

Power and Apartheid in Bessie Head's *A Question of Power*

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ABSTRACT: This study is an attempt to offer some answers to the questions related to power, its tools, and its signs. It tries to show the concept of power in *A Question of Power* (1974) by Bessie Head (1937-1986). This paper analyzes Head's *A Question of Power* based on power in relation with racism and religion in apartheid of South Africa. This novel comes to the center of attention by studying Karl Marx's (1818-1883) ideology, Friedrich Nietzsche's (1844-1900) will to power and Michel Foucault's (1926-1984) theory of power. This paper shows racial discrimination and racial segregation and ban of human right, as the negative effects of power. The results of apartheid in *A Question of Power* is explained by Nietzsche's will to power as conflicts between powers. Considering *A Question of Power* as an autobiography, it is the depiction of the effects of apartheid on human's mind and action. Elizabeth, the main character of the novel and the representation of Bessie Head's life, who is involved in madness, is a mixed race woman who gains the knowledge of power to change her situation from master-slave system and experiences power of self-identity. In this paper, madness, as one of the negative effects of apartheid and racism, is shown and is presented as a kind of resistance against racism and apartheid, and this is shown by Foucault's idea that power is everywhere. In this novel, Sello, Dan and Medusa are the presentation of power and resistance. Marx says ideology is a tool in order to legitimize the dominant power in powerless society. In this regard, such an ideology imposes the aims of negative or positive effects of power on the people's life in this novel.

Keywords: Power, Apartheid, Racism, Master/Slave, Resistance, Ideology.

INTRODUCTION

This paper tries to show the brief history of racism in South Africa through analyzing Bessie Head's *A Question of Power*. In fact, apartheid is rooted in the slavery and racism, happened in South Africa throughout the history. The present study is an attempt to show the relation between racism and apartheid and the quality of Universal Declaration of Human Right in the countries like South Africa. The other issue is the reaction of people of South Africa toward the apartheid regime. Another point is the mental breakdown that is considered as a kind of resistance toward apartheid. Overall, this paper tries to show the atmosphere of life under power and apartheid that word this special work. The study shows that power uses apartheid and ideology, in order to solidify its hegemony in South Africa.

Apartheid is connected to racism and racial segregation. In addition, it shows that apartheid prohibits human right. Therefore, apartheid is a tool for dominant power in South Africa. Accordingly, disastrous historical events cause racial discrimination so that the colonized society is changed into a poor and powerless society. The study illustrates that ideology has had a great compact on legitimizing racism during apartheid in South Africa. In this regard Christianity has had the most important role. It shows that madness is a resistance against the dominant power. In this regard, the research uses three theorist's ideas, Karl Marx, Friedrich Nietzsche and Michel Foucault to analyze this situation more clearly.

MATERIALS AND METHODS

This paper tries to apply Karl Marx's theory of conflict model of society and Friedrich Nietzsche's theory of will to power to show the traces of will to power in Bessie Head's *A Question of Power*. From his point of view "the world is the will to power and nothing besides" (Nietzsche 1967: 1067). In fact he wants to explain that self-centrality and determination, and strength of character are the representations of will to power. The dominant power and resistance against it create life. It can be observed that a slave tries to make alive the values which are introduced as 'poisons' by dominant power, but slave shows that the inner values and self-confidence of human being are made based on features like "pride, arrogance and egoism of the soul" (*A Question of Power* 1). The combination of values and goals are destructed and there is nothing except wars between individual values "disintegration-and whatever refreshes, heals, calms, numbs emerges into the foreground in various disguises, religious or moral, or political, or aesthetic, etc." (Nietzsche 1967: 18). This is a place where tyrants and dictators who have control over economy and ideology gain victory. In this process the enforcement of power has its effects on powerless societies such as war, resistance and violence.

Michel Foucault as a social theorist, who believes in "disindividualization" (1975: 201) of power, is the third critic in this paper that shows power in modern discipline has two principles, order and control. "Any individual, taken almost at random, can operate the machine: in the absence of the director, his family, his friends, his visitors, even his servants" (ibid 202). Power is like a machine that can operate automatically, because it has a clear and distinguished operation.

RESULTS AND DISCUSSION

Power has variety of definitions and functions in each network of society, based on its model and structure. Every approach of power is constructed based on ideology and network relation of society. Regarding the history of apartheid and racism, always this dominant power determines the situation for controlling over the ideology of powerless society.

Marx's beliefs on ideology and the importance of products and its values are applied. In fact, this paper argues the conflict between social classes. It determines the value of product, which belong to powerful dominant class of society. It says that the product controls culture, and in general ideology of each society. The ideology, which is powerful and dominant, belongs to a class, which has the control of production system.

Nietzsche believes in will to power. In this paper will to power is introduced as a kind of will which is the origins of clash between classes and powers. It introduces the will to power as a natural motivation in each form to continue life; hence, the survival of fitness. The final issue in this paper belongs to Foucault's theory that power is everywhere. By decentralizing power, Foucault explains that the power is everywhere and does not belong to just an especial social class.

In conclusion, these three theories have some points in common, conflicts and resistance. Ideology as the outcome of class conflicts; war as the effect of conflict between morality and immorality, which is the outcome of will to power; and finally decentralization of power are the outcomes of different conflicts.

The Answer of Question of Power in *A Question of Power*

Power is always a question for man throughout history. *A Question of Power* is a novel that Bessie Head wrote based on the real events happened in South Africa. Bessie Head tries to portray those event that are related the question of power in South Africa. Apartheid as a complex phenomenon happened in 1948. Some historians believe that apartheid develops in twenty century; it is closed with South African capitalism, which gained independency. The need for cheap labor slave and need for a country to send extra goods produced in factories that provided the situation for apartheid in South Africa. Other scholars believe that these are policies of Dutch and British settlers that are ended with apartheid. Other researchers believe in colonial conquest, land dispossession, economic impoverishment, that its signs are cleared:

An old woman spoke up quickly and scornfully: "that's what we call working for death. When money comes into house, we use half and save half. If we eat all that money, then local-industries people are just working for death...There was an instantaneous agreement about this, yet it provoked a general philosophical discussion among the members. A little money saved was central part of village life. (*A Question of Power* 155)

The harsh and poor situation of life, with long work hour without enough money caused them to sell themselves to colonial power for having better life. The others believe that it is the exclusion from citizenship of Africans that caused apartheid. This paper deals with historical roots of apartheid since 1652, to (1910-1948) segregation. One might refer to:

Virtually every aspect of a person's daily life was racialized, made subject to racist state surveillance and restriction: the range of available employment, the level of taxes and levies, the type of public amenities, the class and type of transport and the possibility of land-ownership – all were determined according to racial type. Posel's account does not engage with the affective dimension of these restrictions and divisions, although she does note that: 'the daily experience of race derived from the ordinary, immediate experience of how people lived' (2001, p. 94), and furthermore: 'apartheid's racial grid was strongly imprinted in the subjective experience of race'. (Qtd. in Hook: 219)

Economic and political transformations are two patterns besides racism and segregation, which restricted the lives of black people of South Africa. There are three main interrelated forces as effective points on economy and society of South Africa: colonial conquest, the expansion of mining, and the actions or agency of individuals.

It was Netherlands and after that in 1795, Britain that stimulated limitations toward South Africa. The Dutch East India Company establishes a settlement at the Cape of Good Hope, in 1652 with money of the Khoikhoi, Xhosa and other native people. It caused the destruction of Khoi societies. This destruction divided society into two classes of domestic and farm worker, but the wage, which was earned, reduced, because the Dutch East India Company used import slaves from Angola, Mozambique, Madagascar, and South East Asia.

There archived evidences, which show that there always, have been slave's struggles against the white oppressor's harsh condition such as inhuman treatment. Consequently, the freedom of slaves in Cape colony, in 1833 was pronounced by Great Britain. But master and servant laws were replaced instead of slavery system that was a social hierarchy closely correspond to class. It is essentially a will to violate and to defend oneself against violation, not self-preservation. Therefore, long before apartheid began, racial segregation and white supremacy had become central function of South African policy. After three years that South Africa gained its independence, there was a new law passed which was called Land Act. It was the beginning of territorial segregation by forcing black Africans to live in limited area of their country and call it illegal for them to work as share croppers. Opponent of the Land Act formed the South Africans National Native Congress, which would become the African National Congress.

There are two reasons for strengthening policies of racial segregation, World War II, and increasing economic disappointment. The Afrikaner National Party won the general election under the slogan apartheid with the goal of separateness of South Africa's white minority from its non-white majority, separateness of non-whites from each other and finally division of black South Africans along tribal lines in order to decrease their political power. Land Act Laws set aside largest parts of the countries land for white minority.

After the National Party gained power in South Africa in 1948, its all-white government immediately began enforcing existing policies of racial segregation under a system of legislation that it called apartheid. Under apartheid, nonwhite South Africans (a majority of the population) would be forced to live in separate areas from whites and use separate public facilities and contact between the two groups would be limited.

By 1950, the government had banned marriages between whites and people of other races, and prohibited sexual relations between black and white South Africans. The Population Registration Act of 1950 provided the basic framework for apartheid by classifying all South Africans by race, including Bantu, Colored and white. A fourth category, Asian was later added. In some cases, the legislation split families; parents could be classified as white, while their children were classified as colored:

So many people ran away from South Africa to forget it or throw it off. It seemed impossible then, the recurring, monotonous song in her head: "Dog filth, the Africans will eat you to death." It broke her instantly. She could not help but identify with the weak, homosexual Colored men who are dying before her eyes. One day of it set her nervous system screaming. A week of it reduced her to total wreck. She lay on the bed trapped in misery. There was nothing she could think of, to counter it: "I'm not like that. I've never been a racist. Of course I admit I'm Colored. I'm not denying it. I'm not denying anything. May be people who are Colored are quite nice too, just like Africans. (*A Question of Power* 47)

Dr. Hendrik Verwoerd, who became prime minister in 1958, would refine apartheid policy further into a system he referred to as separate development. Separating black South Africans from each other enabled the government to claim there was no black majority, and reduced the possibility that blacks would unify into one nationalist organization. Every black South African was designated as a citizen as one of the Bantustans, a system that supposedly gave them full political rights, but effectively removed them from the nation's political body. Resistance to apartheid within South Africa took many forms over the years, from non-violent demonstrations, protests and strikes to political action and eventually to armed resistance:

There are set of people in my age-group and set of people in your age-group. The first group brought about dark times. We had to dream a noble dream, and the people of that dream belong to your age group. Everything goes wrong. Everything was evil until I broke down and cried. It is when you cry, in the blackest hour of despair that you

stumble on source of goodness. There was a few of us who cried like that. Then we said: "send us perfection." They sent you. Then we asked: "what is perfection?" and they said: "love." (*A Question of Power* 34)

In 1976, when thousands of black children in Soweto, a black township outside Johannesburg, demonstrated against the Afrikaans language requirement for black African students, the police opened fire with tear gas and bullets. The protests and government crackdowns that followed, combined with a national economic recession, drew more international attention to South Africa and shattered all illusions that apartheid had brought peace or prosperity to the nation. The United Nations General Assembly had denounced apartheid in 1973, and in 1976 the UN Security Council voted to impose a mandatory embargo on the sale of arms to South Africa. In 1985, the United Kingdom and United States imposed economic sanctions on the country. Under pressure from the international community, the National Party government of Pieter Botha sought to institute some reforms, including abolition of the pass laws and the ban on interracial sex and marriage. A new constitution, which enfranchised blacks and other racial groups, took effect in 1994, and elections that year led to a coalition government with a nonwhite majority, marking the official end of the apartheid system.

The Impacts of Power in Apartheid Society in A Question of Power

Bessie Head's *A Question of Power* shows the effects and impacts of power. Power represents as racial discrimination in powerless society. The determination of racial discrimination is shown in *A Question of Power*. Bessie Head is one of the African writers who tries to analyze racial discrimination and show the beauty of what is the 'equal right and' and 'universal love.' In fact, these two features might be considered as resistance toward the negative effects of power:

Only through humility and sacrifice can one aspire to love. Love is giving, not taking, nor expecting to be given in return. God is not a great unknown, but an everyman who does good for the betterment of man. And heaven is not a remote unseen, but a world society inspired by man's great ideals such as freedom of thought and expression, democracy and human rights. By this philosophy, religion is a function in which all of mankind participates, for man is God, and God man. The God-head is achieved through humility and love of man, through contribution to the maintenance of love and peace within society. By this token, the 'thunderbolt-wielding' gods who drive people to religion through fear are nullified. These gods, the all-knowing, all-powerful gods who jealously guard what they believe is their monopoly of power and wisdom are the avaricious precursors of society's power maniacs. (Pearse 91)

As Pearse says this is modesty and love which are the way of achieving real God-head. The idols which are made by power to control the society should be broken. In *A Question of Power*, Bessie Head also believes in power of love and love of humankind.

Maybe, the work she and Sello had done together had introduced a softness and tenderness into mankind's history. The flowers, the animals, the everyday events of people's lives had been exalted by them. They had roamed the world together as barefoot monks, and eaten strange food to sustain them through their monastic disciplines. No lover had caressed them in their solitary meditations on the soul, yet they had been lovers of mankind. She struck at the spring of it, the source of it, that night. They had perfected together the ideal of sharing everything and then perfectly shared everything with all mankind. (*A Question of Power* 202)

Elizabeth and Sello experienced it is love of mankind, which brings equality and perfectness for man. When it is the matter of equality, so every part of the world brings unity. In fact when power controls the powerless society with force and it wants to have everything for the sake of itself, this is the powerless society which resists against power in such a way that the equality should speak.

The characters in *A Question of Power* try to reach degrees of knowledge and self-awareness to analyze the system of power. Consequently, the power of self and the expansion of their worldview save them from the boundary of contempt and ignorance, which are the second negative effects of power caused by racial discrimination. And this awareness and knowledge against power is nothing except the universal soul of human being, as it is mentioned in *A Question of Power*.

It seems almost incidental that he was African. So vast had his inner perception grown over the years that he preferred an identification with mankind to identification with particular environment and yet as an African: he seemed to have made one of the most perfect statement "I'm just anyone." (*A Question of Power* 11)

In *A Question of Power*, race and nationality present themselves as Africans and the problem of race is presented as a kind of completely incidental phenomena. Moreover, something that an African experiences as the outcome of racial discrimination is the identification of the universal soul of human being and "equal right" (*A Question of Power* 11). This is not, just a theoretical claim, because injustice that happens based on powerful strategies, can be observed even after *The Universal Declaration of Human Right*.

Henrik Ibsen has become very clear to me. For all his robust idealism and “will to truth” he did not dare to liberate himself from the illusionism of morality that speaks of “freedom” without wishing to admit to itself what freedom is: the second stage in the metamorphosis of the “will to power” -for those who lack freedom. On the first stage one demands justice from those who are in power. On the second, one speaks of “freedom”-that is, one wants to get away from those in power. On the third, one speaks of “equal rights”-that is, as long as one has not yet gained superiority one wants to prevent one’s competitors from growing in power. (Nietzsche 1967: 87)

In *A Question of Power* the conflict is between characters for power, those who want justice are poor and powerless members of society. Those who want freedom are the characters like Elizabeth, who experience oppression and know what is going on. In addition, the third ones are men like Sello and Medusa who are in combat to be superior and to have power. Head says: "I saw the story repeating itself because, once he saw his power, he wanted to be God on the strength of his power, irrespective of the fact that his heart is filth" (*A Question of Power* 200). And this is will to power, the origin of inequality and contempt for powerless men involved racial discrimination. “How often was a learner dependent on his society for his soul evolution? But how often a society at fault and conclusions was drawn, at the end of each life in opposition to the social trends” (*A Question of Power* 11). The problem that *A Question of Power* deals with is the inferiority that afflicts characters as the third negative effect of power in powerless society. “It wasn’t as though his society were not evil too, but nowhere else could he have acquired the kind of humility which made him feel, within totally unimportant totally free from his own personal poison” (*A Question of Power* 11).

Sello, who introduces himself as an African, tries to bring to life the values, which are considered as ‘poisons’ power. Whereas this oppressed character as an African, shows that the inner values and self-confidence of human being are made based on features like “pride, arrogance and egoism of the soul” (*A Question of Power* 11), the resistance in the form of knowledge of self. In racial discrimination, the feeling of hate from hometown is made by power, and this is the fourth negative impact of power in powerless society. This is a kind of ideology that powerful class uses to catch its intentions: “She hated the country. In spite of her inability to like or understand political ideology, she had also lived the back-breaking life of all black people in South Africa” (*A Question of Power* 19).

Based on Nietzsche’s words power deconstructs all the concept of moralities, which are valuable for human being. There is no reason for virtue, there is no love and justice and the other similar concepts are from a battle for power. This is the play of power in a society like South Africa; as Head, in *A Question of Power*, shows racial discrimination and oppression imposed mentally and physically on colored people:

It was like living with permanent nervous tension, because you did not know why white people there had to go out of their way to hate you or loathe you. They were just born that way. Hating people, and a black man or woman was just born to be hated. (*A Question of Power* 19)

The fifth negative effect of power in powerless society is the alienation and escape from the contempt identity that man in powerless society tries to make himself free from it. “It was a letter written by Elizabeth’s mother from a mental hospital in South Africa. Still she could not relate it to herself anyway” (*A Question of Power* 16).

The color of the skin is always a tool for racist. It includes the superiority of white to black, superiority of one ideology over another. The conflict is between superior and inferior people, courage and fear; the fears that isolate man and prevent him from advancement and power. The man that suffers from a setback at the end of nowhere. All of these conflicts between powerful and powerless are among different classes of one society. Superior power employs its strategy in order to use human and natural resources of powerless societies. In this process, the enforcement of power has its effects on powerless societies such as war, resistance and violence. As Nietzsche argues, people are two types. The first who wants war and the second group, who does not want war, needs peace, agreement, and freedom. One might refer to *A Question of Power*:

Say a warrior takes on any kind of battle because war is his business. It is an ugly business but, like all activities, it forms its own moral codes so that the business may be conducted as nobly as possible. In some depth of his soul the warrior is defending social values that he assumes his enemy lacks. All the same, the character and quality of his enemy is exposed during battle. The both present the other with death but should the enemy turn out eventually to be a noble man in himself, he loves him. Somewhere at the back of her mind Elizabeth, though a woman lived by general codes. She formulated her own broad definition of it. Never wage war on an inferior. He is a rat who pulls too many dirty tricks. He starts a war he never intends ending. He entangles the soul in deceit till all codes are lost, all nobility degraded, till all of life is tainted with his slime. Throw down the weapons and walk away. And if he creeps up and stabs you in the back, die. (*A Question of Power* 103)

Head in her novel says a warrior carries on any kinds of war. Both sides fight because of their values. She also writes about the importance of the man who fights from the points of view of a warrior. On the other hand, the next ones are people who love:

Who are you? She asked, frightened.

He did not reply. She meant his soul- name. People's soul walked right into her. It had been going for some time. They were all keepers of tender things that they loved as though there were indeed such things as God of the flowers, of spring, summer, autumn, winter; of family life; of children; of animals; of birds, and as though there were kings like 'the Father' who was the God of the poor man. (*A Question of Power* 105)

In addition, one can refer to this point: "Once Elizabeth struck a child during quarrel and the missionary ordered: isolate her from the other children for a week. [...] The other children soon noticed something unusual about Elizabeth's isolation periods. They could fight and scratch and bite each other, but if she did likewise she was locked up" (*A Question Of Power* 16). The powerful tries to highlight the factors of behavior and those values, which are against the norms of each society to deprive powerless from his own country, so deprivation and isolation because of the pigment of skin is the sixth negative effect of power in powerless society:

As it happens in *A Question of Power* for Elizabeth, "a day later you were returned because you did not look white" (*A Question of Power* 17). According to *The Universal Declaration of Human Rights*, "Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection" (The United Nations art. 25). On the contrary, it can be observed that in the powerless society in racial discrimination, civil rights are contravened. In addition, something, which is written in this part of *A Question of Power*, is in contrast with *The Universal Declaration of Human Right* that declares, "no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment" (The United Nations art. 5).

Bessie Head, in *A Question of Power*, writes, "She read a newspaper advertisement about teachers being needed in Botswana. She was forced to take out an exit permit, which like her marriage held "the never return clause" (*A Question of Power* 19). Based on *The Universal Declaration of Human Right*, "Everyone has the right to freedom of movement and residence within the borders of each state. And everyone has the right to leave any country, including his own, and to return to his country" (The United Nations art.13.1). Whereas the whole life of society is under the racial discrimination and hard situation of life, consequently all of these men decide to migrate from their own country.

Elizabeth said: it's her head as though keeping her thoughts to herself. She walked towards Elizabeth and past her. She brushed past Elizabeth so violently, the gesture said loudly: "get out of the way." Her face had assumed a mean expression [...] She started shouting in a shrill, high voice: we don't want you here. This is my land. These are my people. We keep things to ourselves. You keep no secrets. I can do more for the poor than you could ever do. (*A Question of Power* 38)

Another matter is that, in powerless society, power always follows the way to protect its place. Moreover, this place is not preserved except by presenting power. Powerful tries to keep the powerless society poor and ignorant. Consequently powerful always tries to oppress the powerless' self-awareness in order to prevent powerless to gain control over his own country and independency. So division of power or equality of power in powerless society is nothing except negation of equality of human right that is the ninth negative impact of power in powerless society, as it is observed in *A Question of Power*:

Elizabeth looked at the man in brown suit and said: you are making a mistake, Sello. I'm God too. The woman unsettled her. She wasn't thinking of herself. She was thinking of the title which had already been shared. The man bared his teeth in a snarl: you are not God," he said. (*A Question Of Power* 36)

The tenth negative impact of power in powerless society is colonization, which always has the ability to oppress powerless ones. Colonization overcomes the societies, which they believe in superior power. "It had a strange theme of power- worship running through it, and power people needed small, narrow, shut-in world. [...] They never felt secure in the big, narrow flexible universe where there are too many cross-currents of opposing thoughts" (*A Question Of Power* 38). The powerful always tries to colonize men by making racial discrimination, but black South African people always try to catch equality as a result of that suffering which they always have to bare. As it is observed in *A Question of Power*:

They had stood and addressed her as soul equal. Other nations, harsh climates, high peaks of endeavor and suffering had shaped her soul [...] People who have suffered from the wanton cruelty of others prefer the truth all the times no matter what it might cost them. (*A Question of Power* 38)

The other and eleventh negative effect of power in powerless society is the crisis of the sex identity and the poor situation that govern educational system. Black woman is the tool for sexual pleasure for white, besides aggression and contempt which always has been made for blacks by white causes the crisis of homosexuality in these societies. "The writer, a woman, sickened at the yapping of English society at his heels for his homosexual practices, said quality, it doesn't matter where a man evacuates" (*A Question of Power* 138). This issue can be understood by "an African man gave the most reasonable explanation: how can a man be a man when he is called boy?" (*A Question of Power* 45). Problem of education is also obvious, by mentioning Elizabeth's memory, at the time of being a teacher. So the harsh situation of education can be completely observed in this part:

Children's literature and writing was often the most magical world, and yet there were harsh environment like this where all magic was dead or had not even begun to live. Everything was touched by this harshness. They ate no breakfast in the early morning, and by midday their mouths were white and pinch with starvation [...] The children she had taught were stark, gaunt, and thin like the twisted thorn-brush. (*A Question of Power* 68)

Under the harsh situation that each man lives in South Africa, no child kind can be trained by normal and suitable educational system. As it is mentioned in the novel, the poor situation of life cannot let the men think about other needs, such as education. Apartheid and racial discrimination are considered as the most destructive and disastrous event that passed but exists in the history of human being. They have had negative effects.

CONCLUSION

Bessie Head, an African writer, is a breed woman who is the member of South African society. She has experienced apartheid and racism. She is specialized because she has a worldwide view towards all human being and concepts of equability and universal love. These are two concepts, which she follows to go beyond the boundaries of racism. However, Bessie Head's life might be seen as somber and traumatic, her works presents love alongside the images of hardship and isolation that she paints. She praises good as she condemns evil, and expresses her hope for peace and change with her criticism of the current political system. Considering *A Question of Power* and *Declaration of Human Rights*, this paper comes to this conclusion that human right has been always victimized by dominant power in the colonized societies.

This paper proves that by the creation of the sense of inferiority in powerless society, power governs the colonized people. They believe the black man was obviously dull, stupid, inferior, but they made sure to deprive him from his personality, intelligence and skill. The inferiority is made by contempt of the color of skin, shape and also contempt of thought and knowledge of powerless society. This feeling would be ended in poor situation, destruction of physics, losing thought and independency, destruction of self-confidence and losing the faith of being superior power. This is the outcome of racism in South Africa.

This paper deals with the answer of question of power in *A Question of Power*. It searches for the impacts of power in apartheid society of South Africa, the negative effects that cause to ban human rights. On the other hand, it presents mixed race people do not have their right place as human being in the racist society. One of the result of such harsh situation is madness. This paper shows madness as a kind of resistance against disastrous situation of apartheid.

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