

Discrimination in Peter Abrahams' *Mine Boy*

William Nzitubundi Sendihe

Associate Professor at Institut Supérieur Pédagogique de Goma/ ISP Goma, DRC

Abstract: The present article deals with Discrimination in Peter Abrahams' "*Mine Boy*". It gives different definitions of discrimination, and explores a number of types of discrimination, such as racial discrimination, physical discrimination, emotional discrimination, cultural discrimination, psychological discrimination, ethnical discrimination, etc.

The article has also pointed out different aspects that characterize discrimination through the novel under study. These are violence, hopelessness, cruelty, guilt. All these social issues concern not only the characters' life in the novel, but also our today's communities and real life situations.

Keywords: Discrimination, mine boy, society, community, colour.

Résumé: Le présent travail est intitulé Discrimination in Peter Abrahams' "*Mine Boy*". Il donne différentes définitions du concept discrimination et démontre certains types de discrimination se trouvant dans le roman en étude comme : la discrimination raciale, la discrimination physique, la discrimination émotionnelle, la discrimination culturelle, discrimination psychologique, discrimination ethnique, etc.

Cet article montre aussi les différents aspects caractérisant la discrimination dans le roman d'étude tels que : la violence, le désespoir, la cruauté mais aussi la culpabilité. Tous ces problèmes sociaux concernent, non seulement la vie des personnages du roman, mais aussi notre vie actuelle dans notre communauté à travers diverses situations.

Mots-clés: Discrimination, garçon de mine, société, communauté, couleur.

1. Introduction

Problems of humanity in different societies have many aspects in people's daily life. Yet, every person needs to live a positive life, free from any threats that may hinder people's moral, social and financial development.

Therefore, have been touched by the way blacks were discriminated in South Africa, through the way the narrator in "*Mine Boy*" portrays some characters of human experience showing that human life is in problem. We can see this in some societies, for example, they put a limit in love because of segregation.

In addition, my concern is that the present work reveals the woman experience; that of considering their values, rights and dignity. I was held by this topic, because it touched me and helped me to understand that discrimination has existed since many years. I try to compare discrimination in this fictional work with discrimination in real world. And I saw that there is similarity between them. So, I suggested to find some solution to avoid this discrimination because it is not good to be discriminating. We think, only love can bring us to the success because between people who love each other, there must not be discrimination.

2. Problem Statement

After reading the novel "*Mine Boy*", written by Peter Abrahams, I have noticed that some people undergo the issue of discrimination, especially black people who are under the domination of the whites. As it is shown in this novel, the victims of discrimination are not in peace because they are violated, killed, hated, discriminated...by the selfish white people who make them suffer. Therefore, our main intention is to examine forms, causes, consequences of discrimination in Peter Abrahams' novel, "*Mine Boy*" in particular, and in our real life societies in general.

3. Review of Some Available Literature

A number of other writers' efforts and contribution in the same field have to be acknowledged here in this study.

- (1) BUCHI EMECHETA (1976): *The Bride Price*. In this novel, the author reflects the power of Nigerian culture and customs throughout characters may succumb when they deviate its social norms. Here, the protagonist of this novel is being challenged by the law of custom of an Ibibio culture because of having preferred to make a forbidden love. According to Emecheta, Oppression, discrimination and gender roles are the biggest issue that ruins the society.

- (2) The same issue is explained in BUCHI EMECHETA'S second novel: "*The SecondClass Citizen*" (1974), in which she points out her inspiration as a woman to be refused to progress her studies because of being a girl. So, here we find sexual discrimination, which is a serious gender issue.
- (3) Racism and gender disparity in Peter Abrahams' *Mine Boy* (1946), and Ngugi wa Thiong'o's *Weep Not Child* (1964), by Ordu Stanley and Better Odukwa, December 2022. This article tells about women exploitation in these two novels. Here, we again see the issue of gender and sexual discrimination as women are exploited and used unfairly.

4. Theoretical Framework

4.1. Definition of the key concept

The term "discrimination" is derived from the Latin verb "discriminato"; which means "to separate", to distinguish, or to discriminate.

Etymologically, the word "discrimination" was borrowed from the past participle of the Latin verb discriminate which means "to distinguish or differentiate". It is a behavioral manifestation of negative attitude, judgment, or unfair treatment toward members of a group.

4.2. Types of discrimination

There are many types of discrimination which are found in different domains, such as racial, emotional, sexual, economic, political, financial and cultural discrimination. These are detailed here below:

1) Physical discrimination

Physical discrimination is when someone discriminates against you, including treating you unfairly or bullying you, because of physical features that you have. It's the discrimination based on the physical appearance. An example of physical discrimination: A food company will only recruit people with a certain "look" that is a specific height, weight and build.

2) Racial discrimination

Racial discrimination is when a person is treated less favorably or not given the same opportunities as others in a similar situation because of their skin color. Example: an employer refused to hire a suitable qualified aboriginal person as a shop assistant and instead hired a less qualified person as a different race because they felt they could lose customers if they had an aboriginal person working in a shop. This discrimination is seen in getting services, employment, education, access to public places and in many other areas.

3) Sexual discrimination

Sexual discrimination involves treating someone unfavorably and unfairly because of their sex, including the person's sexual orientation and gender identity. It is manifested sometimes in employment, pay, job assignments, promotions, training, and any other form or condition of employment. It also occurs when someone is not given the same opportunities because of their sex. An example of a sexual discrimination is an offer of free training or scholarship to women but the same is paid by men.

4) Social discrimination

This is unfair or prejudicial treatment of people and groups according to their social status or influence. People may be discriminated on the basis of race, gender, age, religion, disability or sexual orientation, as well as other categories. The victims of social discrimination feel morally rejected, frustrated, valueless, etc. This also includes ethnic and tribal discrimination.

5) Religious discrimination

A religious discrimination implies treating people differently because of their religious belief and practices. It can also involve treating someone differently because that person is married to an individual of a particular religion. An example of religious discrimination when someone gives offensive remarks about a person's religious beliefs or practices.

6) Emotional discrimination

Emotional discrimination is the ability to perceive differences between the emotions of others as expressed in facial expressions, body postures, sounds, chemical signals and other observable cues.

7) Psychological discrimination

Psychological discrimination is experienced by the victim as the unfair or injurious treatment by other people based on inconsideration and unkindness, especially people who show selfishness as far as every individual's benefits are concerned.

The victim of the psychological discrimination runs the risk of dealing with mental health problems since they always feel valueless and frustrated. They always feel miserable and unhappy in their mind. Besides, this issue can even affect their performance in such a way that everything they do, they do it with no hope to be appreciated and encouraged. Therefore, this type of discrimination is very horrible since it is also associated

with negative effects in the victim's overall well-being, such as higher levels of stress, poor and stressful cognitive function, anxiety, depression, etc.

This type, furthermore, is a public health issue. The experience of psychological discrimination when perceived as such, can lead to a development of stress-related diseases, emotional, physical and behavioral changes. Stress evokes negative emotional responses, such as distress, sadness, anger, and can often lead to an increase in behaviors that harm health such as alcohol, tobacco, drug abuse and other substance use and decrease in healthy activities, such as sleep and other physical activities.

8) Cultural discrimination

Cultural discrimination is when a person is treated less favorably because of their culture. It can also be defined as an unjust treatment based on someone's cultural background. Most of the time, cultural discrimination is seen in getting jobs and in finding someone to marry, selecting candidates for a certain job position, and then putting cultural conditions for the achievements.

9) Financial or economic discrimination

This is a kind of discrimination based on economic factors, which may be job availability, wages, the prices, and the availability of services and goods to minorities for business. This discrimination is also defined as differences in pay or wage rates for equally productive groups.

4.3. Causes of discrimination

Discrimination is among the most developed themes in "*Mine Boy*". It may be caused by many aspects due to frustration, and many other factors. We have explored a number of causes of discrimination herein, such as jealousy, hatred, poverty, complex of superiority, complex of inferiority, etc.

❖ Jealousy

Jealousy is known as feeling angry or unhappy because somebody you like or love is showing interest in somebody else. Jealousy is however a state or feeling of being envious or of wanting what someone else has. Relating on the state of community, jealousy may be caused for instance by the thought of feelings of insecurity, fear and concern over a relative, a friend, lack of professions. In fact, this is mostly happening when for example a person finds himself distrusted and disturbed by the advantages or success of his relative.

❖ Hatred

According to Horny (2010: 688), hatred is a very strong feeling of dislike for somebody or for something. In other words, it hatred is a very strong feeling that you dislike someone or something very much.

Etymologically, hatred is a strong aversion, intense dislike, hateful regard. Hatred is a deep and emotional extreme dislike. It can be directed against individuals, a group; family, community, entities, objects or ideas; hatred is frequently associated with the feeling of anger, disgust, antipathy, etc. It is an attitude or disposition that includes intense feeling or dislike, hostility and aversion toward a person, a group, or an object. Hatred is however, an extreme misunderstanding provoked by a given action between people who live together.

❖ Poverty

Poverty is known as the state of being poor, or as any deficiency of elements or resources that are needed or desired, or that constitute richness, like poverty of soil; poverty of the blood; poverty of ideas. Poverty is a situation in which someone doesn't have enough money to pay for their basic needs; i.e. not having enough money to meet basic needs. Poverty is about no food, clothing and shelter.

Poverty is the lack of certain amounts of mental possessions or money, absolute poverty, extreme poverty, or distinction refers to the complete lack of the means necessary to meet basic personal needs; e.g. lack of job.

The United Nations (UN) uses the human poverty as well as income poverty as: "*Not having enough to feed and clothe a family, not having money to go to school or to go to clinic, not having the lands on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and illusion of individuals, households and communities. It is on marginal or fragile environments, without access to clean water or sanitation*".

In addition to lack of money, poverty is about not being able to participate in recreational activities; not being able to send children to a day trip with their school mates or a birthday party; not being able to pay for medicines, etc.

❖ Complex of superiority

According to Alfred Alder in the early 1900; he defines superiority complex as a defense mechanism that develops over time to help a person cope with feelings of inferiority. In other terms, an attitude of superiority encodes actual feelings of inferiority and failure.

A superiority complex is when someone acts better than others to escape feelings of insecurity. Someone who behaves like they are better than others may have a superiority complex. However, though they may tend to

exaggerate their accomplishments and abilities, they may in fact be doing so in order to overcome their feelings of inferiority.

❖ **Complex of inferiority**

The American Psychological Association (APA) defines an inferiority complex as "a basic feeling of inadequacy and psychological deficiency". Generally, inferiority complex is an umbrella term describing chronic feelings of inadequacy and insecurity. People with an inferiority complex may experience chronic self-diseases, have low self-esteem, and feel the need to withdraw from social situations.

Although an inferiority complex is not a diagnosable mental health condition, people dealing with feelings of inferiority can find help through various means, including psychotherapy, medication, and self-help methods. Here is an example of inferiority complex: a person who feels inferior because they are shorter than others.

In addition, inferiority complex is an unrealistic feeling of general inadequacy caused by actual or supposed inferiority in one sphere, sometimes marked by aggressive behavior in compensation.

4.4. Effects of discrimination on the society

Discrimination is the idea of treating an individual differently because of specific bias that is felt against them. This acts as a theory of grouping based on the party, class, or category in which everyone is judged. Prejudice however, refers to the negative attitudes or opinions aimed at a person over something out of their control. Discrimination and prejudice may take place in different forms. Both discrimination and prejudice are still ongoing issues that many individuals experience daily.

Effects: Discrimination has been the cause of high poverty rates, lack of access to high-paying jobs, elevated mortality rates, and death in certain situations.

People are judged and treated differently based on uncontrollable factors. Victims' lives are modified by others based solely on morals, beliefs, and physical appearance.

Research shows that those who are receiving discrimination have ill health, lower psychological health, higher blood pressure, lower well-being, and lower self-esteem.

Discrimination, stereotypes and prejudice dominate the society, and there's no way to avoid them. These negative behaviors and actions affect people of all different ages and ethnicities all around the world. They influence the daily life of their victims in areas such as employment, income, education and medical care.

To reduce this prejudice, there needs to be a change in social norms. It needs to be confronted when it happens. Changing stereotypes and prejudice isn't easy, and it will take a valiant effort to do so. Future research may include ways to cope and manage discriminatory thoughts and actions. This may include, information on how to respect cultural and racial differences.

Discrimination produces immense effects in the psychological, social, political and economic domains. Whether it is or not, the effects are compounded by the loss of self-worth, a sense of alienation from the wider society, political, disempowerment, and economic inequalities. Prejudice and ethnic hostilities constitute a major danger to peace, both within a nation and among nations. As a consequence, the emergence of a new global moral order increasingly provides a leverage point to counter the effects of prejudice and discrimination. While many agree that the various international instruments to protect people against prejudice and discrimination are still not universally followed or even implemented, it's clear that a new international consciousness is indeed emerging and is, in fact, intensifying.

In addition, religion discrimination can endanger the world peace. Different religions have different gods and the numbers of believers are huge, once the conflict between different religions break out, which can easily cause a world war.

5. Methodological Framework

It is important for a researcher to determine the most appropriate methodology that he/ she uses to carry out the study. This section is therefore about our methodological framework. It focuses on the description of different methods, approaches and techniques that have been applied for the achievement of this research article.

5.1. Methods

First of all, we are going to show the slight difference which is between "methods" and "technique" because people usually confuse these two terms. According to Hornby (2010: 932), a method is a particular way of doing something or the quality of being well planned and organized. It is also a particular way of proceeding or doing something in a systematic way.

Oxford Advanced Learners Dictionary (2010: 134) defines the word technique as a particular way of doing something, especially one in which you have to learn special skills. It's also the skill with which

somebody is able to do something practically. A technique is a way of carrying out a particular task, especially the execution or performance of an artistic work or scientific procedure.

From the above definitions, it is noticeable that there's a slight difference between method and technique. Therefore, a method is wider than a technique since a technique deals with something well specified and it materializes a method. They are separated while applying them.

5.1.1. Narratology

Narratology is the study of narrative structures and the ways they affect a human perception. Horn by (2010), describes it as the branch of knowledge or criticism that deals with the structure and function of narrative and its themes, conventions and symbols. Moreover, narratology can be logic, understood as the humanity discipline dedicated to the studies of the logic, principles and practices of narrative representation dominated by the structuralist approaches at its beginning.

Indeed, after reading the studies of the logic, principles, and noticed that narratology approach deserves to be acknowledged as a very important method used in the novel understudy since the narration of the whole text confirms it.

5.2. Approaches

1) Sociological approach

The sociological approach consists of knowing more enough about what are the major problems that the society undergoes which the narrative set out. It helped us during the collection of data for the achievement of the present paper. As we are analyzing the work which is to be a fictional one, we could not achieve the present paper without making the analysis of social environment within the text without confusing it with the real one. This approach helped us to understand the character's different actions and reactions through the work of art. It also helped us to experience the social problems in which the narrator portrays it as the impact of discrimination. However, discrimination undergoes challenges, leads to abuse the social life and behavior of human beings.

2) Psychoanalytic approach

The psychoanalytic approach is said to be a method of studying the mind of a person and treating mental and emotional disorders based on revealing and investigation the role of the unconscious mind. This is more concerned with what is going on the character's mind.

In addition, the psychoanalytic approach, being an approach that describes psychoanalytic matters, it helped us to be able to depict the characters' behaviors and their different reactions. Reason why people of the same society behave and react differently in the narrative.

3) Thematic approach

Adventure in approach (1985: 149), confirms that the theme of a narrative is its central idea, the central insight that a story gives about the life of a human being.

In the same way, Griffith (1982: 149), defines the terms "Theme" as a central idea in a work of art. The work of art; can be fiction, poetic and dramatic. It constitutes the central idea of a work of art; these may be more than one theme developed in a narrative. But there are many themes, others are related to the principal ones called sub-themes.

As far as we are concerned, themes developed in our work under study are to be analyzed and interpreted with the precise reference in the novel "Mine Boy". Discrimination is pointed out as the main theme developed in the novel after analyzing sequences of events within the narrative.

4) Textual approach

This is the approach that consists in the novel as the main source of all information, it recommends us to tackle the novel as a trustful document where all information should come from.

In addition, textual approach ensures us that the novel is the only one documents that we should use to deal with a literary work including all information.

5) Documentary approach

The documentary approach consisted of reading numerous books of various types related to the designed subject. That is, we proceeded in collecting and analyzing data related to our research. According to www.merriam-webster.com, documentary is being consistent of documents: contained or certified in writing. It's also defined as using pictures or interviews with people involved in real events to provide a factual report on a particular subject. The www.wise_tour.com [what-is-a-documentary](#) states that a documentary is a film or movie that attempts to document reality.

The <https://www.en.m.wikipedia.org/wiki/Document> is a non-fictional motion-picture intended to document reality, primarily for the purposes of instruction, education or maintaining a historical record. Documentaries are very informative, and are often used within schools as a resource to teach various principles. Moreover, documentary can be understood as a list of documents, which may be visual, used for an investigation.

6) The extrinsic approach

This is an approach which consists of getting the essential information that fit it the designed subject. This approach helped us to select data from the outside authors and scholars who spoke about this very issue.

7) The intrinsic approach

This is an approach which consists of taking information from the novel, or from a given narrative, it helped us to quote and illustrate different passages from the novel *Mine Boy*.

5.3. Techniques

1) The Close Reading Technique

The Close Reading Technique consists of focusing our attention on the reading of the text. Taking into account this technique, we have been able to read the text carefully, every structure of the text until we found the conveyed information which is the main theme in the novel, by which our topics has been constructed.

2) Internet Browsing Technique

This is another technique that helped us a lot for the fulfilment of the present work. This is the one which provided us with needed pieces of information related to our study. Indeed, it facilitated the task, it provided us with data that we could not easily find in different libraries. Through this technique, we consulted many sites in Google and Wikipedia for getting more elements and explanations to enrich our content.

6. Discrimination in Peter Abrahams' *mine Boy*

6.1. Types of discrimination in the novel

6.1.1. Racial discrimination

Through the novel, *Mine Boy*, Peter Abrahams draws the images of racism that black people undergo; he presents the blacks by the character called Xuma a mine boy. The racial discrimination found in the extracts goes as follows:

For you as a black man, the mines are no good, Xuma later on you coughed and then you spit blood and you became weak and die I have seen it many times today you are young and you are strong, and tomorrow you are thin and ready to die (P5).

At first, Leah tells Xuma about the dangers that a black worker would face, just because she knows the hardworking conditions which may lead a person to lose his health, so Leah finds herself obliged to teach him the law of black survival in the city. Leah tells Xuma the following:

A black must find for himself, a black has no hope, a black cannot afford the luxury of worrying about others because one's own immediate responsibilities and needs are so great (P6).

In addition, in the surrounding of Xuma and Joseph the brother of Leah, they faced a fight of men who were supposed to be rich, they insulted Xuma and Joseph because they were black; this is seen in the passage below:

A colored man and a very pale woman passed, Xuma and Joseph. Look at those black fools, the woman said. The man laughed, Xuma felt a pang of shame and turned to Joseph. They are the fashion makers; Joseph said; but it is foolish (P15).

In fact, most of the white people cannot accept blacks in their lives, they dislike them for unclear reasons. When Leah introduces Xuma to Johannes, the mine boss worker, he offers him a job in the mines where the author describes the different bad situations of the black workers. Small, thin, a black has many lines on his face, though he is not old, his cues are red, he keeps coughing; a dry cough destroys the lungs and works; (P17).

The following quotation highlights the idea that there are no qualified hospitals for blacks, any patient who goes there would not heal.

Go to the hospital, says Xuma to see our people lying on the floors, they lie close, you cannot step over them but it they who dig the gold for three shillings a day everybody coughs badly and their brow is as hot fire, answers the sick miner (P32).

Furthermore, in his next conversation with Johannes, Xuma wonders why he does not meet any white folk in that mine and all workers he meets are black, or in fact white people only work in offices under great work conditions since they are the owners of this mines and manager engineers. This is the reason Xuma does

not find any white worker, but only black workers who don't know to read and write and they work underground, as seen in the extract here below:

I've considered only black movement in the mines, do white people hate this work or something? They only use the computer and give orders (P48).

Far away from the mines Xuma lives a love story with Eliza, Leah's niece, a black woman who is lost between her love Xuma and for her dream to love a white man; it is illustrated in his passage as follows:

That one likes you but she's a fool it is going to school she likes you but she wants one who can read books and dress like the white folk and speak the language of the white and wear the little bit of cloth they calla tie. Take her by force or you will be a fool too. With another laugh she went out. Xuma watched Eliza, is that so? She would not look at him. (P31).

Eliza's reaction is quoted here below:

I am not good and I cannot help myself it will be right if you hate me. You should beat me. But incite there is something wrong. And it is because I want the things of the white people. I want to be like the white people and go where they go and do the things they do and I am black person. I cannot help it. Inside I am not black and I do not want to be a black person I want to be like they are; you understand Xuma. It is not good but I cannot help it. It is just so. And it is that makes me hurt you. Please understand (P60).

6.1.2. Social class discrimination

The social class discrimination is seen when Xuma arrived for the first time at Paddy's house, he saw their things he had never seen, and he drank and ate food. After his returning, Paddy and his woman talked about Xuma and how he was. The woman of the boss thought that Xuma was yet a good person but Paddy did not think so, this is even expressed in the following passage:

What do you think for him?, he asked finally. What is there to think?...he's just a mine boy! He's a grand fellow! Yes. Grand, but not a human being yet. Just a mine boy. His girl is human and he can understand her. He can't understand her wanting the things I want and have. And another thing you're wrong about he does not dislike you, you're just not of the same world, Red: (P67).

The above passage shows that yet a black person didn't think like white persons, could not be considered as a human being like Xuma, because he still is a mine boy, he is not, he is not yet a human being. In the same discussion of Paddy and his woman about Xuma, here is another passage of social class discrimination shown below:

It is not enough to destroy; you must build as well. Build up a stock of faith in your breast in native Xuma, mine boy, who has no social conscience, who cannot read or write and cannot understand his girl wanting what you want. I'll tell you something, me, Dear. The first day he came to the mine, Paddy told him to push a truck and he didn't know anything about it.... (P.69).

In the above passage, the boss, Paddy did not see the effort made by Xuma, he was still considering him as an unable because he does not know to read, to write and he does not have any social conscience.

6.1.3. Financial discrimination

As it is defined in the first section, the financial discrimination is said to be the type of discrimination based on economic factors like job availability, wages and other factors. This is seen in the novel when Xuma came to Eliza's room and tried to be near her but she rejected him because he does not have any job which may help him buy the things of whites.

Xuma stopped and looked at her. What is it? Are you unwell my darling? No! I don't want you to touch me. Because you are notable to buy me things I want. But Eliza, only last night...I was a fool last night. Please leave me. But ... Please go! If you want the things of the white people, it is all right. We will save money and get them, heh! Xuma tried to speak again but she pointed to the door! (P.89).

In the above extract, Xuma did not convince Eliza even if he tried to tell her that he will save money and get things of the white people, but she did not accept him.

6.1.4. Sexual discrimination

As said earlier, this kind of discrimination is seen when someone is treated unfavorably because of their gender identity and sexual orientation. It is seen when Eliza and Xuma talked for the first time, when she wanted to smoke, Xuma took it as a taboo. He considered women like persons who were not allowed to do what men do.

She gave him a cigarette and lit one for herself. She looked at his face and laughed. Is it the first time you've seen a woman smoke? Never, is it possible for a woman to smoke? She looks at his head. She threaded a needle and slowly the machine began to sing. (P.24)

As stated above, Eliza is seen to have done a strange thing because she is a girl, Xuma knew that smoking is only for boys and not for girls. The sexual discrimination in this novel is also seen when Paddy believes that Xuma represents the future black South Africans, strong, dignified, and capable of great achievements in the modern world. Paddy tells him that he is a man first, then a white man, and Xuma must be a man first, then a black man; this is seen in this passage below.

Why do you, a white man talk to me like this? Because first, Zuma, I am a man like you, and afterwards I am a white man. I have seen the sickness of your mind I work with you every day and I saw your sickness and I understood. Xuma turned his eyes to Paddy and stared at him you say you understand, white man Paddy nodded. You say I must speak what is in my heart? Paddy nodded. Xuma looked away and was silent. Paddy waited. And the black man and the white man were like two men alone in the world. (P.171).

6.1.5. Psychological discrimination

As we have said earlier psychological discrimination occurs when the victim gets the unfair or injurious treatment by other people based on consideration. This is seen in the life of Maisy who also loved Xuma and made him smile. But she wanted him and did not have him. It is a psychological dilemma. Maisy knew that Xuma loved Eliza and she also knew that they spent a night together, but she still wanted him, as shown in the following paragraph:

It will be good for you to come with me; Maisy coaxed Xuma, you are a fool to bother with me; he said I am a fool you want Eliza-Such a woman; and now you are a fool for bothering with me. I know I am not a fool will you come with me! Her voice and eyes were pleading with him. I know she was with you all last night; Maisy said. He looked at her. She knew and yet she wanted him to go with her. You are a strange one; he said. She smiled and there was something dark behind the laughter in her eyes. She wanted to tell him that Eliza was not good for him but she knew it would be fatal. She knew the one thing she had to avoid was to talk about Eliza. (P.91)

Through the above passage, we understand that Maisy loves Xuma even if he loves Eliza very much. Since she could try to stop Xuma when he would want to go to Eliza's room.

Xuma implied the mug and put it down. More! Maisy asked. No. Xuma crossed the room. Don't go, Maisy said Xuma cocked his head and smiled. Maisy turned her back on him and looked out of the window. (P89)

Maisy tries to make Xuma understand that she loves him, but he could not care about her because of Eliza.

In addition, Eliza is hurt psychologically when she wanted things of white men but she did not find them. She spends all the times thinking about things of white people and how she could get a white man who smokes and wears suits every day. This is illustrated in the extract here below:

I am not good and I cannot help myself. It will be right if you hate me. You should beat me. But inside me there is something wrong. And it is because I want the things of the white people. I want to be like the white people and go where they go and do the things they do and I am black. I cannot help it. Inside I am not black and I do not want to be a black person. I want to be like they are, you are, you understand, Xuma. It is just so. And it is what makes me hurt you...please understand. (P.60)

Relying on what is said in the above extract, Eliza is psychologically hurt by the fact that she is black, but she does not want to be so. She would like to be white and live their lives. Then Xuma is also hurt psychologically when he thought all was well with him after Eliza had asked him to take her as "his woman", things began to fall apart.

6.1.6. Emotional discrimination

Emotional discrimination is the ability to perceive differences between the emotions of other as expressed in facial expressions, body postures, sounds and other observable cues. The emotional discrimination is displayed in "Mine Boy" by the fact that Paddy, Xuma's boss did not want her wife called "Di" to consider Xuma and Eliza as human beings. Di tries to convince Paddy that he is a good and kind person but they couldn't accept, he discriminates the emotions of Di. The narrator asserts:

He does not dislike you, you're just not of the same world, Red! That is nonsense, Di. Think it out of yourself! That fellow's as human as I am. No, Red, he accepts what you wouldn't. That's part of the reason why he's so popular among all the other whites. He's all right. You can't say the

same about Chris's boy. I think you are wrong, Di. She smiled bitterly and looked at him (P.67&P.68).

The above extract shows that Paddy does not consider what his wife saw in Xuma, his kindness he took the emotions of his wife as nonsense. In addition, Paddy and Di continue the discussion about Xuma after he has gone away, Paddy is angry because his wife is at the side of Xuma.

He has dignity and pride. So has an animal, Red his face clouded. They were silent for a very long time. Di got up and went into the kitchen. You make it very difficult, Di; Paddy called out. You make it sound as though there's no hope anywhere! (P.68)

As stated above, we see how much Paddy became very angry because of his wife's feelings to Xuma, Paddy became violent.

6.2. Causes of discrimination

As it has been introduced in the previous section of this article, discrimination has always been one of the defining characteristics of human kind. Much of time some causes of discrimination are due to when people find that they are treated differently; when they find some offensive actions and reactions that people do for them. Indeed, the causes of discrimination can happen when the individuals want to manipulate others' rights. For the satisfaction of their emotions and feelings which is expressed by inequality. Some of the factors that cause discrimination are as follows:

6.2.1. Jealousy

In the novel "Mine Boy" jealousy is portrayed when Maisy asks Xuma to go with her where people are dancing, then Xuma did not want to go with her without Eliza. The narrator asserts that:

Oh come on, Xuma, she coaxed. No, she let go of his arm and faced him. You are waiting for her, heh? Who? You know who I mean. Eliza. But she wants to have you. You're not good enough for her. She thinks she's a queen, that one! She wants people who smoke cigars like white folk and have motor cars and wear suits every day. Come on, Xuma don't waste your time on her, she'll just pull up her nose at you, the city can be good! (P.54)

As stated above, jealousy is manifested between Maisy as she wants Xuma, then she wanted to tell him that Eliza is not good for him, she wants Xuma to leave Eliza. However, Xuma loves Eliza much, he is not ready to abandon her even if Eliza likes things of white people.

Furthermore, Xuma and Maisy went for struggling, they were outside the city, they visited different places, they laughed, and they were very happy. Xuma noticed that Maisy was good a girl, she made him laugh and he thought that she would not hurt him like Eliza. When they were about to go back, Xuma looked in her eyes but Maisy thought that he was thinking about Eliza. It is illustrated as follows:

You are good, he said and slipped his arm round her waist. He bent towards her. She leaned back and looked at his face. The laughter left her eyes and slowly she shook her head. No, Xuma. You are thinking of her grass. Xuma wanted to tell her that it was not so. But he knew she would know he was lying. He followed her. (P95)

In the above extract, Maisy proves to be jealous when Xuma wants to be near her, she thought Xuma was thinking of Eliza yet it was not the case.

However, jealousy is also shown on Eliza, when she was coming back with Maisy to the dancing place. She loves much Xuma, but she likes things of whites, then when she saw Xuma familiarize himself with Maisy, she became jealous of her. It is asserted as follows:

How was the dancing? Her voice was small. It was good your face was happy when you came in and Maisy held you rarm. I was happy. You like Maisy? Yes. I can understand her and she's friendly and I was happy because she tried to make me happy. Eliza fumbled in her pocket and found a cigarette. (P.58)

From the above passage, we can assume that jealousy is expressed by Eliza to see Xuma and Maisy happy together. However, the unhappiness of Eliza is without sense because they love each other, she is the one who does not want to be with him.

6.2.2. Poverty

Poverty is the lack of a certain amount of money or materials for life basic needs. Referring to the novel of our study, poverty is expressed through the life of Xuma, when he came from the North to the South for a job. He came without anything on him. The narrator asserts:

I wonder where I am. He thought. He had lost all sense direction. Still one street was as good as another... and then he saw a woman at the gate. He would have passed without seeing her, for she was a part of the shadowy gate. But she had coughed and moved. He went closer. Sister! Do you

know a place where a man can rest and maybe have a drink? His voice was deep and husky. It is late, the woman replied. Make a light to me to see you, the woman said. I have no matches. What, you have nothing, and you want to rest and drink when it is late? The man inclined his head. Have you money? No, huh. You're a queer one. What are you called? Are you new here! Xuma. I came from the North.(P.1)

Through the above quotation, Xuma came from the North without anything, he is poor, he doesn't even have money for food and drink, furthermore, when they went with Leah at hers, she asked him what he came for.

How you. Xuma what are you going to do? I came for a work. There is no work where I came from. And here, they say, there is much work. Where will you work? In the mines. It is a man's work. (P.5)

In this quotation we assume that Xuma lived poverty in the North, then he came to the South Africa for a work. In addition, poverty is also seen in the life of Eliza who wants things of white people, but she is unable to have them. She is poor, since she could have what she desires but she has nothing due to property. The following passage also shows it in a different way:

And it is because I want things of white people. I want to be like the white. People and go where they go and do what they do not do. I don't want to be a black person. I want to be like they are, you understand, Xuma, it is not good but I cannot help it. It is just so. (P.60)

From the above passage, we understand that Eliza desires the life of white people, to be rich, but she does not have the capacity to have things they have and to go where they go. We noticed that she suffers because of poverty.

6.2.3. Complex of superiority

According to Alfred Alder, superiority complex is a defense mechanism that develops over time to help a person cope with feelings of inferiority. In the novel "*Mine Boy*" complex of superiority is expressed when Xuma went down the city and saw Lena fighting when he wanted to save her, came a tall man called J.P. William-Son, the narrator asserts:

The other one made a dash for the gate but was caught by a tall man who had just come in. The tall man grabbed his throat and shook him. My name is J.P. William Son and I am going to kill your son of a bitch, the tall man roared. Johannes! Lena, the thin colored woman at her. Don't kill him you'll go to jail, Lena shouted. I'll crush the son of a bitch, Johannes roared. (P.29)

As it is illustrated in the above passage, William Handsome is boastful; he thinks he is superior to Xuma and that he can do whatever he likes without going to jail.

6.2.4. Hatred

The Oxford Advanced Learner's Dictionary (2010:688) defines the word "hatred" as every strong feeling of dislike for somebody. In the novel "*Mine Boy*", hatred is expressed by Paddy when Xuma arrived at his; after he has gone, Paddy asks Di how he thinks about him and if he still considers him as an incapable. The extract here below proves it.

How do you think of him, he asked finally, what is there? To think?...He is just a mine boy he, is a grand fellow. Yes, grand, but not a human being yet. Just a mine boy. (P.67).

As it is illustrated in the above passage, we understand that Di was a hypocrite woman when Xuma was yet in their house, she seems to be her friend but after he has gone, she shows that she hates him, the hatred still is in her heart. She seemed to be well with him so that she must get in his mind and know his secrets.

In addition, Xuma and Joseph, Leah's brother, went in the city, it was the first day for Xuma to visit she city, they were with Joseph, they saw white people everywhere as white do not love blacks. Xuma was surprised to be insulted without doing anything wrong. This is expressed as follows.

A crowd of cheering and laughing people followed them. A coloured man and a very pale woman passed Xuma and Joseph. Look at those black fools, the woman said the man laughed, felt Xuma pang of shame and turned to Joseph. They are the fashion makers Joseph said. But it is foolish Joseph looked at him and said nothing (P15).

Through the above quotation we understand that white people had hatred for blacks without any reason, they saw blacks like foolish people without doing wrong to them.

6.3. Effects of discrimination

6.3.1. Fights

The Britannica Dictionary defines as to use weapons or physical force to try to hurt someone, to defeat an enemy, etc. In "*Mine Boy*" when Joseph and Xuma went to walk in the city, they were followed by policemen.

Xuma refused to run away because he knew he did nothing bad. He was caught by one policeman and tried to fight with him. This is seen in the below passage.

Suddenly a pick-up van swerved round a corner. Policemen jumped out and down the street. The crowd scattered come! Joseph said, people, ran in all directions. The gamblers made a grave for the stakes and ran. The two swankies disappeared down the street only the coloured people did not run. Come, Joseph argued again! But we have done nothing. They will not ask you. Joseph said and dashed down the street. A policeman was only ten yards away and he was coming straight to Xuma...Xuma waited. He did nothing, he had just stayed there watching. The policeman came nearer. He raised his stick and brought it down with force. It missed Xuma's head and struck his left shoulder. Pain shot through his body. I have done nothing, he said and grabbed the policeman's arm before he could hit him again. Xuma felt pain shooting up his leg. Dog! He whispered and struck the policeman's eyes. Xuma trumped with anger. Now, I'll run, he said and run down the street. Stop that man, one of the policemen shouted. A coloured man stepped into the road and held up. His hand. (P.16).

In the above passage, the narrator shows how policemen were fighting people, especially blacks, without a reason. However, Xuma refuses to run with Joseph because he thought that the policemen could not hit him for he had done nothing bad. In addition, after Eliza had left Xuma, after the death of Dladla, after Leah had gone to jail, Xuma felt lonely and disappointed, he could not know what to do, and he decided to go to his work in the mine, when he arrived, there was an accident, Johannes and Chris were dead. The mine manager told black miners to go down the cage, where was a danger, for the first time Xuma refused and told the mine manager to fix up the place first so that they could go down it. But because the mine manager did not care about their lives, he ordered them by forcing them and threatened them to call the police and put them in jail if they do not agree. Xuma was ready to go to jail and fight for his people. He fought with the police and ran to Maisy's home. This is illustrated here below:

Two pick-up vans swept into the mine yard and the policemen swarmed out of them. There they are chosen; two are the ring -leaders! The manager shouted. The indunas joined the policemen as they rushed on the crowd striking left and right with their batons. Xuma saw a policeman trike Paddy across the back of the neck while another one grabbed his arms and twisted them behind him and he could not watch Paddy anymore. Something stung his left shoulder and made his left arm limp with pain. He dodged a blow to his wrist, he wrenched the baton from the policeman's arm. The policeman went down. He felt ablow at the back of his head and stickle of warm blood running down his shirt. His brain cleared suddenly. He should get away from here. He struck at a helmeted figure in front of him and moved on. Now he was on the out shirts of the fighting crowd. He could make a dash for it and be away. Then Paddy's voice drifted to him. Do not run away Xuma! But feet were pounding behind him and the desire to be free was strong. So he ran. (P.182).

In the above passage, the narrator illustrates the fight between Xuma, Paddy and black miners against the policemen and indunas for the reason that they refused to go down the cage when Chris and Johannes died there in the accident. They wanted only the mine manager to prepare first the cage but he did not do so for he did not care about lives of black people. So Xuma went to jail after having told them to be men before being white or black.

6.3.2. Revenge

Revenge is something that you do in order to make somebody suffer because they have made you suffer too. It is also defined as both an act and desire by which individuals are to respond to a wrong by harming the transgressors. Here, revenge can refer to the urge to pay back wrongs.

Scientifically, revenge is taken into account as rendering or pushing someone else because you have a great anger. Otherwise, revenge stands for the pay back in the way that, the preceptors may feel guilty through sufferings done by victims. Unfortunately, revenge beyond a punishment. This can lead the transgressors to suffer more than what they have done.

Referring to the novel understudy, revenge is expressed when Johannes told Xuma that he will break the jail because they have taken his woman. This is proved in the extract below.

How is it Johannes? I'm J. Williamson, me! Strong as an ox and I'm going to break their jail. You will see! Xuma took his arm and they passed through the gate. What is wrong? It is a shame, brother Xuma. Tell me, what it is! They have taken my woman. Taken your woman-Leah? Yes, Sonofa bitch police I'll kill one! Why! Seven days around. Why did they take her? Drunk and noisy. Don't worry. We will try to get the money and get her out... Then why do you want to break

the jail? Johannes flung his arm round Xuma's shoulder and smiled. I don't know, brother, he whispered. (P.101&102).

The above extract demonstrates how Johannes wanted to revenge the police for they have taken his woman in jail, then he wanted to break the jail for that reason.

6.3.3. Guilt

The word "Guilt" is known as feeling ashamed because one has done something wrong that one knows is wrong, or again one thinks that they have not done well what they should have done. Throughout the novel understudy, guilt is portrayed on Johannes, when he discovered that he owed money to many people. It is shown here below.

How do they work? Xuma explained. Then I will go and sleep a little, Johannes said. Is it true about your woman? Xuma asked. Yes. Then we will go and get the money from Leah. No. I owe too many people. I still owe Leah some money too. Johannes seemed ashamed of himself, ashamed of having been drunk, of his great size, of the fact that he owed people money. (P.103).

The above passage shows that Johannes feels guilty for owing money to many people and for being drunk and unable to pay money. Guilt is also seen when Xuma wanted Maisy after he had stayed alone, he wondered if Maisy could want to see him. The narrator asserts.

He set for Maisy's place of work. And as he drew near the feeling that she might have a new boyfriend grew stronger. And his knowledge that it would be wrong. Over and over again till his brain buzzed with it. And his anxiety that it should not be so grew apace. Now he was almost there. It would be good to see Maisy, and also Ma plank. Would Maisy be too glad to see him? Really glad? His clothes were not too clean. Maybe she would not want to see him. Maybe she would not be there, why did he leave her and stay with Eliza who was ready to leave him? He dusted the lapels of his jacket with his fingers, stuck his shirt more neatly into his belt and looked with despair at his shoes. (P.178 &P.179).

The above passage, shows how Xuma had guilt to wonder if Maisy should already have a new boyfriend and if she would want to see him. He thought that it could have been late for him to love her, after he had recognized that Maisy was the one he could live with.

6.3.4. Suicide

Suicide means ending your own life. It is sometimes a way for people to expel pain or suffering. Many people resort to killing themselves when they are fed up with sufferings or life disappointments, especially when they have no hope for improvement in their life. In the novel under study, suicide is seen when Xuma and his men were working in the mine then one of them suffered from lungs and did not want to see the doctor because he thought he could tell him to stop working whenever he owes the white man money, then he had to work hard so that the white man could not take his farm. The author asserts:

When they had gone, Xuma spoke to the man. How long have you had this? Two months now, the man said. Did you see the doctor? No, the man said, and hung his head. Why not? The man looked at the ground and fidgeted with his hands. Listen, Xuma, I have a wife and two children, and I have worked it all out. We have a small farm and I owe a white man eight pounds. If I do not give it back to him, he will take the farm. And if he takes it, where will my wife and children go? I have worked all out Xuma, really I have. For four months I have been saving and if I save for another three months I will have the eight pounds and there will be a home for my wife and children. Please let me stay, don't tell the white people the other will not. They know. I know I am going to die, but if there is a home for my wife and children I will be happy! And that is why you did not tell of your sickness? That is why Xuma felt the fear hammering at his heart (p.108).

Here above, suicide is expressed by the fact one of miners preferred to die after having paid what the owed the white man; he refuses to leave the job to the hospital because he fears about his family.

6.3.5. Disappointment

Disappointment is feeling unhappy because someone or something was not as good as you hoped or expected. The act or an instance of disappointing: the state or emotion of being disappointed.

In the novel of our study, disappointment is seen in Xuma's life when Eliza left him to never come back. This is illustrated in the passage below:

So, you cannot speak, heh? Xuma from the North? And why is this! Your woman has left you, look at you. Bah! Leave me Xuma. O sure I'll leave you.... She has gone, Xuma that you cannot undo. She has gone because she is sick of this place, sick of us and because she wants things that we

cannot give her. Things that she cannot get here. Maybe she will get them? Maybe not. But that is how she is. (p.154).

In the above extract, Xuma is disappointed for the fact that Eliza had left him, he wondered if it was because he did not get things she wanted or another reason. In addition, Xuma did not know what was going on with him, he saw everything differently in his feelings. This is proved here below.

Eliza had gone ... It throbbed in Xuma's brain as he walked. It was the thing which was real. The only thing that lived. All else was dead around image did not see the people hurrying past. Did not see the excitement of Malay camp on Saturday night, did not see life throbbing and surging everywhere. He walked without knowing where he went and without caring only to walk, to keep on walking, life is a million brainless, soulless men only that he desired. To be lost in the rhythm of motion. To be without sight. To be deaf to sound. Only one leg going forward and then other, only that. Always. (P .156).

Here, disappointment is expressed when Xuma was walking for a while trying to forget that Eliza had left him, but he could not know how to reject those feelings, it was so hard to him to forget the situation and take the new page. He was only remembering all good times spent together with Eliza, how they were living, but suddenly she left him without any reason. This is seen in the passage below:

Through his brain, slowly, filtered the things they had done together, walking together, dancing together, sitting silent together, laughing together, and watching people together, ordinary things that had a halo around them all that was ended. It was over finished with. Never again would he wake to the singing bird that would change? Into Eliza humming. Never again would he sit by the fire with her, eating, never again would she use his leg as an arm rest. Never again would she cook for him, or put button on his shirt, never again would they be together? (p 157).

In this passage, Xuma is really disappointed, he wondered if they would have to see each other, or to do all they did together, he was so hurtled.

6.3.6. Despair

Despair means desperation, despondency, discouragement, hopelessness, it is referred to a state of mind caused by circumstances that seem too much to cope with. It is the feeling of not having any hope left. In "*Mine Boy*", despair is seen when Leah was taken by the police for having suspected her to have killed Dladla. Xuma Eliza and Ma plank lost hope when they saw her taken by the police unless they were still hurtled by Dladla's death. This is illustrated in the passage below.

Xuma had to carry her into the house, still cursing and crying. The car had gone, and Leah with it, and slowly the people dispersed and went about their own business. Xuma laid Eliza on Leah's bed and stood over her while her body shook with painful sobs. There was nothing he could say to her. All he could do was stand there over her and watch her. Maybe Leah will come back, he said and felt hopeless. There was nothing one could do, nothing. It was hopeless... (136-137).

In the above passage, people who were living in Leah's house with her felt despair when Leah was arrested by the police, she was like a parent to them, she did much for them, she was the one to find food for them like their mother. Then, when they saw her going, they could not imagine what will happen without Leah.

In addition, despair is seen when Maisy went out with Xuma to walk on the horizon, she thought that Xuma will love her because Eliza had left him, but it was not so.

Here below is the proof.

I knew your love would end. I just knew. Eliza is so. She wants things that we do not understand. I waited. Now it is over and I am not happy. Maybe it is because I know now that she really loves you even as you love her. I don't know maybe it is that, but I am not happy now. I thought I would be happy when she left you and you turned to me. But I am not happy. (P164)

The above extract shows how Maisy lost hope for the fact she thought that because Eliza had left Xuma, she would be the one to be taken by him. Maisy loves Xuma as Eliza did, Xuma did not love Maisy as he loved Eliza.

7. Conclusion

A retrospective glance through the content of this article shows that the latter deals with exploring the causes and effects of discrimination, through the following research questions:

- ❖ What types of discrimination do people face in the novel *Mine Boy*?
- ❖ What are the consequences of discrimination in the novel?
- ❖ What are the aspects of discrimination in the novel?
- ❖ How does discrimination in the novel relate with the discrimination that people face in real world societies?

The article has focused on theoretical notions on discrimination and methodological framework, defined some key concepts related to our research reforming to different writers. It has also explored the functions, types, causes, and consequences of discrimination.

The following methods, approaches, and techniques were used in this work:

- ❖ Narratology and documentary methods.
- ❖ Sociological, psychological, thematic, textual, documentary, extrinsic and intrinsic approaches.
- ❖ Close reading and internet browsing techniques.

The core section of this article explores the analysis of discrimination in Peter Abrahams' "*Mine Boy*". It has been able to explain the aspects and sorts of discrimination through illustrations from the novel. This analysis has shown different problems of discrimination that human beings face in their everyday life. Also, it shows how discrimination endangers the life of people in communities and societies just like it is seen in the novel. This article calls upon the attention of human beings and advises them to struggle against discrimination and its outcomes by resisting it firmly and standing for their rights and dignity.

8. References

- [1]. Elizabeth Walter (2008). *Cambridge Advanced Learner's Dictionary*. London, Cambridge University Press.
- [2]. HORNBY (2010). *Oxford University Learner's Dictionary*. New Edition Oxford Advanced Press.
- [3]. MCKENDRICK, M (1990). *People and Violence in South Africa*. Cape Town: Oxford Advanced Press.
- [4]. Ordu Stanley. (2022). *Racism and gender disparity in Peter Abrahams' "Mine Boy"*.
- [5]. Peter Abrahams (1945). *Tell Freedom*. Faber & Faber.
- [6]. Peter Abrahams, (1946). *Mine Boy*. Heinemann. London.
- [7]. Reziki Rania, B. (2018). *Race and Class struggle in Peter Abrahams' "Mine Boy"*. Scientific Research University of Mohamed BOUDIAF-M'SILA, unpublished.
- [8]. Sally-Anne Jackson (2010). *A study of Colonial Diseases in South Africa in Peter Abrahams' "Mine Boy"*, Published by Indiana University Press.

Author's Profile



Prof. William Nzitubundi Sendihe is a PhD Holder; Doctor of Education Degree in Applied Linguistics, from Atlantic International University (AIU), Honolulu, Hawaii, USA, 2015. He works as a teacher and researcher, currently with the title of Associate Professor at Institut Supérieur Pédagogique de Goma/ ISP Goma (which is translated as Goma College of Education). He teaches in the English Department. Besides teaching at ISP Goma, he also teaches as a Visiting Professor (Part-time) in a number of other colleges and universities in the country (DRC).