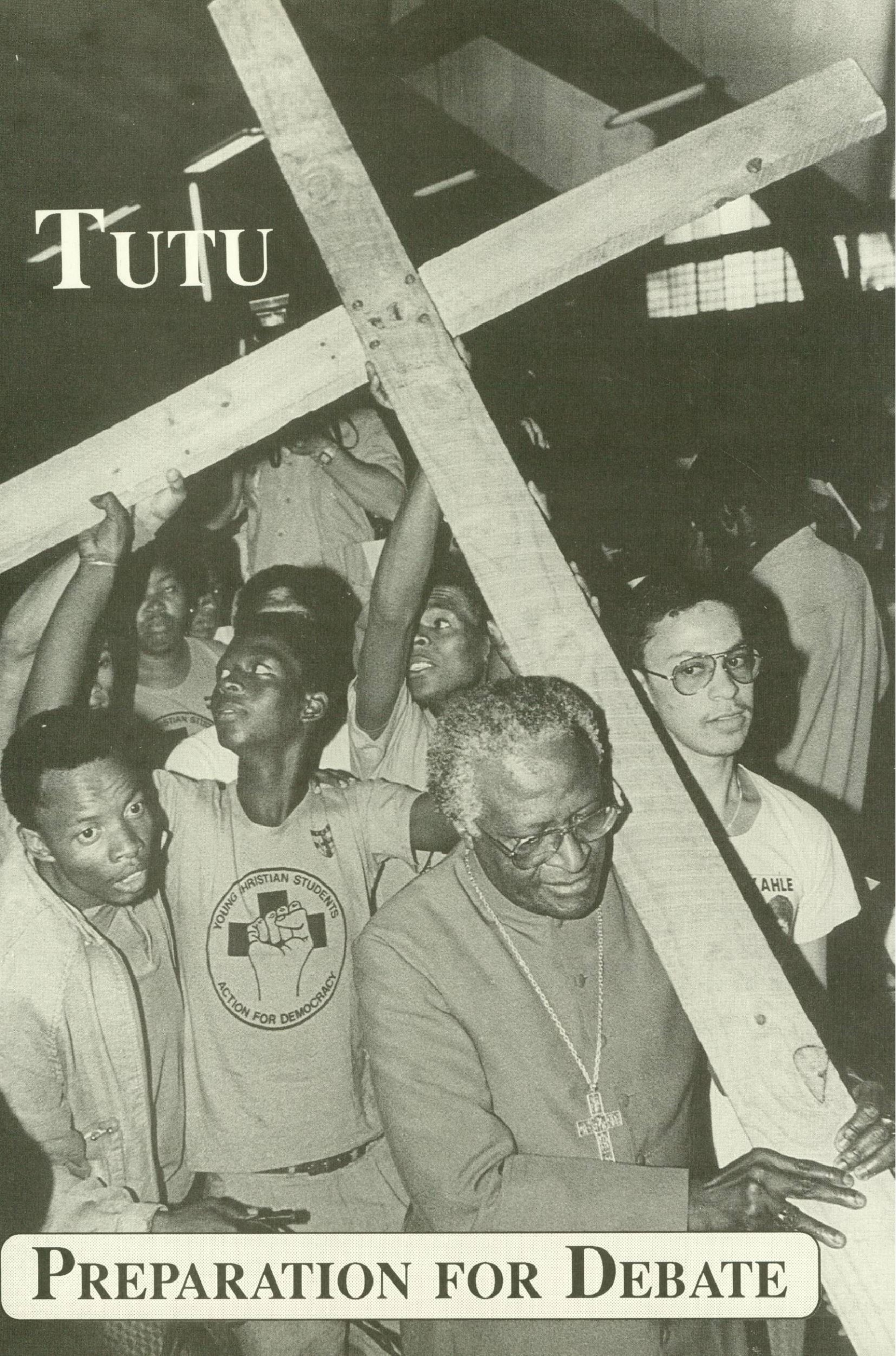


PREPARATION FOR DEBATE

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TUTU - PREPARATION FOR DEBATE

Archbishop Desmond Tutu's visit to Birmingham in April 1989 has provided the stimulus for putting this pack together. His ideas, the issues surrounding him and the principles he stands for are central to the pack.

Much of this pack is about South Africa but it is important that we also consider the challenges Tutu's thinking raises for us and our own communities. It has been designed so that it can be adapted for use in a number of curriculum areas or as part of a special project.

The pack is quite literally a preparation for debate. There will be a major event for secondary schools at the National Exhibition Centre on Friday, April 21st (see page 40). However, if you read this having missed that opportunity, now would be a good time to start the debate!

This booklet is offered as a stimulus to your own planning; it also contains a number of pages which can be photocopied for use with groups. There is no need to seek permission to reproduce these pages for use with your own students. The photographs of South Africa have been selected to raise a spectrum of issues and to enable students to explore their own assumptions. See page 10 for some suggestions on using the photographs.

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Introduction

This pack has been put together in response to a particular event at a particular time but it offers an approach which could be applied to other opportunities.

The approach involves preparation and debate. Preparation is about becoming aware of attitudes and assumptions, about identifying what we already know and where we need to do further work. It is about opening up our minds, building our skills in dealing with issues and beginning to identify the debates. The debate is weighing up the arguments, and reviewing our values and principles. It is about taking stock of what we are learning and about proposals for action.

The approach we have adopted makes use of active learning methods and applies them to the content. The activities, set of photographs and stimulus sheets are designed to enable students to discuss the issues and for them to develop confidence both in examining their own assumptions and expressing their opinions.

The pack is made up of this booklet in five sections and a set of sixteen photographs. In each section there are pages which can be photocopied for use with students.

The first section introduces Desmond Tutu and his visit. This is followed by a basic introduction to South Africa. Section three uses case studies of people to stimulate discussion about what it means to live with the apartheid system in South Africa. The situation of forced removals, the censorship of the press and the nature of the violence - non violence debate provide a focus for exploring the context of change in South Africa.

Desmond Tutu provides an inspiration to many people; the principles he stands for are challenging to us and to things going on in our own society. We must not use the focus on South Africa as a diversion from considering his ideas in the context of issues closer to home. Section five suggests some strategies for doing this. However there is also a danger that we see ourselves in isolation from the situation in South Africa or that we see Tutu as a source of inspiration without facing up to our responsibilities in supporting change in South Africa. The section therefore introduces some starting points for finding out about organisations in Britain which support change in South Africa.

The section concludes by suggesting ways of taking stock, by sharing what we have learnt both in school and at the event to be held at the National Exhibition Centre which provides the opportunity for students to meet Desmond Tutu.

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This pack is offered as a stimulus which is adaptable for use in different areas of the curriculum. It also lends itself to use as a focus for a special project.

We are very aware that there is potential for work in greater depth in each of the areas covered. We have selected a few resources here which offer useful starting points for further work. ***'Learning about Apartheid'*** offers a comprehensive guide to resources. There is also a short list of videos on page 19 and some useful addresses on page 39.

The photographs make a useful starting point to your own planning. It would be useful to review them and to group them on the basis of ideas which they suggest to you, while bearing in mind the group you are planning for, the curriculum content etc. The following is offered as a check-list which could contribute to planning any course using these materials:

1. What do the students already know? What assumptions and attitudes do they have?

   A photograph activity, such as those outlined *[page 14]* could both introduce the work and provide you with this information which will help the rest of your planning.

2. What basic information do they need about Desmond Tutu or about South Africa? What has it to do with us? What do people think about South Africa?

   The word bank *[page 12]* or the statistics sheet *[page 18]* provide a stimulus to get over some basic facts. A sense of the importance of the historical dimension is also important *[see page 16 or the Leeds DEC pack - page 5]*. If the street interviews idea *[page 10]* is not feasible then interviewing students in another class, or teachers in the school, might be a good alternative.

3. What does the information mean in human terms? How would I react if I lived in South Africa? Are there people in the students' own community about whom they have a very limited view? ..... on what is this based?

   It is important to get a sense of the human experience involved, however it is also important not to sit in simplistic judgement. The Girls Apart video *[page 20]* is a very good stimulus to getting discussion going about the issues involved especially because it is about the experience of two teenagers. However it is important that this is not used simply to create new stereotypes about groups of people.

4. What are the justice / inequality issues in our own society? Are groups of people disadvantaged because of race / gender / religion? How does it happen?

   It is important to make links with the experience of our own society. The quotes from Desmond Tutu *[pages, 13,19, 25, 33 & 34]* could be used as a stimulus to asking what challenges he might feel the need to take up if he lived and worked in Birmingham. The activities *[pages 33 & 37]* suggest some starting points for looking at local issues.

5 What do the students think should be done about the situation in South Africa? Who should be doing what?

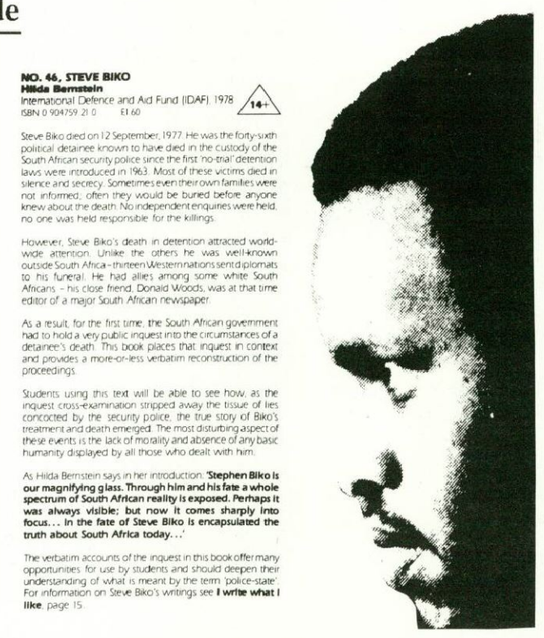
   The censorship of the press [*page 28]* or the perpetuation of "popular" myths *[page 30]* are important to explore, as are the cases of those challenging apartheid inside South Africa *[page 31]*. Fundamental change in South Africa is, in the final analysis, in the hands of those living in that country but we clearly have a responsibility as laid down by the UN Charter of Human Rights to consider both our own involvement in the situation and how and whom we support in South Africa. Pages 38 &39 offer some starting points.

Learning about Apartheid - a resource guide

British Defence and Aid Fund for Southern Africa and Inner London Education Authority, 1988

This is an excellent collection of materials for teaching about all aspects of apartheid. All the books, packs and videos in the guide have been recommended by teachers and librarians who have found them valuable for extending students' understanding of events in Southern Africa. Each publication is interestingly reviewed and illustrated. Each has a minimum readership age. Material is listed alphabetically but is also grouped at the beginning of the guide under useful headings such as History, The Church, Women, Youth/education, Speeches/writings, Novels. The guide makes for interesting reading in itself.

The Development Education Centre Resources Shop stocks many of the titles listed in this guide. These titles have been included on a separate sheet inserted in copies of *Learning about Apartheid* sold through the shop.

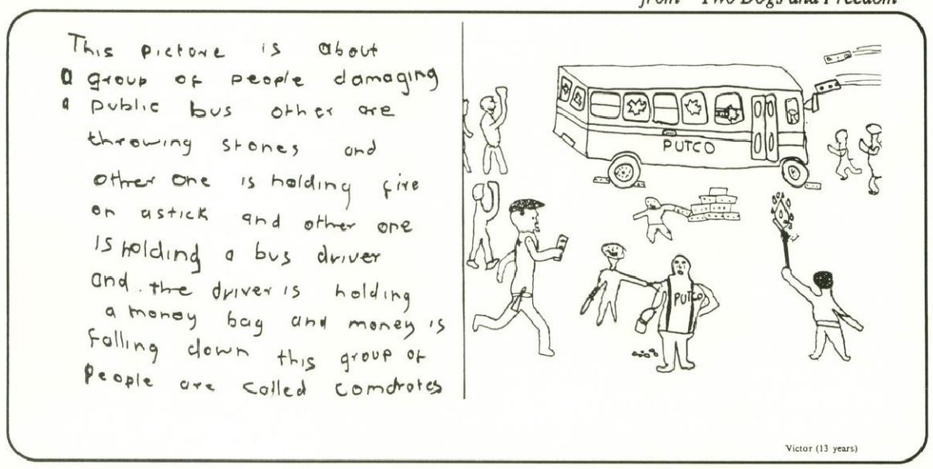


Resources for Teaching about South Africa

These are resources which we particularly recommend for teaching about South Africa. They are all available from the Development Education Centre Resources Shop.

Two Dogs and Freedom: children of the townships speak out
The Open School, Ravan Press/Open School, 1986
This is a collection of extracts from writing produced by young people living in the black townships in South Africa. They describe in words and pictures the issues affecting their lives in South Africa today. In the first section they write about what is happening in the townships. They go on to record what their parents say and conclude with a vision of a future South Africa. Most of the contributors are in their early teens.

from 'Two Dogs and Freedom'



Journey to Jo'burg
Beverley Naidoo, Longman, 1985
This is an excellent book with which to introduce material on South Africa. It tells the story of thirteen year old Naledi and her younger brother Tiro who set out from their village to walk to Johannesburg, over 300 kilometres away, to get help for their baby sister who is dangerously ill. They are determined to find their mother in the big city where she works. As the children travel, they discover more about the realities of apartheid. The book charts their growing political awareness. The book could be used with various age groups.

Biko
Donald Woods, Penguin, 1987
This is the story of Steve Biko, founder of the Black Consciousness Movement in South Africa. Biko was arrested by the South African authorities on 18th August 1977 and by 12th September he was dead. The author, Donald Woods, was editor of a leading anti-apartheid paper and a friend of Biko. He went into exile in order to write his testimony about the life and work of this man. Steve Biko's story is now told in the film 'Cry Freedom' by Richard Attenborough.

It's Not Fair in Southern Africa
Christian Aid, 1987
This is an activity book for youth leaders and teachers. It suggests how young people can explore issues such as education, young people in prison, forced removals, Britain's links with South Africa. The book focuses on a Christian response to apartheid.

The Child is Not Dead - Youth Resistance in South Africa
Ann Harries, Roger Diski, Alasdair Brown, ILEA and BDAF, 1986
This book deals with various aspects of youth resistance in South Africa and covers the Soweto Uprising, education and school boycotts, the army, the police and their victims, and South African students in exile. It uses newspaper reports, photographs, poems and other first-hand accounts of events. Each section challenges students to think about the issues through various activities. It is highly recommended for students of fourteen plus.

Censoring Reality: an examination of books on South Africa
Beverley Naidoo, BDAF, 1984
This is a critical analysis of books about South Africa. The author takes an imaginary twelve year old child and looks at the books she might collect during a project on South Africa. The author points out the distortion of information, including how a sanitised picture of apartheid is built up by omission and qualification. A very useful book for teachers who wish to develop students' critical skills.

Apartheid: a graphic guide
Donald Woods and Mike Bostock, Camden Press, 1986
This is a concise and up-to-date history of South Africa. It is ideal for older students or teachers who want to be quickly and easily informed about the origins of the apartheid system. The book is very readable and illustrated with line drawings.

A History of South Africa
Margaret Holmes and Nigel West, DEC, Leeds, 1986
This teaching pack, developed in conjunction with a group of West Yorkshire teachers, consists of four booklets of student material which can be photocopied. Each booklet covers a specific period: 1837, 1939, 1976 and 1986. The accompanying activities promote active and collaborative learning, critical analysis and empathy.

Apartheid: the Facts
International Defence and Aid Fund [IDAF], 1983
This is a comprehensive reference book about many aspects of apartheid. It contains maps, graphs and photos, and covers areas such as historical background, segregation, education, armed forces, international relations. Although mainly suitable for teachers and older students, much of the material could be adapted for use with younger students.

A South Africa Project

During the penultimate week of the Summer term 1988, the staff at St Edmund Campion school, an 11-18 Catholic comprehensive in Birmingham, undertook a 5 day project concerned with issues in South Africa, with all their 4th year students. The idea for this project evolved out of a discussion about how best to complement the visit of Big Brum theatre in education company and their production of "Homeland" - a programme of work about South Africa. The students were taken off normal timetable. Their days were divided into four sessions, during which staff team-taught resource-based activities concerned with human rights issues in South Africa.

Reflections

We felt that the project informed students about the problems of apartheid in South Africa, and ensured that they as a year group worked closely and honestly with each other.

The integration of outside organisations and individuals into school life was of real benefit. The students gained a wide variety of perspectives which added depth to their understanding.

When we have a similar project again, as we hope to with the visit of Archbishop Desmond Tutu, we will hold the sessions earlier in the year to facilitate increased feedback. We will also involve as many staff as possible early on to ensure the project's wide success.

see page 40 - 41 for students reflections

What we did

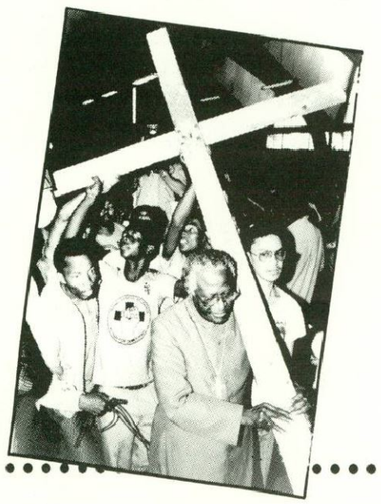
- To initiate the project we called a meeting of all interested departments, since from the outset we wanted it to be a cross-curricula study.
- To ensure that the students were in mixed ability groups, we suspended the timetable and devised classes totally different to their normal formal teaching units.
- We prepared the students in advance for the project, informing them in a year assembly of the idea. Also along the corridor where most 4th year had their form bases we constructed a timeline about the history of South Africa. Each form was responsible for completing part of this.
- The students were encouraged to keep a daily diary. This enabled us to gather feedback, and the students to record and evaluate the project. Some of these have subsequently been used for GCSE English course work.
- We tried to ensure that the topics selected were relevant to the students' interests and experience. We found that an understanding of the history of South Africa was fundamental. Other sessions included role of women, sanctions, forced removals, growing up in South Africa etc.
- When planning the day we tried to ensure that the students had a varied 'diet'. The day started with an assembly for all, usually given by an invited speaker. In groups, the students went to their first session, which was information based eg. sanctions, history or education in South Africa. The next session would usually involve activities around video stimulus eg. "Girls Apart" or "Suffer the Children". The afternoon sessions would then either involve a role-play or more participatory activity eg. music or art in South Africa.
- We were able to arrange for a special showing of 'Cry Freedom' [the Richard Attenborough film about the friendship between Donald Woods and Steve Biko] at our local cinema, which proved to be a very worthwhile experience.



DESMOND TUTU - HIS VISIT

This section is about Desmond Tutu, his visit to Birmingham and people's reactions to it. Page 8 is basic background information on Desmond Tutu which could be copied for use with students. After reading the text they could be asked what they think about his visit to Birmingham.

The quotes on page 9 are taken from interviews carried out by the Development Education Centre in preparation for this pack. Approximately 15 people were approached either by phone or by letter and asked if they would be willing to answer some questions with regard to Archbishop Tutu's visit to Birmingham in April 1989 to help celebrate the City's centenary. Those who responded in the affirmative agreed to be either interviewed in person, with their responses recorded on a cassette, or to reply by letter. This information was also useful to the general work of developing this pack. This sheet could be used as a stimulus to the students talking about their own views about the visit. Why do they think that some people refused to give an interview?



The questions asked were:

1. *What do you think about the Archbishop's visit to Birmingham, and what do you think of him as a person?*
2. *How do you feel about the situation in South Africa?*
3. *What should we in Birmingham / Britain be doing about this situation?*

Page 11 is a questionnaire which a group of 4th year students came up with in preparation for carrying out their own interviews. The process of drawing up the questions was in itself an important experience. An activity of this type could be used either at the beginning of a course, when it might focus more on the general attitudes people have, or at a later stage when the focus could be on views about action for change.

In response to Desmond Tutu's visit John Bradford has put together a leaflet - ***'Prayers for Birmingham and South Africa'***, which may be useful to those planning assemblies or work with church youth groups. Available by sending s.a.e. to

Children's Society, Dept P.,
Edward Rudolf House,
Margery St., London WC10JL.
[01-837 84299].

For Christians both in Birmingham and South Africa, reflecting on the word of God in the form of the Bible is an important element in deciding how to live their lives. The answers are not always clear. The Bible, like any book if used selectively, contains texts which can be used to back up many different points of view. For example, some supporters of apartheid use the Bible to legitimise their cause. The challenge many Christians face is how they can use the Bible, not to back up political arguments, but to ascertain the way of God in their everyday lives.

From reading and listening to Desmond Tutu, it is clear that the Bible has been a tremendous inspiration in his life. He has said,
"Everything we do or say and everything we are must be tested by whether it is consistent with the Gospel of Jesus Christ or not, and not by whether it is merely expedient or even acceptable to the Government of the day, or whether it is popular."

On pages 13, 19, 25, and 33 we have included some quotations from the Bible, and some quotations from Desmond Tutu, with some questions which could be used with students to stimulate discussion. [See boxes with this format ....]

Desmond Tutu



Because we so often see Desmond Tutu in the glare of television lights it's easy to forget that his early life was a struggle against poverty.

His father was a school teacher and Desmond trained as a teacher and took up a teaching post - but his early experiences of Anglican priests and their love and care for the black people they served led him to train as a priest. *"A white man wearing a cassock and a huge black hat passed them ..... he raised his hat to Mrs. Tutu in greeting ..... a white man raising his hat to a simple black labouring woman."*

After training he went to serve in a parish but his academic ability marked him out and he was sent to study in England. He later served as a curate in a commuter parish on the outskirts of London. Everyone took to him, and his young family, finding them furniture and clothes. It was an experience that he has never forgotten.

To return to South Africa, after the relative freedom of England, was to re-encounter segregation. He was sent to an all black parish in one of the homelands. But his ability meant promotion. When he became Dean of Johannesburg he found himself in a position of leadership for both blacks and whites, to the deep resentment of many whites. Yet throughout his ministry, Tutu had tried to meet hostility with love, violence with peace, not as a collaborator but as someone trying to live out the teachings of Jesus Christ.

His election as Archbishop of Capetown showed the confidence the church had in his leadership and gave him international prominence. But he remains a man of the people, someone who reaches out to the poor, needy and oppressed.

"Nearly three years ago, I was asked by Terry Waite to attend a mass funeral in the black township of Kwa Thema, near Springs in the Transvaal.

Archbishop Desmond had asked for the presence of a Bishop from England in order to express compassion to the bereaved from Christians outside South Africa but also to support Archbishop Desmond's own stance of non-violence - even in response to such killings of young people.

We buried the young teenagers in open graves before a great crowd of tens of thousands. Armoured cars overlooked the burials. Anger and grief in the crowd was very strong. Yet through the courageous witness of Desmond and Bishop Simeon the great throng went home in peace and order. Yet they knew also that Desmond and Simean were totally committed to the demolition of apartheid by all possible means - apart from violence. I pray daily that their leadership will be protected and rewarded."

letter from the Bishop of Lichfield to the DEC project.

What do you think about Desmond Tutu's visit to Birmingham?

Chris Crawley - *European MP.*
I think it's wonderful ..... He is a very courageous man who never stops working to get rid of apartheid in South Africa. His visit to our City will give us all even more determination to support black people in their struggle for their democratic rights.

Caswel Tema - *South African student in B'ham.*
I think that Tutu is a great man with a lot to offer. He's a man of profound spirituality and I think it will be nice for him to come and share that aspect with the people of Birmingham. Also I think there are some parallels with Birmingham and South Africa as a whole, and because of that he's in an ideal position to come and share and enlighten Birmingham if you like.

Mark Santer - *Bishop of Birmingham.*
I am delighted that Archbishop Tutu will be visiting Birmingham next year, to lead a Christian Celebration in the City's Centenary Year.

Ed Doolan - *West Midlands Radio.*
I'm glad he's coming back - it was such an exciting visit last time. It will almost be like coming home even though he doesn't know us and we don't know him - he's the sort of man, he's with you ten minutes and you think you do know him. The man carries with him a charisma that very few human beings possess.

Steve Batchelor - *Afro Caribbean Unit.*
[Black people would like the opportunity to say to him] ... We welcome your visit here and are proud of the stance that you have taken in fighting apartheid in South Africa.

Lloyd Blake - *Hummingbird nightclub manager.*
I think the visit is good. I believe that people of his stature who are at the forefront of the problems in South Africa, and people who fight for justice across the world, ought to be invited to cities like Birmingham - with its inner city problems and sensitive issues that are not too far away from the South African issues.

I believe that from this visit people should take notice of what he has to say, develop on his themes and encourage him to visit more .... to help the racial issue - evident in this city and the country as a whole.

He's a man of great courage and conviction, a man of great strength, a man who is prepared to put down his life for justice not just in his own country but across the world.

People like Desmond Tutu have my 100% support in their fight. He's the sort of man who you feel, even if they kill him or when they kill him will never die. His work, his spirit, his fight, what he practises will always be there.

How do you feel about the situation in South Africa?

Chris Crawley
I think it is evil to make people live and work separately because of the colour of their skin. The white people who are the smallest group of people in South Africa have all the power and most of the wealth while the black and coloured people of South Africa, by far the largest group have no power and most of the poverty.

Steve Batchelor
As a black person I feel that it is deplorable, a deplorable situation ... what more degradation can a person feel than being treated less than some people's animals in South Africa - and people are telling you that they're going to be hurt [by sanctions]. The most hurtful thing a person can ever experience is to be counted as a non-entity - as if you don't exist.

Mark Santer
The situation in South Africa is extremely serious, where one group, in a discussion founded on race, holds political and economic power at the expense of others. A system perpetuated by the trappings of a police state - secret police, informers and massive suspension of personal liberties.

Lloyd Blake
Diabolical, there's nowhere in the world where people ought to be treated as they are being treated in South Africa - whatever their religion, nationality and race.

Ed Doolan
What do we know, we don't live in it, but I'd hate to be a black in South Africa.

Street interviews - survey of attitudes

In preparation for the visit of Desmond Tutu, we felt that it would be beneficial for the students to have some knowledge of the plethora of views and opinions surrounding apartheid and the particular involvement of the Archbishop. As a consequence, a group of mixed ability fourth year students carried out a survey to ascertain people's thoughts on three topics: South Africa in general, the work of Desmond Tutu, and how we in Birmingham can be involved.

Below we have outlined the process that the students went through. It is offered as an idea that other groups may wish to adapt or use as part of their own work for the visit of Desmond Tutu.

Designing the questionnaire

The students took responsibility from the start for the survey, primarily by devising the questions. In groups they made suggestions, and then selected the three most appropriate questions for each topic. It was felt to be important that they should devise the questionnaire, since they would ultimately be using it on the street, and would need to have a sense of the issues involved.

The questionnaire on page 11 resulted from the work of one group of students.

Street interviewing

The survey was carried out after school, in the local high street. Initially many of the students lacked confidence and were understandably wary about asking strangers their views on potentially controversial topics. Once two or three people had been successfully approached, they became far more confident and fascinated by the variety of answers that they received.

Many of the students were surprised by the public's lack of knowledge about South Africa, receiving answers such as, *"I don't know anything, I don't watch the news"., "There is a lot of depression there"* and *"They have fighting, they can't get on with one another"*.

Other groups of students were confused by people's refusal to answer questions, occasionally followed by offensive and overtly racist statements.

The students were able to approach a real cross-section of people, including the local traffic warden and several shop keepers. They also questioned people from a mixture of racial backgrounds. Most seemed delighted that the children were taking an interest in such an issue. For example, one gentleman monopolised a group for almost half an hour showing them pictures and recounting anecdotes concerning the overcrowded trains in India. Another person that they interviewed had lived in South Africa for sixteen years, and felt that the students were misinformed, suggesting that black South Africans were well treated and had good housing.

The answers to Do you know who Desmond Tutu is, varied from *"Yes he runs South Africa"* to *"Isn't he the South African ambassador"*. Most interviewed agreed that apartheid is wrong, but few felt that we in Birmingham could or should become involved.

The experience proved to be exciting and stimulating for the students, and a good exercise for opening their eyes to the complexity of views and opinions that exist when discussing South Africa. It was also interesting to see them mature in their own perceptions of the issues as they worked through the ideas in groups, first developing the questions, then analysing and discussing the results. Some of their thoughts are presented here.



"I felt the people of Erdington did not know a lot about Desmond Tutu even though they should."

"The people said it was wrong about blacks and whites in South Africa and yet when we asked them what we and our government could do about it they said nothing."

"It was good to find out their personal views on goings on in different parts of the world - to see if they are aware of the problems that are occurring abroad."

"I enjoyed doing this survey - even though it was in my own time."

"A lot of people didn't really know much about South Africa, and even more didn't know about Desmond Tutu."

SOUTH AFRICA INTERVIEWS

We are a group of fourth year students who are trying to find out people's opinions on South Africa and the problems that exist there.

We should be grateful if you could spend a few minutes answering some questions to help us in our study.

SOUTH AFRICA

1 What do you know about the problems in South Africa?

2 What do you think of the law keeping Black and White people separate within South Africa?

3 Do you think that a Black leader is better to sort out South Africa that a White leader. If so why?

ARCHBISHOP DESMOND TUTU AND SOUTH AFRICA

4 Do you know who Desmond Tutu is?

5 Do you know what his work involves?

6 Do you think that Desmond Tutu is doing the right thing by trying to make Black and White people equal?

WHAT CAN WE IN BIRMINGHAM DO?

7 What do you think can be done by us and our government to help Black South African people?

8 Do you know that Archbishop Desmond Tutu is coming here to Birmingham in April? What will you do for his visit?

9 Do you think that the visit by Desmond Tutu to Birmingham will change many people's views about South Africa?

THANK-YOU FOR ANSWERING OUR QUESTIONS

Word Bank

AFRIKANER	A white South African who speaks Afrikaans, a language similar to Dutch. These people are mainly descended from Dutch farmers who came to live in South Africa.
APARTHEID	This word means "apartness" or "separateness". It is a political system that puts people into different groups, living separately because of their race. This means that white people are treated as privileged but black people have limited rights.
BANTU	This is a word used before 1976 to refer to African people. Since 1976, the South African government has used the word 'black' instead. Now a term of abuse.
FRONT LINE STATES	Countries with borders next to South Africa, e.g. Mozambique, Zambia and Botswana.
HOMELANDS	Areas reserved for black people to live in. Black people are told which area they belong to. They can only vote in their assigned area, even if they live or work elsewhere.
MIGRANT WORKERS	People who work in a 'white' area but officially live in a black Homeland area. They can only stay in the 'white' area when they are in employment, and if their job finishes they have to leave.
PASS LAW	A law that forced African people to carry a "pass", an identity document, so that the police and other authorities could check, for example, whether or not they are allowed to live or work in an area.
REMOVALS & RESETTLEMENT	Sometimes people living in one area are forced to leave their homes because the area has been classified as land where another group is to live.
SANCTIONS	This is a system which would cut our economic links with South Africa, for example boycotting all South African goods. People who support this system believe that South Africa would then not be able to sustain Apartheid.
SQUATTER	This word is used to suggest that people have no right to live where they are living, for example, people who have been told to leave their homes but have stayed.

Introducing South Africa

This section offers some basic activities and information to introduce South Africa. In addition to the pages here it will be helpful to make use of a wall map or atlases to introduce the basic geography of the country and the neighbouring "front line states". [See also map on page26].

The word bank on page 12 is a reminder of some of the key words which it would be useful for students to become familiar with. This could be used for your own planning, introducing the words as part of the discussion when using the photographs or as an activity in its own right. One local school; is planning to display large posters of the words on the classroom walls.

A simple matching activity would be a good way to introduce the sheet. Give small groups a cut up copy of the sheet and ask them to match the words to the definition. This activity simply gets them reading the definitions carefully, later you could ask pairs to write captions using the key words to place by appropriate photographs.

The photographs can be used in a variety of ways as described on pages 14 & 15 and at any stage of the course. There is a particular advantage of using them in the early stages because they can help the students become aware of their own attitudes and the extent to which they share views with their peers. This does not exclude more detailed use of them at a later stage.

An historical perspective is very important to understanding contemporary South Africa. Pages 16 & 17 offer three view points of history. Different groups could each be given one of the views to read and discuss. This could then be the basis of role play work or a discussion about a particular issue taking on different historical perspectives. The groups would then have a more lively interest in reading the other two histories. For more substantial work on the historical dimension, the pack: ***A History of South Africa*** *[see page5]* offers a range of stimulus material and teaching activities.

Page 18 offers some basic facts and background statistics about the effect of the apartheid system. They provide the background to the human experiences described in section three.

It may be useful at this stage to highlight the issues of political balance in teaching about South Africa which some teachers have expressed concern about. During the early stages of the project we found it very useful to read the introduction to ***'Learning about Apartheid'*** (see page 4) in which ILEA's Education Officer jointly with its Chief Executive write:

"Apartheid is a system in which discrimination by race is incorporated in the law of South Africa. It has been condemned by all the major political parties in Britain and by the nations of the Commonwealth. The United Nations has described it as a 'crime against humanity'. In any examination of the issues involved, it is appropriate for discussions on apartheid itself to take place within a moral framework which affirms justice, equality and democratic rights."

They go on to point out that different political views <u>are</u> held about <u>how</u> most effectively to bring apartheid to an end. This therefore, means that teachers need to make judgements about designing ways to bring in a balance of views.

So apartheid is a system which is not only unjust, but totally immoral and totally unchristian. Its claim that God created us human beings for separation, for apartness, and for division, contradicts the Bible and the whole tradition of undivided Christendom. God has created us for fellowship, for community, for friendship with God, and with one another, so that we can live in harmony with the rest of creation as well. For my part, the day will never come when apartheid will be acceptable. It is an evil system and it is at variance with the gospel of Jesus Christ. That is why I oppose it and can never compromise with it - not for political reasons but because I am a Christian."
[Desmond Tutu]

What do you think Jesus might have been indicating by how he responded to the Samaritan woman? How does that message tie in with what Tutu says about apartheid? Does it mean anything in the context of Birmingham?

A Samaritan woman came to draw water. Jesus said to her,'Give me a drink'. The Samaritan woman said'What, you a Jew, ask a drink of me a Samaritan woman?' (Jews and Samaritans, it should be noted, do not use vessels in common.) Jesus answered her, 'If only you knew what God gives, and who it is that is asking you for a drink, you would have asked him and he would have given you living water....Everyone who drinks this water will be thirsty again, but whosoever drinks the water that I give him will never suffer thirst anymore.'
[St John's Gospel,4.7-14]

When Jesus accepted this drink from the Samaritan woman at the well, he was acting in a way which would have shocked many of the people standing around. He was taking a drink from a person of a different race, a race who were considered outcasts. Jews would not use the same cups and bowls as Samaritans. He was also taking a drink from a woman and women were largely considered to be second class citizens.

Activities for using the photographs

The photographs in this pack can be used in many different ways. You may find them particularly helpful at the start of a course to draw out people's attitudes, assumptions and level of awareness. We have suggested here a range of activities.

Questioning
Working in groups, students choose a photograph and mount it on a large sheet of sugar paper. Students study the photograph and write questions or comments around it on the sugar paper, eg. photograph 2: Why is the boy lying down? Is he hiding? Is the burning hut his home? etc.

Stickers
Students are given small coloured stickers. The photographs are displayed on the classroom walls. Students select 3 photographs that interest them or that tell them something about South Africa. They put their stickers next to the photographs. They can then explain why they chose those photographs. This can be done as a class or in groups.

Ranking
Ask students to list the photographs in order of those that could most easily be taken in Birmingham to those least likely.

Tableaux
Students work in small groups and choose a photograph. They imagine the scene either before or after the photograph was taken, and show the scene in a frozen mime. They try to guess which photo it was and what is happening in the mimed scene.

Story writing
Write the story of somebody in a picture from their viewpoint.

Feelings
Students are given small slips of paper with words on them, eg "upset", "angry", "hopeful". Blank slips are also available. Students put the words on the photographs they feel fit best, or write other words they want to put on the photographs that have the most impact on them. The class can then share their ideas with each other.

Role-play interviews
Students choose a character from a photograph. The others interview them and they reply in role as the character they have chosen.

Newspapers
Ask students to choose photographs that would make good additions to a newspaper article, or ask students to work in groups to choose a photograph. They then write a series of alternative newspaper stories to go with the photograph, either different stories or the same story but different newspapers.

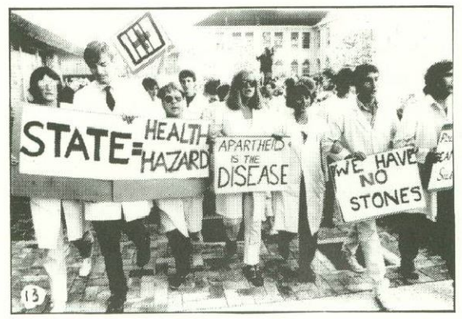
Captions
Mount the photographs on large sheets of paper and display them around the room. Working in groups, students write captions for each of the photographs.

Cropping
This activity is useful for talking about how images are constructed. You may want to link it with the work on press censorship on page 28 or with the activity here about newspapers.

Photocopy a selection of photos from the pack, so that you have one photo for each small group of students in the classroom. Cut each photo into about five pieces. Make sure that each piece shows something recognisable or almost recognisable. Give students in pairs a piece of the picture and ask them to talk about what it shows and what the rest of the picture might be. Ask each group to piece together their picture. How close were they to the actual picture? How is the meaning of the picture changed by being cropped? Try doing a similar activity with a newspaper article. You could help to change the meaning of an article by cropping a photograph.



Tutu pack photographs - a checklist of questions



1. Cape Town January '88 - A child waits as his parents salvage goods from their burning shack during renewed violence in the Cape Town squatter camp.

   Is this an accident or was it deliberate? Why is the child on its own? Who does this building belong to?

2. Johannesburg November '87 - An eviction on racial grounds from a supposedly racially integrated area.

   Is it his house or is he helping someone to move? Are the white people involved? Why is the girl looking confused? Where is this?

3. Oukassie - People living under the threat of forced eviction.

   Who wrote the sign and what does it mean? What might the building be? What do you think the young man is saying?

4. A woman rescues part of her home in Crossroads after it was destroyed by the authorities.

   What is this place? What might the woman be doing? Why are there so few people? What is happening here?

5. Johannesburg '86 - Anti Apartheid worker surveys damage to her home after it was petrol bombed in the early hours of the morning.

   What has caused the damage? Why has this happened to the woman's home? What is she thinking and what might she do now?

6. White South African lifestyle.

   Do all whites live like this? Who prepared the food/ drink they are enjoying? Are these domestic or working dogs?

7. South African children with guns. Militarisation of white South African society?

   Why are the children carrying guns? Is this just a happy family photograph? Whose guns are they?

8. Police chase youth in Guguletu Township.

   Why are there so many men? Who are they? What might the boy have done? What is the building?

9. Black nannies sit on the grass looking after the white child because the park bench is for whites only.

   Where are the child's parents? Who are these women? Where are their own children?

10. Supermarket workers

    Why are they wearing different uniforms? Who has the better job? Where is this?

11. Conditions in single men's hostel for miners.

    What is this place? What might the boxes be for? Why might they be staying here?

12. A classroom for black South African children.

    Are all schools like this? Where is the teacher? Where are the desks?

13. Cape Town April '87 - Medical students protest at the state of emergency before the all white elections.

    Who are these people? Where might they work? What are they doing? Is this an unusual event?

14. Church leaders heading a demonstration to protest against the banning of seventeen democratic organisations by the Government - March '88.

    Why has this event attracted the cameras? What sort of people are in this photograph? Why have these people gathered?

15. Soweto May '88 - Desmond Tutu at a service marking the end of a two day multi denominational conference to discuss non-violent action against apartheid.

    Why are the young people around Tutu? Why are they bearing a cross? What do you think is happening?

16. Oukassie March '87 - The people of Oukassie with members of the Transvaal Rural Action Committee repair washed out roads in defiance of the government's attempt to remove them from the areas.

    Do they both live here? Why are they working together? What might be happening in this community?

Whose History?

Presented on these pages are three different perceptions of South Africa's history. The aim of this section is to demonstrate the fact that there is not only one history to explain the process that led to apartheid in South Africa, but several. A variety of people may subscribe to each historical explanation, each perspective is not symbolic of a particular group of people delineated by race or religion. It is simply one viewpoint.

When using the histories, it may be an idea to present students with additional posters and maps to help them to digest the information. The accounts may be used to simply stimulate discussion, or provide the basis for role-play. Alternatively set up a debate, and get each group to explain the reasons for their particular perspective.



We bought the Cape colony from the Dutch for £6m in 1815. In our minds they had done little to develop the wealth and economy of the country. The Dutch did not like our new approach; they had treated the natives like slaves, so we freed them. Unless they were free they could not work to build up industry and wealth, and that was what we wanted out of South Africa - money! The Dutch left the Cape in 1837 and went on their "Great Trek" since they could not agree with our new ideas.

Between 1860-99 we gradually conquered the African people and no longer let them work with the British Trading Colonies and Afrikaner (Dutch) farmers. This was so that they could expand the economy in new areas for us.

We came into conflict again with the Afrikaners in 1899 when gold and diamonds were discovered in the Transvaal area - an area the Dutch had fled to on their Trek! The problem was that the blacks had discovered the mineral wealth and the Dutch wanted it. We felt this was wrong so in 1899 we fought and won the Boer War.

The next seven years saw a troubled time between us and the Dutch. Rather generously in 1910 we granted self-government to the Dutch in South Africa. Our pulling out created great problems for the blacks. They founded the African National Congress and in 1914 visited the British in England asking for help to fight against the repressive rule of the Dutch. We listened sympathetically, but it wasn't our problem now!

The next 50 years saw many changes for the people in South Africa, the Dutch gradually taking away rights from the blacks. The British did not want to interfere directly, but from time to time adopted certain sanctions (not buying goods made in South Africa), and did not take part in sporting events, in an attempt to put pressure on the Afrikaners to stop apartheid.

In 1961 the Commonwealth was so horrified by the repression and segregation in South Africa, that the country left the Commonwealth to become a republic.

Since that time popular feeling in Britain has been against apartheid. Pressure groups have been formed and action has been taken both by individuals and by organisations to alter the situation in South Africa. Most recently in 1988 world pressure was evident for the release of Nelson Mandela on his 70th birthday, and in 1989 Archbishop Desmond Tutu is to visit Birmingham. What can we do next?

*Photographs from **Big Brum Theatre in Education** production. See page 6 for the whole picture.*



We black Africans have lived in South Africa since the early stages of evolution and have farmed there since the third century A.D.

In 1652 when the Dutch Colonials arrived chief Qora of the Khoi Africans was killed resisting their invasion. Our tribes became their slaves.

After the British bought the Cape from the Dutch in 1815 and later in 1885 found rich diamond and gold deposits, we lost more land to them both.

We hoped for change when in 1912 the African National Congress (ANC) was formed to talk with white people about sharing the land but instead, in 1915, the parliament ruled that 87% belonged to them and the remaining 13% to us black people.

We were forced, by the 1930-40's to move to the cities for work. Wages were low; many took part in strikes but freedom was limited.

In 1948 the National Party came to power and brought in Apartheid. All people were classified as black, coloured Asian or white. Whites requiring our labour forced us off our land into black townships on the edge of cities where education, housing, health, jobs and transport were very poor.

Peaceful demonstrations continued but were met by violence from police. Continually we lost land wealth and rights to the whites. The ANC was banned and forced to meet in secret. Nelson Mandela was imprisoned for life in 1963 for fighting for black rights. In 1977 black leader Steve Biko died in police detention as a result of torture.

The government now faces a lot of international pressure about the way they treat us. In 1985 they passed the Mixed Marriages Law, but because of the Group Areas Act, people of different races cannot actually live together. We also face a new threat, the Conservative Party which is even more in favour of Apartheid than the Nationalist Party. Despite pressure from the West, and the celebrations for Mandela's 70th birthday this year, we are still repressed and not at all free to use our lives, land or resources as we wish.



For us, South Africa became important in 1652 when on 6 April Jan Van Riebeeck bought the Dutch East India Company of South Africa. Van Riebeeck volunteered to head a team of 70 colonisers and take them to live and work in South Africa. In the Cape we began as God's chosen people establishing our rights to cultivate this land, setting up farms and using the blacks as slaves.

After taking over the Cape in 1814, the British allowed the tribal people basic civil rights and even abolished slavery (1833). Our language and culture threatened, and deprived of slaves, some 6,000 of our people set out on the Great Trek in 1837 in order to establish themselves in new States. This led to the Battle of Blood River (1837) when our people grouped; they were surrounded by Zulus. Only three of our people were wounded; 3,000 Zulus were killed.

When the Great Trek finished we settled in the Transvaal and Orange Free State and gaining independence from the British, set up sugar plantations worked by Indians. We called ourselves Afrikaners and spoke our own Afrikaan language.

We faced further problems in 1868 when gold and diamonds were discovered in Transvaal and Orange Free State by blacks. The British tried to interfere and take control which led to the Boer War in 1899. More than a third of our population was wiped out by the British, who declared victory in 1902.

Our problems continued, until in 1948 the Afrikaner Nationalist Party gained power with their election slogan Apartheid. It meant apartness - separation, a promise to promote white privilege and remove all civil rights from blacks. The black people continued to oppose us and not accept that we were the ones who had developed the wealth and prosperity of this country. In the 1950's we developed townships for them so that they could be nearer to their place of work. They still rebelled, so we had to enforce pass laws to limit their freedom and ensure our control. With increased provocation from the blacks, we set up Homelands, areas where they could be with their people. In the 1980's we had a difficult time with these people. There were also problems in our party at this time. Some people felt that we should continue this tough action, to do anything less would be to weaken Afrikaner superiority.

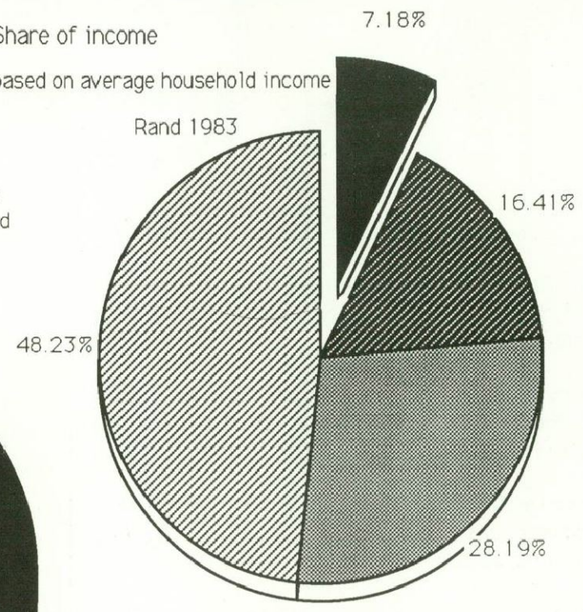
1988 saw the celebration for us of the 150th anniversary of the Great Trek. We are proud of our history and the way we have fought for the rights to our land.

Some basic statistics

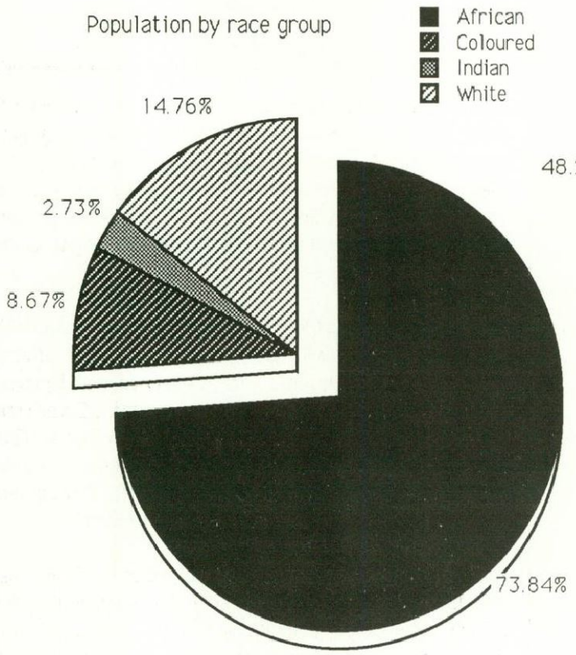
Share of income

based on average household income

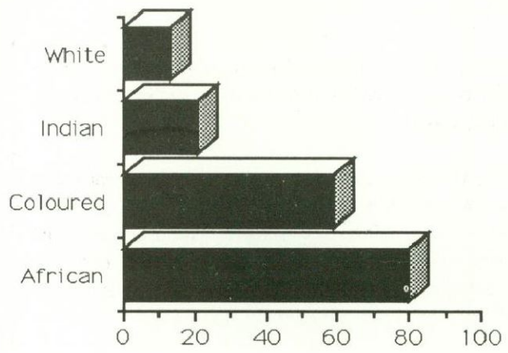
Rand 1983



Population by race group

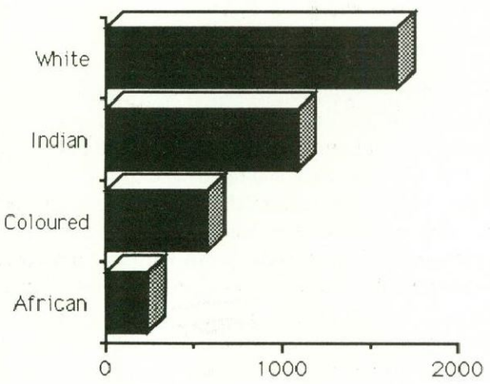


Infant Mortality



Deaths in first year of life per 1,000 live births

Per capita expenditure on Education by the state



Rand. 1983/4

Black: the current official apartheid term for those formerly named Bantu and Native.

Opponents of apartheid use the word black in a wider sense, so that both black and white refer to two groups which together make up the whole population.

Coloured: term used to describe several groups of people, including principally those who are deemed to be of mixed descent in terms of apartheid classifications, as well as people descended from Malay slaves imported in the early days of the Cape colony and those descended from the original inhabitants of the Cape (the Khoi and the San).

White: term applies to all those who are non-black. It is an official term and does not recognise any division within this 'white group' despite the existence of major language and cultural differences.

Indian: the great majority of those officially termed Asian.

SOUTH AFRICA TODAY - PEOPLE

It is important that we provide opportunities for students to build up an understanding of what the issues and statistics mean for people living in South Africa. The three case studies in this section are offered to stimulate deeper understanding of the human side of apartheid.

The ***Girls Apart*** video (see page 20) lends itself to a wide range of work especially if it is used in an interactive way. Videos linked to activities which enable students to react and reflect on the content, rather than just watch, provide some of the most dynamic and accessible case studies. We have included here a short list of videos which we would recommend to those able to develop this work further.

The experience of taking groups to see the film ***Cry Freedom*** led us to organising special showings as part of this project. The film which tells the story of Donald Woods, a white South African newspaper editor who, through meetings and friendship with Steve Biko, had his eyes opened to the reality of the apartheid system in his country. The film which follows the process of his growing awareness which leads eventually to his "banning", is an experience in itself. It would therefore make a significant contribution to the awareness of students.

The two other case studies in this section could be read and discussed or used as the basis of some drama work. The case study of the miner on page 22/23 could be split into four sections and given to different groups to read and discuss. They then feed back information and ideas to a class discussion about his life.

This work could be linked to an activity using the photographs. Students could be asked to select three photographs showing people, the selection could be on the basis of those they find most interesting or those they feel say something important about the effect of apartheid on people. This activity could be used as the basis for discussing what they imagine people are thinking or feeling - and how they might see their future.

Another activity focusing on people and making use of the photographs in terms of those which show situations which are most similar/most different from situations in this country. The different groups can then compare their ideas - what differences are there? What issues does this raise?

Maids and Madams Colour, 52 mins, 1985
Available from: Concord - video.
Looks at what it is like to be a black female domestic worker in South Africa through interviews with white 'madams' and their black employees. Useful with all age groups.

Witness to Apartheid Colour, 57 mins, 1986
Available from: IDAF - film or video
Shows the violence and brutality within the apartheid system. Eyewitnesses and victims speak of repression and torture. Desmond Tutu questions the effectiveness of non-violence against apartheid.

South Africa: A Land Divided Colour, 20 mins.
Available from: Christian Aid - free, 14 days notice for bookings
Focuses on the injustice of the migrant labour system in South Africa. Begins by transposing the situation to Britain: Huw Jenkins, a miner from Wales, is forced to live in a bachelor hostel near the pit at Rotherham, far away from his wife and children. Highlights the role the church has played in opposing apartheid.

Speaking Out - The South African Domestic Workers' Union
B&W, 12mins, 1988.
Available from: Oxfam [DEC has copy to loan]
A black female domestic worker who is a member of the union talks about her own experiences and about the work of the union.

Woza Albert Colour, 50 mins, 1982
Available from: Concord - video
This play tells the story of Jesus Christ's second coming in South Africa. The authorities are flattered when he arrives but when he opposes injustice, he is arrested as an agitator.

"Suffering is unavoidable, especially for the Christian who witnesses for Christ in a situation of injustice, oppression and exploitation. When we make the so-called preferential option for the poor: when we become the voice of the voiceless ones: when we stand in solidarity with the hungry and the homeless, the uprooted ones, the down-trodden, those that are marginalized, we must not be surprised that the world will hate us, and yet, another part of the world will love us."
[Desmond Tutu]

What do you think Tutu means when he says 'Suffering is unavoidable'? Do you think he is right to say this? Are there people in Birmingham who might have been included in the idea of 'poor and oppressed'?

"Unrolling the scroll, he found the place where it is written. The spirit of the Lord has been given to me, for he has anointed me to bring the good news to the poor, to proclaim liberty to the captives and to the blind new sight, to set the down trodden free and to proclaim the Lords year of favour" *[St Luke's Gospel 17 -19]*

At the beginning of the main period of Jesus' teaching, he went into the synagogue in his home town and read out this quotation from one of the Jewish prophets. By doing this he was validating the Jewish tradition that God has a bias to the poor and the oppressed.

'Girls Apart' Using a video as a case study

Girls Apart is the story of two sixteen-year old schoolgirls, one black, one white. Sylvia lives in Soweto, the sprawling black 'township' of more than a million people which services the neighbouring white city. Sisca lives just fifteen miles away in one of Johannesburg's exclusively-white suburbs.

Sisca and Sylvia have never met, nor under the present system are they likely to. Their worlds, like their views of the world, are poles apart. Yet each comes from a family which, within its own community, would be considered politically moderate. Sylvia, a student activist, has been arrested and tortured by the police. But still she rejects violence and believes in negotiation with the white government. Sisca's family are lifelong supporters of that government, but see themselves as 'verligte', or enlightened, in their acceptance of the need for reform.

Sylvia and Sisca are the presenters of **Girls Apart**, taking turns to put their contrasting views of their country. Both believe that foreigners have a 'distorted view of how it really is in South Africa'. And each, in her own way, wants to put the record straight.

Each of them takes us on a guided tour of the South Africa she knows, introducing us to her home and family and so to her community and its way of life.

While Sylvia tells the story of her detention and torture, Sisca justifies her lack of interest in politics. Each offers a definition of apartheid, and tells us how she would feel if her brother were to marry across racial lines.

Finally, Sisca and Sylvia explain why each of them believes she must fight for the future she wants; inevitably, it seems, against the other. Sisca argues that white schoolboys must learn 'to kill and be killed' in defence of the system they value, while Sylvia, at the graveside of a young comrade murdered by vigilantes, declares that 'Botha must die'.

__Girls Apart__ is a 'New Internationalist' Video.
It is available from Development Education Centre Resources Shop, Price £25 inc. VAT.
We also have some copies available for loan to local schools or groups.

***'Girls Apart'* is ideal for use in the classroom as a case study of the lives of the very different girls, and as a means of looking at our images and assumptions about South Africa.**

Students work in groups of 4 or 5. Each group should have a stimulus sheet [opposite] and a piece of paper on which to record discussion points.

Before showing the video, ask students to predict the lifestyles and opinions of each of the two girls. This activity should draw out their knowledge and ideas about life in South Africa.

The video lasts about 40 minutes and can be shown straight through, or stopped at various points to allow extra discussion. You may wish to ask students to signal when they would like to make a point. This will depend on the time you have available and how you wish to structure the lesson.

After watching the video, students return to groups to explore how close their ideas were to the lives of the two girls. It should be stressed here that the idea of the exercise is not to get "right" answers, but to get students thinking more deeply about life in South Africa. It is also important to recognise that not all white girls [or boys] nor all black girls think in a similar way to those shown in the film.

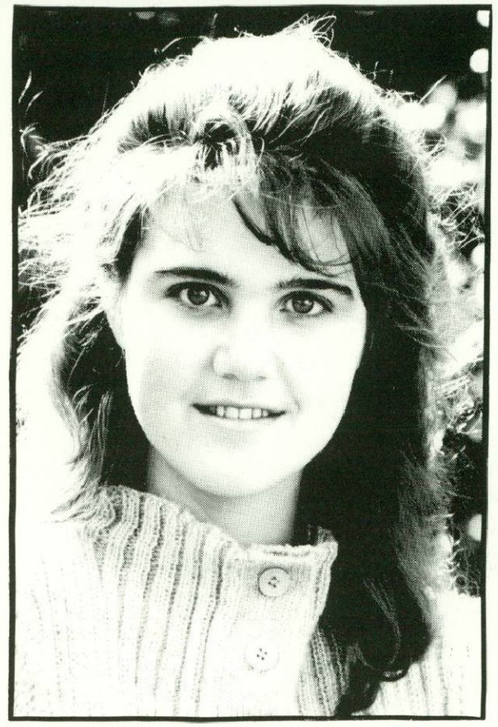
Group ideas should be discussed with the class as a whole.

Further activities to follow up

- Ask students to imagine the lives of the two girls ten years after the video was taken. What might they be doing? What might the political situation in South Africa be? How might the situation affect their lives? Pupils could imagine several alternatives, for example, a worst case and a best case scenario.
- Role play or write a meeting between the two girls. What would they say to each other? How might the meeting change their opinions? Who would change most?
- How might other girls in South Africa live? Are all white people rich? Are all black people poor?
- If you made a similar video of two girls in Birmingham, what might they say? What do you think the focal issues of the video would be?

'Girls Apart'





You are going to see a video about two girls, one black and one white, living in South Africa. Before you see the video, discuss with your group what you think each might say.

The girls have never met, and the video shows them being interviewed separately with their family and friends, talking about their lives and their ideas. You don't have to stick to one possible answer, you can have several answers to each question.

- What kind of homes do you think the two girls live in?
- What work might their parents do?
- What might they think about apartheid?
- What might their attitudes to the South African army be?
- What might they think about violence?
- What might they and their parents think about mixed race marriages?

After you have watched the video, go back to the group you were working with and see how near you got to the video.

Which of your ideas were close? Why were you able to guess these things well?
What parts of the video surprised you? Why?
How similar are your lives to the lives of the two girls in the video? How are your lives different?

Record your answers on a piece of paper, and choose somebody from your group to share your ideas with the rest of the class.

My life as a miner

Sitting in front of the coal stove at home in Soweto this month, I looked down at my legs. There were deep, clear, horizontal marks on my calves. The weals are all that remain of the life I led until six months ago. I was a miner for eighteen months, living in a single-sex, tribally-segregated compound.

I had two months of frequent stomach ache before I got used to the food, and the dressing station (or medical station) would simply give me purgatives to deal with it; the beds were uncomfortable - it was like sleeping on a plank with just a thin mattress. There were as many as 20 people in each room; clothes hung from an iron clothes horse between the bunks. The rusty lockers occupying part of the "kitchen" were no good for clothing: not only were they too narrow but they were also a cockroaches' paradise.

The day after my room introduction, we were queuing at the medical station for health checks. The worst part was an injection in the chest, mercilessly pumped in by nurses I thought were very ruthless. Waiting for mine nervously, I asked one of the younger looking mabalanes what it was for; "That is none of your business" he said.

Stope: step-like part of mine where ore is extracted
Mabalane: clerk
Mahovane: scraper
Sjambok: rhinocerous-hide whip



Training and Work

The alarm rang at 2.30 a.m. with a shrill cry, and then there was a second one. Workers started jumping out of their bunks - some with their eyes still shut - and dressed for the underground.

Every new recruit had to go via the training centre. The instructor would stand in front of the class, and recite the rules - which we would have to repeat out loud - "The important thing in all jobs is to prevent accidents."

For me the ups and downs of the training centre lasted two weeks. From now it was to be just work for 7 days a week. I was allocated to a timber section at Number Four shaft. We entered at noon with our hard hats covering our skulls, and were greeted by the roaring sounds of "pig machines" - the boring machines fitted with sharp chisels. A gentle wind from the south blew cement dust into our faces, which all showed looks of horror.

There stood the "ganger" - the white man in charge - with a cup of tea in his hand, shouting at the men mixing cement: "Ayikona ima, enza lo mix!" (Don't relax, mix the cement!).

Day after day of digging with pig machines, sweating like a horse and earning R180, made me think seriously about those other miners working 3,400 metres below where I stood.

Accidents

After a fast 20-minute walk along the muddy haulage, we crawled for about 50 metres, with the hanging's sharp stones scratching my back until I reached the heading of the panel. Exhausted I sat on my protective gloves next to a timber pack which prevented the rocks from falling. My mind elsewhere, I did not look above me. Bra Mak suddenly flashed his lamp on a giant rock, hovering dangerously over my head. I jumped to safety, my head colliding with the hanging, and my lamp falling close to the deadly scraper rope.

One Friday afternoon we left the stope in a hurry. We slipped down to the bottom of the panel, and jumped into the gully. The scraper was stationary and the gully winch unlit. Suddenly the mahovane came crawling towards us. I followed Edward, rushing for safety around the bend. But my leg was still in the scraper's way, and there was no chance of removing it. The sharp-toothed machine kept coming, and was only 2 metres away when the driver brought it to a halt.

During an air pressure survey a flurry of stones struck my hard hat. I was slightly stunned, and turned to see a huge rock fall on the machine operator, breaking his left hand and severely injuring his neck. The team leader was called and the injured man was transported to the surface, and hospital.

Unity or Separation?

All black miners are allowed to work together, but they must sleep, eat and socialise separately. They are segregated according to their tribal group, and this is done immediately a new recruit is hired, when they are asked: "E ne lo mhbbo ka wena?" [Which tribal group do you belong to?].

Unions within the mines have been trying not only to address the problems of pay, conditions and treatment of their workers, but also this policy of tribal segregation. Mzimkulu's first contact with David a union representative, was about this very topic, as David explained to him.....
"You see this is what we are trying to prevent.....the clashes between workers because of tribal dances and tribally segregated blocks. Why can't we stay together in the same rooms? We manage to work together without problems. What's stopping us from staying together?.....Things like this give the management a grip, and they keep us separated."

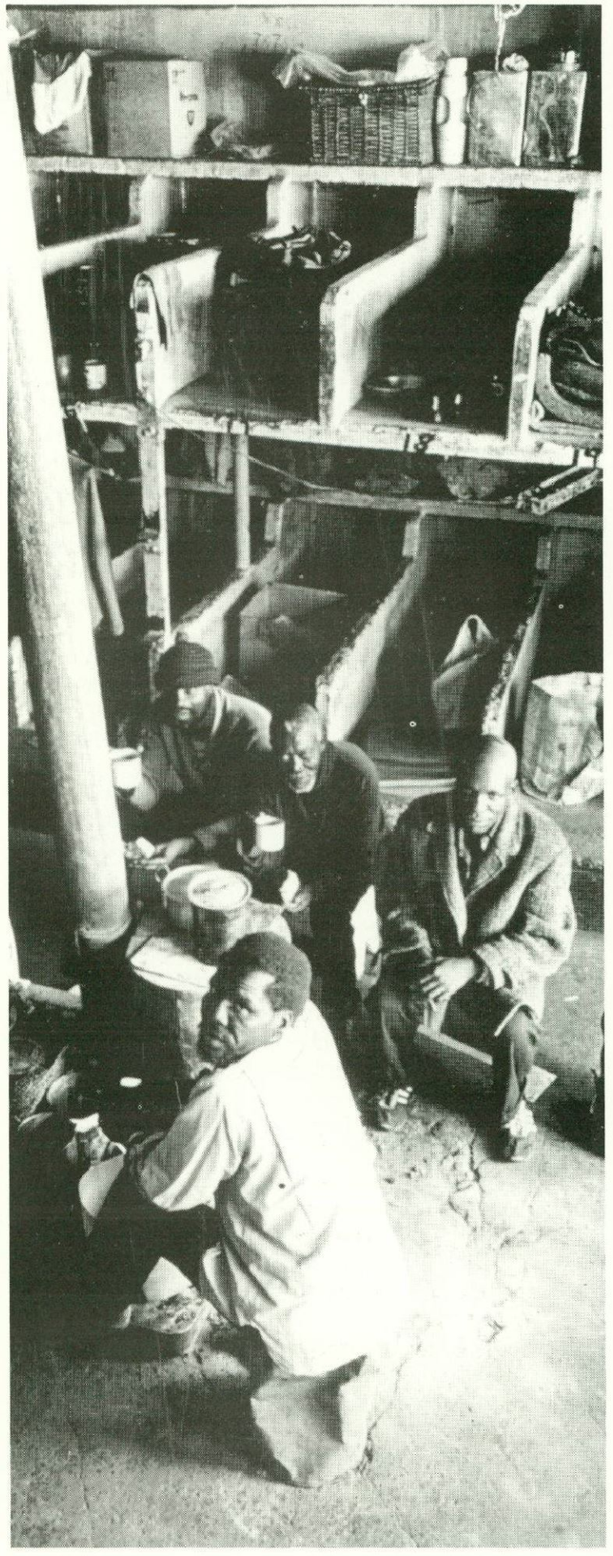
That was my introduction to the influence of the unions on the mines - about which I would discover more.....A man suddenly stormed into the room clenching his fist and shouting "Amandla!". "Tomorrow at the Training Centre the workers are going to discuss Goldfields' refusal to increase our wages. Other groups have received their increases, but Goldfields' workers haven't." Then he left.

There was a brief silence in the room. It was broken when Tjobolo, the room supervisor, jumped off his bunk. "These people have started again, they want the boers to chase us with teargas and sjamboks like last year. We had to run in all directions from the teargas and dogs. Even these very same union leaders had to run away - it was bad."

Our discussion was stopped again by the entrance of Bayi whom we all called "comrade" because of his union activities. He looked at me as he spoke: "These people are hard to organise because they are afraid of teargas. But we have to show them the union is their shelter. There is a campaign to ban overtime. The idea is to create more jobs so that our unemployed brothers can get a chance."

That weekend there was an emergency meeting in Johannesburg to discuss our wage demands. It was tense from the start. "We are wasting our time with these discussions", said one "DK" miner, "these people do not want to give us money. Let's just retaliate by not giving them our power". This suggestion was applauded by many miners. The resolution was passed. We were to strike for a 30% across-the-board wage increase; income security, and three months paid leave.

Deep down I was worried. How would the meeting's resolutions be received by the low-spirited workers of East Driefontein? "The workers have decided to go out on strike - starting from tonight", I announced. The following day there was teargas all over. Many people were fired, including all union leaders. They were detained first and then expelled."



Taken from ***"My life as a Miner"*** **by Mzimkulu Malunga.**

I Get My Pay It's Gone

Sophie Sigoro is a 45 year old African woman who lives in Katlehong, a township on the East Rand. She works at nearby barracks. She has six children.

Sophie was born and lived in Pimville in Soweto as a child. She is now widowed. She has had eight children, one of whom died at 20, and another 11 days after he was born.

'I work in the kitchen at the barracks for R138 a month. Twelve of us prepare food and menus. I started this work four years ago after giving birth to my last child. I did not go back to my old job. I was a spot welder and it was hard work. I lost benefits when I left that job because they did not register us at the pass office. They robbed us. I started this job because of hardship. My eldest son who was a bread-winner was killed. I sold liquor but was not getting enough.

'I am fortunate because I foot it to work. It's nearby. We get over an hour off daily. There are dishwashers and the prisoners clean the floors. I work seven days a week from 7am until 2pm. I even have to work on Christmas day.

'We get four weeks leave though and when I'm sick I send a message. They are satisfied when I bring a doctor's certificate. They usually pay us when we're off sick but there are cases when money is deducted from our salaries. I noticed a deduction in my first salary. I questioned it but there was no explanation given to me.

'I leave my young child with the other children whom I haven't been able to afford to keep at school. He spends most of the day playing. He's fond of pushing wheels. I would like there to be creche at work.

'Although I get enough food from work, the older children are lazy and they do not feed the young one properly. I often wish I could take him to work with me. My children are irresponsible. They roam in the township during the day when I am at work. I suppose it's because of the lack of supervision. They should eat proper food but they only eat bread. They only eat properly when I'm at home.

'I have thought of sending the young one to a creche. He should go to school later. The older children are missing school. It makes me very unhappy especially when I see other children coming back from school. But there's nothing I can do at the moment to remedy the situation.

'I wish I had the money to send the older children to a boarding school where they would be cared for and where they would get education. I'm not at all happy about leaving the children alone. I wish I could get an old lady to look after them.

The children are alone for about six hours each day. I have not been able to find the right person to look after them. Besides I can't afford it at this stage.

'I get up at 5am and make fire and cook porridge before I leave for work. When I get home I usually do some washing or ironing, then I cook supper. I do all the cooking. I usually go to bed between 10.30 and 11pm.

'If I go to bed earlier I don't sleep but start brooding. On weekends I do cleaning and washing. If I had more spare time I would like to improve myself, go to night school, or do some correspondence. As a child I thought I'd be a nurse but my family was poor.'

Sophie has lived in the same house since 1964. She lives with her eldest daughter, her daughter's boyfriend, their two children, and five other children of her own.

Altogether there are ten people in her household, and expenses are shared. Her eldest daughter earns R124 a month and the man who stays with her contributes R60 -R100 a month. 'But he is a widower with his own children.'

Sophie has to work. 'My family wouldn't have enough to live on because my brothers and sisters do not help although they are well off. I do prefer to work anyway because it helps me avoid all the township gossip and so on.

'My main complaint is that I earn very little money. That's why children are not at school. I get my pay, it's gone'.

Sophie Sigoro

Note: South African Rand - R4.2 = £1

'South African Women Speak'
by Vukani Makhosikazi [CIIR]

Space for Change?

In this section we have considered the extent to which there is change in the apartheid system in South Africa and how the space for gradual democratic processes of change is removed.

The Homelands simulation (page 26) enables students to become aware of the range of issues involved and to build up an awareness of the implications of the bureaucratic systems of apartheid. It may also be useful to introduce discussion about the effects of such systems on black people's ability to organise the political opposition.

The control of the press puts limits on the information available to South Africans and to the rest of the world. This control allows the South African Government to manipulate the international media. It is difficult to know what is going on and positive news can suggest more significant change than is the reality. Page 30 draws on evidence from research to explore some of the popular myths which are produced in this way.

Students are invited to have a go at wielding the censors pen on page 28. They can then compare their editing with that of two examples of the same text. Taking on the role of an official South African censor do different groups change the text in different ways? - Why? This detailed work can be the basis of a useful discussion about the nature of censorship, exploring both its crudity and its subtlety.

Page 31 highlights some of the major change agents challenging apartheid in South Africa. Students could be asked to discuss them in terms of those they imagine they would identify with most if they were black South Africans. Which do they think might be most successful in moving towards change - and which least? If they were involved in these actions to challenge apartheid how would they view the statement made about apartheid by people in Britain?

A discussion on change could usefully focus on the photographs. Groups of students could be asked to select two which are most - and two least - hopeful about the process of change. The discussion could start off by sharing the reasons for the selection made by different groups.

A similar activity could be used to open up discussion about the role of violence in change in South Africa. Students could be invited to write captions on selected photographs to raise points about the different way violence manifests itself in the situation. On page 32 we have used extracts from an article by Frank Chikane, who is General Secretary of the South African Council of Churches, to provide useful background to the debate about violence - non-violence in the processes of change.

"I am a man of peace, but not a pacifist. Clearly the Christian Church is not entirely pacifist - I need only refer to the position of Western Christendom during the struggle against Nazism. The idea of a 'just war' is very much alive. How could I commend non-violence to Blacks who know that resistance movements in Europe were praised to the skies, and who hear similar movements condemned because they are Black? Blacks are victims of structural violence in this country, victims of police brutality, of a cruel pass system that divides families. You know what I mean?"
[Desmond Tutu]

Things to talk about
Should people use violence to bring about justice or to end an unjust situation?
Is your answer true for both Birmingham and South Africa?

"Jesus said, 'You have heard that it was said, "An eye for an eye, and a tooth for a tooth." But now I tell you: do not take revenge on someone who wrongs you. If someone slaps you on the right cheek, let him slap your left cheek too..... You have heard that it was said, "Love your friends, hate your enemies." But now I tell you: love your enemies and pray for those who persecute you, so that you may become the sons of your Father in heaven. For he makes the sun shine on bad and good people alike, and gives rain to those who do good and to those who do evil.'"
[St. Matthew's Gospel, 5. 38-45]

In the Old Testament part of the Bible, there are teachings about paying people back if they wrong you. In this passage Jesus turns this idea on its head.

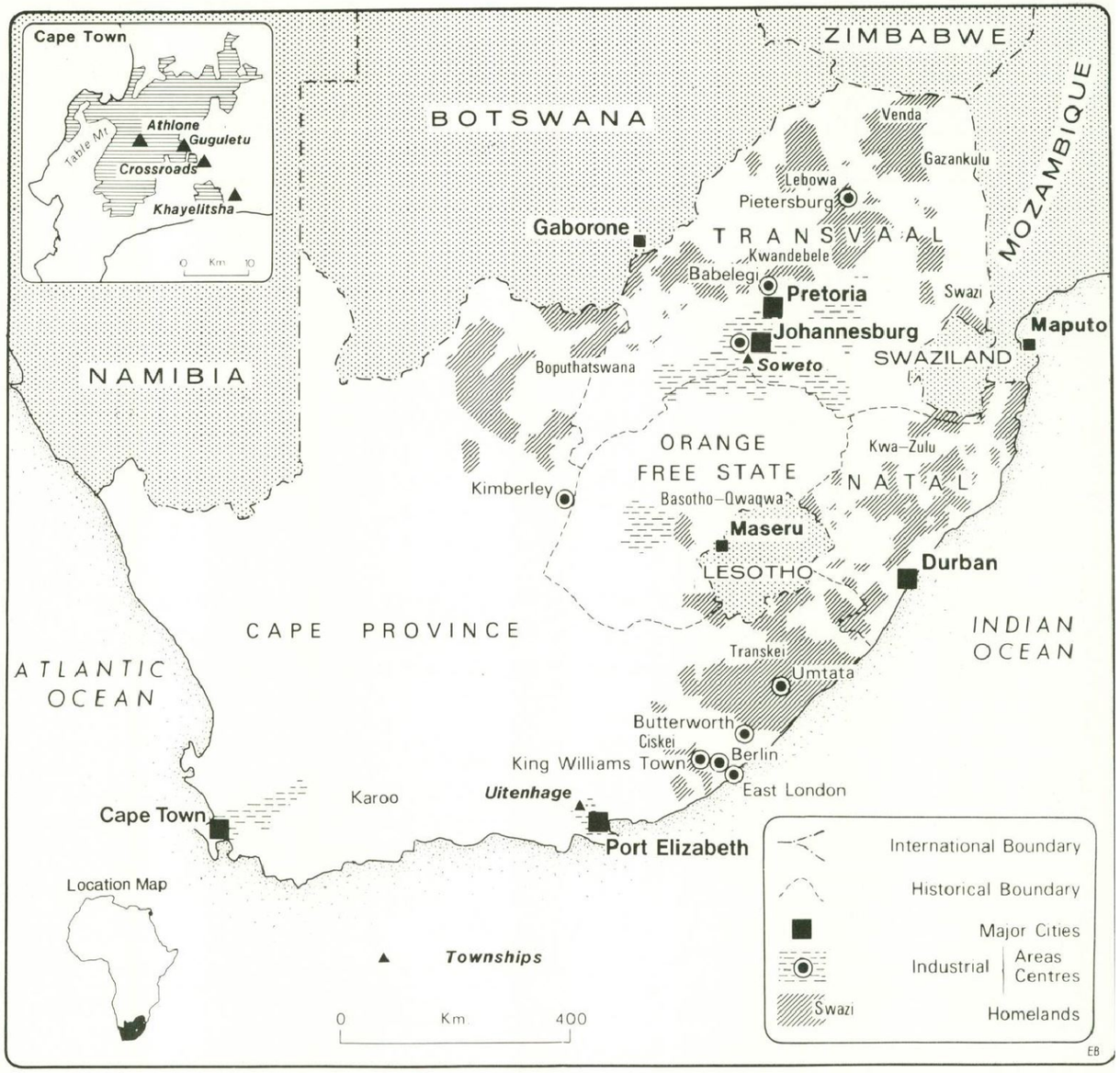
Homelands

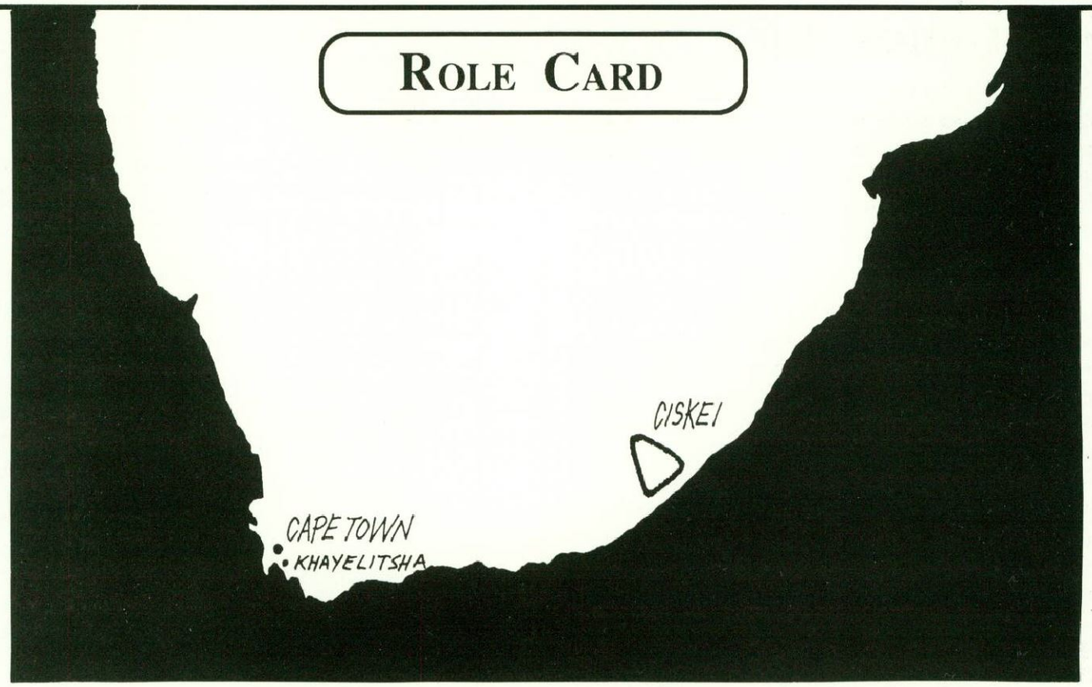
One of the major issues in the South Africa debate is that of the Homelands, or areas that the government states that black South Africans should live in according to their "tribe" regardless of their own personal choice. This concept of the "forced removals" of people, ensuring that black South Africans do not have the true freedom to choose, has incited much violence within South Africa, and created international concern.

We feel that it is an important issue to be tackled in any progression of work when studying South Africa. Not only does this topic raise questions about racism and apartheid, it also requires a discussion of violent and non-violent protest. Tutu makes his position clear - -*"it is a wonder that they still recognise me as a leader, I've delivered absolutely nothing. I've said to them, let's see if we can change the system peacefully, and I've not delivered the goods"*.

This is a very complex issue to handle in the classroom. We found the roleplay from ***'It's Not Fair - in Southern Africa'*** produced by Christian Aid worked well. [see page opposite]. It is an excellent way of enabling the students to understand something of the agony of a South African community having to make a choice for action, out of very unsatisfactory options. The students are given a role card in groups. They then discuss their options before deciding whether to stay or leave. Each group reports back. The discussion can then be widened to include human rights and freedom.

An alternative approach could be to use extracts from ***'Two Dogs and Freedom'***, which is a beautifully produced book containing extracts of children's views on life in the townships in their own handwriting - [see page 5]. Pieces lend themselves to role play, discussion or comparison with our own situation.





You are one of 60,000 black South Africans living in the Crossroads squatter camp on the outskirts of Cape Town.

Your homes are made from plastic sheeting and corrugated iron, with minimal sanitation, but there is a sense of community. You survive by trading food, clothing, etc., and a doctor runs a good clinic. You pay no rent and there have been problems with the police, who want to evict you.

But the government has a new plan. All Cape Town's 250,000 blacks must move to Khayelitsha, a new township being built 20 miles away, by the sea. There is a military base nearby, so security is tight and access limited to a single road. You will be allowed to rent a tiny three-roomed house with piped water, but no electricity, and given 18 months to find permanent work. With all the sand, no food can be grown and informal trading is prohibited.

Legally your home is in the Ciskei, the black "homeland" allocated to you as a Xhosa speaker. It is 500 miles away. Over 80% of the children there are malnourished, unemployment is high and the population density is ten times higher than in "white" South Africa. But there you have a vote.

The authorities have told you that all Crossroads residents must leave.

Do you

1. Move to Khayelitsha?
2. Go to the Ciskei?
3. Stay in crossroads and resist eviction?
4. See any other option.

Now discuss together: **Do you stay or do you leave!**

Press Censorship

The media have great power to influence the judgements we make about different situations. The articles and pictures in newspapers for instance, often give a very selective view of events. Sometimes governments introduce censorship laws, which further restrict the choices that a newspaper can make about what to report.

In South Africa, numerous laws have been passed about press censorship. These laws have changed many times, sometimes within the space of a month or even a few days. They have applied particularly to what are termed 'unrest' reports, that is to reports about events involving the police, demonstrations, strikes, banned organisations.

The article opposite is fictitious. It appeared in a South African newspaper called 'The Weekly Mail' on 6 February 1987. It was reproduced eight times in that edition. Each time, a different date or year was recorded beneath it, spanning the period 1980-1987, and for each year, a note appeared about the press legislation in force at that time. Though the report was fictitious, the lawyer's heavy pencil marks, striking out parts of it, were real. They showed how the report would have been affected by the censorship laws operating at that time. The newspaper therefore illustrated how the barrage of security legislation not only makes inroads into what we may know but actually alters the meaning of reports.

Using the article

- Give the uncensored article to pairs of students. Also give them the information about the censorship legislation described over the articles opposite, operating at 16 June 1986 and a few months later at 11 December 1986. Imagining themselves to be lawyers scrutinising the report, ask them to strike out the words or lines which they think would be unacceptable. (Alternatively, give students in groups all three reports and ask them to make observations about each one.)

- Hand out the two censored versions as shown here. Ask them to compare these with what they have done. How different, similar are they?

- Ask students to talk about the information left in and struck out. In this respect, how are the three reports different? What effect does this have? How is the meaning of the report changed? How would the reader's perception of the event be changed in each case? They could write out what is left in of the two censored reports. This might make the reports easier to compare with the original uncensored version.

- What conclusions do students draw about why the South African government is insisting on press censorship? What effect does press censorship have on the situation in South Africa?

Staff Reporter

Thirty people were injured when police opened fire on hundreds of stone-throwing workers who were calling for the unbanning of the African National Congress (ANC) in Pretoria yesterday.

A police representative, Colonel Adrian Muller, said his men had been forced to act because rioters attacked police with stones and petrol bombs. He said 30 injured protesters had been detained.

An eyewitness, Martha Made said armed police had surrounded the huge crowd which spilled out of the Mazda grounds after attending a lunchtime meeting to demand the unbanning of the ANC.

"One officer ripped a poster calling for disinvestment from the hands of a young worker and tore it in half. This angered people in the crowd who began shouting insults at the police", she said. The police gave everyone five minutes to disperse, but opened fire after a few seconds. Bullets began coming at us from all sides as we tried to run away.

Colonel Muller denied Made's allegations. He gave this version of the events: "A stone-throwing mob threw stones and petrol bombs at the police who were forced to respond by using quirts and birdshot. 30 people were injured and subsequently detained."

He said if anyone had reason to complain about police action he should lay a charge at the nearest police station.

The ANC's publicity secretary Thozanile Ngema yesterday said the exiled organisation abhorred the reaction of the authorities during the incident. "We repeat the call for our unbanning and we call for the immediate release of the workers and all other detainees", he said.

Late last night families of the injured brought an urgent application for the release of the 30, claiming they were being denied medical attention.

Monwabisi Sibanda, the father of Joseph Sibanda, said in his affidavit he had received a scribbled message on toilet paper when he went to Pretoria prison to give his son a change of clothing.

"Please get lawyers to see us soon", the letter, hidden in the sleeve of a jersey which was returned to Monwabisi Sibanda, stated, "After being treated in hospital, we were all dumped into one cell. There are not enough blankets or food to go around and many of us are in great pain. We are worried that we won't see a doctor for some time".

A prison representative, Col Percy Harangh, said the prison had been unprepared for the influx of detainees, and was still making arrangements to accommodate them. "We assure relatives they will receive sufficient blankets and food. They will be examined by district surgeons on a regular basis."

1986, June 16: Under the State of Emergency, further orders to restrict unofficial accounts of police action.

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A police representative, Colonel Adrian Muller, said his men had been forced to act because rioters attacked police with stones and petrol bombs. He said 30 injured protesters had been detained.

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A prison representative, Col Percy Harangh, said the prison had been unprepared for the influx of detainees, and was still making arrangements to accommodate them. "We assure relatives they will receive sufficient blankets and food. They will be examined by district surgeons on a regular basis."

1986, December 11: New restrictions on reporting police action. Ban on news about detention conditions.

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A police representative, Colonel Adrian Muller, said his men had been forced to act because rioters attacked police with stones and petrol bombs. He said 30 injured protesters had been detained.

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Myths about change in South Africa

In 1984 the Carnegie Corporation financed a major research project on poverty and apartheid. The resulting report gives a detailed account of the current position in South Africa, analysing the long-term trends and the causes of poverty among blacks. The findings, backed by thorough academic inquiry, shatter three widely-held myths.

Three myths:

That however deprived in political and civil rights terms, black South Africans are relatively well off in economic terms compared with blacks in other African countries;

That while some blacks still live in poverty in South Africa, the trend is towards a rising standard of living;

That South Africa's poverty, illiteracy and disease levels are attributable to general under-development in the context of a Third World continent.

The real story:

The report shows these statements to be untrue. It provides a detailed analysis of the statistics of poverty and apartheid.

Nearly nine million blacks currently live below the minimum subsistence level in the homelands. The number has doubled in the past 20 years. The number of people living in the homelands without any income stood at 1.43 million in 1980, compared with a quarter of a million in 1960.

The findings also established that this level of poverty is a direct result of apartheid policies, not of poor resources, drought or historical accident.

Education, skills training and stable employment are the privilege of the relatively few. It is these few who are seen by visitors to South Africa.

Those blacks, who by accident of birth and the good fortune of continuous employment, have established tenuous legal rights in the cities, have been able to improve their standard of living in the past 20 years. Most of them still live close to the poverty line in overcrowded, insecure townships. This relatively privileged group is a small proportion of blacks in South Africa.

South African society is based on a system of social engineering reaching into the lives of its citizens. Wealth, income and ownership are concentrated heavily in the hands of the white minority. The process began with white seizure of 85% of the land. The mines and industry has been developed under white control. Africans, who comprise more than 70% of the population, received in 1980, just 29% of all personal income. They must live apart from whites, in townships designed to be easily sealed off by the army.

Apartheid's essential feature is the control of black labour by restrictive legislation and the concentration of the black population in designated areas. No less than three and a half million people were relocated between 1960 and 1982. The Churches have taken a lead in condemning this programme of relocations.

The inevitable consequence is desperate poverty in the bantustans. Even in relatively well-off Bophutatswana, three-fifths of the population earn less than the bare minimum household subsistence level. Over half their population is unemployed, and over three quarters of bantustan income is from migrant labour in white South Africa.

Inflation erodes what people can buy. The consequences are malnutrition, disease and death. 55% of all African deaths in South Africa are children under the age of five, compared to just 7% for whites.

Challenging Apartheid

"Our work within the Church seeks to challenge apartheid every day at the level of the community. Through supporting our people with literacy, health, leadership training, agricultural and legal projects we are claiming our basic human rights and therefore challenging apartheid. It is a crucial part of church teaching that we must struggle for justice."

"Many people, especially in Europe, think that all white people are supporters of apartheid. This simply is not true. Many young whites are totally opposed to apartheid and have come together to organise the End Conscription Campaign for example. Many have gone to jail because of their actions against apartheid. Unfortunately we are not strong enough yet to really make a difference."

"The African National Congress is recognised everywhere inside and outside South Africa as the leading organisation in the struggle to end apartheid. We believe that every means possible - campaigns, sanctions, boycotts, international diplomacy and ultimately violence should be used. Unfortunately the South African Government is closing off every non-violent option for challenging apartheid and the violence of the system is growing."

"Here in the townships we are challenging apartheid at every level. Through our community organisations, our young people, our street demonstrations, our music, we are rejecting the racism that is apartheid."

"Black workers are very badly organised. So many workers spend so much time travelling to and from their place of work that it is difficult to organise. Black Trade Unions are a crucial part of the challenge to apartheid. If we could organise larger numbers of people more effectively and bring their weight to bear, then apartheid's days would be numbered."

"The United Democratic Front has brought together most organisations against apartheid. The UDF challenge has become so important that the South African Government has had to arrest and jail many of its principal leaders."

"Our schools, such as those in Soweto, play an important part. Young black South Africans are becoming more and more impatient with the lack of real change and they are prepared to suffer even more to end apartheid. For example in 1976, school children in Soweto held a demonstration - police fired on them and five were killed and 200 injured."

in South Africa

The Violence - Non Violence Debate

The earlier sections on forced removals, press censorship and challenging apartheid all raise key questions about the possibilities, or the space, for change in South Africa. Whether this change can come about through violence or non-violence is a core part of the debate on South Africa's future.

The question of violence, where it comes from, how it is generated and the effects it has on different groups of people is a very complex and controversial issue. Whatever our views on this issue one thing is clear - violence is a part of the South African situation today. It is therefore important to explore the dimensions of the violence - non violence debate.

We explore this debate through the arguments of Frank Chikane who has himself been a victim of violence.

Frank Chikane is General Secretary of the South African Council of Churches. Much of his everyday work involves challenging apartheid in a non-violent manner. The quote here could be used to stimulate discussion about his personal dilemmas. The text below is offered as background to your own thinking about this important issue. Discussion about the role of violence may arise from much of the work in this pack.

Frank Chikane describes his own experience ..... *"With regard to my own non-violent stance, the contradictions began to appear after I was released on bail during the treason trial in 1985. My house and my family were attacked with petrol bombs and my name was discovered to be on a hit list. At the time, I was preaching non-violence and preparing my case to show how peaceful I was, while the community organised itself to protect me from those agents of the apartheid system who were threatening my life. I was confronted with the reality of armed people who were committed to preserving my life and the lives of my family. I was obliged to admit that I was only able to continue preaching non-violence because others were prepared to use violence to create this space for me. There comes a time when one cannot preach non-violence without recognising the hypocrisy of enjoying a security provided by violent means."*

In reflecting on this experience Frank Chikane encourages us to see the debate itself as an issue and offers three key arguments which put the violence - non violence debate into the context of South Africa.

He uses examples to clarify each of the arguments:

"The only space within which the debate on violence and non-violence can take place is one where there is no war or where the war does not directly involve the participants in the debate. This space is a state of affairs in which the participants experience no immediate threat to their lives. It is a state of comfort and relative peace, a state of privilege."

People in the black townships of South Africa consider this 'a luxury' of which they have been deprived. This condition, which is the only condition conducive to this type of debate, exists only in theological seminaries, universities and church conferences, isolated from social reality, and at conference centres where the participants are not exposed to violence or likely to have their debate disrupted by violence.

"Space can also be an artificially 'created space', a space that has been created by violence. This is the space within which many people operate under the illusion that they at least are non-violent. Others know that it is only by violent means that this space can be created to enable them to talk about non-violence."

Most white people in South Africa and some privileged blacks dwell within this space, condemning the violence of the townships, and expressing their abhorrence of all violence as if they were not involved in violence themselves. The fact of the matter is that this class of people is 'protected' by the violence of security forces and without this 'protection' they would not be able to engage in any debate about violence and non-violence.

P.W. Botha, for instance, occupies this 'created space'. It is the space created by his brutal and violent apartheid forces that enable him to condemn what he calls the violence of the ANC while he prohibits the victims of violence from engaging in this or any other debate.

"There is a point beyond which it is no longer possible to participate in the debate about violence and non-violence. For the oppressed masses of South Africa the space for debates of this kind simply no longer exists. These people live in a situation in which this space has been completely eliminated. It is a situation where meetings are prohibited and discussions about non-violent strategies are outlawed; where peaceful protests and non-violent demonstrations are forbidden by law, strikes by workers are crushed and where boycotts are seen as sabotage."

There is no time or space to talk about the problem of violence. There is time only for responding to the violence of the system.

WHAT'S IT GOT TO DO WITH US?

There are two main approaches to considering the question: *What's it go to do with us?* The first involves recognising that there are many fundamental similarities between what may at first appear to be quite different situations in different parts of the world. Some of the questions we ask, some of the things we learn, about other places can be usefully applied to help us understand issues closer to home in our own city.

The second involves recognising that as a result of our history and current trading and investment patterns we in Britain have a particular link to the situation in South Africa. We are therefore part of that situation.

> ***"In a strange fashion, God has chosen the church in South Africa to be in the forefront of a world-wide battle for justice, peace, human liberation and genuine reconciliation. After all apartheid is but a microcosm of a world-wide situation."***
>
> *Allan Boesak*
> *(President of the World Alliance of Reformed Churches)*

The section starts with a page of quotes from Desmond Tutu. These could be used in a wide range of ways by linking them to the South Africa photographs for example. They could also be used as a basic stimulus to work on the ideas he is expressing. We have put them in at this stage in the booklet to emphasize the importance of considering the ideas he stands for in the context of our own society.

The photographs on page 35 are offered as a stimulus to getting groups to discuss the issues that they feel are important to them in Birmingham. What is it like for people to live in Birmingham? What are the influences on our quality of life? This simple stimulus could be backed up by other photographs and information but most of all by the experiences and ideas the students themselves bring to the discussion.

The invitation to Desmond Tutu is part of Birmingham's Centenary Celebrations which provide the opportunity of not only reflecting on the last 100 years but also to look forward to what we hope the place might be like in the future. This simple activity involves making a copy of the poster heading (on page 37) and asking students to brain-storm their own ideas. As a focus for further discussion they could then be asked to agree on the five or six ideas they feel are most important. Page 36 offers some other starting points for making use of the local dimension.

Action in support of change on page 38 offers a wide range of responses to apartheid and our roles in supporting change. It is offered as a stimulus for students to discuss what type of actions they feel are appropriate, and what they feel the effect of different action might be. Used in conjunction with page 39 groups could find out more about the different kinds of organisations involved, what they do and how they see their role. This could be the starting point for a project in its own right with groups following up particular organisations. Alternatively you could make use of some of their literature as a stimulus for discussing the different types of approach.

"It is forgotten that reconciliation is no easy option, nor does it rule out confrontation, after all, it did cost God the death of his son to effect reconciliation... "
[Desmond Tutu]

"...you would have thought that by this time [we] would have been saying 'To hell with all white people.' They say ah-ha, we don't hate white people, we hate apartheid, we hate injustice, we hate oppression and we are for goodness, for justice and for peace.. "
[Desmond Tutu]

Do you think we should forgive people who do wrong to us even when we are innocent? If you were a Black person in South Africa would you be able to forgive White people? Does this apply to situations you know in Birmingham?

"When they came to the place called 'The Skull', they crucified Jesus there, and the two criminals, one on his right and the other on his left. Jesus said, Forgive them Father! They don't know what they are doing. "
[St. Luke's Gospel, 23. 33-34]

The Bible tells the story of how Jesus was killed because he went about teaching and healing and telling people about God's will. When he was crucified, the people who ordered this to happen couldn't find any good reason to kill him, but they were frightened of him and his influence on others. Even when he was dying he was able to forgive these people.

Desmond Tutu - Quotes

I am a man of peace not a pacifist.

Christianity can never be a merely personal matter. It has public consequences and we must make public choices.

Reconciliation is no easy option.

When I see injustice I cannot keep quiet.

Our God cares that children are starving in resettlement camps.

If I don't spend a reasonable amount of time in meditation early in the morning, then I feel a physical discomfort - it is worse than having forgotten to brush my teeth!

Blacks now claim an inalienable right to do things for themselves, in co-operation with their fellow South Africans of all races.

Everything we do or say, and everything we are, must be tested by whether it is consistent with the Gospels of Jesus Christ.

It is impossible for religion to be sealed off in a water-tight compartment that has no connection with the hurly-burly business of daily living.

I want to say that there is nothing the government can do to me that will stop me being involved in what I believe God wants me to do.

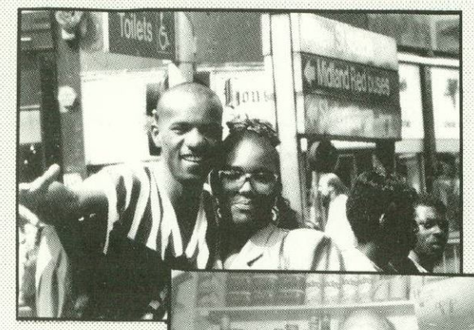
In South Africa it is not a question of civil rights, but....of fundamental human rights, the recognition that a black person is a human being created in the image of God.

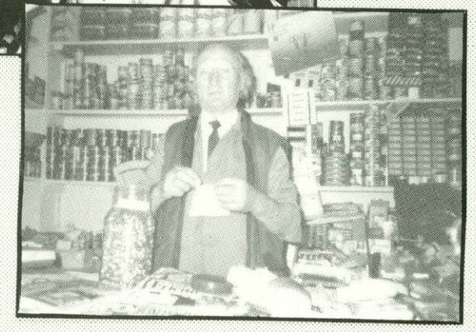
.....we don't hate white people, we hate apartheid, we hate injustice, we hate oppression and we are for goodness, for justice and for peace.

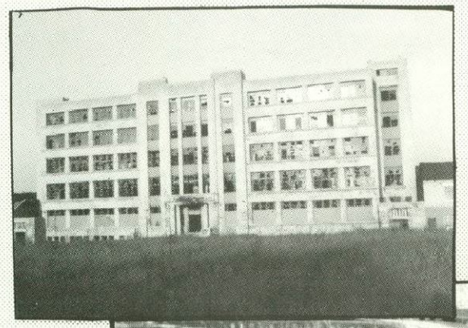
The most awful thing they can do is kill me, and death is not the worst thing that could happen to a Christian.

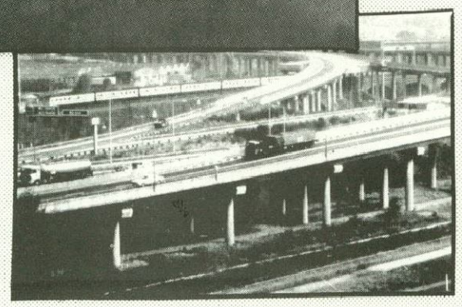
.....apartheid is a system which is not only unjust, but totally immoral and totally un-Christian. Its claim that God created us human beings for separation, for apartness and for divisions, contradicts the Bible and the whole tradition of undivided Christendom.





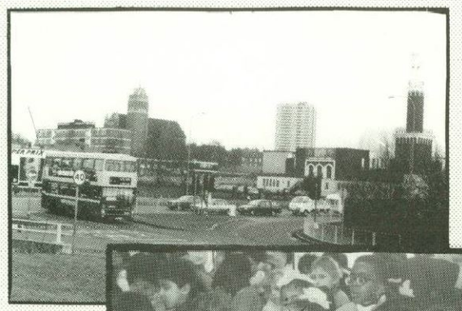














The City Council has set up a meeting to ask Birmingham Ratepayers about priorities for the development of the City. Your group has been given the opportunity to make a three minute presentation at the meeting. What will you say? How will you present it?

Look at the photographs. What issues do they raise? What other issues are important in Birmingham? What issues are important to you?

Issues of Change in Birmingham

Images of the City

Ask students to look at the publicity material about Birmingham produced by the City Council. This can be obtained from:

Birmingham Convention and Visitors Bureau,
9 The Wharf, Bridge Street, Birmingham, B1 2JS
021 631 2401.

What kind of image of the City is being promoted? What are students' views about this? What is the purpose of this image / these images? How does it compare with past images of the City? If they were in charge what image of Birmingham would they create or want to promote?

'City Images'

This is a new photopack about images of the City. It contains a set of A4 size colour photographs of Birmingham and a teachers' booklet with ideas for examining our own images of the City, how the media create images of places and what the City's development priorities should be. This pack will be available later this year from the Development Education Centre. If you would like further information, please let us know.

Racism in Birmingham - Resources

If you would like to follow up some of the issues in this pack by doing some work on the issue of racism in Birmingham / Britain the following resources may be helpful:

Roots of Racism, Patterns of Racism and ***How Racism Came to Britain*** . Institute of Race Relations, is a series of three books which look at issues of colonialism and the Industrial Revolution and draw attention to the links between slavery and racism. They place the issues of racism today in their historical context.

Let's Discuss Racism, Wayland, examines the nature of racism in Britain through a number of case studies. It is aimed at older secondary students.

The Final Passage, Faber & Faber, is the story of a nineteen year old Leila who comes to Britain from the Caribbean. Through her experience the reader is brought face to face with the realities of experience of many people from the Caribbean who settled in Britain during the 1950s. This book is for older secondary students.

Challenging Racism, ALTARF, contains a variety of articles which present examples of good anti-racist practice from nursery to secondary levels.

For details of these and other books contact the Development Education Centre, Resources Shop.



Racism in Birmingham - Activities

Context Cards - You could write out on separate cards a number of different situations for example at school, with friends, at work etc, which involve racism. Each pair or group could discuss what kind of racism is implied, where they think it stems from and what they think could be done about it.

Role Play - Groups could act out different scenes involving racism. The class could then discuss their views of the scene and in particular what changes they would make to the scene to ensure that racism does not occur.

Media Stereotypes

Ask students to list television programmes about Birmingham people. How realistic a picture do they give of life in Birmingham? Do they stereotype people?

They could examine a week's worth of local newspapers to see what kind of picture of Birmingham they present. Again how 'real' is it? What changes would they like to see?

Birmingham in 2089!

The page opposite shows a poster of ideas about Birmingham in a hundred years time. What kind of place would we like the City to be?

Ask students in groups to brainstorm ideas around *Birmingham a Hundred Years On - I'd like it to be a place where.....* They could write each idea on a slip of paper in pairs. The group then select a number of these ideas to write onto a poster. The posters could be the focus for further discussion. You could do more detailed work on what students think Birmingham's development priorities should be.

Birmingham 100 years on,

I'd like it to be a place where ....

- there's less pollution.
- there's more trees & open space.
- there are jobs for all.
- people are not afraid of walking in the streets.
- everyone has somewhere decent to live
- people come before commerce
- people have more say in what is done
- there's a truly multi-racial community
- people have learnt from the past damage to the planet and its resources and there's less waste & more recycling
- people feel they are part of one country -one world
- there's a public transport system which is better for the environment and 'gets you there'

Action in support of Change -

Dear President Botha,
I am twelve years old and live in Birmingham, England. I feel really upset about the way some people in South Africa are being treated simply because they are black. As President of South Africa I think you can do something to change things.....

I no longer buy my favourite pineapple drink because I found that it was made from South African fruit.

My family wanted to do something positive about the situation in South Africa, particularly in relation to detainees. We contacted Amnesty International and one of their suggestions was for us to "adopt" a detainee and/or their family. This means that we help the detainee by drawing attention to their case both by writing to the authorities in South Africa, and by making the facts known here. We also write to him and his family just to let him know that we care and are doing what we can to obtain his release from prison.

We in the European Parliament urge all governments to cease trading with South Africa. Apartheid cannot and must not continue, so the pressure brought about by sanctions will effect change, and express our rejection of a system founded upon apartheid.

My mum is a member of her office trade union and she thinks that trade union members all over the world should be supporting the workers in South Africa in every way they can.

Although I detest apartheid and all that it entails, as a spokesperson for the Government's overseas policies I cannot recommend sanctions since I believe that such action will hurt the very people we are aiming to help.

I find apartheid appalling, so as the owner of a chain of cosmetic shops in Britain I decided not to trade with South African firms and not to stock South African goods.

Some people within our church have expressed concern about us becoming actively involved in seeking to change the apartheid system, but I think that we should note Archbishop Tutu's thoughts on the matter, expressed in this quote: "I am puzzled about which Bible people are reading when they suggest that religion and politics don't mix."

My local anti-apartheid group has invited a student from South Africa to come and talk to us. I think it'll be very interesting to hear her talk about her experiences and about general conditions in South Africa.

After we had completed a fourth year project on South Africa at school which we all really enjoyed we decided that it was important for us to find out more about the way black students in South Africa actually live and think. We found that one way of doing this was to link our school with one in a black township. Now we regularly exchange letters, news, information and drawings which explain our lives and thoughts. Apparently other people, such as church groups, trade unions and city councils can link like this too. I think this is a really good way of getting to know the realities of people's lives.

in Birmingham

Read the sheet: ***'Action in support of change'***

- *Working in pairs highlight the main words from each of the "situations" to show the basic idea being suggested. Note who you think might propose these ideas.*
- *What effect do you think these proposals would have on the situation in South Africa? What other proposal would you like to make?*
- *How do you think black people in South Africa might view these ideas and the people who are suggesting them?*
- *There are many organisations which relate to South Africa in one way or another. We have listed a few here. Which ones have you heard of? What do you know about them?*
- *Which organisation would you like to find out about? Working in pairs make a list of the main things you would like to know. Do you want them to send some general information about the work of the organisation or to ask about specific areas of work? What are you going to do with the information when you get it?*

IDAF
[International Defence and Aid Fund for Southern Africa]
Canon Collins House
64 Essex Road
LONDON N1 8LR
01 359 9181

Anti-Apartheid Movement
13 Mandela Street
LONDON WI ODW
01 387 7966

Anti-Apartheid Movement (Birmingham Branch)
Office 3
3 George Street
BIRMINGHAM B12 9RG
021 440 2623

South African Embassy
South Africa House
Trafalgar Square
LONDON WC2N 5DP
01 930 4488

CCSA [Christian Concern for Southern Africa]
Inter- Church House
35 - 41 Lower Marsh
LONDON SE1 7RL
01 620 4444

British Council of Churches Youth Unit
Inter- Church House
35 - 41 Lower Marsh
LONDON SE1 7RL
01 620 4444

One World Links Group
119 The Broadway
FROME
Somerset

SACTU [South African Congress of Trade Unions]
8 Flowers Mews
Archway Close
LONDON N19
01 281 3233

TUC International Department
Congress House
Great Russell Street
LONDON WC1B 3LS

TURC [Trade Union Resource Centre]
7 Frederick Street
BIRMINGHAM B1 3HE
021 236 3380

Oxfam Campaigns
231 Erdington High Street
BIRMINGHAM B23 6SS
021 384 2384

Amnesty International
5 Roberts Place
LONDON EC1R OEJ
01 251 8371

CIIR [Catholic Institute for International Relations]
22 Coleman Fields
LONDON N1 7AF
01 354 0883

TAKING STOCK

DESMOND TUTU VISITS BIRMINGHAM

On **Friday, 21st April at the NEC** at 2.30 p.m. there will be an event for secondary schools. This will, in part, link to the outcome of work from the **Preparation for Debate pack.**

For information on other events and to book tickets see *'Celebration News'* or phone 021 - 551 - 4002

At the end of any course it is valuable for students to take stock of what they feel they have gained from the work. This could be based on a personal evaluation perhaps linked with a group discussion about the extent to which they feel their own perceptions have changed.

The photographs could also be used as a focus for this kind of approach. Students could be asked to select two photographs which highlight something they have learnt during the course and then share these ideas in pairs. This discussion could then form the basis for each pair to write up a short piece on the most important things they feel they have gained from the course. A photograph activity used for introducing the course could be reused. This would have the advantage of jogging the students' memory about the ideas and assumptions they had at the beginning of the course.

Other groups may have the opportunity to do a more substantial piece of work to bring things together producing, for example, a display for the rest of the school to view. This could be linked to planning and putting on an assembly for one of the other year groups. Both these ideas could also involve making poems, drawings or posters to express some of their feelings about what they have learnt. The drawing opposite was produced as an expression of one students feelings about what he had learnt from such a course.

The ideas such as those on pages 38 & 39 could provide a starting point for groups to do further project work or to consider practical things that they themselves could do.

We are planning to hold a **meeting for teachers** at the Development Education Centre at 4.45pm on **Monday 10th July 1989.**

We would like feedback about this pack and to explore ways that we might follow up this work in the future. ***Please do let us know if you plan to come.***

If you could ask Desmond Tutu a question ...

We would like to invite questions from groups of students who have used this pack.

The following activity would provide a useful format:

Working in pairs students think of a list of questions that they would like to ask Desmond Tutu. The pairs then contribute to a brain-storm of questions. It would be useful to write these on to a large poster. The group as a whole can then identify the five questions that they feel are most worthwhile. This may involve forming new questions which emerge from the discussion.

Please send DEC an A4 sheet presenting the questions. Please get them to DEC by Friday 14th April at the latest.

We plan to bring together a paper to highlight the questions for Desmond Tutu to have in preparation for this event. We will also ask some schools to nominate students to present questions at the National Exhibition Centre on 21st April.

Please write to ***Sheila Ellis, Development Education Centre, Selly Oak Colleges, Bristol Road, Birmingham, B29***

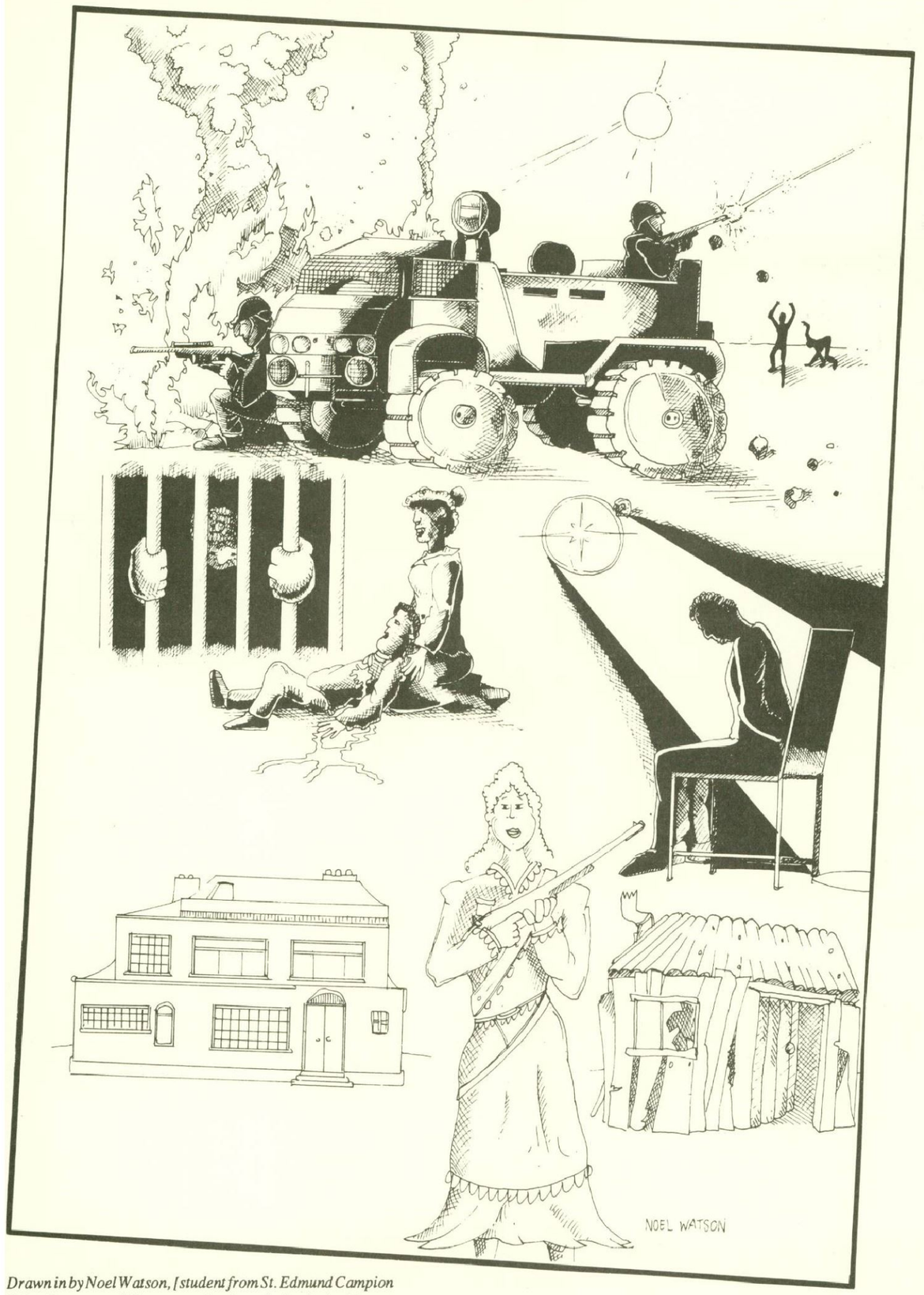
STUDENTS' COMMENTS ON SOUTH AFRICA PROJECT

"I know I am not alone when I say I will never forget that week".

"Everyone present learnt something far more important than being able to count to ten in French or being able to find the square root of 225; we learnt about ourselves, our opinions and our prejudices".

"Every single one of us including the teachers, learnt a great deal about South Africa".

see page 6



Drawn in by Noel Watson, [student from St. Edmund Campion School] as part of his own evaluation of what he had learnt from their South Africa project.

Archbishop Desmond Tutu is visiting Birmingham as part of the City's centenary celebrations. He will be meeting students from many schools at an event to be held at the National Exhibition Centre.

This pack has been put together by a group of teachers working with the Development Education Centre, to provide materials for use in secondary schools which will help to prepare for this visit.

The photographs showing scenes in South Africa have been selected to stimulate discussion about a spectrum of issues and to enable students to explore their own assumptions. The booklet has been designed to stimulate your own planning. It contains a variety of suggestions for exploring issues relating to both South Africa and Birmingham. It also contains a number of pages which can be photocopied for use with groups.



Make sure you look on page 40 !

DEVELOPMENT EDUCATION CENTRE