identity and provides a noticeable anti-social behavior (Onwuzurike, 1987, p. 224).

In *Cry, the Beloved Country*, fear plays a significant role in shaping the narrative and reflecting the social atmosphere of Johannesburg during the extreme racial conflicts in the country. The city symbolizes the unknown and represents a departure from traditional rural life. The characters in the novel, such as Stephen Kumalo, through his journey to Johannesburg,

searching for his son Absalom and his sister Gertrude, experience insecurity and unease when entering this unfamiliar city. The fear of the unknown arises from the social changes, urbanization, and disintegration of traditional values that Johannesburg embodies.

The atmosphere of fear, violence, and desperation is deeply shown in the novel by Msimangu, a black priest who guides Stephen Kumalo in his search for his son and sister in Johannesburg. Msimangu tells Kumalo about the violence and crime that plague the city, and how they are rooted in the racial oppression and injustice that create a climate of fear between Blacks and Whites, because of poverty, blacks react in an aggressive way. He claims:

One of our young boys snatched a bag there from an old white woman, and she fell to the ground, and died there of shock and fear. And there was a terrible case of a white woman who lived by herself in a house not far from here, and because she resisted some of our young men who broke in, they killed her (Paton, 1948, p.44).

This quotation serves as an example of the traumatic shock that led to the death of the white woman due to the racial gap existed between racial groups in South Africa. Traumatic shock is a term that describes a severe physical and emotional reaction to a life-threatening or extremely stressful event. It can cause symptoms; such as difficulty breathing, fainting, nausea, and anxiety (Springer.com). Traumatic shock can be caused by various factors, such as violence, accidents, fear or war. In this case, the traumatic shock is caused by racism, which is a form of violence and oppression that harms both the perpetrators and the victims. Additionally, the young black men broke into a white woman's house simply because she was white and wealthy. The woman represents for them the racial gap that separates them from the opportunities and resources they lack. She also resisted their attack because she feared them as black and poor. She saw them as the enemy and the threat that endangered her life and property. Her fear was fueled by racism, which taught her to distrust and hate people who were different from her. Her fear also prevented her from seeing them as human beings who were suffering from oppression and injustice. This event also shows how racism can destroy the possibility of human

connection and compassion between different races. Thus, both blacks and whites are subjected to psychological trauma due to these racial conflicts.

Besides, Kumalo, was shocked by the tragic news of the murder of a white man called Arthur Jarvis, advocator for racial justice, killed by a Native South African. Paton emphasizes the profound impact of the event by stating:

Sadness and fear and hate, how they well up in the heart and mind, whenever one opens the pages of these messengers of doom. Cry for the broken tribe, for the law and the custom that is gone. Aye, and cry aloud for the man who is dead, for the woman and children bereaved. Cry, the beloved country, these things are not yet at an end. The sun pours down on the earth, on the lovely land that man cannot enjoy. He knows only the fear of his heart (Paton, 1948, p. 73).

This quotation suggests that the news made people speechless, overwhelmed by the gravity of the situation and by the continual crimes in Johannesburg, expressing the shared pain of blacks and whites. He also contrasts the beauty of the land with the ugliness of the human condition. Paton urges the readers to empathize with both sides of the conflict and to hope for a better future for South Africa.

Unfortunately, the police announced that Absalom Kumalo was implicated in the murder of Artur Jarvis. Absalom is a complex character, who left to Johannesburg searching for his aunt Gertrude and developed social and psychological complexities due to his alienation from his family and the tribal village Ndotsheni. Fear also marked him due to the instability and racial conflicts in the city of Johannesburg. In addition, Absalom faced an extreme poverty and unemployment in Johannesburg, the reason that drove him to fall into a life of crime and steal the homes of the wealthy whites. As a consequence, accidentally kills Arthur Jarvis, a rich white man and advocator of the rights of native south Africans.

Absalom tells his father, Stephen Kumalo, that he was afraid under the instabilities and harsh conditions in the city, suggesting that the environment in which he lives has played a role in his actions. He claims “I killed him for safety. This Johannesburg is a dangerous place. A

man never knows when he will be attacked” (Paton 98). From the above situation, Absalom had no intention of committing murder, but he acted out of fear and self-defense when he saw Arthur Jarvis in the house. He thought that the house was empty, because he and his friends had been told so by a man who worked there. He did not know who Arthur Jarvis was, or what he had done for the black people of South Africa. This scene illustrates how fear can lead to tragic consequences, such as violence, psychological trouble and crime.

Absalom and Arthur Jarvis shared common humanity, with aspirations, relationships, and connections, but they were also influenced by their environment, which was shaped by the historical and social realities of South Africa in the late 1940s. The apartheid system, which enforced racial segregation and discrimination, created fear and hatred between the white and black people, and prevented them from seeing each other as equals. In essence, Paton explores the impact of racial divisions on the psychological well-being of the black south Africans who suffer from fear, insecurity and unease, creating an environment of stress among both blacks and whites, and resulting in crime and death for both the murderer and the victim.

In *Notes of a Native Son*, James Baldwin highlights the complex emotions and struggles faced by his father David, to emphasize the profound impact of racism and oppression on their lives. Baldwin sheds light on his father’s early life, who was born in New Orleans, as a son of a slave, he is belonging to the first generation of free slaves, who migrated to the North in 1919 because of the southern oppressive system. David claimed to be proud of his blackness, which he considers as a sign of beauty. Nevertheless, this blackness had been a source of humiliation that limited his freedom and established boundaries to his life; such as exclusion and racial inequality. He loved his children because they were black like him, but he was also upset of this blackness that menaced him and could menace his children too (Baldwin, 1955, p. 87).

Baldwin’s father suffered from many kinds of ruins, causing him inability to establish contact with other people, even his own children. Despite his love for them, his traumatic

experiences and internalized bitterness due to the harsh life he lived in the south, created for him a sense of isolation and alienation. This can be seen in his children's reaction when he tried to interact with them, as Baldwin depicts: "When he took one of his children on his knee to play, the child always became fretful and began to cry; when he tried to help one of us with our homework the absolutely unabating tension which emanated from him caused our minds and our tongues to become paralyzed" (Baldwin, 1955, p. 88).

This quotation highlights how racism deeply shaped David's personality, and made him a rage person, who is afraid to interact with people, simply because he grows up in an environment of fear, dehumanization, stressful events, and oppression. In this respect, the American Psychologist Hubert Bonner claims that:

Stress has been placed on social and situational variables in the development of paranoid disorder, with a particular emphasis on the family, as the child's three autonomous affective things are conditioned by the members of their family, especially their parents. Each condition they experience determines the child's adaptation to future experiences. If the parents are gentle and attentive, if they give the child maximum affection that satisfies their needs, the probability of developing paranoid disorder is very low. If they are repressive, fearful, hostile, and cruel, they will awaken in the child resentment, hatred, mistrust, and a sense of persecution, and develop in them a rigid mechanism of rationalization (bonner,1950, p.261).

Baldwin's father experienced the harmful consequences of slavery, raised up in an unstable family environment marked by racial conflicts, traumatic events, mistrust; especially over the whites who oppressed the black race, creating a sense of abuse for their life. These complexities are immediately transformed to his own family.

Hence, Baldwin lately discovered that his father was infected by Paranoia "a profound form of social alienation, and the belief that you have enemies who are conspiring to harm you is not simply a sense of detachment from relations with others. It is a sense of antagonism and hostility in one's relations" (Mirowsky et al, 1983, p. 236). As Baldwin claims, "he was facing new people and hoping to impress them, but he never did" (Baldwin, 1955, p. 88). What destroyed David's mind, is the belief that the whites are his enemies due to the traumatic events

of slavery and racial segregation occurred in the South. Baldwin depicts the mistrust developed by his father toward the whites, claiming that “the only white people who came to their house were welfare workers and bill collectors” (ibid, p. 90). The presence of the white people in his house was a kind of danger for their life. The criminal acts of the whites toward the African Americans and the discrimination David faced had a lasting impact on him, therefore, he was always warning Baldwin to never trust white people because they would do anything to keep a negro down (ibid, p. 92).

The racial trauma experienced by the African Americans due to racism can be transmitted through generations, infecting their thoughts and leading to complex mental health. Historical events; such as slavery, segregation and systemic racism have had a lasting impact on the collective psyche of black communities. The case of Baldwin’s father who developed psychological complexities and bitterness, infected Baldwin too. As he argues: “I had discovered the weight of white people in the world. I saw that this had been for my ancestors and now would be for me an awful thing to live with, and that the bitterness which had helped to kill my father could also kill me” (Baldwin, 1955, p. 89). This quotation highlights the weight of racism and how it can be a burden for black people to carry. It shows how racial trauma affected the mental health and well-being of these racial groups from generation to generation.

Besides, racial oppression toward the blacks can lead to immediate reactions, such as the psychological concept of “the fight or flight response nervous system”, that was coined by the American neurologist and physiologist Walter Bradford Cannon, a physiological reaction that occurs in response to a perceived threat or danger. When faced with a potentially harmful situation, the body activates the sympathetic nervous system, leading to a cascade of physiological changes to prepare for either fighting or fleeing from the threat. ( Guy-Evans).

In relation to racial oppression and the experiences of Black individuals, it is important to understand the concept of the fight or flight response within the context of heightened stress,

fear, and anger that may arise from systemic racism and direct acts of discrimination. These experiences can trigger a strong emotional and physiological response, potentially leading to immediate reactions or acts, as it is portrayed in Baldwin's reaction toward a waitress who refused to serve him because of his race and skin color. Unconsciously, Baldwin hurled a water-mug at her face. Suddenly, put himself in a threat, white people running after him and start to beat him about the face. In fact, the mistreatment of the waitress caused in Baldwin lack of control over his anger by reacting in a violent way. While he could cause his death, as he asserts:

I could not get over two facts, both equally difficult for the imagination to grasp, and one was that I could have been murdered. But the other was that I had been ready to commit murder. I saw nothing very clearly but I did see this: that my life, my real life, was in danger, and not from anything other people might do but from the hatred I care it in my own heart (Baldwin, 1955, p. 97).

This event clearly shows how discrimination causes anger and frustration, leading to violent or criminal acts. Thus, Baldwin's experience serves as an overview of the racial conflicts that exist between the African Americans and whites. Accordingly, Baldwin left America several times due to the rejection he faced in his country. As John L. Jackson Jr. an American anthropologist mentions:

“there is a long history of prominent African Americans leaving the United States for new homes in faraway places, like James Baldwin's years in Turkey. For many African Americans, this relocation has often seemed like quite reasonable even necessary responses to their fears about continuing to racism and discrimination in America” (Jackson, 2008, p. 5).

However, due to Baldwin's love for his country as he claims “I love America more than any other country” (Baldwin, 1955, p. 9), he returned to America motivated by a great willingness to fight racial discrimination. Through his powerful literary works, essays and speeches, he fearlessly addresses the systemic issues that lie at the core of racial segregation. His writings vividly capture the African American experiences, highlighting the struggles, hopes for racial justice and equality between all the races.

In conclusion, the analysis of the selected works, *Cry, the Beloved Country* and *Notes of a Native Son*, reveals a shared portrayal of characters struggling with mental health issues due to social inequalities. As we have demonstrated all along the chapter, a recurring theme is the manifestation of alienation, fear, and mistrust among members of society due to social disparities and injustices. The cycle of oppression and mistreatment depicted in both works contributes to unconscious responses that manifest in acts of violence and criminal behavior. The pervasive social instability experienced by both black and white individuals in the literary works is shown to result in profound psychological distress and social instability.

## **Chapter Three: The impact of Racial Segregation on the Economic Sector in *Cry, the Beloved Country* and *Notes of a Native Son*.**

Racial segregation has had a significant impact on the economic sector of the African American and South African societies. The Blacks in both countries have been barred from accessing economic mobility due to structural racism. Alan Paton's *Cry, the Beloved Country* and James Baldwin's *Notes of a Native Son* explore the impact of racial discrimination on economic opportunities for the Blacks in South Africa and America, respectively. Paton's novel explores how the segregation system in South Africa has led to a widespread poverty and unemployment among Black South Africans, while Baldwin's essays explore the ways in which racism has limited African Americans' access to meaningful economic opportunities. Both authors use their works to show how racial discrimination in the economic sector perpetuates systemic inequality and victimization of marginalized communities. In this chapter, we will examine the effects of racial inequality on the economic situation as portrayed in these two literary works.

In *Cry, the Beloved Country*, in south African context, during the 17th century, the Dutch arrived in South Africa and initially established their first settlement in the Cape of Good Hope. They were captivated by the fertile valleys and mountains, which led them to settle in Africa. The Dutch, identified themselves as the Afrikaners due to their deep love for their new land. They possessed a language known as Afrikaans, which was characterized by its simplicity, adaptability, and aesthetic appeal. Unfortunately, their interaction with the black population was marked by fear and violence. This led to a hardening of the Afrikaners' views towards black individuals. They believed that the well-being and existence of the white community relied on maintaining a strict separation between white and black people, promoting law based on white superiority and black subordination, a relation of a master and a slave (Paton, 1948).

Within the discovery of the richness of South Africa, including gold and diamond, the English arrived at the cape, embarked upon a systematic exploitation of the continent's wealth. They initially came as governors, officials, missionaries, teachers, traders and fortune-seekers, not as settlers. Unlike the Afrikaners, the English did not view the black man as an enemy, but rather as a business opportunity. This difference in attitude between the two groups greatly influenced the history of South Africa for many years (ibid).

In 1836, Afrikaners left their homeland to escape British rule in South Africa, establishing the Transvaal and Orange Free State republics. The black population struggled to adapt to the new culture, leading to the Anglo-Boer War in 1899. In 1902, the Afrikaners surrendered, and in 1906, the British reformed the defeated republics, forming the Union of South Africa. However, reconciliation was challenging due to the loss of many Afrikaners and the fear of being absorbed into British culture. To protect their customs, the Afrikaners established cultural societies, which gave rise to Afrikaner nationalism. This led to the defeat of General Smuts in 1948. Meanwhile, the cities of Johannesburg, Cape Town, and Durban attracted black individuals in search of work and better life, weakening traditional tribal customs and causing increased crime rates and deteriorating living conditions in slums (ibid), as it was portrayed in *Cry, the Beloved Country*.

Paton explores the beauty and wealth of the land, that captivated the Europeans, he is deeply highlights the exploitation of gold and diamond for the benefits of white people, while black south Africans were subjected to harsh working conditions and low wages in the mines.

As it was claimed by John Kumalo, Stephen's brother, one of the novel's protagonists, who was a politician, is giving rousing speeches about equality and tacking back what the whites owe from black employers while working in the mines. He announced that in Johannesburg, everything revolves around the mines. The city's buildings, including the impressive City Hall and beautiful Parktown have all been constructed using gold from the

mines. The same goes for the largest hospital in Equator, which caters specifically to Europeans. The black south Africans' hospital however, lacks equipment, the people are lying on the floors, even they are the owners of the wealth of their country, but they don't benefit from it, there is a stark contrast in the living standard of the Europeans and the Native South Africans. John's voice becomes impassioned as he emphasizes the plight of the workers who labor in the mines. Many of them come from various regions, such as the Transkei, Basutoland, Bechuanaland, Swaziland, Zululand, and even Ndotsheni. These workers live in cramped compounds and are forced to leave their families behind. Despite their hard work, they earn a meager three shillings a day. Furthermore, when there are new gold discoveries, it is not these workers who benefit, but rather the shares of the white man that increase in value. The whites neglect all these inequalities, they think only, here is a chance to build a bigger house and buy bigger car, rather than increasing the pay for blacks' labor (Paton, 1948, p. 36).

The Black nationalist and the first black president of South Africa Nelson Mandela argues:

South Africa is the richest country in Africa, and could be one of the richest countries in the world. But it is a land of extremes and remarkable contrasts. The whites enjoy what may well be the highest standard of living in the world, whilst Africans live in poverty and misery... (Bojabotseha, 2011, p.1).

In other words, the richest resources of the nation are expected to serve the indigenous South Africans employed in the gold mines, often at the expense of leaving their families behind, resulting in broken tribal communities. Consequently, the economic advantages predominantly accrue to the white population, who enjoy superior living conditions, while simultaneously perpetuating poverty among the black population. Eugene P. Dvorin in his theory, provides a comprehensive analysis of the economic disparities in South Africa. He affirms that the Nationalists used a system of migratory labor, which forced black workers to move from one place to another, depending on the demand for labor in different sectors such as agriculture, mining and industry. The black workers were required to sign contracts that limited their stay in urban areas and prevented them from bringing their families or settling

permanently. The Nationalists claimed that this system would benefit both the white and black population by providing cheap and available labor for the white economy and preserving the traditional culture and lifestyle of the black population. However, in reality, this system was a form of exploitation and oppression that deprived the black population of their rights and freedoms, and exposed them to harsh working conditions, resulting in broken tribes.

Moreover, Dvorin claims that the Nationalist Native policy in South Africa, aims to retain only those tribalized natives in urban areas who are necessary for industrial development. He acknowledges the importance of a cheap and available native labor supply for the country's economy, which heavily relies on its natural resources, agriculture, mines, and industry. However, the challenge arises in maintaining a sufficient labor supply in urban areas while also returning natives to the reserves. To address this, the system of migratory labor has been used in the Union, by carefully controlling and increasing migratory labor, a large number of Union natives could be sent back to the reserves without a significant loss in productivity. To facilitate this, the union government would obtain labor through agreements with other countries. The use of contract-based migratory labor would allow the nationalists to prevent the establishment of a large permanent native population in the industrial mining urban areas. This mobile labor force could be easily reduced or increased in each area based on the demands of the labor market. During periods of slight employment, the migrants would be sent back to their own lands, preventing the establishment of a large employed native population in urban areas when their presence is no longer needed (Dvorin, 1951, p. 45).

Indeed, this policy aims to maintain a balance between utilizing native labor for industrial development while also ensuring that natives return to their own lands and preventing the permanent establishment of a large native population in urban areas.

As a matter of fact, Paton portrays in his novel the devastating effects of disparities in income, resulting the extreme poverty of the black south Africans who were struggling to afford

basic necessities such as food, clothing, and housing. One of the most striking examples of poverty in the novel is Kumalo's sister, Gertrude, who lives in Johannesburg and is forced to turn to prostitution in order to support herself and her son.

The discovery of new gold at Odendaalsrust, a small town in the Orange Free State of South Africa, was one of the most important events in its history, as it revived the economy and boosted the confidence of the people. The discovery was made by Western Holdings, a mining company that had bought several farms in the area, hoping to find gold. The gold was found on the farm Geduld, which means "patience" in Afrikaans. The gold was plentiful and pure, and it attracted thousands of investors and speculators who wanted to buy shares and land in Odendaalsrust. The town became a boomtown, and many people predicted that it would become a new Johannesburg, the largest and most prosperous city in South Africa (Paton, 1948, p. 167).

In fact, this discovery of rich gold deposits attracted many countries and settlers to the area, particularly Europeans who saw it as an opportunity for economic development and dominance. With the influx of Europeans and the expansion of mining activities, the black population in South Africa, particularly in the mining regions, became a targeted source of cheap labor. Additionally, to the exploitative conditions, they worked long hours for minimal wages. The profits generated from gold mines primarily benefitted the white Europeans. These inequalities contributed to diverse living conditions that widespread poverty among the blacks.

Jarvis' manuscript insisted on justice, considering this inequality and exploitation of the black South Africans. Jarvis reflects on the historical practices of using unskilled labor for menial work and how exploitative systems have negatively impacted individuals and communities. He argues that although it may have been considered permissible in the past, based on the knowledge available at that time, it is no longer acceptable to keep individuals in a state of unskilled work solely for the sake of unskilled labor (Paton, 1948, p. 145).

Jarvis, specifically mentions the mining industry and the policy of separating women and children from towns as examples of practices that were once considered permissible but are now recognized as detrimental. He insists that these practices have resulted in the destruction of family life, poverty, slums and crime. He acknowledges that in the early days, when the cost and consequences of such practices were not fully understood, they may have been seen as acceptable. However, with the knowledge and awareness of their negative impacts, continuing such exploitation is no longer permissible (ibid, p. 145).

Jarvis' manuscript further emphasizes that it is not acceptable to develop resources if it requires keeping workers in a state of poverty. This highlights the exploitation that occurs when resources are mined, products are manufactured, or land is cultivated in a manner that depends on keeping the labor force impoverished. He argues that adding to one's possessions and wealth at the expense of others can only be defined as exploitation.

Starting from Steinberg's theory, he indicates that the concept of racial division of labor intended to relegate the majority of blacks to work in the least desirable job sectors, or even excluded them from job market altogether (Steinberg, 1995, p. 180). The racial division of labor had its origins in slavery when Africans were imported to provide cheap labor for the South's evolving plantation economy. During the century after the abolition of slavery, the nation had the perfect opportunity to integrate blacks into the North's burgeoning industries. it was not southern racism but its northern variant that prevented this outcome.

The North's industrialization was accompanied by a growing demand for labor, and many African Americans migrated to the North in search of better opportunities. However, they were met with hostility and discrimination from white workers and unions who feared that the influx of black labor would drive down wages and threaten their jobs. As a result, African Americans were often relegated to the most menial and low-paying jobs; such as domestic

service, manual labor, and factory work. They were also excluded from many unions and professional organizations, which further limited their opportunities for advancement.

The racial division of labor was thus perpetuated by a combination of economic, social, and political factors. While the abolition of slavery represented a significant step forward for civil rights, it did not lead to the full integration of African Americans into American society. Instead, it took many more years of struggle and activism to overcome the barriers of racism and discrimination that had been erected in the wake of slavery.

In *Notes of a Native Son*, Baldwin comments about the issue of unemployment. He claims: “Negroes, traditionally the last to be hired and the first to be fired” (Baldwin, 1955, p. 57), showing how much the African Americans struggle to find a job because of the discriminatory policies imposed on them by the whites who feared to lose their work. This caused a widening gap in the living condition of this racial group. Obviously, this quotation support what Steinberg claims about the exclusion of the blacks from industrial jobs and the limitation of their job opportunities.

While tracing back the history of employment and economic conditions of the Blacks, it can be noticed that since the slaves were brought to America, Negroes have been concentrated in the south, primarily due to the region’s economic reliance on agriculture. Thus, the blacks were placed in the south to work in agriculture and plantation. In fact, slavery was regarded as an important phase in the economic growth of the country. Besides, the Northern state government early abolished slavery, then the living conditions in the north have always been more favorable for the blacks than in the South (Myrdal, 1944, p. 191). Indeed, these disparities caused a huge northward migration of the Blacks. However, after the migration of the blacks to the north in searching for employment, they faced considerable discrimination in the job market and kept out of industrial employment. Jobs were allowed just for small proportion of Negro professionals and businessman, thus few Negroes had opportunity to improve their economic

position. Most of them found a ready demand as domestic and low paid services, employed only as messengers, porters and cleaners (Steinberg, 1995, p. 27).

Baldwin emphasizes the suffering of the African Americans to secure a job because of the discriminatory hiring practices. He argues: “for God knows how long I struggled with the world of commerce and industry”. This quote indicates the circumstances of getting a job by a black in America. In this context, Steinberg asserts:

Arriving at a time when even Negro Jobs were being taken over by whites, these newcomers were often unable to find employment. In Harlem, for example, unemployment among blacks in 1932 ran between 40 and 50 percent, twice the level of the city’s white population (Steinberg, 1995, p. 24).

Hence, the racial exclusion systematically denied black people access to job opportunities that led to bad living conditions and widespread poverty within the African Americans. As it is portrayed by Baldwin in *Notes of a Native Son*, “Rents are 10 to 58 per cent higher than anywhere else in the city, food, expensive everywhere, is more expensive here in Harlem and of an inferior quality” (Baldwin, 1955, p. 57). As a result, the economic situation in America, particularly the negroes living conditions, were harsh, facing an extreme poverty that created a sense of trouble.

The black and white populations in South Africa and the United States have a unique and unequal relationship, based on the differences in their numbers, conditions, and power. The black population, being a smaller and more marginalized group, facing more challenges and difficulties than the white population, who controls most of the resources and institutions in the society. The white population, being the dominant and majority group, determines the status and role of the black population, often in a discriminatory and oppressive way.

## IV. General conclusion

This research explored the theme of racial inequality in two influential literary works, by Alan Paton's *Cry, the Beloved Country* (1948) and James Baldwin's *Notes of a Native Son* (1955). Through a comparative analysis of the authors' perspectives on racial injustices, this research demonstrates how these literary works reveal the multifaceted policies of racism and its effects on individuals, groups and communities.

The main equation between the two works is that both Paton and Baldwin exposes the domination of the white race and their systemic racism toward the black majority in South Africa and the black minority in America. These countries experienced different kinds of racial oppressions, such as discrimination and apartheid. Thus, the consequences remain the same.

Our analysis has yielded the conclusion that the three chapters exhibit a convergence and similarity in their thematic content. It is evident that social disparities based on race serve as a significant catalyst for the psychological disorder observed within the black population, resulting in a profound sense of alienation and psychological trauma attributed by the prevailing oppression and division between racial groups. Thus, in order to justify these unjust practices and white supremacy, the whites developed biased theories, such as scientific racism based on the belief in the biological inferiority of the black race.

Moreover, the marginalized status of black individuals within the economic sector, as well as the exploitative practices targeting their labor, raises a widespread poverty within the African Americans and South African population. This condition propels a considerable number of individuals to migrate to urban centers in pursuit of economic opportunities, thereby abandoning their family ties and causing broken tribes. Consequently, poverty drives some black individuals to engage in criminal activities as a means of survival and securing their basic

necessities. Consequently, both black and white population suffer from social instability and a sense of fear in the multiracial societies.

In essence, both Baldwin and Paton, criticize the white supremacy that underlies the racial systems in America and South Africa, highlighting how the whites use their power and privilege to oppress, exploit and exclude other races from the benefits and opportunities of society, and keep the blacks under their control. The authors, also show how whites rationalize and justify their actions by evoking Scientific Racism and continue to maintain violence, corruption, and oppression.

To finish with, we may say that Alan Paton and James Baldwin both address similar themes in their works, such as the fight for equality between blacks and whites, the pursuit of social justice, integration of black individuals, and the struggle for their rights. Additionally, both authors experienced mental disorder as a result of oppression and rejection, as well as economic exploitation, leading to their marginalization. So, the two works can be studied from different perspectives, including political criticism, notions of belonging and the exploration of identity.

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