

***Cry, the Beloved Country* Socratic Seminar Ticket #2**

(Answer the following questions on using CEA's – claim, evidence w/p#s, & analysis – using no more than 1 page, front and back; you may bullet your responses)

1. Identify moments in the novel where Paton uses motifs of light and darkness; sight and blindness; and the coming of dawn to reveal his vision of the world. In what ways does he suggest the view that human beings can be immutable? How does he also argue they are capable of transformation? Does Paton seem to offer more compelling evidence for one view over the other? Which characters do you align with these opposing views of human nature? Which message do you find more persuasive? Why?
2. Identify examples of how Paton uses metaphors connecting to nature, coded language, diction, cadence, and various other devices to represent and depict the tensions implicit in rural vs. urban interests and perspectives and to explore race relations among white and black South Africans.
3. The last few sentences Arthur Jarvis wrote before his death are: "The truth is that our civilization is not Christian; it is a tragic compound of great ideal and fearful practice, of high assurance and desperate anxiety, of loving charity and fearful clutching of possessions." Identify specific scenes in the novel where we see a split between high ideals and narrow self-interest? Do the characters embody one or the other, or are they morally mixed? Why do you think Paton uses these paradoxical juxtapositions to characterize South Africans in the build-up leading to Apartheid? What points is Paton making about the role of moral ambiguity and the persistence of injustice and inequality?
4. Describe the role of faith in the novel. How does it serve Kumalo and Msimangu, the people of Ndotsheni? Does faith inspire Arthur Jarvis, and hence, his father? What about Absalom? Is there any indication that faith impedes or injures any of the characters? Kumalo experiences the absence of God and momentary losses of faith during his journey. He suffers through periods where it feels as if God has deserted him? Which other characters experience the absence of God? Does Kumalo ever experience the presence of God? If so, when? Is God basically absent or present in Paton's novel? If so, in what way does God manifest Himself? In what ways does the Church abandon Kumalo? What role does the Church see itself playing in the development of Apartheid policies? What thematic points does Paton make through his depictions of God, faith, and the Church?