

TRIBHUVAN UNIVERSITY

Effects of Apartheid in Gordimer's *Burger's Daughter*

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This thesis submitted to the central Department of English, Tribhuvan University by Tej Bahadur Dahal titled "Effects of Apartheid in Gordimer's *Burger's Daughter*", has been approved by the undersigned member of the Research committee.

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Abstract

Nadine Gordimer's *Burger's Daughter* moves around the effects of apartheid with its impact on the political, socio-economic, moral aspects of the life of Roja Burger, the protagonist. It also has tremendous impact on the psyche of the central character. The father of Roja Burger dies in the prison being a member of privileged class family keeping struggle against the apartheid policy. The father becomes the victim of his own race policy. In this sense not only non white people suffer from various problems due to apartheid but also white people suffer from the contemporary political situation. The protagonist, Rosa Burger, a white woman who wants to locate her position in the contemporary political situation of South Africa, she becomes an orphan after her parents' death. She feels loneliness and also faces various problems while creating relationship with others. She even faces psychological, political and social problems while living in her own country as an alien, despite being a daughter from a privileged white family. She suffers from the sense of alienation, ambivalence, and segregation. That is, she suffers psychologically due to apartheid policy and her victimhood is traceable to the white legacy.

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I : GENERAL INTRODUCTION

Introduction

This research is focused on Nadine Gordimer's posthumous novel *Burger's Daughter* on the issues related to apartheid and its effects. It basically deals with psychological effect on the protagonist instead of political, socio-economic effects brought about by the practice of apartheid. The term 'apartheid ' means separateness in Afrikaans language. In English it cognates apart and hood. Apartheid was a system of ethnic separation in South Africa. It was based on a totalitarian vision of Christianity. This system demanded affirmation and rejected individualism, flexibility and idealism. It only revolved around the benefits of the privileged.

The rules of apartheid dictated that people be legally classified into racial groups. They were black, white, coloured and Indian. They were separated from one another on the basis of legal classification. Blacks legally became citizens of homelands. The homeland system restricts to the black people in white area. They had needed to have passport to inter in the white dominated areas. It restricted the mixed marriages among racial groups in South Africa. So, apartheid effects in different sectors, social, political, economics, cultural as well as psychological aspects. The novel *Burger's Daughter* a bounds with elements of racism, segregation, alienation, ambivalence, psychological issues.

The present study especially focuses on the issues of effects of apartheid that brings the sense of segregation, psychological victimization, sense of alienation, ambivalence position in the life of the protagonist. Due to privileged class family member, the protagonist wants to creates her identity what is to the Burger's daughter. Thus, identity involves intense desire for establishing and space by replacing fixed, coherent and stable assumption through doubt and uncertainty. Likewise, identity

covers to study of race, gender, class, sexuality and other issues etc. It creates space and subject positions' for examples the difference between black and white cultures. Identity is changeable and our notion of identity is greatly influenced by socio-cultural, political, economic phenomenon. In this sense segregation creates alienation.

The term 'alienation' is derived from the verb to alienate meaning "to make somebody feel that they do not belong in a particular group". It shows the condition of being estranged and isolated within own supremacy. Even alienated protagonist feels that the ambivalence position in the contemporary political situation is apartheid.

Moreover, the situation of ambivalent resides on the borderline between her belongingness and self estrangement. In fact, controversial position lies at the center of ambivalence. The protagonist goes against the apartheid policy standing on the ruling class family. It shows ambivalence position of the protagonist and it creates psychological problem to the protagonist. The protagonist victimizes psychologically. The contemporary political situation not only affects politically, socio-economically, but also psychologically though protagonist is a daughter of a privileged white family in South Africa. It has cause behind racism and segregation which are byproduct of apartheid.

Racism is a belief system or set of implicit concept about the superiority of one's own race or ethnic group other than that of one's own. It is a discrimination made by a group of people on the basis of race, colour and religion where discrimination is the product of prejudice and stereotypical mode of thoughts. On the other hand, segregation is the cultural, political and typically geographical separation of one groups of people from another. It means there is no connection between superior and inferior groups of people like in public transport, public parks, housing, sports, school, colleges, hospitals, cinema hall, prohibition of mixed marriages, etc.

So that racism, apartheid, segregation are similar in the characteristics. Hence the policy apartheid not only affects the black and coloured people but also affects the life of protagonist in socio-politically as well as psychologically from own supremacy which reflects towards her own psychic as a white burden.

Rosemarie (Rosa) Burger is the protagonist of *Burger's Daughter*. Rosa represents her parent's legacy. She tells the story of a South African white woman who wants to locate her identity in the contemporary political situation of South Africa. She becomes orphan after her parents' death then after she feels loneliness remaining herself in the political crisis. She also faces problem creating relationship with others. She even faces psychological or ambivalent position between her belongingness and self estrangement. She also faces political, social problems to live in her own country being a daughter of a privileged white family. She is a symbol of resistance of apartheid policy being a superior class family member.

Rosa's father Lionel Burger is both physician and disciplined revolutionary who involves in the anti apartheid movement. So, he is arrested and put in the prison. And he dies in the prison. Rosa's mother who is also an equally dedicated communist even she dies due to bad health in prison. Her parents' are committed revolutionaries against the evil apartheid policy. As her parents, later, Rosa makes a true commitment to her land and to justice for all of its people. She takes a job in a hospital helping crippled children as a profession. She inspires by the Soweto students' proclamation of June 16, 1976. She perceives that a real revolutionary situation against apartheid policy during the demonstration many people are arrested including Rosa Burger as well as other revolutionaries in Pretoria. The sense of segregation, ambivalence, alienation as well as sense of self victimization can be seen even though the protagonist is being a daughter of the white privileged class family. This research tries

to prove that Rosa Burger is in sense of segregation, ambivalence, alienation as well as psychological victimization in this text.

About the writer and her works

Nadine Gordimer is a renowned South African novelist, screen writer, political activist and short-story writer as well as essayist who was born of immigrant Jewish parents on 20th Nov. 1923, in Springs- a small gold mining town in South Africa. In Seamus Heaney's words, she is one of "the guerrillas of the imagination" and became the first South African and the seventh woman to be awarded the Nobel prize for literature in 1991. She herself has been awarded fifteen honorary doctorates and received major literary prizes. Most of her works deal with the moral and psychological tensions of her racially divided home country. She was a founding member of congress of South African writers and even at the height of the apartheid regime, she never considered going into exile but at the same time many others writers went to abroad. She has been so deeply involved in the anti-apartheid struggle through her stories. She denied to move abroad but she kept her lines open inside South Africa, out of commitment to black liberation and also for the sake of her own creativity and that of black South African writer who were silenced, for whom she had to speak. Most of her texts are concerned with South African Socio-political reality. Exploitation of black majority by white minority is vividly picturised in her books; her main concern is to reveal the characters psychic vibrations or the psychological consequences of a racially divided society. She has depicted the real picture of colonial South Africa in her writings. She presents the real scenario of politics and its effects in the African society. Gordimer tries to liberate the black people or racially divided people and their territory from the Grip of white colonizer by making people conscious through her writings.

Gordimer has written a number of novels and short stories. Her first story *Come Again Tomorrow*, appeared in the children's section of the Johannesburg magazine *Forum* when she was only fifteen. By her twenties, Gordimer had published stories in many of the local magazines. In 1951 the *New Yorker* accepted a story, publishing her ever since. Her first collection of short stories, *face to face* (1949), which is not listed in some of her biographies, Gordimer has revealed the psychological consequences of a racially divided society. The novel *The Lying Days* (1953) was based largely on the author's own life and depicted a white girl, Helen and her growing disaffection toward the narrow mindlessness of a small town life. Her other works in the 1950s and 1960s include *A world of strangers* (1958), *Occasion for Loving* (1963) and *The late Bourgeois world* (1966). In these novels, Gordimer studied the master servant relations spiritual and sexual paranoiacs of colonialism, and the shallow liberalism of her privileged white compatriots.

Occasion for Loving was concerned with the line in a statute book-South African's crucial racial law, apartheid. It reveals the cruelty of racial law in South Africa. In the story, an illicit love affair between a black man and a white woman ends bitterly. Ann Davis is married to a gentle Jew called Boaz Davis, a dedicated scholar who has traveled all over the country in search of African music. Gideon Shibalo, talented painter, is a black. He has a marriage and several affairs behind. The liberal Mrs. Jessie Stilwell is a reluctant hostess to the lawbreaking lovers. Boaz, the cuckold, is on the side of the struggling South African black majority and Ann plays with two men's emotions.

A Guest of Honour (1971), Gordimer's a huge novel about the birth pangs of the new Africa. Individual history and great ideological perspectives are woven into a chronicle whose protagonists embody the social political and moral problems arising

when a victorious liberation front splits up into factions. Idealism and good will are almost drained under colonial rule. It deals with policy formulation backroom bargaining and uses trade Union Jargon, local language transposed into English, settler ironies, and nationalist slogans. It has found society and marriage, politics and landscapes, mix without obscuring the pattern.

Gordimer won early international recognition for her short stories and novels. *The Conservationist* (1974) juxtaposed the world of wealthy white industrialist with the rituals and mythology of rules. Likewise *Burger's Daughter* (1997) was written during the aftermath of Soweto uprising. In the story a daughter analyzes her relationship to her father a martyr of the anti-apartheid movement. She faces problems creating relationship with others. She evokes the real political situation which is created by apartheid political system in South Africa.

July's People (1981) was a futuristic novel about white family fleeing from war-torn Johannesburg into the country, where they seek refuge with their African servant in his village. Gordimer's early short story collections include *Six Feet of the Country* (1956) *Vote for Publication* (1971), and *Living Stones Companions* (1971). Generally, the historical context or the racially divided society has also been the fundamental basis of her short stories. *In Oral History from A soldier's Embrace* (1980), the village chief has chosen the side of the oppressors. After his village is destroyed, he commits suicide. Gordimer examines the actions of her protagonists linking the tragic events in the long tradition of colonial policy. In the background of the story is *The War of Independence in Zimbabwe* (1966-1980). Gordimer uses the Mopane, tree as a symbol of life and death-the chief hangs himself in the dead are buried in the Mopane, and finally the tree becomes a means of consolidation. *In The House Gun* (1998), Gordimer explored the complexities of the violence ridden post

apartheid society through a murder trail. Two white privileged liberals, Herald and Claudia Lindgard, face the fact that their architect-son, Duncan, has killed his friend Carl Jesperson.

In *The Pickup* (2001), the basic setting reminds in some points the famous film *Les Parapluies de Cherbourg* (1962) starring Catherine Deneuve and Nino Castel nuovo. Julie is the daughter of rich investment banker. Her car breaks down, and at a garage she meets Ibrahim, an illegal immigrant from an Arab country. The two young people from different cultures start a love affair. Although their background separates them, sexcrosses all the cultural barriers, but does not stop Ibrahim striving for money and success, the good things of life that the west can offer.

Loot (2003) is a collection of ten short stories widely varied in theme and place. She has written many books having theme of an illicit love affair between black man and a white woman. Her latest novel is *Beethoven was One-Sixteenth Black* (2007).

Gordimer's work deals with the problem of belonging in a segregated society and shows us place as a prison. In her works, there can be found willful mistreatment of millions of people. Gordimer's stories are testament to her belief in the redemptive power of humanity and the ability to overcome what she has called 'the violence of pain' even if that pain is inflicted by the state. The individual if brave and willing enough, can triumph against seemingly difficulty is to have hope. Gordimer may share Kafka's interest in how terrifyingly abandoned and metaphysically confused one feels within a state. She is not as defiantly negative as Kafka the another *The Castle*.

Gordimer has a detached concise style, not a word is wasted. She moves the narrative on with a subtlety of detail information. Her work has the careful strength

remembering of Chekhov. In her works, there is clear presentation of how people go about their daily lives and interaction with one another in the myriad tensions of a brutal police state. As an author, she is like Toni Morrison and Alice Walker, adopted at delineating the relationship between the personal and the political. She has charted each stage of South Africa's history with a daring refusal to compromise.

In *Burger's Daughter* (1979), her characters deal with exploitation and alienation. Gordimer explores the themes against the growth of black consciousness. She examines the complexity of white privilege. She invites us to see how weak the liberal response to apartheid was. She also investigates its attempts at self justification and finds that even in benevolence there can be an ugly egotism. Gordimer is the mouth piece of a time, a spokesperson for a crusade, and a tireless examiner of moral and psychological truth. Like compatriots Alan Patan and J.M. Coetzee, Gordimer has dramatized the history of her country, the violence of the racist regime and all the duplicity, tensions and perversion of normally of a totalitarian state. She flashes out the political, socio-economic, cultural, psychological effects of apartheid on the lives of ordinary South Africans as well as privileged class family. The privileged people were also victimized from the apartheid policy in South Africa.

Burger's Daughter was written during the aftermath of the Soweto uprising. In the novel a daughter examines her relation with her father, one of the many martyrs to the anti Apartheid movement. The novel is rich in telling detail examination of how apartheid policy effects in the fields of politics, economic, socio-cultural as well as psychological realm of the people even being the privileged class people. Gordimer tells real experiences of her life time or daily phenomena of the contemporary society in her genre fictions either in long fictions or short stories.

The novel, *Burger's Daughter*, published in 1979, deals with the political, economical, social, psychological realism of 1970's. The setting of the novel is mostly Johannesburg, South Africa, and Nice France.

Rosemarie (Rosa) Burger, the protagonist tells the story of a South African white woman who wants to locate her identity in the contemporary political situation of South Africa. She becomes orphan after her parents' death. She feels loneliness. She faces problem creating relationship with others. She even faces psychological ambivalence and resides on the borderline between her belongingness and estrangement. She also faces political, social problems to live in her own country despite the fact of being a daughter of privileged white family. She is a symbol of resistance of apartheid policy.

Burger's Daughter establishes the basic family relationship and social background of the protagonist, Rosemarie, or Rosa Burger, a white woman. In the novel, Rosa's father Lionel, as both physician and disciplined revolutionary dies in prison. Rosa's mother, an equally dedicated communist who spends time in prison dies due to bad health. Due to her parents' death, Rosa feels loneliness. She learns many responsibilities of adult during her stay in the jail to care her father, Lionel Burger. She also smuggles messages into the prison.

Rosa's family seems to have more than enough money. There are black servants and even an informally adapted black child who is being reared in the family as a son. Party members, whether white, black or colored are continually being lived together at the large family which creates the problem in the apartheid regime.

At the same time when Rosa is twenty years old, her parents both die then she feels loneliness or aloneness. She lives in a state of existential loneliness. She is well aware of the emotional neglect where she has suffered in her life but with no way to

blame anyone for it. She is without a passport in a nation that makes her worthless. She keeps long affair with the student Conrad while seems promising but later on she with draws, thinking it "incestuous". She has emotional entrapment by the memory of her father and her inability to believe that she has a truly personal future or destiny.

The protagonist, Rosa Burger witnesses her spiritual betrayal of her father, as obtains a passport by appealing directly to an influential apartheid loyalist, Brandt Vermeulen. Then she visits her father's first wife and enjoys in Nice a period of cathartic "decadent" freedom. She obtains from this woman Katya Bagnelli a degree of emotional support that she failed to get from her mother. She becomes a lover of a professor from Paris Bernard Chablier. Chablier invites her to be a mistress for ever but she refuses. She unexpectedly sees the African Baasie, her childhood "little brother" who is a student in France. She refuses to be utopian in her expectations as in her treatment of Baasie.

She witnesses a brutal beating of a donkey by an old, drunk black peasant. She sees the man's guilt in an obvious way but understands also that she and the other whites are responsible for his brutalized condition. She drives on without interfering but remembers the donkey as the "sum of suffering" for her.

She decides to return home from France, feeling that she has finally attained emotional freedom from the power of her father. Consequently, she moves forward that of her slow journey towards self knowledge and self acceptance.

The protagonist, Rosa Burger sees with a new sense of self-security, makes a true commitment to her land and to justice for all of its people. She takes a job in a hospital helping crippled children as a profession. She is excited by the Soweto students proclamation of June 16, 1976. She perceives that a real revolutionary situation against apartheid policy. During the demonstration of October 19, 1977,

many people are arrested, including Rosa and one of her best African revolutionary friends from the old days Marisa Kgosana in Pretoria.

Burger's Daughter, Gordimer's the best known novel is the combination of political authenticity with sensuous awareness. It makes this novel so powerful. It has contributed immensely to establish Gordimer as a prominent South African woman writer in literary realm. Since its publication in 1979, the novel has been drawing attention of many critics. In this novel we can see South African glaring reflection through Rosa Burger's eyes. In this work, Nadine Gordimer unfolds the story of a young woman's slowly evolving identity in the turbulent political environment of contemporary South Africa. Her father as well as other member's death leaves Rosa Burger alone to explore the intricacies of what it actually means to be Burger's daughter. Her psyche badly affects due to the contemporary political policy which is apartheid.

Literature Review

As many critics have poured their critical sensibilities on it, the criticism on the text are also varied owing to different perspectives. In this regard, Susie Lindfield opines the effects of political system that creates various problems. She remarks: "Indeed *Burger's Daughter* is itself a meditation on freedom: political, psychological, emotional, familiar, sexual. It is also an investigation of the false freedoms that present themselves (often in the form of male lovers) to Rosa Burger" (34).

Another prominent critic Susan J Hubert talks about its essence that activity. The character's action mainly focuses the true political situation and its effects on the field of politics, religion culture, psychic betrayal of the people through the medium of the character. He remarks: "*Burger's Daughter* reveals the influence of community

and solidarity and formulations of betrayal and loyalty are used repeatedly to describe the character's action" (56).

Anthony Sampson comments : "It is a spectacular transition; showing the brittle sophistication and illness of this cosmopolitan life through the eyes of South African girl, dissolving in the wine and pleasure of scents, sights and sound existing only in themselves associated with nothing and nobody" (1).

Therefore, Samson expresses the real political scenario of South Africa through the perception of South African girl, Rosa Burger very clearly. The condition of the protagonist exists within her and surrounding due to her own race. The protagonist can not be balamed to other being a daughter of a privileged family.

The critic Kera Bolonik talks about race and existence in political crisis. *Burger's Daughter* is a true picture of the situation of the people and its effects on the aspects of politics, socio-economic, moral, cultural as well as psychic to both white and nonwhite people in south Africa during apartheid era. He remarks: *Burger's Daughter* is a portrayal of both white and nonwhite South Africans living in a racially divided police state. It is delved into the psyche of apartheid" (50-52).

According to Wendy, Gordimer shows the struggle of Rosa Burger to explore herself and responsibility in the community being a daughter of antiapartheid activist. He remarks: Named After Rosa Luxenberg, Rosa is the daughter cast in the mold of a revolutionary tradition. After the death of parents in prison, Rosa is left standing in the shadow of their struggles" (23-24).

In this regard, it becomes clear that through the text has been analyzed through various perspectives, the issues relative to apartheid concepts exists a strong need to carry out research on this novel from a new perspective. This research tries to study

about the effects of apartheid in the arena of politics, economics social issues and how it victimizes the protagonist psychologically.

As the issue of hypothesis at hand demands, issues related to South African apartheid policy will be developed as a theoretical concept. But while doing so, it won't cross the frontier of the textual research. The hypothesis will be proved with the support of different writers and critics from the domain concerned. The tentative chapters are divided into four divisions. The first chapter of this research is about Gordimer and her writings. It shows that her basic concern is the exploration of the voice of different issues. Similarly, the second chapter is about methodology to prove this research as the hypothesis demanded before. There is a brief discussion on many elements related to apartheid theory such as racism, apartheid, segregation, ambivalence, alienation, psychological realism etc. Likewise, chapter three is all about textual analysis mainly focusing on the issue of the effects of apartheid on social, socio-economic, political as well as psychological aspects of the protagonist. Finally, chapter four concludes the explanation and arguments put forward in the preceding chapters and shows Gordimer's concepts of apartheid and its effects on *Burger's Daughter*.

II. EFFECTS OF APARTHEID: A THEORETICAL MODALITY

The meaning of the word, apartheid is separateness in Afrikaans languages, but in English it cognates as apart and hood. It was a system of ethnic separation in South Africa from 1948. It was developed particularly by the government of the South African Prime Minister H.F. Verword.

It is the official statements of the leaders of the nationalist party which suggest that the driving force behind apartheid is the discredited concept of the superiority of the white race. As historical circumstances brought the white people into contact with non-white races which were at a less developed state of civilization, they argue that their duty was to maintain at any cost the purity of the race, even though the members of that race constitute a minority. They consider therefore, that if the whites in South Africa, as heirs to the western civilization, are to secure its domination over the non-whites, and repudiate the principle of racial equality. For this reason, the non-whites can be granted the same political rights that the whites enjoy, otherwise the whites would be engulfed.

In addition, as each of the racial groups in South Africa present different hereditary characteristics and has not attained the same level of culture, racial integration will determinately of all of them. Whites and non-whites form distinct social and economic groups and consequently should live separately. However, each group will enjoy within its own sphere all the rights of citizenship.

The ruling policy of apartheid dictated that people be legally classified into racial groups—the main ones were black, white, coloured and Indian—and separated from one another on the basis of legal classification. Blacks legally become citizens of one of ten Bantustans (homelands) that were normally sovereign nations. These black homelands were created out of the territory of Black Reserves founded during the

period of British Empire - Reserves akin to United States Indian Reservations, Canadian first nation's reserves, or Australian aboriginal reserves. Many black South Africans, however, never resided in these homelands.

The homeland system disenfranchised black people in "white South Africa", their voting rights were restricted to the black homelands, which were economically the least productive areas of the country. African workers have been prohibited, schools have been segregated and mixed marriages made illegal. Education, medical care, economical activities, political activities and other public services were segregated and those available to black people were of an inferior or low standard. It is better to say that the whites' supremacy over non-white people in different sectors of social activities using the racial policy is apartheid. The black education system within White South Africa was designed to prepare blacks for lives as a working class. There was a deliberate policy in White South Africa of making services for black people inferior to those of white to try to "encourage" black people to move into the black-homelands, hence black people ended up with services inferior to those of whites, Indians and coloureds.

Theoretically, the establishment of the Bantustans supposed to provide a solution to the racial tension of South Africa by providing a series of designated territories or homelands. There the different races could develop separately within the state. But since the white minority retained for themselves the bulk of land, they virtually chose all of the economically viable territory, including the agriculturally rich areas and mining potential. It was in practice, a means of institutionalizing and preserving white supremacy. Since the economic required a large body of non-white workers to live near to white areas, they provided cheap labour to them. The group Areas Act led to the development of specific racially segregated townships using low

cost housing, such as notorious Soweto area (i.e. South West Townships) South of Johannesburg. Likewise under the same Act, people of African, Cape Coloured or Indian descent were forcibly removed from urban areas where they had lived for generations. The notorious and still unreconstructed district six in central Capetown, bulldozed and cleaned of its mixed race inhabitants under the Act. It is an often cited example of this aspect of Apartheid policy.

The policy of segregation extended to every aspect of society, with separate sections or sanctioned in public transport, public seats, beaches, and many other facilities. Further segregation was maintained by the use of pass laws which required nonwhites to carry a pass or passport that identified them, and which unless, it was stamped with the work permit, restricted their access to white areas. It was the evil aspect of apartheid in South Africa. The racist basis of the policy was nowhere more apparent, and nowhere more bizarre in its application, than in the frequent redesignations of races conducted by the government. In this the individuals were reclassified as Black, coloured, Indian or white. The policy was the white imposed hierarchy of race upon the other group of people in South Africa. The process demonstrated the sheer functionality of suggesting that these racial divisions were either fixed or absolute. It did as the necessity of passing a law against miscegenation between the races. The so-called immortality Act, designed to preserve racial purity, indicated the desire to rewrite the fact that the society of Southern Africa had for century intermingled culturally and racially.

The term apartheid acquired very wide spread image, and it became commonly used outside the South African situation to designate a variety of situations in which racial discrimination was institutionalized by law.

Thus, discrimination ranges from individual actions, to socially enforced discriminatory behaviour, to legally mandated differences in status between members of different races. At the same time, segregation has typically, harshly reinforced discrimination. If people of different races live in a separate neighbourhood and attend different schools, colleges, receive different social services, etc. then people of the favoured races can be largely insulated from societal neglect of people of other races.

Apartheid is the policy of separate development in South Africa believing in the white supremacy. It involves total racial discrimination between blacks and whites as well as other groups of people in South Africa.

Apartheid, thus, is a policy of privileged class family which creates the situation of self-governing in the name of independence. The black people do not get the territory in proportion to the number of total population. They ever get low quality of jobs and salary as well. On the other hand, the privileged group reserves the fine jobs and positions in this system.

Apartheid is the policy of institutionalized racist domination and exploitation imposed by a minority regime in South Africa. It is a great violation of Human Rights. It thrives on the dispossession, plunder, exploitation and social deprivation of African people since 1956 by colonial settlers and their descendants. It is the crime against the conscience and dignity of mankind.

The policies and the action of South African regime have already created an explosive situation in the whole of the Southern Africa an event has moved into a phase of an acute crisis. The apartheid system has intensified its military activities along the borders of independent African states and is expanding new military base. This aggressive or inhuman racial policy affects the field of political, economical,

social, psychological realm. Considering these facts W.E.B. Du Bois once said that the problem of 20th century "is the problem of colour-line, the relation of darker to the lighter races of men in Asia, Africa, America and the Island of Sea " (Souls of Black Folks, 23). In the same book he also remarks:

The social heritage of slavery, discrimination and insult a real sense of kinship had developed between the black Americans and that is the heritage of abuse and exploitation based on race and colour, binds together not simply the children of Africa, but extends through yellow Asia and into the south sea. (17)

This shows the colour line is the greatest problem of 20th century. The problem of race relations remains a theoretical issue today in countries such as the republic of South Africa as well as other countries. Many world problems are some what coloured by the phenomenon of racial differences.

Frontiersmen with attitude born of exclusiveness, fear, white trade unionist determined to exclude in organized cheap non white labour, industrialists equally determined to keep that labour organized and cheap all these contributed to the establishment of framework of segregation. These white supremacy and foreign interests over the Africans who form the majority of population, and the Asians and the coloureds dominated politically, militarily, economically and socially and benefited by 'apartheid.' They earn large profit through the exploitation of African, whose land and natural resources have been taken from them and who toil at poverty level wages, providing the cheap labour on which South African economic depends. In this context Oliver Tambo, one of the leaders of Congress, has observed:

'apartheid' is made viable and powerful by great economic interest in South Africa, and African's are struggling against the most powerful

adversary ... a highly industrialized system, well armed state managed by the fanatical group of white men determined to defend their privilege and prejudice, and aided by the complicity of the USA, the UK, West Germany, France, Canada and Japanese investment in the most profitable system of oppression in the continent. (XI-XVI)

The policy of apartheid treats the minority groups very badly. The race of an individual is to be determined by appearance. They should have identity card. They should be classified according to the ethnic or other group of which he belongs and the proper authorities are empowered. It is based on the idea that racial juxtaposition is dangerous. The failure of the policy of voluntary segregation has therefore made necessary the establishment of separate areas for different racial groups. The area act policy under apartheid which empowers the government to reserve designated areas for white, African, coloured and Asian racial groups; and since its purpose is to segregate them into separate areas set aside for each, the two underlying fundamental notions are "group" and "area". Regarding this true fact Peter L. Berger and Boddy Godsell remark:

Interestingly, the anti-apartheid activists accept some points of the liberal critique of 'grand apartheid' believing that it is immoral for a minority to dominate a majority within a common country. They also reject the inequitable division of land on which grand apartheid is based as well as the mass forced removals by which the government sought to implement the policy. (1988)

Thus, the policy of apartheid dominates the people of the minority groups exploiting in different sectors using inequitable land division policy. The policy boycott many opportunities of underprivileged groups of people. The policy under

apartheid is known as Bantustan policy. It was enacted under the supervision or apartheid policy. It is based on ethnic government in African reserves which is known as "homelands". These homelands were independent states to which each African was assigned by the government according to the record of origin. All political rights, including voting, held by an African were restricted to the designated home land. There can be observed complete hegemony over the homelands by denationalizing nine million South Africans. Nevertheless, Africans living in the homelands needed passports to enter South Africa. They remained aliens in their own country. The policy not only denationalized Africans but also made them rootless, rightless and insecure in their own areas.

It is clear that policy of major territorial separation in the political and social spheres and of exclusive and autonomous nation status for white in the common area of the republic of south Africa has largely been abandoned ... while residential areas with their associated services and facilities are the areas in which the most important privileges associated with white life style are enjoyed obviously the all white voitin constituency is also the power base of the government and racial group area as ... (Berger and Godsell, 1988)

The policy affected to the Africans' mixed races as well as the privileged class family who wanted to have supremacy over the Bantustan. The privileged class family wanted to get more benefit in the fields of political, economic, social, educational as well as to get cheap labour from the homelander. The people of homelander badly got affected from the policy of homelands. The policy discriminates against non white people. So it presents the inequality and inferior condition of the homelands within the same country by treating them as aliens.

The gravity and the complexity of the problem of apartheid can be put in perspective when it is recalled that the racial policies of southern Africa were among the first to command the attention of United Nations at the inaugural session of General Assembly. The whole question of South Africa's racial policy was first time raised before General Assembly and came the subject of frequent discussion onwards. The policy led toward the Sharpeville Massacre of 1960 which was an inhuman activity of the dangerous apartheid system. In the process of decolonization in Africa and elsewhere, and the emergence of the new nations into being arrested the United Nations to regulation and against the policy of apartheid system. In this condition the United Nations clearly and firmly rejected the policy of apartheid in South Africa. In UN publication, of remarkable statement is made as follows:

Of the maintenance and perpetuation of the individuality (identity) of the different colour groups of which the population is composed, and of the separate development of these groups in accordance with their individual nature, traditions, and capabilities, as opposed to integration.
(402-4)

The legislative measures envisaged under the programme of apartheid do not actually represent a sharp departure from the traditional South African racial policy of white supremacy. Apartheid rejects the concept of co-existence of the various racial groups. Its goal is not only to maintain, as before, nonwhites' inferior status, but to eliminate them totally from any kind of participation in the political, social, economic and cultural life of the country and its people; and ultimately achieve complete territorial separation. So apartheid is related to such terms as racism segregation etc in the nearest concern.

Racism is a belief system or a set of implicit concept about the superiority of one's own race or ethnic group other than that of one's own. Racism can be defined as the doctrine that a man's behaviour is determined by stable inherited characters deriving from separate racial stocks and usually considered to stand to one another in relation of superiority and inferiority. It is a discrimination made by a group of people on the basis of race, colour and religion where discrimination is the product of prejudice and stereotypical mode of thoughts or assumption mainly based on race or colour. Racism is also defined focusing on the genetically transmitted traits and its connection to social characteristics. It encompasses the beliefs, attitudes, behaviours, and practices that define people on racial divisions. It assumes the fact that the differences are the product of biological traits and, therefore, unchangeable. In short, racism is the belief system and discrimination its practices.

In course of social dealings, racism exists both in conscious and unconscious level. But to the core its effect is very much disastrous or damaging both to the victims and the perpetrators if it is practiced in an unhealthy manner. In fact, it is a false notion to associated the genetic traits to social characteristics. Therefore Gerzina has rightly said that "racism at individual level involves as misguided personal belief that an entire racial group is deficient or superior because of a set or moral, intellectual, or a cultural trait that are thought to be indicated by the group's biological origin" (126).

Idea of indoctrination such as the notion that blacks are inferior and the discrimination or the feeling of superiority over, "the other" on the basis of colour and shape of skin, eye, hair, lips etc. are dominant tendency of racism. According to Gilroy:

Racism takes new shape due to interference of different social, political and cultural institution in course of time and instead of following a notion of singularity, it encompasses diverse scholarly ideas which has been shaped and determined by several power politics. Racist ideologies and practice have distinct meanings bounded by historical circumstances and determined in struggle. (248)

Racial characteristics, at present, are taken as defining features of certain group of peoples. The main characteristic of racism is prejudice and discrimination. It creates social hierarchy which is colour discrimination in which race becomes only one factor in determining status of black people. Even in the field of producing literary work of art the capabilities of the black skinned people are denied apart from the social activities in general. The great enlightenment philosopher also expressed their approval in this regard. "Even in the enlightenments, which emphasized the universality of the reason, philosophers such as Voltaire in France, David Hume in Scotland and Immanuel Kant in Germany, like Jefferson in the New world, denied literary capacity to people of African descent" (Appiah, 261).

Racism takes place both in explicit and implicit level. The discrimination made on a direct or open mode of behaviour is the explicit one which is also known as overt racism whereas the implied or hidden mode of discriminatory acts takes place in implicit or covert racism. No one is born a racist rather it is learned or acquired through friends and family, school education, the law and the media. A non-conformist is always questioned in a society, so in order to cope with the existing social behaviour, norms and attitude, he gets baptized in the school of racism. Thus, an innocent child is made a racist and begins to perpetuate the same 'myth'.

Specially it is analyzed for political purposes so that it is easy to rule over the oppressed groups. Therefore, W.H. Tucker in his article "The Science and Politics of Racial Research" argues, "The truth is that though waged with Scientific weapons, the goal in this has always been political indeed to debate has no strictly scientific purpose or value" (308). Thus, he makes science as an authority to propound and perpetuate the existing racial prejudices. Therefore the study of racism in 20th century is the study of political racism because genetic differences between the black and white is studied under the scientific criteria giving it a political colour.

Racism fuses national, ethnic, linguistic, religious, and racial groups into an amalgam, the alleged inferiorities of which are puriously attributed to race alone. Jackson Comas writes:

Racism is quite different from a more acceptance or scientific and objective study of the fact of race and the fact or the present inequality of human groups. Racism involves the assertion that inequality is absolute and unconditional, i.e. that a race is inherently and by its very nature superior or inferior to others quite independently of the physical conditions of habitat and of social factors. (52-3)

Racism has played an important part in domestic and world politics of many nations in the 20th century as in the internal treatment of Jewish populations and the justifications for world conquest on the part of the Nazi regime in Germany, the present struggle over civil rights in the United States, and Apartheid policy of South Africa. Regarding the fact about the racism Martin Bulmer and Soloms state that:

The South African situation again makes an instructive comparison. The apartheid system was formed and strengthened in the post 1948 period through specific acts of legislation, though custom and practice

in the previous half century meant that it was pushing for there a racial order which was already in existence in outline. But the state was the agency by means of which the Afrikaner Nationalists imposed a system of racial separation upon the country, including a legal definition of the four racial groups (white, coloured Indian and African) which were the basis of the racial system created. (275-6)

This shows that the apartheid system was formed in South Africa was a part of racial separation in the divisions of white, coloured, Indian and African. But whites wanted to be the superior among them. It comes under the racial hegemony. So apartheid is another form of racial discrimination in the South African political, economical, social and educational fields as well.

The racism is the beliefs systems, folklores and by theologies, on which racism is based can be spoken of as an ideology, which on the one hand justifies the realities of power relation between racial groups and on the other hand postulates on 'ideal' or correct relationship which ought to exist between them. Philip D Cortin writes:

The ideology of racism derives from many sources we have already indicated that racism as it is known today of European origin. As an ideology. Racism found support especially in the nineteenth century not only among the European masses but also justifiers among philosophers, popular writer, propagandists and above all statement. (Cortin 109)

The ideology of racism is elaborate, only its broad outline can be indicated its basic ingredient is the dogmatic claim of the existence of genetically innate and unchanging inequality among the system of stratification some race is superior and others are

inferior. In this scheme of stratification the black race occupies the bottom of hierarchy while the whites are at the apex. In this regard, Laurie Jo Moore describes in his article the theoretical contributions of psychiatrists to understanding racism.

He remarks:

Racism poorly understood because it is a tool of socio-economic oppression and it serves those in political obscure its nature confounding factors are examined from several perspectives including common behaviors characteristics of unequal relationship, ethnocentric blind less, ignorance about socio-economic oppression and the racialization of poverty. The damaging effects of racism on physical and mental health are reviewed, as well as complicity of medicine and psychiatry in domain cultural racist practices. Despite this complicity, psychiatry has contributed to psychological treat of the origins of racism. (147-148)

Thus racism is a tool for socio-economic as well as political oppression. There is no close relationship among the people that means there is no social integration among people due to racist concept. Racism confines people in certain area which obstructs in economic, politics as well as mental and social development. It damages the psychological realm of the people very badly while adopting the origins of racism. It creates unequal relationship with other person which is injustice for social integration as well as socio-economic progress due to ignorance belief in racism.

To sum up, the tendency of exploitation or domination done by the privileged to the under privileged group is the historical fact. Racism because more dominant especially after 15th and 16th century and the minorities were oppressed either in the name of religion, skin colour, pseudo scientific facts or under the threat or guns. The

spread of colour spirit and exploration of new world gap congenial environment to the development and practice of racism. The racial policy adversely affected to the people segregating in the different sectors such as in public park, bus, school, college, hospital, economic development, politics, etc.

Segregation is the cultural, political and typically geographical separation of one group of people from another. It is often based on perceived ethnic or racial division and extreme example being apartheid in South Africa where physically segregation between whites and blacks is most apparent. For example in public transport, public parks, housing, sports, school, colleges etc. It also characterized the period of black slavery in the USA generally being associated with the exploitation of poorer ethnic groups by a political dominant elite.

The major use of the term segregation in the social sciences for some years was to denote that "ecological process by which people settle or locate in those areas of a community occupied by people of similar social characteristics or activities" (R.E. Park and E.W. Burgers 252-3).

Segregation denotes the isolation place to do the activities like social, political, economic, cultural etc. in separate way. The people remain there in racially or in ethnic group for separate development or they can be treated differently from the rest of the community. This is a kind of policy to separate the certain group of people in the manner of prejudice. It affects the whole aspects of life who are segregated as aliens even in the same country.

It is still defined in this way in modern works by G.A. Lundberg et. al. sociology "people of similar, social, biological of other characteristics of people who engage in similar activities, locate in areas occupied only by their own kind" (Harper and Bros, 141).

Considering the above definition regarding the segregation and apartheid policies are similar in the characteristics. Once the population of South Africa has been classified into racial groups precisely defined and the principle of relocation of the population group within separate geographical areas adopted, the government proceeded with ruthless vigour to carryout in all aspects of life the rigid apartheid programme of racial discrimination and segregation.

The objective of the South African regime as regards political rights are the full implementation of a so-called "four stream" policy of unlimited development of Africans, whites, coloured and Asians people in their own sphere. This policy is ultimately aimed at the physical separation of the racial groups as far as possible. The policy of segregation had brought many effects in the concerned fields of economy, political social, psychological realm of the people of South Africa. The policy of segregation introduced the prohibition of mixed marriages, an economic boycott which destroyed in economy. Even the white people or privileged class people also could not be far from its evil actions in South African political, social as well as other scenarios. Not only black or coloured or homelander affected but also the privileged class people affected in various aspects being opposed the inhuman political system.

Segregation plays vital role for bad effects in the aspects or economic, political, social, psychological realms of the society and its people. The mind of the people divides into the superior and inferior position concerning the fact that James W. Prothro and Chales U. Smith remark:

Segregation in the schools lies in part in the fact that the psychological facts of life have received judicial re-cognition for the first time . . . deprives external opportunities: cultural, economic and political factors. Also segregation generates in the minority, a feeling of inferity

as to their status in the community that may affect their habits and minds in a way unlikely ever to be undone. (393-95)

It badly affects the mind of the people mostly they feel inferiority complex within the society. The minority group of people feel humiliation in front of the majority group of people such as in the public transportation, mixed marriage, religious places, theaters, restaurants etc. In this situation not only ordinary black people trapped but also trapped the privileged people in segregation policy in South Africa.

Thus, segregation is the product of colonialism. The colonizers are more powerful to keep their power in balance way. The situation is analyzed as an ambivalence. For this Homi K Bhabha, firstly, adopted the term 'ambivalence' into postcolonial discourse theory. Influenced by Bhabha, Bill Aschcroft et al. define "It describes the complex mix of attraction and repulsion that characterizes the relationship between colonized and colonizer" (Key Concepts 12). Moreover, the relationship would be ambivalent that is why the colonized subject is never simply and completely opposed to the colonizer. Ambivalence also refers to a simultaneous attraction towards and repulsion from an object, person or action. The complicity and resistance do exist in a fluctuating relation within the colonial subject. Bhabha illustrates, " Ambivalence at the source of discourses on authority enables a form of subversion founded on the grounded of intervention." (Location 112). Ambivalence basically is unsettling to colonial dominance. In fact, controversial proposition lies at the center of ambivalence. Colonial relation is compelled to be ambivalent because it never really wants colonial subjects to be exact replicas of the colonizers. It would be threatening.

Likewise, colonialism creates an ambivalent situation where the monolithic power would be disrupted. Thuganti- colonialism is the political struggle of colonized people that gets flared up against the specific ideology and colonial practice. It is the fact that anti-colonialism opposes as a resistance to the operations of colonial in different levels, namely political, economical and cultural institutions. Anyway, the ambivalence of colonial discourse placates the colonizing and colonized subjects. Therefore, it can be said that the concept of ambivalence is reflected to the privileged class people.

In addition, Bhabha brings post colonial perspective in relation with contemporary critical theory in a quite radical way. He explains at length, the act of doubling the white man's image in effect displayed the representations of authority. In his location of culture, he tries to clarify about ambivalence that function within colonial discourse it brings gradually alienation effect to the mind of the privileged authority.

Alienation refers to the estrangement individuals from a specific situation or process or with each other Alienation was implied a definite degree of mystical ecstasy in man's communion with God in the middle ages. Then, the protestants beginning with Cal Vin assumed the terms of spiritual death as estrangement or man's sprit from God by Virtue of original sin. In addition, Rousseau speaks of the alienation of the individual's natural rights in favour or the community as a whole, which causes from the social contract. According to Hegel, alienation is the term to denote consciousness from the individual. Meanwhile regarding on the alienation, Marx defines to Socio-economic analysis from the means of production as the derivative of private ownership and the social division of labour.

Alienation hints to the general problematic estrangement under which one feels a loss of his/her belongingness in own supremacy. This term incorporates the given aspects as the summation of the individual emotion: Powerlessness, when one keeps hope in his activity will fail to yield his/her expected results. Meaningless, when one has no clear understanding of the events in which he/she participates, normlessness, a situation in which one encounters contradictory role, expectations and is compelled to behave in the socially approved fashion to behave in the socially approved fashion to meet his/her aim. Isolation, when one feels estranged from the dominant norms and values in the society. Self-estrangement, it is one's estrangement from the self, the feeling that his/her own self and its capabilities are a bit strange and alienating on the other hand, it leads to psychological effects in the mind of people in the condition of victimization in self-estrangement from own authoritative power. Psychologically victimization can be seen in the activities of privileged class people within own supremacy. In case of psychoanalysis, the person represents the real situation or existence, applied to actual objects and relations it is based on reality as well as experience.

Psychology is the branch of biological science which studies the phenomena of conscious life, in their origin, development and manifestation due to apartheid policy, the people of South Africa affects psychologically as well as politically, socially, economically and medically too. There can be observed effects on brain-development, mental breakdowns alienation in personality development physical and mental torture which suffer very much to the people. There is the humiliating effects on blacks and arrogance inducing effects on whites. The white domination reflects towards them, the mind of the privileged class people fully disturbs due to the racially divided law is apartheid policy. In this regards John Demmisse rightly says:

The notorious governmental policy of Apartheid affects the people of that country psychologically as well as politically, socially, economically and medically. It does so in a variety of ways, including the humiliating effects on blacks and arrogance inducing effects on whites; the disruption of family life by the enforced migrant labour system; the stunted brain-development and behavior effects . . . the distortions and alienations in personality development, . . . The white doctor: black-patient relationship, perforce the rule, is distinctly problematic in this socio political climate. (51-52)

The political policy apartheid deeply affects the psychic of the people. It brings up loneliness and alienation in the existing social phenomenon. It creates the humiliated situation to the black people. Also it turns towards the white supremacy who formulated the separateness policy which is apartheid. It affects the mental, physical, behavioural development. It is an obstacle for the development of personality in the society due to real experience of humiliating situation. It creates problem between white doctor and black patient relationship due to the ruling policy. It gives bad impacts to the people in the racially divided state. It creates tension to the person and his/her position in the society. It creates social disintegration among the people. The person faces psychic problem in the contemporary socio-political situation. The person suffers from facing of alienation even being the superior class family member.

Although several issues are studied under effects of apartheid, the next chapter will analyze the text *Burger's Daughter* in detail in light of the issues related to apartheid.

III. TEXTUAL ANALYSIS

Introduction: Effects of Apartheid in *Burger's Daughter*

Apartheid is a broad term which means separateness in Africans languages. In English it is as apart and hood. It is the political policy of the ruling class people. The ruling policy of apartheid dictates that people be legally classified into racial groups the main ones are black, white, coloured and Indian. They separate from one another on the basis legal classification. Blacks legally becomes citizens of one of ten Bantustans (homelands) that are normally sovereign nations.

The homeland system disenfranchised black people in "white South Africa", their voting rights restrict to the black homelands, which are economically the least production areas of the country. African workers have been prohibited, schools have been segregated and mixed marriages make illegal. Education, medical care, economical activities and other public services are segregated and those available to black people are of an inferior or low standard. It is better to say that the white supremacy over-white people in different sectors of social activities using the racial policy which is apartheid. It is the policy of segregation. Which extends to every aspects of society, with separate sanctioned in public transport, public seats, beaches, and many other facilities.

It is the creation of post colonial discourse which brings identity crisis, ambivalence, social disintegration in the name of superior and inferior class people. Regarding this issue, Edward said opines, "culture with its superior position has the power to authorize to dominate, to legitimate, denote, interdict and validate" (*The world 9*). Hence, the superiority of new culture dominates individuals and they feel the inferiority of their own country. The person who is under the policy of apartheid who faces various effects like political, economics, social, cultural as well as

psychological. There comes alienation as well as ambivalence position within the individual as well as within the oppressor groups of people. The apartheid system brings sense of alienation, anger, fear, fascination, repulsions, hatred, confusion or frustration in the mind of characters.

The term apartheid acquired very wide spread image and it becomes commonly used outside the South African situation to designate a variety of situations in which racial discrimination institutionalizes by law. It involves total racial discrimination between blacks and whites as well as other groups of people in South Africa. It is an official policy is to create separate self governing balkan states in which Africans may be guided to self-government and it is claimed, independence.

This is a policy of privileged class family which creates the situation of self governing in the name of independence. The black people don't get the territory in proportion of their number of total population. They never get quality of jobs and salary as well. On the other hand, the privileged group reserves the fine jobs and positions in the system. The policy of apartheid treats to the minority groups very badly in various levels. The race of an individual is to be determined by appearances. They should have identity card. They should be classified according to the ethnic or other group of which he belongs and the proper authorities are empowered. It is based on the idea that racial juxtaposition is dangerous. It creates the separates areas for different racial groups. The area act policy under apartheid which empowers the government to reserve designated areas for white, African, coloured and Asian racial groups; and since its purpose is to segregate them into separate areas set aside for each, the two underlying fundamental nations are "group" and "areas".

Thus the policy of apartheid dominates the people of the minority groups exploiting in different sectors using inequitable land division policy. The policy

boycott many opportunities of under privileged groups of people. The policy which effects to the Africans, mixed races as well as privileged class family who wants to have supremacy and wants to get more benefit in the fields of political, economic, social, educational as well as to get cheap labour from the homelander. The policy discriminates against non-white people. So it presents the inequality and inferior condition of the homeland within the same country as aliens.

The policy leads towards the Sharpsville massacre of 1960 which was the inhumanity activity of the danger apartheid system. The policy rejects the concept of co-existence of the various racial groups. Its goal is not only to maintain, as before, non whites inferior status, but to eliminate them totally from any kind of participation in the political, social, economical and cultural life of the country and its people; and ultimately achieve complete territorial separation. So in this case, neither the colonized nor the colonizer remains burden free in the apartheid system.

Gordimer's posthumous novel, *Burger's Daughter* depicts the effects of apartheid in the life of the protagonist, Rosemarie (Rosa) Burger who is a South African white woman. Rosa Burger wants to locate he identify in the contemporary political situation in South Africa. She is a masterfully drawn character. She presents the real political situation or goes against the complicated background of South African politics and race relations. She feels loneliness. She faces problem creating relationship with others. She even faces psychological, political, social, economical problems to live in her own country being a daughter of a privileged white family. She faces various problem as mentioned above because of the effects of apartheid.

Rosa's father Lionel Burger, as both physician and disciplined revolutionary who lies in prison. Rosa's family seems to have more than enough money. There are black servants and even an informally adopted black child who is being reared in the

family as a son. Party members, whether white, black or coloured are continually being assaulted together at the large family which creates the problem in the apartheid regime. She lives in a state of existential loneliness. She is well aware of the emotional neglect where she has suffered in her life but with no way to balance anyone for it. She is without a passport in a nation that makes her worthless. She keeps long affair with the student Conrad seems promising but later on she withdraws, thinking it "incestuous". She has emotional entrapment by the memory of her father and her inability to believe that she has a truly personal future or destiny.

The protagonist, Rosa Burger, true witnesses her spiritual betrayal of her father in fact. She obtains a passport by appealing directly to an influential apartheid loyalist, Brand Vermeulen. Then she visits her father's first wife and enjoys in Nice a period of cathartic-if "decadent" freedom. She obtains from this woman Katya Bagnelli a degree of emotional support that she failed to get from her mother. She becomes a lover of a professor from Paris Bernard Chablier. Chablier invites her to be a mistress for ever but she refuses. She unexpectedly sees the African Baasie, her childhood; "little brother" who is a student in France. She refuses to be utopian in her expectations as in her treatment of Baasie.

Then she decides to return home from France, feeling that she has finally attained emotional freedom from the power of her father. Consequently she moves forward that of her slow journey toward self knowledge and self acceptance. She sees with a new sense of self-security, make a true commitment to her land and to justice for all of its people. She takes a job in a hospital helping crippled children as a profession. She is excited by the Soweto students' proclamation of June 16, 1976. She perceives that a real revolutionary situation against apartheid policy. During the demonstration of October 19, 1977, many people are arrested, including Rosa and one

of her best African revolutionary friends from the old days Marisa Kgosana in Pretoria.

In the novel there is a little bit relation between the protagonist Rosa Burger and her father Lionel Burger. Lionel Burger is committed white communist to take side of oppressed people. In a speech in the court he expresses the effects of apartheid and that is why he involves against the crime of apartheid, delivers the speech:

I am lacking of the contradiction that my people the Afrikaner people and the white people in general in our country, worship of the God of justice and practice discrimination on grounds of the colour of skin, profess the compassion of the son of man and deny the humanity of the black people they live among. This contradiction that split the very foundations of my life, that was making it impossible for me to see myself as a man among men. (25)

In this way, these above lines reflects the true picture of apartheid policy and its effect dearly from the notion of Lionel Burger. This shows not only black people but also whites were in contradictory condition. Even they suffer psychologically.

Likewise, the heroic figure the father of the protagonist Rosa Burger, Lionel Burger views:

My covenant is with the victims apartheid. The situation in which I find myself changes nothing . . . there will always be those who can not live with themselves at the expense of fullness or life for others. (27)

Thus, Lionel Burger being the whiteman, he observes the apartheid situation, he finds himself nothing change and does not know no body speaks for others in this situation because all are under victimization of apartheid policy i.e. white or blacks. This brief

out line of the novel gives the reader sense of segregation alienation ambivalence, psychological victimization faced by the protagonist.

Sense of Segregation

Segregation is the cultural, political and typically geographical separation of one group of people from another. It is often based on perceived ethnic or racial division and extreme example being apartheid in South Africa where physically segregation between whites and blacks is most apparent. For example in public transport, public parks, housing, sports, school, colleges etc. It also characterized the period of black slavery in the USA generally being associated with the exploitation of power ethnic groups by a political dominant elite.

Segregation denotes isolation place to do the activities like social, political, economic, cultural etc. in separate way. The people remain there in racially or in ethnic group for separate development or they can be treated differently from the rest of the community. This is a kind of policy to separate the certain group of people in the manner of prejudice. It affects the whole aspects of life who are segregated as aliens even in the same country.

Considering the fact that the segregation and apartheid policies are similar in the characteristics. Once the population of South Africa has been classified into racial groups precise it defined and the principle of relocation of the population group within separate geographical areas adopted, the government proceeded with ruthless vigour to carryout in all aspects of life the rigid apartheid programme of racial discrimination and segregation.

The objective of the South African regime as regards political rights are the full implementation of so called "four stream" policy of unlimited development of Africans, whites coloured and Asian people in their own sphere. The policy is

ultimately aimed at the physical separation of the racial groups as far as possible. The policy of segregation had brought many effects in the concerned fields of economy, political, social, psychological realm of the people of South Africa. The policy of segregation introduced the prohibition of destroyed in economy. Even the white people or privileged class people also could not be far from its evil actions in South African political social as well as other scenarios. Not only black or coloured or home Landers affected but also the privileged class people affected in various aspects being opposed the inhuman political system.

Segregation badly affects the mind of the people mostly the feel inferiority complex within the society. The minority group of people feel humiliation in front of the majority group of people such as in the public transportation mixed marriage, religious places, theaters restaurants, etc. In this situation not only ordinary black people trapped but also trapped the privileged people in segregation policy in South Africa.

Thus, segregation is the product of colonialism. The colonizer's are more powerful to keep their power in balance way. The mind of the people divides into the superior and inferior position in the same place in the same community.

In this regard, Rosa Burger gradually gets knowledge about the segregated condition of people and her father's commitment to protest the existing political policy which is apartheid. Apartheid is similar to segregation. To get free from this segregated policy her father Lionel Burger actively participates in anti apartheid movement. Rosa knows evil aspect of political situation and her family members' victimization due to political belief that is against the apartheid policy. She gets awareness about the segregation and its effect in the lines of people specially blacks and coloured people. She express her consciousness with Conrad

... I went to no one recognized use and so no one saw me. I ate my sandwiches, like everybody else, there, while the man died... we grouped ourselves round him as we did in relation to each other: the black labourers washed up from the streets prostrate upon the bit of grass, not yet ready for the kind of token comfort or white color workers So recently opened to blacks by the desegregation of the benches, the coloured factory girls signaling in their teasing manner of eating the sexual self confidence Indian girls... I myself making the choice of this bench rather than that.... (77-78)

So, Rosa gets awareness which creates the people segregate each other in the apartheid policy. She assimilates with the blacks activity knowing her race cruelty over black or home Landers in the same country. She knows segregation from her father's speech which he gives in front of the court. After knowing the segregation and its evil aspects in the society, she performs different activities like eating, sitting among the blacks or marginalized people. She even gets knowledge about segregation from the discussion at home and she says, "I just know, as children know about things their mothers and fathers discussion bed at night. Then when my brother and mother were gone, there was me" (29). In this way, Rosa gets information of segregation from the family members at home, she is well enough to know the evidences of segregation and its effects to the lives of people specially black and coloured people. Being a daughter of a privileged class family, she tries to involve in the suffering of inferior people on her father, Lionel Burger involves in the resistance of white supremacy. Likewise, Rosa talks with Greer despite the fact that she is white by origin as:

-you ignore the capital system by which you're oppressed racially?- we don't ignore anything, we are educating black to know he is strong and be proud of it. We are get rid of the capitalist and racist system but not as a working class'. That's a white nonsense, here. The white workers belong to the exploiting class an that part in the suppression of the blacks. The Blackman is not fighting for equality with whites, Blackness is the Blackman refusing to believe the Whiteman's way of life is best for blacks. (163)

In this way, Rosa realizes that the suffering of black people causes white authority in the country. She has common notion to go against the apartheid or segregation policy. In this regard, the real political situation can be seen and at the same time Rosa Burger thinks about the black people to be stood in the resistance position with her that is fighting for equality. So she gets real experiences through it she notices herself the reality of segregation.

Sense of Alienation

Alienation refers to the estrangement of individuals from one another or from a specific situation or process. In the middle ages, it implied a definite degree of mystical ecstasy in man's communion with God. Later the Protestants beginning with Calvin, under stood the term as spiritual death, as estrangement of original sin. The romanticists dwelt on the individuals alienation from others. Rousseau spoke on the issue of the alienation of the individual's natural rights in favour of the community as a whole. Marx defines alienation in terms of socio-economic analysis from the means of production as derivative or private ownership and the social division of labour. Alienation hints the general problematic estrangement under which one feels a loss of

his/her cultural belongingness. The term incorporates the following given as the summation of individual emotions:

- A. Powerlessness, a situation when one keeps hope in activity that will fail to yield his/her expected results.
- B. Meaninglessness, a situation when one has no clear understanding of the events in which he/she participates.
- C. Normlessness, a situation in which one encounters contradictory role, expectations and is forced to behave in the socially approved fashion to meet his/her aim.
- D. Isolation, a situation when one feels estranged from the dominant norms and values in the society.
- E. Self-estrangement, which is the individuals estrangement from the self, the feeling that his/her own self and its capabilities are something strange and alienating.

Why does alienation incorporate all these then? What are the causes of behind to include these emotions? These questions actually draw the attention to the situation as discussed earlier i.e. apartheid. Alienation is extricable linked with its akin terms' displacement dislocation, Diaspora and exile. Mostly dislocation and displacement give the sense of alienation. It compels to feel him/her loneliness wherever.

The novel *Burger's Daughter* depicts the alienated condition of the protagonist, Rosa Burger who is the victim of apartheid being a daughter of a privileged class family. Rosa is white young woman by birth in superior class family. Though she is in confusion condition to adopt her position i.e. white side or black side in the contemporary political, social or economic situation of South Africa. It looks like a mirror, which presents a child's gradual maturation into self.

Burger's Daughter tells a story of Rosa Burgers journey out of and back into South Africa in the time of apartheid. At first hand, Rosa's desire for a denied personal life and alienation from ideology as motivation for fleeing her country. Then it follows Rosa's psychological maturation as she learns the true nature of a life devoted to pleasure. It tracks her realization of the true weight of the burdens. She has sought to set aside, and her ultimate return home.

Rosa's personal journey starts from birth. Born into the movement, she is never given the luxury of leading a personal life. This is exemplified by Rosa's menarche experience. Not only is her mother unable to be there for her during this deeply important and personal experience, her mother's imprisonment and her mission of delivering coded messages overshadows anything personal about Rosa's experience.

In Rosa's world, there is vital exclusivity or possession in relationship. There is not much the parent child relationship. This brings alienation feeling to her. So, she says; "I should not have thought of her and my father, Lionel as each other's possession. We belonged to other people" (84). In this case, Rosa's with her mother is subordinate to their relationship with the movement. She consequently remains alone in the family. Her parents die in prison because of believing in the anti-apartheid movement.

Personal feelings are also subordinated such as when Lionel asks Rosa to act as Noelde Witt's fiancé: Any issue of Rosa's feeling towards the matter is given a backseat to the mission. Rosa's parents either do not know or do not care about Rosa's developing feelings for Noel. Even when discussing an affair, the unspoken assumption is; "Jealousy and anguish between the three of them [. . .] is something they will know they must not allow to interfere what they have to do" (128). It's this

subordination of the personal that Rosa never consciously invests in. As expected of any curious teenager or young adult, the very fact that this assumption of subordination is never questioned breeds more curiosity, questioning there rebellion. This is exemplified by Rosa's affair with Conrad. Conrad represents the opposite of Rosa, his perpetuation is with his", novel fluff picking hunt for "individual destiny" (62). Rosa is seduced by this alternative way of life she never knows and thus becomes slowly alienated from her parents and Conrad's behaviour.

Likewise, Rosa alienates through her father's ideology. She is first struck by the incompleteness of her father's ideology. It comes to her through the man on the bench. She tells that ending human suffering and loneliness is a matter of social change. However, the man on the bench is different so she says, " The whole point was that I-we-all of us were exonerated what could we have done?[...] Nothing could change the isolation of the man" (78). Rosa expects to take on the mantle of her father's ideology. The ideology portrays to be the solution to all the worlds problems. But for the unnoticed man dying alone on a park bench, the ideology is both silent and powerless. It shows alienation condition of the protagonist, Rosa Burger. The irrelevance of the ideology central to her life is something that deeply shakes Rosa.

This process continues when Rosa is exposed to ideological countercurrents such as the separatist Black Africa movement. Black Africa wants or needs white South Africans like her family in the struggle for race equality. Rosa is deeply shaken by the ideas of Dhladla-in which her family's struggles and sacrifices are not only meaningless, but perhaps also a patronizing affront. Both this experience and the man on the bench alienate Rosa from her birth-given ideology. And for Rosa, South Africa is always synonymous with the anti-apartheid movement-alienation with ideology becomes alienation from country.

Thus, Rosa alienates from country and desires for a personal life comes to a head during her epiphany with the donkey. She feels incredible pain at watching the donkey suffer, but her already confused ideology has no answer for the donkey's suffering. She feels she is the cause for its suffering because of being white privileged class family member. Instead, she paralyzes her. Further she says, I don't see the whip. I saw agony. Agony that came from some terrible centre seized within the group of donkey cart driver and people behind him (208). She gets the black man in terrible trouble due to her status as a white woman. It pricks her heart. Rosa desperately wants to act as herself to simply stop the man as Rosa Burger, but she realizes that "in Lionel's country", this is impossible. Here she can only be the white woman", and she cannot simply make them stop officially". Constrained both by expectations of carrying on her father's ideology and the socially placed pedestal of being a privileged, wealthy, white woman Rosa realizes she can not live in South Africa. Because of desiring to live her life only for herself alone. Because she is only living person in Burger's family. It creates loneliness in her life. So, that she moves to France not to involve in her father's ideology in South Africa. It shows alienation effects on Rosa's life.

She begins to live the deeply personal life in France with the sense of long denied in South Africa. However she suspects for its meaninglessness. Even before leaving she thinks that: "the bourgeoisie fate, alternate to Lionel's: to eat without hunger, mate without desire" (117). Here Specially, the ideology of white is to suppress over black and other ethnic groups but Rosa's father Lionel goes against the apartheid policy to support the black as well as other ethnic people which is in vain. It reflects the powerlessness or meaninglessness condition being a privileged class family.

An alienated person always tries to remain a bit far from social contacts and remains aloof the same case has happened in the life of Rosa Burger she remains a part from her father's legacy. She tries to be separate from her father's activity. She wants to live her own country to be alone and free thinking her personal life. She says in conversation with order Greer," I want to go some where else.-

–Another job? –

–I'd like to see Europe. –

–Well why shouldn't you . I mean why shouldn't you want to? –

–But I never have. –

–Not as a child? –...

–I've never been able to–... (184)

Rosa tries to get free from father's legacy and her own race policy. She intense to go to France not to get any new jobs but for seeing the Europe. She feels alienate in her own place because she is alone or alive herself. She feels powerless to follow her father's commitment to overthrow the suppression of white on black and other ethnic groups. She tries to leave the country of her won because she counsiders her life to be so sinful and absurd staying lonely in confusion situation in her own country. Conrad, her lover insists her to know the family members and she clarifies saying that, "-I am the only person alive"- (4). In this way, she is alone or isolate because her parents' death leaves her alone in the family. It brings sense of alienation in her life. In this regard, the protagonist in this novel is in alienated because of the apartheid policy and its impact on the protagonist.

Ambivalence

Ambivalence refers to a simultaneous attraction towards and repulsion from an object, person or action. The relationship would be ambivalent that is why the

colonized subject is never simply and completely opposed to the colonizer. The complicity and resistance do exist in a fluctuating relation within the colonial subject. Ambivalence basically is unsettling to colonial dominance. In fact controversial proposition lies as the center of ambivalence. Colonial relation is compelled to be ambivalent because it never really wants colonial subjects to be exact replicas of the colonizers. It would be threatening.

Likewise, colonialism creates an ambivalent situation where the monolithic power would be disrupted. colonialism is the political struggle of colonized people that gets flared up against the specific ideology and colonial practice. It is the fact that anti-colonialism opposes as a resistance to the operations of colonial in different levels namely, political, economical and cultural institutions, Anyway, the ambivalence of colonial discourse placates the colonizing and colonized subjects. Therefore it can be said that the concept of ambivalence is reflected to the privileged class people.

In addition, Homi K. Bhabha brings post colonial perspective in relation with contemporary critical theory in a quite radical way. He explains at length, the act of doubling the white man's image in effect displayed the representations of authority. Rosa Burger feels incredible pain at watching the donkey suffer, but her already-confused ideology has no answer for the donkey's suffering, Instead, it paralyzes her. Being a daughter of privileged, she stands in the confusing position. She gets the black man in terrible trouble due to her status as white woman. The suffering of black people is caused by her privileged authority. So Rosa desperately wants to act as herself, to simply stop the man as Rosa Burger, but she realizes that "in Lionel's country" this is impossible. Here she can only be "the white woman", and she can not simply make them stop, she can only "have their lives summed up for them officially". It creates her position is ambivalence. Constrained both by expectations of carrying

on her father's ideology and the societally placed pedestal of being a privileged, wealthy, white woman Rosa realizes she can not live in South Africa. She does not want to have desire to live her life in ambivalence position. Rosa is disturbed by this possibility ' of the course of her life, and wishes to tell Madam Bagnelli, but doesn't thinking, " It might happen to you" (301). This shows her ambivalence position in the society. It gives a wise to belong and exist.

In this case, Rosa Burger traps in between to decide whether to embrace her parents' commitment to ending apartheid. Rosa's parents' die in prison. Rosa leaves South Africa in an attempt to "defect" from her father (264). It shows ambivalence position being a double image in the same policy. Being a daughter or privileged class family, she can be in confusing situation.

In the novel, Rosa vividly remembers the Sharpeville massacre, in which South African police kill 69 blacks during a protest of the pass laws. For Rosa, "What happened at Sharpeville was as immediate to me as what was happening in my own body" (115). Thus, Rosa Burger deeply concerns to the activity of police in Sharpeville. She becomes in confusion situation because of her authority beats her own body. She can not accept the brutality of white supremacy. She stands in confusing track and it shows her ambivalence position. She is in lingering position. Rosa considers the people associated with her father to be "the ones that matter" (195); however;" [i]t goes beyond friendship, beyond association, beyond family relationship" (113). In this way, the faithful are united by their participation the struggle against racialism and apartheid. Thus, it shows her ambivalence position in apartheid policy. confection between whites and people of colour fundamentally contradicts or burdens apartheid, which is primarily a system of separation. The lie of apartheid is exposed by these ambivalence relationship among people of the all races.

Rosa says that the people associated with her father" had connection because they believed it possible" (172). In fact, Rosa Burger Being privileged, she talks about relations among the different people of the race. So it itself shows ambivalence conditions of her and her father's legacy. It is a humorous presentation in the novel.

While considering the ambivalence image, Rosa has a journey in which Rosa flees the stultifying repression of South Africa for the open delights of Southern France. She wants to escape from the white supremacy. She says:

I don't know the ideology

It's about suffering,

How to end suffering.

And it ends in suffering. Yes, it's strange to live in a country where there are still heroes. (332)

Thus, she is in her ambivalence position though she realizes the extent of her social responsibility at last, she finally makes the conscious choice to return to South Africa as an individual with Social responsibility and without ideology. It seems there is sense of humanity in Rosa being a daughter or white privileged class family. To come this notion to her is ambivalence position. She lingers to embraces neither white nor support to anti-apartheid movement. At last, she tries to forget ideology but she realizes the ending or suffering of the people. In this way, she is in ambivalence condition.

Psychological Victimization

Psychology is the branch of biological science which studies the phenomena of conscious life, in their origin, development and manifestation due to apartheid policy the people of South Africa affects politically, socially, economically, medically as well as psychologically. Not only black people but also white people suffer

psychologically due to the cruel crime of apartheid. It brings up loneliness and alienation in the existing social phenomena. It creates the humiliated situation to the black people. Also it turns towards the white supremacy who formulated the separateness policy. It means the protagonist, Rosa Burger victimizes in the novel. She confesses the psychological torture within her clearly. Gradually she knows duty for the nation and its suffering people. Then she follows psychological maturation as she learns the true nature of a life devoted to pleasure. It tracks her realization of the true. Weight of the burden. She wants to visit France so she talks with Brandt Vermeulen and she says, "I want to know some where else." (187) she is now aware to find the difference between the existing country and another country i.e. France. It means she is psychologically victimized in Johannesburg that is she wants find her individualism in the personality developments if there is no good environment for around development.

Although disturbed by the separatist Black African movement. She has still Basic-the representation of black white brother hood. He attacks Rosa's belief that her father's role absolved her or white guilt, " why do you think you should be different from all the other whites who've been shitting on us ever since they came?" (322). Thus, here can be seen psychological problem regarding the black white position in the same country. It is the great impact of apartheid policy for overall situation. Rosa sees clearly enough the limitation the psychological blackmail and the ultimate cost to herself.

Rosa Burger is consumed by a bitter contempt for herself. Her reasons are different though. She suspects that her parents' struggle is a disfiguring disease she has caught that is psychological problem. She argues, "Even animals have the instinct

turn from suffering" (73). It shows how Rosa Burger victimizes from the apartheid policy or her own race in racially divided state.

Likewise, Rosa explains the evil aspect of the policy of whites as Rosa says :

I was struggling with a monstrous resentment against the claim . . . of blood, shared genes, the semen from which I had issued and the body in which I had grown . . . And now he is dead . . . I know I must have wished him to dies that to exult and to sorrow were the something for me. (63)

Thus, Rosa Burger gets awareness her father's commitment and she represents his position because of compelling she is her father is genes and she has grown up within some house she wishes her father's death because It doesn't matter for her. She is a little bit angry with the father's commitment to be a revolutionary against the apartheid policy. She gets torture and disturbances from her father's legacy. It shows psychological one. She has dilemma, frustration in her mind. She can not think except participating to fulfill her father's commitment to throw evil apartheid which can give redemption to every body in the society. Once she says, "Oh yes. In England-apartheid victims daughter visits tower of London you know style of thing-" (189). So it should the psychological torture of apartheid in Rosa Burger. Apartheid is deeply rooted psychological tension in the mind of the protagonist.

Once she says: I was entering each time a place that did not exist for my father and that he would never have put me in, never, although he sent me to prisons, . . . never have set foot in himself, although I had inherited from him and from my mother the necessity of deviousness will enough to get myself their. (194)

In this regard, Rosa Burger expresses her distress that her father never gives the real situation to be who she is rather he sends her to prison though she is her parents' child. She knows the reality. It tortures her very much. This torture is related to psychological victimization. So in this novel, the protagonist ultimately is put in prison in Pretoria because she adopts her father's legacy which victimizes her. In conclusion, the protagonist in the novel is not only faces the effects of apartheid in politics, economics and society but also in self victimization of alienation, segregation, ambivalence as well as psychology.

IV. CONCLUSION

As we know that apartheid means Separateness in Africans languages. It was a system of ethnic separation in South Africa. It is the official policy of the superiority of the white race. The ruling policy of apartheid dictated that people be legally classified into racial groups the main ones were black, white, coloured and Indian. Blacks legally become the citizens of homelands. The homeland system disenfranchised black people in 'White South Africa'; their voting rights were restricted to the black homelands. In this regard, African workers have been prohibited, schools have been segregated and mixed marriages made illegal. Consequently, apartheid policy badly affects the area of political, social, economics. Apartheid incorporates with many issues including racism, segregation , alienation, ambivalence, psychological victimization has been given a powerful expression produced by apartheid along with social, political, economical, cultural effects in Gordimer's posthumous novel *Burger's Daughter*. Segregation is inevitably bound with politics and its affects to the individual creating alienation hints to the general problematic estrangement under which one feels a loss of his/ her belongingness in own supremacy. Its behind is racism and it is the belief system and discrimination its practices. The main characteristic of racism is prejudice and discrimination which brings sense of segregation and alienation. Therefore, apartheid affects psychic of the people. Apartheid creates the ambivalence position in the society as well as in the life of the protagonist, Roja Burger. Ambivalence refers to a simultaneous attraction towards and repulsion from an object, person or action. The complexity and resistance do exist in a fluctuating relation within the colonial subject. Likewise, ambivalence basically is unsettling to colonial dominance. In fact, controversial proposition lies at the center of ambivalence. Therefore, it can be said that the concept of ambivalence is

reflected to the privileged class people. Gradually, the policy of apartheid turns towards the self victimization of superior class personal development. It fully disturbs the mind of the protagonist and the protagonist victimizes psychologically in own supremacy. Psychologically, the protagonist Rosa Burger feels loneliness and experiences ambivalent position.

In *Burger's Daughter*, Rosa Burger wants to locate her identity in the contemporary apartheid policy in South Africa. She becomes orphan after her parents' death. In this situation she feels loneliness remaining alone in the family. She faces problem creating relationship with others. She even faces psychological, political, social problems to live in her own country being a daughter of privileged white family. Rosa's father Lionel Burger is both physician and disciplined revolutionary who involves in the antiapartheid movement so he victimizes even being the white person. Later on Rosa tries to fulfill her father commitment to go against apartheid policy and she returns to Africa from France and joins into the destiny but she is arrested by white racial government and put in Pretoria prison. It shows she is in ambivalent position and she herself as a white burden as well as psychological self victimization. The apartheid policy turns against the whites, though protagonist Rosa Burger is a daughter of a privileged white family.

Apartheid thus not only affects to the black, white, Indian and coloured people but also affects to the white people in political, social, economic sectors. It deeply affects to the psychology of the people of all races in South Africa during the apartheid policy. It creates the ambivalence position of the central character, Roja Burger within own supremacy. That is, Roja Burger ultimately suffers psychologically due to apartheid policy.

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