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REPRESSIVE STATE APPARATUSES AND THE STRUGGLE FOR HUMAN DIGNITY IN ALEX LA GUMA'S *IN THE FOG OF THE SEASONS' END*

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Abstract: This article examines the struggle for Coloured people's dignity and the depiction of the Apartheid's avatars (segregationist acts, repressions, arrests, imprisonments, moral and physical violence, intimidation, torture) through the Repressive State Apparatuses in *In The Fog of the Seasons' End* by Alex La Guma. It basically analyses how the masses fight to restore peace, justice, equity, harmony and purify the nation from the evil deeds. It questions the relations between the implemented system of Apartheid and the so-called Coloured community. Beyond the realistic representation of socio-economic and political realities that is undercurrent in the South African Literature, the main aim of this paper is to review how the State Apparatuses are deployed to better maintain the coloured people into servitude in La Guma's novel (the above mentioned one). In this study, a major point at issue is to explore the different factors that lead to a general consciousness from the oppressed people who appeal to an optimistic resistance with a collective action. The oppressed masses are aware of their commitment to participate in the renewal of a fair, inclusive and diverse society where human rights are respected and citizens' lives flourish. They don't rely on a theory of victimization, lamentation or Jeremiad. They consciously resist and support one another. They embody social justice struggle. La Guma give voice to the repressed masses.

Key words: apartheid, apparatus, commitment, dignity, oppressive.

Résumé : Cet article examine la lutte pour la dignité des personnes de couleur et la représentation des avatars de l'apartheid (actes ségrégationnistes, répressions, arrestations, emprisonnements, violences morales et physiques, intimidation, torture) à travers les appareils répressifs d'État dans *In The Fog of the Seasons' End* d'Alex La Guma. Il analyse essentiellement comment les masses luttent pour rétablir la paix, la justice, l'équité, l'harmonie et purifier la nation des actes maléfiques. Il interroge les relations entre le système mis en œuvre de l'Apartheid et la communauté dite de Couleurs. Au-delà de la représentation réaliste des réalités socio-économiques et politiques qui est sous-jacente dans la littérature sud-africaine, l'objectif principal de cet article est d'examiner comment les appareils d'État sont déployés pour mieux maintenir les personnes de couleur en servitude dans le roman de La Guma (celui mentionné ci-dessus). Dans cette étude, un point majeur est d'explorer les différents facteurs qui conduisent à une conscience générale des opprimés qui font appel à une résistance optimiste avec une action collective. Les masses opprimées sont conscientes de leur engagement à participer au renouvellement d'une société juste, inclusive et diversifiée où les droits humains sont respectés et où les citoyens s'épanouissent. Ils ne s'appuient pas sur une théorie de victimisation, de lamentation ou de Jérémiasse. Ils résistent et se soutiennent consciemment. Ils incarnent la lutte pour la justice sociale. La Guma donne voix aux masses réprimées.

Mots-clés : apartheid, appareil, dignité, engagement, oppressif

Christophe Sékéné

Introduction

In South Africa, Apartheid remains a milestone in the history of the nation. Literature is used as a weapon against the racial segregation (apartheid system). In that country, apartheid was institutionalized (1948). In 1910, the South Africa Act was implemented declaring the country to belong to Great Britain. More than 15 segregationist Acts had been passed to better impose racial policies within South Africa. For example, Mandela (1994) explained:

In 1952, the *pass law* (internal indigeneous passport) was implemented and stated that all African people aged more than 16 years should have taken a 'pass law' delivered by the Ministry of indigenous Affairs. Such a pass law must be shown to policemen, White civil servants. Otherwise, if someone forgot it or didn't get it, he/she could be arrested and sentenced to jail. He/she could also pay an individual tax. In the pass law, one could find all the credentials of the person (personal information and taxes details) (p.51).

Some crucial events like the Sharpeville Massacre (1960), the Soweto Tragedy (1976), Coussy (2007, p.12) inspired Novelists, Poets, Play writers, Essayists, Activists to denounce the oppressive apartheid regime. Those writers are Black, White, and half-breed who, despite the colour barrier, decided to be the spokespersons of the oppressed communities. As Césaire (1939) declares : 'My mouth shall be the mouth of the misfortunes that have no mouth. My voice, the freedom of those who sink in the dungeon of hope'¹ (p.52, my own translation) Some prominent figures of African literature in South Africa: André Brink, Peter Abrahams, J.M.Coetzee, Ezeckiel Mphahlele, Bessie Head, Nadine Gordimer, Alex Laguma, Alan Paton, Richard Rive, Ahmed Essop, Agnes Sam, Njabulo Ndebele, Miriam Tilali depict the realities of the apartheid regime in South Africa.

The selected topic Repressive State Apparatuses and the Struggle for Human Dignity in Alex La Guma's *In the Fog of the Seasons' End* can be justified by the fact that today, South Africa still faces violence. In the post-apartheid context, the current affairs inform about the ongoing violence and crimes which are rising. The Government has recently requested the army to rally together with the police in order to reduce that phenomenon. It is then in such a context that study is presented.

Laguma's works have drawn the attention of several literary critics, Researchers and Scholars who have brought illuminating contributions in some points. In this respect, in his book *Alex La Guma*, Abrahams (1985) studies the revolutionary movement that defies and tries to end up the racial segregation by opposing, challenging, and actively resisting. Through the title "Awareness and Defiance: *In the Fog of the Seasons' End*" (p. 99), Abrahams emphasizes the injustices undergone by oppressed people during the apartheid. He insists on the cruelty of the police and the resistance against such a system. From Abrahams' work, the causes that led to awareness and struggle have been understood. Nevertheless, detailing police's oppression as linked to Repressive State Apparatus could be more helpful to the subject matter of the present research.

In the same order of analysis, Essuman (2022) recently published an article entitled "Masking for Survival: An Exploration of Alex Laguma's *In the Fog of the Seasons' End*. *The Hybrid Journal of Literacy and Cultural Studies*, volume4, Issue1. Jonathan underscores narrative techniques. According to him, masking is a relevant narrative technique to better reveal the daily realities that characters who resist are facing. In his article, he notes that masking allow

¹ Aimé Césaire [« Ma bouche sera la bouche des malheurs qui n'ont point de bouche. Ma voix la liberté de celles qui s'affaissent au cachot du désespoir »], *Cahier d'un retour au pays natal* (Paris : Présence Africaine, 1939), p.52.

the resisting characters to oppose the racial segregation. He focuses on style that helps examine the content. In his words, revolutionary characters disguise themselves to find out appropriate strategies for the struggle. Essuman's research paper provides a specific case in point to figure out the importance of language which aesthetically combines form and content.

Furthermore, Baydallaye Kane (2007) explores the theme of repressive justice in African Literature. In this critical work, he evokes La Guma's works such as *In the Fog of the Seasons' End*. This work is helpful to clearly grasp the problem of the pass law and the cornerstone of the struggle for liberation. Kane's reflections are concerned with major themes developed in the novel, roles played by freedom fighters, language and imagery. The dichotomy oppression and resistance has also been analyzed. Regarding our study, another dichotomy (strategies implemented by oppressors versus resisters' tactics of defiance) will be further developed.

La Guma is undoubtedly known for his everlasting commitment to denounce and fight against all hindrances to the respect of Black, Coloured dignity in particular and human dignity, in general. His literary works represent an instrument for the restoration of social justice. While dealing with the main situations in South Africa, one can not neglect a prominent writer named Alex La Guma who understands the role of a committed writer as Ngugi (1983) asserts: " Our pen should be used to increase the anxieties of all oppressive regimes (p.3).

In the Fog of the Seasons' End deals with some basic issues such as police violence, torture, imprisonment of opponents, revolutions/resistances against injustices which our current world is still facing. In this context, it would be useful to revisit Alex La Guma's novel (the above studied one) in order to find out some key elements that could contribute to a better understanding of the day-to-day realities as far as peacebuilding and social justice are concerned.

The main objective of the study is to analyse the issue of Repressive State Apparatuses and the Struggle for Human Dignity in Alex La Guma's *In the Fog of the Seasons' End*.

In fact, the problematics of the study pinpoints key facts which are landmarks in the history of South Africa. In this framework some research questions are raised :

-How things are prevailing in post-apartheid area ?

-Nowadays, does the class awareness help overcome stereotypes based on the colour of the skin, the culture, the origin, the religion, the ideology, the socio-economic situations in a world of diversity?

-What are the major strategies used by revolutionaries of the mass movement to obtain positive outcomes in their struggle to restore peace and human dignity ?

-Have the apparatuses used by the oppressors been efficient ? Are those apparatuses ongoing today in African States fifty three years after the publication of *In the Fog of the Seasons' End* ?

Concerning the methodological and theoretical framework, this study uses literary theories such as marxism and psychoanalysis. Indeed, marxism is a relevant theory to grasp the notions of class struggle, class awareness, violence, revolt/resistance, demonstration, oppression, to name but a few terms. For instance, in *In the Fog of the Seasons' End*, demonstrations against the pass law is organised under the leadership of Elias Tekwane, Beukes, Isaac, Floatman to challenge oppressors. With regards to psychoanalysis, it is a fundamental analytical theory to unveil some characters' behavior: on the one hand, White people nurtured a "superiority complex" or "authority complex" (p.99), on the other one, some Coloured people are rooted in an "inferiority complex or a dependence complex" to quote Fanon (1952) in his book *Black Skin, White Masks* (p.99).

In the same perspective, a definition of the key terms is a paramount importance. In fact, to clearly and broadly get the gist of the term oppression, it would be better to allude to the

psychoanalytical approach. In the dichotomy of oppressors/oppressed, the term oppression can be defined as an awful power exercised on a certain group of persons by a powerful force or dominators to maintain them into bondage. It is worth mentioning that oppression is related to injustices. Oppression can be mental/psychological or/and physical. It has great negative impacts on the oppressed one Yang (1990) has summarized basic elements which allow to understand how oppression appear. According to him, there are five aspects in which it can appear: "exploitation, marginalization, powerlessness, violence and cultural imperialism"(p.41). Added to these aspects, Barkt (1990) writes that *psychological oppression* can not be neglected while talking about oppression in general in the sense that "the psychologically oppressed become their own oppressors" (p.7). That effect is what he defines as "self-fragmentation". The latter is explained as the fact of blaming oneself for something a person isn't guilty of. To this point, the self-fragmented person is mentally affected and can develop an inferiority complex which boost the superiority complex of the real guilty oppressor. In the light of the research done, this study is divided into two major parts. Firstly, Police's Oppression is analyzed as the Repressive State Apparatus. Secondly, the Anti-pass demonstration is studied as a fight against the racial policies.

1. The Repressive State Apparatuses : Police's Oppression

At a starting point, the novel *In the Fog of the Seasons' End* begins with a dedication that illustrates the atrocities perpetrated by the police in the context of apartheid in South Africa. The expression "In memory of Basil February and others killed in action" and the beginning of the prologue "They arrested him late one night"(p.1) are reminiscent of the police's violence which manifests itself through repression, brutality, imprisonment, intimidation, isolation, torture, arbitrary arrest, cruelty. The police therefore imposes physical and psychological violence and day-to-day makes investigations to sentence to jail : "Security Police promise widespread investigations (p.145). Revolutionaries characters are psychologically and physically oppressed by the "Security Police or Police State"(p.130) which is constantly patrolling to capture, detain, whip, stigmatize, arrest, investigate, interview, jail, shoot and even attempt to kill the fighters like the protagonists Elias Tekwane and Beukes who epitomized leaders of the Anti-Apartheid Struggle.

In addition, the Police permanently send "detectives" (p.7) to the different country's areas to spy and collect information/data about the members of the resistance, the activists, the militants and all those who are involved in "the illegal underground movement" (p.145) against the racial measures institutionalised in *The Stone Country* (1965). This above mentioned book refers to another novel by La Guma in which he portrays realistically the power of the police and its diverse evil deeds upon the coloured people who rebelled against the racial and segregationist/discriminatory acts established in the country like the 'pass law'.

Moreover, Police as a Repressive State Apparatus is well-described by the protagonist Beukes who claims: "Ya Allah, he said suddenly angry. How can it be that they just shoot down people because they come and say "Look we are not slaves, we only want our rights" ? Just to give the order to shoot, just like that. Look, we are all humans, don't I say ? Just to shoot people down like that" (p.96).

Beukes protests against the brutality/aggressiveness of the police which results in shooting and killing. Through the character of Beukes, La Guma iconoclastically denounces the physical and abusive oppression inflicted to the poor fighters. Instead of protecting citizens, police becomes a tool in the service of a minority who enforces inhumane treatments to the masses. In *In the Fog of the Seasons' End*, La Guma shows the pitfalls of apartheid in South Africa. In his artistic genuine, this writer creates a useful literary language through the police to appropriately depict how dominators, oppressors have recourse to that apparatus to succeed

in their enterprise. As a committed writer, he refers to the police in accordance with the violence which he courageously condemns in all its forms.

Let us examine theoretically how the police plays the role of a repressive state apparatus. Policemen are determinant actors on whom the oppressors could rely to empower their segregationist policies. Police is at the core of the apartheid. It serves to better enforce domination on the Non-White or so-called 'Coloured people'. The striking aspect, as mentioned previously, is that police not only deprives citizens from their human rights but also physically and psychologically oppresses them. That is the way the system functions. Policemen act as handmaidens of Afrikaners or White people. To this regard, Louis Althusser(1971) states: 'the Repressive State Apparatuses: the Government, the Administration, the Army, the Police, the Courts, the Prison, constitute what I shall call the Repressive State Apparatuses that suggest that the State Apparatus in question 'functions by violence' (p.14). In his diagnostic, Althusser (1971) asserts that "the police intervenes directly as a supplementary repressive force" (p.10). In La Guma's novel, the Police Security nicknamed the 'political police' (p.52) or the 'facist police' (p.87) sides with the oppressive regime and perpetrates dehumanization, arrests, repression, imprisonment, shooting, torture, crime under the supervision of the "Minister of Police" (p.144). One prisoner who belongs to the black community illustrates the police violence as follows : "You are going to torture me, may be kill me. But that is the only way you and your people can rule us. You shoot and kill and kill and torture because you can not rule in a way a people reject you" (p.6). In the service of oppressors, the police takes coercitive measures. Those who escape even go to exile or die in jail : "The leaders and the cadres filled the prisons or retreated into exile" (p.48). Further, Tekwane declares: "Those who were known to the police walked in fear, shaken, hoping that they might be able to disappear before the police decided that their time had come" (p.49).

The police is characterized by force. Its involvement in the oppression of the masses is a turning point in the novel. The violent actions convey La Guma's denunciation of apartheid for the way policemen awfully treated coloured people. As an illustration, the narrator states : "Then all the police began to fire" (p.104). Among the strategies the police adopts to discourage, demotivate and push people abandon the struggle is imprisonment. Policemen are omnipresent to raid, capture and jail. That's why, even if she has been so supportive to her husband Beukes, Frances wonders whether it is still necessary to keep on fighting: "With all those people in prison we got to almost start all over again"(pp.136-137). An efficient weapon that establishes complicity with dominators, oppressors is the police. Such a fact is pointed out by Cecil Abrahams in these terms: "In *In the Fog of the Seasons' End*, La Guma (1985) portrays the power of the police, but he now shows that with constant work and determination it is possible to challenge and to defeat the ignoble system" (p.100). Through this assertion, Abrahams sustains that apartheid enterprise concealed behind the police to better reach its goals. As a matter of fact, the highest violence of the police can be more perceived in the following lines:

The police closed in, walking among the dead and wounded, while journalists clicked away with their cameras. At the Police Station some of the police who had fired looked at each other sheepishly, others looked out at the field with arid faces. The faces of the black policemen looked shamed under the khaki tops. The Sergeant was telephoning efficiently for ambulances, doctors, plasma, everything needed after a heavy assault (pp.104-105).

The above quoted scene reminds the reader the Sharpeville Massacre as well as the Soweto Revolt where many demonstrators were killed. It basically epitomizes the Repressive State Apparatus (Police), a machine that acts with a racist ideology. The perilous stage of those unforgettable events appear in the speech of the Police Sergeant when he threatens : "All the suspects on the police lists would be raided, questioned. Some of them might be taken away.

They would disappear for God knew how long ; the political police no longer needed to give any account. Yes, the hunt would be up" (p.52).

In other words, the Police Sergeant threatens all the recalcitrants who refuse to be submissive. Thanks to the detectives, the police has identified some persons who seem to be implicated in the revolts. For the sake of the so-called State security, policemen decide to punish and above all sentence to prison and even to death. According to the Police Security, this is to restore stability no matter what the consequences may get. On behalf of the political authorities, policemen behave like sheeps. They blindly follow instructions to such an extent that they fire, wound, and unfortunately kill human beings who protest against social injustices. For instance, in the meeting organised by Elias Tekwane *et al*, an old man (old Tsatu) was killed. The narrator illustrates in the following lines:

Everybody in the camp had gone to his funeral although few had known where old Tsatsu was from or who his family was. He had just been an old man who had worked himself to death in order to stay alive. He had been wrapped in a blanket on a hillside away from the camp. Other people had been buried there, including some children. Those who had been in the camp before Elias started the graveyard, and those who died afterwards sprouting from earth had just followed on. It was like where crumbs of humanity were brushed away under a carpet of stony earth (p.156).

The police ties bonds with the political machine that perpetrates oppression. Policemen are faithful to the ideology of the apartheid system. They safeguard its policies. The oppressed masses decide to take concrete actions. They move from submission to awareness. In other words, a form of class struggle (to remind the Marxist theory) will appear to reshape the society. Some leaders call for revolts and urge dominated, exploited and oppressed people to alter situations. Those masses struggle for true justice. The first stage towards total liberation is the Anti-Pass demonstration.

2.The Revolts against racial policies: the Anti-Pass demonstration

The oppressed masses feel the need to fight against their oppressors. They undertake a revolution. They lead a struggle to liberate themselves from racial policies that prevent them from emancipating. Indeed, they are ready to carry the burden of all forms of oppression to achieve their aim: the suppression of the pass law. It would be necessary to analyse the Anti-Pass demonstration. As a reminder, the meaning of the pass law has been already explained in the introduction.

The pass law is rooted in Apartheid. Thus, Mandela (1994) gives a testimony that precisely defines Apartheid: "Apartheid means 'separation' and the term represented the codification in an oppressive system of all the laws and regulations that had kept Africans in an inferior position to whites for centuries" (p.97). Experiencing the oppressive system, Mandela testifies its trespasses. As one of the leaders of the ANC (African National Congress), he underwent the horrors of Apartheid which he reports in his autobiographical book entitled *My Long Walk to Freedom* (1994). In the light of Mandela's Statement, one can understand the resistance against the pass law in *In the Fog of the Seasons'End*. Another thinker, Fanon (1974) has psychoanalytically studied the Black-White relation to better comprehend some human behaviors such as "racial stereotype"² (my own translation, p.18). Therefore he concludes that

² Frantz Fanon [« Le préjugé de race »], *Peau noire, masques blancs*, (Paris : Seuil, 1952), p.18.

"There is a fact: some White people consider themselves as superior to Black ones" ³ (my own translation, p.20). He calls for an awareness and mental desalination.

As far as the Anti-Pass demonstration is concerned, Elias sensitises his people to be united and to avoid divisions. He argues: "Our rulers are trying hard to create divisions among us. We are each supposed to have our own this and our own that. Even a sort of democracy, our own councils which we shall elec ourselves, their supervision" (p.131). As the saying goes 'united we stand, divided we fall', Elias priotizes unity as a fruitful tactic to progress.

In their resistance, the oppressed people have undertaken some important tactics like civil disobedience and boycott. They conduct sensitizing campaigns, meetings and demonstrations. Additionally, they invite the masses to destroy their passes. By way of illustration, the narrator declares:

In the township the word had gone around for the surrender or destruction of all passes that day. The passes would be taken to the White man's Police Station and dumped there. There was some consternation and puzzlement: was not the anti-pass demonstration to take place next month? Not, it would be today. But we are sure it is to take place next month-we are ready of course, but has the date been changed? Away with the passes today. Everyone to the Police Station to dump the passes. The White Government is going to make a statement about passes today [...] From today on, no more passes to the Whites (p.101).

To humanize the society and liberate the coloured people from the policies that segragate, Beukes, Tekwane, Isaac, Floatman, Abdullah, Christ appeal to the total destruction of the pass laws. Women like Alima, Maria, Frances, Auntie Maudie and Nelly are also involved in the resistance. They do their best to support the men. As a whole the community rebels against the imposed pass laws which restrict their movements (they can't move freely from one place to another). By their determination, courage and motivation, the oppressed people believe that they can win the victory. In this regard, Kane (2006) underscores the commitment that requires sacrifice:"La Guma puts emphasis on the great sacrifices that involve the commitment in the resistance"⁴ (my own translation, p.213).The major quoted leaders and their fellows schedule the anti-pass demonstration to put an end to injustices. In spite of the shooting, imprisonment

they endure, they don't stop urging the population to struggle. With those laws, the coloured community faced humiliaton. The narrator gives further details in this passage:

Women, men, workers, all the strata of the society unite to demonstrate against the pass laws. Students leave schools to join the crowd:"children had boycotted the schools that day" (p.102). During that demonstration slogans and songs have been used as means of conveying their inner feelings and complains: "Many of the people were singing songs against the passes" (p.102). They raise the following slogan: "Away with the passes and Down with the pass laws" (p.102). "The passes will be thrown away and nobody will work" (p.99). Another pivotal aspect that is worth noting is the involvement of children in the Anti-Pass demonstration. They have been sensitised to participate in the campaign. Unity for victory becomes the motto of the crowd from all ages: "Children had come, disobeying the parental orders to remain at home while they attended the demonstration" (p.103).

In a country where apartheid appears day and night at school, in the different modes of transportation, in the cinema, in the beaches, even in jail, Elias and the team of revolutionaries

³ *Ibid* [«C'est un fait : des Blancs s'estiment supérieurs aux Noirs »], p.20.

⁴ Baydallaye Kane, [« La Guma met l'accent sur les grandes sacrifices qui impliquent l'engagement dans la résistance »], *La Justice Répressive dans la Littérature Africaine*, (Paris : L'Harmattan, 2006), p.213.

use pamphlets, civil disobedience, boycott and strike to protest. Indeed, the segregation is almost manifest in all sectors. The following expressions can relevantly be of great help to have a panoramic overview on the racial policies: "a notice proclaimed separate days for Whites and Non-Whites"(p.18), "the coloured beach"(p.19), "a Coloured man had recently been sentenced to twenty pounds or ten days for taking a short cut across a White bridge" (p.64), "Children called 'White' attended separate schools" (p.84), "the language of all White police"(p.99), "Outside a cinema for Non-Whites" (p.162), "the segregated Coloured seats" (p.40), "Whites-Only buses" (p.164), "Inside, the police station was partitioned into two sections, for Whites and the other for Non-White section" (p.150), "the Coloured and African settlements" (p.63).

For the fighters, the resistance must be continued as long as they suffer martyrdom. They are eager to sacrifice themselves for the sake of their community. For them, the redemption of the society is a *sine qua non* condition in the context of apartheid. They devote themselves to deconstruct the stereotypes, oppose subjugation and racial ideology. As an illustration, Beukes declares:

The whole black population of the country had been called to defy the country's laws; the bloody kaffirs were going to burn their registration books; the Government was about to make a statement on the carrying of these pass-books; the Blacks were going to overrun the White districts and butcher everybody in sight. It should have happened yesterday, it was going to happen today, tomorrow, next week, next month-nothing seemed definite (p.99).

A part from the racial policies, the Non-White or coloured people and particularly the Black ones are mentally oppressed. Racial stereotypes with the use of terms such as 'kaffir' represent a mental burden. When Elias was arrested, the policeman attempts to intimidate him and insists on the derogative term 'kaffir': "You better talk, kaffir" (p.171). That's the reason why the revolutionary movement enlightens people to free their minds from psychological oppression. According to Vinson and Viguiere (2018), the word 'kaffir' which some White people use to call a Black person, is equivalent in meaning to the term 'negro': "the humiliating word of kaffir-is an afrikaan term similar to the French 'negro' (p. 3).

In *In the Fog of the Seasons'End*, the Non-White people are confronted with everlasting difficulties. However, they never lose heart in the quest for the recognition of their true human dignity. They are willing to defy socio-economic and political injustices. Resistance remains the only word that prevents them from sleeping. A perpetual struggle is engaged and initiatives are conducted to improve the living conditions of the oppressed people. Revolts pave the way to freedom. From now on, after several attempts to dismantle the unfair system, Beukes, in his marxist terms, considers that armed struggle must be the final solution to resolve that issue. In the meeting they are holding to better frame their organization, Beukes says: "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. One does not like facing the fascist guns like sheep" (p.143).

The revolutionaries are aware that they must play their roles in the concert of the development of the Nation. For them, it's a duty to provide support to the most disadvantaged and deprived social strata. It is then a civic responsibility to fight the idleness created by unjust policies. They must revalue human dignity relegated to the second place by the defenders of the racial policies. Every struggle is a matter of social justice. They are confident that it is possible to cross all the barriers of repression and exploitation set up on their winding paths. The unity precedes their collective action to deliver the people from the traps of the oppressive regime. In their views,

th struggle is more than noble; it is salutary and saving. They call all men and women imbued with human values to abnegation and self-sacrifice.

Conclusion

In *In the Fog of the Seasons' End*, the apartheid system relies on the Police as an apparatus to repress and oppress Non-White people. La Guma incorporates the realities of South Africa during Apartheid in that novel. Through the narrative of the Police, he deals with physical repression as well as psychological oppression which are still subject matters in many countries all over the world. Therefore, the results show that present research paper is topical.

Furthermore, through revolutionary characters, the South African writer, La Guma emphasises the 'Black Consciousness' to allude to Biko (1972) in his book *I Write What I Like*. Such a consciousness constitutes a step forward in the fight against racial policies like the pass law. It is regarded as an appropriate strength to oppose the shackles that hamper the human dignity of the 'Coloured people'. Nowadays, beyond the racial issue, it would be important to bear in mind that around our humanity many people are currently repressed, oppressed or victims of oppressive regimes. What should matter is social justice for all human beings.

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