FACULTY OF ARTS

Department Of English And Communication

DISSERTATION TOPIC

THE IMPACT OF CULTURAL DIVERSITY IN A POLARISED SOCIETY: A STUDY OF BESSIE HEAD'S *MARU*, PHASWANE MPE'S *WELCOME TO OUR HILBROW* AND PAUL FREEMAN'S *RUMOURS OF OPHIR.*

BY

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Supervisor: Mr A. Mutekwa

Dedication:

To my late Mum and Dad who were my strength and inspiration.

Abstract

This literary study investigates the effects and role of cultural diversity in influencing inter-cultural relations and people's individual relations in society. It uses the textual analysis which plays a very important role in the research findings. The study analyses Phaswane Mpe's ***Welcome to Our Hilbrow*** (2001), Paul Freeman's ***Rumours Of Ophir***(1998) and Bessie Head's ***Maru***(1971).The exploration of how cultural diversity influences inter-cultural relations in society is substantiated through Hofetsd's (1984) cultural dimensions theory and Kallen's(1910) cultural pluralism theory. The study established that ethnic and racial stereotypes are instilled at a tender age and that coexistence is necessary if cultural diversity is to have a more positive impact in a polarised society. This research also established that most of the impacts associated with cultural diversity in a polarised society are rather negative than positive.

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...**Gamuchirai**

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CHAPTER ONE

Introduction

BACKGROUND OF STUDY

The history of southern Africa is divided into three distinct eras which are the pre-colonial, colonial and post-colonial era under which the African culture also underwent immense changes. The African countries have passed through a number of phases largely together and in unison. The pre-colonial phase was characterised by traditions and customs and the Pre-colonial African states were either stateless kingdoms, state run kingdoms or kingdoms founded on the principles of communalism. These states were not a product of modernity modernist Smith (1959) defines a nation in terms of "A well defined territory in recognised borders, unified legal system...; a distinctive mass public culture disseminated through a system of standardised mass public education..." The African countries have moved from the pre-colonial phase to the colonial phase, a phase characterised by the imposition of European values and morals then followed by the independence and post-independence phase.

Colonisation lead to the creation of nation states from the existing states through the amalgamation of states like The Ndebele and the Shona to create Rhodesia. This Re-territorialisation, partitions and the redrawing of boundaries for imperial convenience by the coloniser lead to cultural diversity. Colonialism also lead to socio-cultural evolution and the creation of various ethnically hybrid population. Everywhere were the colonial powers established a consistent and continued presence hybrid communities existed. On the African continent it is generally specifically in Southern Africa it has been argued that a racial consciousness did not come into existence until the advent of colonialism. Otherwise the black inhabitants had perhaps till then only been conscious of their various tribal identities based on the different places of origin and caste systems. It is these cultural and racial

hybridities that run deep within the seams of Southern Africa histories. The colonial phase forced both the colonised and coloniser to search for new resources, ideas and aspirations. This era lead to widespread linguistic, ideological, material and cultural diffusion. Post-colonial Africa is a European construct, infested with racial discriminations and is also a product of modernity. Post-colonial Africa is a period of imitation and hybridization in terms of the language used; most nations use the language of their coloniser.

Cultural diversity is the variety of human societies or cultures in a specific region or in the world as a whole, according toUNESCO's (2001) universal declaration of diversity, cultural diversity is necessary for humankind. In culturally diverse societies people tend to adopt the more dominant language and this takes them further and further away from their world that is their culture which defines who they are. Ngugi (1986) opines that language has a dual character as it is both a means of communication and a carrier of culture. He says that it is through communication that culture is created and culture is a means of communicating who people are. This research will focus on the existence of people of diverse cultures in a specific region and the outcomes of their coexistence paying particular attention to texts written in Post Independence South Africa, Botswana, and Zimbabwe.

The existence of different people of different cultures in a specific region determines how people will interact among themselves and their environment. This has seen other races being viewed as superior or inferior as compared to others hence it can be said that identities areshaped by culture and at the societal level certain identities are associated with a certain group of people.

This study will also examine issues pertaining to discrimination, isolation, abandonment, racism and poverty that result from cultural diversity in society and how some individuals despite facing ill treatments due to the inferiority associated with their culture are still proud

of their culture. Discrimination as a result of cultural diversity among people can lead to shattered hopes, goals, dreams and ambitions in other people or even hurtful life choices which can leave lifelong scars. Cultural diversity has also leaded to hatred among tribes for example the tribalistic attitudes between the Ndebele and Shona in Zimbabwe.

STATEMENT OF THE PROBLEM
In a culturally diverse society there tends to be inequalities for example one finds that in most societies one group can be viewed as being superior or inferior as compared to another. It is those inequalities and how they affect inter-ethnic, cultural, inter-race and individual relations in society that the research seeks to address in detail. Quinn (1992)created a novel about cultural perspective; in which he describes how different cultural perspectives and backgrounds give people contrasting views about the world. For example the colonial education taught children the European culture, language and morals which valorised the Europeans deeds and exploits such that the European was viewed as superior and the African inferior. Hence in society or even classrooms people may bring differing cultural values, expectations and communication styles and there may be miscommunications among individuals.

This research from the point of view of Kallen's (1910) cultural pluralism theory and Hofsted's (1984) cultural dimensions theory will focus on how people from different races, cultures and with different languages are affected individually or as a whole by their coming together to become one society. The study will also attempt to define new roles for the diverse cultures thereby creating peace and harmony in place of the existing hate and prejudice among the different cultures living together. This research will also address both the negative and positive impact of cultural diversity to the detriment or benefit of the society which is made up of different people all together. Blassingame (1979) researched about the

life of the African American enslaved people and found that a strong camaraderie and community arose from the oppression people encountered. The people from Africa brought their own cultures to the plantations and from diverse countries developed their own unique culture as a collaborative community. The Africans retained the use of folktales which was a cultural element thereby making coexistence of the diverse people possible.

AIMS
1. To explore how cultural diversity influences inter-cultural relations in society.
2. To examine the phenomena of cultural diversity in a polarised society from the diverging points of view that make-up the society under study.

OBJECTIVES
1. To assess the different views of the authors about the contributions made by racism in the inter-cultural relations of a polarised society.
2. To assess what effects ethnicity has on individuals in society through the analysis of texts.
3. To show what writers have said about the impact of a cultural sensitivity or an insensitivity attitude towards cultural diversity has in society.
4. To assess how cultural differences affect people's individual attitudes and how they relate with people from other cultures in works of literature.

SIGNIFICANCE OF THE STUDY
The main thrust of the study will be to present incidents of life experiences from two contrasting viewpoints that is the view of the undermined group and the superior culture in society. The study will also focus on how the reduction, diffusion or even addition of new traits to the existing cultures as a result of cultural diversity affects the people in the African society as it could either bring about progress or retrogression. This study is important as it

will benefit students who have a keen interest in the study of cultural diversity in the African continent. The study will help scholars in the critiqueof the effects of cultural diversity and how cultural diversity works as a catalyst towards the creation of power relations and how people from diverse cultures interact in society. The study will also try and suggest solutions to the problems that may arise as a result of diverse cultures living together in the same society thereby acting as enlightenment to the society.

The research will also assist policy makers in formulating policies that promote peace and ensure that a halt is brought to retrogressive behaviours in society such as xenophobic attacks. This way the policy makers can provide adequate resources such as training of certain individuals in society so that they become knowledgeable enough to disseminate the knowledge to people about the importance of living in peace and harmony towards the building of a stable society and the nation at large.

REVIEW OF LITERATURE
Many African scholars and critics have researched on cultural diversity for example Steward (2001) confirmed that 20th century cannot be circumscribed by the standards of any one single culture or be dictated by the aspirations of any single people. She says, "That we are prepared to take a stand against the value in our own culture which underlies such imperialism." The contemporary economic, political and social globalisation has resulted in cultural penetration, overlapping and coexistence in a given social space of several cultural traditions. It has also lead to a more vivid interpretation of cultural experience and practice due to media, transportation technologies, travel and tourism. As a result of globalisation Cultural complexity has emerged.

Ahmad(1994;244) has argued that ,"it is difficult to take nation state as reliable scholarly exploration of African poetry because African nation states are constructs of colonial powers,

in reality, constituted by many ethnic formations."An uncritical acceptance of the nation state as a category for the analysis of cultural production in Africa is thus capable of giving a distorted picture of the African experience. The suppression of ethnic factors has taken the form of erasing the ethnic presence in the literary history of individual countries. Ethnic formations constitute significant units in the African context. He says the survey he carried out exposed the insensitivity of critics of modern literature. Ahamd (1994) is more concerned about the concept of ethnicity in the African society and tends to ignore issues of racism, language and religion as constructs of cultural diversity.

This research on the other hand will focus on the pertinent issues of racism, tribalism and gender issues in post-colonial Africa owing to the fact that researches in cultural diversity have centred mostly on the impact of language and ethnicity on society. This research will mainly focus on the impact of these factors at the individual level, looking at how they affect the different individuals that make up the society under study. This is so because most researches have addressed issues of cultural diversity at community level thereby ignoring that African societies are polarised therefore not a homogenous group of people. Most scholars have focused on the language issue which is an on-going debate. Various scholars and authors have carried out surveys on the impact of cultural diversity in Society.

Bayart (1987) states that the present day "precipitation of ethnic identities become incomprehensible if it is divorced from colonial rule. He says societies under the indirect colonial rule were forced to follow customs and practices which had been ascribed to their tribe Mamdani (2010) argues that because of the tribal nature of customary law, revolt against indirect rule also took a tribal form and that tribalism then contaminated post-colonial politics. He says ethnic diversity does not necessarily equate to fractionalisation, societies can be fragmented along non-ethnic lines.

Biya (1987) is of the view that the plural order of Cameroon is further complicated by an extremely diverse ethno-linguistic situation. One negative outcome of this situation is the crystallisation of the dichotomy that has degenerated into a conflict. First an open confrontation between cultures presented as incompatible that is the Anglophone and the Francophone Then second a conflict between elites within the state apparatus, lastly a competition between formal systems (educational and legal systems) for ascension. This renders formal communication, dialogue and cohabitation and accommodation difficult. Anglophones feel that they are being discriminated by a Francophone majority. This is a background of hostility from some Francophone who feel that Anglophone presence is an intrusion and unwelcome. The Francophone elite in power wish to maintain a dominant position within the state apparatus in global terms even when there is a feigned idea of balance; Anglophones are not treated as a constitutional component. They are reduced to an invented ethno-regional entity as they are awarded the same status as the Beti and Bamikile tribes. Anglophones students continue to study at university level in the French language they do not master. Attempts to correct abuses of such historical development are treated as a travesty of the normal.

Bennett (1981) is one of the scholars who have researched on the topic looking at cultural diversity in school. Bennett (1981) contends that it is important for teachers to consider culture in their work, he says they should be culture sensitive and avoid making generalisations based on the student's culture. Bennett (1981) believes that many intercultural exchanges have lead to massacres or other forms of oppression and that intercultural understanding and sensitivity is not necessarily natural. Bennett also developed a model in which individuals move on a continuum from denial of other viewpoints and cultures towards integration, a stage where a person reflects upon diverse cultural realities. Bennett's model is founded upon three basic assumptions that is the first one: people from different cultures may

respond differently to the same events and/or conditions. The second people move from seeing reality ethnocentrically. They understand that there is no universal response to what happens in life and can see the situation from various cultural views. Thirdly, ethnical choices are important in intercultural sensitivity and the belief that there are various ethnical choices that can be made. There are no universal or absolute principles

King (1994) supports this view saying that when black children do not do well in standardised tests or mainstream classrooms some teachers label the culture of the student's families as being disadvantaged. The blame for student's failure is placed on children and/or their families and culture. King (1994) believes the cultural difference theory still calls for the re-socialisation of students of colour, especially African American youth. The inclusion of the African American cultural knowledge would give the students a sense presence of the African-American community.

 Valle (1997) is of the view that ethics and cultural systems that is multicultural interaction determine the language of communication and how people interact in a given society. He is of the view that caring is the essential foundation for multicultural education and helps motivate people to rid schools of prejudice and discrimination. He also goes on to say that schools are too often a reflection of a society in which people are oppressed because of their cultural difference, language, race and class.

This study will also focus on the impact of cultural diversity in a polarised society an area that is critical to the understanding of power relations in the African society. This is an angle which has been overlooked by most researchers in the field of cultural diversity. According to Foucault,

''*power relations are not in themselves forms of repression but what happens is that, in society, in most societies, organisations are creations to freeze the relations of power ,hold*

these relations in a state of symmetry, so that a certain number of persons get an advantage socially, economically, politically, institutionally and this totally freezes the situation. That is what one calls power in the strict sense of the term. It is a specific power relation that has been institutionalised, frozen, immobilised to the profit of and the detriment of others.''

Foucault (988) is of the view that power relations are institutionalised in such a way that they produce the illusion that power is a fixed essence that some people have and others don't and that little can be done about this. He opens hope that every person no matter how low down the hierarchy has the capacity to disrupt and change power relations.

On the other hand Fanon (1963) is of the view that "The use of language as a tool of assimilation and subsequent rebellion against linguistic integration and alienation have become familiar aspects of colonial life."Some advocates of African authenticity have been swift to brand language as an instrument of colonial domination. They also contend that the public use of the English language should be discontinued in post-colonial African literature. Frantz Fanon's **Black Skin White Masks** situates language and the body at the centre of the black predicament of marginalization, pathologization, and servitude. "A man who has a language," Fanon suggests, "consequently possesses the world expressed and implied by that language." Therefore language becomes an index of power imbalance and cultural difference. South African writer Mphahlele (1959) also supports this notion by saying that "African aesthetics require that literature by African writers which addresses African readers should be in the indigenous language so that the awareness of their political and cultural identity is enhanced and consolidated. His main focus is on the impact of language on culture such that he does not address issues of tribe, ethnicity, racism or even religion.

Ngugi (1972;282) has also addressed the issue of cultural diversity, he contends that "language carries culture and culture carries language, particularly through orature and

literature, the entire body of values by which we come to perceive ourselves and our place in the world." The position of Ngugi(1972) can be summed up in the contention that foreign languages in Africa are an imposition which must be rejected on the grounds that they are vehicles of a foreign culture. Therefore he is of the view that continued acceptance or imitation in the Literature of the post-colonial society is indicative of persistent subjugation. Ngugi(1972) considers the use of English language as a threat to the survival of the country's pre-colonial cultures. He considers the continued use of English as a "cultural bomb" in the sense that it destroys the collective memories of history and culture among the indigenous people. It can therefore be seen that Ngugi critics at length the issue of the use of the English language that came as a result of colonialism, cultural diversity and the need to coexist between the different races. However Ngugi ignores issues of racism and ethnicity in his critic of cultural diversity in Africa.

Achebe (1987) presents a particular reality: A modern Africa whose rich variety of ethnic and cultural identities is complicated by the impact of European colonisation. Achebe describes a dual mission to educate both Africans and European leaders to reinstate a sense of pride in African cultures and "To help society regain belief in itself and put away the complexities of years of denigration and self abasement." Achebe contends that the Europeans imposed their cultural values and morales on the African resulting in the Africans losing pride in their cultures because of the superiority complex imposed by the Europeans. Achebe (1987) contends that the author has a dual mission to remind the African of the richness of their culture and the Europeans leaders to reinstate African cultures. Achebe (1958) counter attacks racial stereotypes that the Africans were savage beasts without a history. Achebe however omits the issue of ethnicity which the study will address at length.

Thus with this in mind the study will therefore look at how the different social statuses awarded to the different groups in society as a result of the cultural group they belong to affects the individual, family, group and the society as a whole.

THEORETICAL FRAMEWORK
Theory is a set of interrelated ideas or propositions on a social phenomenon and is used to describe tested and untested ideas. Hofsted's (1984) cultural dimensions theory and Kallen's (1910) cultural pluralism theory will be used in pursuing this research.

Hofsted's (1984) cultural dimensions theory is a framework which describes the effects of a society's culture on the values of its members, how these values relate to behaviour. The theory proposes four dimensions along which cultures could be analysed that is the individualism versus collectivism, uncertainty versus avoidance, power distance and masculinity versus feminity.The theory says that power distance is the extent to which the less powerful members of organisations and institutions like the family accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people. Cultures that endorse low power distance strive to equalise the distribution of power and demand justification for inequalities of power whilst those exhibiting a large degree of power distance accept a hierarchical order in which everybody has a place and which needs no further justification.

He goes on to say that individualism versus collectivism'' Can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of themselves and their immediate family only. In individualistic societies, stress is put onpersonal achievements and individual rights. In contrast collectivism represents a preference for a tightly-knit framework in society in which individuals expect their relatives or members of a particular group to look after themin exchange for unquestioning loyalty. A society's position

in this dimension is reflected in whether people's self-image is defined in terms of ''I'' or ''we''.

According to Fofsted's (1984)cultural dimensions theory the uncertainty avoidance index (UAI) is a society's tolerance or uncertainty and ambiguity. The fundamental issue here is how society deals with the fact that the future can never be known. It reflects the extent to which members of a society attempt to cope with anxiety by minimising uncertainty. People in cultures with high uncertainty avoidance tend to be more emotional. They try to minimise the occurrence of unknown and unusual circumstances and to proceed with careful changes step by step implementing rules, laws and regulations .In contrast low uncertainty avoidance cultures accept and feel comfortable in unstructured situations or changeable environments and try to have as few rules as possible. People in these cultures tend to be more pragmatic, they are more tolerant of change.

The fourth dimension of the theory is the masculinity versus feminity(MAS).The theory percolates that the Masculine side of this dimension represents a preference in society for heroism, competitiveness, assertiveness, materialism, ambition and power whereas feminine cultures place more value on relationships and quality of life. In masculine cultures the differences between gender roles are dramatic and less fluid than in feminine cultures where men and women have the same values emphasising, modesty, and preference for co-operation, caring for the weak and quality of life. Society at large is more consensus -oriented

 According to Kallen's (1910) cultural pluralism theory the culture of a nation has multi-facets, values and so on. The theory describes it as to, 'allow for some degree of cultural diversity within the confines of a unified national experience'. He expresses that each ethnic group is important and that their unique contribution add to the variety and richness of their

unique contributions add to the variety and richness of the American culture. His theory also recognises that the dominant culture must also be recognised in society.

RESEARCH DESIGN AND METHODS.

This being a literary research it will also focus on the analysis of the texts using the textual research method, Paul Freeman's **Rumours Of Ophir**, Phaswane Mpe's **Welcome to our Hilbrow** and Bessie Head's **Maru**will be used as its primary sources and other secondary sources that talk about issues pertaining to cultural diversity and its impacts on the Southern African societies. This will increase the quality and validity of data which will be gathered. The use of secondary sources will enable the researcher to acquire information from different perspectives.

PROVISIONAL CHAPTER LAYOUT
Chapter One

Introduction

Chapter 1 will have an introduction which will precede the background of study then followed by the statement of the problem then the aims and objectives of the study and then the significance of the study. The significance of the study willbe followed by the Review of Literature which will contain the introduction and then the presentation of the different scholarly views on the study of cultural diversity and lastly the conclusion. Then after that will come the theoretical framework which will begin with an introduction which will present the theoretical framework that will be used in the research then followed by the presentation of its importance to the research and its contributions towards the study to be undertaken in the paragraphs that will follow the introduction then end with a conclusion. This will be followed by research design and methods which will begin with an introduction and then the description of the research methods and designs that the researcher will use in undertaking the study and then lastly the conclusion to the chapter.

Chapter Two

Cultural diversity in people's relations

Chapter two will open with an introduction followed by an attempt in addressing the issue on how cultural diversity contributes towards people's relations using Bessie Head's text **Maru.** Bessie Head was a coloured woman born in 1938 in South African during the period when inter-racial marriages were not allowed. Her text **Maru** text was published by Heinemann press in 1971. The protagonist in this text is a young man called Maru who also happens to be the chief of the Batswana tribe in Botswana. The chapter will discuss the role cultural diversity plays in people's lives in terms of their social classes and day to day relationships.

Chapter –Three

Coexistence in a culturally diverse populace

Chapter three will be an analysis of the question of coexistence and how far possible it is in a culturally diverse society like the one presented in Phaswane Mpe's **Welcome to our Hilbrow.** Phaswane Mpe was born on 10 September 1970 and was a South African poet and novelist. His debut novel **Welcome to our Hilbrow** was published in 2001 by University of Natal Press in South Africa. The protagonist in this text is Refentse a young man living in Hilbrow and is from Trilagong village also in South Africa.

Chapter four

Effects of cultural diversity on society

Chapter four will focus on how individuals in Paul Freeman's **Rumours of Ophir** deal with cultural diversity and its impact on them individually and collectively as a society. In the text

is a thirty something year old protagonist named James Carter living in Harare a city in Zimbabwe. This text was published in 1988 by college press in Zimbabwe.

Chapter five

Conclusion

Chapter five will contain the conclusion of the research understudy then followed by the appendix which will give definitions to certain words in the research that the researcher deems necessary in helping one understand the dissertation. Then lastly the reference list which is a list of the texts used by the researcher in conducting their research.

CHAPTER TWO

Cultural diversity in people's relations

Cultural diversity is the variety of human societies or cultures in a specific region or in the world as a whole. The analysis in this chapter will be carried out from a theoretical point of view using Kallen's (1910) cultural pluralism theory. According to Kallen's (1910) cultural pluralism theory the culture of a nation has multi-facets, values and so on. The theory describes cultural pluralism as to, 'allow for some degree of cultural diversity within the confines of a unified national experience'. He expresses that each ethnic group is important and that their unique contribution add to the variety and richness of their unique contributions add to the variety and richness of culture in society. His theory also recognises that the dominant culture must also be recognised in society.

From the point of view of the cultural pluralism theory, cultural diversity is necessary to enrich Botswana's culture. Hence it can be noted that in a culturally diverse and polarised society social classes cannot be ignored because no society exists without social classes. It can be noted that in a culturally diverse society there is one ethnic group which is recognised as dominant over other groups. The dominant or ruling group in society has the power to represent the minority group in society it also has control over resources and the distribution of wealth. It can also be noted that there is unequal representation in the administration system, economically, socially and politically. For example the Masarwa have no representative what so ever in the administration system because they are not considered as human enough as the Batswana since they are the slaves of the Batswana and are not deemed entitled to rights or representation as were the Batswana.

Head(1971) presents a society that tries to work together to eliminate prejudices created by colonialism but they still discriminate among themselves on the basis of tribe, a society in which people relate depending on which tribe they belong to. The Batswana people do not

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view the Masarwaas equal to them or even capable of being their equal instead they are given the name Bushmen which is said to be the equivalent of a low filthy nation. These stereotypes are the cause of tribalistic attitudes and the creation of a superiority-inferiority complex in the society understudy; this is to say one tribe views itself as superior over the others while it views the others as inferior. In the society presented by Head the Batswana tribe's dominance is recognised just as suggested in Kallen's (1910) cultural pluralism theory that the dominant group in society should be recognised.

The society presented in Head (1971) is just after the independence of Botswana but the white colonial society is still being given a prestigious position in society and viewed as superior such that the Batswana respect and take orders from them. For example when Margret Cardmore forces them to wash the body of the dead Masarwa women despite the fact that it was taboo in their culture to get into contact with the slaves. The status quo is challenged by the white society as they educate a slave unlike was the norm that the slaves worked on the land for their masters till their demise.

Head (1971) captures how hostile relationships can be when the issue of a diversity of cultures is involved.The ruling class deems it necessary to maintain the status quo and the cycle becomes an on-going and never ending process because the dominant class do not want change and therefore safeguard their interests through the continued oppression of the minorities. This is seen in the oppression of the Masarwa who are not given an education, they are born slaves and live as slaves till their death such that they are poor and uneducated and therefore cannot attain better employment being uneducated. Intermarriages between the dominant ethnic group and the minority group are considered forbidden and it is considered catastrophic for Batswana characters to cross the ethnic borderline with Masarwa characters. In the text the reader is first exposed to the harsh prejudices of the Batswana peoplewhen a dead Masarwa women and her live baby are found and but not even one Batswana person

wishes to bury her and so the English missionaries are called upon to perform the task. From birth Margret is cast as an outsider in the eyes of the Batswana community because she is of the masarwa tribe such that even upon birth people despise her and no one dares to pick up the little baby or even the masarwa women who dies at the roadside while giving birth. It is a paradox that this society speaks of independence and reconstruction yet it cannot help people of their own kind until a foreigner decides to come to the rescue. Bessie head seems to suggest that the Bushman is given the treatment of a stranger in their native land. Therefore it can be concluded that the Masarwa are reduced from owners of the land to second class citizens. Margret Cardmore becomes a mouthpiece through which this notion is voiced when she says that the Masarwa do not seem to be a part of the of the Batswana country. It is the different cultural background and diverse world views that leads to the white woman adopting a Masarwa orphan who has no one else to take her in. The Batswana people are filled with so much hatred for the Masarwa people that it extends even towards a dead person. Head presents a society in which there is no interaction or cohesion between the two cultures, such that these two could never eat at the same table since eating with the slave is considered catastrophic and should never happen. In this society we realise the different roles played by the two different tribes the other as the hands or working class while the other plays the role of the centre or dominant class to achieve balance or variety as suggested by the cultural pluralism theory.

 Margret Cardmore believes that by giving the child the gift of education and a privileged upbringing she will defy the prejudiced minds that surround her. Instead the young Margret leads a withdrawn troubled life of ridicule and rejection. Margret is faced with a constant struggle of humiliation and hatred from other school children while growing up which is captured by one of the children in Head (1971;10-11) who says, 'Since when does Bushy go to school?'. Margret while at school other children had, "...spat on, punched her and danced a

wild jiggle with tins rattling around Bushman! Low breed!" The slaves in this society are not given an opportunity to an education as is given to the dominant class because they are considered as unfit for an education being viewed as a lowly and savage group of people. Thus on this basis it can be said that Bessie Head pursues the issue of violent discrimination, the lens encompass the general Batswana populace discriminating violence against the despised Masarwa. In Maru this violence is given face through characters such as Seth, Maru and Margaret's pupils of Dilepe School. Even as an adult she continues to suffer from prejudice and hatred from the society because she is a Masarwa. In the society presented by Bessie Head in Maru Bushmen are regarded as sub human and equal to animals as seen in the opening chapter where they are likened to Zebras when the narrator says that a scientist can walk up to a Zebra and examine its teeth and it is not supposed to mind because it is an animal. The Bushmen just like the animal is also not expected to mind. This serves to emphasise the severity of the ill-treatment faced by the Masarwa tribe because they are not of the Batswana tribe thereby showing that the way one is treated in this society depends on the tribe and culture they belong to.

It is of paramount importance for one to note the significance of cultural diversity in influencing inter-cultural and intra -cultural relations in society. The relationships of the people in the society presented by Bessie head run parallel with race, ethnicity, tribe and cultural lines. Also one's ability to become someone to reckon with is also influenced by these factors. However In the text Maru Margret rises above all odds to become a teacher in Dilepe where she becomes a subject of hatred plots and attempts to have her removed from the school because the Batswana people cannot have their children taught by a lowly slave. When Margret arrives at Leseding primary school she is mistaken for a coloured lady and she is treated with a great degree of respect. Because Margret is a very educated young woman the principal Pete decides to form an additional class in the beginner's grade to accommodate

her because Pete views this as the most important stage in the child's education since it lays the foundation of the child's life and is given to the best teachers in the school. However Pete has a change of mind when he discovers that Margaret is a Masarwa. Pete is one of the characters who perpetuate the discrimination, prejudice and hatred associated with cultural diversity. This is a society in which opportunities are not awarded according to merit but according to social standing for instance the Batswana are given first preference because they are at the top of the social ladder while the Masarwa are at the bottom. There is inequality in awarding of opportunities or promotion.

Besssie head presents a polarised society with polarised views towards the Masarwa people there are some who are tolerant of diversity and some who see the Batswana as the only race in society. The novel also teaches of prejudices among cultures and how they might be overcome through characters like Maru who want to put an end to hatred among people of diverse cultures living in the same society. Maru becomes Bessie Head's mouthpiece to air out the importance of a culturally tolerant society rather than one with prejudice and hatred which is shown by Maru when he gives up his chieftaincy to marry a masarwa woman.Maru sees his marriage to Margret as an opportunity to change the prejudice and hostile inter-cultural relations between different ethnic groups that have in turn lead to divisions among the Batswana society. Therefore it can be said that Bessie Head posses intermarriage as the solution to the pertinent issue of a society of prejudice, discrimination and hate which results from a diversity of cultures.

Critics like Ibrahim (1996) misunderstand Bessie Head's vision and call it a failed one. For Ibrahim(1996), Margret is only a passive recipient of good will, "surely a nexus of the Masarwa struggle is not to accept charity but to enter consciously into the new definition of a nation." It is true that Margret never enters the discourse of racism as a political leader or even make her purpose known but Head has the unassuming Margret single handedly

changed the course of the history of the Dilepe community. Head realises that discrimination, prejudice and stereotypes in a culturally diverse society no matter what their origins, are perpetuated by individuals and individuals can decide to reject any measure that runs counter to what they consider right. In Dilepe village where wealth is hoarded and resources distributed inefficiently, the Masarwa tribe has been pushed to the periphery of society such that a subordinate cast has been created and the Masarwa carry the burden of this inefficiency. The Batswana people control the resources and are at the centre or core of society putting them in the dominant position. Maru is a story of racism and cultural diversity being overcome at the individual level for example the men Maru and Moleka and the women Margret and Dikeledi. Moleka and Dikeledi become unprejudiced chiefs of the Dilepe Tribal Administration and therefore institutionalised racism was not going to be tolerated anymore in the society that was to be lead by them, Moleka and Dikeledi became the impetus for change in this prejudiced society filled with hatred.

Margret also becomes the impetus for change first by symbolically re-uniting Moleka with his heart then second by withholding herself from him so that he could unite with the efficient unprejudiced leader bound Dikeledi. Margret is not forceful in her ways even that she is unaware of them does not diminish the symbolism of her being the catalyst for change. Head's response to the problem of institutionalised racism is not a battle call for self emancipation of the Masarwa. But it would be wrong to dismiss Head without understanding that in effect she is calling for the self emancipation of humanity which includes Masarwa emancipation. The notion of utopia can be situated in Head's Maru socio-culturally the Masarwa have always been considered as the Bush tribe who do not know anything. Utopia from the Greek words "on" and "topose" could be defined as the ideal or perfect place or state of any visionary system of political or social perfection and in the new society suggested

by Bessie Head through Dikeledi and Moleka and Margret and Maru peace and tranquillity can be achieved for the different people in Dilepe village.

The novel traces the symbolic change of Dilepe village affected by single Masarwa women who can read and write. Grover (2000) in his influential article, "The fairy tale and the nightmare" claims that Maru is the story of racial stereotypes and prejudice conquered by idealistic love. This love functions as a socially progressive force that advances mankind in the direction of racial equality his emphasis on the fairytale quality of the novel is important in coming to such a conclusion. Many see the Cinderella -like relationship between Maru and Margret, the Tswana prince and the young bush woman as an affirmation of equality along racial, gender and cultural lines. Goddard (1986) in his essay "Imagery in Bessie Head's work" claims that in the character Maru good is made to triumph over evil because of his choice to marry a member of a despised people thereby trying to reconcile the two tribes.

Starfield (1997) claims that the society Maru had been expected to lead rejects him and continues to embrace its perceived superiority over bushmen because after he leaves with Margret so that they can get married it is said that when the people heard about his marriage they began to talk about him as if he were dead, Sarfield (1997) believes that in that remote quasi-utopian place that Maru takes Margret they can live "free from prejudice". Virginia Ola (1996) contends that at the end of the novel Margret is Maru's equal and Margret and Maru become "harbingers of the new order"

McKenzie (1999) in his prestigious Twayne study claims that the novel ends on a triumphal note citing the book's last paragraph which signals a new assertiveness in the San people. From him through the union of two equal souls, Maru and Margret defy the prejudiced world and point to a new world of true racial equality. However the novel although it addresses prejudice as a result of cultural diversity, it does not show an understanding of the San culture

which Margret purportedly represents, nor does she provide a satisfactory example of how prejudice is successfully overcome. Rather perhaps inadvertently, Maru's rescue of Margret from her despised situation serves only to reinforce Margret's perceived voicelessness and powerlessness. Even the collective name shows how these people are often seen without an identity it is not clear whether they are Bushmen or Masarwa as Head calls them. Masarwa is the derogatory term in the Tswana language for people known variously as Basarwa, Khoisan, Bushman or San. The San are brought in from the bush to live as slaves in Dilepe which apparently is a better life for them. Head's narrator claims that the future of the Masarwa is in peril because the only place they are accepted besides in the bush presumably was "as slaves and downtrodden dogs of the Batswana." This is the society into which Margret moves when she begins her professional life unaware that her identification with the Bushmen will have serious consequences impacting her treatment there. Margret is objectified and subsumed by the western influenced society of Dilepe. The administrators and children of the village attempt to force Margret out of school, culturally the Bushmen could not be educated therefore by Dilepe logic Margret could not despite her credentials be qualified to teach in the village.

In 1910 the union of South Africa's constitution banned black political participation in the country, however as Moyana Sibanda (1984;91) chronicles, on the 8th of January 1912 black people in defiance had gathered in Bloemfontein and formed the South Africa native congress whose mandate was to end racialism, tribal conflict and to fight for black representation. In Head's Maru we see the same unity of purpose to end the tribal conflict and racism when Moleka dines with his Masarwa slaves and Maru symbolically unites with Margaret of the despised Masarwa tribe in marriage. It is such harmonious utopian unity and coexistence that Head reaches towards in her text.

Ola (1994; 23) contends that it is easy to encapsulate the central issues of Head's novel into issues of power and identity. As with this study we realise that it is on the basis of one's identity that one is empowered or disempowered. In post colonial terms according to Kilburn (1996; 2), "everything that has limited access to the cultural imperialism is subaltern..." The use of the term as such has been appropriated by marginalised groups to mean the oppressed or the other. Margret unlike her fellow Masarwa who have been made to see only inferiority in their identity proudly claims her own. The reason maybe is because she had grown up sheltered from the blast of tribal injustice often suffered by her fellow Masarwa; very little of her Masarwa ethnicity is evident in the like God knows what in,Head (1971;23) "near perfect English accent and manners," Margaret's untrapped talent as an artist and her identity as a professional Masarwa within a profession provides the oppressed Masarwa with a symbol of dignity in the face of prejudice and disdain. Margaret's role is that of an outcast who achieves an individual identity and a will of her own for the greater good: that of changing the attitudes of the Batswana towards the San. Eko (1986; 149) reiterates this in the observation that "Margaret's resourcefulness and personal achievements help destroy the myth of the Masarwa inferiority". So positive is her impact on Moleka that he dines with the Masarwa slaves at his table and even falls in love with her.

Bessie (1971;12) contends that the missionaries never, "...really liked to be involved with mankind, and did not often like you to walk into their yard preferring you to talk outside the fence" showing that the whites liked to keep the white world separated from that of the Africans. Mackenzie (1989; 127) says that "Head's contention is that socially ascribed identities are false, misleading and degrading to the inner person." It could also possibly mean that the varied derogatory terms are a reflection of the scope and intensity of the discrimination that the Masarwa have to endure. The irony of the discrimination of the Masarwa is that they are the original inhabitants of the land and yet they have been relegated

to servile second class citizens. The circumstances of Margaret's birth in an open desert air are symbolic of the oppressed status of her ancestors who tend to live on the periphery of society on the outskirts of the village. Thus from birth Margaret becomes literally and practically an outsider amongst other black people not of her own tribe. Ironically though despite her rejection by people of her own skin colour Margaret is accepted by the Philanthropic white woman Margret Cardmore whose name she adopts.

When Maru learns that Margaret is a Masarwa he has Moleka reposses the bed that she had been lent as he says such an act of generosity would incite a revolution, In Head (1971:59-60) he says,

What will they do when they hear that a certain Masarwa in my village is treated as an equal ...wont they want beds too ...

Dikeledi too despite her protestations that there is no such thing as Masarwa , Head (1971:65) says, "...There are only people." is not immune to identities based discrimination. Sometime later when Maru tells her of his intention to marry Margaret Dikeledi involuntarily thinks to herself, Head (1971:108) she says, "But you can't marry a Masarwa". Balseno (1991:325-6) confirms Dikeledi's subconscious reaction betrays her inbred feeling of tribal or cultural superiority which sharply contrasts with her growing awareness and rejection of cultural prejudice. On the other hand Achufusi(1991:325-6) attributes Dikeledi and the pupils prejudices to what she terms the "pecking order", whereby children see their parents spit on the ground as a member of the so called filthy low nation passes by and so the children go a little further by spiting on the despised person.

In conclusion Bessie Head in her text Maru presents a society whose social interactions are influenced by faulty and inflexible generalisations along cultural diversity lines depending on which group or tribe in society someone belongs to.Head also presents the effects these

phenomenons exert on the lives of the targeted or the perceived populace and the perceivers of these behaviours. In this society however are two contrasting viewpoints the perpetuators of cultural prejudices, stereotypes and discriminations and those who try to bring about cultural tolerance, awareness and sensitivity thereby creating peace and harmony in the Dilepe society.

CHAPTER THREE

Coexistence in a culturally diverse populace
The research will analyse the phenomenon of coexistence taking into cognisance

Hofsted's(1984) cultural dimensions theory. The cultural dimensions theory is a framework

that describes the effects of a society's culture on the values of its members, how these values

relate to behaviour. The theory proposes four dimensions along which cultures could be

analysed that is the individualism versus collectivism, uncertainty versus avoidance, power

distance and masculinity versus feminity.

According to Sparks(1996:228), "The political transition from apartheid to democracy in

South Africa naturally generated mythic representations to convey the momentousness of the

event using people, concepts and institutions to bolster its impact and in Sparks's (1996)

opinion "To swell the ineffable spirit of national birth.".The personality of Nelson Mandela

largely contributed to the popularity of a new South Africa as a land of reconciliation and

renewal along with the symbol of the new Rainbow nation, the nation of "Ubuntu". A new

multi-cultural debate which challenged the racist ideology of apartheid propelled post-

apatheid legislation in South Africa. The debate was intended to transform South Africa into

the so called "Rainbow nation". However the failure in carrying out this agenda has lead to

the rise of intellectuals such as Phaswane Mpe. Mpe (2001) addresses the issues of

widespread crime, poverty and increased crime rates which are issues that have been lumped

together to provide a social, political explanation of the disruption of the South African

dream. He shows how Hillbrow has became one of the renowned places of inter-African

migration to South Africa in post apartheid period in search for better living conditions.

The research will show how Mpe's (2001) represents city life in his text and how it offers a

valued analysis to the well publicized myth of the new South Africa while laying the

emphasis on the complexes and ambiguities within the demise of apartheid on the different

populaces existing in South Africa during this era. Nelson Mandela's inauguration speech on (1994), he says, "As we enter into a new covenant that we shall build a society in which all South Africans both black and white will be able to walk tall...The time for healing wounds has come" However the image created by Mpe of South Africa has lost most of its sparkle but his vision of the country is not less mythical,allegorical and people centred. Mpe shows how critical are the living conditions of migrants in a culturally diverse society, the foreigners are shown to be the problem which the country is facing, crime and AIDS.

In the text Makwerekwere is a derogatory term that has been coined in South Africa to define the whole category of inter-African migrants and as reported in Mpe (2001:4), "Hillbrow was a sanctuary in which Makwerekwere basked." Migration to South Africa contributes to the main theme of the novel. Mpe's novel succeeds in deconstructing the xenophobic identification of crime and disease with inter-African migration by showing the dynamics of the social construction of this stereotype. He does this through some of his characters like Rifilwe who dies of Aids and Refentse's mother who is termed a witch and murdered despite the connotation's association with foreigners. According to Hofsted(1984)Power distance is the extent to which the less powerful members of organisations and institutions like the family accept and expect that power is distributed unequally. This can be seen in association with the foreigners who have come to accept their position of inferiority compared to that of the South Africans in South Africa.

The quote in Mpe(2001:4) " Hilbrow was a sanctuary in which the Makwerekwere basked" is what the inhabitants of Tiragalong say about Hillbrowans and these rumours are fueled by those villagers who moved to the city that is internal migrants. African migrants are singled out as the scape goat for the diffusion of AIDS which is an endemic associated with homosexual intercourses. Mpe (2001:4) says, "how could any man have sex with another man? They demand to know…" Also another cause of AIDS is street prostitution and ethnic

prejudices which are conflated in the representation of city women who are described mainly as Makwerekwere women. This prejudice also affects Lerato's life, because Rifilwe is jealous she fuels the rumours that Lerato is a women living in the city, so she must be a prostitute and a witch" However the narration is intended to deconstruct such a stereotype showing Lerato as a sensitive women and tender loving frequently called in Mpe(2001:68) "The bone of my heart".Samuelson (2003:254) synthesizes that , " Independent African city women have one identity in the mind of the European and African patriarchies as prostitutes" This is a stereotype that affects the city women in the text showing that different people suffer differently as a result of diverse cultures in society.

Morris(1993:3) notes that as whites moved more and more blacks moved in particularly Africans coming from other parts of Africa: In particular Nigeria and French speaking colonies. The constant migration of foreign Africans to South Africa after the opening of South African borders lead to a multiplicity of cultures and this multiplicity of cultures affected different individuals differently. Mpe (2001) portrays the city of Hillbrow as one that carries the image of the physical decline, violence, poverty and corruption. The narrative rings expose the character's betrayal, lies, illusions,false pretences, prejudices and their inadequate responses to major issues such as violence, drug addiction, the HIV and AIDS pandemic, the town/ country divide and xenophobia. Mpe highlights the town/country divide bringing to the reader's attention that the racial divide which disadvantaged blacks in the former dispensation of the 50's and 60's had been theoretically abolished by the political transitions but there now exists forms of racial discrimination among black people when it comes to the irrational fear of foreigners and of the HIV and AIDS pandemic.The discriminatory behaviours and prejudices that foreigners suffer in the South African society can be due to what Hofsted(1984) terms the tolerance or uncertainty and ambiguity index. This he says is how society deals with the fact that the future can never be known or is

uncertain. Therefore one can say that the society presented by Mpe (2001) in his text may be afraid that tolerance or coexistence with the different groups of people may cause problems for them tomorrow. Hence the conservative nature of the Tiragalong community in which inter-marriages with the so called Makwerekwere or foreigners are not accepted can be associated with their fear of the unknown.

Mpe's (2001) text may be seen as an accusation to a kind of the narrow minded mentality or more precisely an ethnic identity. This is seen in the Tiragalong inhabitant's self-satisfaction, their tendency to detect witchcraft everywhere, their gross ignorance of what city life is and their intense prejudice These are factors that hold back this society and there is a tendency to create barriers between city and country because the inhabitants of the country tend to view city life with contempt and hate of its inhabitants especially the foreigners who are associated with everything negative. For example Rifilwe fuels the rumour that Lerato has bewitched Refentse just like all Makwerekwerewomen. The people of Tiragalong entirely believe the rumour that the foreigners are responsible for bringing AIDS into the country and therefore fully endose decisions aimed at discriminating against them or expelling them.However the same fate indiscriminately wipes them out along with their prejudices and illusions and dispatches them to heaven.

Mpe(2001) in his novella exposes the dichotomy imposed by the people of Tiragalong between one hand the rural world an alleged authentic African identity characterized by decent ways of behaving and thinking and on the other the urban world's corrupt ways of thinking and behaving,lawlessness, full of foreigners and diseases. This rural world is characterised by what Hofsted (1984) would term collectivism where people look after themselves and their relatives as opposed to individualism where one is expected to look after themselves and their immediate family. Mpe shows how social or racial differentiation can be easily inscribed in a discourse for example he has one of his characters Rifilwe observe how

English people in Oxford introduce a subtle distinction between white and black South Africans by using such lexical terms as South Africans and Africans. Mpe also spells out how the people of Tiragalong use the term makwerekwere to distinguish between non-South Africans and Foreign Africans.

Globalisation is a phenomenon that results in cultural diversity and so Mpe (2001) articulates two opposing views of globalization. He looks at it as an unequal exchange of migrant labour and as an equal exchange of culture. Mpe's novella celebrates the city as the site of an ideal of cultural globalization for Mpe a new mobility between Johannesburg and other spaces enabled by the opening of South African borders after apartheid lead to a plurality of cultures within the confines of the nation. He sees this as an opportunitywhich can be used in the building of an all inclusive city where diverse cultures can coexist. Mpe (2001)'s vision in his text is one of a heterogeneous society that rejects boundaries of race, ethnicity, and national set-up by apartheid in favour of broad allegiance based on a common humanity. Mpe shows that Hillbrow is blackened by being talked about by migrants and by the media that spreads stories of its crime and grime. The potential of damaging gossip to become accepted fact, to become fixed is evident in the reference to Rifilwe's tongue asmore indelible "ink" "You have now come to understand you too are Hillbrowan, Alexandrian, A Johannesburger, An Oxfodiann, A Makwerekwere, just like those you held in such contempt" Here Mpe creates a self awakening in the character who now sees the need for coexistence in their society. It is the city that triggers Rifilwe's new, more inclusive identity she realises how being intolerant affects the foreigners and decides to be a culturally sensitive and tolerant individual.

In Mpe(2001:104) is articulated, "Welcome to all our…" according to Hunt(2006:103-122) the repetition of the possessive ''our" before nearly every place in the text dispels prejudice by prohibiting an outsider 's view point and demanding that the reader identify with the multitude of places and with the people they contain; it never suggests a purely South African

identity. He advocates for a society of living together in peace, harmony, unity and tranquillity despite one's race, ethnicity or cultural background. It can be said Mpe (2001) manages to create a multi-cultural consciousness because characters like Rifilwe who are earlier prejudiced and discriminatory become more tolerant and take a path to rediscovery of the self and others and are ready to accept coexistence in the society.

The text by Mpe (2001) suggests that the story telling tradition can be used in order to promote different identities among people and bring them together rather than keep them apart. Mpe reminds xenophobic South Africans that many of the foreigners who flock to Johannesburg are fleeing from political violence as the South Africans themselves sought exile from neighbouring countries during apartheid. Mpe does not reject the people of Tiragalong but brings the rural into the space of the city and the world. Mpe makes excuses for the Hilbrowans arguing that density and degradation of the area are cause of the poverty, violence and crime. Nevertheless Mpe does not make allowances for the prejudice of Tiragalong and its violence against its own people and towards foreigners. His text invites us to rethink the notion of national community from the standpoint of the limits and exclusions this formation produces. National community can be addressed with regards to Hofsted's (1984) Collectivism index which represents a preference for a tightly –knit framework in society in which one can expect their relatives or members of a particular group to look after them in exchange for unquestioning loyalty. In regards to culture a tightly-knit society is somewhat impenetrable for an outsider it mainly accommodates people within the given cultural context.

Mpe's city is distinctly African and is open to the rest of the world; it is also a space where the flows of people and stories recreate a city as a vital meeting point of cultures. He imagines an endless mixing of peoples and cultures and reflects that, "perhaps the future of mankind lies in each other not in separate continents with separate people." "We are still

evolving as a people, our differences are merging" Mpe's novel while entirely optimistic about the direction of post apartheid society with its lingering conservatism and xenophobic attitudes and its inability to deal adequately with AIDS and crime articulates an alternative way of seeing the city that is not based on post modernism or globalism imposed by the West.

According to Lundi (2001:92) it helped to keep urban areas and townships and Bantustans separated on an infra-national level and to keep South Africa isolated from other African countries on an international level by exploiting the fear of racial contamination and miscegenation. After being the spatial centre of segregation within the apartheid system separating blacks from whites living in the urban area, townships are still a potential site for the discrimination in post-apartheid society. The creation of a new ghetto within the city follows the same lines of separation which characterized the creation of townships.

Mpe (2001)explores the fear of contamination which in this case is represented once again by the fear of the HIV virus which might travel beyond social and political barriers. The South African society is afraid of contracting The HIV virus which they associate with foreigners hence they do not have any desire to have contact with the Makwerekwere. For example in the case of Rifilwe who realizes while in England that she has been living with the virus for a long time and goes back to Tiragalong.Mpe (2001:121) stages this fear when he says, "But what is the use of sanctity if it does not shield u from AIDS?" It can be said that he ridicules the fear of the natives and sees it as an unworthwhile cause because although they isolate themselves from the foreigners they still contract the HIV virus. Rifilwe triggered prejudices and stereotypes about AIDS and yet she now goes back to the village with the disease herself. Migrations and viruses overcome the barriers of otherwise separated spaces since anyone can contract the virus despite their space.

In conclusion it can be said thatit is through constant dislocation of the concept of belonging that Mpe (2001) ultimately succeeds in deconstructing the dichotomies between the national and foreign, urban and rural which are commonly based on birthplace and experience. As Hunt(2006:103-122) pointed out, "The repetition of the possessive "Our" before nearly every place name in the text dispels the prejudice by prohibiting an outsider's viewpoint and demanding that the reader identify with the multitude of places and the people they contain: it never suggests a purely South African identity. He rather suggests an all encompassing identity where people can coexist in peace.

CHAPTER FOUR

Effects of Cultural diversity in society
This chapter seeks to analyse cultural diversity from the perspective of Kallen's (1910) cultural pluralism theory. This theory suggests that each ethnic group is important in bringing variety to culture and that the dominant culture should be recognised in society. Freeman (1998) presents a society with a diversity of people thereby bringing about the richness of the Zimbabwean culture with each race playing a different role in adding variety to the nation.

Freeman (1998) presents a character Ronald Grenville who disguises his interest in Martin Chisunga under the guise of charity but he has grown to love and care for him as a father would a son. This is a society in which it was taboo or considered inappropriate for blacks and whites to have paternal emotions. After independence in Zimbabwe racial segregation still existed among some individuals but the black populace is trying to put an end to the racial segregation that existed during colonialism and in its place bring about reconciliation of the two races. In place of the existing negative prejudices and stereotypes the society tried to rehabilitate the black African culture and do away with the superiority and inferiority complex which viewed the whites as the superior race and the blacks as the inferior face.

In Freeman (1998) Marriages between black and white people raised questions in society among the people. For example James Carter's marriage to a black woman Maria saw the white society saying in Freeman (1998:15) "he has gone native" and some saying in Freeman (1998:15), "couldn't he find himself a white wife", this is a society that believed that the white race was superior among the human races. For them a Whiteman choosing a Black woman was like choosing second best or the inferior race. Also the woman from the black society who got married to a Whiteman became the object of ridicule and people made sneers behind her back. A black person who marries a Whiteman is viewed as having betrayed his or her own race because he or she is sleeping with the enemy. The society portrayed by

Freeman(1998) is one in which there exists racial intolerance although at the time the book was written the country was trying to liberate itself through racial tolerance and it is the youth of this society that hold a hope for a society of racial tolerance. Thereby it can be said that Freeman (1998) advocates for a society in which the two races can coexist in peace and harmony by eliminating the antipathy that exists in such a society which has retrogressive impacts on the society such as hatred and hostility. Also inter-marriages between the two races can be seen as a contributing factor towards the diversity of values and richness of the society because it in turn leads to a hybrid class of people who were named coloureds because they were of mixed blood. The existence of coloureds conforms to Kallen's (1910) notion of the importance of each ethnic group in bring variety in the country's culture, because the coloured person would be forced to adopt both the European and African cultures since they are a result of both cultures. This can also be said to lead to hybrid cultures in society which are a mixture of the two cultures as seen in Carter's daughter Emily.

Freeman (1998) shows how the diversity of cultures in Zimbabwe for example the distinction between the city and rural dwellers has created an inferiority complex on the rural dweller. The rural folk tend to feel inferior and therefore uncomfortable in the presence of city folk due to the notions inhibited by the rural folk that the city people are worldly and knowledgeable in all aspects of life. Hence the tendency of the rural people to feel inferior because they think they are not as intelligent as city folk. While on the other hand are the western culture and the African culture and the westerners view their culture to be superior in all aspects while the African culture likewise is viewed as inferior.

The society in Freeman (1998) is one in which to some people the black person is of little or no significance at all and their life is also of equally little value. For example the coloured who kills Carter's wife Maria, when confronted by Carter he admits to the guilt and goes on to say in Freeman (1998:18), "...l only killed a black, so what is the fuss?" This shows the

attitudes of the white society towards black people as inhuman and deserving the treatment of animals. This shows that the society is filled with racial hostility and hatred as seen in the attitudes of the white society and the black society against each other. The hostility and intolerance of such marriages leads to identity loss and alienation of the coloured child who has been born out of the union between the black and the white person. Such is the alienation which Emily, Carter and Maria's daughter faces because she is neither black or white and therefore cannot fit in either race and become fully accepted being of mixed blood. The failure of the individual to relate to either culture or race leads to an identity crisis as the individuals tries to fit it but fails. Therefore one can say cultural diversity in society can have a negative impact such as identity crisis and alienation of one in society.

Freeman (1998) brings out how Cultural diversity as a result of the coming together of different races also results in a diversity of opinions in several cultural issues. In the text most European men prefer having Juliet satisfy their sexual desires because she is tall and slender thereby conforming to western notions of beauty as opposed to the African men's ideologies of beauty where the voluptuous women are viewed as symbolising beauty. The differences in ideologies can result in understandings between the two races as well as conflicts.

Freeman(1998) addresses the clash of cultural values as a result of a diversity of cultures coming together because some practices which are acceptable in are European context are not acceptable in an African context. For example in Zimbabwe pornography is illegal and possession of pornographic material can lead to one's arrest as seen in the breaking up of the Borrowdale pornography ring by the policemen in the text. While on the other hand in Europe people can have licences to practice pornography at will. Due to this diversity of cultures the westerners are stereotyped as practising fetishes such as watching pornography or brutal assaults which are supposed to act as a stimulus before having sex .The word in Freeman (1998:31) "fetish" is used to show an unusual behaviour in the westerners who need

certain activities to be stimulated which is foreign to the African society in which the presence of the women is supposed to be a stimulus on its own. Certain stereotypes associated with white people have been created in this society which is infested with racism and hostility.

On the other hand Freeman (1998) in his novel could be depicting a country where sex has become cheap due to poverty as seen in young girls selling their bodies to make a living. The European expatriate, Kirkpatric takes pleasure in filming himself in the act without the girl's knowledge that their sexual encounter is being recorded and the German engineer also takes a copy of the video without Kirkpatric's knowledge. This can be seen as a depiction of how moral values are depreciating and being diluted in this society where one takes pleasure in filming their sexual pleasures. Juliet on discovering that her sexual encounter had been filmed by Kirkpatrick, she is humiliated and embarrassed because this is taboo in the African culture and very inappropriate but due to the coming together of two races abominations have been done. Therefore it can be said that as a result of cultural diversity has lead to atrocities being committed in the Zimbabwean society presented by Freeman (1998) in his text.

The coming together of the different cultures in (1998) can be seen as a contributing factor of immorality in the country in Freeman's text. One would note that most of the clients in the bars are rich white expatriates who drive fancy cars and have a lot of money to spent, these factors act as pull factors for the young African girls who gamble away their morality and sell sex cheaply. It is important to note that there is no mention of white prostitutes only black women. This could suggest that the white women are well off materially and therefore do not need to be sex workers to make money like the black women. The black women is portrayed as poverty stricken and seeks to better herself and has sought quicker means of making money by resorting to prostitution. However it would be a fallacy to completely blame

prostitution on cultural diversity when there are several other factors that have contributed the black women seeking refuge in prostitution.

Inter-racial unions in marriages lead to the conceiving of coloured children like in the case of the union between Carter and Maria in Freeman's (1998) text which lead to their only daughter Emily. The coloured child tends to feel uncomfortable and constantly tenses and listens between lines for veiled snide comments. In Emily's case her maternal grandparents live in the rural areas and there is a tendency for her to feel humiliated when she wrongly greets someone or make a slip of etiquette, she even points out in Freeman (1998:56), "You can't make a good African granddaughter of a coloured" This is because as a coloured she feel she is not African enough to fit into the African society and most coloureds in the text feel they are only being tolerated because they have an African parent although the other parent is white. Emily also says in, Freeman (1998:56) "if you are a girl you are treated like a slave..." but according to the Shona culture the girl is taught to take the role of the subservient African woman. Therefore it was unusual to find many coloured in the society presented in Freeman (1998) because inter-racial marriages were inacceptable in this society.

Freeman's (1998) in his text shows how according to traditional African culture it is disrespectful to call one's elders by their Christian name but this is not the case with the white society. In the white society it is acceptable to call one's elders using their first names without being viewed as disrespectable. This shows that when two different races live in the same society there is bound to be a clash of cultural views. Most of the African cultural customs presented in the text are at avariance with the liberality of the western way of life.

Freeman (1998) presents a society in which some of the whites were warming up to black people holding positions of authority. For example Julia thought that Mr Glenville would not take kindly to her being not only a black policewoman but a female for that matter which for

some whites would have been seen as a double tragedy unlike James Carter who is a white man. However to Julia's surprise Grenville is tolerant and warms up to her showing he was genuinely pleased to meet her. This is a society where there exists cultural diversity between two races but the two races are trying to come to terms with their differences since it is about fifteen years after independence.

Freeman's (1998) novel brings out how hostile relationships can be when two races are involved. Through Grenville Freeman point this out, he admits that Chisunga had all the qualities he would have wanted in a son and Chisunga sometimes called him his father. However the only obstacle for their relationship was the stigma of society against such closeness between black and white people. He says in Freeman (1998:56), "Martin became very precious to me over the years". Therefore we see that there are certain things and a way of doing things that are expected of people depending on their race. This creates a gap in society and the society cannot exist as a whole because of certain barriers that the society and cultural diversity has imposed on them.

The text also shows that in a society where two races are involved there tends to be certain boundaries that are created which either race is not to cross. In the Zimbabwean society presented by Freeman (1998) the two races have created a closed in society in which neither race should cross. Crossing to the other side for example through inter-marriage meant hatred and alienation from both worlds. The black society considered it as an act of weakness while in the white society it was considered an "unforgivable sin to get too close to a black." Neither of the races considered this an act of reconciliation or friendship between the two races. Freeman (1998) is of the view that four generations of racial indoctrination is difficult to eradicate such that even fifteen years after independence there is still suspicion and distrust between the two races.

The coloured characters in Freeman's (1998) novel felt a sense of insecurity for not fitting into the racial black or white categories and felt rather outsiders in their own native country. Carter could be seen as Freeman's mouth piece calling for the reconciliation of the two races so as to restore a sense of belonging to the children born out the inter-racial unions thereby giving them an identity rather than alienating them from society. An all encompassing society would help in the rebuilding of an independent Zimbabwe which consist of a diverse populace which Kallen (1910) says is important in bringing variety in every society. However on the other side it can be said that the traumatic experiences in an imbalanced society rife with discrimination issues can cause emotional trauma on the victims of such a society as seen in Ms Drake and Emily who all feel lost in their society or more like outsiders. This is because the coloured unlike the blacks and whites who are a race and ethnicity of their own, the coloured people feel they do not have a specific position in society as they are regarded as both black and white.

Freeman (1998) brings out the diversity that existed between the two races and the stereotypes associated with them. The African culture according to Ronald Glenville involves so much superstition and therefore Black people associate mountains with witchcraft and haunting whereas this does not apply to the White race. For this reason it was easy for the Portuguese to hide their treasure in a mountain top where they knew it would be safe from the Africans who due to their cultural beliefs in mountains being associated with superstitions do not like to climb mountains although it is in their homeland. Therefore the treasure lies hidden for over a decade until the time it is uncovered by Carter and Julia during a murder investigation. Therefore this shows some of the stereotypes associated with the African and white races and how they affect the society.

In conclusion it can be said that Freeman (1998) shows how racist attitudes and beliefs are socially instilled over decades and how even after independence they become difficult to

erase because they have become the norm. He even shows how racist attitudes hinder inter-relationships from developing between the different races in the Zimbabwean society which the text focuses on.

CHAPTER FIVE

Conclusion

It is of paramount importance to note that the phenomena of cultural diversity is a complex issue considering that it can focus on many different dimensions for example race, ethnicity, tribe, language ,culture and even e religion. The three texts that the research focuses on all seem to bring out that the existence of cultural diversity creates a variety and richness of the society's culture while on the other hand it leads to prejudices, stereotypes , hostilities and attitudes between the diverse ethnicities, races and tribes. The societies presented in the texts Head(1971), Freeman(1998) and Mpe(2001) show that although diversity leads to negative impacts listed above it is a necessary ingredient to people's well being. The societies presented in the texts show that not all members of society inhibit hatred, stereotypes, prejudices and hostilities associated with cultural diversity. Some of the characters support diversity and coexistence as are the visions of Head (1971), Mpe (2001) and Freeman (1998) in their texts.

In line with the objective that focuses on the contributions made by racism in society, the study found out a few aspects. For instance a close analysis of Head (1971) showed how racism between the white man and the native Batswana she suggests created a superiority and inferiority complex in characters. While on the other hand Head (1971) in her text brings out a lot aspects that are brought on the effects of ethnicity on the individual, for example prejudices, stereotypes, bias and hatred among individuals in society based on one's ethnic background. The text also shows how most people's attitudes towards someone and how they relate with that person is determined by which culture that person belongs to. However there are a few individuals in the text who are culturally sensitive and their relationships with people are not based on cultural perspectives. Although the characters in the text fail to coexist there is hope of coexistence in the future.

Head (1971) is saying relationships in society may be based on one's ethnicity but the Batswana society still has hope of negotiating better living conditions in place of the hostility and hatred that exists among people of different tribes. There is still hope for ethnic and tribal tolerance in the society which she presents because the society is not homogenous there are both ideologies that support tolerance and those that support intolerance. In line with this study the researcher would like to suggest that it is a somewhat tragic that Head does not look at the bigger picture which is the immediate emancipation of the whole instead of one. If Head (1971) were to emancipate the whole of the Basarwa tribe, the book instead of ending with elopement it could have ended with the Basarwa woman made queen thereby reconciling the two tribes.

On the other hand the study managed to bring out that Mpe (2001) looks at the influence of ethnic, racist and tribal ideologies in terms of how the native South Africans and international foreigners associated. Mpe (2001) also addresses issues of prejudices and stereotypes associated with foreigners. Mpe advocates for a society that lives in peace and harmony and seeks to do away the prejudices and hatred for foreigners who are blamed for the problems being faced by South Africa such as the HIV and AIDS pandemic. Mpe(2001) advocates for a rainbow nation in place of the stereotypes which are breaking up the wholeness of the South African nation. The new society he envisions is one in which the natives and the foreigner coexist in solidarity and with a unity of purpose for the good of society and nation building.

In concluding the study visa avis the objectives which the research sought to achieve, racism and ethnicity as a result of cultural diversityheavily influences people's relations and attitudes towards each other as noted in the texts studied in the research. This is because the characters are rooted in different cultures, ethnic and religious groups to the extent that one has to conspicuously permeate such variables in a manner that is accepted by these groupings. It can be safely said that all the three texts studies in this research show the impact of cultural

diversity in society and bring out that cultural diversity is necessary in every society. The texts mainly bring out the negative impacts of cultural diversity in a society where there is no coexistence and echo the need for the different ethnicities, tribes and races to coexist if they are live in peace and tranquillity.

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APPENDIXES