

A Minor Research Project  
On  
THE THEME OF ONENESS FOR HUMANITY AND CULTURE  
IN ALAN PATON'S SELECTED NOVELS

Submitted

By

Mr. Anil Ramchandra Patil

Assistant Professor,  
Department of English,  
Padambhushan Dr.Vasatraodada Patil Mahavidyalaya,  
Tasgaon Tal. Tasgaon, Dist. Sangli (Maharashtra)

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## SUMMARY

## Introduction

Alan Paton belonged to the 20<sup>th</sup> century. He was born in 1903 in Pietermaritzburg, the son of James Paton a minor civil servant. After attending Maritzburg College, he earned a Bachelor of Science degree, at the University of Natal in his hometown. After graduation he worked as teacher, first at the Ixopo High School and at a Maritzburg college. He left teaching in 1935. He has written a number of books. His first novel "Cry, The Beloved Country" published in 1948, based on a sad story of a simple and good man, Stephen Kumalo. It is about the disasters that happened to the rural kind, gentle faithful person. There was also film on this novel in 1951 directed by Zoltan Korda. Cry, the Beloved Country, is a classical work of love and hope, courage and endurance, born of the dignity of man. 'The Land and People of South Africa' (1955) had based on the South Africa. 'Too Late the Phalarope' (1953) and 'Hope for South Africa' these are based on an ideal thoughts of great human artist.

The spread of an ideal thought of oneness for the welfare of whole humanity and culture preservation. Alan Paton as humanistic

writer as well as an able artist with social reformatory zeal to guide and to control such is disturbing elements. Some men are making racial and regional discrimination even today. Poor, illiterate, unemployment young men are spoiled and disturbed by such poisonous thoughts. It is a need of today to follow an ideal thought of Alan Paton as a teacher, a social reformer and a good political leader. To wash and make clean angry thoughts, envy, jealousy, hatred, selfishness, greed, lust, self centeredness, narrow mindedness and criminal attitudes of the rich, polished, fashionable and hypocritical portion of society and nation.

The aim and attitude of the present study work to know, to spread, and to accept theme of oneness means unity of all castes and creeds, regions and regions, black and white, rich and poor, literate and illiterate, urban and rural and all mankind. It would bring social and spiritual peace and progress. The message of the white writer as Alan Paton for the welfare of black South Africans and also white British people who is settled in South Africa. Alan Paton tries to inspire whites to change their attitude towards blacks in South Africa and also the whole black community in the world.

His ideas of universal brotherhood, the need of true love, are help to wretched and needy.

**Alan Paton's publications**

Table 1:  
List of Alan Paton's publications

Sr. No	Age	Stage	Publications
1	0 - 22 years	Era of Early Adulthood	
2	17 - 22 years	Early Adulthood Transition	1920 - Poem in magazine of Natal University College
3	40 – 45 years	Era of Middle Adulthood	1948 – Cry, the Beloved Country
4	40 – 60 years	Entry Life Structure for Middle Adulthood	1956 – South Africa in Transition 1957 – Land and People of South Africa
5	45 – 50 years	The Age 50 Transition	1950 – Lost in the Stars (with Maxwell Anderson) 1953 – Too Late the Phalarope
6	50 – 55 years	The Culminating Life Structure for Middle Adulthood	1954 – Tribute to my Great-Grandchildren
7	55 – 60 years	Late Adulthood Transition	1961 – Tales from a Troubled Land or Debbie Go Home
8	60 – 65 years	Era of Late Adulthood	1964 – Hofmeyr 1965 – Sponono



9	60 – onwards		1967 – The Long View 1968 – Instrument for Thy Peace 1969 – Kontakion For You Departed 1972 – Case History of a Pinky 1973 – Apartheid and the Archbishop 1975 – Knocking on the Door 1980 – Towards the Mountain 1981 – Ah, but Your Land is Beautiful 1988 – Journey Continued 1989 – Save the Beloved Country
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(Adapted from Alexander, 1993; Paton, 1980; Paton, 1988)

Most of the awards were received during late adulthood. This reflected the culmination of his life during this era. Below is a table representing the awards received by Paton, the majority awarded in his later adulthood years?

It is evident from Paton's writing that he did not want to become like his father, nevertheless there were reports from Ixopo students regarding physical punishment in the classroom (Alexander, 1993). Despite the difficult relationship with his father, Paton had a positive relationship with his mother who supported him during his school years. Most individuals viewed Paton's advancement in his academic years as a positive influence, but placing a child with older peers can be seen as a challenge; a challenge that Paton had to face as it was evident that his physical maturity lagged behind that of his classmates and he may have possibly experienced difficulty fitting in with his peers.

During the early adult transition years (17-22) Paton continued constructing his identity in a time when it was evident that minority individuals were not going to be treated fairly in the

country. This was the backdrop to his university involvement and leadership opportunities. His involvement with Christian friends could be an indication of his moral values and wanting to live by them even in friendships. This in turn could be seen as an indication of the willpower that was evident in Paton from a young age. This determination can be thought to have encouraged him to break free from the oppression he felt at home. He started to distance himself from his father and the Christadelphian belief system (Alexander, 1993; Paton 1980) which both contributed to his development into early adulthood, an early indication that Paton did not enjoy oppression in any form and was willing to stand against it, even if it was his own father.

Paton's discontentment encouraged him to re-evaluate his career. With Paton moving on to the wardenship of Diepkloof reformatory, he encountered new challenges and possibilities. It was a difficult time in South Africa to be the warden of a reformatory for African delinquents due to the then ongoing political strife. Nevertheless Paton did not shy away from the challenge and the country itself also started to improve from the

depression (Alexander, 1993). His personal beliefs guided him in making changes to reach equality, for both the inmates and staff, and by doing so Paton attempted to create his own utopia in an effort to compensate for the then political happenings in the country (Foley, 2005). This period in Paton's life shaped his moral vision and sharpened his political awareness in significant ways. It opened his eyes to the racial prejudice and its effect in the social life of African citizens and communities (Ngwenya, 1997). Levinson et al. (1978) proposed that during this era it is imperative to give back to society.

Paton thought that by making an effort he would be accepted into the Afrikaans community (Alexander, 1993; Paton, 1980) but these aspirations were not realised as he felt isolated during the celebrations. Perhaps the most important consequence of this was that Paton began to acknowledge the significance of his own politically and culturally defined identity as an English speaking white South African (Ngwenya, 1997). It can be suggested that up to this point, Paton was a man who accepted all and wanted this aspect to be reciprocated, though it was evident that after this

event he became an anti-nationalist due to the fact that they did not echo his beliefs.

He did not become anti-Afrikaans and still held respect for their language and literature (Paton, 1980). Nearing the end of this period it is important that the individual shows a sense of authority and seniority (Levinson et al., 1978). This was reflected by Paton spending a great amount of time writing and in 1942 published articles relating to his work at Diepkloof.

During this era, Paton's quality of relationships may have increased as Levinson (1996) is of the opinion that the quality of relationships improves during this era as the individual develops a greater ability for intimacy. However this intimacy was focussed on his work relationships rather than his familial relationships.

According to Levinson (1996) most individuals change their style of work due to the maturation of qualities such as wisdom, judgment, nobility, and fairness. Individuals may become more responsible, creative, open-minded and more capable of intimacy than before. Paton's change of career came about when he was

embarking on a tour of overseas prisons. He began to write the novel, *Cry, the Beloved Country*, reflecting the political stance in the country. The book's publication prompted his resignation at Diepkloof reformatory (Alexander, 1993; Paton, 1980; Paton 1988).

His change of career prompted the ingress into his entry life structure for middle adulthood (45-50 years). There were a number of specific events during Paton's *entry life structure for middle adulthood (45-50 years)* that changed his own life structure. Paton embarked on a tour of overseas prisons and it can be suggested that this enlightened him on how other countries were doing on the political front. Being away from his country, the South African political situation was emphasised even more, thus inspiring him to write a book on the circumstances, namely *Cry, the Beloved Country* (Alexander, 1993; Paton, 1980, 1988).

He continued to write and dedicated his time to the Liberal Party movement. Paton had created a positive foundation to enter into that of late adulthood. Paton as an individual seems to embody the combination of Christian beliefs and liberal philosophy

with a striking degree of consistency, thus labelling him as a Christian-liberal not everyone favoured this approach and criticised Paton for seeing his political party as a church (Ngwenya, 1997).

During his seventies Paton wrote an autobiography, *Towards the Mountain*, which was published in October 1980. This was followed by *Ah but your Land is Beautiful*, published in 1981 (Alexander, 1993). Paton received many awards throughout his life as well as honorary doctorates; evidence of his contribution to the literary and political world.

His dedication to making a difference in South Africa was not easy and this was reflected in his life cycle. Paton was seen as an ambassador of South Africa making the political on goings in our country public.

### 1.3 Awards received by Alan Paton

**Table 2:**  
**List of awards received by Alan Paton**

Sr.No	Age	Stage	Awards Received
1	0 - 22 years	Era of Early Adulthood	1908 - first prize for first position in class
2	17 - 22 years	Early Adulthood Transition	1913 – awarded Natal Education Bursary for fees and books 1918 – English and history prize at Maritzburg College
3	33 – 40 years	Settling Down	1940 – Awarded a ribbon and citation for services in Second World War
4	45 – 50 years	Entry Life Structure for Middle Adulthood	1949 - London <i>Sunday Times</i> Special Award for Literature
5	50 – 55 years	The Age 50 Transition	1954 - Doctorate in literature and the humanities from Yale University
6	55 – 60 years	The Culminating Life Structure for Middle Adulthood	1960 - the Freedom House Award 1961 - award from the Free Academy of Art, Hamburg, Germany 1962 - Doctorate in literature from Kenyon University 1965 – Central News Agency Literary award
7	60 – 65 years	Late Adulthood Transition	1968 – Doctorate in literature from Natal University
8	60 – onwards	Era of Late Adulthood	1971 – Doctorate in literature from Harvard University

(Adapted from Alexander, 1993; Paton, 1980; Paton, 1988)



Paton continued to write into his eighties and completed the second half of his autobiography, *Journey Continued*, just before his passing at the age of 85. His dedication to making a difference in South Africa was not easy and this was reflected in his life cycle. Paton was seen as an ambassador of South Africa making the political on goings in our country public. However, Paton succeeded in having a fulfilling life structure due to the various changes he made along the way. He passed away in a socio-historical context which was still in turmoil and never lived to see the changes his contributions made to the country he so loved.

### **Importance of Research Study**

The main aim of this research undertaking was to explore and describe the oneness for the welfare of whole humanity and culture preservation life history of South Africa. It was further intended to conduct a Levinsonian description of Paton's life and highlight the extraordinary contributions he made in the South African context. The researcher is of the opinion that the aim was accomplished by employing Levinson's theory (Levinson et al., 1978). A valuable description of an exemplary individual has thus been provided.

The study has added value in various ways. Firstly, insight into Paton's life development was gained. Secondly, the study added to the humanity which focuses on the South African context and the inspiring individuals therein. This study allowed for a unique individual to be humanity studied within the South African context.

### Objectives of Research Study

Aims and objectives of the present research work.

1. Know briefly about Alan Paton as humanistic and virtuous writer.
2. Know the popularity of the writer Alan Paton himself white community but his attitude towards black illiterate. Africans much kind, gentle and bright.
3. Know the writer attitude for oneness in all human beings.
4. Know the theme of racial discrimination is differently tackled by gentle point of view by great humanitarian writer.
5. Know Alan Paton's opinion about unity and welfare of white and blacks in South Africa.
6. Know the vision of the writer of new men and new society with spiritual peace.

## Research Methodology

The present research work, an observation and analysis of Alan Paton's have selected. This method is related to study the original books of Alan Paton and also to study critical books of critics on Alan Paton's have selected book. It may be observed now Alan Paton as social reformer, humanistic writer used his humanitarian principle on idea of universal brotherhood, the change of attitude poor and suffering and also towards the whole mankind.

### Data collection

The researcher made use of both biographical and autobiographical data to explore the life of Paton, with the data sources consisting of primary and secondary data. Primary data refers to work produced by Paton himself, for instance his two autobiographies *Towards the Mountain: An autobiography* and *Journey Continued*. Secondary data encompasses work focussing on Paton's life that is produced by others, including biographies, newspaper articles, and journal articles. This choice of material permitted the researcher to consider various socio-historical contexts,

avoid inconveniences of "informed consent," and achieve a degree of consensual validation beyond the best hopes of clinical case studies. Tesch's (1990) eight step scheme was employed to analyse the data and Levinson's theory of development was used to map Paton's maturity through various eras, transitions and developmental periods in the life cycle.

### **Data analysis**

Miles and Huberman (1994) are of the opinion that data needs to be recorded in an organised manner ensuring that the meaning of the data can be formulated. With regards to this research study two methods, namely Anderson (1981) and Tesch (1990), were used during the data analysis of the research project. Four psychological guidelines postulated by Anderson (1981) as previously discussed guided the research.

The eight-step scheme for developing an organising system for unstructured qualitative data by Tesch (1990) was then made use of. The eight steps being: (a) gaining a sense of the wholeness; (b) reading documents collected; (c) drawing up a list of topics; (d) revisiting the data; (e) refining the organising system; (f) naming each

category; (g) revising collected material by paying attention to the content; and (h) emulating the results achieved in the analysis. Tesch (1990) cautions that a strict adherence to the above-mentioned procedure may do the study injustice as it neglects to include evidence of intellectual importance regarding the findings. A psychobiographer avoids, however, the application of the theory in an indiscriminate manner, thus preventing a one-dimensional view of the study (Anderson, 1981). It is therefore important to keep in mind that psychological theory cannot explain an individual, but rather directs the investigation in an approach that would correctly draw from the data a coherent picture of the psychobiographical subject (Anderson, 1981). Explanations in the data are therefore viewed as tentative, and not mistaken as conclusions. The data extracted were then categorised by means of a conceptual matrix (See Appendix). The matrix was subdivided according to Levinson's main personality developmental eras and reflected that of Paton's historical time line with regards to his socio-historical context.

## **Chapter Scheme**

Thus, the present research project works have divided as follows.

**Chapter No-I :**Introduction and Research Methodology

**Chapter No-II :**An introduction to Alan Paton's selected book

**Chapter No-III :**The theme of oneness in Alan Paton's books for social and spiritual peace

**Chapter No-IV :**Humanistic concern the attitude of Sewa towards suffering poor and wretched

**Chapter No-V :**Manifestation of inter-racial Harmony and vision of broad Humanity and culture

**Chapter No- VI:** Conclusion

This specific endeavour aimed to explore and describe the life of a man born in the colonial South Africa and who lived through both world wars and fought apartheid. Not only was Alan Paton renowned for his penal reform of juvenile delinquents at Diepkloof Reformatory, but he was a well known writer and dedicated anti-apartheid activist. His contribution to our literary and political domains ignited an interest not only in South African citizens, but also abroad.

## Conclusion

The first and foremost duty and responsibility of a great hearted writer as Alan Paton who always thinks about unity and welfare of all human religions, castes, creeds, countries and at as the total universe. We can see that the attitude of the writer is much positive that all men white or black, literate or illiterate, rich or poor, urban or rural are all the children of God. All his novels mainly and keenly observed the problems of black people of black people and their pathetic, strange, pitiable, tragic suffering condition due to their ignorance, poverty, wretchedness and lot of fears about life society, rules and laws.

'The Land and People of South Africa', 'Hope For South Africa', 'Too Late the Phalarope' indicated the ill and evil environment in people and society due to color of the skins. All the novels are overflowing the themes of racial discrimination which is the minds of white people. They have much pride and ego of their white skins, richness and education that they insulted, abused and

cursed black African Negroes without any reason or any folly or fault of them.

Alan Paton discloses the physical and inner struggles of white and black people due to modernization as well as industrialization. The people in South Africa divided between urban and rural systems of life. Black people in village attracted towards artificial, fashionable, glamorous, life of city people. The keen observation of the writer in his own beloved country that man is faced various types of discrimination while living in the society which are based on race, class, caste, gender, colour, religion and region etc. The writers such as Alan Paton who has a great zeal freedom, equality, brotherhood to all people either whites or blacks. God has not made such walls of race and religion, caste and creed, gender and colour. The novelist describes a train journey, the glamour of the city, many roads, many buses, heavy traffic, din and buzz of city. The blacks travel by train while whites travel by cars. The novel describes the poverty of blacks who have not even full clothes to wear. Most of the blacks attracted for the city life and become victim of its external glamour and shining. Johannesburg is a city of high



building rush, speed, mishaps and signals. Alan Paton claims that city of Johannesburg is built on the sweat and labour of the blacks who work in the gold mines, but their plight is worst. The black people mainly contribute to the development of the city but they are neglected. They live in Utter poverty and they starve. They get a little share due to their ignorance and evil habits.

Alan Paton has high dream to create new men and new society free from caste, creed, religion and region. His dream of new men without fear to live happily, satisfactory with the all kinds of people either whites or blacks. Paton feels happy and comfort when they serve black and try to serve all humanity. Alan Paton followed the principles of Aristotle and Plato about the greatness of man. According to Plato, a great Greek Philosopher and disciple of Socrates, it is better for a city, for a village, for a state, for a nation or for the world to be governed a good man rather than good laws. His idea about good man means gentle, virtuous, moral, cultured with great thought and action for the welfare of all men without any difference. Alan Paton dreams an ideal means unity of blacks and whites for humanity and true culture. His idea through his

some white characters such as James Jarvis and Arther Jarvis as white men have white hearts, white minds, white brains and white thoughts that they strive for unity of people for nation and mankind. Alan Paton followed the idea of Aristotle through James Jarvis who forgives Stephen Kumalo and supported him and gives courage to endure the sorrow of the punishment of his son as death sentence.

According to Aristotle when man is perfect, he is the best of all animals, but when he is separated from gentle and kindness, he is the worst of all animals, that he is the most savage and primitive rather than lions and tigers. Here indication of Aristotle that perfect means good, gentle, kind. Alan Paton tries to make such perfect great and gentle heart who has no any bias or prejudice about Stephen Kumalo, whose son killed his son, Arther Jarvis. James Jarvis really wins the heart of redder, critics and all people in the world through his human is path, humility and love for the blacks. He decided with the help of Stephen Kumalo in the village to build new school, new society of black and white may live, play, and read together. He gave milk to black boys as well as white

boys. James Jarvis decided to build new church for all whites and blacks worship together. His great thought is seen clearly and clearly that he says that nobody can be brought to the right path by insulting, disrespecting and criticizing others with such treatment that person would become only angry like a wounded tiger and take to violence.

The book "Cry, the Beloved Country" by Alan Paton is a book about agitation and turmoil of both whites and blacks over the white segregation policy called apartheid. The book explains how understanding between whites and blacks can end mutual fear and aggression, and bring reform and hope to small community of Ndotecheni as well as to South Africa as whole. The language of the book reflects the bible, furthermore, several characters and episodes are reminiscent of stories from New Testament and teaching of Christ.

The book describes in its early part much misery, stress, tensions, sorrows, sufferings misfortunes, odds strangeness, wretchedness, pathetic and pitiable condition of characters, the life

journey of rural, illiterate, poor people much disturbed and suffered due to industrialization and glamour of city fashionable life circle.

Alan Paton as a social reformer and author of *Cry, the Beloved Country* gives the people of South Africa a new modern bible, where, he like Christ, teaches to "love thy brother as yourself in order to help whites and blacks overcome the fear and misunderstanding of each other. The language of the book from the very beginning reveals its biblical nature. The great valley of UMzimkhulu is still in darkness, but the light will come there. Ndotcheni is still in darkness, but the light will come there also. The style includes symbols such as light and darkness, short clauses connected by "and" or "but", and repetition. This style is used to represent speech or thoughts translated from zulu. Jesus Christ is symbolized by the figure of Arthur Jarvis. He is the white reformer who fights for rights of blacks. His leadership and reformatory zeal remembers the zeal of Martin Luther King Jr. in South America, who has created a dream in Negroes for an end to racism in the United States and calls for civil and economic rights. Black African Negroes lived on a lonely island of poverty in vast ocean of material

prosperity. The condition of blacks in South Africa finds in exile in their own land. Like Christ, Arthur Jarvis is very altruistic and wants to pursue his aims at all costs, His friend Harrison says here (Arthur Jarvis) was day to day on a kind of mission. Arthur Jarvis and his wife Mary agree that it's more important to speak the truth than to make money. Arthur Jarvis is killed in his house by Absalom, a black youth who gets entangled in crime. Absalom only intends to rob Arther Jarvis and the homicide is unintentional. Absalom thinks that Arther Jarvis is out and comes into the house with two friends. However, when Arther Jarvis heard a noise, and came down to investigate. Startled and afraid, Absalom fires blindly. Absalom later says in court: Then a white man came into the passage I was frightened. I fired the revolver. Absalom's blind fear is symbolic of the fear, blindness and misunderstanding are the reasons of racial hatred. In his room, there are pictures "of Christ crucified and Abraham Lincoln, the two men who fought for human love and compassion and were killed because of their beliefs.

Arther Jarvis can be identified with Jesus Christ. Jesus taught love thy neighbor as thyself. Roman Priests didn't understand him,

but they felt his power and were afraid of him. Even though Christ taught compassion they claimed he would incite a riot and crucified him. Like Christ, Arther Jarvis teaches compassion and love between neighbor's whites and blacks, separated by the policy of apartheid. The crucifixion of Jesus Christ leads to redemption, spiritual growth of many people and progress, likewise, the death of Arther Jarvis brings reform and hope. Ironically the tragedy brings together Stephen Kumalo, the father of a black murderer and James Jarvis, the father of Arther Jarvis lives is symbolic of an elevated position of many whites. Before his son's death, James Jarvis on the hill top, thinking in a distant, uninvolved way about the problems between whites and blacks, seeing just the white point of view.

Later on when Kumalo and James Jarvis meet, Kumalo stumbles and almost faints because of the shame and guilt he feels. Jarvis doesn't yet know. Kumalo is the father of the criminal and doesn't understand Kumalo's anxiety. As result of reading his son's writings, Jarvis learns about the real problem of South Africa. Most of the whites don't view blacks as real people and are unaware the problems of blacks have to face.

In the end of the book, Jarvis plays the role of an angel coming down from above. He plays an active role in reform, he hires an agricultural farming and sends milk daily to sick children, Because of one man's understanding and change of heart, many lives are saved and finally, there is a ray of hope, thanks to Jarvis "am angel of God". Another character reminiscent of the Bible is Absalom, the son of main character Stephen Kumalo, on African Priest. Absalom is hanged, Stephen Kumalo weeps. Absalom my son, my son my son! The author emphasizes the importance of break of the father and son.

Through the journey of Alan Paton's selected novels, Alan Paton seems that a great humanistic and virtuous, moral and cultural, kind and gentle, bold and beautiful, courageous and adventurous, witty and wise, a man of new vision for now society and new men live together, lunch together, walk together by forgetting their castes and creeds, region and religion, colour and quality, richness and poverty, virtue and vices. His humanistic and cultural attitude is clearly and cleanly seen in his novels such as, cry, the Beloved country (1948), Too Late phalarope (1953), The Land

and people of South Africa (1955), *An But your Land is Beautiful* (1981).

Alan Paton's attitude towards black people in South Africa is very gentle, kind, great hearted, compassion and deep love for their change and get them rights, equality and freedom as white men enjoys. He tries to kill and banish the fear and blindness from the minds of black people and also white people. In the novel *Too Late the phalarope* he joined a black lady who sells the liquor and the white policeman. In *cry, the Beloved country* Stephen Kumalo and James Jarvis came together for the peace and new school for white and black boys play together, walk together.

Alan Paton has tackled theme of racial discrimination with wit and wisdom. The characters in his all novels faced so many difficulties, problems, misunderstandings, misbehaviors, immoral acts in their ignorance, and false pride about caste and creed, but they are related to the sufferings and punishment as Jesus Christ. The writings of the Arther Jarvis about unity and oneness of blacks



and whites indicated the holiness of teachings and preaching's of the Bible and Christ.

Alan Paton's opinion and zeal for oneness of the blacks and the whites for the greatness of humanity and culture, Jealousy and hatred, ill and evil pride and prejudice about each other in either whites or blacks. Oneness in home, in people, in society, in village, in state, in nation and in the world as the dream and desire of the writer through his novels and characters. Man is much precious diamond on the earth much precious diamond on the earth much valuable rather than real diamonds when they have oneness, unity, quality, right attitude right path, right thought, right dream, right action, right manners etc. Stephen Kumalo and James Jarvis came together as an idols and icons of the world of humanity and culture. It indicates much welfare, progress, peace in people, in society, in nation, and in the world.