O wonder!
How many goodly creatures are there here!
How beauteous mankind is! O brave new world
That has such people in’t.
William Shakespeare, The Tempest (V.i. 181–84)
Symbols and abbreviations

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>adj</td>
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<td>AE</td>
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<td>disappr</td>
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<td>e.g.</td>
<td>exempli gratia (Lat.)</td>
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<td>esp</td>
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<td>fml</td>
<td>formal</td>
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<td>i.e.</td>
<td>id est (Lat.)</td>
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<td>infml</td>
<td>informal</td>
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<td>n</td>
<td>noun, substantive</td>
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<td>pej</td>
<td>pejorative</td>
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<td>vlg</td>
<td>vulgar</td>
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<td>vs</td>
<td>versus</td>
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</table>

[C] This film clip is on the Service-CD South Africa (W503253).
[C] This listening text is on the Service-CD South Africa (W503253).
[C] This song is on the CD-ROM in the teacher's book.
[âœ] Do this task with another person.
[âœœ] Do this task in a (small) group.
[âœœœ] You will need Internet access to complete this task.
[S1] This is a reference to the Skills section.

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| Spot on language | German-English interferences | Language exercises; mediation text |
Topic

From apartheid to reconciliation

A South Africa – past and present

1 Team up with another student and discuss what the pictures and the quotes on these two pages reveal about South Africa in the past and present.

2 Both Germany and South Africa have had to come to terms with inhumane regimes (national socialism and apartheid respectively). How can a country best deal with and commemorate past injustices? Discuss these ideas. 

WORD BANK

the past continues to haunt sb • to come to terms with one’s past • to put the past behind one • to cling to the past • to redress past grievances • to look into the future/ahead

1652

The first European colonists, the Dutch, settle at the Cape of Good Hope. They are often referred to as Afrikaners or Boers (farmers). Over time they come to regard South Africa as their own country.

1806

The British defeat the Dutch at the Cape and take control of it.

1836/7

Many Afrikaner farmers move northwards into the interior to get away from the rule of the British and to control their own affairs. The journey becomes known as the ‘Great Trek’ and is later interpreted as a triumph over both the British and the black Africans.

1852

Gold is discovered on the Witwatersrand (Johannesburg). The demand for cheap, unskilled labour in the mines increases rapidly. The government drafts laws to force blacks off the land and into the mines.

1852–54

Two Boer republics are created: the Orange Free State and the South African Republic (also known as the Transvaal Republic).

1886

The Apartheid Museum

Close the door on the past and the ghosts come through the window.«

Journalist Christopher Hope

By recovering and investigating some of the hidden stories of the past, we construct a new and broader understanding of human experience. «

Apartheid Museum

By recovering and investigating some of the hidden stories of the past, we construct a new and broader understanding of human experience. «
The past dealt with in a cavalier fashion does not remain the past. It refuses to lie down quietly.

Archbishop Desmond Tutu

If there are dreams about a beautiful South Africa, there are also roads that lead to their goal. Two of these roads could be named Goodness and Forgiveness.

Nelson Mandela

3 Read the timeline up to 1945. Which factors and events help to explain why a radical system of racial segregation was installed in South Africa in 1948?

4 In this topic you will find out more about events in South Africa from 1948 to the present day. Create your own timeline, modelled on the one above, entitled: “Apartheid in South Africa and the path to democracy.”

FACT FILE

Full name: Republic of South Africa
Capital: Pretoria (Tshwane)
Population: 47.9 million (estimated 2008)
Ethnic groups: Black 79.5%, White 9.1%, Coloured (mixed race), 8.9%, Indian/Asian 2.5%
Language: English (11 official ethnic languages)
Area: 1.22 million sq km (470,693 sq miles)
Natural resources and exports: gold, diamonds, other metals and minerals, machinery
Currency: Rand (ZAR)
The system of apartheid

- ‘Apartheid’ is a Dutch word which can be translated as ‘separateness’; it is the term for the formal segregation of groups of people on the grounds of race. In 1948 the Afrikaner National Party won elections with a programme of apartheid and managed to stay in power for 46 years until 1994.

- As of 1949 marriages between whites and non-whites were prohibited by the Prohibition of Mixed Marriages Act; as of 1950 sexual relations between blacks and whites were forbidden. Police could raid homes to enforce the law.

- The Population Registration Act of 1950 classified South Africans into four racial groups: Whites, Coloureds, Africans and Indians.

- The Group Areas Act of 1950 determined which areas in a city were reserved for which racial group. People living in the ‘wrong’ area were forcibly removed; districts with a mixed population were bulldozed. Many families were torn apart, and members of an ‘inferior race’ had to apply for permits to visit their relatives.

- The Bantu Authorities Act of 1951 established ‘homelands’ for the blacks. They consequently lost their South African citizenship and required passports to enter South Africa. It effectively stripped them of all civil rights. The government set aside infertile areas for the creation of homelands which soon resulted in starvation on a large scale.

- The Separate Representation of Voters Act of 1951 forced coloureds to vote separately from the whites, but they were only allowed white representatives in parliament. Blacks were not represented in parliament.

- The Abolition of Passes Act of 1952 replaced the old passes – which blacks were forced to carry and which controlled their movement into the cities – with a new ‘reference book’, including the holder’s photograph and fingerprints. An amendment in 1972 stated that blacks were only allowed into urban areas for 72 hours without a pass. Police regularly raided black townships looking for blacks without passes, imprisoned offenders or moved them to their homelands.

- The Bantu Education Act of 1953 regulated schooling for blacks. The syllabus focused on tribalism, rote learning, discipline and punishment. The overall goal was to teach black children ‘that equality with Europeans was not for them’. Blacks could only attend separate universities, also known as ‘tribal colleges’.

- The Suppression of Communism Act of 1950 gave the government almost unlimited powers to outlaw opposition. It defined communism as any scheme to promote disturbance or disorder. It declared all political parties opposing the apartheid regime illegal and prohibited demonstrations. Offenders faced imprisonment or a five-year banning order. In 1962 and 1967 even tougher laws allowed the government to detain anyone suspected of action against apartheid for up to 180 days. Torture was routinely applied by the Security Police and prisoners frequently died from the wounds inflicted. The death sentence was in effect, too. In 1985 a state of emergency was declared which enabled the government to virtually act outside the law. The legal situation prevented many people from voicing their opinion openly, many opponents fled the country.

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**1946 Census:**

<table>
<thead>
<tr>
<th>Racial Group</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>African</td>
<td>69%</td>
</tr>
<tr>
<td>White</td>
<td>21%</td>
</tr>
<tr>
<td>Coloured</td>
<td>8%</td>
</tr>
<tr>
<td>Indian</td>
<td>2%</td>
</tr>
</tbody>
</table>

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From apartheid to reconciliation
B Life under apartheid

1 [AA] Work with a partner. One of you reads the text below, the other one reads the text “Black schools”. Note down important key words and summarise your text for your partner. Use the information on the previous page to explain the historical situation in which your text is set.

Coloured women

“What people say about my mother is that she took a little trip on the Kimberley train.”

When a person in the Valley says this, it’s all they’ll ever need to say. Other people will nod their heads and pull their faces because they know all about that story but that’s not to say that everyone knows. White people don’t know and it just goes to show that they don’t know everything. […]

On ordinary trains you will find suitcases and boxes and parcels with all kinds of worldly goods packed in them. On the Kimberley train, if you know what to look for, you’ll find people like us and they’ll have no luggage. All they’ll be carrying with them are their hopes and dreams.

We all know this but we don’t talk about it except behind our hands and behind people’s backs. We never talk out loud about people who leave their families and go to Johannesburg to try and pass for white. The ‘try-for-Whites’ we call them and because the disgrace is so big we keep what we know about them to ourselves out of respect for the family and the ones who stay behind.

[…] The Kimberley train’s secret is that it doesn’t go to Kimberley at all. It goes all the way to Johannesburg and Johannesburg is where some people want to be but I don’t say why.

In Johannesburg it can suit people to be colour-blind. All you have to do is get there and be light enough to ‘pass’. Then you can walk from one world straight into the other. Easy as pie and no questions asked. That’s what people say. After that, if anyone asks you to show your ID you look them straight in the eye and say you’ve lost it, just like a white person would. As if it didn’t matter at all. That’s all it takes.

People in Johannesburg can’t tell by looking and sometimes, if a try-for-white woman catches a man’s eye, he will be willing to take a chance and ask her to marry him. Even respectable white men with money do this and sometimes, if the woman is pretty enough, they will do it even if in their hearts they are not quite sure.

It can happen to anyone and if it does happen, then that woman’s troubles are over. She can put her family behind her for ever and she need never come back again. Once the ring is on her finger everyone will look up to her and give her respect and the world will be her oyster. Just as long as no-one ever finds out.

From: Pamela Jooste, Dance with a Poor Man’s Daughter, 1999

2 a) Name the narrative perspective used and explain its function. ➔ S8

b) Examine the use of language and register in this text. How do they tie in with the narrative perspective? ➔ S8, ➔ S10

3 Creative writing: Imagine you are a coloured person trying to pass for white. One day you meet somebody from your past. Write about this encounter.

4 [AA] [AA] Research: Find out more about the Cape Town suburb of District Six. Share your information with a partner, then report to your class. ➔ S32
The white inspectors – who are all Afrikaners – visit our classroom. I’m afraid of them, as are many of my classmates, but the mistress has told us not to show our fear. The white inspectors smile and nod approvingly as they listen to us fervently recite the Lord’s Prayer and sing our hearts out in the hope of impressing them to give us more benches, primers, and other school things. They don’t. But my disappointment fades when at the end of the year I get promoted to Sub-B after passing the final exam. I’m very happy. Other students fail the final exam, and according to Bantu Education rules, they can’t be promoted to the next class. They have to repeat Sub-A. A lot of them eventually drop out, in part because few parents can afford to keep using their hard-earned money to pay school fees and purchase uniforms and books for a child who keeps failing.

To my horror, there are more cleanliness inspections in Sub-B, which are almost always random. I soon learn that proper hygiene is an obsession at Bovet Community School. “Cleanliness is next to godliness” is constantly drummed into our heads – we are told that the poverty in our homes and the squalor of Alexandra is no excuse for looking and smelling like pigs – especially because one never knows when white inspectors might come to assess our progress. If students at our school are found to be slovenly, it might be held against the school, and we might not receive enough money from the Department of Bantu Education to pay for an ever-growing list of school needs: benches, desks, textbooks, chalk, salaries for teachers and mistresses, and more classroom space.

One morning after assembly the Sub-B mistress – women, who are paid less than men, always teach the overcrowded madhouses of the lower primary – announces that we are going to have our bloomers (panties) inspected. All boys are ordered outside. We girls are lined in a row and ordered to raise our gym dresses. The mistress goes around the hall sniffing our bloomers. Mine are raggedy but clean. A lot of girls have bloomers that smell of urine; some have bloomers with traces of feces from improperly wiping with pieces of newspaper because few families can afford toilet paper; and some have no bloomers at all. They all get whacked with a cane. […]

Mark Mathabane (born 1969) grew up in a ghetto in Johannesburg. In 1978 he won a tennis scholarship to the US, where he eventually settled. He became an author, relating the story of his youth in the bestseller Kaffir Boy (1986), and an educator, serving as a White House Fellow (1996). Miriam’s Song (2000) is the story of his sister who continued to live in the Johannesburg ghetto until the end of apartheid.

VIP FILE

Black schools

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A record number of pupils are enrolled in Sub-B. There isn’t enough room for everyone inside the hall. During xivitanelo, dictation, half the class take the dictation exam outside in the dusty courtyard because being crammed together makes it easy for pupils to copy from one another. And copying is severely punished.

I’m glad I’m not among those who have to take xivitanelo outside. The last time I did I failed because I got dizzy from squatting on my haunches in the hot sun while simultaneously trying to write on my slate and listen to the mistress shouting dictation from the top of the stairs, a distance of about forty feet. Her voice kept fading in and out as she turned around to keep an eye on dozens of pupils scattered across the courtyard, many of whom were dozing from fatigue and hunger.

Those taking xivitanelo inside have to sit on the cold cement floor because not enough benches have been supplied by the Department of Bantu Education. But I’m happy. At least I’m out of the broiling sun.

After xivitanelo the mistress goes from pupil to pupil checking the answers. Using a white chalk, she draws a big right (check mark) across the slates of those who got the answers correct, and a big wrong (cross) across the slates of those who didn’t. I’m among those who get a big right. I’m thrilled.

From: Mark Mathabane, Miriam’s Song, 2000

5 Describe the graph below. Then use the information in the text above to explain why a significantly higher percentage of black students are enrolled in Sub-A or Sub-B than in the higher grades. \[S27\]

6 a) The book Miriam’s Song is subtitled A Memoir. What are the striking language features of this text type? \[S4\]

b) Compare the narrative perspective with that used in the previous text. \[S8\]

7 Discussion: What negative consequences do you see for an entire country if a large group in society is excluded from an adequate education? \[S26\]
C The struggle against apartheid

I remember Sharpeville

On the 21st March 1960
on a wrath-wrecked
ruined-raked morning
a black sea surged forward
its might ahead
mind behind
it had downed centuries-old
containment …
it sucked into its core
the aged and the young …
into a solid compound
of black oozing energy

in a flash
of the eye
of gun-fire …
they fled they fell …
our heads bowed
our shame aflame
our faith shaken
we buried them for what they were
our fallen heroes and our history

From: Sipho Sydney Sepamla,
The Blues Is You in Me, 1976

1 The poem consists of three parts. Give each part a title.

2 Using your background knowledge about apartheid, try to explain the following expressions. If necessary do further research.
   wrath • ruin • might • centuries-old containment • aflame • faith

3 a) Sepamla has been called a “poet-as-historian”. Which features in the poem are
   poetic, which ones are factual?
   b) Explain why the second part of the poem is shorter than the others.
   c) What is the effect of the use of anaphora, particularly the repetition of the first
      person pronoun?
   d) How do you interpret the last two words: “[we buried …] our history”?

4 Creative writing: Imagine protesting against some injustice as part of a large
   crowd of people. You suddenly notice the police aiming their guns at the crowd.
   Write an interior monologue about this situation and what ensues. (Look up more
   information about Sharpeville if you want to.)
From apartheid to reconciliation
C The struggle against apartheid

5 Before your read: Look at the photos of Nelson Mandela from different periods of his life. Describe the changes and comment on them. →528

Sabotage and terror acts

Nelson Mandela’s statement at the opening of his trial on charges of sabotage at the Supreme Court of South Africa in Pretoria on April 20, 1964.

I was one of the persons who helped to form Umkhonto. I, and the others who started the organisation, did so for two reasons. Firstly, we believed that as a result of Government policy, violence by the African people had become inevitable, and that unless responsible leadership was given to canalise and control the feelings of our people, there would be outbreaks of terrorism which would produce an intensity of bitterness and hostility between the various races of this country which is not produced even by war. Secondly, we felt that without violence there would be no way open to the African people to succeed in their struggle against the principle of white supremacy. All lawful modes of expressing opposition to this principle had been closed by legislation, and we were placed in a position in which we had either to accept a permanent state of inferiority, or to defy the government. We chose to defy the law. We first broke the law in a way which avoided any recourse to violence; when this form was legislated against, and then the government resorted to a show of force to crush opposition to its policies, only then did we decide to answer violence with violence. […]

Four forms of violence were possible. There is sabotage, there is guerrilla warfare, there is terrorism, and there is open revolution. We chose to adopt the first method and to exhaust it before taking any other decision.

In the light of our political background the choice was a logical one. Sabotage did not involve loss of life, and it offered the best hope for future race relations. Bitterness would be kept to a minimum and, if the policy bore fruit, democratic government could become a reality. This is what we felt at the time, and this is what we said in our manifesto:

“We of Umkhonto we Sizwe have always sought to achieve liberation without bloodshed and civil clash. We hope, even at this late hour, that our first actions will awaken everyone to a realisation of the disastrous situation to which the nationalist policy is leading. We hope that we will bring the government and its supporters to their senses before it is too late, so that both the government and its policies can be changed before matters reach the desperate state of civil war.”

The initial plan was based on a careful analysis of the political and economic situation of our country. We believed that South Africa depended to a large
From apartheid to reconciliation  C  The struggle against apartheid

The African National Congress (ANC) was founded in 1912 to fight against racial discrimination in the newly created Union of South Africa. In the early years of apartheid its members protested peacefully with strikes and acts of civil disobedience. In 1960 the ANC was banned, and frustrated with all non-violent attempts, some of its members went underground. In 1994 the ANC became the governing social democratic party, supported by trade unions and the communist party.

extent on foreign capital and foreign trade. We felt that planned destruction of power plants, and interference with rail and telephone communications, would tend to scare away capital from the country, make it more difficult for goods from the industrial areas to reach the seaports on schedule, and would in the long run be a heavy drain on the economic life of the country, thus compelling the voters of the country to reconsider their position.

Attacks on the economic life-lines of the country were to be linked with sabotage on government buildings and other symbols of apartheid. These attacks would serve as a source of inspiration to our people. In addition, they would provide an outlet for those people who were urging the adoption of violent methods and would enable us to give concrete proof to our followers that we had adopted a stronger line and were fighting back against government violence.

In addition, if mass action were successfully organised, and mass reprisals taken, we felt that sympathy for our cause would be roused in other countries, and that greater pressure would be brought to bear on the South African government.

This then was the plan. Umkhonto was to perform sabotage, and strict instructions were given to its members right from the start, that on no account were they to injure or kill people in planning or carrying out operations. […]

In the long run we felt certain we must succeed, but at what cost to ourselves and the rest of the country? And if this happened, how could black and white ever live together again in peace and harmony? These were the problems that faced us, and these were our decisions.

Experience convinced us that rebellion would offer the government limitless opportunities for the indiscriminate slaughter of our people. But it was precisely because the soil of South Africa is already drenched with the blood of innocent Africans that we felt it our duty to make preparations as a long-term undertaking to use force in order to defend ourselves against force. If war were inevitable, we wanted the fight to be conducted on terms most favourable to our people. The fight which held out prospects best for us and the least risk of life to both sides was guerrilla warfare. […]

During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.

Nelson Mandela, Pretoria, April 20, 1964

6 Use the text and any other information you have gained to illustrate Nelson Mandela’s statement: “All lawful modes of expressing opposition to this principle had been closed by legislation” (line 9).

7 Analyse the tone of the speech. Then examine how Mandela puts forward his defence.  ➔ 510

8 [A][A][A] In groups of four, find out about other protests against apartheid, such as the Black Sash women, the defiance campaign, the strikes known as ‘stay-at-home-days’ and the Soweto uprising. Each of you chooses one campaign and then informs the other group members about it.

9 Debate: Violence is a legitimate means to fight for basic human rights.  ➔ 526
D International reactions

Boycotts and sanctions

Calls for boycott of goods from South Africa

• “Lego out of South Africa. Lego is sold for at least 30 million Danish Kroner every year in South Africa. Boycott Lego.”
• “Boycott Polaroid until it stops all sales to South Africa.”
• “Don’t buy any South African goods.”
• “Chase Manhattan invests your dollars in apartheid. Close your account.”

Examples of sports sanctions against South Africa

• “South Africa has been barred from taking part in the 18th Olympic Games in Tokyo over its refusal to condemn apartheid.” BBC News, 1964
• “During the apartheid years, we were mostly excluded from international rugby. [...] When we toured New Zealand the year after, our players had to train in horse stables to avoid demonstrators and were flour bombed from light aircraft during matches.” Blogger Mike Smith

Examples of political sanctions

• The UN asks its member states to “cease forthwith any provision to South Africa of arms and related materials of all types.” Resolution 481, 1977
• “Major cities such as New York are refusing to do business with anyone who does it in SA and many of America’s largest companies are being forced to face moral and political questions about their operations under an apartheid regime.” The Guardian, March 11, 1985
• “Two of Ireland’s major universities have launched an academic boycott against SA. They warned staff who work there during their holidays or while on sabbatical that they will be dismissed.” Sowetan, May 14, 1986

Controversy over the effects of sanctions

• “Examples of the effective use of sanctions include South Africa where it is thought that international sanctions isolated the government and helped bring its policies of apartheid to an overdue end.” M. S. Smith, Conflict Research Consortium, University of Colorado
• “The role those sanctions played in the eventual demise of the apartheid regime [...] was probably very small.” Philip I. Levy, Yale University

1 [☆☆] Discuss what you would personally be prepared to do or not to do to protest against a totalitarian government in another country. → S26

2 Debate: Are sanctions an effective tool to fight an inhumane regime? → S26
E Coming to terms with the past

FACT FILE

Several factors led to the collapse of the apartheid regime. Domestic developments: In the wake of the 1976 Soweto uprising and the death of hundreds of blacks at the hands of the police, black protests became increasingly numerous and violent. By 1985 the government declared a state of emergency. White resistance to apartheid grew: youth resented conscription to the army and church leaders condemned apartheid. Economic developments: The government had to spend enormous amounts on defence and weapons at a time when the international gold price fell sharply. Farming and mining ceased to be the major industries, and the new industries required large numbers of skilled workers. But the Bantu education system prevented this. International developments: Outside pressure grew in the form of international sanctions and protests. Economic sanctions prevented badly needed investments. In 1990 Mandela was released from prison and the ban on the ANC and other political parties was lifted. The old apartheid laws were repealed and a new constitution took effect in 1993. In the first democratic election in 1994 the ANC won with a 62.6% majority. Mandela became the first black South African president.

The Truth and Reconciliation Commission

The following is part of a speech made by Archbishop Desmond Tutu at the Nobel Peace Laureates Conference at the University of Virginia, USA, in November 1998.

Forget the past, and let’s get on with the business of living in the present. And so, you can give yourselves, as they did in Chile, “blanket amnesty”. Blanket amnesty, which is really amnesia. We forget. Let’s try to forget. Mercifully, mercifully, God has created us in a particular kind of way. The past dealt with in a cavalier fashion does not remain the past. It refuses to lie down quietly. Bygones don’t become bygones just by your say-so. You don’t have a fiat and then you say, “Now, bygones, you are gone.” They don’t go. They return inexorably. They will return to haunt you. And you remember those quite haunting words in Dachau, the concentration camp museum, at the entrance there: “Those Who Forget the Past Are Doomed to Repeat It.”

Yes, but there is this way, the South African way, which didn’t happen because South Africans were particularly smart, it was forced on them because of the realities of our situation: no one won. The apartheid government didn’t win, the liberation movements didn’t win. Stalemate. Hey, how are we going to deal with this? And they struck on this compromise. Compromise tends to have a bad press, but it’s not always a bad thing. Because, they said, “OK, in exchange for truth, you will get amnesty. In exchange for telling us everything you know about what you want to ask amnesty for, you will get freedom. Of course, if you don’t, the judicial process, we hope, will take its course.” You see, to say “let us forget about it” was unsatisfactory also for other reasons. One of them is that you re-victimize the victims. You say to the victims, “What happened in your case either didn’t happen, or it doesn’t matter.” And you remember Dorfman’s ’Death and the Maiden’: the woman recognizes the voice of the man who tortured and raped her. And she manages to tie him up, and she’s got a gun, and he still denies. And she is on the verge of killing him. And then, he turns around and he admits he did, and she lets him go. Because the lie subverted her identity, her integrity.

And we found, you know, that just in the telling of the story, people have experienced a catharsis, a healing. […]

I want to give you one or two examples, and then I will sit down. A white woman is a victim of a hand-grenade attack by one of the liberation movements.
A lot of her friends are killed. And she ends up having to have open-heart surgery, and she goes into the ICU. She comes to the Truth and Reconciliation Commission to tell her story. And she tells her story. And she says, “You know, when I came out of hospital, my children had to bathe me, had to clothe me, had to feed me. And I can’t walk through the security checkpoint at an airport – I’ve still got shrapnel inside me – so, all kinds of alarms go off when I walk through.” Do you know what she said? She said, of this experience that left her in this condition? It has – can you credit it? – she says, “It has enriched my life.” She says, “I’d like to meet the perpetrator, I’d like to meet him in a spirit of forgiveness. I would like to forgive him.” Which is extraordinary. But then, she goes on to say, she goes on to say – can you believe it? – she goes on to say, “I hope he forgives me.” […]

The very last example. The ANC exploded a bomb in Pretoria in one of its main streets, called Church Street. They were attacking the headquarters of the South African Air Force. One of the officers was blinded in that attack, a white man. When the ANC operative applied for amnesty – and amnesty is applied for in an open hearing – the ANC operative, Abu-Bakr Ishmael, turned to Neville Clarence and asked for forgiveness. And the two – the one white blind man, and the Indian – shook hands. And that picture became a kind of icon. It was emblazoned on the front pages of our newspapers, and on television. And Neville Clarence said, “As we shook hands, it was as if both of us didn’t want to let go of the other.”

Desmond Tutu, Charlottesville, November 5–6, 1998

1 a) In the text above Tutu explains the motives for setting up the Truth and Reconciliation Commission. Sum up the most important points.
b) Present the two cases where past grievances were dealt with successfully.

2 What stylistic devices are used in the speech? Explain their effect. →S15

3 [++] Listen to the end of the speech. What, according to Tutu, is the significance of the South African example for the rest of the world? →S21

4 [++] Tutu says: “To forgive is not just to be altruistic. It is the best form of self-interest.” Talk about personal experiences with a partner, when you forgave someone or were forgiven.

5 [++] Project: Research a case that went before the Truth and Reconciliation Commission. Present it in class and decide whether the applicant should be granted amnesty or not. →S22

WORD BANK

Feelings
gratitude • tranquility • elation • contentment • solemnity • joy • serenity
• to feel light-hearted/generous • nagging
dissatisfaction • sense of defeat • shame • contrition
From apartheid to reconciliation  F  South Africa today

1 Before you read: What is your idea of living in Eden? Note down a few ideas, then share them with your classmates. While you read the text compare your personal views with the Eden outlined in the article.

Eden in an electric fence

Dainfern, a walled fortress-suburb in the northern stretches of Johannesburg is set among fields, nature trails and wooded suburbs, and is, inch for inch, probably the most costly secure space in Africa. And one of the most successful. […]

Jo’burg is the city of beautiful walls where people fortify their houses, barricade their flats, electrify their fences, buy dogs and guns. Or they move into cluster-villages, gated, guarded and patrolled round the clock. They all sell freedom from fear, but Dainfern does it better, and does it with style.

What segregates South Africans these days is security, and how much of it you can buy is what separates the saved from the servants. Dainfern is the answer to the Jo’burger’s prayer: to live a life in a safe place where no bullets fly and car-jackers fear to tread. […]

Dainfern’s achievement has been to persuade those behind its walls that this isn’t a prison, it is a paradise; it’s not a life sentence, it’s a lifestyle. “No one who is not supposed to be in here is in here,” the managers of Dainfern told me in tones that might well apply to those confined in less happy institutions. I got their drift. Anyone not meant to be in here runs the risk of being electrocuted, shot or arrested.

Embedded in the walls that ring the enclave are seismic sensors. Reinforced steel bars reach down 3m into the earth to stop human moles who might tunnel beneath the fortifications. Detectors along the length of the perimeter wall listen for incursions. An electric fence tops the wall and carries enough current, a polite notice warns, “to cause death”. Closed-circuit cameras constantly check the perimeter defences. In the gatehouse control-room staff screen and record every visitor who comes and goes. Rapid-reaction vehicles stand ready, and frequent armed patrols glide down Collingham Close and Willowgrove Road.

Patricia, who has lived here for years, got to the heart of what makes Dainferners happy. “What we have here is the way it was. When you could stroll through your neighbourhood and leave your windows open. When your kids took their bikes and rode down to the river. What we’re doing is remaking the life of the 60s in the new millennium.” […]

Diepsloot (deep ditch) is just down the road. It is a vast, apocalyptic place of rutted roads, shacks, houses, thin children, thinner goats, constant cooking fires, constant funerals, dirt roads and dust. You do not see white faces in Diepsloot. Lucas, 20, lives in Diepsloot and works as a security guard in Dainfern. “Maybe they don’t like our smoke, maybe they don’t like our taxis, but they like our muscles,” he says. Last July a rumour went around Diepsloot that residents were to be moved to new housing miles away. The township erupted in riots that went on for days. Thembi, who is out of work and 18, says: “It wasn’t true that we were moving, but people thought it was true and they got very angry. This is home.”

The riots shut down the entire area. They were the worst seen since South Africa put the apartheid era behind it. Cars were stoned, reporters attacked.
Police fired rubber bullets and many were arrested. I heard from Moses, a gardener in Dainfern, a phrase used again and again about those riots: “God's anger broke loose.” Young Mathoba told me he stoned journalists because “you have to talk to someone”. The bitterness in Diepsloot was not directed at Dainferners but at the city council that “is more corrupt than the old apartheid people,” says Sophie, a maid in Dainfern. “Big jobs and good times for bigwigs – no house, no hope for us.”

South Africa right now is not much interested in history; all the talk is of the “new”. But history goes on being terrifyingly interested in South Africa. Close the door on the past and the ghosts come through the window.

Christopher Hope, Guardian Weekly, March 11–17, 2005

2 How would you like living in Dainfern? Jot down a few ideas first, then exchange your views with a partner.

3 Reduce the information about Dainfern and Diepsloot in this news story to the most important points and write two mini fact files about them.

4 a) Find examples of the following rhetorical devices:
   • alliteration • anaphora • repetition
   See the glossary of literary terms or use the Internet for help.
   b) What are typical features of this news story?

5 Creative writing: Imagine you were either Lucas, Moses or Sophie. Write their blog entry about living in Diepsloot and working in Dainfern.

6 What is the cartoonist’s view of “The new South Africa”? Interpret the cartoon below.

A cartoon
1 Mediation: Summarise the main points of this article in English. →533

2 The present tense in German – different tenses in English. Review the tenses with the help of a grammar book. Then translate these sentences. →533
1. Er arbeitet jetzt seit 10 Jahren in derselben Firma.
2. Wir planen jetzt gerade unser nächstes Projekt.
3. Wir betrachten jetzt die Angelegenheit als erledigt.
4. Ich versuche es jetzt noch einmal.

Die schwarze Elite von Südafrika heute

Wenn in diesen Tagen der zehnte Jahrestag des politischen Wechsels in Südafrika gefeiert wird, fällt wieder der Name Ramaphosa. Doch der Politik hat der Mann mit dem spitzbübischen Lächeln entsagt. Heute verkörpert der 51-Jährige wie kein anderer den wirtschaftlichen Aufstieg der schwarzen Elite am Kap. […]


Für seine Kritiker symboli-
sieren Ramaphosa und schwarze Mitstreiter wie der vor allem im Minen- und Bankwesen tätige Tokyo Sexwale die immer größere Kluft zwischen der dünnen schwarzen Oberschicht und der großen Gruppe schwarzer Habinichtse. […]

Wolfgang Drechsler, Handelsblatt, 28. April 2004

5 Investmentgesellschaft investment trust
14 Branche industry
17 Immobilienbranche real estate
46 staatlicher Auftrag state contract
3 Fill in the appropriate tenses.

White South Africans (flee) the country at a much higher rate than in previous years. Economists (agree) that the gap between the rich and the poor in South Africa (widen). They (point out) that the lot of the poor (improve) and the unemployment rate (go down). Optimists (emphasise) that South Africa (be) a democracy for only 15 years. Pessimists (only • see) that poor South Africans (live) in hell. For some months now one of the national best-selling books (be) Don’t Panic, aimed at disappointed South Africans. In its opening chapter the author asks: “(Have • we) a viable country by 2020?” It cannot be overlooked, though, that in 10 years’ time the country (be • certainly) very different from today.

4 Review the position of adverbs in English with the help of a grammar book. Then put the adverbial expressions in the brackets in the correct position.

1. African women experienced fewer restrictions than men, that’s why they were at the forefront of resistance. (usually • often • in the early 1950s)
2. The South African government planned to introduce passes for women. (in the 1950s • too)
3. Women resisted this attempt. (for several years • categorically)
4. Their resistance grew into a national movement. (soon)
5. About 20,000 women marched and handed over letters of protest against the proposed pass laws. (on 9 August 1956 • to the Union Buildings • in Pretoria • peacefully)
6. The women’s resistance failed to achieve its objectives. (unfortunately • back then)
7. As a result of the pass laws women were forced to settle. (increasingly • illegally • in the cities)
8. August 9 is a public holiday to celebrate National Women’s Day. (today • in South Africa)

5 False friends or not? Translate these sentences with the help of a German-English dictionary. There are some expressions which can be translated (almost) literally and others which have no direct equivalent in English.

1. Auge um Auge, Zahn um Zahn!
2. Wie du mir so ich dir.
3. Wie auch wir vergeben unseren Schuldigern. (aus dem Vaterunser)
5. Es ist aus und vorbei.
7. Wir sollten diese Angelegenheit ad acta legen.

6 Which gerund constructions in the following text are used correctly and which aren’t? Make corrections where necessary.

Archbishop Tutu tried to do everything for avoiding bloodshed. He set up the Truth and Reconciliation Commission to give blacks and whites a chance for forgiving each other. There were some moving cases in which former political activists apologised to their victims for causing them so much harm. Most commentators felt the commission was a major step for overcoming the apartheid era. In 2001 the Apartheid Museum was opened in Johannesburg for teaching children about the past. However, there are now many young South Africans who believe it is time for forgetting the past.
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