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STRATEGIC ACTS OF RESISTANCE TO APARTHEID IN ALEX LA GUMA'S *IN THE FOG OF THE SEASONS' END*

KOUAME François Atta

Enseignant-Chercheur, Assistant, Département d'anglais, Spécialité: langues, littérature et civilisation des pays anglophones, Université Félix Houphouët Boigny Abidjan-Cocody, email : Atta.k@iugb.edu.ci

Résumé

La société humaine est un monde de paradoxes et de contradictions tels que nous pouvons le constater dans l'histoire passionnante des peuples à travers le monde. La domination des uns contre les autres peuvent engendrer parfois des tragédies que seule la conscience éveillée peut surmonter avec amour et force. La production littéraire de la Guma est une représentation microcosmique des réalités vécues par les protagonistes et les antagonistes du système de l'Apartheid. Son génie créateur met en scène les personnages dont la vie et les combats contre les forces oppressives, nous permettent d'apprécier les stratégies de résistance, qu'elles soient idéologiques physiques ou psychologiques. Le mérite de l'auteur réside en ses capacités intellectuelles, son courage à se révolter contre ses compatriotes qui prônent une idéologie dominante de la minorité blanche contre la majorité noire, et de les combattre au travers de sa plume engagée. Les actes de résistance entrepris par l'organisation souterraine sont éminemment expressifs à cet égard. L'auteur prône l'amour, l'unité, l'endurance, mais aussi l'engagement à l'action collective dans la quête perpétuelle de la liberté de l'homme.

Mots clés : *Résistance, Crise Idéologique, Révolte, Sacrifice, Révolution.*

Abstract

Human society is word of paradoxes and contradictions as seen in the entrancing story of people in the world. The domination pf ones by the others breeds often about tragedies that only the conscious spirits can overcome with love and strength. The literary production of La Guma is the microcosmic representation of living realities of protagonists and antagonists to Apartheid system. His creative spirit puts forth characters whose lives and battles against the oppressive forces allow us to appreciate the resistance strategies, either ideological, physical or psychological. The merit of the author resides in his intellectual capacities and his courage to revolt against his compatriots extolling dominant ideology of the white minority against the black majority, and by fighting them back through his committed writings. The acts of resistance undertaken by the underground organization are eminently expressive in this regard. The author promotes love, unity, endurance, but also the commitment to a collective action in the quest for freedom of man. Our concern in our study is to analyze the critical situation of the oppressed people and the probable strategies at hand to achieve freedom whatever the sacrifices to pay.

Keywords: *Resistance, ideological crisis, revolt, sacrifice, revolution..*

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INTRODUCTION

Resistance is a key central theme in La Guma's literary input. It lends itself to the action of using force to oppose or stop the advancement of a system. It is as well the capacity of the enduring the sufferings, which derive from this opposition. *The Fog of the Seasons' End* portrays cases of resistance by oppressed characters. Discontentment against the apartheid policy was particularly characterized by strategic acts of resistance. Our concern in our study is to analyze the critical situation of the oppressed people and the probable strategies at hand to achieve freedom whatever the sacrifices to pay (1). However, for such an enterprise, one theoretical approach of the theme seems relevant, that is sociocriticism. In response to any ideology tending to dehumanize or tell the doom of man, the act of rejection and affirmation of universal values is indubitably the breaking of the ideology by appreciate reactions. Our attention will be focused on the following points: strikes and armed struggle, psycho-spiritual resistance and politico-ideological oppositions and resolution.

STRIKES AND ARMED REVOLT

The first strategic acts of resistance of the oppressed people against the apartheid system were the organization of the movements of protest. A series of strikes were undertaken in order to claim for justice and equality among all the South Africans. In the narrative, the writer put forth the importance of the sense of organization though the role played by the underground movement. The preparatory stage is as important as the active stage in resistance. As secret agents, the characters of La Guma operate at many levels. The system of communication they used was subtle and efficient. Indeed, the underground organization was the central organ, which directed all the operations. The organization was structured around regional committees and sections according to the area to fully carry on its missions. They had an effective capacity of expansion of information. In addition to their courage and experience, both leaders and staff members had to use appropriate code to diffuse and communicate with the mass. The dialogue between Beukes and Tommy well illustrates the complexity of the communication system that only initiated can denote. Moreover, this is an evidence:

I want you to go to polsky's shop. Chemist? You feeling sick then? No, man it just happens to be a chemist shop. Nevertheless, do not ask stupid questions. Okay, Buke, you know me. Right. I will give you the address. And he described the situation of the shop. Which was outer suburb of the city. I'll give you the bus fare. Right, Buke. Polsky's chemist shop. I'll find it. You better. It's important. Beukes yawned into his fist and said, well, you go there and you ask for Mister Polsky himself. Mister Polsky himself, you understand? Right, Beukes. Then you him you come for the medicine for Arthur. The medicine for Arthur. I ask for Mister Polsky and ask him for the medicine for Arthur. The medicine for Arthur That all. Yea, then he'll give something and you bring it back here to me. (33) It is the corpus.

The distributions of handbills are dangerous for either one is arrested and imprisoned or do to exiled. As this operation is important in the strikes' organizations, it had to be conducted with

tact and subtlety: *“Leaflets herewith. Leaflets must be distributed in your section on the night of Thursday (there was a date) but not before or after. Repeat, only Thursday night. Those responsible for distribution are reminded to take all the precautions.”*. Beukes memorized the names and the contacts of the persons to hand the leaflets. Also, the implications of both teachers and pupils in the distribution of handbill was a determining factor in the process of resistance, for each and every one had to play his role in the process. The information had to reach the mass. It is well worth mentioning that the organization had acquired the maturity and subtlety during this resistance. They have created all the conditions of security to protect their members. Therefore, they were code names used during the political activities. Elia’s code name was Hazel; as for Beukes, he used different names to operate Hendricks, Abrahams or Ackerman (use semiotics to interpret the use of code)

The strike stands as an efficient weapon of resistance against all forms of oppression in a society through space and time. The history of African-Americans who fought against slavery, discrimination and all forms of injustices is convincing in this regard. Martin Luther King had made his warhorse form struggle, particularly the sit-ins, demonstrations and marches. Likewise, Mahatma Gandhi another of non-violence philosophy set out to challenge British imperialism by means of strikes and boycotts of English product. This commitment to resist any oppressive ideology is perceived in Alex La Guma’s *In the Fog of The Seasons’ End*. The demonstration of the oppressed against the institution of the passbook is a tangible act of resistance. Indeed: *they were protests laughter, mild admonitions. Those in front were pushed against the wire surrounding the police station somebody was shouting, Take the passes, we don’t want the passes. Fist clutching the worn, brown with reference books were shaken aloft here and there. The hooting, singing, chanting, laughter went on. The sun was hot and the sky steely with thunder (104).*

The above-portrayed scene is a testimony of the oppressed people’s determination to refute apartheid’s policy. Despite the prevailing hot weather, they did not give up the demonstrations. The obstacles and sufferings cannot stop them pursuing their goal. The underground Organization prepared and implemented such resistance acts to defy and reject the pass of force system, which limits their freedom of movement. Nothing seemed to discourage them; on the contrary, their serenity is remarkable. La Guma depicts a scene of demonstration of force between the white authority and the strikers. The crowd even challenged the police:

Instead of somebody to hear complaints, a convoy and trucks loaded with police reinforcements, and an armored car, came along the road from the steel town. The horns of the

vehicles howled like starving animals forcing a way through the crowd, followed by hoots, jeers, catcalls and laughter. The cars, which carried senior officers of the civil and security police and some journalists, went through the gate in the wire fence surrounding the police station, while the tracts and the armoured car were deployed a points around the open field (102).

The situation of master-slave relationship could not last long. The oppressed people were fed up with the white man's arrogance and selfishness. Therefore, they determine to fight in order to change their destiny. Guided by the unshaken will to freedom, they will rally against the oppressive forces. The following quotation shows evidence of their discontent. All the component of the community joined together. Children, youth, elders, men and women formed one block to refuse regimentation, police bullying and all sort of injustice. They had chosen to strike; for they fought, it was the best and legal way of combating the fascist regime. It was for all the oppressed people an opportunity to unite as never before in a single movement. This co-caption of power by the mobilization of the masses is fundamental. O'Brien, a character, in George Orwell's, *Nineteen Eighty-Four*, remarked: *"the first thing you must realize is that power is collective. The individual has only power in so far as he ceases to be an individual"*. (Orwell, 1949, 276). Really, the apartheid regime was aware of the great danger the mass movement represented. This state of fact justifies their hostile attitude towards activists, particularly when there was a rumour of strike. The white had every reason to worry when there was a mass act of defiance in view. Indeed, one of the motive of separation in South African was fear of the non-white people numerical strength. This fear explains the white" hostility to black manifestations. Even, the security police was not an exception to the threatening atmosphere engendered by the simple rumour about strike. The state of mind of sergeant in charge of security testifies the fear: *"There was nothing in particular referring to the past night in the charge book, so the sergeant hope for a pleasant day ahead. However, he could help feeling uneasy and somewhat displeased because of the persistent rumour that had been filtering in from the township"* (99).

As mentioned, the idea of strike was unbearable to the authorities. It creates a kind of psychosis in their mind. The oppressors were afraid to lose their authority and supremacy over the oppressed. His fear for the collapse of his policy was real. Truly, the strike was an effective method of struggle against the South African regime. The freedom activists were convinced that mass mobilization was among other means the solution to their critical situation of the oppressed one. The activist leader Beukes was very confident, and therefore encourage Dullah, a comrade of the movement to keep on motivating his compatriots for future demonstration;

talking about killing s of the brothers he said to Dullah: *it shows that they are becoming incapable of governing any longer. That is why we must press on... That is why everything we do helps* (96). Strikes as powerful weapon have effective impacts at different levels, notably at the socio-economics ones. Indeed, the strike means that the masses of peasants, workers of all sector motivated into a multitude in order to defend their rights. As a matter of fact, many interests are at stake. One sees the decrease of the economy, for the wealth of South African was based on black labor. The fear of an economic decrease gives weight to movements of protest. The demonstrations are played an unequal role in the fight against the fascist regime in South Africa. The stirring demonstrations of the fifties from the defiance campaign to the congress of the people, to the general strike, and the peasant's revolts and mass demonstration saw many examples of united actions by all the oppressed people. For the achievement of freedom, unity between all the oppressed people was essential. But the intransigence of the whites to accept this pacific way of protesting will bring a shift in the method of struggle for freedom. The strike as a method of mobilization was banned with the outmost vigor Therefore; it could not serve as an efficient instrument of mass struggle. There was disillusionment with the hope of achieving freedom by the traditional peaceful method process. As a response, the oppressed people express their readiness to use the strategy of an armed struggle with all the sacrifice, which this involves.

The limits of non-violent ways of freedom quest brought about the use of violence, in particular the armed struggle. In the prevailing context, no negotiation with the government was possible. Therefore, the oppressed people came to the realization that only a launching of an armed struggle could be investable solution to their situation. The freedom fighters are convinced this last option: *“One of the most vital is that without building an army, arming our people and conducting revolutionary struggle we will remain an oppressed and exploited people. The only correct path for the oppressed national groups and their dramatic supporters among the whites is armed revolutionary struggle”* (173).

The oppressed had chosen to conduct an armed revolutionary struggle in order to free themselves from the shackles that bound into servitude. The underground organizations actively participated in the preparation of the war. Such an undertaking required enough to buy arms and send the young abroad for a military training. The messages were sent everywhere in order to sensitize the people about the project of armed struggle.

The decision to wage war had gained the minds of all the oppressed people. To assure their victory, they associated both political and military potentialities. The political leaders had the

objective of motivating and sensitizing the mass on the importance of struggle. This is why it was urgent to stress on the importance of political leadership rather than a military one. However, it is compulsory to combine both political and armed forces in order to consolidate their position. Alex La Guma stresses the importance of such a combination through his characters: *“It is a good thing that we are now working for armed struggle. It gives people confidence to think that soon they might combine mass activity with military force”* (143). In fact, the military branch of the movement of liberation brings assurance to the people. But the effectiveness of the armed struggle, a serious military preparation was urgent. For this purpose, the motivation all the social strata in general but particularly the youths was urgent. The young men in the novel were very committed. The departure of the youths for trainings seemed to be a source of hope for the oppressed people. Beukes who sees the departure of his compatriots as the sign of their future victory express the faith of the oppressed:

Beukes stood by the side of the street, in the early morning and thought; they have gone to war in the name of a suffering people. What the enemy himself has created, these will become battleground, and what we see now is only the tip of an iceberg of resentment against an ignoble regime, the tortured victims of the hatred and humiliation. And those who persist in hatred and humiliation must prepare. Let them prepare hard and fast. They do not have long to wait (143).

As the non-white soldiers could not win in an open confrontation, that is, in a classical war operation, it was compulsory to apply guerrilla warfare in this phase of resistance. The decision to wage war for the overthrow of the apartheid regime implied the use of guerrilla methods. The tactics and strategies that were used in a guerrilla were different from those used in a classical war.

The efficiency of guerrilla warfare can be appreciated in a non-operational phase, particularly when training and other preparatory steps undertaken. However, when operations start, guerrilla cannot survive unless it operates in special areas such as thick jungle, inaccessible areas, swamps or friendly borders. Seemingly, the resistance through war can be a long process, particularly when the strength of the enemy is obvious at all levels, may it be military, political or economic. Even if the freedom fighters could not win in an open war, they had shown resistance in a wonderful manner. They had resisted against oppression through endurance and lots of sacrifices.

II- PSYCHO-SPIRITUAL RESISTANCE

The psycho-spiritual manifestations of the resistance refers to the test of endurance and sacrifices which the oppressed people performed during the opposition to apartheid system. The capacity of endurance and the devotion of La Guma's characters are the illustration of their commitment. Endurance is "*the ability or willingness to suffer patiently and without complaining or tolerate a difficult situation for a long time.*" (Crowther, 1995, 381). Resistance requires enough dose of courage, particularly in case of violence and bad treatments intensification in the prison. Truly, the oppressed people had undergone all the atrocities of the apartheid regime. Such brutalities were meant to spell the black man's doom, but his courage and his capacity to endure suffering is obviously an act of heroism. During the period of resistance, the leaders of the freedom movement were targeted by the police. However, they remained confident in order to reach their objective. Their courage was admired by their compatriots who were praised of their heroic qualities. They underwent the hunting and ill-treatments of the repressive apparatus, but instead of duty remained unshaken. Alex La Guma narrative presents Beukes as charismatic leaders of the resistance movement. He was the typical embodiment of the courageous man.

Beukes is described as an extraordinary man. He fears "nothing", and he is pleased to resist oppression despite the abuses he experienced. La Guma's courageous character and ready to lead a fierce resistance with abnegation. The freedom fighters were not ready to give up the test even when the sufferings seemed unbearable. The ability to endure pain is an act of stoicism. Beukes preserved despite the pain he was experiencing in jail. La Guma teaches us the extreme state of violence, which prevails in the prisons. Indeed, the prison was confronted to all the atrocities. As the symbol of oppression, the prison was the place where the test of endurance was performed. The adept of the methods of resistance is faithful to his choice. Whatever the brutalities he underwent, he stood firm to his choice. He bore the pain with great fortitude. It is thanks to the driving force which fortitude creates that Elias, a character in the novel was able to resist police brutal interrogation. The attitude of resistance is suggested in his reply to the police in these terms; "*You see, it is impossible. I cannot tell you anything*" (6). Endurance as a mean of resistance is not an easy task, particularly for a sensitive spirit. In La Guma's fiction, the prisoner was duty bound to advocate endurance and stoicism when he faced ill treatments. Despite the hits and humiliation he experienced, he did not resign.

The writer teaches the art of endurance through his characters. "Silence" and "his resolution during the test provide extraordinary force and fighting spirit. By enduring the sufferings, there is transformation of negative forces into positives ones. As a result, they are motivated.

Moreover, the stubbornness and the courage showed operate a deep psychological transformation in them. Their sense of humanity is indubitable. They know the value of human beings and so advocate love. Even in his most difficult moments, the only source of strength is love. Resistance is not forcibly linked to a physical action. But, it is also psychological. Endurance is by excellence a powerful means of struggle. In this connection, Denis Brutus, a South African poet had been a great defender of the struggle by means of endurance and stoicism. His poem entitled “Stubborn Hope” is an ode on endurance: “*Yet somewhere lingers the stubborn hope thus to endure can be a kind of fight. Preserve some value; assert some faith an even have a kind of worth*” (Draper, 1992, 319). Not only endurance is a means of struggle, but it also restores the dignity of human being. Brutus has well indicated the “value” and “worth” the practice of endurance provides. Surely, the author praises psychological resistance in their struggle as a powerful weapon for the liberation of victims of apartheid system. The spiritual force can overcome the physical one. Overall, there is route no freedom without sacrifices.

In fact, the process for freedom requires sacrifices. It had always been at the core of battles in diverse forms. Sacrifice is “*the action of giving up something that one value for the sake of something more important valuable*” (Crowther, 1995, 1035). In La Guma’s universe, freedom is worth of sacrificial undertakings. It became compulsory for the freedom fighters to devote themselves body and soul in order to achieve their goal. The underground organization leaders like Beukes, Elias performed great sacrifices. They sacrificed their time and life in order to organize public manifestations. They had no real family life, because they gave their mission priority over all the rest. The seriousness of the situation required that each one forgot his personal interest in favor of the common cause. Beukes valued freedom at the expense of his lover Francy as seen in the following extract:

Francy is out there, he thought, old Francy. He realized that he had almost forgotten her, and love and nostalgia mingled for a while and walking along the footpath through the grass, he thought, why the hell am I doing? Why the hell? But he threw off the thought a little reluctantly, discarding it like a favorite coat, and went on long the road carrying the cheap case packed with illegal handbills. He thought instead of their distribution and his meeting with Hazel (71).

The commitment of Beukes in the organization of resistance activities led him to forget about his wife Frances. His behavior surprised himself. The repetition of the question “*why the hell*”? Shows the complex choice in the prevailing situation. It marks a state of psychological crisis. But for the sake of justice and freedom, he sacrificed what was the most dear to him. The issue

of such operation of struggle against the regime could be tragic for its opponents. But a noble struggle has a price to pay. And freedom is a prominent significance. The people who either died on the battlefield, in the prisons or during mass protest understood the notion of sacrifice. The victims of apartheid system should not appear like as worthless sacrificial victims, but sacrifices for human freedom. Ngugi Wa Thiong'o referring to the Kenyan freedom fighters, underlines the essence of a sacrifice, for: *A few shall die that the many shall live. That is what crucifixion means today. Else, we deserve to be slaves, cursed to carry water and hew wood for the Whiteman for ever and ever* (Ngugi, 1967, 167). Many people lost their lives for the freedom of their compatriots. Really, Apartheid system was a source of tragedy of all freedom activists: *while living wandered, some aimlessly and others with purpose, among the dead and dying and, wounded, the sky muttered darkly at last* (La Guma, Alex, 1972, 105). It was indeed a real genocide as the tragic scene described below. The lugubrious atmosphere prevailing was intensified by the dark color of the sky symbolizes the anger of the God. Above all, sacrifice was an imperative for the advent of change in the country. Wole Soyinka's poem "*Luo plains*", extracted from the book entitled *Idanre and Other Poems* stresses the importance of sacrifice rime with liberty: "*that dawn/her eyes were tripped with sunset spears/ seasons quills upon her parchment...*" (Soyinka, 1967, 83). The "dawn", symbol of independence was to be achieved through sacrifices, for without supreme sacrifice no victory was possible. In this perspective, Jesus Christ's sacrifice to free the Christians from sin was representative of a cross that each and every must bear to save the love ones. Likewise, the innocent people who lost their lives during the struggle for freedom represent Christ-like figures worth of celebration. Ngugi Wa Thiong'o in *A grain of wheat* stated: *all oppressed people have a cross to bear. The Jews refused to carry it and were scattered like dust all over the earth. Had Christ's death have a meaning for the children of Israel? In Kenya we want a death, which change things, that is to say, we want true sacrifice. But firstly, we have to be ready to carry the cross. I die for you, you die for me, and we become a sacrifice for one another* (Soyinka, 1967, 83).

III- POLITICO-IDEOLOGICAL OPPOSITIONS AND REVOLUTION

The politico-ideological oppositions engendered a crisis between antagonists and protagonists in the fight in South Africa. The oppositions of the parties' policies greatly influenced the political arena. The emergence of the African ideological movements raised the consciousness of the oppressed people. Therefore, catalyst elements were susceptible to bring a change. The situation of crisis raised the interest of certain white political parties, namely the Liberal Party

and the Progressive party. Overall, those parties had brought many reforms to their representative policies. The Liberals had a new vision of race relations. According to their reforms, full political, social and individual rights should be extended to all South Africans. These reforms had the aim of restoring their image tarnished by their alliance with the Nationalist Party. In so doing, the dissidents of the Liberal Party demarcated themselves from the Nationalist Policy. With the new vision, they thought that the franchise should be extended to all the Africans. Their position was clearly expressed as stated below: *The Liberal Party aims to achieve the responsible participation of all Africans in the government and democratic processes of the country and to this end, to extend the right of franchise on the common roll to adult persons* (Brookes, 1968, 1). As well as the Liberals, the Proressists had the ambition to bring some reforms in their policy. Even if the reforms did not live up the oppressed people's expectations, it was a great step in the evolution of the socio-political situation. The Communist Party undertook many actions in order to dismantle the apartheid system. Their alliance with the African National Congress at a decisive period of the struggle for the liberation of the oppressed people is strongly determining. They had a view of a multi-racial society where will no more social classes. They played their part in the process of revolution. Their view was very different from the one of Nationalist.

In fact, the vision of the Communist Party caught sight of the possible changes susceptible to happen in South Africa. In the whole, all the political organizations were seeking to reform the socio-political life. In addition, the predisposition of mind of the moderate parties and the dissidents was a sign for a new area on the horizon. Also, the political parties were favorable factors for a change. However, the oppressed people will not remain on the fringe of the new wind of nationalism, which was blowing through Panafricanism movement, and the concept of Black Consciousness. The atmosphere was a premonitory sign of the advent of new area. In the case of "haves against have-not", where whites have been deliberately made haves and blacks have-nots. The oppressed ones could not stand like sheep waiting for their future death. They adhered to the new ideological trends of the period, in occurrence, pan-Africanism and Black Consciousness. The motivations and the feelings of nationalism would give a struck of push to the African ideological movements.

The aim of these movements was practically linked to the total and unconditional liberation of all under-privileged of South Africa. Panafricanism was a revolutionary movement whose goal was the unification of all the Africans without any distinction in order to form the Federations of all African States, in other terms, the United States of Africa. In so doing, they could stand

like an equal force to European imperialism. There was a need to reestablish equality among all men, and specifically, restore black' dignity. In the case of South Africa, the pan-Africanism ideology was threatening to the white. They see this ideological trend as an anti-apartheid theory. Whereas apartheid divides people, pana-africanism unites them in a wonderful manner. The flourishing of panafricanism was a thread to the conservative white and: *“According to Ministers De Wel and M.C. Botha, continued mass-integration would necessary lead to chaos, instability and disruption, with obvious advantages for the Republic’s enemies”* (RHOODIE, 1969, 133). Moreover, the mobilization of the African States was determinant in the revision of the position of the white conservatives. As a matter of fact, Panafricanism assault on white South Africa was formerly launched during the first conference of independent African States in Accra in 1958. Since then, several panafricanist movements have mushroomed everywhere, for instance the All- African Peoples Organization (AAPPO) and Pan-African Freedom movement for Middle, East, Central and South Africa (PAFMECSA). It was in the month of May 1963, that the Panafricanism revenge against South African reached a climax at the summit conference in Addis-Ababa. During this conference, nearly African States solemnly committed themselves to the eradication of all forms of white domination in Africa. It is worth noting that the Organization of African Unity (OAU) and a Central Liberation Committee were also established in the sole aim of promoting panafricanism. Besides panafricanism, there was the movement of Black Consciousness, another driving force. Indeed, black consciousness is a fascinating theory, through which Steve Biko succeeded in uniting all the Blacks around their cause. According to him, the white-man’s diabolic theory was based on the assumption that, the Black was an inferior being. So, through the analysis of the apartheid philosophy was based on what we can turn white consciousness, like Nazism. Biko noticed that Blacks reacted as stupid activists and for him there was only one way to save the Black race: make them come together as one and he found that this unity could be achieved through the ideology of Black consciousness. For you cannot have self-consciousness and yet let yourself trampled down. The ideology of Black Consciousness had played an important role in the conscious awakening of all the Blacks. It gave newfound pride to Blacks for it demonstrates the lie that blackness was an aberration of the “normal” which was white. Black Consciousness deliberately acted out of God’s plan in creating the Black man black; it is a noble ideology, a true unifying force thanks to which Blacks can assert their own existence. Liberation through Black consciousness theory was of paramount importance. However, the refusal of the white to grant freedom for all through non-violence was to bring about the rise of revolutionary forces.

Revolution is a “*sudden and great change, especially, a violent change of a system of government*” (PROCTER, 1995, 1219). As stated in the definition, a revolution is characterized by violence. In their struggle for freedom, the oppressed people had sought to prepare a revolution in order to overthrow the enemy. The state of oppression reached its paroxysm and therefore an imperative to find a way out of as soon as possible. The choice of Africans was not by a stroke of luck, for history teaches us that to an oppression, one responds systematically by a rebellion, in other words, an oppressive action forcibly breeds about a repressive reaction. The case of the black Americans who fought against racial discrimination in American is a relevant example. As a result of whites’ intransigence to free them, the civil right movements, as a Black Panthers and the Black Muslim decided to lead an armed struggle up to the advent of a change. Likewise, the South Africans’ underground organizations also prepared to lead an armed struggle against the white oppressor. According to them, it was urgent to organize the masses as never before. It was a requirement for the revolution: “*In real life such radical changes are brought about not by imaginary forces but by those whose outlook and readiness to act is very much influenced by historical factors*” (LA GUMA, 1971, 181). This justifies the motivation of Beukes and Elias, the two main characters in La Guma’s *In the Fog of the Season’s End*. Indeed, as a result of the prevailing hellish situation, revolution was an ideal for them. Their organization set out military strategies and tactics to bring about a change in the stony land. Isaac, a member of the so-called illegal organization, was much convinced of their future victory over the apartheid system. In South Africa, all the revolutionary movements were associated with the African National Congress (ANC). It was a good strategy because they could not lead an efficient and successful revolution without unity. For the leaders of ANC, there was not thousand ways to the South African problem; they had to root out by force the cancer that was ridding the oppressed people. The thinking African leaders were conscious of the heavy task, which was waiting for them. They knew that the struggle would be long and harsh, this demanded patience and much sacrifice. They had to call upon all the revolutionary forces in order to guarantee their victory. Moreover, in the prevailing context, only unity of all the country’s resources could make the revolution come true. This will of unity is expressed in the bellow statement:

At the present stage then the revolutionary forces consist in the African people, by the revolutionary working class in close alliance with the oppressed rural masses and the colored and Indian people. These masses, the great majority of South Africans, have built up their traditional liberation movements. The African National Congress, the Indian Congress and the

Colored People's Congress. The democratic section of the white have also their part to play. The determined and experienced working class of South Africa has its own class organizations: the congress of the trade unions and the workers party. The South African Communist Party" (La Guma, Alex; 1971, 225).

All of the oppressed were called to act as one for the interest of all. In this connection, the working class invited to ally with the rural masses. For the revolutionary forces, the union precedes any undertaking. However, the white fascist regime maintained the systems, which went against the current of the African revolution and world development. This situation of intransigence on the part white national regime would lead to ideological crises in the political arena of both white and non-whites. The situation of crisis will favor the changes for a new era of hoe and freedom.

CONCLUSION

La Gum's sense of realism helps depict the drastic situation of his compatriots through his novel. The institution of the instruments of oppression foretold the tragic doom of the oppressed people of South Africa. The tragedy of his two mains characters, Beukes and Elias unveils the horrors perpetrated against the non-white in the entire South African society. He drew our attention on the condition of his compatriots. As a committed writer and conscious awakener, he shed light on the monstrosity apartheid regime and the issues the periods of Apartheid. Besides, through his narrative the writer stressed the strategies and tactics for an efficient resistance. The raise of consciousness and the reaction of the revolutionary forces brought great hope for freedom. The complex of superiority and inferiority caused this chaotic situation. Therefore, the promotion of the concept of equality among all men without any distinction of race, sex and beliefs is compulsory. Today, the collapse of apartheid system and the birth of the rainbow nation of South Africa is an evidence that no ideology can live longer out the will of the majority.

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