

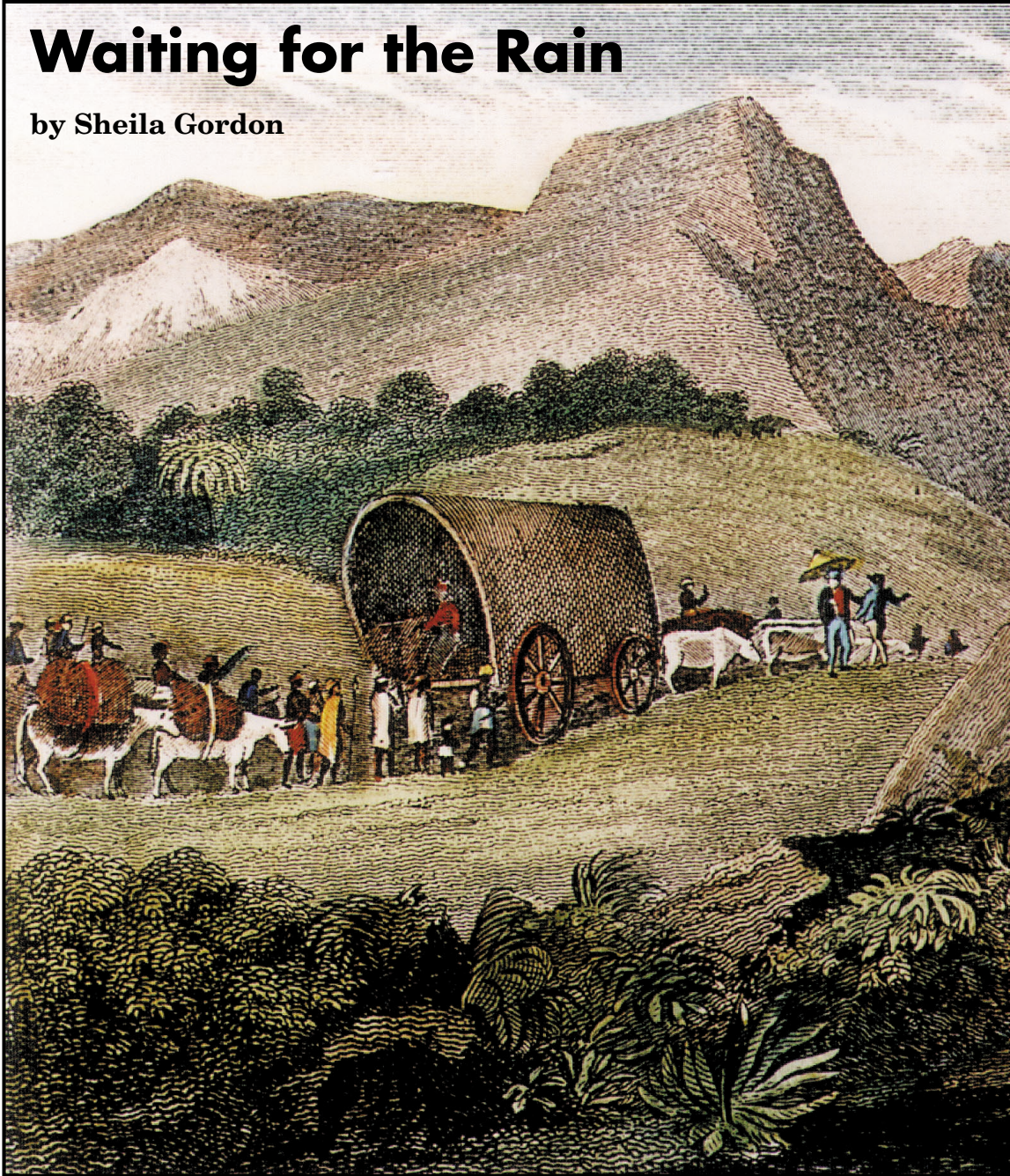
REPRODUCIBLE SERIES

LATITUDES[®]

Resources to Integrate Language Arts & Social Studies

Waiting for the Rain

by Sheila Gordon



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**Reproducibles
and Teacher Guide**

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This contemporary steel engraving shows Boer
settlers moving into African peoples' lands.

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Dutch settlers led by Jan van Riebeeck meet the Hottentots on the Cape peninsula in 1652.

Acknowledgments

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TEACHER INFORMATION

Welcome to *Latitudes*

Latitudes is designed for teachers who would like to broaden the scope of their literature or history study. By providing fascinating primary source documents and background information, the *Latitudes* collection of reproducibles helps your students link a fiction or nonfiction book with its historical framework.

The series broadens students’ understanding in other ways too. Each packet offers insights into the book as a piece of literature, including its creation, critical reception, and links to similar literature.

The *Latitudes* selections help readers draw on and seek out knowledge from a unique range of sources and perspectives. These sources encourage students to make personal connections to history and literature, integrating information with their own knowledge and background. This learning experience will take students far beyond the boundaries of a single text into the rich latitudes of literature and social studies.

Purposes of This Packet

The material in this *Latitudes* packet for *Waiting for the Rain* has been carefully chosen for four main purposes.

1. to help students interpret a novel within its historical framework
2. to encourage students to investigate conflicting viewpoints about apartheid and discrimination
3. to provide resources that help students evaluate what’s “real” in a fiction novel
4. to help students use the skills and content of both social studies and language arts to search for meaning in a novel

Contents of This Packet

The reproducibles in this packet have been organized into six sections.

- About the Novel
- The Dream: Afrikaner History
- The Nightmare: Apartheid
- *Amandla!*: Protest and Struggle
- Comparative Works
- Suggested Activities

continued

About the Novel

The resources here introduce students to the contextual and historical dimensions of the novel. Selections include

- a plot synopsis
- a biography of Sheila Gordon
- critics' comments about *Waiting for the Rain*
- a glossary of historical and technical terms from the novel
- a map of South Africa

The Dream: Afrikaner History

These reproducibles familiarize students with the Afrikaners' struggle to develop South Africa. This section includes

- a timeline of events in early South African history
- a brief introduction to the native peoples of South Africa
- a description of farm life on the Veld
- firsthand accounts of the Great Trek

The Nightmare: Apartheid

These resources present different viewpoints on apartheid. They include

- a timeline showing key laws and protests related to apartheid
- the origin of a secret white supremacist organization
- a speech defending apartheid
- a black's response to segregation

Amandla!: Protest and Struggle

These resources give students an introduction to some of the key events and people of recent South African history. They include

- testimony from the inquiry into the Sharpeville Massacre
- a profile of a young Zulu from Soweto
- a tribute to activist Stephen Biko
- Nelson Mandela's first speech after his release from prison
- excerpts from the new South African constitution

Comparative Works

Selections in this section give students a literary dimension to their study. The reproducibles offer

- Alan Paton's analysis of why white South Africans resist change
- South Africa's national anthems
- suggestions for further reading and viewing

Suggested Activities

Each reproducible in the packet is supported with suggestions for student-centered and open-ended student activities. You can choose from activities that develop reading, writing, thinking, speaking, and listening skills. Projects are suitable for independent, collaborative, or group study.

Use of the Material

The pieces in *Latitudes* can be incorporated into your curriculum in any order you wish. We encourage you to select those resources that are most meaningful and relevant to your students.

S

tory Synopsis

South Africa in the 1970s is a country divided by apartheid. But two young boys form a friendship that crosses racial boundaries.

Frikkie, a young Afrikaner, loves his uncle's farm on the veld. He would rather work the land than study. One day, his Uncle Koos has promised, Frikkie will inherit his land.

Tengo and his family work on Oom Koos' farm. Tengo hungers for books and longs to go to school. But, while Frikkie's education is free, Tengo's family can't even afford to buy him books. Still, as a child, Tengo is happy on the farm. He loves his family and the veld. And Frikkie's family is good to the *kaffirs* who work for them.

Then Joseph, Tengo's older cousin, comes for a visit. At first, Tengo envies Joseph for the schooling he gets in the city. But Joseph introduces him to the difficulties of life in the townships. He tells Tengo about the discrimination he faces and talks about growing discontent in the townships.

When Joseph returns to Johannesburg, he takes a letter requesting that his mother ask her employers for old books for Tengo. The Millers, who are a liberal white family, send two cartons of books. Tengo is finally able to learn to read. But his thirst for knowledge only increases. And his new knowledge makes him question what Oom Koos has told him about South Africa's past.

A harsh drought descends upon the veld. No more books come, and Tengo grows restless. He wants to move to Johannesburg so that he can go to school. This desire scares his mother and angers Frikkie's uncle, who thinks that Tengo is getting too big for his boots.

When Frikkie's uncle turns 50, the entire family comes to the farm to celebrate. At the party, Frikkie's younger sister talks disrespectfully to the black servants and orders them around. For the first time, Tengo is enraged by the way his people are treated. He begins to spend less time with Frikkie. But, secure in his privilege, Frikkie doesn't notice.

At 14, Tengo moves to Johannesburg to live with his aunt. He soon gets used to the dirt and unsanitary conditions in the crowded township. He rarely thinks of Frikkie, who was shocked to hear that his friend had left the farm. The days of Tengo's childhood—and his friendship with Frikkie— seem like a faraway dream. Tengo spends most of his time reading and advances quickly in school. But all around him, the township is rocked with violent protests. The children boycott schools, and many are shot or wounded by armed police. Still, Tengo resists the violence and concentrates on getting an education.

continued

Frikkie trudges through school and, at 18, joins the army to complete his two years of required military service. He is shocked to learn that Tengo is doing so well at school. But Frikkie doesn't like to think about things that make him uneasy. So he thinks only of his future—the farm. Frikkie doesn't like change.

Meanwhile, Tengo learns much from Joseph, who is embittered by the political situation in the country. Joseph scoffs at whites like the Millers, who, he says, are kind to the blacks only to ease their guilty consciences. He tells Tengo that it is too late for guilty consciences—that too much anger has built up and change can only come out of the blacks' anger. Tengo's friends feel the same way.

Still, Tengo continues to study. He turns to Emma, a fellow student, and the Reverend Gilbert for solace. But after a year of no school, Tengo loses hope. He becomes dejected when he isn't able to take the matriculation exam because of the boycotts. He abandons his studies and avoids his friends.

Finally, Joseph, who has been gone for a year, returns and confides in Tengo that he is an organizer for the African National Congress. He wants Tengo to join the efforts of the ANC—not as a freedom fighter, but by continuing his education in another country. At first, Tengo is excited. But then he is frightened by the thought of a strange, lonely land. He cannot decide what he should do.

Suddenly, Tengo finds himself in the midst of yet another violent protest. For the first time, he joins his fellows and throws rocks at the armed white soldiers. With each rock he throws, Tengo feels a sense of freedom that he had never known. But then one of the soldiers falls to the ground. Tengo flees and is pursued by a white soldier.

Tengo hides in a shack. When the soldier follows him in, Tengo hits him with a crowbar. The soldier falls and Tengo grabs his gun. But he cannot bring himself to kill. Nor can he leave the gun, for fear that the soldier will shoot him in the back.

The soldier is Frikkie. He and Tengo have a bitter discussion of the situation in South Africa. Tengo realizes that Frikkie doesn't understand—doesn't want to understand—the crisis in which they both live.

In this final confrontation, Tengo finds that he can't hate his old friend, even if he is white, just as Frikkie can't arrest his old friend, even if he is just a *kaffir*. Frikkie also comes to understand that he and Tengo are separated by something that neither of them is responsible for, though they are the ones who have to pay. Finally, Tengo decides that violence, though necessary for his people's struggle, isn't for him; he must go to study in another country for the cause of the ANC.

AN INTERVIEW WITH SHEILA GORDON

Author Sheila Gordon shares her thoughts on South Africa's past and future in this conversation with Judy Gitenstein. The two spoke in June 1994 at Gordon's home in Brooklyn, New York.

Where were you born?

I was born in Johannesburg, South Africa. I went to public school and university there.

What is your first memory of apartheid?

My first realization that there was a difference between the way black people and white people lived came when I was very young, and I noticed that white children wore shoes and black children went barefoot.

I learned that black people were treated differently, too. I remember an incident that happened when I was about eight years old. I had gone into town with my mother and sister to buy new shoes. I chose my pair and went to wait outside the shoe store while my sister was trying hers on. There was some sort of commotion and a crowd gathered on the street corner. Peering through the legs of the grownups, I saw a black boy about my age lying huddled on the ground; he was dressed in rags; he had stolen a woman's purse and had been caught and cornered. A policeman was kicking him with a large, well-polished boot. The boy was whimpering and cowering in terror. I looked up, expecting someone to protect the boy. But no one did. I learned an important lesson that day: that you couldn't rely on the grownups to do the right thing.

As I grew up, I learned to question what I knew was wrong. I learned that in South Africa, injustice was written into the legal system.

Did you know many black people when you were growing up?

Blacks and whites knew each other only in the "master-servant" relationship. There was no social contact. Segregation kept the two groups separate from each other. I went to an all-white school. Schooling was compulsory only for white children. There were a few inferior ill-equipped schools for black children. The majority of blacks were illiterate. This was government policy, as they wanted the blacks only to do the menial work.

If apartheid was so much part of the system, how did you develop an anti-apartheid sensibility?

I grew up in a liberal, compassionate family. I never forgot the policeman's boot kicking a hungry child while the other whites watched. It was impossible not to see, every day, how unfair and cruel the system was to the black majority of the population. The whites had comfort and privilege while the blacks were poor and without any rights in their own land.

In high school I became involved in an anti-apartheid group, and became even more active against the injustice of the system when I went to college.

Why did you leave South Africa?

It was becoming increasingly dangerous to oppose apartheid. By then my husband and I had three children and we didn't want to raise them in a society where, by obeying the law, you were depriving others of their rights and freedom and opportunity. We went to live in New York.

continued

How did you get the idea for Waiting for the Rain?

My inspiration for the story came while I was watching a news item on the television about the boycott of schools by black children in the townships. The schoolchildren's protest against their inferior schools and the oppression of the system was seen on the television all over the world but was not shown on South African news services. In the U.S. we saw vehicles advancing on protesting students. The white soldiers were the same age as many of the protesters, and I could see that the young soldiers looked as scared as the young protesters. I realized that the grownups were not in charge if they could be setting young white people against young black people. The children, black and white, were all victims of the cruel system of apartheid. In that moment I had the idea of writing a story about two boys of the same age whose friendship was destroyed by that system.

Is Waiting for the Rain taken from real people or events?

I never knew a Tengo or a Frikkie. When I was growing up I spent a few vacations at farms of friends. As a student activist I used to go into the black townships. But the book is made up out of imagination, out of what I know and feel.

What do you want to tell young readers in Waiting for the Rain?

Mostly, I wanted to tell a good story. But, as well, I guess I was thinking about the way people respond to those who are different from them—the “other”; and I hoped that the story of the two boys would make people think and understand that the “other” is our fellow human being, that we should not go along with laws, or customs or prejudice which hurt or harm others just because they are different from us.

The story also shows how an unfair system crushes possibilities in kids. Tengo is a boy with a gift for art, and it is sad to think how much talent is snuffed out when chil-

dren are not given the opportunity to learn and grow and enrich their minds and follow their curiosity. And Frikkie, in his acceptance that the “other” is inferior and deserves less, stands for the tragic bind in which the Afrikaners are caught.

What questions do readers ask you most often about the book?

I get many letters from kids, and sometimes talk to classes in schools. Most of them ask if there was a real Tengo and Frikkie. I am often asked what will happen after the story ends. It's implied that Tengo will go to a foreign country for his education, and will not choose to become a freedom fighter. Perhaps, one day, he will go to art school and become a sculptor in the new South Africa. Frikkie will go back to his uncle's farm when he gets out of the army, and will inherit it one day. But they will both be changed by their boyhood friendship. Their bloody encounter at the end of the book allows them to try to understand what apartheid has done to them both.

The book has been translated into many foreign languages, so children in other countries can read it and perhaps think about how they treat the “other,” whoever that happens to be in their own society. As we know, right now there are conflicts going on between different groups in many places in the world, with children suffering for the quarrels between the grownups. Wherever there is enmity¹ among people, there are children like Tengo and Frikkie whose friendships are endangered.

What did you feel about the elections which took place in South Africa last April?

It was almost a miracle. Everyone thought that apartheid could only be overthrown by violent revolution. But Nelson Mandela is a great hero. Because of his wisdom and courage and patience, change came about through a democratic election. For the first time in their lives, the black people of South Africa went to the polling booths and

continued

¹enmity: hatred

learned how to vote. And now, the African National Congress is the majority party in the new democratic society.

Do you think the new government will change things in South Africa?

Yes. There is much more hope for a boy like Tengo. And people like Frikkie are going to have to learn to share, now, food, jobs, education, housing, with the black people, instead of reserving all the amenities² of a decent life for whites only. It will be a hard task and take a long time for the change to

come about, but already people in South Africa are showing each other more friendliness and respect, and the new Constitution protects *all* the citizens in the land, the Tengos as well as the Frikkies.

If the rain in the title *Waiting for the Rain* stands for hope of a decent, just and fair society, then we can say that the drought is over. Now we must hope that the rains will bring peace and prosperity after the long, dry season of suffering and struggle.



² *amenities*: things that contribute to comfort, convenience, or enjoyment

Critics' Comments

*When books are published, critics read and review them. The following statements are comments that have been made by the critics of **Waiting for the Rain**.*

This novel is an accessible way of personalizing the South African situation of the news reports. Recommended.

Jean S. Bolley
Voice of Youth Advocates

Sheila Gordon, who was born in South Africa... writes with a determination to be fair and accurate, and while she includes all the old stereotypes in their proper places... she does so in context and without hammering. The reader closes the book in a state of appropriate confusion. This is not a country to be easily understood, nor a situation open to simple solutions.

Lynn Freed
New York Times Book Review

The trouble with this book is that the characters become symbols rather than people. Neither Tengo (who is too good to be true), Frikkie, nor anyone else engages readers' sympathies because each is a vehicle for the sober messages that Gordon wishes to deliver, messages that are terribly important but that make for didacticism¹ rather than compassion. The final coincidence weakens the plot further. Still, young readers need every shred of message they can get, and if the book is disappointing as a story, it has its place as a polemic.²

Marjorie Lewis
School Library Journal

¹ *didacticism*: instruction; teaching a moral lesson

² *polemic*: argument

[The novel tells] the story of two boys, one white, the other black, who have been friends since they were very young. Frikkie's uncle owns a large farm on the veldt, and Tengo's father is his boss boy. For Frikkie the farm is his heaven... For Tengo the need of learning is a driving force... As the boys grow older, incidents begin to drive a wedge between them.

Horn Book

Riveting...of the novels for children on South Africa's difficult and important social crisis, this seems the best.

Kirkus Reviews

Waiting for the Rain is marred by its didacticism, its determination that nothing should pass by the reader which might reinforce its message. Tengo's changes of allegiance are awkwardly handled, and neither boy is particularly well thought out as an individual. As a detailed picture of an alien political situation, the novel does have merits....

Sarah Hayes
Times Literary Supplement

The story line fails to capture the complexities of the South African situation. It falls into the simplistic description of Black vs White relations. The Whites are the terrible oppressors and the Blacks are the perpetual victims. Township life is bad, violent and crime-ridden. All these generalizations are very dangerous.

Isaac Shongwe
(South African Zulu)

V

oices from the Novel

*As you read **Waiting for the Rain**, use this page to record four or five passages that you find particularly interesting and meaningful.*



GLOSSARY

*Understanding the following words and terms in English and Afrikaans may be helpful as you read **Waiting for the Rain**.*



Afrikaans: mixture of Dutch and French dialects spoken by about 60 percent of white South Africans; one of 11 official South African languages

Afrikaners: descendants of Dutch and French Huguenot settlers

Amandla! Power! Usually shouted at speeches, marches and rallies as *Amandla! Ngawethu!* or Power! To the People!

ANC: African National Congress

apartheid: system of racial discrimination in South Africa that became government policy when the National Party won the 1948 election; the name comes from the Afrikaans word for “apartness” (pronounced *apart-hate*)

assegai: short spear

ban: government restriction placed on a person or group because of anti-government statements or activity. Someone who has been banned cannot attend a political meeting, leave the district where he or she lives, give a public speech, or write anything for publication. A banned person cannot even be quoted in the media.

biltong: Afrikaans term for air-dried salted strips of boneless meat, usually cut from the haunch of a buck or beef

Boer: “farmer” in Dutch; term for an Afrikaner living in a farming community

braaivleis: barbecue

dorp: town

eina: an exclamation of pain, as in *Eina!*

homeland: area set aside for a particular black group to live

impi: army or armed band of black tribesmen armed with traditional weapons

kaffir: insulting Afrikaans term used by some whites to describe or address a black person

kaffir-boetie: Afrikaans term used to describe a white person who sympathizes with black people or causes; an offensive term similar to “nigger-lover”

knobherries: stick or club with a knobbed head, similar to a policeman’s stick in the United States

kraal: Afrikaans term for a small village where African tribespeople live in traditional style; also an enclosure or pen where animals live

laager: camp at the center of a circle of wagons

predikant: minister of the Dutch Reformed Church; also called “dominee”

race classification: government system categorizing every person in South Africa by race: white, black, colored (or “mixed”), and Asian

republic: country with elected leaders

sjambok: Afrikaans term for a stout rhinoceros- or hippopotamus-hide whip; also used as a verb meaning “to horsewhip”

skellums: Afrikaans term for a rascal or villain

township: urban area set aside for black people to live. Few townships had electricity or indoor plumbing until the 1980s.

trade sanctions: limits on buying and selling goods between nations

trek: Afrikaans word meaning travel in an ox-drawn wagon

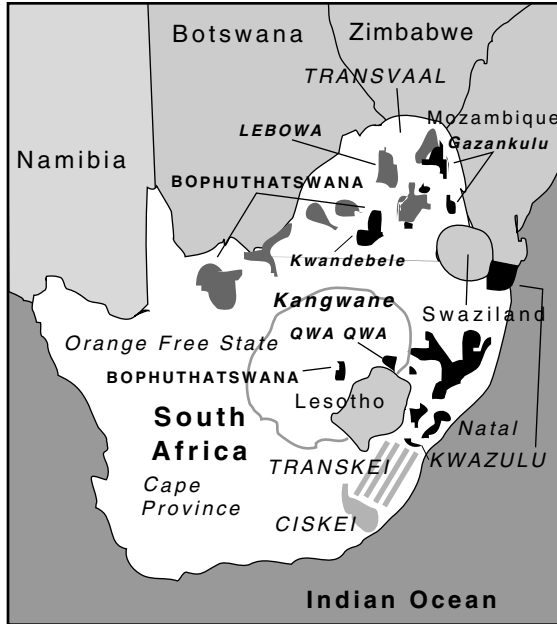
tsotsis: roughnecks; gang members

veld: dry, treeless plain

Voortrekkers: South African settlers who broke away from the British and established independent republics during and after the Great Trek (1834-40). After the Trek, they were called Boers.

The Geographical Picture

South Africa is a republic located between the Atlantic Ocean and the Indian Ocean, with the Cape of Good Hope at its tip. Because it is in the Southern Hemisphere (south of the equator), its summer extends from December to February and its winter from June to August.



South Africa was originally divided into four provinces. Under apartheid, “homelands” were later set up for black Africans in the poorest sections of the country. White South Africans controlled 87 percent of the land, including almost all the valuable agricultural lands and mineral resources.



South Africans approved the draft of a new constitution in 1993 after apartheid ended. The country has been divided into nine new provinces. Each province has a mixture of ethnic groups and economic resources. Homelands are abolished and passes are no longer required to travel from one province to another.

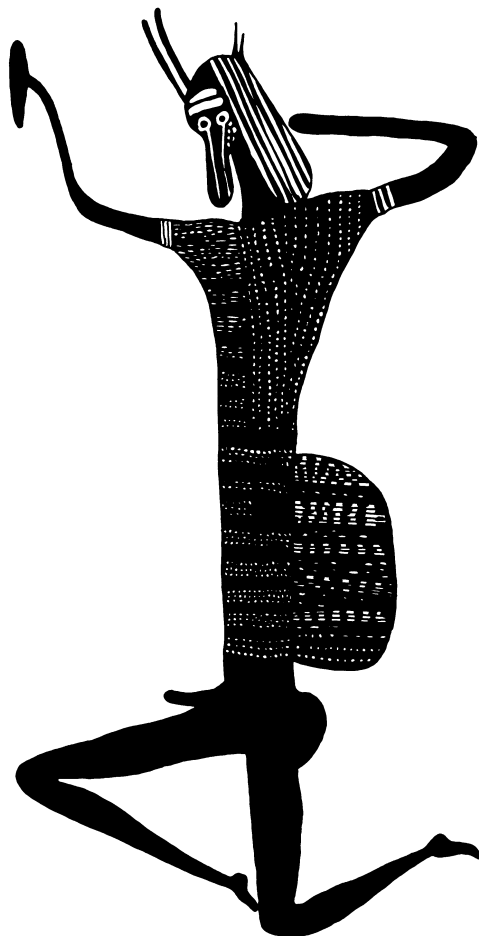
Population Groups

Group	Percentage of Population in 1993	Seats in Parliament Under Apartheid
African	74%	0 ¹
White	14%	178
Colored (mixed)	9%	85
Indian (Asian)	3%	45

¹ Blacks were considered citizens of their homelands and had no vote in South Africa’s Parliament. Each of the other groups had their own house in the old Parliament. The Whites-only house dominated the former government. Decisions made by the Colored and Indian houses affected only their own communities.

A Time in HISTORY: Colonization

This timeline traces the history of white rule in South Africa.



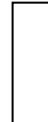
Early African rock painting

1400



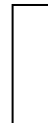
San, Khoikhoi, and Bantu-speaking groups move to southern Africa (1400s)
Bartholomeu Dias leads Portuguese expedition to Mossel Bay (1487)

1600



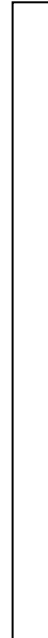
First white settlers set up supply station for Dutch East India Company (1652)
Dutch import slaves to work farms and cattle ranches (1650s)

1795



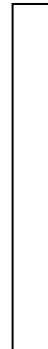
Europeans drive native peoples away or enslave them (1652-1795)
Dutch East India Company offers free land to new settlers (1679)
British occupy Cape Colony (1795)

1800



Treaty returns Cape Colony to the Dutch (1803)
Britain reconquers the Cape Colony (1806)
Shaka creates Zulu kingdom (1816-1828)
Britain abolishes slavery throughout the Empire (1834)
Boers leave Cape Colony during the Great Trek (1834-1840)
British annex Voortrekker republic of Natal (1843)
Trekking establish the South African Republic (1852)
Orange Free State becomes independent Voortrekker republic (1854)
First Indian indentured laborers brought to Natal (1860)
Diamonds discovered at Kimberley (1867)
British defeat last independent Zulu king (1879)
Gold discovered in the Witwatersrand area (1884)

1900



British control South Africa after winning Anglo-Boer War (1899-1902)
Former Boer republics join Cape Colony and Natal to form Union of South Africa (1910)
South Africa becomes independent member of British Commonwealth (1931)
Nationalist government implements apartheid (1948)
Population Registration Act sets up system for classifying every South African by race (1950)

1961

South Africa becomes a republic; leaves British Commonwealth (1961)

THE FIRST SOUTH AFRICANS



Shaka Zulu

Two groups of colonists met in South Africa in the late 18th century. The Bantu were moving south as Dutch settlers moved north and east. Both groups felt they had a right to the lands they farmed. These conflicting land claims led to a frontier war.

Long before the first Europeans sailed to the southern tip of Africa, hunters and farmers were occupying the land. The area that is now South Africa was originally settled by people from various tribes in northern and central Africa. Most belonged to Bantu-speaking cultural groups. The Bantu explored and settled much of Africa, from Angola to Zaire. Between 700 and 1000 AD, several groups began to explore the southern tip of Africa. These groups, including the Khoi, Kung, and Xam, settled in the area that is now South Africa.

When the Bantu arrived in southern Africa, they found the region already inhabited by the Khoikhoi and the San. The Khoikhoi lived in tribal groups and raised sheep and cattle. The San were hunters who formed small, mobile family groups. In some areas, the newcomers fought with the hunters and drove them into the desert. In other areas, Bantu-speakers shared the land peaceably with the herders and hunters. The Bantu eventually became the dominant culture of the region.

The Bantu introduced many skills to the area. They could mine iron ore and make tools. They built large settlements, raised crops such as peanuts and beans, and herded cattle. Cattle were valuable and often used in place of money. For example, a man who wished to marry often paid a bride price of cattle to his new wife's father. If one man wished to praise another, he might say, "He is worth more to me than many cows." From 1000 to about 1600, nations and tribes flourished in this area. Prominent among these Bantu-speaking groups were the Swazi, Zulu, and Xhosa.

continued

In 1652, a group of Dutch ships sailed into Table Bay, a harbor at the tip of South Africa. They were there on behalf of the Dutch East India Company. Their orders were to found a city where Dutch ships on their way to India could stop for provisions and fresh water. Their leader, Jan van Riebeeck, began by building a fort. The city which grew up around the fort became Cape Town.

At first, the colonists were under orders to work with the native people. For example, the Dutch bought beef from the Xhosa tribesmen. However, the colonists soon decided to raise their own cattle and crops. As the years went by, they slowly moved into the interior, taking land that had belonged to the Xhosa and Zulu. These settlers called themselves *Boers* (farmers). By 1702, the Boers were fighting with the native people, who resented these strangers taking their land.

The Boers considered the Xhosa and other peoples to be bloodthirsty savages. They referred to them as “Hottentots” or “Bushmen.” Most Boers also felt that God

had given them this new land. For these reasons, the Boers felt that it was no crime to kill a native person. Some settlers even hunted Xhosa children for sport.

The native people outnumbered the Europeans, and Xhosa men were brave fighters. However, the settlers had two things that gave them an advantage. They possessed horses and guns. With these, they could ride into native villages, killing warriors, burning crops, and destroying food supplies.

By 1800, the Boers had pushed north and east, taking over most of the Xhosa territory. As they moved north, the colonists came in contact with the Zulu nation, perhaps the most powerful kingdom in Africa. They found themselves facing the greatest military leader of the time, a Zulu chief named Shaka.

Shaka was born in 1787. He was only one of many sons of a Zulu chief. However, he soon showed his talent for ruling. By the time he was 25, he had become leader of his tribe. He soon realized that the European settlers threatened all African people. He decided to fight them, but he also knew that his warriors alone could not defeat these white men with guns. Shaka organized an army made up of not only Zulus but members of many nations. He ordered all able-bodied men into his army. He built military barracks where all of his soldiers could train together. He organized supply lines that guaranteed food for his troops. Finally, he sent these troops into battle, conquering many neighboring tribes and adding their lands to his own. Shaka’s Zululand became a strong, powerful nation. Even the European settlers feared him.

However, Shaka became a tyrant. He executed so many people that his subjects began to hate him. In 1828, Shaka was assassinated by his half-brother Dingane, who became king of the Zulu nation. In 1838, Dingane was defeated by a Boer army. He had to surrender a large portion of his territory. The Zulus were no longer the most powerful people in South Africa. The age of European rule had begun.



Library of Congress

Dutch colonists trade with the Khoikhoi, one of the first peoples to live in South Africa. The Khoikhoi, who herded sheep and cattle, no longer exist as an independent people.

LIFE ON THE VELD



Library of Congress

This Boer family, like many others, gathered to read the Bible every day.

*Lady Barker Broome came to South Africa from New Zealand in 1875. Her letters describing **Life in South Africa** give a vivid picture of colonial South Africa.*

Maritzburg, April 4, 1876

Can you believe that we are crying out for rain already, and anxiously scanning the clouds as they bank up over the high hills to the south-west? But so it is. It would be a dreadful misfortune if the real dry weather were to set in so early, and without the usual heavy downfall of rain which fills the tanks and spruits, and wards off the evil day of a short water-supply and no grass. Besides which,

everybody here faithfully promises pleasanter weather—weather more like one's preconceived idea of the climate of Natal—after a regular three days' rain. It is high time—for my temper, as well as for the tanks—that this rain should come, for the slow, dragging summer days are now only broken by constant gales of hot wind. . . . Hot winds are bad enough in India, lived through in large, airy, lofty rooms. . . . What must they be here in small houses, with low rooms of eight or ten feet square, and in a country where the mistress of the house is head-cook, head-nurse, head-housemaid, and even head-coachman and gardener, and where a glass of cold water is a luxury only dreamed of in one's feverish slumbers? . . .

continued

I feel it is exceedingly absurd the way I [keep writing] about three topics—roads, weather, and servants. We have lately added to our establishment a Kafir-girl who is a real comfort and help. *Malia*—for Kafirs cannot pronounce the letter *r*—is a short, fat, good-humored-looking damsel of fifteen years of age, but who looks thirty. Regarded as a servant, there is still much to be desired. . . . but as a nursemaid for the baby, she is indeed a treasure of sweet-temper and willingness. . . . *Malia* ought not to be a housemaid at all, for she has a thirst for knowledge which is very remarkable, and a good deal of musical talent. . . . Every spare moment of her time she is poring over a book, and her little Kafir Bible is ever at hand. I wish with all my heart that I had time to teach her to write and to learn Kafir from her myself, but except on Sunday, when I read with her and hear her say some hymns, I never have a moment. . . .

The more I see of the Kafirs, the more I like them. People tell me they are unreliable, but I find them gay and good-humored, docile and civil. . . . The true Kafirs wear a stolid countenance in public, and are not easily moved to signs of surprise or amusement, but at home they seem to me a very merry and sociable people. Work is always a difficulty and a disagreeable to them, and I fear that many generations must pass before a Kafir will do a hand's turn more than is actually necessary to keep his body and soul together. They are very easily trained as domestic servants, in spite of the drawback of not understanding half what is said to them, and they make especially good grooms. The most discouraging part

of the training process, however, is that it is wellnigh perpetual, for except gypsies I don't believe there is on the face of the earth a more restless, unsettled human being than your true Kafir. Change he seems to crave for, and change he will have, acknowledging half his time that he knows it must be for the worse. . . . No kindness can attach him and nothing upon earth could induce him to forego his periodical visits to his own kraal.

This. . . seems very strange when a man has had time to get accustomed to clothes and a good room and good food, and the hundred and one tastes which civilization teaches.

June 7

Let me see what we have been doing since I last wrote. I have had a Kafir princess to tea with me, and we have killed a snake in the baby's nursery. . . . I had tried to open the nursery-door one sunny-midday to see if the baby was still asleep, and could not imagine what it was pressing so hard against the door and preventing my opening it. I determined to see, and lo! round the edge darted the head of a large snake, held well up in air, with the forked tongue out. He must have been trying to get out of the room, but I shut the door in his face and called for Jack, arming myself with my riding-whip. . . . Jack fenced a little with the creature, pretending to strike it, but when he saw a good moment he dealt one shrewd blow which proved sufficient. . . . Baby woke up, and was delighted with the scrimmage, being extremely anxious to examine the dead snake, now dangling across Jack's stick.

RETIEF'S RESOLVES

*After Britain took control of the Cape Colony in 1806, many Dutch-speaking residents suffered financial hardship. Over 12,000 people left the colony between 1835 and 1843. Their migration became known as the Great Trek. Piet Retief, leader of the Voortrekkers, explained their reasons for leaving in the **Grahamstown Journal**, 1837.*

We record the following summary of our motives for taking so important a step. . . .

We complain of the severe losses we have been forced to sustain by the emancipation of our slaves, and the vexatious laws which have been enacted respecting them.

We complain of the continual system of plunder which we have ever endured from the Caffres and other coloured classes, and particularly by the last invasion of the colony, which has desolated the frontier districts. . . .

We complain of the unjustifiable odium¹ which has been cast upon us. . . to the exclusion of all evidence in our favour; and we can foresee, as the result of this prejudice, nothing but the total ruin of the country.

We are resolved, wherever we go, that we will uphold the just principles of liberty; but, whilst we will take care that no one shall be held in a state of slavery, it is our determination to maintain such regulations as may suppress crime, and preserve proper relations between master and servant.

We solemnly declare that we quit this colony with a desire to lead a more quiet life than we have heretofore done. We will not molest any people, nor deprive them of the smallest property; but, if attacked, we shall consider ourselves fully justified in defending our persons and effects, to the utmost of our ability, against every enemy. . . .

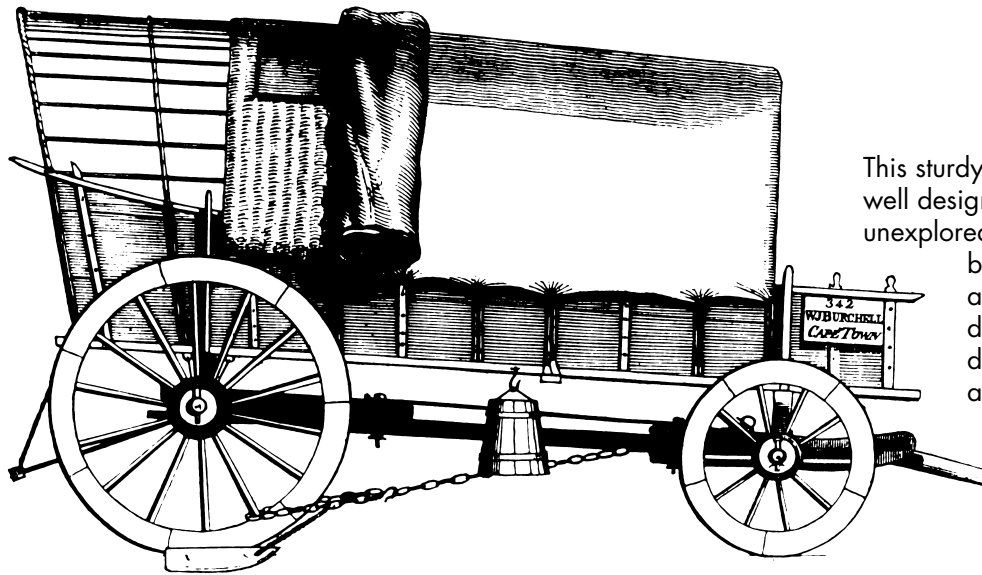
We propose, in the course of our journey, and on arriving at the country in which we shall permanently reside, to make known to the native tribes our intentions, and our desire to live in peace and [friendliness] with them.

We quit this colony under the full assurance that the English Government. . . will allow us to govern ourselves without its interference in future.

We are now quitting the fruitful land of our birth. . . and are entering a wild and dangerous territory; but we go with a firm reliance on an all-seeing, just, and merciful Being, whom it will be our endeavour to fear and humbly to obey.

By authority of the farmers who have quitted the Colony.

¹ *odium*: hatred and condemnation



This sturdy Cape wagon was well designed for traveling unexplored territory. Its sides, bottom, and carriage all moved independently, so the wagon did not crack on rough and uneven roads.

TREKKING INTO THE WILDERNESS

Voortrekker J. H. Hatting recorded the history of the group he traveled with in 1835.

This Trek commenced in the year 1835 in November, or December, by my reckoning. Bread ingredients, coffee, sugar, clothes, a few pieces of furniture like chairs, chests, and small tables, pots and pans, salt, ammunition, etc.—in a word, everything which we would not be able to secure in the first few years, were loaded onto the wagons, for we were trekking into the wilderness, without knowing where or when we should find new farms to plough and sow,—but yet with the firm resolution never to return to the Cape Colony.

... We trekked with few or quite without servants, so that the women and children had to drive on the smaller animals, our sons had to control the horses and cattle and where there were no boys, the bigger girls from 12 to 20 years were obliged to do it. Some girls had to lead the oxen, some of the women to drive while some wagons were without any leaders at all. In this way we

had to trek until we reached an appointed spot where all the members of the Trek party would assemble so that we could form a long chain of wagons in order to be able to support and help each other in times of need.

So it went day after day, without much apparent progress because the cattle could not travel very far without shade, and the women and children who were driving them were exhausted by their unaccustomed work. Some days we had to remain settled in one place with the wagons so that the men could ride out to search for the horses, cattle, etc., which had been left behind.

[The group made a raft to cross the flooded Orange River. As they crossed, the women sang Psalm 20. Finally] the last of the women was over the river, with the wagons, cattle and goods.

Then one could hear each one exclaim: "Here I stand upon free ground, where the English government has no more say."¹

¹ These Boers believed they would find freedom from English interference. However, tensions between the British and the Dutch eventually erupted into the Anglo-

Boer Wars. Ultimately, the independent Boer republics joined the British colonies to form the Union of South Africa in 1910.

A Time in HISTORY:

Apartheid and Protest

This timeline traces the history of white rule in South Africa.



Under apartheid, nonwhites were not allowed to use bathrooms reserved for whites. Signs in English, Afrikaans, and Tswana say that this bathroom in Soweto is for nonwhites.

1900 Colored and African leaders form the African Political Organization in Cape Town to fight for their rights and to end racial discrimination (1902)

Mahatma Gandhi leads passive resistance¹ against pass laws for Indians (1906)

Native Land Act, the first of a series of segregation laws, makes it illegal for Africans to buy land outside reserve territories (1913)

Afrikaner National Party assumes power and policy of apartheid begins (1948)

1950 Group Areas Act creates ten separate territories: one for whites and nine “homelands” for the country’s linguistically distinct tribes (1950)

United Nations adopts Universal Declaration of Human Rights (1950)

Passbooks introduced (1952)

Defiance Campaign Against Unjust Laws launched by African National Congress (ANC) and the South African Indian Congress; 8,500 people imprisoned for peacefully refusing to obey apartheid laws (1952)

Bantu Education Act implements system of education designed to prepare black children less thoroughly than white children (1953)

1953 Campaign against Bantu Education Act by parents and teachers; many teachers resign to teach in alternative schools run by the ANC (1953)

Resettlement Act forces the relocation of three million people, most of them nonwhites, to conform to the Group Areas Act of 1950 (1955)

Newly formed South African Congress of Trade Unions joins the ANC, the Colored and Indian communities, and a white Congress of Democrats in opposing apartheid (1955)

Pan-Africanist Congress (PAC) founded (1956)

Legislation calls for separate universities for black students (1959)

1960 69 people die in peaceful demonstration against pass laws at Sharpeville (1960)

Albert Luthuli receives Nobel Peace Prize (1960)

South Africa becomes a republic (1961)

Nelson Mandela, leader of the African National Congress, sentenced to life in prison (1964)

United Nations General Assembly condemns apartheid as “a crime against humanity” (1966)

“Soweto Uprising” protests new policy of teaching in Afrikaans (1976)

Black activist Stephen Biko dies while in police custody (1977)

1980 Nationwide uprising against apartheid begins (1984)

International sanctions imposed on South Africa (1984)

Nobel Peace Prize awarded to Anglican Archbishop Desmond Tutu (1984)

Pass Laws repealed (1986)

United Nations calls for international sanctions against the “racist régime” of South Africa (1986)

South African government declares state of emergency; thousands are detained (1986-1989)

Nelson Mandela released from prison (1990)

Land Acts and Group Area Acts repealed, ban on political organizations lifted, and state of emergency revoked (1990-1991)

Nelson Mandela and President F. W. de Klerk share Nobel Peace Prize (1993)

1994 Nelson Mandela elected president in South Africa’s first all-race elections; F. W. de Klerk and Thabo Mbeki made vice presidents; ANC wins 62% of the vote (1994)

South Africa took seat at United Nations (June 23, 1994)

President Mandela addresses UN General Assembly, pledging an end to racism in South Africa (October 4, 1994)

¹passive resistance: Gandhi encouraged peaceful, nonviolent resistance to unjust laws. His beliefs influenced Dr. Martin Luther King Jr.’s campaign for civil rights.

VIEWPOINTS

On Apartheid



Library of Congress

The men who planned apartheid meet at a Nationalist Party conference: Hendrik F. Verwoerd, J. G. Strijdom, and Daniel F. Malan.

The system of apartheid formally began during Nationalist Party rule under Daniel F. Malan. The policy stated that “whites, Africans (blacks), coloreds, and Asians shall be totally separated from each other and each race shall be able to develop along its own lines in its own [geographical] area.”

... the most striking of all the impressions I have formed since I left London a month ago is of the strength of [the] African national consciousness. . . . The wind of change is blowing through this continent, and whether we like it or not, this growth of national consciousness is a political fact. We must all accept it as a

fact and our national policies must take account of it.

—**British Prime Minister Harold Macmillan**
Address to South African Parliament, February 3, 1960

Change is coming in South Africa because it has to, but it must grow naturally out of our own traditions and cannot be forced before its time; because you simply cannot force civilization on people. . . . And because the least developed are in the greatest majority, it does not follow that it would benefit all to hand the country over to them before they are ready to take responsibility for it.

—**Jac Faure, farmer**
Blood River

I, as a Christian, have always felt that there is one thing above all about “apartheid” or “separate development” that is unforgivable. It seems utterly indifferent to the suffering of individual persons, who lose their land, their homes, their jobs, in the pursuit of what is surely the most terrible dream in the world. This terrible dream is not held on to by a crackpot group on the fringe of society. . . . It is the deliberate policy of a government. . . .

—**Albert Luthuli**
Nobel Prize Acceptance Speech, 1960

continued



Members of an Afrikaner youth organization demonstrate their opposition to changing South Africa's race separation laws at a 1986 rally. The bottom sign, in Afrikaans, reads "Keep schools white by white."

Reduced to its simplest form the problem is nothing else than this: We want to keep South Africa White... "keeping it White" can only mean one thing, namely White domination, not "leadership," not "guidance," but "control," "supremacy." If we are agreed that it is the desire of the people that the White man should be able to continue to protect himself by retaining White domination, we say that it can be achieved by separate development.

—**Premier H. F. Verwoerd**
Address to South African Parliament, 1963

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**
From the dock at his trial, 1964

The whole philosophy of apartheid is based on the fundamental assumption that there can be no such thing as a nonracial society, and that each individual realizes himself only through his membership in his own racial group, and that, therefore, it is the duty of the government to preserve these racial differences, in language, education, sex, marriage, sport, entertainment, and so on and so on.

—**Alan Paton**
"What I Have Learned," 1967

Although Americans have been quick to criticize the apartheid system of South Africa, they have been reluctant to acknowledge the consequences of their own institutionalized system of racial separation... Until policymakers, social scientists, and private citizens recognize the crucial role of America's own apartheid in perpetuating urban poverty and racial injustice, the United States will remain a deeply divided and very troubled society.

—**Douglas S. Massey, Nancy A. Denton**
American Apartheid: Segregation and the Making of the Underclass

The [United Nations] World Conference stresses that the racist regime of South Africa, the only regime that practises racism as its official policy and has enshrined it in its so-called "constitution," has its roots in the same racist and bellicose¹ ideology that provoked the Second World War and caused untold deaths and destruction...

It urges the few Western Powers that continue to oppose sanctions against South Africa—especially the United States of America and the United Kingdom... —to reassess their positions and cooperate in, rather than hinder, international action.

—**World Conference on Sanctions Against South Africa, 1986**

¹ *bellicose*: ready to start quarrels or wars

The Broederbond:

A White Supremacist's View

*The Broederbond is an exclusive fraternity of white supremacists who believe that they are "Super-Afrikaners." Its activities, including its membership list and all of its documents, are not available to the general public. In this excerpt from Barbara Villet's **Blood River**, the Rev. Eddie Bruwer recalls the origins of the Broederbond.*

The years that Eddie Bruwer remembers as the years of his own childhood were indeed tragic for the Afrikaners. Defeated in the Anglo-Boer War, they had literally lost their "birthright" in Africa. . . . The trek behind them, they had held onto their independence as a nation for only fifty years, losing it to Britain in a war of surpassing bitterness. Lives, hopes, years of labor had all been forfeited to a mighty power that cared little for the Afrikaners' old-fashioned ideas, and when the Union of

South Africa was brought into being in 1910 most Afrikaners faced a new age of British economic dominance in their country, ill-prepared for the changes it would bring. . . .

By the 1930's, with the entire world in the grip of a depression, one in every three Afrikaners was classified as indigent,¹ and in country [towns] like that in which Eddie Bruwer grew up, a proud people had been reduced to pauperism.²

"It was in those years," Bruwer remembers, "that the Broederbond was formed. A secret society, made up of Afrikaner intellectuals and religious leaders, its object was to help Afrikaners regain their place in the world, for we knew by then that we could expect no help from the British. . . ."

. . . This self-help effort began to express itself in political activism, and by 1938, when the Great Trek was reenacted at its Centenary, a new wave of Afrikaner nationalism had crested. . . .

"It was out of that sense of calling, one that I believe began long ago out there on the veld, where the far horizons speak of eternity, that the Afrikaner ideology of Christian Nationalism grew. . . .

"Separate development— 'apartheid,' if you will—grew directly out of the heart of Christian Nationalism."



Beifmann

Eugene TerreBlanche, leader of the extremist Afrikaner Resistance Movement, takes the stage at a Nationalist Party rally in 1986.

¹ *indigent*: very poor

² *pauperism*: extreme poverty

continued

Daniel Malan, one of the politicians who planned apartheid, spoke at the Centenary of the Great Trek. He and many members of the Dutch Reformed Church believed they had a divine mission to care for the “uncivilized” blacks and develop a South Africa ruled by whites.

Here...you stand on holy ground.

Here was made the great decision about the future of South Africa, about Christian civilization in our land, and about the continued existence and responsible power of the white race. . . . You stand here upon the boundary of two centuries. Behind you, you rest your eyes upon the year 1838, as upon a high, outstanding mountain top, dominating everything in the blue distance. Before you, upon the yet untrodden path of South Africa, lies the year 2038, equally far off and hazy. Behind you lie the tracks of the Voortrekker wagons, deeply and ineradically etched upon the wide outstretched plains and across the grinning dragontooth mountain ranges of our country's history. . . . The trekkers heard the voice of South Africa. They received their task from God's hand. They gave their answer. They made their sacrifices. There is still a white race. There is a new People. There is a unique language. There is an imperishable drive to freedom. There is an *irrefutable*³ ethnic destiny.

³ *irrefutable*: certain; undeniable

A Defense of Apartheid

Dr. A. L. Geyer, High Commissioner of the Union of South Africa, defended apartheid in a speech given to the London Rotary Club in 1953.

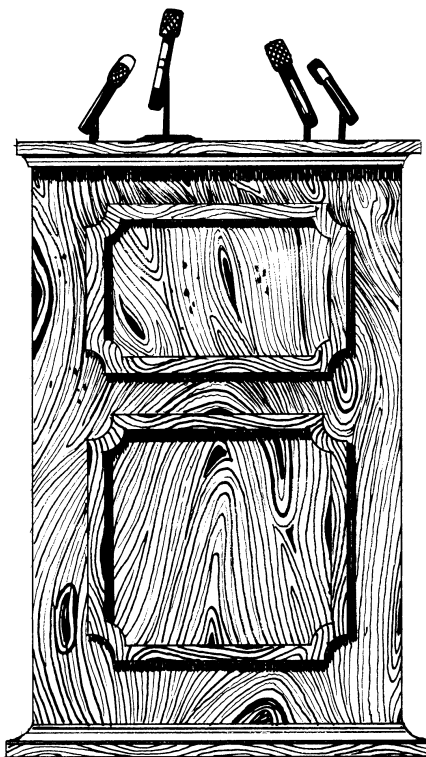
... My own country is unique in Africa as its racial problem is unique in the world.

1. South Africa is no more the original home of its black Africans, the Bantu, than it is of its white Africans. Both races went there as colonists and, what is more, as practically contemporary colonists. In some parts the Bantu arrived first, in other parts the Europeans were the first comers.

2. South Africa contains the only independent white nation in all Africa—a South African nation which has no other homeland to which it could retreat; a nation which has created a highly developed modern state, and which occupies a position of inestimable importance.

3. South Africa is the only independent country in the world in which white people are outnumbered by black people...¹

This brings me to the question of the future. To me there seems to be two possible lines of development: *Apartheid* or *Partnership*. *Partnership* means cooperation of the individual citizens within a single community, irrespective of race... This policy of *Partnership* could, in South Africa, only mean the eventual



disappearance of the white South African nation. And will you be greatly surprised if I tell you that this white nation is not prepared to commit national suicide?

The only alternative is a policy of *apartheid*, the policy of separated development... *Apartheid* is an attempt at self-preservation in a manner that will also enable the Bantu to develop fully as a separate people.

We believe that, for a long time to come, political power will have to remain with the whites...

The immediate aim is, therefore, to keep the races outside the Bantu areas apart as far as possible, to continue the process of improving the conditions and standards of living of the Bantu, and to give them greater responsibility for their own local affairs. At the same time the long-range aim is to develop the Bantu areas both agriculturally and industrially, with the object of making these areas in every sense the national home of the Bantu—areas in which their interests are paramount, in which to an ever greater degree all professional and other positions are to be occupied by them, and in which they are to receive progressively more and more autonomy.

¹ About 75 percent of South Africa's population was black. They were confined to "homelands," which covered about 13 percent of the land.

Life Under APARTHEID

H. W. E. Ntsanwisi argues that lack of respect is at the root of South Africa's racial tensions. In 1973, when this paper was written, Professor Ntsanwisi was Chief Minister of the Gazankulu Legislative Assembly.

Much has been written and heard about apartheid, the policy followed in the Republic of South Africa. . . . [which] provides for complete territorial separation of the races in South Africa. . . .

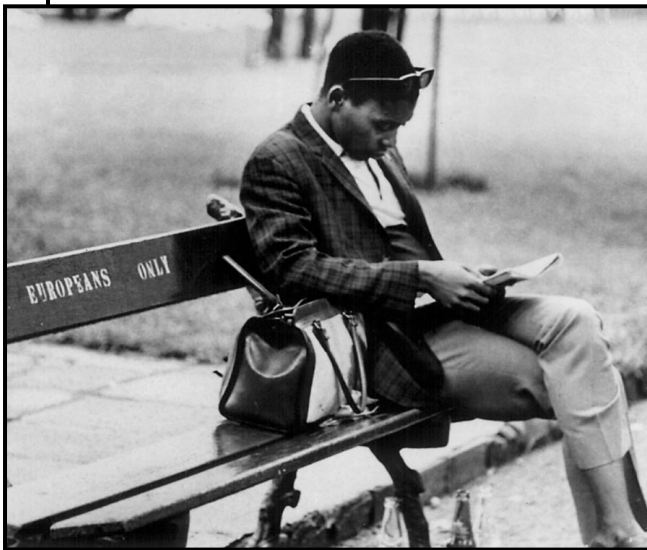
Petty apartheid has been described as discrimination in public and private facilities. This type of discrimination is observed in railway stations, trains, buses, public buildings, banks, beaches, etc., where there are separate facilities for whites and blacks. Notices "Whites Only" and "Non-Whites" are seen all over the country in parks and lifts [or elevators] in buildings. . . .

Petty apartheid generates hatred, bitterness, spiritual and social tensions which bedevil human relations in South Africa. A black man who visits distant countries overseas where there are no notices for "Whites Only" is forcibly reminded of his second class status as soon as he lands on South African soil because now and then he must stop and watch as to whether he is not treading on forbidden ground. There are white people now who feel that petty apartheid serves no useful purpose, but unhappily they are not many. Many black people, especially the educated and the young, have ceased to respect the white man as a result of petty apartheid, because disrespect begets disrespect. Any man of self respect feels deeply hurt when he is discriminated against on the grounds of his colour.

Indeed the question of dignity goes deeper than anything else in the analysis of race relations in this country—every time you refer to me as "boy," "Jim," or "John," every time you push me from the pavement; every time you tell me to try my shoes on in a dark and hidden storeroom; every time you stop me and ask me for my pass; every time you question my right

to work in a certain area; every time you stop me from worshipping where I happen to be; every time you debar me from seeing a rare work of art; every time you pay me less for the same work and equal qualifications, you build in my soul a sense of resentment and helplessness I cannot forget.

All that we black people want is to be treated like men, to believe in our hearts that we are men—men who can stand on our own feet and control our own destinies. We are not interested in the patronising attitude of the white man; we don't seek any favours; we want to be afforded the opportunity to pay our passage through life. What we want is not favours or privileges but rights. For the sake of posterity; and the future survival of this country, discrimination based on colour must go; the matter is urgent and the time is short.



Bettmann

In 1970, when this photo was taken, this man could have been fined \$20 or sentenced to 20 days in prison for sitting on a "Whites Only" bench.



Beitmann

Anglican Bishop Desmond Tutu receives the 1984 Nobel Peace Prize from Nobel committee chairman Egil Aarvik. The committee wished "to direct attention to the nonviolent struggle for liberation to which Desmond Tutu belongs, a struggle in which black and white South Africans unite to bring their country out of conflict and crisis."

Bishop Tutu Speaks Out

*Bishop Desmond Tutu received the Nobel Peace Prize in 1984 for his "non-violent struggle for liberation." One year later, Bishop Tutu shared his thoughts about South Africa with **Rolling Stone**.*

How has the system of apartheid personally affected you, Bishop Tutu?

Relative to the kind of life that many blacks lead, I have had a good time. I didn't have a particularly deprived childhood, nor was it particularly well endowed. My mother was a domestic worker; my father, the headmaster of a primary school.

We didn't think it was particularly odd that we were separated from white people. We thought that was the way that God had probably ordered things. I think my first experiences of awakening came when I used to ride my bicycle to town and had to run the gantlet¹ of white boys taunting me racially. But even that was nothing thought to be out of the ordinary. It happened to

every black boy. And I suppose that if we had caught a white boy in a similar situation, we might also biff him one! . . .

A little later, I began finding things eating away at me. When I went walking with my father, we would get stopped for passes. What that does to you and your feeling as a human being is horrible. Or going to a shop with my father and hearing him addressed as "boy." . . . Poor man. What he must have been feeling. What he must have been going through, being humiliated in the presence of his son. Apartheid has always been the same systematic racial discrimination; it takes away your human dignity and rubs it in the dust and tramples it underfoot.

continued

¹ *gantlet*: long line

Even now you continue to be the target of government harassment. We have heard that the security forces try to humiliate you the same way those white boys did when you were a youngster.

Oh, yes. You are talking about the road-blocks. I was stopped at a roadblock and my car was searched, and the police wanted to body-search my wife and daughters. . . . A whippersnapper of a policeman asked me for some identification. Ha! [*Laughs heartily.*] I am the bishop of Johannesburg. I am a Nobel laureate. Any policeman who says he does not know me does not deserve to be in the police force. If they treat me like that, what do they do to so-called ordinary people? What do whites know about tear gas, about police dogs, about armored vehicles rumbling through the streets of their suburbs, about rubber bullets that kill three-year-olds? What do they know about having the army deployed against a defenseless civilian population? What are they doing to our children, what are they doing to our beautiful land, what ghastly legacy are they building up for posterity? No country can afford to bleed as much as ours is, where black lives are dirt cheap.

You describe a situation in which whites have imprisoned themselves in their own physical and psychic ghettos, oblivious to what goes on in the black areas. Who then is the black man in the white man's mind?

I think it's easier to say what *most* whites think, because there are some splendid people among them. . . . By and large, white people think that we are humans, but not quite as human as they. That, I think, is the

sum of it. They would say, "We *do* think you are humans." But if they really believe that, why do they think we get married and then would want to be separated from our wives for eleven months of the year? Why do they think when we come back home from work we don't like to be welcomed by our children? [Under South Africa's Influx Control Law, most blacks are permitted to work in white areas only as "guest workers." They must live in "single-sex hostels" and leave their families in homelands.] And why do they think that in the land of our birth we should have absolutely no participation whatsoever in the most important decisions affecting our lives—that they should legislate about us, that they should determine what is best for us? . . . It must mean they believe that a black person, no matter how high he may go, no matter how educated he may be, is still less than an eighteen-year-old white child, because an eighteen-year-old white can vote and I can't. . . .

Do you think that blacks hate the white minority?

I expect that there are many who do. . . . However, I think there is still the recurring miracle of blacks still talking to whites. There is an extraordinary fund of good will, still, despite all of what has happened here.

The ANC Freedom Charter

The African National Congress (ANC) was founded by four black South African lawyers in 1912. Their purpose was to help the minority citizens of South Africa achieve equality with the white ruling class.

Originally the ANC's methods were peaceful. Many members were of Indian descent, and they were strongly influenced by Gandhi's program of passive, nonviolent resistance. The ANC staged work strikes, sit-ins, and other nonviolent protests.

However, in 1948, the South African government implemented an official policy of separation and discrimination based on race. In response to this, the ANC began to use violence. Nelson Mandela, one of the ANC's most prominent leaders, was arrested and convicted for his role in a bombing plot. At his trial, Mandela admitted, "I do not deny that I planned sabotage. I did not plan it in a spirit of recklessness. . . I planned it as a result of a calm and sober assessment of the political situation."

Over the years, the ANC's image and role has changed again. Today, it is seen as a powerful but nonviolent political organization. The ANC won 62 percent of the votes in South Africa's first all-race elections. However, many Zulus are opposed to the Xhosa-controlled ANC. While the ANC is a powerful voice for black South Africans, it does not speak for all of them.

WE, THE PEOPLE of South Africa, declare for all our country and the world to know:

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people;

that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex, or belief;

And therefore, we, the people of South Africa, black and white together—equals, countrymen and brothers—adopt this Freedom Charter. And we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out have been won.

The Sharpeville Massacre



AP/Wide World

Armored police vehicles arrive at a peaceful demonstration outside the Sharpeville police station in 1960.

A peaceful protest turned violent when South African police fired on an unarmed crowd demonstrating against pass laws. A Commission of Inquiry investigated the deaths of 69 people at Sharpeville on March 21, 1960. The testimony below was given by Elias Lelia, dress designer.

Have you any knowledge of the happenings in Sharpeville on [March 20]?—I have.

Can you tell me what you know?—I read about it and I heard about it, from rumours, that there would be something in Sharpeville, like an anti-pass campaign. [The next morning] I heard rumours that people had been molested who had tried to go to work on Monday. [Lelia then went to the Police Station to find out what was happening.]

Was there a crowd at the Police Station when you got there?—Yes.

Did any other police arrive while you were there?—Yes, Saracens¹ and then the planes. . . .

Whereabouts were you when the aeroplanes came over?—I was still in Zwane Street, walking up and down between the people and the police, trying to see that they would not provoke the police. . . .

¹ Saracens: armored police vehicles

continued

Was there any hostility in the crowd at that stage?—Not that I saw. . . .

If we now come to the shooting, do you remember how the shooting started; did you see how it started?—Well, I should say I heard the shots.

Do you know what gave rise to the shooting; did you see any incident that gave rise to it?—No.

And you heard the shots. How did the shooting sound to you?—Well, they were in a volley, with two gaps between them. . . . The last volley was not exactly a volley; it was shots, as if they were aiming.

When the shooting started, what did you do?—The first shooting when it occurred, I remained stunned at my place. . . . When the second volley came, I ran away, eastwards. . . .

What happened to the crowd on the southern side where you were standing, when the shooting started?—They were also running away.

In which direction were they running?—In all directions.

Examination continued:

I take it you saw a lot of other bodies as well?—Yes.

Can you say just where most of them were?—As I could see, most of them were in front of the Police Station—between the Police Station and the clinic, and in the field as well. . . .

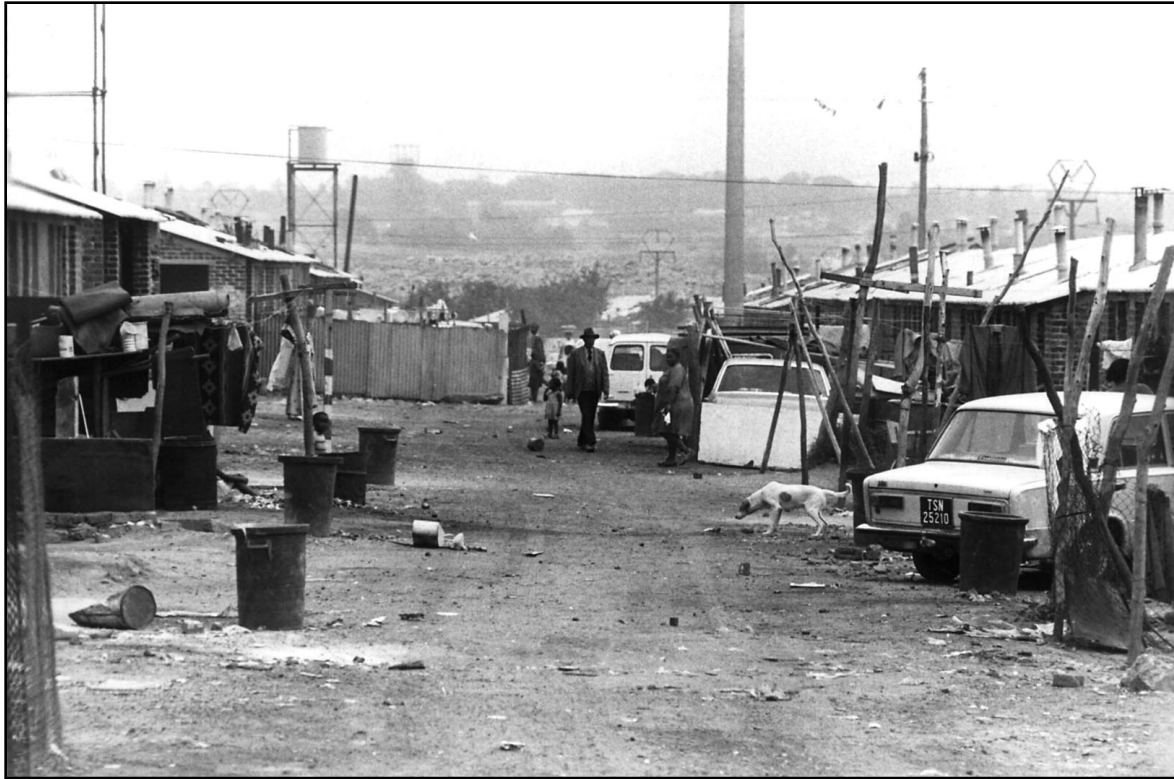
Now, I want to go back again to your experience with the crowds throughout the period that you were near to the Police Station. Was there anything at any stage that made you think that the crowd wanted to attack the police?—No. The crowd was very much under control.

Was it a hostile, aggressive crowd?—Very humble.

So far as you are concerned, can you give any reason why the shooting should have taken place? Did you see anything or hear anything that could have led to the shooting?—In my own opinion?

Yes.—Yes I think I can. What I say might not be suitable to your ears, but I think I must say it, if I would be allowed. [*The Chairman: I have told you, you are free to say anything you want to say.*]—Well, as far as I could judge the shooting was prejudiced on a political basis, supported by hatred and discrimination.

Growing Up in Soweto



Under apartheid, blacks were forced to live in segregated areas such as Soweto Township.

Bettmann

*Lukhetho Buthelezi*¹ took his final high school exams during the Soweto Uprising in 1976. Authors Jason and Ettagale Lauré profiled the young Zulu in ***South Africa: Coming of Age Under Apartheid***.

It is a strange place, Soweto, a city that may not be called a city, a city without supermarkets or department stores. Its name, an acronym derived from South West Townships, merely indicates loca-

tion, a housing development. For most of the inhabitants of Johannesburg, the white city, it might as well be on another planet. Soweto has been developed in such a way that a white person can live in Johannesburg all his life and simply not know where Soweto is. There are no signs leading to it. . . . [though] there is a sign warning against unauthorized entry.

Whites may not enter Soweto without a permit. Should a white become friendly

continued

¹ pronounced *loo-kay-to boo-ta-lay-zee*

with a black—at work, for example—he would break the law if he drove the black home one evening after work, unless he had a permit. Blacks must be out of Johannesburg by eleven o'clock at night. After that time, they can be arrested for violating the pass laws that control the influx of blacks into white areas

The frustrations [caused by apartheid] have always been there, building, simmering. In 1976, they erupted. The initial issue was the enforced use of Afrikaans as a medium of instruction at the high school level. Half the schoolwork was to

be taught in Afrikaans—the language of the Afrikaner, the language of the ruling white National Party, the language that symbolizes oppression to blacks. School strikes started in May, a month before the end-of-term holiday. Early in June, students set fire to a police car when the police tried to detain a student. Protests developed. Students gathered. But through informers in Soweto the police were aware of their intentions. When an estimated ten thousand students massed on June 16 for a protest march, the police opened fire on the crowd. It was the first

volley in a series of skirmishes that lasted for months. Schools and government buildings were gutted by firebombs, and students boycotted classes, but they were no match for the police. Unarmed students were gunned down if they looked suspicious, or if they were in large groups. In all, more than seven hundred students died in Soweto. As in the pass-law protests in Sharpeville in 1960, the vast numbers of blacks involved seemed to terrify the police, even though the students had no weapons.

As the uprising continued through 1976, the scope of the students' fury widened. The more action the police took, the more destruction there was.

The free world reacted with disbelief at the events occurring in Soweto. And the prediction that the students could cripple the economy came true. . . . The violence caused such a crisis in the ability of the South African government to deal with its own people that investments in South Africa plummeted. American companies alone withheld an estimated \$1 billion that would have flowed into South

continued



A policeman inspects a passbook. By law, a policeman could require a black to produce a passbook at any time. Police sometimes conducted "pass raids" on black families' homes at night. All blacks were required to carry these documents, which had nearly 100 pages. Passbooks showed the owner's name, photograph, tribe, and employer. Without the proper passes, blacks could not enter a town or go to a job. Being caught without a pass could mean paying a fine, spending time in prison, or losing a job.

LOC

Africa in the year following the riots, if things had been normal. All through 1976 and into 1977, schooling was disrupted. Lukhetho was due to write his final exams, but the student leaders urged the others not to write, as a continued protest. To Lukhetho, this made no sense. "Bantu education is inferior, yes, but it's all we have. How can we ever have a chance if we remain uneducated? I say let's use this Bantu education to get our freedom." The curriculum for black schools is set by the whites. "Bantu education" is designed to teach blacks what they need to know to serve whites. "Bantu" means "people" in several black languages and is a word the blacks detest. In 1977, Lukhetho, ignoring the leaders' urgings, wrote his exams. He passed, earning his matriculation, which is equivalent to an American high school diploma. And he started to look for a job.

[Lukhetho was hired at IBM.]
Companies such as IBM offer an unusual opportunity for the two racial groups to

interact on some sort of equal footing. But for any black, like Lukhetho, who enters this world, it's a dual life. . . . By day he works in the clean, organized world of IBM, in a modern office building, filled with electronic equipment. He deals with computer problems and uses computer language to solve them. . . .

The world of Soweto that Lukhetho returns to at night is far less sophisticated. "When we first moved there, our house had no electricity. Dad had to fight to get it for us. . . . The only reason we got a telephone was because the [radio] station [where Lukhetho's father worked] had to be able to reach him."

Instead of separate development, Lukhetho sees blacks and whites living in the same world, a shared one. [His girlfriend believes that] "we can only get our freedom through violence."

Lukhetho disagrees. "With violence, where would we end up? We would have to start from scratch. If everything was destroyed, where would we be?"

Stephen Biko: Death in Detention

*Stephen Biko, a leader in the Black Consciousness movement, died in 1977. Journalist Donald Woods wrote a memoir of Biko that could not be published in South Africa. The manuscript was smuggled to a London publisher, and Woods and his family fled South Africa before **Biko** was published in 1978.*

On Tuesday, September 6, 1977, a close friend of mine named Bantu Stephen Biko was taken by South African political police to Room 619 of the Sanlam Building in Strand Street, Port Elizabeth, Cape Province, where he was handcuffed, put into leg irons, chained to a grille and subjected to twenty-two hours of interrogation in the course of which he was tortured and beaten, sustaining several blows to the head which damaged his brain fatally, causing him to lapse into a coma and die six days later. . . .

Steve Biko's death echoed around the world. He was only thirty years old when he died, and he had lived in obscurity, silenced from public utterance by banning orders and restricted to a small town remote from the metropolitan areas. He was forbidden to make speeches; forbidden to speak with more than one person at a time; forbidden to be quoted; forbidden to function fully as a political personality. Yet in his short lifetime he influenced the lives and ideals of millions of his countrymen and his death convulsed our nation and reverberated far beyond its boundaries. . . .

Since the State has not seen fit to indict anyone for the death of Steve Biko, it becomes necessary to indict the State.¹ By the State is meant, in this instance, the minority



Beitmann

A demonstrator at the inquest on Stephen Biko's death holds a picture of the leader of the "Black Consciousness" movement.

regime that has ruled South Africa for thirty years, with ever-increasing contempt for democratic values and with evergrowing arrogance toward all who hold such values to be paramount. . . .

Because of who he was; because of his special stature—and because of the attendant circumstances, the death of Steve Biko symbolizes the ultimate consequence of apartheid with all its implications. . . .

Steve Biko and his associates realized that for any meaningful black political response to evolve, short of violence, a political association of blacks would have to concentrate on an initial enlightening program to remove negative or inferiority complexes; operate within the law to survive; and appeal to black youth in the hope that the new generation would meet the challenge of apartheid more successfully than the old generation had. . . .

The Nationalist government was right in seeing Steve Biko as a threat to apartheid, but it was tragically wrong in the method it chose in response to this threat. . . .

The express train of white racism is now rushing at full speed on a collision course with the express train of black anger.

¹ An inquest into the death of Stephen Biko found that "the death cannot be attributed to any act or omission amounting to a criminal offense on the part of any person."



South African President F. W. de Klerk and ANC leader Nelson Mandela hold a joint press conference before receiving the 1993 Nobel Peace Prize.

Mandela's Release

On February 11, 1990, Nelson Mandela was released from Victor Verster prison by President F. W. de Klerk. His speech at Cape Town after his release was viewed by millions throughout the world.



Amandla! I greet you all in the name of peace, democracy, and freedom for all. I stand here before you not as a prophet but as a humble servant of you, the people. Your tireless and heroic sacrifices have made it possible for me to be here today. I therefore place the remaining years of my life in your hands. . . .

I salute the African National Congress. It has fulfilled our every expectation in its role as leader of the great march to freedom. . . .

I also salute the Black Sash and the National Union of South African Students. We note with pride that you have acted as the conscience of white South Africans. Even during the darkest days in the history of our struggle, you held the flag of liberty high. The large-scale mass mobilization of the past few years is one of the key factors which led to the opening of the final chapter of our struggle.

continued

Today the majority of South Africans, black and white, recognize that apartheid has no future. It has to be ended by our own decisive mass action in order to build peace and security. The mass campaigns of defiance and other actions of our organization and people can only culminate in the establishment of democracy. . . .

Negotiations on the dismantling of apartheid will have to address the overwhelming demand of our people for a democratic, nonracial, and unitary South Africa. There must be an end to white monopoly on political power and a fundamental restructuring of our political and economic systems to ensure that the inequalities of apartheid are addressed and our society thoroughly democratized. . . .

Our struggle has reached a decisive moment. . . .

We call on our white compatriots to join us in the shaping of a new South Africa. . . .

We call on the international community to continue the campaign to isolate the apartheid regime. . . .

In conclusion, I wish to go to my own words during my trial in 1964. They are as true today as they were then. I quote:

"I have fought against white domination, and I have fought against black domination. I have cherished the idea 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."

“ I salute the African National Congress. It has fulfilled our every expectation in its role as leader of the great march to freedom.... ”

A NEW CONSTITUTION

South Africa's new constitution replaces one that had been in effect since 1984. In November 1993, a draft of the new constitution was released and ratified by the Parliament. As Nelson Mandela said, "Whereas apartheid deprived millions of our people of their citizenship, we are restoring that citizenship." Here are excerpts from the 1993 constitution.

Every person shall have the right to life.

Every person shall have the right to respect for and protection of his or her dignity.

Every person shall have the right to freedom and security of the person which shall include the right not to be detained without trial.

No person shall be subject to torture of any kind, whether physical, mental or emotional, nor shall any person be subject to cruel, inhuman or degrading treatment or punishment.

No person shall be subject to servitude or forced labor. . . .

Every person shall have the right to freedom of speech and expression, which shall include freedom of the press and other media, and the freedom of artistic creativity and scientific work. . . .

Every person shall have the right to assemble and demonstrate with others peacefully and unarmed, and to present petitions. . . .

Every person shall have the right to vote, to do so in secret and to stand for election to public office.

Every person who is detained, including every sentenced prisoner, shall have the right:

- (a) to be informed promptly in a language which he or she understands of the reason for his or her detention;
- (b) to be detained under conditions consonant with human dignity, which shall include at least the provision of adequate nutrition, reading material and medical treatment at state expense;
- (c) to consult with a legal practitioner of his or her choice, to be informed of this right promptly.

THE FEAR OF CHANGE

*Author Alan Paton opposed apartheid in his books and in his politics. Mr. Paton, author of **Cry, the Beloved Country**, served as president of South Africa's Liberal Party. His work for justice earned him the Freedom House Award in 1960. This essay appeared in **Saturday Review**, Sept. 9, 1967.*

There were 30,000 people in Pietermaritzburg in my boyhood, more than half of them Africans and Indians, of whose existence we knew and of whose lives we did not. They were not persons. The Africans were servants or they dug up the roads. The Indians sold fruit and vegetables, in baskets fastened one to the front end and the other to the back end of a flexible strip of bamboo carried on the shoulder, the baskets swaying up and down with a springy motion.

Not even the World War of 1914 shattered my pre-1914 world. . . It was Adolf Hitler who finally destroyed for me—and for many others—the romantic illusion. . . .

Some of these same men and women [who fought heroically against Hitler] twenty years later would begin to support the very things that they had fought against, and to approve of the punishment without trial of those who opposed the doctrine of apartheid, but had committed no known offense.

And why do they behave like this? . . . In 1939 their security was the British Empire and the Navy. In 1967, amid the turbulence and uncertainties of modern Africa, their security appears to them to lie in white supremacy and apartheid. . . .

There is nothing more pitiable than a human being whose conduct is largely determined by fear. . . .

How does one help ordinary men and women, if not to eliminate fear, at least to keep it within bounds, so that reason may play a stronger role in the affairs of men and nations and so that men may cease to pursue policies which must lead to the very disasters they fear? To me, this is the most important question that confronts the human race.

Fear of change is, no doubt, in all of us but it most afflicts the man who fears that any change must lead to loss of his wealth and status. When this fear becomes inordinate, he will,

continued

*I see no hope
for the peace of
society or the
peace of the
world so long
as this fear of
change is so
powerful.*

if he has political power, abrogate¹ such things as civil rights and the rule of law, using the argument that he abrogates them only to preserve them. In my own country the government, in order to preserve Christian civilization, uses methods incompatible with Christianity and abrogates values which are essential to any civilization which calls itself Christian. If only a man would say, "I do this because I am afraid," one could bear it; but when he says, "I do this because I'm good," that is a bit too much.

I see no hope for the peace of society or the peace of the world so long as this fear of change is so powerful. And this fear will remain powerful so long as the one side has so much to gain and the other so much to lose.

... I am not saying that human society is unimprovable. . . . To give up the task of reforming society is to give up one's responsibility as a free man. The task itself is endless, and large parts of it, sometimes the whole of it, must be performed anew by each succeeding generation.



Shoppers in Johannesburg read President F. W. de Klerk's pledge to remove all apartheid laws by June 1991.

¹ *abrogate*: cancel; abolish

Poetic Perspectives

South Africa has two national anthems. The official national anthem is sung in Afrikaans and was written by the Afrikaans poet C. J. Langenhoven in 1918. Its title, “Die Stem Van Suid-Afrika,” translates to mean “The Call of South Africa.”

**Uit de blou van onse hemel, uit die diepte van
ons see,**

*Ringing out from our blue heavens, from our deep seas
breaking round;*

**Oor ons ewige gebergtes waar die kranse
antwoord gee,**

*Over everlasting mountains where the echoing crags
resound;*

**Deur ons verlate vlaktes met die kreun van
ossewa—**

*From our plains where creaking wagons cut their trails
into the earth—*

**Ruis die stem van ons geliefde van ons land
Suid-Afrika.**

*Calls the spirit of our Country, of the land that gave us
birth.*

**Ons sal antwoord op jou roepstem, ons sal offer
wat jy vra:**

*At thy call we shall not falter, firm and steadfast we
shall stand,*

**Ons sal lewe, ons sal sterwe, ons vir jou, Suid-
Afrika.**

At thy will to live or perish, O South Africa, dear land.

continued

Poetic Perspectives *continued*

The anthem sung by most black people in South Africa was written in Zulu, Sotho, and Xhosa. Originally sung by school students and church choirs, it is also used by the African National Congress to close its meetings. The first stanza was written in Zulu in 1897 by Enoch Sontonga, a schoolteacher from Kliptown, near Johannesburg.

ZULU	ENGLISH
<i>Nkosi sikelel' iAfrika</i>	<i>God bless Africa</i>
<i>Maluphakamis'u phondo lwayo</i>	<i>Let the horn of her people rise high up</i>
<i>Yizwe imithandazo yethu</i>	<i>In your love hear our prayers</i>
<i>Nkosi sikelele Thina lusapho lwayo</i>	<i>God bless our people</i>
<i>(Woza moya) Woza woza (Woza moya) Woza woza Nkosi sikelele Thina lusapho lwayo</i>	<i>Come down, O holy spirit Come down, O holy spirit God bless our people</i>

Voices from Other Works

Compare these characters and situations with the people and events in ***Waiting for the Rain***.

I understood for the first time that besides the victimized—all those blacks who had died and were dying and suffering every day because of their skin pigment—there’s also the victimizers—all of us whites who think we’re the bee’s knees, but really we’re sleepwalking while a million scorpions crawl through our minds. South African scorpions are deadly, you know. One bloke I heard about in Joburg went to bed, and in the middle of the night he woke up screaming because something was crawling under him. This was in the middle of a Joburg suburb, not out in the bundu. Then he saw it, a small scorpion—they’re the worst—crawling from under his stomach. And he tried to brush it off, but it was too late. That deadly tail had already done its work. Ja, South African scorpions are bad.

—***No Tigers in Africa***
Norman Silver

“How,” [the young man] had demanded to know, his black eyes glittering, “could anyone consider all men to be created equal when some were tall, some short, some brilliant and too many fools?” God, he had insisted, had made all and made them unequal in accordance to His inscrutable Will—some to be saved, some to be damned. God has preordained the spheres of human endeavor and the spheres of human society from before all time, marking some men for mastery and others for servitude in accordance with His own divine plan, and to question His Order was as blasphemous as to claim that the “pursuit of life, liberty and happiness” in this world was of any consequence whatsoever.

—***Blood River***
Barbara Villet

The farm children play together when they are small; but once the white children go away to school they soon don’t play together anymore, even in the holidays. Although most of the black children get some sort of schooling, they drop every year farther behind the grades passed by the white children. . . there comes a time when the white children have surpassed these with the vocabulary of boarding-school and the possibilities of inter-school sports matches and the kinds of adventures seen at the cinema. This usefully coincides with the age of twelve or thirteen; so that by the time early adolescence is reached, the black children are making, along with the bodily changes common to all, an easy transition to adult forms of address, beginning to call their old playmates *missus* and *baasie*—little master.

—***A Soldier’s Embrace***
Nadine Gordimer

[A colored man in Cape Town reflected,] “There came a morning when I didn’t want to wake up. My bitterness had eaten away my desire for life. The injustice that had been dealt me and my people was beyond my capacity to endure. ‘This,’ I said to myself, ‘is not smart. The white men are enjoying our homes. My hatred is not touching them. It only poisons me. Once I loved life, now I despise it.’ I decided then that I would look at life again and accept the gifts of each day. I work all I can for the coming of a just society for my land, but I cannot afford the luxury of hating my oppressors. I think I have come to pity them instead.”

—***The Boy Child Is Dying***
Judy Boppell Peace

continued

My new mistress proved to be. . . a woman of the kindest heart and finest feelings. She had never had a slave under her control previously to myself. . . . But, alas! this kind heart had but a short time to remain such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. . . . Slavery proved as injurious to her as it did to me.

—***My Bondage and My Freedom***

Frederick Douglass

Stacey pulled his arm away from my grasp. “Jus’ hush up, Cassie. Hush up!” he snapped. “That water in there and them toilets, they belong to the white folks, and the white folks don’t want no colored folks using neither one. Somebody’d caught y’all, we’d be in a real mess of trouble. Papa say folks done got killed for less.”

—***Roll of Thunder, Hear My Cry***

Mildred D. Taylor

There was a joy in going to town with money in our pockets. . . and time on our hands. But the pleasure fled when we reached the white part of town. . . . We were explorers walking without weapons into man-eating animals’ territory.

In Stamps the segregation was so complete that most Black children didn’t really, absolutely know what whites looked like. Other than that they were different, to be dreaded, and in that dread was included the hostility of the powerless against the powerful, the poor against the rich, the worker against the worked for and the ragged against the well dressed.

—***I Know Why the Caged Bird Sings***

Maya Angelou

In the next few days, dozens of children in Soweto and neighboring townships were arrested. When the matriculation exams began on 29 October, the stay-away was almost complete. By the end of the week, Soweto’s 500 schools—and those in Cape Town, too—were empty. Wherever students did present themselves, as in Tembisa, hundreds of their colleagues intervened forcibly to stop them. So, with police guarding exam halls, even willing candidates thought it prudent to stay home.

For [South] African high school students, 1976 was an academic write-off. They calculated that the sacrifice was worthwhile. For the Government, however, it was a setback of serious proportions, as bad in a way as the rebellion itself. . . black educational statistics were important ammunition in showing the world that ‘we are doing more for them than any country in Africa.’

—***White Man, We Want to Talk to You***

Denis Herbstein

Suggested Reading and Viewing List

*If you enjoyed reading **Waiting for the Rain**, you may want to explore other works about discrimination and the South African experience. The following list offers some suggestions for further reading and viewing.*

Novels

Beyond Safe Boundaries by Margaret Sacks. Growing up in a Jewish liberal home in South Africa, teenage Elizabeth disapproves of apartheid, but she thinks it doesn't have much to do with her—until prison and murder invade the intimacy of her family. A powerful novel about the white experience in South Africa. Dutton, 1989. [RL 5 IL 6-12]

Chain of Fire by Beverley Naidoo. Through the experiences of 15-year-old Naledi, this novel by South African exile Naidoo dramatizes the apartheid atrocity that made blacks foreigners in their own country: the forced removal of about three million blacks to barren, overcrowded “homelands” many of them had never seen. HarperCollins, 1990. [RL 5 IL 6-10]

A Dry White Season by Andre Brink. After a black school custodian's son, and then the custodian himself, die in detention, Afrikaner schoolteacher Ben Du Toit confronts his own people in search of the truth. Penguin, 1980. [RL 9 IL 9+]

Journey to Jo'Burg: A South African Story by Beverley Naidoo. When their baby sister becomes dangerously ill, 13-year-old Naledi and her younger brother make a journey of over 300 kilometers to Johannesburg, where their mother works as a maid for a white family. HarperCollins, 1986. [RL 5 IL 3-6]

Kaffir Boy by Mark Mathabane. A unique first-person account of growing up black under racial discrimination. Scribner's, 1989. [RL 8 IL 9-12]

Ludie's Song by Dirlie Herlihy. In rural Georgia in the 1950s, a young white girl's secret friendship with a black family exposes them all to unforeseen dangers. Penguin, 1988. [RL 5 IL 5-9]

The Middle of Somewhere by Sheila Gordon. Rebecca Gwala cannot believe it when she hears that her black township might be destroyed to make way for a white suburb. In a protest that wins global attention, Rebecca's life is turned upside down. Jane Addams Peace Award Winner. Orchard Books, 1990. [RL 4 IL 3-7]

Paper Bird by Maretha Maartens. Translated from the Afrikaans, this is a moving story of 12-year-old Adam, growing up in poverty in a black township, threatened by violence from the police and from the local thugs. His younger sisters and his pregnant mother rely on him for support. On a dangerous journey to earn money in the city, he finds companionship and courage. Clarion, 1991. [RL 5 IL 5-9]

Nonfiction

Apartheid: Calibrations of Color edited by Roger Rosen and Patricia McSharry. Gives a vivid picture, literary and photographic, of South Africa and the important struggle being waged there. Icarus World Issues series. Rosen Publishing Group, 1991. [RL 7 IL 9+]

continued

Suggested Reading and Viewing List *continued*

Conflict in Southern Africa by Chris Smith. Charts the history of racial segregation in South Africa and looks at the role of South Africa among other southern African nations. Conflicts series. Wayland, Ltd., 1992. [RL 6 IL 6-10]

Crossing the Line by William Finnegan. A deeply personal look at apartheid in South Africa from a young white American teacher who taught there. HarperCollins, 1988. [RL 8 IL 8+]

The Land and People of South Africa by Jonathan Paton. Paton attacks various versions of history that show courageous whites fighting off hordes of fierce heathen black warriors and discusses his country as a multicultural community in all its vitality and terrible conflict. HarperCollins, 1990. [RL 6 IL 6+]

Nelson Mandela: A Voice Set Free by Rebecca Stefoff. Not only the story of a man dedicated to fighting for his people's freedom but also a gripping portrait of South Africa, a tragic country where millions of native Africans are ruled by a white minority government. Great Lives Series. Fawcett, 1990. [RL 6 IL 5-10]

South Africa by Barbara Radcliffe Rogers. Presents the life of a 12-year-old girl who lives in Soweto, a suburb of Johannesburg, under a system of apartheid. There is a reference section of information about South Africa. Children of the World Series. Gareth Stevens Books, 1990. [RL 5 IL 6-8]

South Africa: Time Running Out. The Report of the Study Commission on U.S. Policy Toward Southern Africa includes several profiles of South Africans. Foreign Policy Study Foundation, 1981. [RL 10 IL 8+]

Tutu: Voice of the Voiceless by Shirley du Boulay. This moving biography of the defiant, outspoken archbishop of Cape Town and Nobel Peace Prize winner integrates Tutu's personal story and his liberation theology with a strong sense of what it's like to live under apartheid. Eerdmans, 1988. [RL 6 IL 6-12]

Venda by Rita Tevens. The story of one of the "homelands" set up for black South Africans by the apartheid-ridden white government. Chelsea House, 1989. [RL 7 IL 7+]

Voices of South Africa: Growing Up in a Troubled Land by Carolyn Meyer. The author recounts her visit to South Africa where she interviewed numerous young people, both black and white, to find out what growing up is like in a country torn apart by racial strife. Harcourt, Brace, Jovanovich, 1986. [RL 7 IL 8+]

Short Works

Somehow Tenderness Survives: Stories of Southern Africa by Hazel Rochman. A stunning collection of stories by South African writers—a haunting picture of what it's like to grow up under apartheid. Harper, 1991.

Viewing

Bishop Desmond Tutu: Nobel Prize Series. Special interviews with Bishop Tutu provide students with a vivid picture of the complex forces at work in South Africa. Tells the story of the 1984 Nobel Peace Prize winner, set against the background of life in the white cities and black homelands. IMG Educators/Nobel Foundation, 1990. (VHS, 15 min., color)

continued

Suggested Reading and Viewing List *continued*

Color of Justice. Judge LaDoris Hazzard Cordell, the first African-American woman elected to the California Supreme Court, compares her experiences growing up in the United States with the lives of black South Africans whom she met while attending the first Human Rights Conference ever held there. Judge Cordell visited the townships, saw the effects of apartheid on every facet of people's lives, and kept a photographic record of her journey. Anti-Defamation League, 1993. (800) 343-5540. (VHS, 24 min., color)

Cry Freedom. Story of black activist Stephen Biko and a liberal white newspaper editor, Donald Woods, who risks his life to bring Biko's message to the world. MCA Home Video, 1988. (VHS, 157 min., color)

Cry, the Beloved Country. Stephen Kumalo, a black preacher, comes to Johannesburg to search for his sister and son, only to discover that the young man has been accused of killing the son of a wealthy white rancher who had always been kind to blacks. At the trial, all the parties involved form a microcosm of South African society. Social Studies School Service, 1951. (VHS, 100 min., B&W)

A Dry White Season. The politics of apartheid are put into meaningful, human terms in this acclaimed film about a white schoolteacher who is awakened to the reality of South African injustice. CBS Fox Video, 1990. (VHS, 107 min., color)

The Koppel Report: A Town Meeting with Nelson Mandela. The uncut, unedited videocassette program presents the Ted Koppel interview with Nelson Mandela upon his visit to the U.S. Mandela was released from a South African prison on February 11, 1990, after serving more than 27 years in jail. ABC News, distributed by MPI Home Video, 1990. (VHS, 90 min., color)

The Power of One. (Note: This powerful film includes brutality and strong language.) A talented young English boy who believes that apartheid is unjust joins forces with a black competitor to teach people in the townships to read and write in English. Based on the novel by Bryce Courtenay. Warner Home Video, 1990. (VHS, 115 min., color)

Winds of Change. John Davis, a reporter from Chicago, takes a look at the transformation taking place in South Africa. He shares his personal account of his recent trip there, when he spoke with Nelson Mandela after his release from imprisonment. Davis interviews people representative of a broad spectrum of South African society, including young black and white students at an integrated party who express their concerns and their hopes for the future of their country. Anti-Defamation League, 1989. (VHS, 23 min., color)

A World Apart. A powerful documentary about the policy of apartheid and the damage it has done to South Africa and its people. Media Home Entertainment, 1989. (VHS, 114 min., color)

Using Latitudes in Your Classroom

*The following discussion topics and activities are suggestions for incorporating pieces from **Latitudes** into your curriculum. Most suggestions can be adapted for independent, small group, or whole class activities. In addition, the list includes activities that can be done before, during, and after reading the novel. The variety of choices allows you to modify and use those activities that will make **Waiting for the Rain** meaningful to your students.*

Interview with Sheila Gordon

1. Invite students to respond to Gordon's statement that her book might encourage people to "think about how they treat the 'other,' whoever that happens to be in their own society."
2. Discuss with students why Gordon chose the title *Waiting for the Rain*.
3. After students have read this selection, ask them to identify the themes Gordon addressed in *Waiting for the Rain*.
4. After students have read the novel, explore whether changing conditions in South Africa have dated the book so much that it is no longer relevant. Students might want to refer back to Gordon's comments about friendship and the "other."

Critics' Comments

1. Invite students to write their own critical statements about *Waiting for the Rain*. Remind them to support their opinions with evidence from the book. Then around the room, post unsigned comments written on large sheets of paper. The class can discuss the different reactions.
2. Suggest that students compare and contrast the critics' comments. They could look for points of major agreement or disagreement among the reviewers.
3. Ask students to bring to class recent reviews from the media. These could include reviews of books, movies, new music, concerts, etc. Pose the following types of questions for the students.
 - What makes you agree or disagree with the comments?
 - If you were a public figure, how do you think you would react to your critics?
 - When are critics' comments important?
 - Would a negative review keep you from reading a book, seeing a movie, or going to a concert? Explain your response.
 - Which statements in the review describe the work and which ones evaluate the work?

Voices from the Novel

1. As students read, encourage them to note meaningful statements in the book that reflect a central idea or theme. As a follow-up, students could write essays that explain the significance of one of the statements they selected.

continued

2. Students might construct a chart or graphic map that makes a statement about the meaning of the book. Students could use illustrations, photos, pictures, symbols, or color to make their charts or maps. The graphics could explain one or more significant quotes from the book.
3. Encourage students to describe the voice of one character. How would the character speak? What would the voice sound like—what pitch, speed, and emotion would be typical of this character? What kinds of thoughts and emotions would the character express? What changes can be heard in this character’s voice throughout the novel?

The Geographical Picture

1. As students read, they might locate on the map places mentioned in the book.
2. Discuss with students how the new map of South Africa reflects changes in government and policy.
3. Encourage interested students to locate a map of South Africa in colonial times.

A Time in History: Colonization

1. Note with students the events that provide the historical setting for the novel. Ask students what they know about these events. Ask students to speculate about how these events might involve or affect a young boy or girl at the time.
2. As students read, invite them to chart dates, events, and historical figures mentioned in the book on their “A Time in History” timeline.
3. In Chapter 5, Oom Koos and Tengo view South African history from very different perspectives. Help students analyze their different points of view.

The First South Africans

1. Many South Africans believe that their history began in 1652, when Europeans began settling a nearly empty land. Challenge students to identify similar “myths” in American history.
2. In Chapter 5, Tengo reflects, “We were here before them. But their guns were more powerful than our spears. . .” Invite students to comment on whether Tengo’s observation is accurate.
2. Encourage students to compare the treatment of indigenous peoples in South Africa to the treatment of American Indians, Australian Aborigines, and Amazonian tribes.

Life on the Veld

1. Before students read this selection, ask them to make a chart comparing the words “civilized” and “savage.” After they read Lady Barker Broome’s letters, explore ways in which an outsider might describe our society as “civilized” and “savage.”

continued

2. Introduce the concept of *ethnocentricity*. You might use this remark from Madeline Alston's *From the Heart of the Veld* as an example: "To keep the [white] child entirely from the Kafirs is an impossibility, nor is it desirable; otherwise they are missing what is an education in itself—the sympathetic understanding, without sentimentality, of an inferior primitive race. A man who is interested enough in the natives to understand them intelligently—and he is rare—is always an interesting person." Ask students to identify ethnocentric beliefs in Lady Barker Broome, Oom Koos, and Frikkie. Explore whether James and Tengo also show evidence of ethnocentric attitudes.
3. In Chapter 7, Oom Koos observes, "These kaffirs—I tell you—you can live your whole life with them and still not know what goes on in their heads." After students have read this selection, ask them to explain why Oom Koos might have difficulty understanding Tengo and his people.
4. Invite students to look for likenesses between Malia and Tengo. You might remind them of Gordon's comment about talent being "snuffed out" in the "Interview with Sheila Gordon" on page 10.

Retief's Resolves/Trekking into the Wilderness

1. Help students identify American parallels to the Great Trek, such as the westward movement and the belief in Manifest Destiny.
2. Encourage students to compare these texts to Oom Koos' description of the Great Trek in Chapter 5.
3. Students might apply Retief's strategies to a real-life issue by identifying problem(s) and proposing a solution.
4. Students might be interested in knowing that Retief and two of his sons were killed in a battle with the Zulu chief Dingan. Nearly 400 Voortrekkers died in the surprise attack.

A Time in History: Apartheid and Protest

1. You might use Langston Hughes' poem "A Dream Deferred" to introduce this timeline.
2. As they read the book, ask students to trace Tengo's increasing awareness of and reactions to apartheid.
3. Explore the philosophy of nonviolent resistance in leaders such as Mahatma Gandhi, Henry David Thoreau, Martin Luther King Jr., and Archbishop Desmond Tutu.
4. Invite students to journal about their reactions to an injustice they've experienced. They might describe the injustice and whether or not a resolution was possible.

Viewpoints on Apartheid

1. With students, categorize and chart the various viewpoints about apartheid. Compare and contrast the views expressed. Help students use the viewpoints to understand that not all blacks have identical ideas and not all whites think the same.

continued

2. Encourage students to compare the attitudes of the whites quoted in the Viewpoints with the white characters in *Waiting for the Rain*. Evaluate with them whether Gordon's portrayal is realistic.
3. Suggest that students choose one statement and write an essay that either supports or disputes that person's viewpoint.
4. Encourage students to write, draw, or speak their own reactions to apartheid.
5. Interested students might explore how economic sanctions helped bring apartheid to an end.

The Broederbond: A White Supremacist's View

1. You might pair these excerpts with one of the selections on the Great Trek.
2. Help students compare the viewpoint in these selections to the idea of Manifest Destiny and some Americans' resistance to immigration.
3. Invite students to respond to Daniel Malan's remarks from two different points of view: an Afrikaner's and a black person's. Explore whether any reconciliation of the two points of view is possible.
4. Encourage students to debate whether nationalism is a positive or negative force in the world today.

A Defense of Apartheid

1. As students read this selection, ask them to list the arguments Geyer gives for apartheid in a column labeled "Pros." Then ask them to list counter-arguments in a "Cons" column. ("Life Under Apartheid" on page 30 and "Viewpoints" on pages 25-26 may help students develop arguments against apartheid.)
2. Invite students to write position statements about their views on apartheid. They might use this format: First, state their position. Second, note the main argument against their position and counter it. Next, make and support arguments in favor of their position. Finally, conclude with a strong restatement of their position.
3. Discuss with students whether this selection gave them any new insight into why many white South Africans were opposed to sharing power with the black majority.

Life Under Apartheid/Bishop Tutu Speaks Out

1. Before students read this selection, invite them to list their pet peeves and describe how they react to these petty annoyances.
2. Ask students to find instances of the "petty apartheid" and disruption of black family life described in these selections and in the novel. Explore whether they would react in the same way the characters do if they experienced such discrimination.
3. Invite students to respond to Ntsanwisi's observation that "disrespect begets disrespect."
4. Students might explore parallels between petty apartheid and America's Jim Crow laws.

continued

5. Interested students might want to read the entire interview with Bishop Tutu, which appeared in the November 21, 1985, issue of *Rolling Stone*.

The ANC Freedom Charter

1. Before students read this selection, encourage them to recall what they know about organizations such as the ANC, the Irish Republican Army, and the Palestine Liberation Organization. As they read, see if the text supports their ideas about the ANC.
2. Students might compare the ANC Freedom Charter to the American Declaration of Independence and South Africa's new constitution (p. 42).
3. Explore whether violent protest is ever justified.
4. Interested students might explore the conflict between the ANC and Stephen Biko's Black Consciousness movement.

The Sharpeville Massacre

1. Before students read this piece, ask them how they would expect police to handle a crowd of protesters in the United States. After they have finished the selection, compare their predictions to what happened at Sharpeville.
2. Discuss whether what happened at Sharpeville could ever happen in the United States.
3. Explore why the state of emergency declared by the South African government did not stop the wave of protests that occurred in 1986-1989.
4. Ask students to write an editorial or draw a cartoon in response to Lelia's comment that "the shooting was prejudiced on a political basis."

Growing Up in Soweto

1. Invite students to identify the many restrictions a black person living under apartheid might have to deal with on a typical work day. Encourage them to use information from this selection and the novel.
2. Invite students to speculate about why students who refused to take the exams reacted violently toward those who tried to take them.
3. Interested students might find out more about townships like Soweto and the black homelands.

Stephen Biko: Death in Detention

1. Before students read this selection, ask them to list ways that a small minority might maintain power over an entire country. After they have read this selection, discuss which methods on their lists were used by the South African government. [You may wish to tell them that author Donald Woods was banned after he raised a public outcry over Biko's death.]

continued

2. Biko believed that black children growing up under apartheid learn “the roots of self-negation. . . even as they grow up. The homes are different, the streets are different, the lighting different, so you tend to begin to feel that there is something *incomplete in your humanity*, and that completeness goes with whiteness.” Explore with students whether Biko’s comments apply to other people and countries.
3. Encourage students to explore the different ways the “old” and “new” generations react to apartheid. Chapters 12 and 15 of *Waiting for the Rain* are especially pertinent.
4. When *Biko* was published in 1978, Woods was afraid that Biko’s death had destroyed all hope for a peaceful resolution of South Africa’s racial conflict. Encourage students to explore the political situation in South Africa today.

Mandela’s Release/A New Constitution

1. Ask students to identify American leaders who have come to stand for the hopes and dreams of a people. Encourage students to compare leaders such as George Washington, Abraham Lincoln, and Martin Luther King Jr., to Nelson Mandela.
2. Explore with students why President de Klerk chose to release Mandela.
3. Suggest that students use their knowledge of recent South African history to explain why the rights in the proposed constitution are so important. You might assign small groups to read related *Latitudes* selections and share how their content relates to the new constitution. Relevant selections include “The Sharpeville Massacre” (p. 34), “Growing Up in Soweto” (p. 36), and “Stephen Biko” (p. 39).
4. Ask students to compare the provisions of the new constitution with the American Bill of Rights.
5. Invite students to speculate about how South Africa’s history might have been different if the rights in the new constitution had been guaranteed to all of its residents from the beginning.

The Fear of Change

1. Before students read this selection, invite them to reflect on their attitudes toward change. You might have them list the most important changes in their lives and rate the changes as positive or negative.
2. Discuss with students how Paton’s comments relate to Frikkie’s attitude toward change.
3. Writer Alvin Toffler describes “future shock” as the inability to tolerate the increasingly rapid changes in our world. Explore whether the concept of “future shock” is valid.
4. Encourage students to read more of Alan Paton’s writings about South Africa.

Poetic Perspectives

1. Encourage students to find other poems about South Africa or race relations and share their interpretations of the poets’ ideas.

continued

Using Latitudes *continued*

2. Suggest that as students read the book, they write a poem or short story that Tengo or one of the other characters might have produced.
3. Ask students to look for and discuss similar themes and feelings in the selections.

Voices from Other Works

1. With students, cluster or map similar themes or conflicts in the quoted books. Ask students why so many books have been written about these types of conflicts.
2. Encourage students to select and write about the connections they see between *Waiting for the Rain* and the quoted books.
3. Suggest that students read one of the quoted books and share their reactions with the class.

Student Projects

The suggestions below will help you extend your learning about South Africa and discrimination. The categories give choices for reading, writing, speaking, and visual activities. You are also encouraged to design your own project.

The Historian's Study

1. Explore one of the early African kingdoms in the region of South Africa, such as Mapungubwe's kingdom or Shaka's empire.
2. Compare an incident or trend in South Africa's history to American history. For example, you might compare the Great Trek to the westward movement or the Broederbond to Manifest Destiny.
3. Explore how the Dutch established a colony in South Africa.
4. Find out more about relations between the first African and European settlers in South Africa. Possible topics include the
 - life of Mshweshwe, Sotho leader
 - influence of Cetshwayo, king of the Zulus
 - Battle of Blood River (1838)
 - Battle of Isandhlwana (1879)
5. Investigate the wars between the British and the Dutch. You might focus on one aspect of the conflict, such as the concentration camps in which 26,370 Boer women and children died during the Boer War.
6. Find out more about these South African leaders.
 - Cecil Rhodes
 - Paul Kruger
 - General Jan Smuts
 - Hendrik F. Verwoerd, "architect of apartheid"
7. Research South Africa's role in World War II.
8. Explore how one of these people contributed to the struggle for peaceful change.
 - Mahatma Gandhi
 - Albert Luthuli
 - Archbishop Desmond Tutu
 - Alan Paton
 - Nelson and Winnie Mandela
 - Stephen Biko
9. Investigate South Africa's relations with its neighbor, Namibia (formerly South West Africa).
10. Explore the history of South Africa's Indians and "Coloured" people.
11. Investigate how international economic sanctions helped bring about the end of apartheid.

The Artist's Studio

1. Choose one of the main themes or ideas in the book. Then make a poster or collage that explains this theme. You might wish to include quotes from the book.

continued

Student Projects *continued*

2. Imagine that you have been chosen to illustrate a new publication of *Waiting for the Rain*. Select two or three scenes from the book and produce illustrations for them.
3. Design a poster or newspaper ad that could be used to protest apartheid.
4. Draw an editorial cartoon about a current event in South Africa.
5. Use a traditional African design in an original work.
6. Imagine you have been commissioned to design a monument for those killed at Sharpeville. Prepare a drawing of the monument. What words, if any, would the monument contain?
7. Design a poster encouraging people to vote in South Africa's first all-race elections.
8. Map the Bantu migration.
9. Create a portrait of one of the great figures of South Africa's history.
10. Make a carving that Tengo might have made as an adult.

The Writer's Workshop

1. Write an epilogue to *Waiting for the Rain*. Show how the end of apartheid affects both Tengo and Frikkie.
2. Choose one statement by Frikkie or Tengo, then write a dialogue beginning with the other boy's response to it.
3. Write an ad that might have been used to encourage European settlers to come to South Africa.
4. Several South African leaders have visited the United States to encourage Americans to invest in South Africa. Design a poster or brochure that might be used to attract foreign capital to the new South Africa.
5. Write a short story in which a character comes to an understanding of prejudice.
6. Express your feelings about the novel in a poem.
7. Show how a repressive society deals with attempts to reform it in a short story or a proposal for a television series.
8. Write a magazine article based on an incident in South Africa's history. Present it in a way that will interest American readers. Include or suggest illustrations that might be used with your article.

The Speaker's Platform

1. With a group of classmates, find other poems and first-person accounts of life in South Africa. Using these selections, create a dramatic presentation that focuses on discrimination, working for justice, or the future of South Africa.
2. Write and present for your classmates a radio report about an event in South Africa's history. You could re-create a historical event such as the Sharpeville Massacre or focus on a current issue.
3. Write and deliver a speech that might have been given to welcome South Africa back to the United Nations.
4. Imagine that *Waiting for the Rain* is going to be made into a movie. Select a scene from the book and write a script for it. Then present your scene, using class members as actors.

continued

Student Projects *continued*

5. Role-play a dialogue between two characters in the novel or between two contemporary South Africans.
6. Present a newsmagazine show about how South Africa has changed since apartheid has ended.
7. With a group of classmates, conduct a panel discussion of current events in South Africa. You might use shows like “Meet the Press” as models for your roundtable discussion.
8. Role-play a dilemma faced by a character in *Waiting for the Rain*. (A *dilemma* is a difficult problem in which all the possible solutions have both advantages and disadvantages.) For example, Tengo’s mother does not want him to go away. Yet she knows he will get a better education in town. Select another dilemma from the book to role-play with several of your classmates. Or choose a modern-day problem that is similar to one in the book. You might portray several solutions to the dilemma or have your audience choose one solution for you to act out.
9. Conduct a simulation in which students need “passbooks” to move around the school and conduct ordinary business, such as turning in homework. Afterward, discuss how those who had to follow the rules and those who enforced them felt about the passbook system.

Sample selections from
***Waiting for the Rain* LATITUDES**

About the Novel

Synopsis
An Interview with Sheila Gordon
Critics' Comments
The Geographical Picture

The Dream: Afrikaner History

A Time in History: Colonization
The First South Africans
Life on the Veld
Trekking into the Wilderness

The Nightmare: Apartheid

A Time in History: Apartheid and Protest
Viewpoints on Apartheid
The Broederbond: A White Supremacist's View
Life Under Apartheid
Bishop Tutu Speaks Out

***Amandla!*: Protest and Struggle**

The ANC Freedom Charter
The Sharpville Massacre
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Comparative Works

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