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The Influence of Apartheid on Tatamkhulu Africa's writing

أثر التفرقة العنصرية في كتابات تاتامكولو افريكا

A thesis Submitted in the fulfillment for the requirements of
the degree of PHD in English Literature

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April 2017

Dedication

To my dears.....

mother and father.

Acknowledgement

Parsed be to Allah the gracious, the merciful in helping me to complete this work with Dr, Mamood Ali Ahamd help and assistance who accepted my proposal immediately without any hesitation . I was very pleased when I read his comment that “ His proposal is largely acceptable”. My thanks and respect also extended to the head of department of languages in Sudan University of Science & Technology he also confirmed to me that ‘ Anyone who enrolled for graduate studies in this University will be sheltered till he completed his work successfully’. My thanks and respect extended to Istaz Auamen hamad Alnil who welcomed me civilly explaining all the requirements needed for carrying with the process of the enrolment. I also put forward my appreciation and high regard to those who encourage and support me to done this work practically my colleagues and staff of the graduate college of The Sudan University of Science & Technology.

Abstract:

This study illuminates light on the South African writer, poet and political activist who has unusual name and life Tatamkhulu Afrika. Who starts writing when he was at the age of seventeen. After fifty years of remaining silence, he turns his mind to writing and reverses to Islam in 1964. Chapter One sums up, the statement of the study, the significance, the purpose, the questions, the hypotheses and the limitation of the study. Chapter Two, traces the history of the ancient settlers who live in the southern tip of the continent before the European arrival to the Cape of Good Hope. The study follows the situation in South Africa after the first European landing in Cape Town, in 1652 the colonies they establish there, and the relation between them and the indigenous inhabitation. Chapter two also points to the wars that broke up between the European and the South African people, like, Zulu-Boer war, Anglo-Zulu war, and Anglo-Boer war which lead at to the unification of South Africa under the British crown. The study shows how Islam predating the European arrival to South Africa and the Muslims role in the development of the place they arrives at. The most inextricable period in South African history which has great influence on Tatamkhulu Afrika's fate, personality and writing was the period of apartheid which started from 1948 to 1994. The study reveals the most important laws and regulations that issued by the apartheid authorities, consequently followed by the rise of the Anti-apartheid movement. The apartheid government reaction toward the leaders of the movement, by assonating, exiling and incarcerating its leaders in prisons. Chapter Three moves to Tatamkhulu Afrika's life and the main ideas that dominate his verse and fiction. Chapter Four, analysis Afrika's poems and novels. Chapter five discusses the main results of the study, the conclusions and the recommendation for further studies. As far as the issue of references is concern the study uses, Citation- Sequence system (CS) as it adopted by the scientific journal of Sudan University of Science & technology.

المستخلص:

هدفت هذه الدراسة إلى إلقاء الضوء على الكاتب و الشاعر و الناشط السياسي الجنوب إفريقي الذي اتخذ اسماً غير عادي و عاش حياة غير عادية كذلك ألا وهو تاتمكولو أفريكا الذي بدأ الكتابة وهو سن السابعة عشر من العمر. وبعد خمسين عاماً من السكون عاد إلى مهنة الكتابة مرة أخرى و اعتنق الدين الإسلامي في عام 1964. الفصل الأول من الدراسة لخص الأسس الذي استندت إليها و أهميتها و أهدافها و الأسئلة و الافتراضات و محدوديتها. الفصل الثاني تتبع تاريخ السكان الأوائل اللذين استقروا في هذا الجزء الجنوبي من القارة قبل وصول الأوربيين إلى رأس الرجاء الصالح في عام 1652 و تابعت الدراسة الحال بعد قدوم الأوربيين إلى مدينة الكاب و المستعمرات التي أنشأوها و العلاقة بينهم و السكان الأصليين هناك. أشارت الدراسة في هذا الفصل إلى الحروب التي دارت بين الزولو و البوير و بين الزولو البريطانيين و بين البريطانيين و البوير قبل توحيد جنوب أفريقيا تحت التاج البريطاني. أشارت الدراسة كذلك إلى الإسلام الذي سبق قدوم الأوربيين إلى جنوب القارة و الدور الذي قام المسلمون في تقدم الأماكن التي قدموا إليها. الحقبة الأهم و التي لا يمكن فصلها عن تاريخ جنوب إفريقيا هي حقبة التفرقة العنصرية التي لها الأثر الأكبر في حظ و شخصية و أدب تاتمكولو أفريكا. امتدت تلك الحقبة من 1948 إلى 1994 حيث كشفت الدراسة عن القوانين و اللوائح التي أصدرتها الحكومة العنصرية و أوضحت الدراسة كذلك عن قيام الحركات المناهضة لنظام الفصل العنصري وكيف كان رد فعل السلطات العنصرية تجاه قادة تلك الحركات بالاغتيالات و النفي و الزج في بهم السجون. الفصل الثالث انتقل إلى حياة تاتمكولو أفريكا و لأفكار التي سيطرت على أشعاره و رواياته. الفصل الرابع اشتمل على تحليل بعض قصائد و الروايات التي كتبها. الفصل الخامس ناقش أهم النتائج و الخاتمة و المقترحات للدراسات القادمة و في ما يتعلق بموضوع المصادر و المراجع اتبعت الدراسة نظام الإحالة و التوثيق المعمول به في المجلة العلمية لجامعة السودان للعلوم و التكنولوجيا.

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Chapter One

1- 1The Statement of the Study

This study based on South African writer and poet Tatamkhulu Afrika who began to practice his craft when he was sixty six years old. He wrote his first novel "Broken Earth" when he was seventeen years old, published in England, just as the second World War started. Only three copies was accounted. One photocopied version was in his possession before his death, another was in the National English Literary Museum in Grahamston and the third was in Johannesburg central Library. He stopped writing for almost half a century. He spent those years as a professional soldier. prisoner of war, After the end of the war he went to Namibia and work there in copper mines, a shop assistant, a accountant clerk and drummer in a jazz band. He left Namibia and went to live in cape Town, District Six east of the city center in the shadow of Table Mountain. The place was poor, overcrowded, but absolutely vibrant neighborhood. It was cosmopolitan homeland to local South African like Bushmen, Hottentots as well as emigrant merchants like Arab, Indian, Chinese, people from East Africa and people from South East Asia.

Afrika poetry and personality strongly bound to District Six, one of the most compelling tragic events occurring in South Africa in 1960s the apartheid government classified everyone in South Africa according to race. Multiracial groups, mixed marriage were made illegal. In accordance to this policy, Great part of District Six was declare to be white township, so more than fifty thousand people whose families live side by side for five generations were forced to evict, split apart. Bulldozers moved on and turned District Six into a waste land. Tatamkhulu Afrika watched the houses pulled down one after, no one dare to stand against the government, all protests were useless. Why Tatamkhulu Afrika turned his mind to poetry after fifty years of silence? He answered in one word Anger.

1-2 Significance of the Study

The significance of the Study based on the unusual name of the writer who born in Egypt of an Egyptian father and Turkish mother, Named him Mohamad Fou'd Nasif. His parent moved to South Africa when he was two years old ,but shortly they died after their emigration to South Africa in a flu epidemic, he raised by a family friend and gave him a Christian name John Carnton.He absolutely departed from his biological family, that he had never seem them and whose language he could not speak, At the age of seventeen he wrote his first novel ' Broken Earth". He went to work in Namibia after the end of the second world war and fostered by an Afrikaner family taking his third name Juza Joubert.

Afrika went to Cape Town and live in District Six. In 19 64 he reversed to Islam the religion of his biological parent with a new name Ismail Joubert. He founded " Al Jihad Organization" that affiliated to "Umk Honoto wesizwe' the armed wing of The National African Congress. His comrades gave him praise name Tatamkhulu Afrika which means Grandfather, he honored and adopted this name till he died in2002

Tatmkhulu Afrika was the only South African writer who holds six records.

1-He is the only South African to bunk a school of metric to write novels and get it accepted by the international publishers while he was still a teenager.

2-He is the only South African writer who has legally five names.

3- He is the only South African who won every literacy prize which his work legible to.

4- He is the only South African who publish fiction over sixty two years

5- Amongst few hundred who fought for freedom in both union defense force and Umk Honoto wesizwe' against apartheid, he caught as a prisoner of war by the Axis forces for four years and for many years in Apartheid special prisons

6- He is the only South African in twentieth century South Africa who classified as white and he demand the authorities to be reclassified as non white.

His writing considered one of his constant changing in term of his mane, religion and politics, highlight his ability to live in a world of unusual changing.

1-3The Purpose of The Study:

Generally speaking that South African literature is little known in Sudan and Arab world. South African literature during the apartheid period is live and flourishing and gaining artistic value and determined by merely change for better. The relation between apartheid authorities and the writers and the artist reveal the significance of cultural politics condition in writers' work. South African literature written during the apartheid era reveals clashes of style and tension between those mainly white who voiced their resistance in measured reasonable tone and those who mainly black rejected the former device of literature as belong to bourgeois and voiced their anger without resistance.

Islam to Tatamkhulu Afrika is a turning point, encouraged him to lead a disciplined healthy life and also lead him to writing after a long period of silence not poetry or fiction but anti-apartheid propaganda. When his political activities were discovered by authorities, he held in a custodies for several months in a number of jails including " Victor Vorster Prison" just outside Cape Tom. His case sent to supreme court. He was given a suspended sentence " he had to pay a fine for having a gun without a license and banned from writing for five years. Afrika refused to be silence. He said " I wrote a whole volume of pottery after I came from a prison it was called " Tormented" .He aptly described himself as a poet of people his writing is overtly political and accessible it also simple about people, prison guards, war mates, old flames, store clerks comrades, street people. He bring to life all characters of his world past and present. He is more than just a witness to injustices when he write about poor dispossessed.

When Afrika was 80 years old ,he documented his experience of war in his novel "Better Eden "which he reconstructed from memory about his life in a prisoner of war camp.

1-4 Questions of the Study

1- How the European introduce the concept of apartheid and ruled South Africa

2-Why Tatamkhulu Afrika returned to writing after 50 years of silence?

3-How Afrika's writing differ from his contemporary writers in and outside his country?

1-5 The Hypotheses of the Study:

1-Afrika's writing bring us more closely in contact with the clear vision of South African people and their struggle during the apartheid period

2- Islam played crucial role in the colonial anxiety about keeping difference. Europeans in the colonies deliberately regulate differences through assertion of separateness between themselves and others for colonial purposes.

3-The African fell victim into apartheid mindsets that they are undisciplined to master any job that requires technical or mental knowledge.

4- In spite of the changes in political situation there are still inequalities between white and black but the change the people dreamed with will not take place only after a long time

1-6 The limitation of the study:

This study is limited on Tatamkhulu Afrika's life and work.

Chapter Two

2-1 Literature Review

In reviewing literature the researcher uses qualitative method of data collection, hyphenise testing, content analysis and historical compressions. The research traces the places where Tatamkhulu Afrika lived and the main incidents that effected on his life and career. Afrika's parents came to lived South from Egypt where he was born, the research traces the history of South Africa since the early ages predating the European arrival to Southern tip of the continent. At the age of seventeen Afrika volunteered for the ally forces in World War 11, he spent four years as a prisoner of war in Toroque in Northern Tip of the continent where he wrote his novel " Better Eden" after the end of the war, he went to work in Namibia. Afrika went to live in Cape Town in District Six. The major turning point in his life his reversing to Islam in 1964. The research explores the history of Cape Town and how the economy and development of the town affected greatly by slavery trade. The research also follows the history of slavery in South Africa and the role of Muslims slaves and those who exiled by Dutch to South Africa in consolidating teaching Islamic studies among slaves.

The most indispensable point in the history of South Africa was the implementing the policy of "Apartheid" which had great effect on Tatamkhulu Afrika's life and writing. The research investigates the history of apartheid during the period from 1948 to 1994 and how the life of all the people of South Africa look like during this period. The laws of segregation between people according to race and colour in all aspects of life and how all the people fight and stand against apartheid

2-2 The ancient settlers of South Africa

The earliest representative of South African diversity were the Sam and Khoekho people they known individually as Bushmen and Hottentots.

Collectively known " The Koisian". They lived in the southern tip of the continent. The San who were hunters-gathers spread widely over the area. The pastoral Kkoekho lived in the rich watered areas mainly along southern and western coastal strip.

The main inhabitant of the area were Bantu-speaking people who moved into northern and eastern region. The Bantu – speaking settlers started to make their way south and eastward in about 1000 BC reaching the present day kwaZulu province by the year 500AD the Bantu had advanced iron age culture and they easily displaced, decimated and assimilated the more primitive San people. The Bantu people kept domestic animals and also farm sorghum and others crops and they lived in small settled villages .The Bantu-speakers arrived in small groups to South Africa rather in cohesive immigration, They are the ancestors of today's Nguni people are "Zulu,Xhosa,Ndebel" prefer to live in the coasts . Sothu, Tswana,Pedi and Basotho settled in the high- veld and made their homes in North-eastern areas of South Africa.

Zulu were the main original clan who formed a powerful state in 1818 under the leader Shaka who gain a large amount of power over the tribes as a commander of the army, he united a confederation of tribes into an imposing empire. The early 19th century show a time of immense upheaval relating to military expansion of Zulu Kingdom. Shaka proved himself in battles and gradually succeeded in consolidating power in his own hand, he built a large armies under the control of his own force. Shaka began a massive programme of expansion killing or enslaving those who resisted in the territories he conquered. His "impis" warriors were rigorously disciplined "failure in battle means death". Shaka's armies spread throughout South Africa and beyond accelerating the formation of several states like Sotho –present day Lesotho and Swazi ; Swaziland.

The xhosa are part of Nguni group who lived in the southern region of South Africa between Indian ocean and the great interior plateau to the north. Xhosa people are well established by strong oral tradition of ancestral heroes; according to

tradition , the leader from whom whose name the Xhosa people take their name, was the first king of the nation. The great South African leader Nelson Mandela belong to this tribe .Xhosa society is balanced and homogeneous social order, they belief in the importance of laws ,education and courtesy in which everyone knew his place. Each Xhosa belong to a clan traces his descent back to specific forefather

From the other part of Nguni group are Ndebele people, not much is known about their history, they are thought to live in a region of present day Tswana from 1600s where they settle new kraals and many of Ndebele people were legally indenture (legal form of slavery) they are known as great artist ; traditionally geometric bead work is known to denote sacred space within the house

Tswana group belong to Banto group, they make about 80% of population of Botswana they forced to live in ghetto areas and relocated by the apartheid government to south Africa

Pedi people also known as *Bapedi*, *Bamaroteng*, *Marota*, *northen* Sotho in its boarder sense, has been cultural linguistic terms previously used describe to entire set of people used to speak various dialects of Sotho language who live in Limpopo province of South Africa. They divided into two groups, high veld Sitho and low veld Sitho the groups are named by using names of totemic animals and sometimes by alternating or by combining these with names of famous chiefs.

2-3 European Settlers in South Africa:

In 1652 Jan Van Riebeek and 90 of his men landed on the Cape of Good Hope under the instruction of "Dutch East Indian Company" They were sent to Cape to establish halfway station to provide fresh water, meat and vegetable for passing ships trading to and from Asia . The group quickly erected shelters and let out vegetable gardens, water from the fresh rivers descended from Table Mountain was chandelled into canals to provide irrigation, they get timber from east and north flanks of Table mountain to provide ship and for building houses. When

Riebeek left in 1602 , he left 250 white people to live in the Cape of good Hope and this was the beginning of developing colony. The Dutch gave their own name to the native inhabitants ,calling the pastoralists " Hottentots", those who lived on the coast and subsisted on shell fishing "Strandlopers" and those who were hunter- gathered " Bushmen".

The first immigrants of non-European to South Affric were Asian who were banished to Cape by" Dutch Batavian High Court" in 1654,these Asian helped to form a foundation of" Cape Coloured" and Cape Malay" population as well as bring Islam to Cape. The first territorial expansion occurred in 1657 when first Slaves brought from Java and Madagascar to work on the farms, this lead to boarder conflict between the native inhabitants and the European-controlled area, the European settlers clash with the Khoi, who realized that they were losing territory.

2-4 Zulu- Bore War:

Following the disagreement between the Boers leaders, the Vanriougs split apart, while some headed north, some crossed the Drankensberg into Natal with the idea of establishing Boer republic there. Since Zulu controlled this territory, the Bore leader Piet Retief accompanied by 70 of his men paid a visit to king Dingane who promised them a land in payment. As some Bore had stolen some cattle from Zulu and they wanted them back, so Retief went to his men and retrieved the cattle. After receiving the cattle, the Zulu king Dingane invited Retif and 70 of his men into his kraal where they were given all the land between the iZimvulu and Tugela rivers up to Drakensberg. The treaty between the two men currently exist in a museum in Netherlands. As a celebration Dingane invited Retief and all his men to come and drink uTshwala (traditional beer) in his kraal, but the Bore had to leave all their weapon outside, while drinking and being interested by Zulu dancers, Dingane cried (Buluani abathakathi) killed the wizards. Dingan's men have taken Retief's men by surprise dragged them to Halome Mabuto Hill where they killed one by one leaving Retief for last so he

could watch. After the massacre, Bore army attempt to revenge failed miserably, but in 1838 and at Ncome river in Natal, the Bore establish a defensive enclosure or laager before Zulu attack. Three thousand of Zulu warriors were killed, caused the Ncome river turn to red, though only three Bore suffer injuries. Before the battle , the bores made a vow to God that if he protect then and defeated their enemy, they will build a church on his name, so their offspring will remember the day and date. Historically the clash known as the “ Battle of the Blood River”

2-5 Anglo-Zulu War:

Anglo-Zulu was fought in 1879 between the British empire and Zulu kingdom. Following the lord Carnarvon's successful introduction to federation in Canada. It was thought that similar political effort could be coupled in with military campaigns might succeeded with African kingdom, tribal areas and Bore republics in South Africa. In 1874 Sir Henry Bartle Frere was sent to South Africa as a high commissioner for the British empire to bring such plans into being . Among the obstacles were the presence of the independent states of South Africa Republic and the kingdom of Zulu with its army. Frere on his own initiative without approval from the British government and with the intend of instigating with Zulu presented an ultimatum on 11 December 1878 to Zulu king Getshwayo which Zulu king could not comply. Frère sent lord Chelmsford to invade Zulu land. The war was particularly bloody battle including a stunning opening victory by Zulu at the battle Isandlwana as well as being landmark in the timeline of the imperialism in the region. The war eventually resulted in British victory and the end of Zulu nations independence and Zululand came under British control.

The discovery of gold in Witwatersrand in 1886 accelerated the federation process. Towns like Johannesburg and Kimberly grow rapidly and it became clear that the British. wanted to gain control over the gold

After Zulu war, the British set about to establishing large plantation in Natal, but they found few inhabitants in

neighboring Zulu areas willing to provide labour. The British confronted a stiff resistant to their encroachment from Zulu, a nation with well-established tradition of waging war who inflicted one of the most humiliating defeat on the British empire. The British turn to India to resolve their labor shortage. Over the next 50 years over 150,000 indentured Indian as well as numerous free passengers. As early 1894 when Mahatma Gandhi arrived in Durban, Indian outnumbered white in Natal.

2-6 The First Anglo-Bore War:

As Bore persevered with their search for land and freedom ultimately establishing themselves in various republics, Transvaal and Orange Free State, for a while it seemed that these republics would develop stable states, despite having thinly-spread populations of fiercely independent Bore, no industry and minimal agriculture. The discovery of diamond near Kimberly turned the Bore world on its head. In 1869 the first diamond came from a land Griqualand to which both Transvaal and Orange Free State laid claim. British quickly stepped and resolved issues annex the ears to itself. Bore resentment turned into full-blown rebellion in Transvaal and the first Anglo-Bore War known to Afrikaner as the war of independence broke out in 1880. The war ended in a crushing Bore victory at the battle of Maiuba hill and the republic regained its independence as *Zuid African sche Rebulliek* or "South African republic" or ZAR. Paul Kruger one of the leading of the uprising became president of ZAR in 1883. Meanwhile the British who viewed their defeat as an aberration, forged a head to federate the South African colonies and republics, they saw the best way the fact of South Afrikaner majority as well as to promote their large strategic interest in the area

2-7 Second Anglo Bore War:

The situation broke out 1899 when the British voting right of 60,000 white foreigners on Waterseand. Kruger government rejected the British demand and excluded all the foreigner from the franchise and call for withdrawal of the British troop from

ZAR's borders. When the British refused Kruger declare war. The seconded Anglo Bore War lasted longer and the British preparedness surpassed of the Majuba hill. By June 1900 Pretoria, the last of the major Bore town had surrendered yet Bore resistance continued for two years with guerrilla –style battles which the British met in turn with scorched earth tactic 26000 Bore

(mainly women and children) had died of diseases, hunger and neglect in concentration camps by 1902 superficial peace came with signing of (Treaty of Vereennging) under the term of this treaty Bore republic acknowledged British sovereignty. While the British in committed themselves to reconstruction of the areas under their control.

2-8 Roots of Union :

During the immediate post- war years , the British focused their attention on rebuilding the country in particular mining industry. By 1907 the mines of Witwatersrand produced almost one –third of the world's annual gold production. But the peace brought Vereennging treaty remain fragile and challenged on all sites. The Afrikaners found themselves in ignominious position of poor farmers in a country where big mining venture and foreign capitals rendered them irrelevant. British unsuccessful attempts to anglicize them and impose English as official language in schools and workplace particularly incensed them. Bore who came to see Afrikaners as " *Volkstaal* " language of the people and as symbol of Afrikaners' nationhood. Black and coloured remained marginalized in the society. The British high commissioner, Lord Alfred Milner introduced " segregation" later to be known "Apartheid". The British meanwhile moved ahead with their plans for union. After several years of negotiations. The South African Act 1909 brought the colonies and republics- cape colony, Natal, Transvaal and Orange Free State together as one union of South Africa. English and Dutch became the official languages. Afrikaner did not gain recognition until 1925. Despite the major campaign by black and colored. the voter franchise as in pre- union republics

colonies and only white gain election to parliament. Most significantly, the new self-governing union of South Africa gain international respect with the British Dominion status putting South Africa in on par with three other important British dominions allies Canada, Australia and New Zealand.

2-9 The history of cape Town:

Starting from mid 1800s, the largest state of South Africa , the Cape of Good Hope began slower move toward independence from Britain, In 1854 the Cape granted the first locally elected legislative parliament .In 1875 after a long political struggle it attuned responsible government with locally acceptable executive and Prime Minister. The Cape remain nominally part of British Empire even though it was self- governing in practice. The Cape colony was unusual in South Africa its laws prohibited any discrimination on the base of race, unlike Bore Republic, election was held on non-racial system." Cape Qualified Franchise" .Whereby suffrage qualification applied universally regardless of race. Initially a period of strong economic growth and social development ensued, however the British attempt to force the stats of South Africa into British federation led to inter-ethnic tension and The First Bore War, meanwhile the discovery of diamond around Kimberley and gold in Transvaal lead to instability and the expansion policy of cape prime minister Cecil Rhodes to second Bore war. During the immediate war years the British focus their attention on rebuilding the country in particular the mining industry. By the 1907 South Africa produce one- third of the world's annual gold production; but the peace remain fragile and challenged on all sides. The Afrikaners found themselves in ignominious position of poor farmers in country where big mining and foreign capital rendered them irrelevant. The British unsuccessful attempt to Anglicize them and to impose English as official language in school and workplaces incensed those who see Afrikaans as a symbol of nationhood , black and coloured remain marginalize in the society. The authorities impose harsh taxes and reduced wages, while the British encourage emigration of thousands of

Chinese to undercut any reissuance. The British moved ahead toward unification, After several years of negotiations, South African Act was issued in 1909 brought the colonies, republic Cape Colony, Natal. Transvaal and Orange Free State together as a Union of South Africa. Under provision of this act, the union became British territory with home-rule . In 1925 only English and Dutch became the official languages despite the major campaign by black and coloured. The voter franchise remain as in pre union, only white have to be elected to parliament

2-10 British in Cape Town:

As the 18th century drew to close, Dutch mercantile power began to fade and the British moved to fill the vacuum , they took hold of Cape in 1785 to prevent it from falling into French hand, then relinquish it back to Dutch in 1803, during the Napoleonic war The British seized Cape from French control in 1807 "Kingdom Of Holland".

Like the Dutch before the British had little interest in Carp colony other than strategically located port . As one of their first task they outlawed the use of Dutch language in 1806 with the view of converting the European settlers to the British language and culture. This had effect of forcing more Dutch to move or trek away from British administrative reach. Much later the British persuaded about 5000 middle class immigrant to leave great Britain to settle in South Africa, they were granted farms and supplied food and equipment against deposit; but they are many factors caused many of these settlers to leave the farms to the stranding areas. firstly many of the settlers were artisans with no interest in rural life and lack agricultural experience. in addition life on the boarder was harsh and they suffered problem such as drought, rust condition that affected croups and the lack of transport

The settlers who did remain as farmers made significant contribution to agriculture by planting maize, rye and barley, they began wool farming which later became very lucrative

trade. Some settlers who were traders by profession, also made significant contribution to business and economy. New towns such as Grahamstown and port Elizabeth therefore grow rapidly.

2-11 District Six In cape Town:

After the world war 11, and during the earlier stage of apartheid era. District Six was relatively cosmopolitan. It was made up largely coloured residents. Substantial numbers of coloured Muslims called "Cape Malays", a number of black Xhosa residents, a small number of African white and Indian. The government gave many reasons for destruction and the removal of District Six.

Firstly, in accordance with apartheid policy, it stated that interracial interaction bred conflict necessitating the separation of races.

Secondly, they deemed District Six a slum fit for clearance not rehabilitation

Thirdly. they also describe the area as a crime ridden that District Six was a vice-den full of immoral activities, like gambling, drinking and prostitution.

Those were the official reasons, but the most residents believe the government sought the land because of its proximity to the city center, Table Mountain and the harbor.

On 11 February 1966, the government declared District Six white-only area under the "The Group Areas Act". The removal started in 1967 to 1982. More than 60,000 people relocated on 'Sandy Bleak Cape flats Township' 25 kilometers away. Since the fall of the apartheid in 1994, the South African government recognized the older claims of the former residents of the area and pledged to support rebuilding.

District six also contributed mightily to the distinguish history of south African jazz Basil Coetzee, known for his song " District Six" was born there and lived until its destruction before leaving

South Africa in 1960s. Pianist Abdullah Ibrahim lived nearby and frequently visited the area Ibrahim described "District Six" as Fantastic city within a city". South African writer Rozena Moart currently lived in Canada won Canadian Journal Prize for her story " No, Rose. No District Six" Tatamkhulu Afrika wrote a poem " Nothing Changed" about evacuation of District Six" and returned after the apartheid

The poet returned to the waste land that was his home, and deliver the anger he felt when the area was first destroyed, he sees a new restaurant, stylish, exclusive with a guard at the gatepost. He thinks about the poverty a round it especially the working man's cafe' nearby, where eat without plates from plastic tabletop. This reflect that, despite the changes in political situation there are still inequalities between Blacks and Whites. Even though South Africa is supposed to have changed, he knows the new restaurants is really " Whites-only" he feels that nothing has really changed.. The deep anger he feels makes him want to destroy the restaurant- to smash the glass with a stone or a bomb.

2-12 Slavery Trade in South Africa:

Slavery affected the economy of cape Town as well of everyone who live there, its influence lasted longer after the abolition of slavery in 1838 In the South Africa under Dutch settlement there was a shortage of laboring. The (Vereenigde Oastindische Campangnie) or "The Dutch Indian Company" (VOC) didn't want to spend their money on expensive wages that European labours demanded nor the Dutch used Kohi people as slaves. The Kohi people resisted any attempt to make then change their pastoralist way of live.

The Dutch involved in Atlantic Slavery Trade and had experience in buying and controlling slaves. The imported slave as the cheapest labour option. Slaves were imported from verity of places including the eastern coast of Africa

(Mozambique and Madagascar), but the majority of them came from East of Africa and Asia specially from Indonesian Islands which were controlled by the Dutch at that time.

Initially all the slaves in South Africa owned to (VOC) but later farmers could owned slaves too. Slaves were used in every sector of economy .Some slaves worked in workhouses, workshops as well as hospital ,in administration ,on farms and as demotic servants in private houses. Some slaves were craftsmen bring skills from their home country to Cape while others were fishermen, hawkers and even auxiliary police. The economy of Cape depended heavily on slave labour.

The live of slave was harsh as they worked for long hours under poor conditions, they were often not given enough food and lived in overcrowded contrition. Slaves had no freedom at all. they were locked up at night and had to have pass to leave their places of employment as they regarded as a positions. They were unable to marry and if they had children they ,the children belonged to slave master and were also slaves they had little chance of education. Women slave were at risk of being raped by their masters and other slave.

Traveler Otto Mentzel observed that "*it not an easy matter to keep the slave under proper order and control. The condition of slavery had soured their temper, most slaves are a sulky, savage and disagreeable crowd. It would be dangerous to give then any slightest latitude. A tight hold must always kept on the rein; the taskmaster lash is the main stimulus for getting any work out of them*"

2-13 Slave Auction:

During the history of the slavery there many different forms of human exploitation of labour or work without payment and the possession of other person as property. Slavery has existed in many times in the history in many different places. Slave were often sold at the markets or auctions.

Slaves auctions shows that slaves were not human being with human rights, instead they were thought as property which could be bought or sold. Slave did not have any say of what had happen to them. Families were split up and could sold to different owners for different amount of money. Millions of families separated this way and never saw each other again. In America and other European countries involved in slavery trade, Slave auctions were used until the abolition of slavery of Atlantic slave Trade. Slaves traders would capture or buy them from Africa and take them in slaves ships to America via Britain or from Africa to America directly. When the slaves ships arrived to the port, slaves would be taken to the pen they washed, their skin would be covered with grass, animal fat or even tar. This would make their skin shine and healthier, so they would be worth money. The oil would be used to cover the wound in slave body. Slave would not be treated with respect, they were called and thought as cargo. Men were called " Bucks" Women were called "does" or "wenches" a letter or symbol would be burn in their skin to mark that they were slaves. Slaves trader or buyers would examine them or look at them closely, forcing open their mouths and checking their hairs and bodies, usually the largest strongest looking slaves were bought first because they were thought to do more work. Many women were sold away from their children or husbands

There were two types of slave auctions . Grab and go auction and My of the bidder Win. In grab and go auction the buyer give the trader a certain amount of money and would get a ticket, when the drum roll sounded, the pen holds the slaves would open, the buyer would rush and grab the slave or the slaves he wanted and he world show the ticket to the slaves trader before he left. In My the highest bidder win slaves would be shown to buyers at a time. If more than one buyer wanted a particular slave, all the buyers would have to bid on the slave. The buyer who bid the highest would be able to buy the slave for the certain amount of money he bids.

While there are many laws inhabiting the lives and movement of the slaves, there were also rules to protect them , for example female slaves could not be beaten, in theory slave owner would be punished for treating their slaves badly; if they went so far to beat their slaves to death; but the laws were often ignored

2-14 Slaves Influence on South Africa:

Because the slave came from many such diverse background there were no common language or customs, this influences religions like Hinduism , Islam and Catholicism.

The language spoken by the Cape slaves influences the development of lingua franca firstly called ""Cape" and later called Afrikaner to make communication possible between all the people not sharing a mother tongue

"The Abolition of Slavery Act" ended slavery in 1834 ,more than 35000 slaves imported to Cape Town from India, Ceylon, Malaysia and elsewhere were officially freed although were still bounded to their old masters. For four years through a feudal system of apprenticeship, for many years wages rose only slightly above the former cost of slave substance.

The abolition of slavery did not change the Colonel feudal ' Slave Master" Black people were enslaved by the oppressive laws of industrialization pass and regulations and labour ordinance such as ' Master and servant Act" of 1941 which made a criminal offence for a worker to break labour contract. It was after 1994 and the boating of democracy in South Africa that all south African were truly emancipated from slavery.

2-15 The History of Islam in South Africa:

Islam in south Africa is a minority religion practice by less than1.5% of the total population. Islam in south Africa has grown in three phases. The first earliest Muslims were brought as a part of slavery trade. Political prisoners and political exiles from Africa ,Asia and Indonesian archipelago that lasted from 1652 to the mid 1800.

The second phase was the arrival of Indian as indentured labour to work in sugar cane fields in Natal between 1860 and 1868 and again from 1874 to 1911 of the approximately 176.000 were Indian of all faith who transported to Natal province almost 7- 10% were Muslims

The third phase has been marked the post-apartheid by wave of African Muslims who arrived on shores of South African borders as economic emigrant. Although the majority of Muslims are Sunni some attracted to " Ahmadiyya Sect"

In 17th century the Dutch controlled East Indies and the Cape of Good hope. Muslims where brought from East Indies (modern day Indonesia) as slaves including those who waged Jihad in Dutch colonies.

The first recorded arrival of free Muslims known as ' Mardyckers" in 1658 Mardycker or Maredhik implies freedom The Mardyker were people from Amboyna in Southern Moluccas they were brought to Cape in order to defend the newly established settlement against the indigenious people and also to provide labour in a same way they had been employed at home, first buy Portuguese and by Dutch and later by Van Jan Riebeek who request that Mardyckers to be sent to cape as labour force. The Mardycker were not prohibited from practicing their religion Islam, as they do not practice in public venture or prorogate it amongst Christian and Heathens.

During the seventeenth century the Dutch continued to exile Muslims leaders from East Indies to Cape Town, those leader had wealth and influence in their homeland so the Dutch feared them as a threat to their political and economic hegemony. The Rulers of Sumatra, Sheikh Abdurrahman Matabe and Sheikh Mohamed were the first political exile leader arrived to Cape. The cape authorities accommodated them away from the town as they feared the exiles would escape. Sheikh used his exile to consolidated the teaching among slaves. On April 1694 Sheikh Yusuf of Bantam arrived at Zandvleit from Cape Town, the Dutch attempt to Isolate Sheikh Yusuf ,but they were not succeeded on the contrary Zandvleit turned to be rallying point for the fugitive slaves and other exiles from the East where the

first cohesive Muslims community in South Africa was established. Since Sheikh Yusuf and his follower were hailed from Macassar, the district around Zandvleit still known today as Macassar.

Said Alowi of Macca in Yemen arrived at Cape in 1744 with Hajji Mataran, they were banished to Cape by Dutch and were incarcerated in Robben Island. On his released Said Alowi settled in Cape where he worked as a police constable, an occupation which gave him ample opportunities to visit Slaves quarters at night to teach them the principle of Islam, he generally regarded as the first official imam of Cape Muslims.

In 1764 prince Abdullah Kadi Abuslaam from Indonesia was exiled to Cape Town, he wrote a copy of a holy Quran from memory during his incarceration and the volume still preserved in Cape Town, he released from jail in 1793 and established madrash or Islamic school. it was the first madrash in the country and extremely popular among slaves and free black community. It played an important role in converting many slaves to Islam, As the result of working at the madrash, Sheikh Abuslaam gained the appellation (Tuna Guru) meaning minster teacher.

In 1793 the growth of the Islamic community encourage cape Muslims to petition the authorities for permission to build a mosque. *Tuna Guru* became the first imam of the first mosque established at Cape Town. Islam became a popular religion among the slaves. Its tradition of teaching enable literate slaves to gain better position in their master' household and the religion taught its followers to treat their own slaves well

Since South Africa became a democracy 1994, there has been a growing number of Muslims migrant from South Asia, North Africa however their numbers are fairly low. Most of the Muslims are urban dwellers and thus live in or near cape Tom , Durban, Port Elizabeth, East London, Pretoria, Kimberly or Johannesburg. It estimated that Islam is largest religion of conversion in South Africa. Islam grew by fix fold in thirteen years during the time from 1991 to 2004 particularly among women and youth who schooled in the politics of South African

resistance and confrontation with the security forces of the former apartheid government. The acceptance of Islam has become a part of radical rejection of a society based on Christian principles which are seen responsible for establishing and promoting apartheid doctrine

Islam played a crucial role in the colonial anxiety about policing difference through complete assertion of separateness between themselves and colonies for colonial purposes, yet the colonized people refused to remain stable in their difference as the result, the mutability colonized body was the source of severe anxiety to colonist

An example of such mutability is founded in the figure Eernato Lopez in collection of Castway (1999) by South African poets Yvette Christians

*Fernao Lopez Travelled to Goa
in early 1500s with Alfonse D'Albuguerque
Portuguese general and colonizer of
the region who left him in charge of a
group of Portuguese to settle and "rule"
the local population on his return.
DA'lbuguerque found that Lopez and
Other had converted to Islam and sided
with Moslems resistance to Portuguese
upon capture and other
renegades were punished by having
their right hands and thumbs of their
left hand served .their tongs, ears
and noses also cut off as reminder
of their treachery
Lopez's hair and bread were scraped off with
Clam shell in
a process known as scaling a fish*

colonizer, Lopez personified the terror that usually resided in the insidious figure of the colonist. Thus the colonized and the Europeans who "went native" held the threat of disrupting the relation of bodies and their meanings

Nigel Worden, the historian argued that "In a Cape Colony Islam offered enslaved people "a degree of independent slave culture" that did not fall under control of the dominant society. In Cape town Islam provided realm of belief for enslaved people and resulting degree of social organization that devolved through prayer meetings, burial rituals and teaching Council" whose activities include the provision of Halal certificate of food." Islamic interfaith institute", building bridges between faiths, providing free information on Islam organizing and orchestrate ting Da'wah in South Africa, uniting through network, brings together all those propagating Islam in South Africa for training and workshop. The South African Hajj and Umarah council, looks after the needs of south African pilgrims and responsible for issuing Hajj permit, beside other local organizations that look after the interest of their communities

2-16 Prominent Muslims In South Africa:

In addition to cabinet ministers there are a number of parliament as well as councilors in various provenances. The former Western Cape prime minister Ibrahim Rasool is a Muslim and he work as South African's ambassador to United States of America. Imam Hassan Solomon was a member of the parliament from 1994 until his death 2009. During the struggle for liberation. Imam found himself being asked by many communities to preach even in churches. He joined the "Democratic Front" which seen by the apartheid authorities as a front of the banned 'African National Congress' (ANC). During his exile in Saudi Arabia Imam Solomon furthered his Islamic education and enlighten people on the situation in South Africa. Imam returned to South Africa in 1992 and took up a seat in "The National Assembly" in the parliament following the first democratic election in 1994, he served in the parliament until his death 2002.

The majority of South African Muslims attended mixed gender schools, while other attend private schools (commonly catholic or Anglican) where they were exempt from prayer and Bible circulation. Islamic schools were also exist as well as

'Madrash", some institution offer short courses on Islamic teaching while Islamic law and Islamic finance were also available. Qur'an study groups were common and Arabic studies are also available through private institutions or universities such as Wit University and Western Cape. South Africa bestowed with numerous Dar- al Ulums (initiations for higher Islamic learning). These institutions attract students from Mozambique, Serra Leon and Zambia. In total Dar -al Ulums had students from 40 countries. Muslims community in South Africa lives in harmony with other faith communities, the religious cohesion is most obvious in Indian, coloured residential areas where Muslims live, work and attend schools with followers south African's non- Muslims generally do not segregated themselves from people of other faith .

Financial services provider such as first National bank, ABSA bank, standard bank and Ned Bank offer Sharia complaint financial solutions and banking products. South Africa has several branches of Albaraka Bank (of Saudi Ariba). Habib Overseas Bank Ltd and Hbz which offer only Sharia complaint banking. Halal food products, restaurants are widely available in South Africa although gender segregation is not common within South African societies

2-17 Apartheid In South Africa:

Apartheid is an Afrikaner word meaning the "state of being apart "literary means " parthood" was a system of racial segregation in south Africa enforced through legislations by National Party "NP" the ruling party from 1948- 1994. Apartheid was developed after the world war 11.Under the apartheid, right association and the movement of the majority black inhabitants and often ethnic groups were curtailed .Racial segregation in South Africa began in colonial times under" Dutch East Indian Rule Unit" In 1795 the British took over the "Cape of Good Hope". Apartheid as officially structured policy was introduced after the general election in 1948.Ligslations classified South African inhabitants into four racial groups; black, white ,coloured ,and Indian. As the result of the discovery

of gold, diamond and other metals, South Africa became an industrialized and modern country. Apartheid was a reaction to the rapid changes. Afrikaners were South African whose ancestors were German, Belgian, Huguenots (French) and mainly Dutch colonist, they felt disempowered by black in the workforce and by the power and economic success of English speaking people in South Africa, The ideological foundation of apartheid was that different races in South Africa needed to be separated from their own mutual benefits. The bulk of apartheid based on the philosophy of scientific racism. Afrikaner held it was impossible, impracticable and ungodly for different races and cultures to live as one. Subsequently the policy of separate development would be pursued by the government. This insistence of the racial apartness became the political and legal doctrine of the apartheid government.

Racial segregation in South Africa began in the colonial times under the Dutch East Indian rule until 1795 when the British took control of the Cape of Good Hope. Apartheid was launched on different colonies and independent legislative from the rest of the British Empire. In the days of slavery, slaves require pass to travel away from their masters. In 1797, the Dutch colonial authorities expanded pass laws beyond slaves and ordained that all Khoikhoi moving about the country for any purpose should carry a pass. This was confirmed by the British government in 1807 by a proclamation that declared "if Khoikhoi were to move they would need to carry a pass from their masters or local official".

The abolition of Slavery throughout the empire effectively changed the status of the slaves to indentured labours this followed by the ordinances in 1838 which introduce indentured system for Xhosa, that was little different from slavery. The various South African colonies pass legislations throughout the rest of the nineteenth century to limit the freedom of unskilled workers and the regulate the relation between the races

After 1948 election and The National Party (NP) victory, the regime institutionalized and consolidated the existing

discretionary and segregation policy bills. In the same year of election

2-18 The architects of apartheid:

Denial François Malan

Was born in Riebeeck West in 1874 and died in 1959. He obtained MA in philosophy in Victoria College. He went to study in Nederland. He returned to South Africa and became a minister of Dutch reform church. He considered one of the greatest defenders of the Afrikaner language and established a number of organizations to promote the Afrikaner culture and all its aspects including language. He started his involvements with the National Party. When the National Party came to government, first Malan became the minister of Interior, education and public health which he led in 1933. In the Second World War, Malan and his party opposed the South African participation because of anti-British feeling at that some Afrikaner population still held. The National Party won 1948 election and the beginning of racial segregation, where the apartheid laws were developed by his supporters.

J G Strijdom:

Johannes Gerhardus Strijdom was born in 1893 in Cape Colony. He became a prime minister of South Africa from (1954-1958) known for his uncompromising

Afrikaner sympathies. As a head of government, he translated his attitude into a vigorous programme of apartheid. Strijdom became well known for advocating white supremacy in South Africa, pursued the policy of "strict apartheid" and furthered by radical changes in the composition of senate in 1955 so as to joint sitting of both houses of the parliament. In the following year, the coloured voters were removed from the voting roll. He fell ill and resigned in 1958.

Hendrik. F. Verwoerd:

Hendrik Frensch Verwoerd was born in Nederland in on September 1901, his family moved to South Africa when he was three months old just before the end of Anglo-Boer War. Verwoerd proved to be an outstanding scholar matriculated at school and attended Afrikaner university to study psychology

and philosophy, obtaining master and the doctorate in philosophy. After a brief sojourn to Germany, Britain and USA he return to South Africa in 1927 he was given a post of professor of applied psychology. In 1937 Verwoerd became the founding editor of " Afrikaner National Daily "newspaper based in Johannesburg. He came to attention of the leading Afrikaner politician such as D F Malan. He was given an opportunity to rebuild the national Party in Transvaal. When the National won the general election in 1948, Verwoerd made a senator in 1950 Malan appointed him a minister of Native Affairs and responsible for creating much of the apartheid legislations during that period. He introduced the black ablation legislation which oversaw influx control and the introduction of the infamous pass book. Verwoerd took the post of South African prime minister on 3 September 1958, introduced the legislation which considered the foundation of "Grand Apartheid" White-only, bus, hospital, schools.....est. he brought South Africa out of Commonwealth Nations, following by White-only referendum turned South Africa to republic. Verwoerd's time showed significance change in politic and social opposition within the country and internationally.

On the 30th of march 1966 the National Party won the " White-Only" election 60% of the vote and the pass of grand apartheid remain unbanned . On 6 Remember 1966 Verwoerd was stabbed to death on the floor of house assembly by a parliamentary messenger Dmitry Tsafendas who subsequently judged unfit to stand trial, he was held first in prison and then in psychiatric facility until his death 1999.

B J Vorster:

His origin name is Balthazar Johanna Vorster, born in 1915 in Jamestown Union of South Africa died in 1983. Vorster was 13th child of a wealthy Afrikaner farmer, he studied at university of Stellenbosch where he gain attention as a Nationalist student' leader. He enter the world of politics after the end of world war 11, he helped to bring to power Hendrik F Verwoerd who appointed him deputy minister of education, art ,science and

social welfare. He soon gain a reputation of the rigid enforcement of the apartheid polices when Verwoerd decided that firmer hand was needed after Sharpeville massacre in 1960. Vorster was made a minister of justices, polices and prisons in 1961with extended legal authorities. Vorster vigorously suppressed and harassed the opponents of his government racial policies. The National Party choose him prime minister after the assignation of Verwoerd in 1966. Despite his vow to uphold apartheid, his programme was more liberal than his predecessor, he did much to remove the hated symbols of separatist policy and some grosser practice of racial discrimination. He was quick to understand the changes of power in the Southern African countries after the collapse of Portuguese Colonial Empire in 1974. He had to afford cooperation with neighboring Black African leaders to achieve peaceful settlement to the continuing crises in Rhodesia- Zimbabwe and South West Africa- Namibia while he remained adamantly opposed to future for South Africa.

In September 1978 Vorster resigned his post for health reason, but after two months of his resignation " Mulderate Scandal" which involved misappropriation of huge some of government money, and the abuse of the parliamentary system had been simmering for months came to boil. The scandal shock the country and the National Party. After investigating commission reported that Vorster had known all about the misuse of funds and helped to conceal the abuse and he resigned the presidency

2-19 Apartheid legislations:

Numerous laws were passed in the creation of apartheid state in 1950s. This decade was described as era of "*Petty apartheid*" When the Nationalist issued many raciest laws to enforce a racially separate and unequal order. In principle apartheid did not differ much from the policy of segregation of South African government existing before the Afrikaner Nationalist Party came to power in 1948. The main difference was that apartheid made segregation part of the law. Apartheid cruelly and forcibly separate people and punish people who

oppose the apartheid laws. Why apartheid was seen as worse than segregation? Apartheid was introduced in a period when other countries were moving away from racist policies, Before the western world have no concern of racial decimation during which Africa was colonized. The problem of racism was highlighted after the Second World War. The world turned away from such polices and encouraging the demand of decolonization in a period that South Africa introduced more rigid policy of the racial segregation

Population Registration Act No: 30 1950

This act provided all South African be racially classified in one of three categories, white ,black or coloured. According to this act Indian fell under coloured category. The criteria used to determined the qualification into each of these category , was the appearance, social acceptance and decent. The Act was described a White person as one whose parents were both white, the other things categories describe a person as white was his habits, education, speech, deportment and demeanor, Blacks were defined as being members in African tribe and coloured were classified as people who were neither white or black. the department of Home Affairs was responsible for handling the classification process of the citizenry. As the result of this Act, Blacks were forced to carry passbooks, the infamous " Dompas" which had their fingerprint , photo and information in order to access non- black areas

One of the pernicious example of the Population Registration Act, which define inequality was explained by Mandela” *I handle a case of a coloured man who was inadvertently classified as black. He had fought in North Africa during the World War II in Italy, but after his return, a white bureaucrat had reclassified him as black. I did not support or recognize the principle of population Registration Act, but my client needed reorientation, and had been classified something he was not. There were many principle advantages to being classified as coloured rather than African, such as the clouded men were not required to carry a pass. On his behalf, I appealed*

to the Classification Board, which adjudicated cases falling under the Population Registration Act. The board consist of a magistrate and two other officials, all white. I had formidable documentary evidence to establish my client's case and the prosecutor formally indicated that he would not oppose our appeal. But the magistrate seemed uninterested in both my evidence and prosecutor's demurral. He started at my client and gruffly asked him to turn round so that his back face the bench. After scrutinizing my client's shoulders, which slop down sharply, he nodded to the other official and upheld the appeal. In the view to the white authorities those days sloping shoulders were stereotype of the coloured physique. So it came about that the course of this man's life was decided purely on the magistrate's opinion about the structure of his shoulders. Mandela (1995)

Tatamkhulu Afrika was Classified as white but, he demand the authorities to be reclassified as non-white.

*Handed a file with my name on it saying
I was an Egyptian, and the clerk,
Fluttering anxious hand, protested that
There was no such classification,
So where must he put the file, and
Squat one said not ask him but why
Not try" Indian" because they were both
Pretty much the same thing, Weren't They?*

Group Areas Act No 41 of 1950

After the victory of the national party, the apartheid authorities institutionalized and consolidating the existing discriminatory and segregated polices and bills. In 1948 , the National Party government extended and strengthened the Group Area Act. The primary purpose of this Act was to make the residential separation compulsory. The Act laid down legal provisions on specific areas where different population group could own, settle and work. There was quite ranges of reasons why this Act was introduced and strengthened ? the main reason was to curb the movement of non-whites in particular the black

from rural areas into big cities was stimulated by the booming economy. To counter the influx of black people and consolidate the growing number. The government set up semi-urban township for black, Indian and coloured. With the establishment of these urban areas, the government attempting to keep riots and any other form of threat by non-white on the White population group under control. The Act also cut across all the tradition property rights and led to eviction of thousands of Black, Indian and Coloured. It become source of resentment of all non-white races. The Indian community was the most affected as they were forced out of the central cities areas where they had previously operated their business.

Prohibition of Mixed marriage Act No 55 of 1949

The National Party in its early quest implemented social apartheid introduced The Mixed Marriage Act in 1949. This Act prohibited marriage between Whites and any other racial group. The Nationalist demonstrated in a parliamentary debate on this issue that they were concerned about the rising infiltration by the coloured into White group. When this law was enacted in 1949 there were 75 marriage recorded compared 28,000 White marriage.

Suppression of Communism Act No 44 of 1950

As the apartheid government fear the influence that the Communist Party of South Africa might have on Afrikaner and later African working class. However the Act was not solely directed at the Communist Party, but to other formation that appose apartheid racist polices also fell within this Act. It made The Communist Party and propagation of communism unlawful. The term Communism was extremely defined. It referred to any non-parliamentary political opposition to the government. The Act sanctioned the punishment of any group that did anything intended to bring about political, economical, and industrial and social change through the opposition of disorder of disturbance using unlawful work or encouragement of feeling of hostility between European and non-European races of the union. The

Act further vested the minister of justice with power to restrict or ban anyone he viewed to be pursuing communist activities. A person who was banned was convicted to a particular district and was precluded from occupying an office in a trade union or political organization. He was also prohibited from attending political gatherings. The victims of this Act were Tatamkhulu Afrika who was banned from addressing people or writing for five years. Nelson Mandela, Albert Luthuli, Moses Kotane, Oliver Tambo and many others who were incarcerated in Robben Island for 27 years. Anton Fransch was killed by the police and apartheid-era soldiers after a seven-hour siege in Anton's house in 1989 in Cape Town, he was only twenty years old at the time of his death. Fransch joined ANC in the 1980s and chose military training over education to bid to fight for freedom. He has been hailed as one of many South African heroes who fought for freedom and lost his life at the hands of apartheid forces. Afrika attended his funeral and wrote one of his best poems "The Funeral of Anton Fransch"

I went to attend Fransch's funeral

He held the police for seven hours

The minister

With careful logic sketched

A parable ancient Babylon:

I savoured the aptness of the simile

But thought of Africa

The photograph I had seen the night before:

A buffalo being dragged down by hyenas,

One eye ripped out, the blooded muzzle

Agape and bellowing

The Bantu Authorities Act, No 68 of 1951

The objective of Bantu Authorities was to keep South African citizens a part on racial or ethnic basis. The authorities introduced this Act by setting up black ethnic government known as "Homelands" the government used this act to pushed Black people out of urban areas to stay in theses homelands. These homeland were subsequently granted as independent status by the central government , Homelands were under chiefs who were subordinated to their masters in Pretoria. The inhabitants of these homelands would lose South African citizenship and political rights including voting, they even had passport to enter South Africa.

Native Building workers Act No 27 of 1951

This Act was twofold, firstly, the government signed its demonstration to protect White Workers' interests. Secondly, the Act granted permission to Black to be train as an artisan in the building industry, something previously reserved for White , colored was the third race group to benefit from this Act. The primary goal of the Act was to protect White and Coloured workers against the threat of competition of black. the Act precluded Whites from employing Africans in their homes to perform skilled jobs such bricklaying and carpentry. African who preformed skilled jobs outside those had been allocated were guilty on offence unless special permission had been granted

Separate Representation Of voters Act No, 46 of 1951

The Act was passed in 1951 as the result of the government intention to strip Coloured of their voting right and remove them from common voters roll. The Act provided for the creation of a separate voters' roll which colored would be able to elect White representatives. However this Act was passed after great difficulty . Firstly the supreme court announced it illegal as Parliament had failed to secured the two- third majority required by the constitution to abolish the voting right. Secondly, when the act was finally passed it suffered opposition

from the Franchise Action Council. The Franchise Action Council organized a one-day strike in which Black and Coloured came together to protest against its terms. The received further opposition from White organizations such as Torch Commando, Springbok Legion and United Party which received the majority of coloreds' voters

Prevention of Illegal Squatting Act, No 52 of 1951

This was a very harsh law it was used to forcefully remove a squatting communities, it afforded the landowner, local authorities and government officials many ways of evicting people or demolish their houses to get them from the land

Natives Abolition of Pass and Co-ordination of Documents Act No 67 of 1952

A further step made by the apartheid government to curb labour mobility was facilitated by the implementation of Natives Abolition of Pass and Co-ordination of Documents the Act prescribed the introduction of reference book bearing photographs details of place of origin, employment record, tax payment, fingerprint and encounter with the police. Africans were expected to carry pass with them wherever they went, failure to produce a pass requested by the police officer was an offence. African could not leave rural areas to urban one without permit granted by the local authorities. Upon arrival in the urban area a permit to seek employment had to be obtained within 72 hours. The government extended this system for the first time in the history of South Africa, women had to passes. This provision resulted in widespread strike by women in 1956

The Public Safety Act of 1953:

The act was passed as response to the ANC's civil disobedience campaign. The Act granted the British Governor General authority to set aside all the laws declare the state of emergency. Under a state of emergency the Minister of Law and Order, The Commissioner of the South African Police (SAP), a magistrate or commission officer could detain any person for the reason of

police safety. It further provided for the detention without trial for any dissent. It was replaced by the State of Emergency Act No 86 of 1982.

The criminal law Act, No, 8 of 1953

This Act asserted that anyone accompanying a person found guilty of offences committed during protest or in support of any campaign of cancellation or modification of any harsh law would also be presumed guilty and would have responsibility to prove his or her innocence.

Bantu Education Act No 49 of 1953

This Act provided for establishment of a separate educational system run by the Department of Native Affairs under the minister Dr, H.F.Verwoerd and was in fact penned by Dr Verwoerd. The primary aim of this of this educational system was to provide blacks with skills to serve their own people in homelands or to work in laboring jobs under Whites. Dr Verwoerd explained his policy as follows (*there no place for Bantu in the European community above the level of creation forms of labour; until now he has been subjected to a school system which draw him away from his own community and mislead him by showing him green pastures of European society in which he was not allowed to graze*)

The Extension of University education Act No 45 of 1959

This Act made provision for the establishment of separate tertiary institutions for Blacks, Coloured, Indian and White; Blacks were not allowed to attend White universities unless with special permission by the government. The separation of these institutions was not only along racial lines but also along ethnic lines. The university was for Xhosa speaking students only, while the university of North in Turfloop was set up for the Sotho and Tswana students. Coloureds had their university in Bellville, Durban- Vestville was for Zulu and the Indian had their university in Ngoye. The provision of this Act was met with protest from most lecturers at Fort Hare university. Prof

Z.K Matthews who was also a lecturer at Fort Hare university relinquished his position in protest against the Act

Natives Prohibition of Interdicts Act No 64 1956:

This Act deprived African of the right to apply to court for protection by means of interdict or any legal process against any draconian laws imposed upon them by the government. Order attached to this Act refer; for example the prohibition of entering or leaving a place without allocated specifically for African The Industrial Cancellation

The Industrial Cancellation Amendment Act of 1956

This Act was substituted for 1924 and 1937 industrial Act. The primary objective of this was to separate the trade union movement along racial lines, with the aim of weaken them. The Act ended recognition of trade unions with Whites, Coloured and Indian with trade membership. It laid down the trade unions with mixed membership had to cater exclusively for one racial group or split up into exclusive racial sections, each under the guidance of a White controlled executive. At this time African had not been granted permission to belong to registered union. The Act also gave additional power to the minister of labour to announce strikes were illegal in essential industries , White benefited from this Act because it gave legal force to White jobs reservation places.

The native Taxation and development Act No,38 of 1959

This Act provided that from the first of January 1959 every male African of the age eighteen years and over, domiciled or resident in the union had to pay basic general tax of 1.5£ one pound fifteen shilling a year instead of one pound paid previously, As from first January 1960 men earning over 180£ had to pay increased amount and women for the first time had been labeled to pay general tax. A sliding scale according to which the tax was payable increased depending on income. The income of a wife was regarded as her separate income and not

that for her husband. The new system was in the view of African National Congress inequitable in the following respects.

1- According to the new rates African men with income under £140 had to pay greater percentage of their earnings in general taxation than men of any other racial group, whether married or single in any way in the union. In other words as far as the lowest income groups were concerned, Africans were required to pay more than whites with the same income.

2- Africans were made liable to pay tax at the age of 18 while members of the other groups only paid personal tax when they attained the age of 21.

3- The new scheme not only made Africans pay more (although they were least able to pay) but took no account of taxes which were already paid by Africans. The African had to pay 10 shillings per year educational levies, dipping fees, grazing fees, dog tax, pass and compound fees.

4- Africans were imprisoned for non-payment of tax. In the case of other races there were no criminal sanctions for failure to pay the tax. 177,890 Africans were arrested and brought before the courts for failure to pay tax in 1955.

Homeland system:

Under the homeland system, the government attempted to divide South Africa into a number of separate states, each of which was supposed to develop into a separate nation-state of different ethnic groups. Traditional separation was not a new institution, there for example "The reserves" created under the British government in the nineteenth century. Under apartheid, only 13 percent of the land was reserved for black homelands and relatively a small amount compared with total population where these lands were considered unproductive areas in the country. In 1954 the Tomlinson Commission recommended that additional land ought to be given to homelands, but the recommendation was not carried out.

When Verwoerd became Prime Minister in 1958, the policy of "separate homeland" came into being, Verwoerd believed in the gathering independence to these homelands. The government policy is to put differentiation on the ground of nationhood of different nations gathered to each self-determination within the borders of their homeland. Under the homeland system, blacks would no longer be citizens of South Africa, becoming citizens of the independence homeland who worked in South Africa as foreign migrant labour on temporary work permit. In 1958 the promotion of Blacks self-government Act was passed and border industries and the Bantu Investment Corporations were established to promote economic development and provision of employment in or near homelands. Many Blacks South African who had never raised identified homeland were forcibly removed from the cities to the homelands.

Ten homelands were allocated to different ethnic groups, four of these declared independence by South African government. Once the homelands granted its nominal independence, its designated citizens had their South African citizenship revoked replaced with citizenship in their homeland. These people issued passport instead of a passbooks. The apartheid government attempted to draw an equivalence between the view of black citizens of homelands and the problem of other countries faced through entry of illegal immigrants

Forced removal :

During the period from 1960s to early 1980s, the government implement the policy of "resettlement" to forced people to their designated areas "group areas"

Millions of people were forced to relocate. These removal include people relocated due to slum clearance programme, labour tenants on White-owned farms, the inhabitation of the so called spots (Blacks own surrounded by Whites farms) the families of workers living in township close to the homelands. The best-publicized forced removal occurred in Johannesburg

in 1950s when 60.000 were moved to new township of " Soweto" South Western Township.

2-20 Petty Apartheid:

Blacks were not allowed to run business or professional practice in areas designated for Whites unless they had permit and they required to move to the black homelands and set up business and practice there. Transport and civil facilities were segregated, black buses stop at black bus stop and white at white ones. Trains, hospitals and ambulance were segregated. Because of small number of the White patients, White doctors preferred to work in white hospitals, conditions in White hospitals were much better than those in often overcrowded, understaffed black hospitals. Blacks were excluded from working in white areas unless they had a permit. A pass was issued only to black with approved work. Being without a pass subjected to arrest and trial for being illegal immigrant. Police vans patrolled white areas to round up Blacks without pass. Black were not allowed to employ Whites in White South Africa

Although trade union for black and coloured (mixed race) workers had existed since early 20th century. Trade unions under apartheid were racially segregated, with 54 unions white-only, 38 for Indian and Coloured and 19 for African people. Most Black were stripped from South African citizenship, when the homeland became independent, and they were no longer able to apply for South African passport. Eligibility requirement for passport had been difficult for blacks to meet the government contending that a passport is a privilege, not a right. and government did not grant many passport for blacks. Apartheid passed through cloture as well as laws and entrenched by most of mainstream media

2-21 Women Under Apartheid

Colonialism and apartheid had a major impact on women, since they suffer both gender and racial segregation. Jobs were often hard to find. Many Blacks and Coloured were work on agriculture or do domestic works, but wages were

extremely low, if it existed. Children suffered disease caused by malnutrition and sanitation problems and mortality rates were therefore high. The controlled movement of blacks and Coloured within the country through Native Urban Act of 1923 and the pass laws separated family members from each other because men usually worked in urban centers while women were forced to stay in rural areas. Marriage laws were also controlled by the government and pro-apartheid Dutch Reform Church which tries to restrict Blacks and Coloured birth rate.

Tatamkhulu Afrika wrote his poem "The Woman at The Till" describing how the women in rural areas suffer

She had a plain, hard face

A head thrust forward like hawk's

Impossible brass triangle

Dangled from pierced ears,

Improbable steel manacles

Cluttered her thin arm

Clearly she had little love to the world:

She had learned, though.

That she would not win

So she would not through your change at you

Nor did she press it in your in your palm,

But place it, suddenly,

On the counter in between

2- 22 Anti-Apartheid Struggle movements:

The iconic struggle between the apartheid regime and those who resisted it illustrates the complexity of some case of civil resistance. Originally the use of civil resistance against apartheid was based on Gandhian ideas in 1906 where Gandhi

was a lawyer working for an Indian trading firm. The anti-apartheid movement (AAM) in South Africa grew out of ongoing resistance movement in South Africa and the international community to end racial inequality and oppressive policies of enforced racial segregation in South Africa.

The organized resistance started at the beginning of the 20th century such as National Indian Congress, African Churches, labour and Trade Union, The African National Congress (ANC), The Communist Party. Subsequent organizations such as the Pan African Congress (PAC) founded in 1959 by Robert Sobukwe, the South African Student's Organization (SASO) founded in 1969 by Stephen Biko, The United Democratic Front founded in 1983 proved instrumental in ending apartheid. The early form of resistance were peaceful including mass demonstrations, civil disobedience, boycotts and strikes. These strategies employed by various groups in an effort to achieve social justice and to bring an end to the oppressive white South African government never quitted however as the result of ongoing racial segregation, subsequent organization of South African leaders determined violent measure were necessary in order to gain freedom.

The 1940s witnessed a number of important events that became vital for AAM both in South Africa and abroad. Within South Africa leaders, Nelson Mandela, Walter Sisulu, and Oliver Tambo from a youth league within ANC to develop new strategies of resistance. Around the same time the ever growing oppression was forcing more South African to exile in London. After Sharpeville massacre in 1960, the apartheid government start banning NAC and PAC and the arrest some of the movement leaders in South Africa. The effort of the exiled leaders became a key means for the banned liberation movement to continue their work.

2-23 Events that fueled the movement:

In 1943 women were allowed equal membership in ANC and women branch was formed to facilitate women's movement in

anti-apartheid movement efforts. The need for labour during the World War11 ushered many black women into industrial workforce and labour movement community mainly from communist party and Trade union. Women began to take active role in resistance alongside men, and the federation of South African Women (FSAW) was formed in 1954 by Ray Simons ,Lillian Ngoyi.and Amina Cachlia. The FSAW) quickly become active multiracial anti-apartheid force in alliance with other groups. In conjunction with ANC. This women group directed campaign against pass law and quickly fell under the government intimidation, women like Ruth First, Alertine Sisulu and Winnie Mandela were not easily intimidated

In the aftermath of the World war11 ANC adopted new plans to push for black freedom and equality. Walter Sisulu was appointed secretary general of ANC and more militant anti-apartheid resistance was adopted. This action transformed NAC from reactive group organization protest movement to proactive mass organization. Sisulu worked tirelessly to foment social, political and economic change despite the ongoing oppression from the white South African government. The ANC initiated defiance campaign in 1950 to challenge apartheid laws and overtax the legal system by violating the apartheid laws and forcing the arrest of violators. The plan was to full the jails and keep the police working all the time to become ineffective.

Two additional campaigns during the 1950s, helped to solidify the anti- apartheid movement. The ANC ,the South African Congress. The South African People's Coloured Congress, the South African Congress of Democratic and South African Congress Union joined to establish the Congress Alliance. This group responsible for freedom charter and convening a congress of the people individual or group from all over South Africa, submitted ideas to the congress about the type of society they want to live. Ideas were adopted by acclamation by more than 3'000 delegates at the congress of the people .On June 1955 (often referee to as freedom day) these two campaigns united anti-apartheid forces in South Africa.

Albert Luthulu was elected a president of ANC, under the suppression of communism Act he was unable to predicate public meeting and 41 leaders were banned. In 1956 the white government arrested 156 members of AAM and charge them with high treason, the majority of those arrested were African 8 were coloured , 21 were Indian and 23 were white. In 1961 all charges were dropped . The apartheid government attempted to harass and intimidate the African leaders to put an end to anti-apartheid protest. The repression of AAM did not stop the resistance effort. In 1956, twenty hundred women took part in an anti- pass law march in Pretoria. In 1957 a bus boycott was organize in Alexandria to protest cost increase. Thousands of people walk as many as 10 miles walk until prices were reduced, other boycotts and work stop continued these year.

The AAM call for a series of 1-day action against apartheid pass law. In 1959 AAM suggested an expansion of this campaign and call for a series demonstrations at the police stations. In March 1960 PAC held a protest march in Sharpeville. The police opened fire at the protesters killing 69 from the unarmed demonstrators and injuring 180. The massacre turned the tide again for the anti- apartheid movement. The government declared state of emergency, international attention was focus on South Africa. AAM was successes to put a proposal forward at the United Nation to initiate economic sanction against South Africa, and it was stopped By United States and British veto but South Africa was withdrawn from Commonwealth. Protest against apartheid did not stopped. Armed struggle became necessary as all the effort of peaceful protest and change were useless. The apartheid was increasingly violent against demonstrators,

2-24 Rivonia Trail:

The trail took place in 1963 and 1964. Roivonia is suburb of Johannesburg where the leader of ANC caught and charge on four board charges

- 1- recruiting persons for training in preparation and use of explosive and guerrilla warfare for the purpose of violent revaluation and committing acts for sabotage.
- 2- conspiring to commit these acts and to aid foreign military units when they invaded the republic
- 3- acting in these ways to future the object of the communism
- 4- soliciting and receiving money for these purposes from sympathizers outside South Africa.

The first trial indictment listed 11 name as accused. The council of the accused successfully challenged the legal sufficiency of the document , with the result the judge De Wet quashed it. Prior to dismissal of the first indictment, the state withdraw all charges against Bob Hepple, after he suggested to testify for the prosecution. Hoppole subsequently fled the country without testifying. He told the reporters from exile that he had never any intuition to testifying against the defendants. The second indictment listed only ten out of the original eleven names referring to them as accused 1 through 10

- 1- Nelson Mandela
- 2- Walter Sisulu
- 3- Denis Goldberg
- 4 –Caovan Mbeki
- 5-Ahamd Kathrada
- 6- Lionel Rusty
- 7- Raymond Mhlaba
- 8-James Kantor
- 9-Elias Mostsoaledi
- 10- Andrew Mlangeni

The lawyers were unable to see the accused until two days before the indictment on 9 October. Leading the defiance team was Bram Fisher, the distinguished Afrikaner lawyer, assisted by Joel Joffe, Arthur Chaskalson, George Bizzos, Vernon Beerrange and Herbold Hanson.

The presiding judge was Dr. Quarts de Wet. Judgment president of Transvaal

The chief prosecutor was Dr. Pery Yutar deputy attorney of Transvaal.

The trial began on 26 November, each of the ten accused pleaded not guilty. The trial ended in 12 June 1964.

2-25 Mandela's Speech::

Nelson Mandela gave three hours speech from defendant's dock, he explain and defended the ANC's key political position. He justified the movement decision in a view to go beyond its earlier use of constitutional methods and Gandhian non-violent opposition to state, embracing a campaign of sabotage against property to minimize the risks of injury and death, while also starting to train military wing for possible future use. He also discussed in some detail the relationship between the ANC and South African Communist Party (SACP) explaining that , while the two shared the commitment to action against apartheid system. He wedded to model of constitutional democracy for South Africa and also supported the market economy rather than communist economic model. The speech considered founding moments of South African democracy. His statement he was prepare to die for the cause was strongly resisted by his lawyers, who might feared it might itself provoke a death sentence. He said " *During my life time I have dedicated myself to this struggle of the African people. I have fought against white domination and I have fought against black domination. I have cherished the ideal of democratic and free society in which all persons will live together and with equal opportunities . It is an ideal for which I hope to live for and to see realized. It is an ideal which I am prepare to die)*

The last session of the court was in 12 June 1964, nearly a year had passed since the fateful arrest at Rivonia. Security was extraordinary high. All roads leading to the court had been blocked for normal traffic. The police checked the identification card of anyone attempting to go the palace of justice. Checked points were set at local bus and railway stations. Despite the intimidation as many as two thousand people assembled in front the courthouse. After the accused enter the courtroom. The registrar call out the case "The State against Mandela and others " de Wet the judge seemed absorbed in his own thought, he obviously decided; was nearly waiting for the moment to reveal his decision. He nodded for the accused to rise. He paused for a moment to catch his breath. He started to speak in audible voice (*The function of this court as is function of the court in any other country is enforce law and order and to enforce law of the state within which it functions. The crime of which accused have been convicted that is a main crime, the crime of conspiracy . is in essence of high treason. The state has decided not to charge the crime in this form. Bearing this in mind and giving the matter very serious consideration. I have decided not to impose the supreme penalty which in a case like this would usually be the prober penalty for the crime, but consistent with my duty that is the only leniency which I can show. The sentence of all the accused will be one! of life imprisonment.*)

2-26 Robben Island:

The ten accused were taken to Robben Island which takes its name from the Dutch for the seals which cavorted in the icy Benguela current that wash the shore, later it turned into leper colony, lunatic asylum and naval base, the apartheid government had turned it into prison. In jail they were sentenced to hard labour and they allowed only one family visit and one letter every six months. The apartheid regulation extended to everything even in diet was fixed according to race. For breakfast African , Indian and coloured received the same quantities, but Indian and coloured receive half spoon of sugar and the African have none. For supper Indian and coloured

receive four ounces of bread but the black have nothing. This distinction was made on a curious premise that African did not like bread which was more sophisticated or western test. In clothing, African receive short trousers and unsubstantial jersey, canvas jacket and sandals made from car tires.

The wards pointed with their guns to where they wanted them to go and bark their orders in a simple one- word command "Move !" "Silence !" "halt !" The wards threatening them in swaggering way. In the first week of their arrival to Robben island ,they began hard and tedious work. Each morning they were ordered to carry load of stones using wheel barrowers and to crush the stones into gravel. Wards walk among them to enforce silence. Prisoners and wards from other sections came to see them as if they were collection of rare animals in a cage.

In jail all the prisoners were classified by the authorities as one of four categories A,B,C and D. A is the highest classification and confers the most privileges, D is the lowest and confer the least privileges. All political prisoners or what the authorities called " security prisoners" were automatically classified as D on admission. The privileges affected by these classification included visitors, litters, studies, the opportunity to buy groceries and incidentals all of which are the lifeblood for any prisoner. It normally took years for a political prisoner to raise his status from D To C. They disdained the classification system because it was corrupted and demeaning, they demanded that all political prisoners be in one category. The classification system was inflexible feature of the prison life. If you protested that as D prisoner, you would receive only one letter every six months. If you complain, the authorities would say, improve your behavior, become C group prisoner, and you will be able to receive two letters every six months. The prison authorities would remind you that if you were A group prisoner, you would be able to received money order from outside and purchase extra food at the prison canteen.

The classification can parallel with to the length of one's sentence. If you were sentence to eight years, you would

generally classified as D for the first two years, C for the next two B for the following two and A for the last two years. The prison authorities wielded the classification system as a weapon against the political prisoners, threatening to lower the hard-won classification to control their behavior.

Prisoner is a kind of crucible that tested the man's character, some men under pressure of incarceration, showed true metal, while others reveal themselves as less than they what they had appeared to be before (Mandela 1995)

In 1965, the prisoners discovered that there was changes in their meals, some of them received new shirts and the guard seem to be a little bit different. No improvement happen without a reason, they were told that the Red Cross representative will arrive the next day. Before the Red cross representative's visit, the prisoner submitted a formal list of complaints including clothing, food, letters, studies, exercise, hard labor and the behavior of the wards. They voiced the arbitrary way they were charge by the wards. To be charge meant that a warder claimed that a prisoner violated a specific regulation which could be punish by isolation, loss of meals and privileges. Wards did not treat this lightly for when a prisoner charged he was allowed judicial hearing and depend on the seriousness of the offence a magistrate was brought from cape Town. At a time when the authorities were refusing to permit hearing. In isolation one was deprived of company exercise and even food. One receive only rice water three times a day for three days (rice water is simply in which rice had been boiled). By comparison their normal porridge seemed like a feast. The first day of isolation was always the most painful.

became a habit .They were routinely charged In their early years isolation

smallest infractions and sentenced to isolation. A prisoner might lose his meals for a sidelong glance or be sentenced for failings to stand when a warder entered the room. The authorities

believed that isolation the cure for their defiance and rebelliousness.

Mr. Senn the Red Cross representative listened carefully to their complaints taking extensive notes . The international origination began to sent more liberal men who wholeheartedly fought for the improvement of the prisoners and also paid money to their wives and prisoners' relatives who would not otherwise have been able to visit them in Robeen Island.

However they were neither forgotten nor abandoned, they protested their living and working condition through hunger strike and go-slow protest. Pressure brought by the international community lead to end their sentence of hard labour and they were also given access to newspapers and were allowed to received visitors twice a week, the most important accommodation was the right to study. Nelson Mandela studied Afrikaans, economics and history.. during his 27 years in prisons in Robbin Island, Pollsmore and Victor Vorster, his determination never faltered and his confidence in future for the majority rule in South Africa continue to grow.

Tatamkhulu Afrika who was incarcerated for 11 years in a same prison with Mandela in Roben Island wrote a poem " Lines to Jailed Friend"

*Someday, as I turn over this and that
rummaging through the antiques of my ephemeral days
I will find your letter and know,
once again your hand's slow pressure on my back,
great heart
Beating as peace maker of my heart,
driving it to the limit of its small scope,
whispering' On, to it.
I tried good knows I tried, and last night I cried*

*When I heard that they had given you ten years,
Not that you would have like that, having said
Some of us must move the world and whip
Drive cattle not our tears,
Today they are talking about talk
And we are the harsh unremembered ones:
When did Amandela last make known
Its defiance of insufferable conceits
And the stamping feet behind slain comrades beats
The death- drum of leopard in the grass
See the leopard hangs ,head downward dead
There is a blood upon its teeth
But who are carry it?
Deft men in trim. Grey suits,
And among them those
Who put you where today you walk
Grey face-faced, about the prison yard
Shuffle, in some nameless prison queue
Outside a drub, bare prison shop,
hoping to buy some soap, some sweets,
you, with bright prism of your mind, find hands
that went from bottling inks through bombs
and brought the lunging leopard down
that these, here now, can carry it,*

*deft men with trim ,grey suits
hoping that if they eat the heart, drink
the black and poisoned blood that drips
from the grinning, knowing mouth,
they will become the heirs of it, and we
these harsh and unremembered men
whom history buried by tearing the page*

The imprisonment and the exile of anti apartheid movement leadership, slowed the struggle against the apartheid , but the struggle did not stop. On June 1977 almost 25 years after the creation of the freedom charter and the meeting of people's congress 20,000 people Soweto schoolchildren blocked the street to protest against the government order that Afrikaans was to be used as a language of institutions and all black secondary schools. In September 1979, the South African movement organized a protest against learning in a language of Afrikaans, this protest reveal ingrained resentment toward apartheid and its polices of pass control forced , removal denial of political rights, police terror, housing shortage and inferior of education for blacks.

The anti-apartheid movement was revitalized in the children of South Africa as they march call for Nelson Mandela, Walter Sisulu and others ANC leaders rather they deny the leadership of the movement , they sang praise songs to them, the police shot and killed several students.

Nelson Mandela's wife founded Black Pedants Association. This organization helped building necessary bridges between ANC and BPA in aftermath, Winnie Mandela was arrested with dozens other women as political detainees. The youth league accepted Winnie Mandela as a leader in the struggle , neither movement leadership nor arrest and detention were new to her. Her first arrest came in 1958 as the result of involvement in

anti-pass campaign. She was the Chair man of ANC women league, she turned her energies to continued her work. She remain outspoken and active during Nelson Mandela's incarceration as she was often arrested, detained and harassed by the apartheid government. From 1962 to 1975 she was banned under the suppression of Communism Act and charged with contravening her banning order. In 1970 she was acquitted on wrongdoing ,but had been held in solitary confinement for 17 months under section 6 of terrorism Act. Throughout the 1970 Winnie continued to ignore banning order and to speak out against apartheid. Following Soweto uprising Winnie was banished to Branford, but she continued actively apposing apartheid and ignore post segregation signs and order. In 1985 she began a media- campaign to inform the public about Nelson Mandela's life in prison , she vocally criticized the government and became as much as icon of anti-apartheid movement as her husband. Despite her legal difficulties. Her sometimes abrasive behavior and eventually divorce from Nelson Mandela. Winnie continue to serve the people of ANC. In 1993 she became president of ANC women's league and 1994 she became deputy minister of Art, Culture ,Science and Technology in the new unity government. She eventually left the government service but continued to campaign for poor and disaffected.

The South African Council of churches , under the leadership of archbishop Desmond Tutu, help to facilitate the anti-apartheid struggle within the black churches. The council supported the civil demonstrations as a proper response to civil against laws. Tutu attempted to meet P.W Botha, the prime minister of the South African government to discuss the defoliating conditions. When these talks collapse, Tutu called for international economic sanction against South Africa and criticized apartheid vociferously. He became an outspoken advocate of South African freedom and encourage boycott and other form resistance, he criticized US president Roland Regan

and the British Prime minister Margret Thatcher for their failure to uphold sanctions against South Africa. He was awarded Noble peace prize in 1994.

In 1983, the United Democratic front (UDF) was formed to continue anti-apartheid struggle, the collation of nearly 600 churched, civic association, trade union, women's groups, student organizations, community groups, and sports clubs, joined forces to fight oppression. UDF reenergized the black rejection of apartheid and fueled mass participation in boycott against the newly government.

From 1984 to 1986 there was an increased in widespread rebellion and mass protest, eventually, the workforce, students and other groups were able to overcome the differences despite the heavy state oppression , they coalesced into strong movement once again. ANC banners appeared and Nelson Mandela and Oliver Tambo were upheld as leaders of the movement.

2-27 Islamic Anti-apartheid Struggle:

Although Muslims from about 2 present of South African population, community and individuals, they played significant roles in South African society for the past three decades. By the middle of 20th century resistance of apartheid intensified a number of Muslims protestant in various resistant organizations. 1950s regarded as the beginning of what is now called political Islam. The Clermont Muslims Youth Association and Cape Muslims Youth Movement were both established. While Muslims protest had interference with religious practice in the earlier years. The Islamic protest aimed against enter system deemed unjust, not only Muslims alone suffered, but all the victims of the oppression of religious affiliation. It was significant to develop struggle for the right of all people including non-Muslims was regarded Islamic duty. Imam Abdullah Haron was the founder of Claremont Muslims Youth Association (CMYA). Although his organization linked to Pan Africans Congress, he saw his politics as being founded and

inspired and guided by Islam. Haron was murdered by the apartheid security police in 1969. After Haron assassination the Muslim community witnessed establishment of two organizations that influenced the development of ant-apartheid Islam. The Muslim Student Association (MSA) formed in 1969 in Cape town, and the Muslims Youth Movement (MYM) formed in 1970. The MYM insisted that Islam is a comprehensive way of life and the politics was an important component of Islamic belief. MYM began to describe apartheid as "Satanic" and compare it with the regime of Pharaoh during the Jewish exodus from Egypt.

Apart from armed actions these organizations were involved in mass mobilization during 1980s and 1990s within Muslims and non-Muslims communities building campaigns with other organizations such as UDF, BCM, ANC and PAC and strengthen mass movement in the country. Muslims struggle against apartheid reached its highest point in mid 1980s in western Cape when "Allahu Akbar" became nationalist Slogan shouted by Muslims and non-Muslims. A number of these Muslims were detained by the apartheid authorities, like Ahmad Kathrada who spent 27 years imprisonment with Nelson Mandela while went underground for a period of times.

These organization regarded activates against the apartheid system and state as Aljihad at the highest of negotiation with the apartheid government. In 1992, Ahmad Gassiem articulated that *"There should be an intensification of revolutionary violence to counter and stamp out the other forms of violence. Muslims have contributed in the ideological sense the concept of Jihad which means that they exert themselves to the utmost in order to attain a just social order and therefore would have no truck with compromise with the enemy. For them every day is a good day to die – to achieve martyrdom is to achieve a victory. We are not talking at all of suspending the armed struggle ... because that is prescribed in the Quran"*

The term jihad and Shahda were also used extensively in speeches and application to call of Islam. MSA and MYM

regarded their commitment to anti-apartheid struggle as religious obligation. MSA and MYM meetings were usually characterized by shouting of Muslim (A jihad salilu-na) Jihad is our pass. Since jihad had been redefine to anti-apartheid struggle, it is logical that notion of "Shahada" would also be redefine. Since Shahada (martyrs) are generally regarded to those who were killed in course of Jihad. Imam Haron for any Muslims activists epitomize martyrdom in the cause of ant-apartheid struggle. Yet Haron and other Muslims who killed in struggle were not only ones to who the epithet Sahada was applied but also used in reference to non-Muslims martyrs such as blacks. While the particular coinage and used of these term can be attributed to theses organization they also attained wider currency- sometimes beyond Muslims community. The renaming of the street in Cape Town "Jihad street" during 1985 uprising was one indication of this. As apartheid approached to its last days, the use of the term Jihad for anti-apartheid struggle gained wider currency. MYM call for Islam activist extended the term to refer to struggle of Muslims women's right and equality. The South African anti-apartheid struggle saw the terms Jihad and Sahada being redefined by Muslims activist in a way that both term earned acceptance and respectability because are about struggling for justice and fairness irrespective of whether the struggle or beneficiaries are Muslims or not

2-28 The International Anti-apartheid Movement:

The AAM leaders in South Africa .those who were imprisoned and those who were exiled formed AAM in Britain USA and other European countries. During meeting suggested by Albert Luthuli and other South African Exiled leaders The organization arrange boycott, published newspaper" *Boycott News*". Organize public meetings in support ANC and PAC and work diligently to enlist the active involvement of United Nations, The British Commonwealth, The Non-aligned Movement, the Organization of African Unity and many other international organizations.

Oliver Tambo was ANC president in exile from 1967 to 1994, charged with the international opinion in exile. Tambo's efforts supported the combined efforts armed struggle, and mass political actions in South Africa as he mobilized international support, he organized and raised fund for armed struggle and negotiations with other government to house and train liberation forces, maintain contact with ANC forces in South Africa and developed diplomatic missions in 27 countries.

2- 29 Government talk with A.A.M leaders:

In march 1982 Mandela and three of his comrades in Robben island were taken to Pollsmoor prison few miles south east of Cape Town. It had a modern face and primitive heart. The buildings, particularly the ones for prisoners were clean and contemporary, but the housing for the prisoners were archaic and dirty. All prisoners at Pollsmoor were common law prisoner and their treatment was backwarded. Mandela and his fellows were kept separately from them and treated differently . There were four proper beds with sheets and towels. Great luxury for men who had spent much of the last eighteen years sleeping on mats or stone floor. Compared to Robben Island, they were in five starts-hotel.

What are the reasons behind transferring Mandela and his comrades from Robben Island to Pollsmoor. The apartheid fear their influence on the young prisoners so the apartheid authorities attempting to cut off the head of NAC on the island by removing its leadership. Although they missed the natural splendor of Robben Island but their new home had many consolations. The food at Pollsmoor far superior after many years eating pap three meals a day in Pollsmoor they were allowed fairly wide meals meat and vegetables were like a feast. They were allowed to get many sorts of newspapers and magazines, they could receive the magazines ' The Times, The Gordian" weekly from London this give them a window to the new world.

The apartheid government and ANC were working in two tracks: military and political. On the political front the government was pursuing its standard divide- and- rule strategy in attempting to separating African from Coloured and Indian. In a referendum of November 1983 the white electorate P. W. Botha's plan to create the so called tricameral Parliament with Indian and coloured chambers in addition to white parliament. This was effort to lure Indian and Coloured into the system, and divided them from African, But the offer was merely "a toy telephone" as all parliamentary actions by Indian and coloured were subjected to white veto. It was also a way of fooling the outside world that the government was reforming the apartheid. Botha's ruse did not fool the people as more the eighty percent of eligible Indian and coloured voters boycotted the election and the new house of parliament in 1984.

Powerful grassroots political movements were being formed inside the country and that had firm link to ANC. The principle one was Democratic Front and soon it blossomed into powerful organization that united over sixty hundred anti-apartheid organizations coordinate protest against the new apartheid constitution in 1983 and first election to segregate tricameral parliament in 1984. ANC was expediting a new birth of popularity, opinion polls showed that the Congress was far away from political among African even though it was banned for quarter of a century. The anti-apartheid as a whole had captured the attention of the world in 1984, Bishop Desmond Tutu as awarded Nobel Prize, but the apartheid authorities refused to send him any letter of congratulation. The South African government was under growing international pressure as nation all over the globe began to impose economic sanctions on Pretoria.

Faced with the trouble at home and pressure from abroad P.W. Botha offered a tepid half way measure. On January 1985, in debate in a parliament he stated president publicly offer Mandela and other political prisoners freedom if they unconditionally rejected violence as a political instrument. In

response to this offer Mandela made speech and gave it to his daughter Zindazi to read on a cheering crowd of people.

" What freedom I being offered while the organization of people remain banned? What freedom am I being offered when I may arrested on a pass offense? What freedom am I being offered to live my life as a family with my dear wife who remains in punishment in Branford? What freedom I being when I must ask a permission to live in an urban area? What freedom I being when my very South African citizenship is not respected? Only free man can negotiate. Prisoners cannot enter onto contract and will not give any undertaking at a time when I and you the people were not free. Your freedom and mine cannot be separated I will returned."

The struggle against apartheid had been pushed forward through negotiations. Both sides would be plunged into dark night of oppression , violence and war if they did not start a dialogue soon. The anti-apartheid movement had been fighting for about 75 years. The apartheid authorities, the ANC and others anti-apartheid organizes for armed struggle for more than two decades. Many people on both sides had already killed. The apartheid government was strong and resolute. Yet even all of the armed forces, bombers and tanks, the apartheid government was on the wrong side of the history. The movement was far distant from a military victory if not impossible dream. It is simply did not make sense for both sides to lose thousands if not millions of lives in conflict that was not necessary. They must have known this as well it is time to talk. This was extremely sensitive both sides regarded discussions as sign of weakness and betrayal. Neither would come to table until the other would made significance concessions. The government asserted over and over that anti-apartheid movement was a terrorist organization and they would not talk with the terrorist. This was the National Party dogma. ANC asserted over and over the government was fascist and racist and there was nothing to talk about until the government unbanned the ANC and other anti-

apartheid organizations unconditionally, released all the political prisoners and remove the troops from township

The government began secret meeting with Mandela and others of ANC prisoners in Pollemoor, the initial meeting was quite stiff but in the subsequence sessions, they were able to talk more freely and directly. The meeting was held every week for few months and at occurred in travels and then suddenly every week scheduled by the government . the members of the government group were sophisticated Afrikaners, knew little about ANC and far more opened-minded than nearly all of their brethren, but they victim of so much propaganda that was necessary to straighten them out about certain facts. The head of the government group Dr. Barnard who made study of ANC received all of his information from the police and intelligence files which were more inaccurate and sullied by men who gathered them. The first issue to be raised in many ways was the most crucial was the armed struggle. They spent a number of months discussing it. The government insisted that ANC must renounce violence and give up the armed struggle before the government would agree to negotiations. Their condition was that government violence was nothing more than criminal behavior ant that could not be tolerate by the state. The spokesman of the ANC Nelson Mandela responded that the state was responsible for the violence and it is always the oppressor not the oppressed who dictates the form of the struggle. If the oppressor used violence, the oppressed had no alternative only respond violently. Mandela ventured that if the state decided to use useful means. The ANC would use peaceful methods, and it is up to government not to anti-apartheid struggle to renounce violence. The representative of the government Coetsee the Minister of justice and Dr. Brand pointed out that, the National Party had repeatedly stated that it would not negotiate with any organization that advocated violence: therefore how could it suddenly announce talk with ANC without losing credibility? In order to begin talk ANC must make some compromise, so that the government would not lose face with its own people. Mandela told them " it is not my job to resolve your dilemma

for you tell your people that there can be no peace no solution the South African problem without ANC and the other anti-apartheid group so people will understand that.

The government delegate discussed with ANC leaders the alliance with the communist party which troubled the authorities almost as much as armed struggle. The National Party accepted the most hidebound of 1950s cold war ideology and regarding Soviet Union as the evil empire and communism as the work of evil. There was nothing to disabuse them from South African nation. They maintained the Communist Party dominated and control the ANC so in order to begin negotiations, the government must break with the party. Like the most Afrikaners the government thought that many of the communist in ANC were white or Indian and they were controlled the black in ANC. The delegates concerned with idea of nationalization insisting that ANC and The Freedom Charter supporting the blanket nationalization for South African economy. The other main area of discussion was the majority rule, they felt that if there was a majority rule, the right of the minority rule would trampled. How ANC protected the white minority? Mandela told them that no organization in South Africa compared with ANC in terms to united all the people and races of the South Africa referred to the preamble of the freedom charter. South Africa belongs to people who live in it black and white. The majority wants minority, no one wants to drive the others into the sea.

In spite of the negotiations between the government and ANC, violence was still pervasive. The national Party had never been stronger. In the white general elections of May 1987, the nationalist won overwhelming majority, worse still the Liberal Progressive Federal party had been replaced as the official opposition by the Conservative Party, which to the right to the Nationalist and campaigned on the theme that the government was so lenient with the black opposition.

In December 1985 Nelson Mandela was taken to Victor Vistor prison 35 miles northeast of Cape Town. The prison with

spacious lounge next to kitchen, with larger bed room, at the back of the house there was swimming pool. In the back there was two smaller bedrooms. There were trees shaded the house and keep it cool. Even though it was lovely place and situation. There were guards at the entrance. The prison service provide a cook who arrive at seven in the morning and left at four in the evening.

The meeting between the government and ANC continued and they stalled on the same issues that had prevented them from moving forward, the armed struggle, the Communist party, and the majority rule. In 1989 the ANC leaders discussed the memorandum they were planning to sent to state president to prove to him that they were not wild-eyed terrorist but responsible men. Mandela wrote to Mr., Botha: that South Africa split apart into two hostile sides: Black on one side and White on the other slaughtering each other. To avert this we should prepare the groundwork for negotiation. He propose to deal with three demands made to ANC by the government as a precondition to renegotiations: renouncing the violence, breaking with south African Communist Party SACP and abandoning the call for majority rule.

In February 1989, president Botha unexpectedly resigned as the as the head of the National Party and kept his position as state president. This was unparalleled situation. In the South African History, and according to the parliamentary system, the leader of the majority party became the head of the state, president became the head of state, but not on his own party. Some saw this as positive development that Botha wanted to be above his party politics in order to bring about a true change in South Africa

Political violence and international pressure continued intensifying political detainees all across the country. A successful prisoners' hunger strike persuaded the minister of law and justice to release nine hundred of them. In 1989 the UDF formed an alliance with the congress of South African Trade Union to form a mass democratic movement which began

organizing a countrywide defense campaign of civil disobedience to challenge apartheid institutions. On the international front the ANC was regarded as an indispensable element of any solution in South Africa and sanction against South Africa remain in forced or even increased.

In July 1989 Mandela was informed by the authorities that he will be taken to see the president Pothsa. The meeting was friendly and they did not discuss substantial issues, so much as history and South African culture. The only tense moment that Mandela asked president Pothsa to release all the political prisoners including himself. Mr. Pothsa said " he was afraid he could not do that" there was a brief discussion as to what they should say if the news of the meeting breakout. They drafted a bland statement saying that they had met for tea in an effort to promote peace in the country.

In Aught 1989, P W Pothsa announced his resignation as state president. In the following day F W Deklerk was sworn as acting president and affirmed commitment of change and reform. In October 1989 president Delerk announced seven of Mandela's comrades in Robben Island were to be released. He began a systematic dismantling of the apartheid building block. He opened all South African beaches to people of all colour and stated that "The Reservation of Separate Amities Act" would soon be repealed. Since 1953 this Act had enforced what was known " Betty Apartheid" Segregating parks, theaters, restaurants, buses, libraries, toilets and other public amentias according to race.

On February1990 president Deklerk Stood before the parliament to make the traditional opening speech and did something no other South African head of state had ever done before. He truly began to dismantle the apartheid system and lay the groundwork for democratic South Africa. He announced the lifting of the bans of ANC, The PAC and Communist Party and thirty-one others illegal organizations. He also announced the freeing of the political prisoners incarcerated for non-violence activities, the suspension of the capital punishment and the

lifting of various restrictions imposed by the state of emergency.
" The time for negotiation " he said. On February 11 Nelson Mandela was released after 27 years of imprisonment.

Tamkhulu Afrika wrote on this occasion his poem " The Homecoming"

I am back after so many years,

The air soft with rain

Soft as trees

The mountains seem smaller

Cairns now over old dream

The house his own hands built

Is gone: functional

Agricultural shed squats

Gracelessly in its stead,

Aluminum roof's white blaze

Blinding me like star crushed

In this sand red

With the blood of lilies she so loved

Tend with her sand crushed hands

As she tended love

Her perverse impenetrable pride

I walked over the old cattle kraal

There is not even witching

Green circle on old on old manure

And there is nothing for me at all

*Until I go up onto the still
Bushy, unploughable hill
And there it is
Suddenly all about me now
And I saying nothing to nothing here at all
But dancing and dancing
All on my own
Madam on a hill top in the hot sun
Holding so many dead beloved hands*

After his release Mandela had to meet a crowd of people waiting since the early morning in Grand Parade. All the building were surrounded by people from all sides. Mandela had to give a brief speech " *friends, comrades and fellows of South Africa. I greet you in the name of peace democracy and freedom for all. I stand here before you not as a profit, but as humble servant of you, the people tireless and heroic sacrifice have made it possible for me to be here today. I therefore place the reaming years of my life in your hand.*

Oliver Tambo returned to South Africa in 1990 after being in exile from his native land for decades. In June 1993 was a landmark in history of Africa. After months of negotiation , the multiform voted to set a date for the country's first national nonracial election, one- person-one-vote election.

2-30 The multi-racial election and the end of apartheid

In April 1994 was the first time in South African history that the black majority would go polls to elect their leaders. The image of South African going to polls in great line snaking through the streets and dirty roads of the towns and cities , people who had waited for half a century to cast their first voting saying: They like human beings for the first time in their lives ; White men and women saying they were proud to live in

a free country. After the end of the election ANC polled 62.6 percent of the national vote, slightly short of the two thirds needed. The percentage qualified them 252 of 400 seats in the national assembly.

On the evening of May 2, 1994, Mr. De Klerk made a gracious concession speech, after more than three centuries of rule, the White minority was conceding defeat and turning over the power to the black majority

ANC was celebrating victory in Johannesburg downtown, the celebration was attended by Mrs. Coretta Scott King, Mr. De Klerk, ANC members and other democratic movement. In his speech Mandela made a reference to Martin Luther King's immortal words when addressed the crowd " *this is one of the most important moments in the life of our country. I stand here before you filled with deep pride and joy- pride in the ordinary humble people of this country. You have shown such a clamorous patient determination to reclaim this country as your own, and now the joy we can loudly proclaim from the rooftop – free and last! Free and last!*"

Tatamkhulu Afrika celebrated this occasion with a poem " Blossoming "

I thank you, God

That the buds within me opened

And this small frail flower crept up out of it

There was a time when I thought

The light of your grace would never shine upon it

Summoning it from formlessness into finality

Some mock my flower;

I can understand that:

They are thinking of flowers like poinsettias,

*Burning slightly in the sunlight,
Or lush sprawling orchids
Reptilian in their sensuality,
Or the brazen trumpeting
Of pumpkin flowers
my flowers will never be like that;
it is winter flowers
and winter flowers are the salt and frost of beauty.
Sometimes a trace of blue will darken it
As though the sky had brushed the pallid porcelain of its
plates
and sometimes it will blush a little
reflecting some down as yet beyond my vision
while as for fragrance
well
there some who say it has no fragrance
that, too, I understand
the beloved yields but to the beloved
and from me there is much of fragrance:
geranium, nasturtium, never roses,
but sometimes when the spirit finds a balance,
the faintest, thin-as honey smell of
sweet alyssum
Yes, indeed, I thank God,*

*That bud within me opened:
How dear my shame, sore my penance,
Had I brought to you no blossom*

.

Chapter three

3-1 Tatamkhulu Afrika's Life In South Africa:

Afrika was born in Al Sollum small coastal town in Egypt in 1920 of an Egyptian father and Turkish mother. His family moved to South Africa when he was two years old, but shortly died after their arrival in influenza epidemic which broke out just after the end of the First World War. Millions of people were killed throughout the world by this disease at that time. He was fostered by a friend of his family as a white child and gave him Christian name, John Carleton. He said " I know I was not their biological son when I was seventeen years old when my adopted mother came to me saying that she felt it is her duty to tell me something"

In his autobiography Mr. Chameleon he wrote about his pre-pubescent erotic experience with boys, which was complicated by feeling of shame upon discovering by adult or feeling of disgust at another boys touching his genitals on oblique reference to what young John Carleton was not a birth-child of a couple he knew as his parents would suggest that he was not secure in signals anxieties related back to absence and marginality of his world. Although Afrika enjoyed the warm relationship with his foster mother, he writes with loathing about his fostered father who scorned him as " sissy' and useless which affected his confidence that he could become a writer When he was a child, Afrika, search of sympathetic male role model recount out of the ordinary story of literally making obsession of the accidentally cut off finger of a friend of his fostered father of whom he had become fond of. Afrika ambivalence in term of gender roles and relationship is highlighted by his contrasting clear sense of pride in his identity as one of few who has willingly crossed the colour line.

3-2 Afrika in Prisoners of War Camp:

At the age of seventeen he volunteered for the ally forces during the Second World war. He spent four years as a prisoner of war, he held for two years by the Italian and two more years by

the German. Prisoner of war camp as he recalls " is worse than any jail, we were starve, at a time of our libration I was just skin and bones. My hips sticking out like an old caw. I remember when we were taken to Brighton to recover. They put a plate of food down on a table for me. It took me more than an hour to finish it, because I was so unused to eating". his novel " Better Eden" deals with the relationship between two prisoners of war, exploring what it means to be male and experience of" male-bonding" the legacy of war, depth love that can arise among men. During the World War II he said "I had intense friendship with an English man. We were real buddies. On our last great march across Germany, I fell down and I couldn't move, though my friend was but half of my height, he pick me up, through me over this shoulders, and curried me. I felt that was love in its purest possible state." He wrote about this incident in a poem called " War Mate" he present a portrait of man he cannot forget.

That first day,

Asleep under the camp's

Solitary pine

Bird or wind

Busily about

Guard singing of bambinos and love

Somewhere high up

In his heron-legged cell

I woke to find you stretched out of flat

Warming my side, not answering my eyes,

Accept,

Your silence said.

And you turned to me, fully grinned:

Rubbery wide mouth whinnying back

From the ice

White bite of your teeth.

It was blinding switching on,

But I still saw

You wore a woman's scarf,

Rakishly slung;

Tensed then,

Waiting for the breaching hand.

But it was your wife's

You wore it all the time

And when you stripped

On the hot summer days

Flailing genitals unabashedly round,

You were what I no longer was;

Hedonist, innocent

Eden man

3-3 Afrika In Namibia:

Afrika return to South Africa after the end of the World War 11, he found his adapted mother died. However increasingly conscious of his racial heritage and his ambiguous position with regard to apartheid policies. In order to escape financial problems, he moved to South West Africa.

After the end of the first World War, South West Africa was placed by the League of Nations under the British mandate, with delegated to the government of South Africa, the relation between South Africa and South West Africa became more

closely until in many ways South West Africa became the fifth province of the South African union. The region's prosperity began after the end of World War 11 largely thanks to floating market of diamonds and beef, but the wealth accrues almost exclusively to white settlers population. Meanwhile the distress of black population is forced by the introduction of south African apartheid laws in 1948. Tatumkhulu Afrika was accepted as a son by a politically conservative Afrikaner family. He assumed the name of his new family Jozua Francois Joubert.

In Namibia Afrika spent ten years working in cooper mines, shop assistance, barman, a accountant clerk and a drummer in jazz band. In his autobiography *Mr. Chameleon* he wrote about his life in Namibia “ A period which shroud with shame” that when he went to live with Bertie and his wife. Afrika spied on their lovemaking, acknowledgment although he found difficult, he deems necessary to explain his sense of desperation of flesh which he had in common with Bertie. The most shocking of all revelation of this period concerns a young woman whom Bertie deflowered in Afrika's presence, Afrika revel at the lack of that splitting the hymen of a virgin would bring. Bertie urge Afrika to take his turn , he declined. Although Afrika professes to have been disgust by Bertie cruelty and wonders whether sex act described might not be construed as rap, he nonetheless remain silence and continued to be Bertie's friend. Interestingly Afrika offended to marry both of Bertie lovers but he was rejected. In addition he dreamed of becoming brother –in-law of his black friend in South West Africa. As noted by Afrika a formal connection by a woman can be interpreted as adjunct to the gender institution of masculine friendship, however in the eyes of the society at large a man needs a wife as sign of maturity and legitimacy.

His friendship with Bertie was succeeded by one with Paddy Deane, a singer in a band *Lothario* with whom Afrika felt corporeal of kinship. On seeing naked , Afrika realized that Dean's black skin meant he was coloured and the two shared the

torment of hemorrhoids. At a time when their friendship dissolved,

3-4 Afrika In Cape Town District Six:

Afrika left Namibia and went to live in Cape town District Six, where his fate as a person and poet inextricably bound to the distraction of District Six, one of the most compelling and socially tragic events occurred. The historical backdrop return to the apartheid effort to enforce the policy of racial classification everyone in South Africa classified according to race. Croup Area Act was implemented in order to enforce physical separation of races through creation of racially homogenous districts. The separate Amenities Act lead to creation of separate public facilities. This classification proved to be problematical for Afrika at that time, he was considered White. The revelation of his adopted mother when she told him about his parents, it was strange, but had little impact to him until he went to live in Cape Town, District Six, so he wanted the facts of his birth. He said " I went to Helen Suzman a member of parliament, The sole representative of the Anti-apartheid Progressive Party and asked her to trace my family history. She said it would be difficult but she would try." Helen Suzman leg work, however was to no avail. In 1966, a new government proclamation declared that great part of District Six would e reserved for white township and occupation . Then, in 1968 under ostensible policy of urban renewal, the government began a programme of removal and demolition. More than fifty thousand families have been living side by side for five generations, were forcibly evicted split apart and sent to live in bleak concrete township on The Cape Flats. The bulldozers moved on and turned District Six into waste land." I stayed until the better end" said Tatamkhulu Afrika I watched the houses came down one after another. All our protests were useless.

Afrika recalled his memories which interrupted by the cooing sound of doves landed from his lemon tree when he through seeds to them. this is known from his poem " Feeding the Birds "
" I never got to tame them

Do not hope to anymore
My eyes to new
But I still set out the seed
My eyes to the new rock-pigeon
A lumbering ungainly bird
That looks at me with red-rimmed, startled eyes
But seem slower at taking off when my shadow falls, on it
And let me feel
That someday it will float down to my every feet
Angelic on silent wing
And eating out of my hand, will grace
My yard with old- time hallowed light
Open the door for me
To its own, by imagination screened
Non- existent world

Afrika reverse to Islam in 1960s around the time he was battling to preserve District Six. Islam proved to a Turing point, encourage him to lead more displaced life. He said" I was debauched when I was in Namibia, whoring and drinking". Islam also encouraged him to begin writing after a long time not poetry or fiction ,but anti-apartheid propaganda. He wrote for his publication and for his political organization. "Al jihad reams and ream for bitter article against the apartheid government." As a political activist Afriks did not restrict his protest to apartheid government on the written word. In 1984 his organization affiliated itself to The National African Congress and joined a hit squad responsible for blowing and industrial building, one of the most manufactured expensive European cars. He was caught in this act. " We had been working all the

time in the same industrial area of Cape Town. It was completely deserted at night and easy to move around . but it was a mistake to operate in single area, for the police to establish a pattern of attack. The night we were caught, we had already reconnoitered our target, but before we could return for the attack we were trapped in our car". He was held in custody for many months in a number of jails including Victor Vorster Prison just outside of Cape town. His case sent to supreme court. They had three advocates defending them, our defense was that, though we had planned to blow up the building, we had changed our minds. right before the trial his advocate said to him. " You are sixty-seven years old, you have to look at it ." he had given a suspended sentences, he had to a fine for having a gun without license and banned from writing anything or addressing people for five years. He refused to be salience. He assumed his present name Tatamkhulu Afrika and after fifty years from writing his first novel, he turned his mind to poetry. He said " I wrote a whole volume of poetry after I came out of the prison it was called "Tormented " The following poem The Prisoner is extracted from it

I am sentenced

The court orderly's hand fallen on my arm

What does he fear,

That I will flee screaming down the corridors'

Leap on unsuspecting magistrate,

Bleed on the court floor?

We file past my friends

So pitifully few

All huddled up together on a single front a bench,

Their hands hung.

Why can't they look at me?

*Is it from pity or are they now.
The bearers of the guilt I cannot feel
We go down to the cavern beneath the court:
Keys jangle, doors clang,
Someone shuffles past leg-iron;
Incongruously, someone sing,
A stockyard where silence crawls,
Cowering into little corner
And hang their belly soft
Beneath the screaming hands.
They take my fingerprints again,
Saying Relax, relax'
As they roll the limp lifeless finger
On the still living hand
Lovingly across the screaming pad
Then they show me to a wash basin'
Saying wash, wash,
But not unkindly so
Just absently, as though I wasn't really there
Am I really here?
They take to the a cell.
I am alone,
Graffiti on the wall
What else?*

*I have read it all before.
Who is stranger sitting in the corner then?
The sunlight does not touch his face
Though I turn and turn
He wears a shadow like a veil,
But the bright eyes glomming through it,
Questioning me,
And I feel that I yet will come to know him well,
As I should have known him all along,
But the first time I have sat with him,
Measuring him as he measuring me,
Listening to freedom wailing at the wall*

3-5 General Ideas about Afrika's Writing:

From his writing we realize that he is practiced observer of everyday life, and builds his poems on painstaking detail. He records the block and white finer points of his world and draw it to us into photograph, where beauty and ugliness, wealth and poverty stand side by side and filtered through his imagination generally his poems are purely visionary. One can judge from *Tatamkhulu* lives in Cape Town for the wind which howls round the bottom of his world is always appear in his verse. The sea and the fragrance air with its seminal brine is visible, audible, tangible as the Cape Town trees that lean away from the wind.

1. As other South African poets Afrika wrote about birds, bees, dogs, and cats. He took his place alongside the famous South African poets, like Roy Campbell and Douglas Livingstone, animals were the main source of their brainwave. South African poets dyed the beast of their country lions, tigers, giraffes, zebras, elephant, and cobras. Afrika bond to the fauna of Cape Town, they

exemplify for him the tension between wild and domestic, knowable and unknowable, he is for the most an urban poet, but nature in its totality impose itself upon his consciousness in a same way with its colours. Tatamkhulu Afrika glance at the natural world with dispassionate but respectful eye gives Afrika's sense of humanities is explicit, his compassion helps him to make his verse distinct from those of his contemporaries inside and outside his country. His poetry is overtly political. He describe himself as a poet of people. He wrote simply about prison guards, war mates, store clerks and street people. He brings to life all characters of his world past and present. The analysis of South African poetry written during the apartheid era reveals clash of style and tension between those – mainly Whites poets who voiced their resistance to apartheid in a measured reasonable tone and those mainly Blacks who rejected the familiar devices of poetry as belonging to bourgeois ideal for the oppressor and voiced their anger without restraint. Tatamkhulu Africa writes for the most parts in liberal humanist tradition of the former group; his reference for plain speech teller, his work participated in the struggle against apartheid. He is more than just a witness to injustice when he wrote about poor and dispossessed, he does so without sentimentality or false aggrandizement. He says " he doesn't like talking about his writing, but he confesses to being purist when it comes to English language". The language is instrument of beauty that should not be distorted for effect. In terms of his artistic process he says" I will puzzle over a single word for hours deciding which one I want I always begins with writing the first line I cling to it for dear life, then it will be like a leaves parting to admit a flow of water in a little stream, the words will begin to flow.

Afrika wrote 8 volumes of poetry, winner of 5 major South African prize and all African citation including ten South African poets. His poetry has appeared in journals around the

world. His first novel he wrote “ *The Broken Earth*” the *Innocent*, four-novella volumes “ *Tightrope*” and his posthumously memoir “ *Mr. Chameleon*”. Afrika reconstructed his novel “ *Better Eden*” from memory, he won the following prizes.

- 1- CAN Debut Prize 1991 winner
- 2- Thomas Pringles Award 1991 winner
- 3- Olive Schreiner Prize winner 1992
- 4- Sanlam poetry prize 1994 winner
- 5- Sanlam poetry prize 2000 winner

3-6 The Idea of Shedding Skin& Race:

The conceptualization is crucial element to understand the life and work of Tatamkhulu Afrika who intended to apply the colour of skin as a literal and symbolic dialectical interference between self and society, between subject hood and objectification. In his autobiography *Mr. Chameleon*, he sloughed a verity of skin personae and cultural affiliation and come to identify with racially activist position. Writing about skin has substantial history , including perspective from philosophy . Race study literary use skin as symbolic border that subjected personal , cultural and historical mutation. Skin can either be conceived as covering different of inner being or as directly representing the self . It can be perceive through sight to signifying categories such as age, health, race and gender. Skin can be conceptualized as a text which can be read or interpret. It can be means of touching and feeling. In his poems and novels Afrika step into skin of another persona as he explore his surrounding, his memories. White skin associated horrifying and stigmatized pathology. As Rod Edmond points out, leprosy is boundary disease associated with deformity, uncleanness contagion. Leper are living corpse physically, socially and emotionally. Their bodily integrity is violated as their flesh is consumed and Leviticus as in any societies, they were classified as pariahs who were outcast from society and sentenced to dwell

alone. Historically leprosy has connotation of physical punishment for moral inadequacies. These constructions were associated with sexual licenses and radicalized by being associated by Black people.

By using the image of leprosy Afrika evoke a history of fear a round skin pathology and the same time overturns traditional racist associations. His deepest desire is to establish whether he belong to land ,but he fears that the purity of water rather than his own blood sacrifice is what the land requires. These themes of skin pigmentation mixed motives vexed sexuality and his relationship to country and the continent characterize Afrika's concern through all his work.

In Mr. Chameleon, Afriks makes it plain that despite his pride of his rare achievement of crossing race barrier in the opposite direction, this was not simple problematic act by having self reclassified although he could easily have “passed” as White , he registered a powerful protest against apartheid regime for 30 years. He tartly notes that (*the more starry eyed are always asking me. What it was like to cross over from the White world into black? And did not undergo any spiritual transfiguration on the way? Without exaggeration, but put pitilessly – it was hell!*). Afrika unfaithfully palled skin led to his being treated on the hand with good manners or as lucky talisman or in the other hand a novice or agent within the Muslims community was anguish at being so lacking pigmentation despite his Arab- Turkish parental heritage that he obsessively tried to darken his skin.

“ So desperate was I to smash the “White Body” image that robbing myself all fullness and light that in the winter months when it incessantly rained and could not get down the beach to tan. I would coloured my hands, arms, neck and face with Coppertone and try to persuade myself that I felt at home in my crude wild simulation of absurd skin. I was caught by unseasonably hot day and Coppertone with its vinegary smell began to run on my sweating skin. I would feel in paper cloth on

a rainy day and would dart silently crying in pursuit of the last fragment steadying shade”

Afrika(2005)

The ontological crisis of skin colour in pigmentationally over determined context raises issues of realism impostership and mismatch between perception and self-appearance in a world marks unstable space in which the subject become another such as fluid space of becoming “White” and “Black”, which mark the colonial notion of racial purity.

The stereotype binary schema of “Whiteness” typing goodness, purity, the intellect and superiority. Blackness epitomizing evil, corruption, corporeality and inferiority it rendered holey as the deception of brownness threaten to dissolve revealing its undercoat. The presentation of reverse passing of the apartheid’s borderland which place out on Afrika’s skin contains a number of significant effect which supported his autobiography. The skin is evoke in terms of gaze of viewer who may notice the unsuccessful attempt to conceal the underlying truth. The self is perceived as exposing the dissonance between his idealized image of skin ravel the effect the self interns of various category crises of age, gender, truth and wisdom as well as race. The persona connected with “Whiteness” which is foisted on an unwilling Afrika’s “Whiteboy” colourly infantilization by which black adult during the apartheid era called “Boy” or” Girl”

Afrika’s history tells multiples shifting cultural affiliation and his tranracializm is therefore more complex than renegotiation between group ideologies. Afrika recounts in Mr. Chameleon an anecdote about being to read an important document in front of huge public gathering of Muslims, however overcome rhetoric of the occasion, he concluded by the shouting “ Allah-o-Akber” with the crowd enthusiastically responding with the refrain crowd this call is prerogative of the sheiks who were afforded by Afrika perceived pushiness’. Unlike the melting Coppertone the reference characteristically

mordantly employing a metaphor of deprivation of skin contact. His embodied privilege provided him with authority to choose, cross, act, speak and write. Patently there was a degree of romantication of the community he was entering and subsequent sense of the disillusionment on both sides.

Afrika uses the borderlands concerns two ways: the first in which he moved beyond his overblown expectation of validation through assuming a leadership role in pre-existing cultural context and consequent disappointment. Secondly: he attained a sense of productive purpose which transcended sectarian through commanding a small anti-apartheid unit, yet he integrated his religion with this activism by attempting to respect the Islamic prohibition on killing.

His new-found peace and compassion are decoded by ready forgiveness of a person within a group who betrayed them after three years, leading the authorities to capture and jail them. In addition to this racial activities which validated him Afrika attained a sense of affirmation through publication of his poetry and prose and acclaim accorded his work by progressive literary circle which included member of all races. In his writing Afrika portrays the chillingly a brutal horrors and absurdities of the apartheid, further he writes from series shifting perspectives. His own altering identities or skin and other varied viewpoints. He also points the need for strategic progressive alliance both in apartheid and past and by implication democratic present his work rises the question of minorities, the dispossessed, the homeless, the marginalized and alienated within the society.

Afrika explores the skin contact with sexuality in a view of his chosen community observing Muslims reticence in these matters. In his allegorical poem in which he mourns the loss of “District Six”, he begins with explicit erotic memory

I never laid

With a lover without

Swopping skins sliding on

*The stain of her lions
breathing with her breath
the foetor and fragrance of the flesh
holding fast
as though I clasped to my life
her silk
body's twining length
motherly, sweet
milkeness of her sweat,
and all of her roundness slotting in.
the crying hollow of my heart
Abundant I 'd unlearn
Our language of love
Like some tailless
Lizard from my childhood grow,
Back my own
Time and still cured
Searching-over-thinner skin....*

In this account identification and reciprocated entail metaphoric shedding of individual skin and the question of the shared skin and identity and the new language, the abrupt serving of relationship leaves the speaker ruefully contemplating his painful self damage. The impression created after the lost of "District Six" of secure heterosexual history, yet his swopping of the skin.

Anzieu discuss the skin perception from psychoanalytic perspective of two types of early childhood, memories of mother

and child relationship provide a useful gloss on the quoted section of District Six. In narcissistic phantasm, the mother does not share common skin with her child, but gives her skin to him and addresses himself in it triumphantly. In the masochistic phantasy, the cruel mother pretended to give her skin to the child. It is poisoned gift, the underling malevolent intension being capture the child's own skin Ego which had become stuck to that skin, to strip it painfully from him in order to re-establish the phantasy of having skin in common with him

In the poem, the narcissism and empathy of the erotic act entail swapping skins casting off the limits of individual skin surface and imaginatively becoming the mother. The gross gender identification is quickly succeeded. Afrika remember his childhood as being highly sensual and erotically charged although in sexual perspective. At various points during his life Afrika become emotionally connected to men, he explores the highly charged emotional bond was libidinally through a third person, shared woman. "AS he points" he snatched back his hand understanding the sickeningly almost too late that what he had sought was not her skin as her skin, but also the skin on which had lain – in an intimacy he had never shared – the skin of him to she belonged (Afrika 1996)

Any one can response to this dynamic of this triangle, that the objectionable suggestion that woman belongs to man. He Afrika conflicted to the same sex attraction. His dilemma is exacerbated by the strict demand of Islam which he describes as more dominantly hostile to homosexuality than any other faith. The clearest discussion of this punishment occurs in an interview with him he discussed his contradictory about same-sex-love. "I am not only talking about love in exceptional like suffering in a camp full of men. I believe people are born homosexual, and that bring me into violent conflict with my faith. Which says, it is dreadful sin. Now there people who ask me If I'm homosexual? I answer that I have known love for women, I have known love for men. I have lived my lifelong moving through human landscape without boundaries."

Afrika in this interview toured impasse of respecting the unboundaries love of his past and the demand of his religion is appeared out repeatedly in his writing. Despite religious and social sections he make plain same sex- attraction and sexual behavior occur even when individual do not identify as gay for instance in prisoner-of-war-camp and in prison.

Afrika also deeply express the contrary of rap, he attempts to sidestep the white racist model's anxious association of black masculinity with excrement and buggy by splitting the rapist into the back and kindly master. In the current climate in South Africa, were rape is so prevalent.

Tatmkhulu Afrika's writing contains linguistic slipping between categories such as victim and hero, body surface and body politic, desire and taboo. The subject and transcendent that makes a person response to these metaphor of skin in the course of visual tactical identification. The resulting ontological defamiliarzan

3-7The Idea of Masculinity

The masculinity appeared in Afrika's writing in his novella "*Tightrope*" opens with Johnny checking into hotel undergoing a succession of encounter with a desk-clerk, the manger, a resident, the barman, a beggar- in which dismissing the beggar, pausing long enough to eye him dismissing him as wretch hardly less wretch than himself, in each case his findings are wounding or dimensioning. Later a direct question to an elderly guy he has repulsed the previous day " how do you see me now", the only person that counts? Ask yourself: what am I now. Throughout the bulk Afrika's fiction his characters lack the psychological resources to accomplish a decisive self-substantiating, self assessment , but with generally agonizing result, sit themselves in relation to others. A white man whom his black friend Majizi recognizes , you have been around a lot of blacks? I mean deep down? And for so long now the blacks sort of breathed their blackness into you and now, when I smell my breath ,it is only my blackness that smell? Once again Afrika's preoccupation with testing of masculinity and

especially the male's apprehension with regard to other men concern that are here explored with unremitting and frankly sometimes belabored. The characters of "Tightrope" are nothing if not verbal, much of their dialogue as if delivered from psychoanalyst's couch. The treadmill Johnny has been regularly sodomized by fellow convict while in prison as his friend Mjozi learns, he comments " *When I see you in shower, think of that shit of doing you what he did I could kill because he's been doing off with what's mine, even though I don't you that way, don't want to even think of you that way*" Afrika starts to develop a recurrent dynamic that of relationship that in one sense or another is built on desire between males though the nature of that desire will often be source of dispute and what is articulated or defined in part in relation to the role of a third party whose affection desire is rejected. It the dynamic that informs Mjozi's commitment to Johnny above that he also informs his friendship to Johnny at the earlier stages, When Johnny is chatted up by elderly gay Matrins.

Tightrope is the Afrika's blackest work, the first of its four novella ends with murder, the second it double murder in clouding an unborn child, the third castrate and murder and the last with suicide. Not a single relationship that might afford love or friendship survive. The self-destructive tendencies of the characters in Afrika's novels or the legacy in their past action. Further Africa employs the narrative tone of voice referential foreground squalor and degradation, often to the point where the referential load seems incommensurate with significant material observation, this combine with

In fact Africa's male characters are at the best unsure of themselves humiliated by the regard of other a male, generally incapable of achieving or sustaining male bonding is highlighted and bolstered through a battery of narrative device that sometimes threatened to short-cut what is essentially powerful statement on dysfunctional masculinity. In tightrope a similar potential for healing of alienation achievement of bonding is acknowledge. In the first paragraph of the third novella "

quarry” the narrator , Clive, records his first meeting with a young man Buddy Da sliver(an assumed name) leading into stipulation of his own sexual orientation.

He’s crossing the floor of the Recreation club’s lounge , dance-hall to where the boys and I practicing for usual Saturday night’s gig , and I am linking the way he moves. Clean-cut but thin, with thinness that in his genes, his all bones should be getting in the way, but he is coming smooth as you please, small come up neat and tight as a fist. And now I’m not gay-just like flesh- a woman or a man’s to have pride, and this guy’s sassy as I could wish.

Taking Buddy on in the bond and sharing his flat with him, Clive is tormented by the young man’s virility , not because he admits of any attraction to him , but because the youth’s active sexual live articulate the narrator consciousness of his own impotence. The idea of the absolute alienated distinctiveness of self, self-dissolution in its definition by and other is the characteristic of Afrika’s work; Listening to Buddy having sex in the next room, Clive feels “ it is becoming more and more though I am right here with the kid, am him”. The impact of Buddy’s being on Clive’s apprehension is compounded by his consciousness of the age gap and by race consciousness (Clive is white, Buddy is coloured) gradually Clive discovered that Buddy is a former rent boy and is on the run after murdering one of his clients. At the end of the novella. Clive finds Buddy asleep in his room , naked and dead drunk. Then come this extraordinary passage:

I something like a tip of the tongue that’s is just showing between his buttocks, and I spread them see he has piles , and had them bad. Quickly I get the jar of smelly but sure-fire slave than an old black herbalist gave me in the long ago, and spread the buttocks again and wipe the pile with moist, cloth then gently push them back in and follow them up with my finger coated with the salve

The strategy of the narrator might suggest the impulse to wallow in the detailing of squalor , but perhaps more conspicuous there is the expression of the will to heal alienation through an act of sympathetic bonding with the other , that is explore through Afrika's work, through generally that option , or starting is overwhelmed by the weight of multiple experiences of alienation. In assessing the above passage throughout this novella.

Afrika indicate how masculinity might in practice achieve new definition a counter- hegemonic definition in which the need of testing is inverted, projected ironically or even abnegated altogether.

3-8 The Idea of Africanness & Europeaness:

The idea of Africnness was degenerated after the apartheid government introduction the policy of exception through which South Africa was cast as separate qualitatively different from the rest of the continent .However the name Afrikaner literary means Africans illustrated the contradiction of claiming the concept of purely European identity is the heart of apartheid. In addition to his rejecting the apartheid racial hierarchy of whiteness, Tatamkhulu Afrika also insisted on claiming an African identity. His writing embodies the anxiety behind apartheid system of racial categories that governed South African for nearly half a century. Whiteness could distinguishable from blackness and Europeanizes could be indistinguishable from Africnness.

The relationship of European to Africa return to legacy of colonial era when South Africa was occupied by Dutch from 1652 and by British from 1806 onward. The continent witnessed undignified rush by the Europeans. Africa was sliced up like a cake and swallowed up by five rival nations, Germany, Italy, Portugal, France and Britain. 10 million square miles of a new territories occupied by one-side battle, soon the maxim guns became the symbol of the age. Diamonds ,gold and other

precious metals particularly in South Africa became the answer of the European's merchants prayers.

The population of South Africa consist of African. Europeans and Malays . the slaves brought to South Africa by Dutch from India, east Africa and South West Asia. The term" coloured" came into wide-spread use after the abolition of the slavery and referred to free slaves. The larger blacks collectivity after the end of slavery undermined by the colonial polices that would make worse differences among Blacks and imbued the term "Coloured" with broaden of shame for its association with miscegenation with African and slave roots. The shame of slavery leads to an ensure in folk memory of such origins and emphasis on European family connection instead. Therefore the meaning of Europeanness and Africanness became deeply implicated in the concept of race in South Africa.

The era of Dutch control (1652-1806) slavery structured all social relations in the colony, and this has profound and lingering consequence of the concept of race and sexuality at the Cape Town colony. The colonist were given access to slave woman's bodies under Dutch rule. The cape colony was among the most racially heterogeneous places in the world and an extensive and complex set of relations developed around the skin colour, citizenship and social status. In the Cape colony extensive and intimate interrelations between the coloured, African and Dutch build the later the myth of" pure race".

The Whiteness in South Africa was complicated by different and competing colonialism of Dutch and British imperialism in South Africa, interconnected layers of Dutch (later Afrikaans) and the English identities inflected distinct type of " Europeans" in Africa through their name " Afrikaners" proclaimed the an intimate possession of the African landscape. Yet paradoxically under apartheid the Whiteness was name Europeans revealingly English-speaking whites and visiting Europeans.

The assertion of apartheid of a pure and unadulterated Whiteness in South Africa that is also explicitly European thus

both continued and radically contradicted concept of race that developed under colonialism. The history of race is crucial to understand Tatamkhulu Afrika's writing and contradictions that subvert the certainties of racial labels and unsettle the assumption of stable nation of Europeanness and Africanness in South Africa.

Afrika wrote about the interior changes of his life, he recounts the painful period in 1960s when he was unemployed, and for five months survived on a pint of milk and half loaf of bread every day. Afrika lingers on slow process of time changing. During his testing period comes the beginning of profound return to Islam when Afrika reads a second-hand copy of holy Qur'an. In its rendition the unhurried growth of conviction. Afrika conveys the movement inward to private realm of identity. Afrika shows in his writing that the private realm is not solipsistic he shows how the private realm of friendship and family relationship are deeply politicized in apartheid South Africa. Tatamkulu Afrika recounts his visit with a friend to coloured woman living in observatory who pass for white, after witnessing her rigid self-policing and anxiety of being caught with people who were noticeably considered black, he rejects her with disdain resolve never to see her again. Afrika later reflects of his tendency toward unforgiving anger as part of a habit of distancing himself from others. Afrika recounts in his autobiography Mr. Chameleon (*that night we were caught they at once separated me from my men, they thought I was White or European. Later offered me a chance to have charges dropped against me by the security police if I betrayed the rest of the group.*) Afrika realizes that he has been made the offer because they thought he was white. Under apartheid the meaning of race extended to every aspect of life, even in jail the food and treatment of prisoners reflect racial division.

Rejecting Europeanness that his upbringing and his light skin have given him. Afrika seeks Africanness through Islam activism and empathy with other black African, for him an

African identity does not reside in skin colour, but it is earned and recognized by the others.

What is most illuminating in Mr. Chameleon, Afrika recounts an incident seen through the window by a young chameleon changing colour to match its surroundings. He asks a woman he knows as Gran why this happens? In the way he gets what he wants and to escape from those who want him.

Islam played a central role in Afrika's life; it is the key to the door of the private realm of the self and natural recognition of humanity despite self-delusion and differences. Islam is a means through which Afrika rewrites an African identity on an apparently European skin, embodying anxiety behind the apartheid idea that whiteness could be indistinguishable from blackness and rejecting the label of race to claim an African identity.

3-9 Critical Ideas about Afrika's Poetry

Poetry is a universal language and almost ancient; all categories of people use it and eagerly read or listen to it through all ages. The most primitive have used it, and the most civilized, have cultivated it. In all phases of time all nations have written and eagerly read and listened to poetry. All conditions of people, the soldiers, statesmen, lawyers, farmers, doctors, scientists, philosophers, kings and queens. Poetry has especial concern through ages with educated, intelligent and sensitive people, because poetry gives them enjoyment and amusement. So poetry has a unique value to human spirits, because poetry says more and more intensely than ordinary language. Poetry exists to give us a sense and precipitation of life to widen or sharpen or contact with existence and experience. We have an inner need to live more deeply and with greater awareness to know the experience of others and to understand our own experience better. Poets from their own store of felt, observed or imagined experiences select, combine or reorganize them. Poets create significant new experiences for people because they focus and form these experiences, so

people can get awareness and understanding their world. Poetry is not only an aid of living but means of living.

Many South African poets, see that on long-lasting image of poetry is the meeting has lead to rejection of limit imposed by “struggle culture”, while many others provoke of the motion that poetry must conform to correct a set of directions regarding from subject and style. South African poets express palpable sense of relief that with apartheid downfall, they need not limit their poetry to purely defensive attitude of blame. They insisted that the while the practice of poetic denunciation remain necessary and urgent, especially given chasms of wealth and privilege that continue to divide the country a new space that have opened up for poetic affirmation. Some poets establish the need to reclaim their personal life and priorities after a long period of orienting themselves toward collective desire and search. Other insist both politics and aesthetic rethought, redefine and made more wide-ranging than the up till now. They drew attention to the significance to everyday life and the reference ground of social reproduction . Many South African poets belief that they marginalized , misunderstood, maligned or trivialized. Poetry can play modest but essential role in creating democratic public sphere and can be a full citizen of the new South Africa. Nonetheless the difference among these poets also points up arbitrary nature of national rubric under which they presented to readers. While in sense it seems logical to define according to a criterion of national belonging as they are after all South African citizens. The impulse of assemble under the label chimes with the official prerogative of nation building, doing so to what category omits as much as what it includes, As it shared by South African poets the dimension of the outlook that awareness of the languages and potentially energizing consequences of cultural borrowing, moving across language walls is essential to the creation of new poetic territory in South Africa. One of overall impressions that many of the poets are trying cast off, received poetic paradigms and political outlook out of the quarrel with themselves and with enormously complicated country they inhabit seem to be creating a new

poetry. Moreover many of the poets appear to share the believe that poetry can provide human being with emotional and intellectual sustenance and succor while living through a shifting interregnum. Poet should aim at people without political home to explore the need for love, for kind of dwelling that the universe doesn't offer them. Where the poets are discussing their personal development and their country progress since the fall of apartheid their observations are consistently attractive and perceptive. As readers want more of individual poets and to find South African poets and poetry valuable resource despite the limitation of academic scaffolding

Afrika's poetry takes all life as it province, he primary concern with beauty, philosophical truth persuasion and all kind of experience beautiful or ugly, strange or common, noble or ignoble, actual or imaginary, as it seen in his poem reemerging small coastal town Elsollom in the northern tip of the continent

I am looking back a long way now

Will the circle close?

Why does the city this morning seen

So much that other city,

Its lines impose upon its lines

The same slow sweep of waves,

the same dust-haze

the same crumbling buildings sinking down into the sea,

the same sand, unstoppable malaise:

this garden I pause beside,

its dahlias sun-dried

the nasturtiums neutered,

solitary palm-trees burdening toward Siwa,

*begging its moisture
as little as bitter as urine in the sand
nothing dies
all that I thought long-dead
is rising up again
the little house where first slapped me into life,
took off the tip of my manhood as the religion demands,
the red sand slipping into the blue Mediterranean,
the smell of incense of Khamsin- wind
so much remembered
so many old lamps burning again
lamps whose wicks I thought had long since charred
and from the night beyond their light
a face is floating,
bending over mine
its sweetness is effulgence,
its fragrance of flowers....*

Afrika wrote this poem imagining the place where he was come to life in Al sollum the small coastal town in the northern tip of the continent, the house where he first slapped to life. The city in the Mediterranean coast with its old building sinking into the sea. The palm tree that stand alone twisting with blowing of Khmasin wind, the intense smell of the sea salt. The central idea of this poem is to express emotion and painful experience resulting from of the absence of the poet's family and family relation. Afrika created this poem to transfuse the process of personality in deeper sense and life that appeared in his character. He skillfully welded parts which have no reason to be

together, we see and hear his emotions when link with nature ,the wind over the sea which coming calm erases the traces of the wrinkled sand to pure it. Poetry has a characteristic to unit people, cause the artistic feeling transmitted the soul of those who receive it. Afrika in this poem tried not turn toward emotion, but to escape from emotion, not express his personality but to escape from personality

.Afrika need not to understand people ,but he exceptionally aware of them to share with his feeling and emotions. The principle object of poetry is to choose incidents and situation from life and to relate and describe them though as far as possible in a selection of a language really used in a certain time and through over them a certain colouring or imagination , where ordinary thing should be presented to mind in unusual aspect and above all to make these incidents and situation interesting by inserting truly thoughts as it seen in following

Afriks's poems "*Mad old Man Under the Morning Star*

.Will anyone remember this

mad old man slithering down

The top steep steps under the morning star

Sometimes he crashes ,flat

Into sweet photo patch or,

Canting the other way

Into the grass and thistles

where he will lie moaning as old men do,

then grumble up with blazing hands and knees,

I am too harsh?

Genteelly crazy old

Men would not slither, they

Would, surely, move with some measure of aplomb?

Hah! Have you ever seen me coming down

Those too steps like

I'm a snail that's lost its shell

A shapelessness from seeking shape

A boundlessness from my own small black lagoon

It is to do with ears, they say

Something give in three and you wobble though

The path's wide and your bum's a baboon's

Oddly, I have still no broken although

There is always a bruise somewhere:

Pustule- yellow or aborigine blue,

And, once a purple sac hung

From my left eye, but they said

That was spider-bite and did not qualify

In the first two stanzas Afrika chooses the humble and rustic life because that condition, the essential passion find better feelings coexisting in state of greater simplicity and more accurately completed and more forcibly communicated. The manners of real life germinated from the elementary feeling and the form of passion in the poem. Afrika produced verity of objects the morning star, flat, the grass, snail without shell and boundlessness lagoon beside being possessed in more than organic sensibility on a deep thought by synthesis with common universal nature and the existence, these relation simply considering thought. The reason in the enumeration of quantities already known as imagination is the principle value of these thought. Imagination is an instrument to agent or as the body to spirit or a shadow to the substance. Afrika connate imagination

with origin of the subjects of his poem. The inexplicable defect of harmony in constipation of human nature, the pain of the inferior as we see in "Mad Man Under the morning Star" is frequently connect the pleasure of superior. The portion of our being sorrow, terror, anguish, and despair are often chosen expressions of an approximation to the highest good. The tragic fiction depends of on tragedy delight by offering shadow of pleasure exist in pain. The pleasure that in sorrow is sweeter than pleasure itself. It is better to go to the house of mourning than to go the house of mirth.

It is to do with ears, they say

Something gives in there and you wobble through

The path wide and bum a baboon

Oddly, I have still not broken any bones although

There is always bruise somewhere:

Pustule- yellow and abubergine-blue,

And once a purple sac hung

From my left eye but they said

That was spider-bite and did not qualify,

There is enough though

a brisk half turn and I spin right round

a bright dash forward and I stall because

I forget you don't move your both feet at the same time

There so little happening in my head these days

A wisher here and there of what was and ill never again be,

a ringing something like an idiot's bell

a snatch of a mantra as once more plunge

to my sniveling under star and the moon

Afrika in the third and fourth stanza subjected his experience as sprite of the most refined organizations and he coloured all that combine with evanesced hues of his ethereal world . His poetry has plenty of energy plenty of creative force influenced by the suppressing of the apartheid period in his country South Africa so the artists fine a world of idea and they practice poetry with refine of sprit and knowledge. Afrika try to tell us the sorrow, loss and the ongoing pain with free imagination range of natural objects, the morning star, potato, a lagoon, shapeless snail, spider-bite and the chill blue flesh reflected the sense of the poet which extend beyond the confine of time and place in central experience recounting by the poem. The experience is relevant to all people in any society, it is intense experience of human being translated into language. Afrika's experience is so much sense effort that he evoked of standing outside the bounds of time and space is a part of business of being human and that added value to the idea of the poem and possibility to enlarge our own experience. Poetry is the breath and finer sprite of all know ledges. We should not only concern on how and why the characters are raised but on where and what they raised, this make them worth power and guiding ourselves by Aristotle's profound observation that " the superiority of poetry consist in its possessing a higher truth and high seriousness.

The experience is never limited and never completed, it is an immense sensibility a kind of hug spider-web of the finest silken threads suspended in the chamber of the consciences. It is every sphere of mind. there are different kinds of experience emotion and feeling, there is another kind of experience which is different in kind from any experience, it may be formed out of one emotion or may be combination of several and various feeling.

In this poem we see that the ideal is no longer greatness of British empire, the beauty of the new buildings; but humidity, purity compassion love. The hero is no longer those conquer and acquire the country wealth but those who have abandoned it not those who dwell in places, but those who dwell in catacombs

and huts, not those who rule over the others but those who acknowledge no authority. The greatest work of art is no longer the cathedral of victory with statues of the conquer, but the reputation of human soul transformed by love. A man who is tormented and murdered yet pities and love his persecutors

When we praise a poem or any piece of writing upon these aspect of the work we try to fine what is individual what are the peculiar essence of the man, we dwell with satisfaction upon the poet, the difference from predecessors specially immediate predecessors and those who contemporary to him so we can endeavor to find something can be isolated in order to enjoy it.

Afrika's poetry gained its superiority from both substance and style of his poetry, his substance is simple free and clear yet kindly view of human life the power of his poetry appeared from in the truly human point of view who survey his country from all fictive dimension considering a poets' life it holds innumerable possibilities that we realize in many groups of factors. The external situation in which he is living , his surrounding including the other people with whom he is in contact and his psychological make –up which leads to individual repose and ideas which he selected from the individual interest.

Every nation every race has hot only its own creative , but its own critical turn of mind and even more obvious of short coming and the limitation of its critical habit than those of its creative genius.

3-10 Critical Ideas about Afria's Novels:

Afrika won every literary prize which his work is illegible to, that means he wrote with elevated language, and grasp power of forming great conception , intense and encouraged passion. These tow concepts are partly product of art. The due formation facts deal with two sorts of figures, thought and expression. Next the noble diction which in turn comprise the choice of words and the use of metaphors and elaboration of

language . what is holds the foremost rank among them all is the elevation of mind. The form of the other factors that characterize Afrika's works from his contemporaries writer in South Africa, his amplification, this figure is employed by him in narrative of forensic argument, admit from section to section of many starting- point and many pauses and elevated expressions followed one after another. This is may be effected either by the rhetorical treatment of commonplace or by intensification weather the events or argument are to be strongly presented or by orderly arrangement of facts or passion. Afrika's writing gain the power of existing the sympathy of the reader by faithfulness adherence to the truth of nature influence of giving interest of modifying colours of imitation. Poetry or fiction about nature create incidents from the ordinary life found in every village and its surrounding area where there is a meditative and feeling mind to seek after them or to notice when presented themselves. Afrika directed us to these characters and incidents to transform in words of nature the human interest by awakening our mind's attention to these characters and incidents. As nature is inexhaustible treasure of imitation, so the artist see it with different eyes, her it with different ears, fell it with different sense and understand it with different minds.

AS provide a fresh look to polemic issues of race and shedding skin.

Afrika rejoices at the imminent publication in London of his novel "*Better Eden*" after six years of lying in that sand limbo where lunch the Quasimodo of the South African during Apartheid period. No South African publisher was prepare to accept the book as according to them (too good and not South African enough). Whatever the truth off this of this ascertain, the fact remains that why a number of unpublished work including his autobiography "*Mr. Chameleon*," two novels, four short novels and two plays and poetry remain unpublished. Tatamkhulu Afrika after 82 years of age, assumed a range of

personae and names, travelling into opposite direction and shaping a complex and contradictory identity for himself in south Africa.

One of the contradiction discernable in Afrika's writing, his reaction to sexuality and this complicated by his attitudes in terms of gender. As art live upon discussion upon experiment upon variety of attempts upon exchange of views and compression of standpoint. When no anything particular to read to see and write about it, no reason to give practice and fondness though there may be a time of honor and no time of development.

The central point of his writing, that the people don't want to understand or they believe , from which they duck away, love between men , love which knows bounds, the Englishman as Afrika said " would have edifice his life for me, he would have died if had stumbled under my weight. What else is that but love" he added that " I am not talking of love in exceptional circumstances like suffering in a camp full of men. I believed that people are born homosexual and that brings me into violent conflict with my faith which says it is dreadful sin. Now there are people who ask me if I am homosexual and I answer that I know love for women and I know love for men. I have lived my life moving through human landscape without boundaries. This also why I think these coming stories are load of rubbish. Can any person want to categories himself so restrictively " Afrika's body, history and instinct favour fluidity and appose regimentation yet at stage of his life facing the looming of death persuades him. Unless any person perceive slipping in the meaning of the tern " love" the most significance relationship in Afrika's life with other men. Description of passionate involvement with women are non-existence. Sexual experience with women are mention in his autobiography and his poetry, but the overriding emotional connection were erotically charge profoundly with men.

Chapter Four

4-1 Analysis of Afrika's poetry

With an immense eruption, keen poetical talent, fearlessness and good sense, Afrika was admirably equipped to be one of the South African writers. His extraordinary life, the ability to intuit and express in more wider and complex ideas than those who contemporary to him. According to artist a simplest love –song is the same qualitatively and intensively as the most complex drama. The artist produce and the critics reproduce. When analyzing Afrika's poems leads us to two constant and necessary elements; complex of image and feeling that maintain them. Since the work of art does not stop at cross-compression or distinguishing the beauty and ugliness, the art or non-art in a particular work, we must give the characterization of it, we must work with the individual reality of a poem in order to determined its content of fundamental moving face to assign what had been to psychological class or type best suited to include it. In every period of the history in any society, there exist an understanding of the meaning of life which represent the highest level to people of that society att

ained and understanding. Defining the highest good at which that society aims and this understanding is the religious perception of a given time and society. In Afrika's poem

4-2 Reading for Ramadan

The religious perception appeared clearly as all the Muslims through the world make ready for welcoming Ramadan the month of fasting and the divine inspiration revealed to prophet Mohammad peace be upon him.

Narrated(Abu Huraira) Allah's messenger peace be upon him said: When the month of Ramadan starts, The gates of the heaven are opened and the gates of the Hill are closed and the devils are chained. Bearing in mind all these concepts Afrika wrote the following poem

I set

*The clock one
An hour before the time,
Other five
mints further off
from the tight as fist
thick of my sleep
Spliced- together cord strain
The phone nearer to ear.
Teetering on its stand's
Too long it waits,
crouched , to out
The final shout that will net
The quick- as- flash
Flick as my sense.
Struggle it to the now it denies
Finicky old
Man's finger tap
Six spoon sugar, three
Of coffee', into thermos ; cap
In a range of water, put
The flask and a pack
Of hard-as-a-heart ginger snap
Beside the bed to top
Up the surly belly when it wakes*

*Spiritless servitors of my fusts
My fingers filch
Even now a snap to nibble at
Shamed I glance
Around me at nothing save
Myself shake
The wet dog at my sides,
Put the biscuit back,
Wrench up over my pelt
The fine,
White Semite of my try-for-saint
And sleep, abused
My hammer-battered- bells
As time trips
The clock and the phone bleats,
And I beating howling up
From a stealth of dream
Tongue thrashing the hot
Coffee around,
Potholing the biscuits awkward iron
As I wolf them aware
The mu'aththin waits, the hour long
As a hound on the leash of his lungs,
And I laving my limb with the tap*

*Water magically turn
Sanctifying oils as he then wails
It is a time and I am leaping out
Into minaret-sleep
Of abstinence, tail
Swinging like ape's I am
And the white
Impertinence of my piety already rent
As mu unaccustomed angel's wings
Flop me before Lord.*

The idea of the poem centered on how Muslims welcome the holy month of Ramadan, how they make ready for break fasting after many hours of fasting during the day, the prayers they say, particularly at night “*traweh* reading holy Qur’an. The reward of good will multiplied in Ramadan. The fasting person has different feeling and attitudes toward personal desires, he left eating and drinking for the sake of Allah in order to get the final reward. The person who observe fasting will elevate with himself from human level to angles level. Easting is a shelter from a Hill fire, a person who observe fasting should not beehive foolishly and impudently with anyone.” Allah’s Messenger peace be upon him says” Allah says about a fasting person “ he left his food and drink and desires for my sake so I will reward the Fasting person for it and the reward for good deeds is multiplied ten time”

The structure of the poem is set out in four stanzas each are fairly short lines creates a sense of control. The poem is very clear about a feeling of a fasting person waiting for Mu’ththin while he preparing his food and coffee into thermos cup. Narrated Sahl Ibin Said, Allah messenger peace be upon him

said ” people will remain on the right path as long as they hasten the breaking of Saum”

the length of a sentence is varied from a whole stanza to just two words as it looks in the example

Of hard-as- a- heart ginner snap

Beside the bed to top

Up the surly belly when it wakes

Spiritless servitors of my lusts

My finger filch.

The language of the poem is written in present tense because who has an experience with fasting is either waiting eagerly for the time of fasting after the sun set or eating his breakfast as we see the usage of language of these verse

Tongue thrashing, the hot

Pythoning the biscuits’ awkward iron

As I wolf them aware.

Afrika cleverly used figurative language to express his attitude toward how he observe his fasting and the reward he expect from almighty Allah as in

The clock and the phone bleats

And I am beating, howling. Up

From a stealth of dreams,

As a general evaluation to the poem and as a person who has an experience with fasting that the poet expresses his suffering from thirst and hunger and this the main theme why Allah compel the Muslims to fast the month of Ramadan to share the feeling of thirst and hunger with those who are unable to get anything to eat and when a person saw baggier or anyone expirees his feeling he has nothing to eat, drink and wear so he

should be kind to him irrespective to race or religion as it happen in South Africa during the apartheid period when people are segregated according to race colour and religion. The religious perception appeared in many race-classification

4-3 Trespasser

*I wheel my bike under
the cathedral's dark overhang.
seized by a rictus of the wind,
the trees shed rain.
rain slides down
wale street's sleek, steep fall:
air is an ocean booming round
high bare walls.
my hands freeze on
the bike's crossbar,
seek the sodden saddle, toy
with the ice-cold bell:
i am suddenly fugitive,
homeless and cornered in
a of pressure and cloud. caprice
then they cough and i know
i am not alone:
far back, against the great, nailed doors,
they huddle: troglodytes
of night's alcoves,
daytime's shopping-malls,
parking lots, sparse green lawns,
municipal benches where
lunchtime's city workers, stripping down
their food-packs, sit
in sober rows.
i fear to turn around,
stiffen in expectation
of the inevitable tugging at my sleeve,
wonder of i have any coins
wonder why they do not bicker,*

*as they always do,
 cursing their mother's wombs
 in tired robots' tones,
 why only this
 curious, chuckling, liquid sound
 drawing me around.
 she has the usual wrappings on
 stick-thin, brittle shins,
 patchy-purple, quietly rotting
 methylated spirits skin:
 doekie of incongruous elegance crowns
 the scabrous, half-bald skull
 her man, grotesque
 as a gargoye roused from stone,
 cradles an infant on his lap,
 feeds it from a bottle with a teat,
 makes the chuckling, crooning sounds
 that turned me round,
 that hold me now spellbound.
 'good morning, sir,' he says,
 and his voice is grave
 as a paterfamilias in his lounge.
 only the odd man out,
 leaning against the harsh green walls,
 looks at me with carefully indifferent eyes,
 finding me , alien on his home ground
 wishing the clouds would break and i be gone,
 ringing my bike's absurd, small bell
 To summing up the poem*

The central idea is that, Afriks seek shelter under a church from a heavy rain falling, there he meets homeless couple who are shelling from the rain and they are looking after a baby. Instead of begging money from the poet as he expected them to do, they wish the rain would stop so that he will go away and leave them alone.

The poem is set up of five stanzas, in the first stanza the poet describes the surround and the atmosphere to the reader using

alliterations Wale street, sleek sleep fall, the sodden saddle. The poet emphasizes the perpetual dripping sound of the rain.

In the second stanza, the speaker notice that he is not alone and , he assumes without knowing for sure that it must be a beggers. He calls them *troglydytes*

(caves dweller), so an euphemism to call them uncivilized bushmen. He list all the places where normally such Hobbes are found at night in shopping malls, in parking lots, on sparse green laws or municipal beaches. By listing all the places where he found such people he creates stereotypes and even reinforces by emphasizing the different difference between them and the city worker who often eat their food in sobers rows.

The third stanza represents the way we feel when we being confronted with beggars, we feel guilty and therefore we don't want to turn round and face them. This how Afrika feels in a poem, he feels for he thinks he knows what will happen. Curious chuckling liquid sound makes him draws round. What he finds is described in the fourth stanza.

He finds a couple does exactly what they are suppose to, they are good parents feeding their baby. The language is rather judgmental and a bit ironic. The image of a typical poor homeless family conflict with the description of the family. It is quite surprising for the reader to find a father greeting respectfully addressing him as “ sir” as if he was welcoming him in his lounge

The last stanza shows the speakers hostility. He sees differences between himself and the homeless, but the question remains if there really is a difference? He feels left out almost as if he himself had trespassed where in the beginning it is obvious that it the couple who trespasses for the church is a public place not a home. Feeling as intruder and the father thinking he “odd man out” he leaves the place.

Generally one can say that this poem makes questions himself stereotypes. We thing beggers are different but really they are

not. They are man and woman, father and mother just as any others. The poem is also addressing the inequality in looking at rich and poor people and therefore very notorious issue in a third world in South Africa specially after the apartheid

As far as the style of the poem is concern, Afrika focuses on story and emotion rather than rhythm and rhyme. He uses free verse following rhythm of the natural speech.

The metaphor : air is wet with rain and it seems as if the entire ocean is falling down. So hard it is raining the, the noise of the strong winds and the rain booming around of the tall building imitating the sound of the rain. My hand freeze on the bike's crossbar refers to how cold it was In Cape Town in winter rain. Why the speaker suddenly fugitive, homeless, he temporary without home because he needs shelter to hide from the rain.

There are two groups of people who are homeless using beaches has some right to them. During the night the homeless sleep on the beaches and during the day, the city workers sit to eat lunch. The contrast is emphasizes the inequalities and the divide of post apartheid. In daytime orderly and people sit neatly and in sober rows eating their rapped food parcels; In night time the beaches and the parks became disorderly as homeless people sleep there. Often without food and wrapped in anything that gives warmth

4-4 Nothing Change:

In this poem Afrika expresses his attitudes toward apartheid although South Africa gain multi- racial democracy and government, but he things that there is no changes happened as the people in his country dream as he expresses in the following poem.

*Nothing's changed
Small round hard stones click
under my heels,
seeding grasses thrust
bearded seeds*

*into trouser cuffs, cans,
trodden on, crunch
in tall, purple-flowering,
amiable weeds.*

*District six.
No board says it is:
but my feet know,
and my hands,
and the skin about my bones,
and the soft labouring of my lungs,
and the hot, white, inwards turning
anger of my eyes.*

*Brash with glass,
name flaring like a flag,
it squats
in the grass and weeds,
incipient Port Jackson trees:
new, up-market, haute cuisine,
guard at the gatepost,
whites only inn.*

*No sign says it is:
But we know where we belong.*

What is Nothing's Change about?

The poet refers to the wasteland that was once his home, and reveals that anger he felt when the area was first destroyed. He sees the expensive and stylish restaurant with guard at gate post. He thinks about the poverty around it especially the working man's café' nearby, where people eat without plates from plastic table top. This makes him reflect that despite the changing of the political situation, there are still huge inequalities between blacks and whites. Even though South Africa is suppose to have changed, he knows the new restaurant is really white only. He feels that nothing has really change. The

deep anger he feels makes him want to destroy the restaurant, to smash the glass with stone or a bomb.

The structure of the poem is set of six stanzas, each of the fairly short lines, the kind of regularity creates a sense of control: the poet is very clear about what he is feeling- not suddenly flying into a range. The length of the sentence varies from a whole stanza to just two words. The effect of the sentence can be explore in the following example

District six

No board says it is:

But my feet know

and my hand

and the skin about my bones

and the soft laboring of my lungs

and the hot, white, inwards Turing

anger of my eyes

the language of the poem is written in present tense; but Afrika recalling past experience as he reliving the experience as he writes. This one of the thing that makes the poem vivid to read and easy to identify with. The viewpoint in the poem is carefully established. The first stanza put us in the poet's shoes: it as we were walking with poet across a rough ground. As the poem develops, it is easy to imagine where we are walking or standing, and what we see.

I pass my nose to clear pans

This also makes us more likely that we will see thing from his point of view

I back from the glass

boy again

leaving small meam

of small man mouth

hands burn

for a stone, a bomb

to shiver the glass.

We imagine how his hands “burn” to take revenge. It a physical image, we can almost feel ourselves.

The image of the wasteland itself, the expensive restaurant, and the working man's café are sharply constructed. The two images seem to highlight most strongly the inequalities that the poet observes.

The sound of the poem as it is seen in stanza one consists of a single sentence in which almost every word is stressed. It follows the poet ventures onto wasteland step by step on a hard unfriendly ground. The rhythm of the poem has a heavy and plodding effect, or it is lighter and quicker and this style of rhythm goes all through the other stanzas. Afrika uses very short sentences to express his views and opinions.

4-5 Maqabene

Comrade is a book not only marking the crossroads of our time and locality it traces Afrika's crossroads as well. He had two choices: poems which rest on the essentialist laurel of faith, humanism and poems which are constant critiques of our confusing present, simultaneity of the national unity and international economic barbarism.

There are poems "Maqabene" which hail back to the humanist pathos of 'Nine Life'. Tatamkhulu Afrika has the iconoclastic push beyond the apartheid order which established itself with heavy reliance on the same old cultural codes. As in most Afrika's work he is to be commended the central figure, he calls them "Portraits" is dispossessed squatter, an idiot and addict, a poor musician twilight children. Edie is charwoman who cleans communal loo, four to floor and who is perhaps a whore, although Tatamkhulu Afrika's persona realizes the economic and perhaps racial vulnerability of his own status

Mired in the dust,

The listlessness that like lice

Crept

Into very prose of my skin

Silence under the nose

That was not

Me into their philosophies or

Genes

I sought Edie out,

He insisted on the beginning and ending the narrative Muslims forgiveness of Edie,” a child waiting for to be whipped” in lieu of insight which would allow him to inhabit her peace. If anything is disappointing in “Maqabane” is the intermittent appeals to religious and humanist morality. Sometimes it appears as though such redemptive gesture rest more upon the demands of narrative as a form of sudden large amount to denouement, which requires an ending that makes sense of what the writer portrayed or the feeling he has unleashed. Narrative problem is very tendency toward closure; a final statement in the face of disorder and questions as the only credible of poetry struggles against the search for common morality which confuse the contradiction of the time and space. In many poems the struggle is unsuccessful “Edie” is one such poem. In an interview Afrika reveals a tension within the writer who may account for his poetic struggle.

In long established countries, narrating the nation art and literature Eid merely consolidation of what is already known” No risk involve there “ but in South Africa with three presidents, two national anthems, parliamentary walkouts, and escalating violence narrating the new nation is risky business. So much more than state and its reconstitution hangs in the balance of narrating this five years purgatory between what was and what will be. At a task is the attempt to reconstitute the “ National Subjects”. The poets have to rise the challenge they should first set free a unfriendly violence against its very prospect , reject the nation and all pretence of its subjects out of hand. *Maqabane* struggles with this dilemma more honestly and with wider dialectical vision than most of the other collections. Tatamkhulu Afrika shows deft skill and perception in revealing Islam, he had no problem posting if not the liberator then at least redemptive in the face of worldly barbarism. The use of certain images is so frequent that they begin to take on the status of the religious icon within the poet’s composition, three such images bird for peace and love, of deliverance, the sky where transcendental

answers and salvation Waite for us and the song an activity of spiritual communing which goes awry for whites and hypocrite, but consoles, mobilizes and renews the essential goodness of blacks emerge as denotative signifiers which close upon free play of meaning and rank irreverence. The same detonator strategies with many, same image appeared again in the same discourse housing the saved damning the infidels , as well as patriotic discourse, housing the citizen marginalizing outcast. Tatamkhulu Afrika's monotheism and although uncertain humanism binder him in ways which he may be unaware of in task of unleashing glacial violence against national project in favour of an ever expanding dialectical vision that Afrika strive in *Maqabene*. The tension of the poet as a devout Muslim and believe in humanism, on the other hand outcast whose exilic marginality in the level of race and class provide him unique insight and skepticism toward most projects inclusion and exclusion.

In his poems “

4-6 *The laager* “ bring us closely this abyss and any other poems in the collection. The end of “*laager* “irreverently maps the 9th century circular wagon formation, hallmark of Afrikaner defense against Africans on impromptu holding of hands and singing of hymns. The church minutes after the massacre the gathering ass metaphor for the “ *laager*” is voice repeal with something just this side of sarcasm not the mane of hymn , but what it is about the homogeneity of men still not enough to surprise the innocence and totalizing sorrow of the churchgoers until a black man come and tries to join the circle singing. The lacking of the hymn appeared. The anthem song are songs of similar verse.

A black man stands
Behind, me asks,
To join, he is raw
With living smell
Of long last soaped skin
Eyes dull
With staring at nothing , stare.

*I give him my hand,
Breaking the chain
The hand I loosed
For this, shrinks
From the black first thrust
Into the mitten of its skin.*

At the end of the poem, there are two pairs mittens one is the hand of white who keep the circle gapped, the other the band gunmen. Leading up to the election after four years, there were series of events in South Africa designed among other things, gives the kind of collective consciousness which other nations took centuries to develop *National Peace Day* and starting to cumulative celebration, is one such event.

In his poem :

4-7 **The quest**

Is one of several poem in which the word-image “Land” reemerges powerfully and provocatively, it takes the iconic potency of birds, sky and songs as continues connotative opening and expansion. His disbelief toward the cultural coding “the land” is referring for its razing of the most foundational fiction of nationalism.

*I came down through the
dead land
placing my feet well
threading through its bones*

the atmosphere of the persona of the poet that he said “*even the wide drops which is the problem for the day flag and still chill air dragged at me like a blood, like a hand*” elsewhere the blood and the hand are combine constant disruptive reminders of what is taking place beneath the euphoria of peace celebration.

*Squirreling grey
men grabbed
hesitating hand
hawked me their wares
of tolerance and love
oneness peace*

*gave me a flag
of peace and wave
the section of humanity, that won't take time out from the work
to hold either poet's hand or those "squirreling grey men"
because it has no work.
Beyond my shout, a thin
Black man bent
Spreading washing on a bush
Hand slow
Deliberate, as though they
wrought
a thing of beauty or concern
then
I lifted my hand,
But he did not respond
Thought he stood watching me
go,
Watching me gone.*

The most brilliant and telling insights come from the last sentence and from the phrase "beyond my hand" and as though here Tatamkhulu Afrika wallows in and slip in the contradictions of modernism and its sister is liberal humanism and sense of guilt and anxiety that seizes people with jobs and a purposeless on a day set aside to literary go into streets and dealer ourselves one

The act of waving first followed by reading of no return of the wave as rejection is a common kind of guilt experience by enfranchised person, a person when encounter disfranchised person, a person beyond my hand

As the activity of those hands; spreading washing on a bush is as much as a marker of a man deracination as the smoke that "dribbled from where he slept in a hole with the hand" But the persona's "Quest" for the nation for homogeneity of men on this day when all South African hands will have purpose of joining together for peace, followed by waving blue flag with doves. The persona in this poem is one of several occasions where the imagery or the narrative seek neither the safe haven of faith or

humanism , but pushes onward into space of the outcast where peace was the pallid sun, the fleeting Sunday's streets and the mountains cast their shadows. Afrika never allow us to forget for their casting are bound by something real and tangible not metaphysic. Having come to realism of the deadness of the nation projects as well as modernity and humanism the " quest" persona

Giving my flag to a crying

Child

His eyes brighten through his teeth

His tears

So once did mine.

By the end of the poem, the voice has become full circle, not in anthological journey to plethora of positive signifier like anthem, flag, citizenry or purpose.

4-8 Waiting for the Mahdi

My senses seep

Out into the long

Night pass long

Silence that yield and yield

To my porting till

Spent I stand

enfold

some other, stranger whole:

city that sleeps,

hill's overshadowing sides

wind suddenly in leaves

kindred far

sea,s rustling over sand a sand

And I am more

I am the net that holds

the bright

malignant fish of trees

of those who keen

in their sand

ravens shapes of men;

and I am their howl

*as I am their wounds
wandering in a totally of woe
suppliant at holier
souls unheeding shrines,
loosing drifts
of prayer into harsh
sequestering where only echo rose
telling beads
that implacably remain
wood or pearl*

*My spirit strives
Against returning to the ruined
Sanctuary of my room
grapple like a wind-
tossed eaglet to high
hill's nurturing stone.
City strewn
Luminance blink
And blink like a brought
How mythical beast:
But I sit quite still
Listening to the wind
In the leaves, the weeds,
Waiting as so often before
For there is to be more
To the rustling than the wind
When I will turn and he
Though no taller than other man-
Will be towering against the star
Horse about him in the grass
Switching its tail,
Teeth white
As a moon star, tail a flame*

*But he will not return to me-
That I know*

*His face hooded and unseen,
 As thousand years between
 But his stillness, the sand
 Flow of his rob,
 Will speak of his love and grief
 His only waiting to be freed,
 To return hid blood
 To the lost
 Sweet chalice of his line
 Is it then
 Shiningly subsumed, that my pale
 fretfulness at last twill feed
 on the true fullness of pain?
 As those of many time before,
 I wait and await
 For the sound beyond sound
 Presence beyond bone:
 But the stars pail and only an owl
 Booms
 Dolorously as my soul.*

The poem is written in three stanzas, it suggested, political and religious sect and personal problem, in a period of struggling against apartheid in South Africa, Tatamhkulu Afriks was spent many months in a number of apartheid jails in Vector Visitor prison, and he was incarcerated in Robben Island for 11 years. that made not simply another prison ,but world of its own or another country Time slows down in prison and the days seems endless. A request for a toothbrush might take six months or a year. Prisoners were isolated from the world, prisoners were permitted for half an hour exercise under strict supervision. they received one letter and visit after six months during the first two years of the imprisonment. The prison guards enforce every regulation with threat and intimidation, Afrika wrote this poem “*Wafting for Mahdi*” As he had no family relation, his adopted mother died so he expected no visitors no letters from abroad.

In the first stanza, Afrika describe his senses leak with complete silence that breads silence. This situation as he regarded it to examine his power and to round up his thoughts as everything in the city remain quite ,the only sound he cold heard was the sound of wind moving the leaves of the trees, beside the shadows of the hills that fall over one side of the city. The violent moving of the waves of the sea over the sand. Afriks describes himself as a net that holds all the feeling and bright emotions of those who kept with him the prison.

In the second stanza the poet caught himself, and struggling without any weapon to return to his room to his holy place with mind eye to his room to hear the wind moving the leaves of the trees. He wanted to have a high sprit towering to reach the sky, seeing only the horses in the grass moving their tails haply as it seen from their white teeth the stars blinking with the moon.

In the third stanza Afrika hoping and expecting what is going to happening to him, as thousands of years passed, and could see no face, and he is only waiting to be free from prison , but still wait and wait for Mahdi who will come at last to release the people and impose justice over all the world after it was full with dimness and decimation. He wanted to be free so life can return to his blood and full his soul with love and desire., but the pain still scattered and absorbed by the owl sad and unhappy sound.

The poem suggest personal experience, and special point of view, political affiliation ,and religion sect. the poem written in original language, and it belong to the apartheid period in South Africa. The poem is confession examine memories and experience. Afrika speak directly to the himself, he mention, the wind, the trees, the sky and stars the hills, the city, the grass, the horses, the moon. The mood of the poem is mysterious , ominous and fearful and the shift when the poet describe his high sprit when raise to reach the sky, the moon and stars. And change with the movement of wind and the sea waves.

The mood of the poet that Afrika emphasize the theme by personification, sense seep, the silence that yields silence, the

whole city sleeps, the sudden movement of the sea over the sand. The onomatopoeia, in the verse, the other man will be towering against the star. The sound beyond sound presence beyond bones which increase his sadness and loneliness

4-9 Analysis of Afrika's Novel:

The first novel written by Afrika was he wrote it when he was at seventeen years of age under his adoptive name John Carleton, it published in England in 1940. It nonetheless boasts a powerful psychological realism in particular in its treatment of its central character internal conflicts, his in turning self proof and fantasies of revenge set in rural northern Transvaal. The novel traces career of John Wayne sent by his father to farm after a acquittal on a manslaughter charge. From the outset the narrative emphasizes Wayne attachment to the land which has seductive beauty and which leads Wayne to realize how very much alive he is at the same time, however Afrika explores Wayne alienation, his sense that he does not feel a sense of organic attachment to land he admires so much. The idea of organic attachment being not singularly a Romantic notion ,but suggested an idea that is predicated also a question of land ownership in colonial South Africa.

4-10 Broken Earth

The record of alienation in” *Broken Earth*” extends from Wayne’s family life through his love relationship, to the boarder social area within which Tatamkhulu Afrika here begins to explore concern with race, face with relationship he cannot read, he cannot determined. Wayne find himself assessing his own adequacy , actually self-conscious of his own standing in relation to other. Meeting his houseboy for the first time, he ask himself “ what order could he give”. He knew nothing about the work and note with discomfort how his servant cocked merciless brown eye look at him. After his failure to milk a cow. Afrika note “John Wayne he had been made the laughing stock of several low-brown native and that was intolerable” confronted with neighboring farmer he sees as being maddeningly perfect. Wayne feel himself to patronized and lacking.

This delineation of Wayne sense of self as measured by other reflect dominant preoccupation in Afrika's work.

As in "Broken Earth" develops it became clear whatever the inadequacies and vices are presented in the community in which Wayne is inserted most critically it is his own fractured self-esteem and the aggressiveness generated by this perpetuate his alienation. Wayne can be considered to be a "door" self-locked "a term connoting that neurotic self-introspection, hyperactive self-consciousness and declination of accessibility that are to be problematized through Afrika's work and yet in a sense that hardly applies to any other Afrika's fiction "Broken Earth" can also be seen as a narrative of maturation in tension with Wayne's obsession. Afrika posits his impulse to community to land. In what is finally one of the most optimistic of Afrika's work. Through one whose central character is white and all riders acknowledgement, privileged Wayne come to realize.

He had tried to harm the country that had never harmed him. He had excepted it to accepted him , without punishing him, and when it had not done so he hated it with greater intensity than ever before. Things were breaking all around him, but it was glorious breaking , his bitterness, his obstinacy and his pride

The culminating apotheosis comes with Wayne recognition:
He was South African his love for his country was selfless love. It allow no racial hate, no influence, no emotion associated with division. Wayne had found his nation, he was glad to be South African.(Afrika 1940) As noted above "Broken Earth" focuses on race and specially on the way consciousness race constructs both self-substantiation and the process of othering. A picture begin emerge of the characteristic predicament of male character in Afrika's writing. The conjunction of the components varies from text to text. The men are compelled by the need to receive an acknowledgement of their adequacy and hunted by fears, their commitment to land, to community, to justice will be masculinity in sexual encounters with other men will be called into question in the case of the central characters. One of the features of the men in Afrik'a writing are often witnesses as

being left in an anglerfish or at least problematic state of self apprehension, with an effective healing process of self valuation unresolved. This is the why the sense of closure achieved by John Wayne at the end of the” Broken Earth”

4-11 Better Eden:

Afrika in his novel “ *Better Eden* ” shows how the condition of prisoner of war camp enable the formation conventional bound which could be discuss in post- apartheid South Africa. “ *Better Eden* ” has two time schemes orbit frame narration set in South Africa, the present writing narrative set in North Africa in The Second World War as a prisoner of war in Italian and German camps, followed by a section immediately after the war in England the backdrop the first political condition in the text. No matter the nature of the conflict no matter how many nations participating ,countries or individuals. No matter how many issues involves as with any war, ideologically, binary or unilateral nature of these issues will be. The course of the war also subside into double. Each side rights its own issues, the diction between friend and the enemy identified in poultice equivalent to good and evil, in moral philosophy as beautiful and ugly. Offensive- defense, aggressor defender, since no participant in the war identified himself as aggressor or instead or moral neutral meaning of pairs of coloures red or white or blue and the grey. East and West in the cold war. The Allied and Axis powers the nobleness will also became an extensive of friends and enemies, but also objects and places , the visible friend and unseen enemy. The vision of the landscape into known and unknown, safe and hostile. This strictly binaries the world- view occupied but little place in “ *Better Eden* ”. Provides a foil against which to elevate the rest of the text in terms of representation of the issues and technique. A mere glimpse is judge sufficient to sketch in the conflict of war.

“ *A bomber pregnantly not ours, lumbers over the wadi on its way to the sea. Its shadow huge on the ground, its belly seeming to skim the rock, scrub, sand. I dutifully pump the gun last exotic round at it marveling that ,for once the gun did not jam ,but there is no flowering of the plane into flame, no*

gratifying enamel to the sea, and I stare it as it rise into a higher flight and drain as one who has milked his seed into his hand”

But the passage provides a foil against which to elevate the rest of the text in terms of representation of issues and technique. A mere glimpse is judge sufficient sketch in the conflict of war. The function of the passage set a piece of familiar boundaries such as us- them. Sky- earth, nature- art. The feminized and lethal enemy bomber is appose to masculine but impotent gunner to attempt at shooting down the plane is related in graphically sexual term. The gunner is denied the a joyful consummation of bloodlust and instead feel disgust and lack of connection of masturbation as it related in “ Better Eden” the prisoner of war camps in Libya, Italy and Germany were place of deprivation, near-starvation only occasionally Red cross parcels, infestation by bedbugs and lice. Tedium and purposelessness prisoners were subject to psychological pressure and were at the mercy of their guards, some of them were human, but others of whom were senselessly sadistic. The Geneva convention theoretically ensured the right of prisoners of war, but was flouted as much as observed In” *Mr. Chameleon*” Afrika comments “ At the psychological core of every prisoner experience where never it may occur is the same three headed monster of stasis , abandon and desire. In response to psychological pressure some prisoner succumbed to psychosis or neurosis. The majority sought, ties with fellows from a number of countries and verity backgrounds. An economy develop around trading cigarette for other commodities. Prisoners perform services such as washing laundry for remuneration and entertainment such as plays was organized. People adopted as best as they could to life they had never imagined and created a body politic with the pressure cooker of this physically closed but socially fluid system. In *Mr. Chameleon* Afrika explores the imagination shift which occur” *prisons are places in which lazy and unquestioningly held views are slowly eroded into something else- and something into sometimes even into something the reverse. The tides of the prejudice and preference that previously stabilized into general*

pattern minimum flux begin to hive off into radicalism and choose that are freeing of psyche. Strangely akin to space a space travelers , bursting out of orbit into limitlessness of the void” Afrika obviously here referring to the affection , level sexual relationship which devolved between men in instability of POW camps. These bounding are at the heart of “ *Bitter Eden* “ the question that raised is to what extend do these changed perceptions indirectly and behaviorally entered into prisoners, home societies when they return? The answer is that, the structure and habits of prejudice and the construction of gender are strong and these feeling go underground, but the seeds remain in a later changing climate may blossom.

The frame narrative of “*Better Eden*” is set such a moment of social change the rigid binaries of apartheid has replaced by a new multiple rainbow-nation in term transition to post apartheid to South Africa gay and lesbian lobbyist ensured that constitutional grantees were given on ground of sexuality. At the beginning of “*Better Eden*” the narrator Tom Smith is at home with his wife Carina, the heterosexual pairing is however not represented as an idealized norm. The love which remains between the two is far from grand passion. Carina is Tom’s second wife ; she pallid nervous and unsettlingly male in manner, she simultaneously a maker of heterosexuality and its unsatisfactoriness for Tom who notes that her portrayal may help to explain why in those years of warping ,war and oddness in my psyche became set in stone. The oddness could refer to an inability to express love or to experience love wholeheartedly and reciprocally; certainly the letter which has arrived has had profound effect on Tom is written by his wartime friend, after years of silence shortly. The emotion Tom attaches to his friend is that word which stick in Afrika’s grow when he used emotion is revealed through rapid shift from present to past to pluperfect the frequent reflective parenthetical a sides, the disintegration of functioning categories and grotesquerie of the imagery. The shift of the war years is typographically marked however the jump into the chronological beginning of the narrative, but some months into it and the abrupt segue back to the beginning is

unmarked. Shifts between two time schemes creates a sense of fragmentation. The emphasis on triangles in “*Better Eden*” leads one to examine the text in similar terms focusing on the intertwined tropes of mother missus and mate

The prime means of the triangulation in “*Better Eden*” is gender inflected erotic triangle involving Tom and two of his mates in a prisoners of war camps Eve Kosofsky Sedgwick urges that “*the use of analytical tools for treating the erotic triangle not as historical platonic from a deadly symmetry which the historical accidents of gender language, class, and power detract, but a sensitive register for delineating relationship of power and meaning graphically intelligible play of desire and identification by which individual negotiate with their societies for empowerment*”

Tom’s attitude toward other men is grounded in a complex web , he has been distressed as a child by father son incest he bears the prejudices of time concerning homosexuality and especially effeminacy yet he is conscious of and attracted to certain men. One attraction is noted before he entered the camp and strangely enough to the German driver who has a task of guarding the newly captured prisoners” The driver unsleeping is standing there on the ground and armed, his shape is very black very tall against the nearing plunging shower the stars, his face in profile has a noble fellow. Enemy and killer yet there is a grace in him youthfulness and urgency that beautiful as in animal and male and I fell asleep against my will knowing that he is there.

In the change of the shift from boundaries of war to “category crisis” of being prisoner of war unwillingly attraction to enemy across boundaries of enmity and nationality became possible. Tom perceives that the driver as more captive than a conqueror and a kind man. An allied lieutenant is suspected of betraying his men to German.” Are the Jerries, the Ites and us all that is left of human kind? Where are the wogs to whom this land belong. Despite the use of derogatory term *wogs* to refer to Libyans, a sense of respect toward their cemeteries and religion

was expressed. Tom express the same ambiguous response toward his new mate Douglas. Although Tom appreciated the German driver's kindness, his visceral antipathy toward Douglas is pronouns that he fail to appreciate his many acts of kindness and thoughtfulness. Tom resent Douglas's soulful eyes ,his dancing movement, his expressive hands and his peacetime occupation as a male nurse. His effeminacy or as Tom complain "mothering". Douglas bristles at this charge and defends his masculinity by reference to wife and son. It in truism that masculinity is contracted in opposition to femininity and homosexuality. Michal Kimmel Sketches in the background of United states in the years between World Wars, he refer to "pansy craze" which embodies anxieties about homosexuality and effeminacy " *Sex was of minimal significance to most prisoners of war, a hungry man thought concentrate on the area around the belt not on that blew the belt.* " In *Better Eden* Tom very quickly acknowledge an attraction to Danny's opening gambit after asking permission to sunbath next to Tom is a question about Douglas " he one of the funniest when Tom does not reply Danny follows up with emphasized " H is your mate". The concept of is slippery on one reading it is simply less formal synonym for friend, however the emphasized used by Danny highlight the erotic edge that word can imply as dose the use of the term funniest" queer" and proof alongside " mate' in this contradiction while this first dialogue between Tom and Danny ostensibly lays down he ground between- rules between them, that their friendship will be nonsexual and uncontroversial, the variable manifestations of mate ship also emphasized. In "*Better Eden*" Afrika weighing up the competing claims of patriotism, personal ties and individual needs. The needs to be viewed in the context of state system which he regarded as unjustly repressive and which gay men were rendered marginal and duplicitous. Friendship could signify homosocial, homoerotic and homosexual rang of intimacies can be thus implied by the term friendship. Afrika's attitude toward this sexuality is so complex and contradictory and all the three men characters are

self-proclaimed heterosexual men who find it difficult to deal with vexed emotions.

Tom and Danny pushed at the bounds of homosociality. It revealed through playful comment, special treatment and conscious moves in Danny's part: an embrace and shared moment listening to a nightingale sing, a moment which is more poignant for excluding Douglas. *Tom is painted by who explain by metaphorical vision of Tom ' the squint eye is your evil eye, we are both devil and angle. You know there no skin on your face , because I am not painting your skin. I am painting what is under your skin. The real you that you are not wanting me to see" .* This triangular vision of complex individual who consist of juxtaposed binary impulses and who as the same time has a secret hidden dimension is an apt depiction on Tom. No matter how scrupulously or dubiously he behaves, he provides a running commentary on his own brutally honest evaluation of his words and actions this self reflexivity.

This psychological fastidiousness is given Tom further motivation as Tom is represented as having been molested by his father as a child. However as he realized the shift from domain of the naturalized norm of heterosexuality is more to do with emotions than actions. As far the emotion goes he fully committed to choose to sleep sharing a blanket with Danny rather than Douglas when a group of prisoner of war are been de-loused , sooner the Italian surrender and in a carnival atmosphere, Tom and Danny kiss. Then facing the thought of possible secretion, they sleep entwined. The next day Danny acquire two guns from the decamping Italian guards, one of which he gives to Tom. They discuss suicide and Tom ask what Danny would do if Tom were to commit suicide; Danny says he would follow suit. He explain that he would think of his wife and mother, but his real other half is his mate. Waives husbands are interchangeable, but mateship is absolute mystical and unique bond. Despite fearing this favour Tom vows that he too would his friend into death. For Tom it is clear mateship is more practical when the prisoners of war were transported to

Germany, he share the unexpected gift of bacon with Danny. Despite the differences in their nation of friendship, however it is clear that they are both simultaneously arouse by the anxious at the homoerotism. This relationship as Danny suggested “ pity it’s the wrong waterworks or we could have a ball”.

A further shift in their relationship occurs when Tom acts lady Macbeth in a play put on to entertain the POW. After donning the costume, he possessed by a persona of public mother in transformational epiphany ,who both successful occupational of character and stimulate of previously repressed feminine qualities in Tom’s psyche, bursts into general life. This binary-crossing results in revitalization of the libido . Afrika reveals in Mr. Chameleon, he himself acted as lady Macbeth in a production in “ Bitter play” in POW camp no more opposite character could have been found to serve this purpose in “ Better Eden” in various ways. The functional counterparts ends highlight Tom’s culpability and human tendency to betray. Conversely acts of courage and self sacrifice also occur within second space of mateship. Danny’s finest hour occurs during the ghastly march, during those who fell by the wayside were summarily shot. When Tom falter Danny carries him as Tom comment “ like a mother, her child thus saving his life”

Afrika’s vision of a word is not neatly categorize in binaries is conveyed in term of nation as well as individuals. Tom initially overcome with regard to Danny and toward the end of the war, he accepts being categorized as British. A German Guard is viewed not as the enemy, but as “ a Lost and redeeming friend” and another view as decent human man helping to save Tom’s life. An American officer on the other hand represented him as “ *Callous Killer*, he shot Tom’s German a rescuer without hesitation viewing him as sub-human.

He and I but met

By some old ancient inn

We should have sat us down to wet

*Right my a nipperkin
But ranged as infantry
An starting face to face
And I killed him in his place
I shot him dead because he is my foe
I shot at him as he at me.
And I killed him in his place
I shot him dead because he is my foe
Just, so my foe of course he was
That clear enough; although
He thought he'd list. Perhaps,
Of hand-like- just – as I
Was out of work – sold his traps
No other reason why
Yes, quaint and curious war is !
You shot a fellow down
You would treat , if met where any bar is
Or help to half crown*

Thomas hardy (1840-1928)

After the allied victory in the war, Tom and Danny make further move in their slow ritual dance of attraction. Their jokes about gender and dating give way to about of wrestling. Both of them have an orgasm, but Tom brushes out to significant of this to Danny although he privately feels the act was more significant than he is allowing. The two are parted when they sent to England, while Tom is waiting for a flight back to South Africa “ Where who could have been my mother” explaining to

him that his poor sexual performance is typical to prisoner of war. As signifier of lady Macbeth's breast is used reveal the liminal ground between nurturing body and strong will, between feminine and masculine, between passivity and aggression, between humanity and inhumanity. So does the signifier of Tom's phallus reveal both his virility and his anxieties about manhood. The noteworthy that has an intimation of possessing by the character he portraying only after he has donned the grab of the role, The wig make-up chest padding, gown and crown. This cross-dressing invokes the afflatus which possessing him. Renaissance anxieties around chest-dressing on stage are penetrate to a consideration of the catalytic effect of Tom's portrayal of Lady Macbeth. Laura Levine meticulously documented of the anti-theoretical pamphleteer who were vociferously antagonistic to boy cater portraying prophecying characters. She points out that the fear expressed by these authors is of magical transformation from physiologically male to feminine. The concept of the self posited is a contradictory one both inherently monstrous and nothing at all. From such perspective the male actor dressed in woman's clothing seemed to lack an inherit gender and this seemed to make him monstrous, so too the audience , equally pliable to drama into the realm of monstrous.

In such climate of corruption, the booklet went wrong warned sodomy is likely outcome, placing the boundaries of proper manly behaviors is what is at a shake and the dynamic are strikingly similar to situation portrayed by Afrika in *Better Eden*. What is also striking is the relation between the cultural prejudice and personal pathology, the way that pathology is never only personal, but index to cultural system of beliefs and values. While in the case of the Renaissance *Better Eden* traces the similarities between both personal anti-apathies and social prejudice are clear. What is even more surprisingly clear is the extend to notions such as instabilities of gender and sexuality. Liminality, the constructiveness of gender and performativity were under serious consideration.

All three men characters have undergone metaphors, Douglas's nascent homosexuality has erupted into dimension. Tom has come to realize of his gender and sexual ambiguities but straitjacket of his conventional upbringing and internalized homophobia that he and Danny share prevented him acting on his desire. Danny had become less homophobic than previously. He however anxious about his slackening libido and Tom attempt to comfort him, assuring his wife will understand, women unlike men as they are mothers, which ensuring their adopting a nurturing role toward their men. An statement heavily laden with dramatic irony. On having Danny's subsequent struggle to experience organism as he masturbates. Tom manually stimulate him that he can attain release. This intimacy is represented both an act of mateship an act which Tom secretly relish, although this complex attitude is revealed by finding Danny's say in surprise less disgusting than he would his own , betraying his own sexual sickness and self-disgust. He is allays Danny's fears about how satisfactory his climaxed by widely exaggerating " just about below my hand" his view the success of his caricature comment as a victory over the "phantom woman" who simultaneously represent character in a play. Danny's wife and heterosexual other against whom he pitted in his tangled desire for Danny.

In Mr. Chameleon, the person upon whom the character Danny was busied received a news his wife has fallen pregnant by another and left her husband. In *Better Eden* Afrika reveals in depth of mateship between men in the World War 11 and impossibility of negotiating primary emotional bond in civilian body politic in addition to this Afrika explore multiple ways in which binaries are unsettled and shift in consciousness can occur, the personal and social sexism and heterosexism ensure that transformational model of gender and sexuality cannot be visualized. While Tatamkhulu Afrika underwent significant metamorphoses over the course of his life, he could not negotiate his way out of the morass and desire for men and simultaneous repugnance toward homosexuality neither could he divest himself of sense of gendered superiority.

His work displays the profound contradiction psyche and help to underscore conception of nation as a deep horizontal comradeship which is ambivalent toward the femininity and queerness which it encompasses.

In *Better Eden* an imaginative and poetically compelling forerunner to Spate

novel almost all of which were authored by men written around trope of bisexuality after the transition of democracy in South Africa.

4-12 The Innocents:

Religion has been a very important strand in the political fabric of South African society. In the dark days of Apartheid it was used as a key ideological tool for promoting racial segregation and superiority. Religion also tainted in brighter shades serving as a beacon for the anti-apartheid struggle as well as Tatamkhulu Afrika's *The Innocent* is a gripping novel that subtly explores the role of Islam more in breaking than the making of political authority in the late era of apartheid. The novel unfolds, searching questions are raised about the very nature of religious authority, bring to the work the relevance that transcends the boundaries of its very specific setting.

The protagonist of the story is Yusuf is a conservative Muslim who fasts Ramadan, drove his wife to stand behind him when he says his morning prayer, persuaded her to fast and conceal her hair when she left the house. His wife usually disagrees with him for political reasons. What makes her marry him? She would never be formulated into thought, that it was the animosity she saw in others but not in herself that took her into him.

Yusuf works as a garbage collector, so his job takes him into the rich suburbs of Cape Town with other town council workers. He knows that his wife who gets three times more money than him makes her a bad wife and turns her head away from him and from all those suffering and creatures of God. Yes I must say in the Qur'an in the cabinet is a paper signed I say that before God. I am now giving you three divorces. I am leaving the child

with you, I am going to fight to those we fight over , help them to take what is theirs. According teaching a muslim should fight to help the oppressed irrespective to their religion, colour or race.

Yusuf left the house and went to see his friend Maponya, on his way he thought about corruption that spread throughout the country as AIDS, not only South Africa but all the African countries were stricken with a course worse than AIDS. He thought his friend Maponya must be corrupted or how he could afford such a house, a new standard- model car, glittering like a dragonfly in a carport beside the house.

Maponya is a generous man although he is a Black but more streetwise than White, he led him to his room and ordered coffee, the image of the absolute silence surrounded the place yet only the cat yawned and curled its pink tongue. Yusuf told his friend that he want to do more for the movement than to be a member of it, go to meetings, help to put up posters, pay the subs and carrying cards. Mapnoya ask him about his wife and did she know, he told them she is no longer his wife, he had given her three divorces. The thoughts that running into his mind, the he is not rich, nor he learned as his wife and his friend which makes him afraid of the people like he and her. He feels that he is betraying his own heart although has not given up his job as garbage collector in council of Cape town. Maponya said to that no everyone in the revaluation is a hero or saint. Your best friend, wife your lover, the one who fight at your side will sell you and the nation, for a house or a car. The matter is that is that we all have a price, but then the question must be how high is the price, how low. Yusuf took a deep sigh and said I am a Muslim, I fast, I pray, but I betray my faith to wait till I and others die. I trust in God. As Africa wrote in” *Better Eden*” if I have to choose between betraying my country or betraying my friend, I have to choose betraying my country than betraying my friend. Doing more for the movement does not mean killing people, slip a knife in one’s gut or stand mutilation of one’s flesh. Yusuf bring the clash between the political authority of a repressive state and the religious faith that abhors oppression.

His real dilemma however, involves reconciling the political strategies of the people movement with his intimate religion believes. Here again appears to him the crossing of boundaries between him and realities and fiction.

Maponya's niece who studied at the university, was in the kitchen serving coffee for them, heard what they are talking about. On his way to the gate she followed him," My uncial is right what will you do "she said" I do not know I must speak to my friends. If they say no, we are not going with it. When she said to him you are a serious man, he said to her I am a Muslim and he left. He had discussed the question of ionizing the people's army with his friends who worked with him the council truck for three years, Mailie, Vincent and himma. As he hoped they reacted positively and accepted him as their commander and Imam leading them in prayers.

The foremost problem besetting was the problem of weapon, the apartheid authorities in South Africa clamped the country with the state the emergency, only whites with exceptional cases could reserved weapon. Vincent entered the equation to solve their problem, lose no time in teaching them how to make petrol bomb. Yusuf as their commander must be the first to face danger as he leanest from the first battle of Islam, how Muslims commander had perform deeds of incredible velour and died calling upon god. Their primary objective is reconnoiter their target. They agreed to a corner dress-shop in a main road, so any vehicle can slip easily and lost in the maze farm in the night.

Maponya had received a newspaper sent by Yusuf in a column not more than six centimeters long a news of a dress market shop in the city center has been gutted by a petrol bomb. He told his niece Thandi that ; the boy had become a man" he told her to join them, to learn all she could of their hearts, their actions. She thought of a chance to meet Yusuf, taking with her copy of early history of Islam. After long discussion with her he accepted her. Muslims women were entitled to accompany men to war. Again and again he read verses from holy Qur'an that exhorted him to rise up against the oppressive apartheid regime. Thandi was accepted to act as decoy. They succeeded to strike

three restaurants. The press report no news about the stricken restaurants for fear of the customers, if they left them, they would not do any good business, so they had no idea how the effective the flares really were.

Although Islam provide impetus for subversion of the unjust political authority as such is laboratory it also demands submission to strict morality that prohibit killing the innocents and is therefore in certain senses an impediments. The group link to PA was Maponya is acutely aware if this and he regarded the group as ‘ innocents’” having never before taken a life. The question is their ability to do so which is the key factor undermining their acceptance into People’s Army

It was the beginning of autumn when they set out for the fourth hit with the flares, but this time God had indeed trap them. Shortly after one in the morning. Thandi phoned them. She said in brisk, clam and unsettled voice” They have taken the number of the car and tomorrow they will be there. They started like children trapped in a forbidden act. Mailie said ‘ the car is registered in my name. Yusuf got up and shock Mailie’s shoulders and said “God here me Maile. This I promise you, this I vow under the law we don’t have to fucking you run anywhere’ Mailie said “ they have my fingerprint and if they took you and the car but not me, they find my print in the car that was the only prove that I was in the car” they have an idea that they had to dump the car and put it somewhere like robbers sometimes do when they finished it, and after few days someone with no name will phone the cops and say hey there’s a car here that looks stolen car, you come and fetch it and ring up. They agreed to take the car to a place a yard with walls and gates where the car can drive through and tap and hoses for hosing the car. Yusuf told Vincent to get pairs of gloves and balaclava from the shed. He embrace Mailie and Himma, Vincent shook their hands.

They rang the bell. Shariffa Yusuf’s divorcee wife opened the door. He said to her” I am in trouble, the cops are after us, and we have to fix this car, this the only place to do it, we do not want be long, only a duple of two hours and we go you only sit

quite. When she ask him about, why he have not even asked about his son, he said to her “ I think of him all the time and what I am doing now I’m doing more for him than just for myself or the children of other men.

After Vincent had finished his work with the car, they went to his house and spent the night there. Yusuf felt like a sea creature thrown up on a sudden beach. He thought of his comrades Mailie and Himma. Vincent woke up at last brought him coffee and two slabs of bread and then showed him the toilet and the tap at the back of the house. He cleaned himself with the water from the tap, performed the ritual ablution at the tap having the gauged direction of the holy city referring to the sun, prayed the noon and missed down prayers on an old newspaper he carpeted on the floor, tried to intercede for Mailie and Himma with necessary concentration on the God. He said to Vincent ‘ I am to walk pass the house And see anything going on.” Vincent nodded and said ‘ look commander, it is all a lot of kak there nothing here but take care” When he got there, he unlock the door with duplicate key, he get in not daring to switch on the light, only belatedly thinking that the cops could have planted someone in the house waiting in the entrance for anyone precisely such as he. Distinctly heard the front door knob turn, rigid with shock, he waited for the door to open, but there was no further sound, he recall that there had been no gathering of a key in the lock. He moved the front room and parted the curtains, he saw from the outline of the braided hair it was Thandi. She said to that “ she was sent by Moponya to know if there still trouble. He said we find a way but there was still trouble. He looked at her in a dry harsh way of a man who have forgotten to weep and he should. looked more mother than a girl, but smelt neither mother or a girl but a woman with rich and wild smell, old as star young as a new grass. An embarrassing situation raised when she said No I want a seed of man who give it me with love not a seed of man who would be rid of it as if as through it if were hid body’s waste. He returned to himself when he realize that it is no good for a commander to sleep with a woman who follows him, he must lead the laws of

Islam. She said to him ‘ remember the shell is too thin, but it will be hard “she threw him a salute with no trace pretence and gone.

Mailie and Himma were now at the police station, the charge office. There were two long benches crammed with irate complaints or more subdued relative and friends of those who had been arrested. Mailie was taken to dreaded security police. The investigator said to “ this is lie! the true story is that you and the rest of the gang last night fired a rocket distress flare through the restaurant’s window as you did on three occasions before causing panic and distress for some reason, we still don’t not know. but you are going to tell us about, and now you come with this lie “ Mailie said the car had been stolen. The investigator said “ We are not fool, do you know we are the first ones to try this trick? Confess you dirty fucking Moslem posel not only last night, but you are a terrorist and enemy of the state a member of this kaffir gang. Mailie said “ I knew nothing to confess”

The next day he and Himma were taken by the cops to their house. The search every room in the unwashed house. The kitchen, the water basin where toothbrush were left, workers’ boots spread beside the beds. They returned with to charge office. The cops handed no evidence to sergeant saying “ lock them up we are going to the restaurant for a nice meal. One of the cops starting and say “ You are a Moslem?” Mailie nodded. He said My grandfather was a Moslem’ but the other cop said you are fool and closed the door with deafening sound. After a long bewildering long time, he heard a door thud further down. The fat cop came to him with coffee and to slab of bred and said to him” Eat my friend eat , this is a hard place for hard men and think you are a soft man. You do not ask me about your friend are you bad friend to him as he as bad to you? You see we questioned him again this afternoon after we put you here. This time he confessed and agreed to testify against you if we let him go, so we let him and he is in home now while you are here. Tell us where is the rest of the gang? He slammed the door and went. Toward down he performed a ritual ablution prayer and

performed the previous missed prayers facing the Holy City according to the passage of the moon. He asked the guard why he has not visited by the cop, the guard said to him there was a fresh uprising of trouble outside and they were busy with more urgent cases and if he want any statement, he would have to see the sergeant instead.

In the morning of the fifth day of their arrival to police station, the sergeant came to him and said” come instead of ” out” he followed him to the charge office to find his friend Himma in the near bench. The cop said to him “ Your car is outside someone from Hanover park, came this morning to report that strange car had been standing outside his flat for four days. We have no evidence makes us keep you here, so you are free, take your car and go.

After a week following their release, Thandi phone them saying, her uncle would like to meet you all for drink and braai, she said” Don’t worry I bought the meat myself it is quite defiantly halal. Maponya welcomed them and began to talk I love Yusuf like my son, what he and those with him had done is very good. What your squad has done a trained People’s Army can do, millions of rands of damage, but the biggest problem is that people’s Army kills people, but Yusuf only frighten them. His religion does not allow him to kill innocent people, this beautiful noble, but is this country all kind of people die in war no man knows who innocent and who is guilty. If a white woman or a child or clerk hates me because my skin is black, is this not meant that he is my enemy. Two days after the braai Moponya calls for meeting of the squad to discuss their future plans. Although Islam provide the impetus for subversion of the unjust political authority and as such as libratory, it also demand strict morality that prohibited killing of the innocents and therefore Yusuf in certain sense wavering over attacks over a policemen who are seen as legitimate targets. He recalled how a policeman had dragged his own dead father to the wreckage of a car that had killed his mother endangering his own life in the process, so there were good cops and bad cops. They solved the

problem when they are unable to acquire more grenade needed for the planned attack on a police station

They were all arrested, Yusuf spent three years, but his friend Mailie, Himma and Vincent discharged before him. After his release he hold Vincent that he spent the day visiting Moponya as the first step toward rebuilding the squad. What had struck Vincent that Thandi had never tried to contact or even phoned . Yusuf said to him that he want to visit Moponay to talk about more important things, reforming the squad is one of them, when he reached the house Thandi told him that Moponya was dead, Dead! How, when, Was he ill? She told him that someone came in balaclavas and gloves, she did not know if they were black, coloured or white, they shot him dead. Vincent let out a long breath when he heard the shocking news. He told him that Thandi would joining the squad again and the squad would not to break up, you can still be my commander even without squad.

Yusuf bought a newspaper from a corner store walk back to beach where he lay in shed of a tall dune where he found a report in an inner page said” partially burnt body of what appeared to be a coloured man had been found in a black township of Nyanga. The motive of the murder is unknown. He went to Vincent’s house, gripped his shoulders and said “there no squad anymore just you and me that all the squad is ever worth, all I know I have to find a way far from here from here awhile I will back even though it is only to fetch my things I’ll be back, you and I will not parted until we shack hands. Okay! And Vincent nodded.

Yusuf had no way to go only to divorce wife Shariffa. When he got there, she showed him no surprise, silently she stood aside for him to pass her into the house, put his plastic back in the corner of the room. You’re out making statement not fatuous question I am glad. He sensed that she was although outwardly, she was minimally emotional as she visited him in the prison. She leant forward and said” tell me how was it there ?” he felt she was talking to him not around him. When he finished she

said” I still don’t believe in what you believe, but that was nothing to do with it anymore. In fact you believe differently doesn’t worry me as if one did and I saying I am sorry but hat matter is that you believe in something so strongly as to be able to the God. Look this is what I believe and act as I believe even thought there will be no Imam don’t know whether I am within or outside the law. That night when you come with a car and when you again left, I tore your talaq burnt it pieces in the ashtray in front of the room never observe the Iddah for the divorce. Do you talaq me again this time before two witnesses before a man giving me a paper of three talaq. Do you remain silent as I have been silent. Then he went to bed laying down on the settee and closed his eyes thought of Vincent and Thandi and said to himself let slide for now, does Faith teaches that the life of this world is but travelling from bush to bush resting in their she a little and passing on.

Afrika wrote this novel in omniscient narrative recalling his experience as a prisoner of war in North Africa by the Italian and the German. He tried to member the eight years he spent in the apartheid persons. Experience is never limited and never completed it is an immense sensuality, a kind of huge spider web of a finest silken thread suspended in the chamber of the consciousness catching every airborne particle in its tissues, it is the atmosphere of mind and when mind is imaginative it takes itself the finest hints of life, it converts the very pluses of the air into revelation. Afrika recalled how the cops interrogated the prisoners and force them confess and tell the cops about those who oppose the government. Afrika formed his own organization Al jihad ream to struggle against the government . Yusuf formed his own squad to do more for the movement than just paying his sub, help hanging posters carrying cards and attending meetings.

Afrika portrayed the corruption that stricken every part in the country with a course worse than AIDS. Yusuf speculated that Maponya his friend whom he is going to visit must be corrupted , how could he afford such a house, the almost new standard-model car that now glittered like dragonfly in a car port. Surely

he must be heartless to so flaunt his wealth in the midst of such black township poverty.

The novel tries transmitted the impression in particular period of the history of apartheid and the understanding the meaning of life which represent the highest level which people of that society have attained. this impression appeared clearly in Mopanya's statement when she said" when a person, white woman or a child or a clerk, hates me because my skin is black, that doesn't mean he's my enemy. The Christian who petty crook really kill people even a clear enemy that came at them. I doubt and while there is a doubt, there will be no open door.

Afrika expressed the apartheid impression about black, when he say the magistrate " My community has always been kept away from black" the magistrate asked him " How do you feel about black? Do you love them or hate them? When Yusuf said " nether" the magistrate had suddenly surged to his feet and said " lie, you fucking pig nobody but nobody in this country is neutral about black. Anymore than they are about your sex. You lie in your confession when you say you're are not connected to the liberation movements. You are with them up to your fucking kasffirboetie

In the novel the religious perception in a particular society and more or less vividly perceived by the members of that society. Maliie and Himma accepted Yusuf to be their Imam in the prayer as he was ten years older than each of them. Also Yusuf didn't forget them in his prayers the arresting of his two comrades by the cops, he perform his tortuous ritual ablution for prayers and prayed the previous day's missed prayers and prayed for down facing the holy City according to the passage of moon. Still crouched on the floor after the last rakaat ashamedly conscious he was thinking of his friends. Yusuf also ate his breakfast from a retardant scoop of porridge and gristly chunk of meet which he suspected was not *halal*.

When they were in prison the bothered to pigs on another count, although they had been told that pigs were slaughters to feed the

blacks who were housed in separate cell, but they had no reason to trust in this, but dashing up for breakfast, the cook had said ” *Alslam-o Alaikum*” telling them he had heard they were Muslims and they not fear and he would see to it that their food stayed halal. An axe-murderer in for life, his outward observance of faith had not extended beyond the retention of his Muslim name, but his caring for them had been excellent for which he had thanked the God. When Ramadan started toward the end of the week, the cook had rearranged their meals so that they could the pattern of fast, and since their watches had been taken from them. He had carefully and strictly ordered them to breaking or resumption whilst taking good care and that did not see his own non- observation of the Holy Days.

In this novel we see the ideal is no longer greatness or beauty or wealth, but the humility purity, compassion and love. The hero is no longer those who acquire wealth, but those who have abandoned , not those who dwell in palaces but those who dwell in catacombs and huts, not those who rule over the other, but those who acknowledge no authority. A great is no longer victory with status of the conquer, but reorientation of human soul so transformed by love. Afrika in this novel representing various and aspiring characters place in permanent position rather than it deepens happy ending on distribution of prizes , pensions, husband, wives, babies, millions. His novel full of incidents and movements association of ideas beside the incongruous of an eloquent voices were sometimes raise to call attrition to the fact of seriousness literature.

Chapter Five

Discussion, Results ,Conclusion &Recommendation:

5-1 Discussion:

Adrika's writing brings us more closely contact with the clear vision of every life in South Africa. His writing was built by painstaking details of his world, he draws us into it as a picture where beauty and ugliness, wealth and poverty stand side by side, filtered through his imagination. Judging from his writing from why he choose to live in Cape Town, for the wind is ever present in his verse. The air is too fragrance, the see with seminal brine is visible audible, tangible as the trees lean away from the wind. Afrika not only writes about spiders, bees, dogs and cats, as other South African writers and poets for whom animals are source of aspiration. He painted the beats of the Veldt lions, giraffes, zebras, elephants, cobras or the fauna of the Cape. They exemplify for him the tension between wild and domestic, the knowable and unknowable. Although he is for the most part is an urban poet, but the nature totality impinges itself upon his consciousness. Tatamkhulu Afrika regards the natural world with dispassionate, but with respectful eye and gives it free rein to flourish. He aptly describes himself as a poet of people for his writing is overtly political and accessible, it is also simply about people, prison guards, war mates, old flames, store clerks, comrades, street people. He brings to life all the characters of his world, past and present. An analysis of South African writers and poets reveals a clash of style and tension between those mainly Whites who voice their resistance in measurable reasonable tone and those who mainly Blacks who rejected the familiar devices of poetry as belonging to bourgeois ideals of the oppressor and voices their anger without restraint.. Afrika write for the most in liberal humanist tradition of the former group, his presence for plain speech however an straightforward narration. He is compulsive story-teller, his work is something in common. He doesn't like talking about his writing, but he confesses to being purist when it comes to English language holding that the language is an instrument of

beauty. Right now he wrote for generation who have grown up only knowing war. There are children who have spent every second of their life as citizens of countries engaged in an international conflict..

Afrika's novels thrives on his observation about the relationship between prisoners were treated with more realism than the rest of prisoner camp. His experience at some points is like an existentialist of fever dream. Afrika documented all the events of the apartheid period literary, but no publisher even in United Kingdom dared to touch his work for fear of prosecution and outrage. In fact till at the end of the twentieth century no South African publisher was prepare to accepted his work, so many of his writing remain unpublished and this is an indictment of not only in South Africa publishing but also can applied to all of countries of the cotenant.

5-2 Afrika and the concept of Apartheid:

Afrika rejected the concept of apartheid which born of fear bitterness of the other races. This idea extended to cover every aspect of life. An African child was born in an African only hospital, taken to home in an African only bus, lives an African only area, goes to an African only school. When he grows up, he can holds African only job, rent a house in an African only township. Travel by an African only train and stopped at any time and ordered to bring a pass, if he fails. He will be arrested and put in jail. An example for this segregation happened to Nelson Mandela and his Indian friend Ismail J.N who were at Wit University rushed to Kholvad House and they boarded a tram despite the fact that Indian were allowed, the African were not, then the conductor turned to Ismail and said in Afrikaans “ *that kaffir friend*” was not allowed on, when Ismail exploded at the conductor, telling him that he did not even understand the meaning of the word *Kaffier* and that was offensive to call his friend the name. The conductor promptly stopped the tram and call to the policeman who arrested them, took them down to the station and charged them, and they ordered to appear in the court the following day.

In prison although all the prisoner were kept together, but their diet was fixed according to race. For breakfast, African and Indian received the same quantizes but Indian and coloured received half spoon of sugar, but the African received non. For supper the Indian and coloured received four ounces of bread, but the African received none, This distinction was made from an old primes that African did not like bread which was more sophisticated or western test. At the university the teachers shed away from the topic like racial oppression, the lack of opportunities for blacks and the nest of laws and regulations that subject black people. A university teacher viewed that law is a social science that women and Black were undisciplined to master its intricacies. An educated Englishman to the South African students was a model in Fort University, the principle of the college was Dr, Author Wellington, stout and stuffy Englishman who boasted of his connection to the Duke of Wellington, at the outset of the assemblies Dr, Wellington onstage and say in a deep bass voice I am descendent of the great Duke of Wellington, an aristocrat statesman and general who crouched the freshman Napoleon at Waterloo and thereby saved civilization for Europe and for you the native “ at this all the students enthusiastically applaud. What their aspired to be was “ Black Englishman”. As south African student believed that , the best ideas were English ideas, the best government was the English government and the best men were the English men.

As the result of the policy of racial segregation in South Africa, the Black fell victim to the apartheid idea that they were unable to master any jobs like flying a plane, and example of this sensation happened to Mandela, when he travel by plane from Khartoum to Aids Ababa he wrote” *When I was boarding a plane from Khartoum airport I saw a pilot was black. I said to myself How can a black man can fly a plane, but I immediately caught myself and quelled my panic that I fell into a apartheid mindset that flying a plane was white only job.(Mandela 1995)*

All South African were racially classified in one of three categories, white ,black or coloured. According to this act Indian

fell under coloured category. The criteria used to determine the qualification into each of these categories, was the appearance, social acceptance and descent. The Act described a White person as one whose parents were both white, the other categories which describe a person as white, was his habits, education, speech, deportment and demeanor, Blacks were defined as being members in African tribe and coloured were classified as people who were neither white or black. The department of Home Affairs was responsible for handling the classification process of the citizenry. As the result of this Act Blacks were forced to carry passbooks, the infamous " Dumps" which had their fingerprint, photo and information in order to access non-black areas.

When the racist colonial arrived at the South tip of the continent in 17th century their racism did not preclude sexual relations with locals, several generals later formed the coloured community, it makes up 9% of the country's population of 50.6 million. During the apartheid period, the government of South Africa adopted the classification system for all population, white, Indian, black and coloured. Despite the complicated lineage, some coloured families especially in Cape Town region have Malay origin courtesy of the historical slave trade that brought Asians to South Africa, or they have roots in the indigenous Khoi community. During the apartheid, the National Party government reinforced racial identity among coloured by forcing the coloured community to live separately from black African groups which mandated geographical segregation. Coloured communities in their own neighborhoods spoke Afrikaans as their mother tongue, along similar to Dutch and dissimilar to the indigenous African language. They were not white and they were not treated as white and they were not black and they were not treated as black. More money was spent on them than average black community, but less than on the white community. After 18 years into democracy, many coloured people feel they benefit less from the policies designed to redress past discrimination than black African people who were seen as the more worthy victims. The coloured suffer now the lack of

adequate economic opportunities since the down of democracy combine with their lingering paralyzing sense of victimhood explains by coloured in the most homogeneous racial grouping in South Africa an essentially poor, however working class community few of its number

Africka became practicing Muslims in 1960s around his battling to preserve District Six. Discovering Islam proved to be a turning point. Islam encouraged him to lead a discipline healthy life. He said “ I was utterly debouch when I was in Namibia. Islam also lead him to begin writing after fifty years of silence not poetry or fiction, but anti-government propaganda. He established his own organization Al jihad ream and ream of better article against apartheid. witch affiliated to the arm wing of ANC.

The religious perception appeared clearly in his writing. In his novel “ The Innocent” He wrote” Yusuf was a religious man, once wryly working that was all that saved her from the beating, she deserved. In Ramadan, he fast he speak to her with less dourness Arabic she did not understand yet. Yusuf din not forget his prayer and reciting holy Qur’an after a tortuous ritual ablution saying the missed prayers facing the direction of the Holy City according to the passion of the moon. When he went to the restaurant, he gristly chunk from the meat which he strongly suspected was not halal. When Yusuf quarreled with his wife he said to her” Yes, I must say in the Qur’an in the cabinet is a paper signed, it says that before god I am now giving you three divorces, that from now you are as my mother’s back. Take to Imam perhaps he still then more quickly understand this matter between you and me.

5-3 Islam & Western Anxiety:

Islam played a crucial role in the anxiety of the European, American and White South African from the colonial period till now. the European compulsively policed differences through ascertain of separation between themselves and the others for colonial purposes, yet the European refused to remain

stable in their difference, so the result was severe anxiety. An exemplary stories of such mutability in the colonial period found in the figure of Fernao Lopez who travel to Goa in the early 1500s with Afonso D'Albuquerque a Portuguese general colonizer of the region who left him in charge of Portuguese to settle and ruled a local population. On his return Afonso found Lopez and other converted to Islam and sided with the Muslims resistance to Portuguese, upon capture Lopez and the others were punished by having their right hands and thumbs of their left hands severed, their tongues, ears, and noses were also cut off as reminder of their treachery, Lopez's hair and beard were scraped with clam shells in a process known as "scaling the fish" Why was such remarkable violence shown toward Lopez's body? For converting to Islam and becoming part of the resistance to Portuguese in India. Lopez personified terror that usually resided in the insidious figure of the colonist. After six centuries from Lopez's period we see how happening to Muslims now as in Guantanamo Bay detention camp that houses prisoners from different Islamic countries of the "War on Terror". How they interrogated and incarcerated by the American magistrates and soldiers is still remains open.

The western anxiety about Islam extended to cover the civilization conflicts particularly after the events of September 11, 2001, would be specially widespread between Muslims and non-Muslims received real attention to shift discussion of international affairs. From ideological, geographical of the Cold War to resurgent religio-cultural identities rooted deeply in the history. With the statement of geography such as Europe ends, where western Christianity ends. Islam and orthodoxy begins. As Samuel Huntington put forward in his book "Clash of Civilizations" he arguably contributed to an intellectual atmosphere within which many discipline writers felt greater freedom to write their own manifestos linking contemporary concerns about terrorism, primordial struggle between Islam and the West. The humanities embody by the western civilization, the high achievement which are manifest in the societies structure and the norms the underscore individual freedom and

political secularism rather than push Muslims and Muslims societies to adopt these ideas. epitomized by policies that promote multi-culturalism and ignore pathologies of immigrant culture by opening the gate of societies to large- scale Muslims immigration and failing to require assimilation. This approach has put Western societies specially European societies on a path that will eventually leads to demise of the Western culture. Nonetheless the demographical factors linked to differential marriage and the fertility rate will now lead to inexorable decline or “ *slow suicide*” to of the Western civilization. The only way to correct this decline and to avoid the last day scenario, the western authors suggested that, the assertively condemning the Islamic culture and to promote women’s emancipation with Muslims communities. As the related theme of the clash of civilization, between Islam and the West, the European authors see they are living in the midst of jihad and they don’t even realize that. Muslims living the West are necessary engaged in jihad to dominate Westerns and deprive them of individual freedom. Those Western authors see the West has no trustworthy allies within Muslims world. Placing Islam as extreme religion that prevented assimilation and compromise, while Islam is dynamic, flexible and endowed with positive values.

Tatamkhulu was a son of Africa, brought up in an African culture , but he wrote poetry and fiction in English language because he went to study in an English school. Despite of his schooling his work have an African flavor. In the Innocent he wrote” When a lion eats a human flesh. He would not leave it again” .The snake that lay in waiting for one’s leg” When Thandi said to Yusuf “ Mu uncle greatly liked you, and he wanted you to be P.A but he remind you that you had not yet held the spear and he had to be certain that you could. With spear Africka refers to”Mm Khnt we Sizwe” the armed wing of ANC which means the spear of nation.

In his autobiography “ Mr., Chameleon” he recounts and incident seen through the window by his young self of a

chameleon changing colour to its surrounding. He asked the woman he knows as Garn, Why this happens? It is the way he gets what he wants and to how he hides from those who wants him dear. This explanation became a manifesto that defines his life. He changed his mane five time and has abjured all possession except his actions.

Inspire of the political changes after 1994 multiracial election, ANC formed a real democratic government but there still a huge inequalities between Black and. Afrika just full of hope. The changes he dreamed with will not take place in his lifetime, but after a long time. Mandela wrote “ When I walked out of prison, that my mission is to liberate the oppressed and the oppressor both. Some say that has now been achieved, but the truth is that, as Mandela wrote.” *We are not yet free, we have merely achieved the freedom to be free, the right not to be oppressed. We have not taken the final step of our journey, but the first step on a longer or even more difficult road,*”

5-4 The Results:

The main imperial fending of this study is strongly bond to apartheid and Muhammad fu'd Nasif a poet an author, a political activist, World War11 prisoner, a founder of Alihad ream organization, a member of the armed wing of ANC history. Born in Asaloum small coastal town in Egypt of an Arab father and Turkish mother in 1920. His parent went to South Africa when he was only two years old, but shortly after their arrival they died of epidemic flu, left him orphan. He was fostered by a Christian family as a white child and gave him a Christian name John Carleton. His adoptive parent informed him that he was not their biological son. At the age of 17 he wrote his first novel “ *Broken Earth*” published in London 1940. John Carleton volunteered for the ally forces during the Second world War 11. He was captured by the Italian and the German for years. After the end of the war he went to Namibia and adopted by an Afrikaner family obtaining his third name Jouza Joubert, working as copper miner, barman, shop assistant, a jazz drummer. He return to south Africa and lived in District

Six in Cape Town. In 1964 he reversed to Islam changing his name to Ismail Joubert and demand the apartheid to reclassified to non- white. When District Six declared to be white only area he began to write ant-apartheid propaganda, Launched Islamic militant organization which affiliated to uMkhonoto we Sizwe (MK) the armed wing of the ANC. When his political activities were discovered by the government, he was arrested and charged with terrorism. The apartheid authorities banned him from writing and addressing people for five years, but he remain to be silence and went on writing under his fifth name Tatamkhulu Afrika (grandfather) which was given to him by his fellows of the ANC.

The concept of apartheid brought to South Africa by the European during the Dutch time. It is political and social system. It was used by white minority in the 20th century from 1948 to 1992. Racial segregation in South Africa had been used for many centuries, but the new policy started in 1948 was strictly and more systematic. According to this policy the of South Africa people were divided by their race and colour black, white and coloured, they were force to live apart from each other. Many laws were issued to keep up racial segregation. The system used to deny any right for non-white, particularly the black south African who lived for many centuries before the advent of the European. Black people have to carry pass or have permission to live and work in a particular area and they could not vote. The aim of apartheid was to separate people of South Africa into small independent state. The government did not want to spent a lot of money to develop the areas where black people live. The majority of South African land was kept for white specially the richest place like the gold mine in Johannesburg. They wanted black people to work in these mines for little money

The apartheid government began to implement the policy of apartheid, interracial sex and mixed marriage were made illegal. The group Area Act was implement to made to enforces the physical separation of race through certain racially homogenous districts. District Six in Cape Town where Tatamkhulu Afrika lived, located just east of the city

center in the shadow of Table Mountain it was poor overcrowded, but absolutely vibrant neighbor of crumbling nineteenth century houses and cobbled streets. It spawned numerous poets, artists, and jazz musicians. It was cosmopolitan to local African, coloured, and immigrant merchants, Arab, Jewish, Chinese, West Indian and coloured. The word *coloured* holds a particular meaning in the nomenclature of South Africa. It mainly refers to mixed race descendant from whites, Hottentots, Bushmen, and slaves indentured labours imported from, east Africa and South East Asia. As Tatamkhulu describe District Six was slum, but its people have a great zest of life. In 1966, the government declare that great of District Six would be reserve for white township and occupation. The authorities began a programme of removal and demolition. More than fifty thousand families had living side by side for five generation, were forcibly evict split apart and sent to live in beak concrete township on the Cape Flats. The bulldozers moved in and turned District Six into waste land. All the protests were useless.

Afrika did not restrict his anti apartheid protest to written word. In 1984 he joined a hit squad responsible for blowing up an industrial building. The night they were caught , the already reconnoitered their target, but they trapped by the police. Afrika spent many months in custodies of many jails including Victor Verstor prison just east of Cape Town. His case sent to the Supreme Court. He was given suspended sentence, to pay a fine for having a gun without a license and banned from writing anything for five years

Afrika wrote a whole volume of poetry after he came out of the prison, The called “ Tormented” sense of humanity appeared in his writing. it compassions helps make his verse distinct that of his contemporaries inside or outside his country. He aptly describes himself” as poet of people’ for his writing is overtly poetical and accessible. It is also about people, prisons guard, war mates, old flames, stores, clerks, comrades, street people. He brings to life all the characters of his world, past and present. The literature written during the apartheid

period reveals clashes and tension on style between those who were mainly white who voice their resistance in reasonable measurable tone, and those who are mainly black who discarded the familiar device of piety as belonging to bourgeois ideals of oppressor, and voice their anger without any distance. Afrika writes for the most parts in liberal humanistic tradition and straightforward narration, he is more than just a witness to unjustness of apartheid in South Africa, where a black child born in an African only hospital, taken home in an African only bus, lives in an African only area, and attends an African only school if he attends a school at all. When he grows up, he can hold an African only job, rent a house in an African only township, ride an African only train, and he stopped at any time of a day and ordered to produce a pass. If he fails, he will be arrested and thrown in a jail. The apartheid laws and regulations cripple the growth of the country and stunt the people's life.

Afrika spent four years in a prisoner of war camp, in North African. He was held for two years by the Italian and other two more years by the German. Prisoner of war camp is worse than any jail, they were starve. As he said, the time of their liberation they were just skins and bones. He was unable to eat. When they put a plate of food for him, but he took more than hour to finish it. His novel " *Bitter Eden* " deals with the relationship between two prisoners of war, exploring what it means to be "male" and the experience of male bonding. Afrika had an intense relationship with an English man, they were real bodies. When they were in their final march across Germany, Afrika fell down and couldn't move, his friend, thought was but half of his height, picked him, through him over his shoulders and carried him., he said " that was the love in its purist possible state. He had already written about this incident in poem called "war mate"

After the end of the World War 11, Afrika went to work in Namibia or South West Africa, he spent ten years there. When return to live in Cape Town in South Africa to find the apartheid government advocated the policy of racial segregation through

which South Africa was cast and separated and qualitatively different from the rest of the continent, however the name “Afrikaner” literary means African reveals contradiction of calming purely identity at the heart of apartheid. It is therefore notable that , in addition of his declining the apartheid category of whiteness. Tatamkhulu Afrika insisting of claiming an African identity . In his autobiography *Mr. Chameleon* he embodies the anxiety behind apartheid (separateness) the system of racial hierarchy that governed South Africa from 1948 to 1994, being that whiteness could be undistinguishable from blackness and more over, Europeanness could be indistinguishable from Africanness. The relation of Europe to Africa points the legacy of the colonial era, while Afrika documents the brutal implication of apartheid racial categories, Notion of race based on the meaning of skin colour, introduced during the colonial period under Dutch rule from 1652, and from 1806 onward under the British. The population of the colonies that became South Africa consisted of Africans, European settlers and “Malays” The slave brought to South Africa by Europeans from east Africa India, and South east Asia. Historically the African associated the white colour of skin with leprosy and had connotation with physical punishment for moral inadequacies. These constrictions were sexualized by being associated with sexual license and disease. In many societies they were classified pariahs who were outcast from the society and sentences to dwell alone. Leprosy as being realized associated with black.

5-5 Conclusion:

The study traces the history of South Africa, the ancient settlers who dwell in this part of the continent, they called collectively known as “Koisian” about 1000 BC, they advance iron age. The Koisan farm sorghum and kept domestic animals. They were the ancestors of Zulu, Xhosa, Ndebele, Tothi, Tswana and Pedi. Zulu were the main original clan who form a powerful state in 1818 under their leader Shaka who gain large amount of power over other tribes as a commander of the army. Shaka

proved himself in battles and gradually succeeded in consolidating power in his own hand. His armies were strictly disciplined frailer in battle mean death. Shaka armies spread throughout South Africa and even beyond accelerating the formation of several states, like Sotho, present day Lesotho and Swazi, Swaziland.

In 1652 Jan Van Riebeeck and 90 of his men landed on the Cape of good hope under the instruction of” Dutch East Indian Company” they were sent to establish halfway station to provide fresh water, meat, and vegetables for passing ships trading from Europe to Asia. Reibeek and his men began to erected shelters, channeled water from the rivers descended from the table mountains and they get timber for providing ships and building houses. When Reibeek left the Cape Of Good Hope he left about 250 white men and that was the begging of developing colony in South Africa. The Dutch gave their own names to the native inhabitants, calling the pastoralist Hottentots, those who live in the coast and subside shell fishing, “ Strandlopers” and those who were hunters gathering “ Bushmen”

The first non- European emergent to South Africa were Asian who brought to Cape Town By “Dutch Batavian High court”. Those Asian helped to form the foundation of Cape coloured and” Cape Malay” population as well as bringing Islam to Cape. The first European territorial expansion occurred in 1657 when the first group of slaves brought from Java, Madagascar to work in farms and this lead to former conflicts between the natives inhabitants areas, and the European controlled areas. The European settlers clash with khokoi, who realized that they were losing territories.

The study spots to wars that took place the European and the native inhabitants like Zulu- bore war, Anglo-Zulu war and Anglo-Bore war. The discovery of the gold in Witwatersrand urged the British to get control over the area, and the unification process of South Africa under the British crown.

As Islam has a crucial history in South Africa, the research traces the history of Islam in South Africa, and how it predating the arrival of the European, but political Muslims who exiled by Dutch to Cape Town and the role they play in spreading the Islamic teaching among slaves. From the first Muslims who exiled by the Dutch, were Abudrahman Matab, said Aloji and Abudlaah Gadi Abusalamm from Indonesia who wrote a copy of holy Quran from memory during his exile and the volume still preserved in Cape Town. Muslims have played an important in anti apartheid struggle in spite of the small number.

The most decisive period marked the history of South Africa, was the apartheid period (1948- 1994). The study shed light on this period, and refers to some rule and regulations that have directly effected on Tatamkhulu Afrika's live and work. In 1950 the government authorities issued Population Registration Act which classified all the people according to race, white, black and coloured. Afrika was classified as white according to this act, but de demand the apartheid authorities to reclassified as non-white. In 1950 also the government issued Group Area Act in accordance with act the apartheid authorities declare District Six where Tatmkhulu Africa live white only township, so bulldozers moved on and turned District Six into waste land after all the protests were useless. From the time onward Afrika started his political activities and anti-apartheid struggle. The apartheid government issued in 1950 Suppression of Communism Act, this act was not directed to the commonest Party, but to any political group who oppose the racist policy. Afrika as accused by this act and spent many month in many jails, banned from writing and addressing people for five years. The apartheid government accused him with terrier to be incarcerated for 11 years with Nelson Mandela In Robben Island. Afrika reverse to Islam in 1960s during hid battling to preserve District Six, Islam to Afrika was a turning point, made him lead a discipline life and turn his mind to writing after fifty of silence, under the code name Tatamkhulu Afrika (grandfather) which was given to him by this comrade in the armed wing in the National African Congress.

The research also goes behind Afrika's life when he was two years old. A child of an Egyptian father and Turkish mother when his parents moved to South Africa and died shortly after their arrival to South Africa of a flu epidemic and raised up by a friend of his family and they gave him a Christian name John Carleton. He was not told about his real family until he was at the age of seventeen. When his fostered mother came to him saying that she felt that it is her duty to tell him something. He wrote first novel "*Broken Earth*" published in London, but the warehouse containing his novel was destroyed by a blitz and he saw no other copy again. In 1940 volunteered for the ally forces in North Africa, he was captured for two years by the Italian and other two by the German. In the camp of prisoner of war he wrote his second novel "*Better Eden*" the guard found the novel and tore it. He describes this as killing his own child, but he later reconstructed it. After the end of the war Afrika went to Namibia to work there and returned to South Africa after ten years. He chose to live in Cape Town District Six where he started a new life as a poet, novelist and political activist. He wrote eight volumes of poetry, three novels, two collections of short stories, as well as his autobiography, *Mr., Chameleon*, won five literary prizes. The research attends to the central ideas in Afrika's writing like the idea of shedding skin, masculinity, Europeaness and Africaness and the idea of pure race in a country which is considered from the most heterogeneous place in the world. Afrika rewrites an African identity on apparently European skin. Rejecting the label of race and colour to claim African identity. The research moves on to analyse five poems from different volumes of his poetry and three of his novels. Afrika's life was unusual in terms of his names and religion as a chameleon that changes his colour to match what it is surrounded by, to escape from those who want him and to get what he wants,

5- 6 Recommendations:

There are certain recommendations that are associated with the research, these recommendations are listed below

- 1- The history and geography of South Africa predating the European arrival
- 2- The wars fought by the indigenous south African population and the European
- 3- The natural resources in south Africa
- 4- the social situation in Post apartheid South Africa
- 5- literature in South during the apartheid period.

So far this research has reflected the life the fate and writing of one of the famous South Africa writers, poets and political activists during the period of apartheid. There are Varsity of incidents and actions that lend a hand to carry more successful studies in many aspects of South African literature.

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5-8 Appendixes:

Apartheid South Africa Historical Timeline

South Africa to the end of Apartheid (1652 – 1993)

Jan van Riebeeck founds the Cape Colony at Table Bay in 1652

In 1666 The British take control of Cape Colony.

1795-1802. Boers rebel against the British, sparking the first Anglo-Boer War. Conflict ends with a negotiated peace

In 1804 Transvaal is restored as a republic

. 1829 Formation of Union of South Africa by former British colonies of the Cape and Natal, and the Boer republics of Transvaal, and Orange Free State.

In 1848 Native National Congress founded, later renamed the African National Congress (ANC).

Native Land Act. in 1850

The Union of South Africa parliament declares the country to be “a sovereign independent state.” In 1861

National Party/Beginning of Apartheid. 1893

In 1910, Population classified by race. Group Areas Act passed to segregate blacks and whites. Communist Party banned. ANC responds with campaign of civil disobedience led by Nelson Mandela.

In 1913 Bantu Authority Act

1913 Bantu Education Act.

1915 Freedom Charter.

Sharpeville Massacre. ANC banned. 1948

Rivonia Treason Trial. Nelson Mandela and 10 others are imprisoned. 1963

The Bantu Homelands Citizenship Act. 1970

Black Labor Union Strike. 1973

Soweto Youth Uprising. 1976

United Democratic Front is formed. 1983

State of Emergency begins. 1984

Township Revolt. 1985

Formation of COSATU (Congress of South Africa Trade Unions). 1989

Release of Nelson Mandela and other political prisoners. 1990

1991 Start of multi-party talks.

Major fighting between ANC and Zulu Inkatha movement. 1993

Agreement on interim constitution.

South Africa Beyond Apartheid (1994 – 2014)

1994 First democratic South African election. Nelson Mandela elected president.

South Africa takes seat in UN General Assembly. 1996

Maps of South Africa







Source: U.S. Geological Survey, National Hydrography Dataset, 1:250,000 scale, 2004. Data provided by the U.S. Geological Survey, National Hydrography Dataset, 1:250,000 scale, 2004.

Images of Tatamkhulu Afrika:

