

Victimisation of Women in Ann Harries' *No Place For A Lady*

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Abstract

No Place for a Lady depicts the chaos created by army discipline during wartime. About 1866, a Boer family discovered diamonds in an area claimed by the Orange Free State. Great Britain angered the Boers by seizing the area in 1871 and it annexed the South African Republic (Now Transvaal). The ill-will and jealousy between the Boers and the British were the main causes of the war.

When two elephants fight each other, the environment suffers. The effects of the war fell upon the women and children who were deported in the concentration camps at Bloemfontein. Many appeals and resolutions were proposed by the women of the Great Britain to denounce the injustices committed to women of South Africa but in vain. Ann Harries deplors the unbearable conditions in the camps and thinks that war is foolish and that people should put an end to it.

Keywords: Concentration camps, misogyny, war, bigamy, xenophobia.

I. INTRODUCTION

It is supposed that all human beings are equally dependent upon what the Maker provided them; seeing that all live on this planet, breathe its air, drink its water and eat the food that grows out of its land. Curiously, the population is victim of the ruling classes' political practices. For this moment on earth today, our race has been ravaged and degraded to conflict between individuals. Ann Harries the author of *No Place for a Lady* has selected her topic on war showing how those who provoke it live happily in their castle while those who suffer from it are thrown in streets helplessly, most of them being women and children. Of course, who is not upset at injustice, especially in places in which should be justice and equality? The answers to all these matters, a cast of privilege people dominating and exploiting the mass class, are Ann Harries' preoccupations throughout her novel.

Women are marginalized in South African society. They are victims of the war between two white nations: the Boers and the British. One should agree

with the English writer Percy Byssche SHELLEY who said that: “All evils in the world are due to tyranny. If oppression was removed, love would reign and life would be beautiful”(Gijssels, 1961:195). This is the message he wanted to bring to humanity.

Being involved in the literary domain, especially dealing with a frictional work, the method used in carrying out this article is stylistics. Some elements will intervene such as, summary of the plot and some female characters. Thematic analysis will follow to depict the victimisation of women, and followed by a conclusion and bibliography/webograph.

II. DEVELOPMENT

1. Summary of the plot

Ann Harries depicts the chaos created by army discipline during wartime. About 1866, a Boer family discovered diamonds in an area claimed by the Orange Free State. Great Britain angered the Boers by seizing the area in 1871. Six years later, it annexed the South Africa Republic (now Transvaal). The ill-will and jealousy between the Boers and the “Uitlanders”, or “foreigners”, who were mainly British subjects, were chief causes of the war, also known as the South Africa War.

From 1880 to the Boers fought for freedom of the South Africa Republic and defeated the British. This was considered as the First Boer War. In 1886, many Uitlanders rushed into the South Africa Republic after the discovery of the Witwatersrand gold fields. The Boers tried to deny them political rights and power growing tensions between the Boers and British resulted in the Second Boer War (1889-1902). In 1895, the British attacked the Boers in an unsuccessful uprising led by Leander Jameson. Peaceful attempts to settle the problem failed. The Orange Free State joined the South African Republic in declaring War on British in October, 1899. The Boers won victories during the early stages of the war.

In 1900, the war changed the side. It is during that time Ann Harries’ novel finds its root. General Lord Roberts and Lord Kitchener Brought more British troops into the area fight against the Boers.

It is also at that time that there were alliance and involvement of so-called “Kaffirs”, or the South African Blacks on the British side. The conciliation committee was established. It was noticed that the black could have right of vote if they helped the British. So many armed and uniformed Kaffirs; many black-skinned men were helping out in this white man’s war. Apparently many of these blacks in khaki drill acted as scouts. Knowing the lie of the land so well they could smell out where there Boer commandos were hiding, though not even they could detect a Boer in a trench six feet deep and Barricaded with Memosa bushes (NPL, 127-8).

War became crucial. British captured the capitals of the two republics early in 1990. They won the war and Boer regions became British colonies. It created concentration camps that confined persons whom the government considered politically dangerous. Ann Harries states seven times of concentration camps.

While the war was ravaging South Africa, the women of the Great Britain raised their voice, called a meeting and took some resolutions to denounce inhuman condition made to South Africa women. Ahead of them was Mrs. SCOTT the spokeswoman of the United Kingdom who said:

“You will be aware that on 24 may, Lord Roberts annexed the Orange Free State and renamed it the Orange River Colony. We can expect annexation of the South African Republic before long. But do not think this meeting is therefore in vain. Even if we can achieve nothing practical, we, the women of Great Britain, are coming together to express our combined protest against injustice. The two former republics will know that we have publicly expressed our outrage, and take some comfort from this. History will prove us right, of that I have no doubt” (NPL, 190).

In their respective resolutions, women from all parts of the United Kingdom condemned the unhappy war raging in South Africa as mainly due to the bad policy of the government, protested against the annexation of the Boer republics whose inhabitants allied to them by blood and religion, expressed their sympathy with the women of the Transvaal and Orange Free State, they were filled with profound sorrow seeing their sufferings and would express concern for the fate of the indigenous peoples of South Africa who were clearly being exploited and ill-treated by both the Boers and the British (NPL,154).

Despite all these proposed resolutions, the Government of Great Britain took a deaf-and-dumb attitude toward women’s indignation. War spread everywhere in South Africa; farms were burst, houses were destroyed, women and children were killed and deported in the concentration camps. Briefly, the situation became alarming.

1. CHARACTERS AND CHARACTERISATION

1. Characters

Mrs Eva Theron Dawie

She was a Boer women and the farmer Dawie’s wife. She was against the occupation of their land by British Army and wondered how to find the place to cultivate after losing their property. While talking with Sarah the English nurse, Eva Theron addressed her severe remark in the following tune:

“Of course you are not yourself my enemy; says the Boer women. Her face suddenly flushes. But your people have taken our land for which our forefathers she their blood. Now can this land now be British? And she waves her hands at the vistas of yellow grass which bake like her bread in the warmth of the sun. Good gave us this land, my dear, and now for our sins he has deserted us. Your bread is burning, Mrs Theron for the smell of smoke now over whelms the pleasant form aromas, and a pall hangs above the form house. The women’s eyes harden. That is what the British do to our farmhouses when we do not sign the oath of allegiance” (NPL, 237).

Besides, Eva Theron was against black people qualified “Kaffirs” because of Britain’s promise to give them the right of vote once the war ended. Let us remember that, before the war broke out, black people were considered as slaves to Boers. They were submitted to” passes”. Though the blacks were on the British side, they became Boers’ enemies. Eva Theron was mocking them knowing that there was little chance for the British government to honour its engagement and utters:

“The Kaffirs thin they can do what they like now. They think the British are going to give them our farms and that makes them cheeky” (NPL, 236).

Mrs Eva Theron was among the women who were brought in Bloemfontein concentration camp, particularly in “Hand-Uppers’ Camp” in barbed wire fence which separated the two camps. She went there for her own protection. Despite her presence in the camp, their farm has not been destroyed. A troop of Tommies has been billeted there. One of the reasons for her to be taken in the Hands-Uppers’ Camp was that there has been suspicion that most of women were spies and informers on Boer commandos’ side to annoy the British army (NLP, 336).

Mrs Mopeli

Mrs Mopeli was a black woman and one of the women in the concentration camp at Bloemfontein. She took washing from the tin hut ward in Bloemfontein and was able to speak good English, having been partly educated in an English missionary school. On occasion she adorned the lower half of her body with red, with and blue stripes, which clung to her backs side like a patriotic spider.

She liked to talk about England, which she regarded as a fabled land, the very heart of civilization, where everyone lived in peace and harmony under the gracious reign of a benign monarch. She could sing God Save the Queen’ perfectly, a skill which she then demonstrated to Sarah, even though

an exceptionally large basket of laundry was balanced upon her head and small baby was tied to her back by a blanket. (NPL, 160)

The description of England pleased Sarah who cried in admiration, for the rendition has been filled with a dramatic intensity which suggested that God was receiving orders from a woman whose overflowing head basket had assumed the qualities of gigantic crown. And Sarah to reply:

“That is very impressive, Mrs Mopeli. I see that you have a great respect for the British race” (NPL, 161).

In exacting England, Mrs Mopeli hoped to end with Boer’s regime that had put blacks as their slave in their own land. Besides, the involvement of South African blacks promised the vote if they joined the British side, was the answer and the solution for blacks to regain their land.

Unfortunately, Mrs Mopeli’s dreams, hopes and the future aspirations fell like drops in the ocean. After the British had defeated the Boers, things changed in the two republics. They did not fulfil what they had promised to the blacks after being helped the latters. Following their adventures, the British re-established passes to blacks. Furthermore, they came in relations with the Boers. Thus Mrs MOpeli was profoundly disappointed with the British attitude when she heard from Louise and Sophie saying that:

“Nothing will come of them, in any case-I am worried about the high expectations the black population here has of Britain’s promise to give them equal rights with the white population if they help out in the war. From what Sophie has told me, this is extremely unlikely, as Milner’s idea is to create a union of English and Dutch in which the black man plays no part. I fear the worst”(NPL, 162).

As far as passes were concerned, Mrs Mopeli was astonished to see blacks being still accompanied with their passes wherever they wanted to go. Worse again, it is previously to be remembered above that, when the British Army came to fight with Boers most of blacks had burnt their passes hoping to come to an end. They were surprised with the new administration to restore them again as she explains.

“We African people have chosen to help the British, Nurse Palmer we expect the British to help us. Now they have brought the Pass back worse than the Boers My husband, he received five lashes because he could not show his Pass. My husband, he is born in this town. He works for the Imperial Rail way. That is very terrible, Nurse Palmer” (NPL, 230)

As usual, Mrs Mopeli like other women was a prisoner in the concentration camp. She played the role of intervening for the causes of other women in the camp especially in the case of illness and underfeeding. At the sometime she was complaining against the war and its effects in the lives of black people saying:

“This war, saying Mrs Mopeli...is a bad bad bad thing. Now everyone is dying children are dying. We thought the British Army came to help us, to give back our land; to put our people into the government. Now we help the British Army and they kill our children they even kill the children of the Boer people” (NPL, .301)

Indeed, Mrs Mopeli as patriotic woman did not want to hide anything about black situation. While conversing with Nurse Palmer, a British one, she went in concluding that:

“The black servants, who also lost their home when the Boers form are burnt. Where must they live”?

“They must build their shelters by the railway, and find their own food. The British do not think of them when they burn Boer homes. My very own aunties and uncles live down there now with nothing we are very disappointed, Nurse Palmer we want respects us expect respect...

“This is the messy aftermath of a war that is by no means over; devastation and homelessness for those very people who had expected just the opposite from the invading forces “(NPL, 231).

Mrs Potgieter

She was a black woman who was imprisoned in the Bird Cage. Before this, she was in the main camp. She was a heroic woman and did not tolerate the injustice practiced by British government, especially the soldiers who were guarding the concentration camps. Sanitation was very bad. Soldiers did not care of the situation of women in the camps. There were no latrines, people dug the trenches. Women were not capable to dig the ditches for their toilet. Imagine their situation!

Aside from this, there was latrines only reserved to soldiers and no one was allowed to use these latrines. This situation angered Mrs Potgieter who found in it kind of discrimination. Therefore, she took the decision to use one of these latrines. Consequently, she was sent from the main camp to the Bird Cage because she had bitten the arm of a British trooper as it related in the following lines:

“One day, Mrs Potgieter, who had summoned up her courage and barred her way in into the latrines, was surprised by a visit from a British trooper just as she was raising her skirt and sitting down. Kindly leave the latrine while I am here, she called to him in her best English. So outraged was she by this unseemly behaviour that she leapt up, grabbed his arm, and dug her teeth into it she is imprisoned in the bird cage, where there are no latrines at all” (NPL, 286).

Mrs Roos

Mrs Roos was a Boer woman incarcerated in the Bloemfontein Bird Cage, with other headstrong women. The ringleader of the headstrong women was Mrs Roos. Tall and angular, with piercing blue eyes, she was sent there for provoking a demonstration against the meat rations.

In February 1901, Mrs Roos was recessed from bird cage and to return back to main camp. Now that she was closer to the barbed wire, the approaching woman was suddenly recognizable. Mrs Roos the women clapped their hands and waved. Her name rustled among them, her children cried out in delight. (NPL, 332). She sailed in her sharp eyes searching for her children among the gathered in mates. They run up to her, shouting with joy as she embraced them one by one... we have already lit a fire for coffee, exclaimed the mother who had looked after those children. Though we used the last of our firewood, we could not celebrate your return without coffee. There was laughter all around. Even patch laughed. (NPL, 333)

2. Characterisation

Characterisation is the way the author reveals or shows the personality of a character to the reader. Characterisation is revealed through direct characterisation and indirect characterisation. Direct characterisation tells the audience what the personality of the character is while indirect characterisation shows things that reveal the personality of a character. Since characters are revealed through appearance, action speech, thoughts, and thoughts and comments of other characters, let us look at each of these elements individually to see how Ann Harries uses these elements to reveal his or her characters.

Appearance

When you meet people in life, their appearance strikes you first. Although physical appearance alone does not reveal the whole person, physical appearance is an important part of character. Ann Harries describes her characters' appearance, so you can see them; the characters become more than just words on a page as it can be seen in the following description:

‘Fancy’s image tumbled through his head in all its brilliant colours: her black hair gleaming with blue lights; her teeth whiter than the sprig of jasmine behind her ear; her brilliant red skirts; her blue blouse checked with lemon yellow, and beneath it her warm brown breasts. (NPL:5)

Through Fancy’s appearance you can assume that Miss Fancy is the most beautiful girl and she dresses wonderfully as if she is ready for wedding.

Action

People are always in action. They are always doing something, even if it is only breathing. Action brings a character to life. Every action means something. Again, Ann Harries presents the action through Mrs Potgieter, a black woman who bit the arm of a British trooper as follows:

‘One day, Mrs Potgieter... was surprised by a visit from a British trooper just as she raising her skirts and sitting down into the latrines...so outraged was by this unseemly behaviour that she leapt up, grabbed his arm, and dug her teeth into it as hard as she could. For this reason she was imprisoned in the bird cage, where there were no latrines at all’! (NPL: 285-286).

Speech

What a character says shows us something about that character’s attitude. It shows likes and dislikes. Each spoken word adds to the picture of the character. Every time we speak, we give ourselves away and show more of our inner selves. So do characters in Ann Harries fiction. Let us state the following speech:

‘Good morning, Lizzie. How are you, my dear? Sarah greets the Child in her now confident Dutch. A suggestion of smile appears on the child’s bluish lips. ‘Good morning, nursil. Where is my mother?’ ‘I tell you what, Lizzie: will you sing for me?’ The child thinks a moment, then obligingly sing, in a thin whispering voice, the first verse of a Boer hymn, De here his Mijn Gehulp (the Lord is my help) (NPL: 300)

Thoughts

Action and speech begin with thought. We all think. Sometimes we even become lost in thought. We are not aware of what is going around us. Characters may become lost in thought, too. They may think aloud to reveal

information about themselves and others. Let us see how Ann Harries shows a thought her through her or his characters:

‘He looks thoughtful; plunges his hand in his pocket... Lord, what Fools these mortals are. ‘I felt all my self-pity evaporates at once, so strong is my curiosity about the state of Sarah’s heart. Was she at last about to confess to me her secret passion?’ ‘You may think me joyous, Sarah, but I can assure you that my happiness depends entirely on the approval of men. Without that, as you must know, I am in despair.’(NPL: 176)

From the last character’s thoughts, we learn how Louise is obsessive i.e., without the presence of men she is in despair. That is why Sarah asks her:

‘So one man’s love is not enough for you?’ ‘yes, it is, of course it is, but I must constantly reassure myself that others admire me too’ (NPL: 176)

3. Themes

Theme is the central idea or meaning of the story in a piece of writing or work of art (Hornby ,2010:1547). Theme in fiction is rarely presented at all; it is abstracted from the details of characters and action that compose the story. Themes convey a message or messages of the writer and may contain his beliefs and opinions (MONGBOLO NGALIMA 2013:12).

It is important to recognize the difference between the theme of a literary work and the subject of a literary work. The subject is the topic on which an author has chosen to write. The theme, however, makes some statement about or expresses some opinion on that topic. For example, the subject of a story might be war while the theme might be the idea that war is useless.

3.1. *Injustice and oppression*

It is defined as the fact of situation being unfair and of people not being treated equally (OALD,773). Ann Harries presents the social injustice in South Africa in general where black people were considered as inferior to white race, and in particular how South African Women were treated during the war. This distressing situation led the British women to react against their treatment as it can be seen bellow:

‘We, the women of Great Britain, are coming together to express our combined protest against injustice. (NPL: 190)

3.2. Racial Segregation

Segregation is the fact or policy of separating people of different races, religions or sexes and treating them in a different way (OALD, 1338).

As far as *No Place for a Lady* is concerned, it was conventionally decided that Black people once helped the British Army to win the war; against the Boers would have the right of vote in south Africa. Curiously, after winning, the British and the Boers formed union and Black people continued to remain in their original state as they had been before the war. This union was probably due to the fact that, in spite of enmity between Dutch and British, they all belonged to white colour. Ann Harries is astonished to 'Milner's idea to create a union of English and Dutch in which the Black man plays no part' (NPL: 162).

3.3. Exploitation

It is a situation in which somebody treats somebody else in an unfair way, especially in order to make money from their work (OALD, 516). It is to be remembered that before the occupation of two Boers republics by the British, the indigenous so-called Kaffirs were mainly working in the mines of gold and diamond. They were subjected to degrading treatment under the Boer's regime. The same situation occurred during the British occupation. Among the resolutions taken in the meeting of women brought together from all parts of the United Kingdom, the author of *No Place for a Lady* suggests the fifth resolution which runs as follows:

'we can adopt a fifth resolution at the meeting that would express concern for the fate of the indigenous peoples of South Africa who are clearly being exploited and ill-treated by both the Boers and the British' (NPL: 154)

This shows that between the Boers and the British, no one wished for the progress of the black people or indigenous to be developed in their own country.

4. Tone and Mood

Tone, an abbreviation of 'tone of voice' is the manner in which the writer expresses himself or herself. It is the writer implicit attitude toward the reader, his subject and himself or herself. Mood/atmosphere is the pervading feeling that experiences. It is created by the author through various language devices (MONGBOLO NGALIMA: 2013).

Since the tone conveys the writer's emotions, feelings and attitudes toward her subject, characters, or audience, it is expressed by the means of adjectives expressing these.

- ***Author's attitude toward the audience***

Ann Harries, through her work, wants to expose to the audience the imperialism system in which one country controls other countries, often after defeating them in a war. This is what it is faced in *No Place for a Lady* with the expansion of the British Empire in South Africa.

She also wants to let the audience know how these so-called developed countries exploit the under-developed countries and leave them in extreme poverty and maltreat them as it can be seen in the following lines:

Civilised

“And do you know our beloved Britannia is doing to the women and children of South Africa? ... The soldiers of the Queen you admire so much are marching through the Boer Republics – Ex – Boer republics – setting fire to farmsteads and private homes, ... “Ah, never did I think a civilised nation like England could treat women and children so!” (NPL: 255).

1.1 Some abuses committed to women

Longtime passing, the nature has already posed questions about social issues such as how society constructs gender roles, how reproduction defines gender, how the political power of men and women are unequal and where gender inequalities are escalated. Around twenty-four centuries ago, Plato, according to Ilaine Haffman Baruch, argued for the total political and sexual equality of women, advocating that they be members of his class,... those who rule and fight.

French writer Christine de Pizan, the author of “The Book of the city of Ladies and Epistle to the God of Love”, is cited by Simone de Beauvoir as the first woman to denounce “misogyny”. In fiction, some women have been famous. For instance, Charlotte Brontë, Anne Brontë and George Eliot prose writers in the Victorian Age depicted women's misery and frustration. Louise May Alcott penned a strongly feminist novel “ A Long Fatal Love chase”, about a young woman's attempts to flee her bigamist husband.

Nowadays women react against the creation of dictionary of separate spheres for men and women. In this ideology, men were to occupy the public sphere (the sphere of wage labour and politics) and women the private sphere (sphere of home and children). ([http://en.wikipedia.org/wiki/ History of feminism](http://en.wikipedia.org/wiki/History_of_feminism). Accessed 17/6/2016 at 4.20 p.m)

Compared to novelist women cited above, Ann Harries, a novelist woman of “No place for a Lady”, denounces some mistreatments and

disapprobation towards South African women who are victims of the legislation that seems to put them “nowhere”, as wrote Thomas More “Utopia”, describing the social conditions during the Renaissance in England (Gijssels, 1961). Thus, Ann Harries mentions some abuses from which women are victims:

- **Misogyny**

This is meant by misogyny a man who hates women (Hornby, 2010). In “No place for a Lady”, Ann Harries fits together the French writer Christine de Pizan to denounce misogyny, a kind of men’s disdain towards women.

In fact, when the British troops reached South Africa they did not tolerate the presence of women. According to them, South African women were considered as their first enemies for two reasons: they considered them as hostile to their presence in South Africa because of invading their forefathers’ land and because they were spies on the side of the Boer Commandos. This attitude is expressed in the following passage:

“...we are known as the hands-uppers, says the woman, a horrible insulting word. We are hated, even a woman-hater like Lord Horatio Kitchener would not want to exterminate the entire female Boer population, but that is what he will do, Sir Alfred, unless something is done immediately to ameliorate the situation” (Harries, 2005).

- **Bigamy**

This is defined as the crime of marrying somebody when you are still married to somebody else (Hornby, 2010). Here, Ann Harries denounces the attitudes of certain men who hid their marital status in order to seduce women. A typical example is found in Wole Soyinka’s play “The Lion and the Jewel”. The story tells about Baraka, a local chief in Nigerian village who used to invite girls in his room and seduce them. One day, he invited Sidi in his room for entertainment. Knowing how he seduced girls, Sidi refused the invitation. The chief sent one of his wives to tell Sidi that he has got virility. Sidi agreed but finally she was seduced and became one of his wives.

Similar cases occurred during the war in South Africa between the British Army and the Boer Commandos. It is to be remembered that many women were victims of this bigamy. Most girls were caught in this nest. Among many examples, let us mention that of Louise, a nurse from England who was sent to South Africa in order to rescue the wounded soldiers. Once arriving in Cape Town, she found a Boer Doctor called James who told her that he was bachelor. Hiding his status, Louise was the first victim and fell in

love with him. After being seduced, Louise discovered that this man was already married as it can be seen in the lines below:

“...though Louise wants to go to the front, she is very much in love with Dr. James, the chief medical officer of her hospital. This is absurd says Sarah as he is a married man” (Harries, 2005: 91).

In spite of Sarah’s counsels Louise maintained to be a second wife to Dr. James. In the letter she wrote to Sarah Cape Town 17 January 1901 she said: “I may as well as tell you immediately, but on condition, dear Sarah, that you will tell no one else. The truth is that I have married a Boer! This may be scarcely to you, knowing my original anti-Boer feeling, and I beg you to try to understand” (Harries, 2005: 313).

The bigamy stated by Ann Harries during the Boer war in South Africa has in common with what is called the war of Liberation in the Democratic Republic of Congo in 1997; particularly in Kisangani Town. Many Kisangani women were victims of this war in the sense that, when Uganda’s Army entered in Kisangani, they were seduced by those soldiers. As a result of contact with these foreigners, some women got diseases others were even killed, some others got undesirable pregnancies and the rest went with Uganda’s soldiers and never came back.

- **Xenophobia**

It is defined as ‘a strong feeling of dislike or fear of people from other countries’ (Hornby, 2010: 1725). Xenophobia is a common occurrence in South Africa. It is very often announced in the press that many immigrants in South Africa are hated, maltreated, expelled by South African people and sometimes killed.

As far as ‘No place for a Lady’ is concerned, Ann Harries had deplored the similar situation during the Boer war where the non-whites were marginalized, most of them being women. Before the conquest of South Africa, the Boers or Dutch people from Holland believed the Blacks or indigenous to be an inferior race and treated them like slaves. They denied political rights to anyone whose skin wasn’t white. (Harries, 2005: 28).

At the same time, Emily watched the same phenomenon that was horrible as it is shown in the following passage:

‘Mr Somerset-Glance!’ cry Emily and Miss Griffen simultaneously; then collapse in cruel mirth as they watch the plump little man gingerly lower one spatted foot below the next, clinging to the trunk of the tree like a child to its mother while a

band of delirious men, women and children leap round the corner, banging on tin pots and dustbin lids, chanting out two names in a fever celebrations: Bade-Powell (clash-clash boom!) Mafeking (bang-bang crash!)

The sky begins to blaze with fireworks. She closes the curtains with a briskness that is final. 'Let's hope all this xenophobia isn't going to affect our bookings'." (NPL: 178-179).

- **Lack of freedom of speech**

Freedom is defined as the state of being able to do, the right to do or say what you want, without anything stopping you: freedom of speech, thought, expression, worship, action, etc. (Hornby, 2010: 596). Any ruler or government who suppresses freedom of speech is therefore a dictator. He or it goes against the spirit of democracy that is a way of life, that states that all persons are equal before the law, that provides freedom of speech, freedom of press and freedom of religion (WBE, 1968, vol. 5: 104).

As far as 'No Place for a Lady' is concerned, Ann Harries expresses the indifference of the British Government which refuses to associate British women in their war planning against the Boers in South Africa, knowing that the United Kingdom is ruled by the Queen.

Besides, when the war started in South Africa, the most affected persons were women and children who were deported in the concentration camps in a small town called Bloemfontein. This situation awakened the conscience of many women all over Britain as it can be seen in the following passage:

"The Queen's Hall is filling up with women. The balconies are in danger of over flowing as mothers, grandmothers, aunts, sisters, nieces and cousins. The circle is already crowded. A long, entirely female queue curls out into upper regent street and into a neighboring square. The women are conversing animatedly. The accents of Yorkshire, Scotland, Wales, Cumberland, amaze the cockney tradesmen and stall holders who have never tradesmen and stall holders who have never seen so many ladies in one place nor heard the entire country so represented on their streets. Miss Griffen and Sophie are distributing leaflets; Miss Hobhouse stands beside on one of the great door ways, exultant... Members of the press hover in the street, affecting world weariness. Only female reporters will e allowed. There will be no heckling, only the dignified protest of resolute women". (Harries, 2005: 189).

And then the entire hall was full. This set the scene of discussion among the women and the hall thundered with patriotic themes played by Mrs. Holloway. It was fitting that this historic meeting took place in a hall built for queens, as they waited, the audience acquired a certain majestic authority. Unanimously, some resolutions were proposed by the women of Great Britain” to support the women of South Africa against injustice and give them heart” (Harries, 2005: 190-192).

In spite of Great Britain women’s resolutions, the government had not taken into account their indignation. Mr. Lloyd George, the radical member for Carnarvon or Member of Parliament qualified women’s meeting as nonsense when he uttered: “And to think this is a non political meeting.” (Harries, 2005: 206-207). And patch to conclude: “That was what women were meant to be: mothers, not political firebrands” (Harries, 2005: 365).

III. CONCLUSION

In the light of what had been said throughout this work, any act of war led by men aimed indiscriminately at the destruction of entire cities of extensive areas along with their population, is a crime against God and man himself and merits condemnation. War is the paranoid or projective elaboration of mourning. We join Pete Seeger’s view in his poem: *Where Have the Flowers Gone?* (Cartledge, 1967:178-179). We think that War is foolish. Ever since the world began, young men have gone to war as soldiers and have been killed and buried. A high proportion of those killed young men had not yet fathered children. If they had not had to go for soldiers; they could have stayed at home, where they would marry girls for whom they picked flowers, and would have had peaceful and happy lives. In other words, young girls who hoped to have husbands were left widows, being victims of the war. Our suggestion should be that War and quarrels among people ought to take an end and allow humanity to live in peace and without discrimination.

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