

African protest for food, cloths, and education in Cry, beloved country

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Abstract

South African Literature portrays the politics, society, and daily lives of people. Literature encompasses both imagination and reality. One can witness the brutality of Europeans and the misery of non-Europeans, among other things, through the prism of European ideology to dominate politics and the economy. The lexical definition of overrule is to make a decision that contradicts and modifies another's decision. When studying hegemony, one should investigate the strengths and weaknesses of two distinct races living in the same area. Every country has a rich history that depicts the struggles of the Aboriginal people and their repression by non-Aboriginal people. The oppression and struggles of South Africans are distinct from those of people in other countries. Savage acts like repression, inhumanity, violence, horror, and more are examples of overrule. And a few acts of barbarism attract the attention of the public; many novelists show the essence of dominance and control by exposing such acts of savagery in various literary genres. Through their works, novelists like Alan Paton, A.G.Nadine Gardiner, Alex La Guma, J.M. Coetzee, and several others expose the brutality with which Europeans have historically treated non-Europeans. In this essay, I aim to demonstrate how Alan Patterson's novel *Cry, Loved My Country* explores political overrule. One may come to the realization that a country will lose its culture, enormous power, grandiosity, and value via the story of European political and economic dominance. The purpose of this study is to illustrate the suffering of non-Europeans and the cruelty inflicted by Europeans against them. Numerous unresolved

issues, such as self-identity, knowledge of the next generation, and the loss of colonization, are also addressed by these politically and economically driven changes.

Keywords: European, colonization, self-identity, economic, Non-European

Introduction

South Africa became a republic in the second half of the 19th century, which is when South African literature began. Early in the 20th century, South Africans lost interest in their traditions and beliefs and expressed a preference for writing in English over using oral tradition in daily life. English and Afrikaans are two of the many languages used in South African literature. Black authors authored South Africa's first literary works, which concentrated on the country's historical occurrences. Through their writings, African authors examine the tensions between traditional and modern conventions, racial conflicts, and rural and urban contexts. Following writers are playing important role in South African literature Sol T. Plaatje, Thomas Mofolo, H.I.E Dhlomo, Peter Abraham, Alex La Guma, Nadine Gordimer, and J.M. Coetzee. Alex La Guma and Nadine Gordimer are got international reputation through their writings.

In Alan Paton's Cry, the beloved nation, the pathetic treatment of an Aboriginal person in South Africa is attempted to be depicted in this essay. This paper's primary goal is to show how difficult it is for Aboriginal people to meet their fundamental necessities and live on their own land. This essay also focuses on how Europeans treat Aboriginal people with pity, pay them poorly, and create unsuitable living conditions. With reference to Alan Paton's Cry, the beloved country, this essay aims to explain my thoughts on how Black people's lives were affected by the critical environment and European colonization. The political element of the book is examined in this essay. The research provides insight into the hopeful mindset of Europeans in the South Africa region.

Colonization

A protest and strikes never completely alter people's lives, they can help them gain certain advantages and bring about some reforms. Likewise, the subsequent essay aims to express my perspective on Alan Paton's Cry, the Beloved Country, which depicts the lives of African indigenous people during European colonization.

Colonization is a natural aspect of human existence, not a singular action or occurrence. Colonization is reflected in many facets of human life, including relationships, the workplace, families, society, and more. It still exists now and portrays the politics and power of a country. Through the study of colonization, readers may comprehend the lifestyles of two distinct groups: one is impoverished and uncivilized, and they serve the nation's civilized citizens, while the other is in charge of enforcing laws and exercising authority over uncivilized people in the same country.

Mining in South Africa

In South Africa most of the black people lead their lives as slaves under the European government; they bought from different regions at different prices, David Wiley says, “more and more cheap labor for plantations, mines, and railways the company and government sent labor recruiters far and wide” (The third world Africa 98) a few for twenty and forty shilling, some of them for sixty and eighty shilling, David Wiley command “African resistance to wage and to the school” (The third world Africa 81) particularly men are bought for the purpose of working in mine David Wiley opined “Africans were used for the simple bookkeeping task of colonial ministries, the railways, the mines, and plantation”(The third world Africa 79) to dig out the gold in South Africa mines, but all the men are bought and transport to the mine in the midnight, and not in early morning or during day time because of this they felt sorrow and pray for one hundred shillings of buying cost. A few black men were brought to the Odendaalsrust mine, which is in the province of Orange Free State to dig out gold. South African black men are starts to dig and get out the gold from mine after they bought for the shillings. While digging they found more and more rich gold from the mine; gold is considering a symbol of rich in Africa; this kind of large size of gold was never found even in Johannesburg in South African continent. This large size gold alone may create another new city like Johannesburg in the nation and spread a new lifestyle between the people in the nation.

In Odendaalsrust mine, the higher officials and others should not call the diggers names rather than that they used to call serial numbers, which are allotted for the slaves to work in mine Sarika talve – goodman command, “Black prisons were more closely modeled on mining compounds, where prisoners were used as laborers” (‘Local’ Writing, ‘Global’ Reading, and the Demands of the ‘Canon’: the Case of Alan Paton's Cry, the Beloved Country 7) not in Odendaalsrust mine alone and also in other mines in South Africa such as Blyvooruitzich, Welgedacht, and Langlaagte. In

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South Africa, slaves dig and get more gold day by day, so they think very soon Africa will become a rich nation, and even though the Odendaalsrust mine controllers are not ready to pay a good buying price for the diggers David Wiley suggests, “the Brussels-based corporations that operated the giant mining” (The Third World Africa 83) because they would like to save money and lead a luxury life. Unexpectedly, the Odendaalsrust mine controllers increase the price to buying slaves for work in mine from eighty to one hundred shillings. Some of the diggers start to speak about the one hundred shilling in public places, a few of them overexaggerate about these one hundred shilling wages, and they decide to save twenty shilling and eighty shilling for the expense in one hundred shillings, but they forget to discuss those who go home without getting even a shilling after working hard in the mine. However, slaves and others are thinking the Odendaalsrust mine controllers are paying more shilling to the mine diggers, but a few months later on, the mine diggers say this buying cost is not equal to real wages to digging gold from the mine. In mine, every slave has to work hard and earn profit for the mine; otherwise the mine owners will get back their money from the particular slave family, which is already spent to buy the slave to work in mines. The higher officials in mine are offering less vitamins to the bigger and better body strength slaves in mine because the higher officials think their strength may increase and will react against European commands in mine, and also Europeans pass the Law of Diminishing Returns against strong black and better-strength slave men in South Africa to protect from strong black men.

The mine in Free State never offers a proper shelter for the mine slaves who live along with his wife and children in the Free State region, but the mine of Tennessee Valley Authority offers a proper shelter for their own mine slaves to live along with their family. The slaves in Free State realized that the men are not for mine, but mine for men and make money for people; they also understand money helps to lead a happy life, particularly for children in the nation; money helps to save human lives, give hope, fulfill their dreams. In this statement, they say the money is important for humans to lead a good life on earth. Free State slaves complain regarding the issues of low wages and no shelters for them to Sir Ernest Oppenheimer and ask him to help them to lead a better life. He is always giving voice for the sufferers in South Africa, and he expresses his objections against European's pitiless activities.

Slaves starts protest against Free State mine Controllers

An after Sir Ernest Oppenheimer agreed to give voice for the black slaves, all other slaves started to follow his foot. At this moment, protests started against the Europeans' cruel low wages for mine labours Sarika talve – goodman says, “the endemic poverty that accompanied it due to low wages.” ('Local' Writing, 'Global' Reading, and the Demands of the 'Canon': the Case of Alan Paton's Cry, the Beloved Country 8) . David Wiley suggests, “the major uniting factor among many such African peoples was their common opposition to white rule.” (The Third World Africa 95) The policemen are reached the protest location even though they did not reduce and stop to raise voice against the Europeans' behavior towards mine slaves. Between the protest, Sir Ernest Oppenheimer's speech against European's pitiless action, it was in the mode of threaten in harsh and polite manner. By his speech he revealed that he is an African born black, so a few policemen says that Sir Ernest Oppenheimer is a dangerous man, but other men in the same department not ready to accept it.

John Kumalo is one of the slaves who participated in the protest to strengthen the protest. He says as we slaves work hard to dig out the gold from mine, but we did not get a proper buying price, so we want a proper price for us while buying us as slaves to work in mine, and he asks the mine controllers, Is it not possible to give some more price? And he advises to the mine controllers that if there are no slaves to dig out the gold from earth, the gold will be under the earth and does not give any profit to the mine controllers and others in the nation. Also, he says that the gold is common to everyone who is all living in the South African nation, but you people alone get more profit through the gold, so you should an offer a proper buying price to the slaves while buying them for the mine work.

John Kumalo threw another question towards mine controllers, Is it wrong to ask more money? And he says that little money is not for us (men slaves); it is for the purpose of protecting our family, children, and wives from starvation, to offer proper cloths David Wiley said, “manufactured goods could be bought with the laborer's wage” (The Third World Africa99) David Wiley revealed, “the wages were pitifully low too low to purchase expensive imported tools and cloth” (The Third World Africa 81). We are asking that little money to give proper education to our next generation, David Wiley refers to, “did not ensure equal education for all” (The third world Africa 82) not to lead a luxury life. Additionally, he said that the Lansdown Commission and Smit Commission revealed that mine slaves are not getting enough buying price to

work in mine as slaves in their opinion as a report, and advice to increase the buying price for slaves.

Strike will continue till the mine controllers accept to pay more prices to the mine slaves; otherwise, the mine controllers should shut the mine rather than operate it. Furthermore, he says that mine should satisfy slaves' and their family members' hunger rather than that it keeps them under poverty. An additionally, he says that a gold mine may make nation rich but not satisfy slaves' hunger and abolish their poverty. He asks, what is the usefulness of a gold mine if it does not satisfy poor people's hunger? In further, he said that we slave never ask equality, franchise, and to remove the colour-bar between the people, but we are asking for a little more money from gold mine controllers to maintain the family and offer good education to the next generation. He said to the mine controllers, if the slaves stop to work, this mine will die; if you do not increase the price or wages for slaves, it will happen. We slaves are ready to stop digging out the gold from mines instead to get this cheap price or wages like this, he threatens the mine controllers. We slaves are working in all the mines in South Africa; do not think we are working in this gold mine alone, and don't forget that the protest will spread all over the nation, as he said.

On the other side, the higher official of the mine appointed a captain to collect all the information and action of the protest. The mine captain did his job very well and reported to the higher officer along the report in his next meeting. The higher official realized that there is nothing to worry about the protest, but the captain said that John Kumalo alone a little dangerous in the participants because he gives voice to the slaves.

Mine official's plan to stop protest

The higher officials in the gold mine have to stop the protest; otherwise, it will spread into different departments in the nation, such as railways and ships, and it will make to close schools, colleges, and churchs because there are three lakhs of slaves working in the Witwatersrand; all these slaves came from different regions such as Basutoland, Zululand, Bechuanaland, Sekukunniland, and out of South Africa too. Furthermore, he said all these slaves are not well educated to behave decently; they are all simple, illiterate, tribal people so they behave arrogantly. If they get angry they will starts to destroy the mine by some crucial activities, such as throwing bottles and stones on the entire official, and set fire to an official's shelter in the mine. On other side, the officials in the gold mine think it is easier to control

them, but they may create immeasurable damage to the mine and economy by their action.

The higher officials in the gold mine ordered to take away John Kumalo and hide somewhere from the other slaves in the protest. The higher official reached the protest location by his red horse along with a wooden gun and police force after John Kumalo had removed from the protest place. He ordered them to withdraw the protest and return to the mine, but they refused to obey his command. After the refusal the higher official issues an order to the police to shoot the people who are not obey his order. The police force takes a military position to shoot the slaves in the protest with their guns. All the slaves realize what is going to happen, so they also start to attack the police. David Wiley opined, “once African opposition was defeated with rifles, gating guns and dynamite” (The third world Africa 95) Police and slaves both are face little loss of lives then the protest comes to an end.

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