



PHILLIP NOYCE

My new film *Catch a Fire* tells the extraordinary true story of one man's and a whole nation's struggle for freedom and equality. For almost 50 years, from 1948 to 1995, the people of South Africa lived under an oppressive system of control called *apartheid*. After years of struggle, the anti-apartheid leaders were released and true democracy came to South Africa in 1995. Over the last twelve years, South Africans from all walks of life have shown the rest of us that it is possible to heal the bitter conflicts and hate that divide so many of our world's citizens.

*Catch a Fire* celebrates the determination of humans to live freely and equally. In the anti-apartheid struggle of South Africa, the spirits of millions were uplifted by the words and melodies of the Freedom Songs. As you will see in the film, when it seemed that there was no end to the oppression, South Africans would strengthen their resolve to continue to press for freedom by joining each other in song.

I hope you will find that this study guide helps you to understand the miracle of South Africa's unique history.

- Phillip Noyce, 2006



**HOW TO USE THIS GUIDE**

This teaching guide for *Catch a Fire* provides a framework for engaging students in activities and lessons that will allow them to gain a greater understanding of issues that seem difficult and complicated. Teachers may want to discuss some key components of the film with their students prior to the film.

The lessons each employ different approaches, but each includes a series of discussion questions. The discussion questions can be used alone, or as an extension of the full lesson plan. It is recommended that the teacher become well versed in the issues presented in the movies and guide.

A glossary has been provided to assist with concepts, terms, and organizations that may be unfamiliar to students. Additional resources and organizations that address topics and themes from the film can be found at ([amnestyusa.org/education](http://amnestyusa.org/education)).

Prior to viewing the film, the teacher should ask students to focus on the issues highlighted in the lessons. To aid students in this process, they should be given note cards or post-its in order to record their thoughts as they relate to the different issues.

If you have further questions or would like additional support, please contact the Human Rights Education program of Amnesty International ([education@aiusa.org](mailto:education@aiusa.org)) or visit our website ([amnestyusa.org/education](http://amnestyusa.org/education)).

**PROGRAM OBJECTIVES**

- ✓ To introduce discussion and analysis of the social and political change in South Africa in the film *Catch a Fire* and the role of personal responsibility and action.
- ✓ To examine the role of music and social change.
- ✓ To engage students in the discussion about the reconciliation.
- ✓ To analyze personal motivations for our actions and the effects they may have on others.

**TARGET AUDIENCE**

This program has been designed for high school and college age students. It can be used in social and international studies classes, history classes, and as a stand-alone learning opportunity. It can also be used in both school and community settings.

DISCUSSION  
QUESTIONS

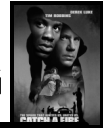
1. In the beginning of the film, Patrick attempts to distance himself from the growing political movement against apartheid. He refuses to listen to ANC radio programs, does not sing freedom songs, and chastises his friends for becoming too political. Why do you think Patrick chooses not to get involved in politics?
2. How do issues of national security conflict with issues of personal security in the film?
  - a. Before Patrick was arrested, he felt reasonably secure. Was he secure? Give examples from the movie to support your answer.
  - b. Nic Vos and his family enjoyed many personal and economic liberties that the black population did not. Did Nic and his family feel secure? Give examples from the movie to support your answer.
3. What similarities do Patrick and Nic's families share? What are the differences? How did the portrayals of the white and black communities as a whole differ?
4. After Patrick is arrested, he admits to a crime that he did not commit. Why? Was Nic right to release him after realizing his confession was false?
5. Nic Vos used torture as a way to extract information from known or suspected terrorists in order to protect his country. As a result of his tactics, he learns of Patrick's plans to blow up the Secunda Oil Refinery and is able to dismantle the bomb on the core reactor before it explodes. Were Nic's tactics of torture justified?
6. What was Patrick fighting for when he left for Mozambique? What was Nic Vos fighting for?
7. What is the definition of a hero? A freedom fighter? A terrorist? Which is Patrick? Which is Nic?
8. In what ways were the women in this film heroes?
9. Patrick leaves his family without telling them where he is going, sacrificing familial happiness and security for the greater good. How did Precious's life change after Patrick left for Mozambique? How did Patrick's life change?
10. Patrick planted an explosive that blew up a portion of the Secunda Oil Refinery. Through no one died in the explosion, it resulted in material damage to the company. Should he have been punished for his actions? Were his actions justifiable? Were his actions wrong? What was the message he hoped to send through his action and to whom was he sending the message? Do you think Patrick was successful in getting his message across?
11. The film focuses on both personal and governmental betrayal. What are some examples of personal betrayal in the film? Of governmental betrayal?
12. Precious reveals Patrick's location to the police because she believes he left her for another woman. Were her actions justifiable? Were her actions wrong?
13. Why does Patrick choose to forgive Nic at the end of the film? How do Precious and Patrick learn to forgive each other? How do they learn to forgive themselves?
14. Patrick and the other freedom fighters were struggling to make South Africa more secure and free for their children. How do you envision Sixpence's future, had he survived?

# LESSON 1

# RESPONSIBILITY: PERSONAL AND COLLECTIVE



<b>QUESTION</b>	What is an individual's responsibility in protecting group rights?
<b>TIME</b>	One class
<b>OVERVIEW</b>	In this lesson, students will divide into groups, reflect, and discuss the motivations for characters in the film. They will then reflect upon individual and government responsibility in protecting the rights of children.
<b>OBJECTIVES</b>	Students will be able to: <ul style="list-style-type: none"><li>- Identify the importance of personal responsibility to the group and community in protecting the rights of a group within society.</li><li>- Examine personal motivations for such actions</li></ul>
<b>PROCEDURE</b>	<ol style="list-style-type: none"><li>1. Organize students into groups of 3 – 4. Assign each group with one of the following characters: Patrick, Precious, Nic Vos, Sixpence, Zuko).</li><li>2. Ask each group to discuss the following questions, as they relate to their character:<ul style="list-style-type: none"><li>▪ What was your character's motivation for his/her actions?</li><li>▪ Does his/her attitude change over the course of the movie? How and Why?</li><li>▪ What were the consequences of his/her actions to people immediately around him/her? How did these actions impact the larger community and nation?</li><li>▪ How would you characterize the level of his/her personal responsibility at the outset of the film? Did this change as events unfolded? If so, how?</li><li>▪ Identify 2 or 3 attempts of this character to protect human rights in their country, community, or on an individual level? If there were no such attempts, why not?</li></ul></li><li>3. Ask students to divide into pairs and have the students discuss the following personal experiences:<ul style="list-style-type: none"><li>▪ What did you feel as you saw innocent victims accused of crimes with no legal protection or trial, abused, and killed?</li><li>▪ Put yourself in the victim's place. How would you want witnesses or bystanders to respond?</li><li>▪ What is an individual's responsibility to ensure that human rights are protected and defended?</li></ul></li><li>4. When the students have completed their discussions, as a class discuss the following:<ul style="list-style-type: none"><li>▪ How can we take personal and collective responsibility to protect and defend all human rights – economic, cultural, social, civil and political?</li><li>▪ Why is it important to protect the full spectrum of human rights? If we have some rights but not others, for example, you have a job but cannot vote, or you have the right to go to school but can be arrested at any time with no due process, what could you do to change that situation?</li></ul></li></ol>
<b>EXTENSION</b>	Identify what can be done on the local level to bring awareness, such as letter-writing, op-eds in local newspapers, or involvement in student human rights, social justice, or peace groups.



<b>QUESTION</b>	What is the role of song in political movements?
<b>TIME</b>	One class
<b>OVERVIEW</b>	In this lesson, students will be introduced to the use of protest songs in political movements and will draw parallels between the songs of the United States Civil Rights Movement and the Anti-Apartheid Movement in South Africa. Students will demonstrate any prior knowledge through an introductory activity in which they will list songs that they view as politically powerful or inspiring. Students will review the history of the Civil Rights Movement and the Anti-Apartheid Movement through a brief lecture. Students will then learn about the role of protest songs in political movements and will compare and contrast the lyrics of select songs. Students will synthesize their knowledge by developing their own songs about a human rights issue that is important and relevant to them.
<b>OBJECTIVES</b>	<p>Students will be able to:</p> <ul style="list-style-type: none"> <li>- Demonstrate knowledge of political and/or protest songs</li> <li>- Gain an overview of the political and social unrest of the Civil Rights and Anti-Apartheid eras</li> <li>- Compare and contrast songs from the Civil Rights Movement with songs from the Anti-Apartheid Movement</li> <li>- Analyze why songs are powerful tools in political movements</li> <li>- Develop songs about human rights issues in their own lives, and draw connections between the songs studied in the unit and the songs they develop</li> </ul>
<b>PREPARATION</b>	<p>Resources and Materials</p> <ul style="list-style-type: none"> <li>▪ <i>Catch a Fire</i> (Scene: Outside the Secunda Oil Refinery; Scene: Nic Vos playing guitar and questioning Patrick about protest songs; Scene: Patrick and other Freedom Fighters burying compatriots; Scene: Prisoners singing together in prison)</li> <li>▪ Handout 1.1 – Protest Songs</li> <li>▪ Handout 1.2 – Extension: Additional Protest Songs</li> <li>▪ Reference 1.A – Timeline of Civil Rights Movement</li> <li>▪ Reference 1.B – Anti-Apartheid Movement – Context and Facts</li> </ul>
<b>PROCEDURE</b>	<ol style="list-style-type: none"> <li>1. As students enter the room, play a protest song to get students interested in and motivated about the lesson. Ideas include: “Redemption Song” or “Get Up, Stand Up” by Bob Marley, “Bomb the World” by Spearhead, or “Fortunate Son” by CCR. Pass out the lyrics so that the students can follow along with the song. (See Resource section for links to songs and lyrics)</li> <li>2. Discuss the student’s reaction to the song. To what event was the song referring? Is there a political message in the song, and if so, what is the message? Does the song advocate change? Does the song inspire action? Use the song as an introduction to protest music, and the power of music to motivate action.</li> <li>3. Ask students to brainstorm a list of protest songs or songs that inspired change. Once the students have completed the list, discuss which songs from the list were meaningful</li> </ol>



in their lives and which sustained them through difficult times. The students should explain how the lyrics informed them about an event or motivated change. As a class, develop a definition of protest music. What characteristics must a song possess in order to be classified as a protest song?

3. Lead the discussion into a general conversation about the power of song. How does music influence daily life? How are songs used in media? In commercials? In church? In school? In developing national or personal identity? In expressing personal identity? In protest movements?
4. The characters in *Catch a Fire* also use songs in a variety of contexts, including protests. Before showing selected clips from *Catch a Fire*, review the context and facts of the anti-apartheid movement. Focus the review on issues of limited personal freedom, including freedom of speech. Distribute Student Handout 1.B for the students to use as a reference.
5. Show selected clips from *Catch a Fire*. After each clip, discuss the role of music in the scene. For example, was the music used as a method of protest? To deliver a political message? To bring outside attention to the cause? To uplift or unify members of the struggle? What was the message behind the lyrics?
6. The Civil Rights movement of the 1960's also relied on music to unify, uplift, and motivate those who were struggling for equality. Ask the students what they know about the Civil Rights movement. Fill in the gaps of student knowledge in a brief lecture. Distribute Student Handout 1.A for the students to use as a reference.
7. As a class, draw parallels between the Civil Rights movement and the Anti-Apartheid movement. Both movements used music as a tool for social change, and though the music shared many similarities, differences arising from geography, culture, and political goals made the music unique to the time and events of each place.
8. Distribute Student Handout 1.1. Divide the students into groups of four or five, and assign each group one Civil Rights Song and one Anti-Apartheid Song. Ask the students to analyze, compare, and contrast the lyrics. What are the similarities between the songs? What are the differences? What might the role of the song have been in the movement? Ask students to consider how political events, culture, and time period may have affected the development of the song.
9. After the students have finished discussing the songs, a representative from each group will give a brief presentation to the class explaining the group's analysis and conclusions.
10. When all the groups have finished presenting, ask the students to draw final conclusions about the overall similarities and differences between the two groups of songs, and conclude discussions about the role of music in social and political movements

#### CRITICAL THINKING QUESTIONS

1. Can a social movement be successful without song?
2. How is it that individuals acquire a group consciousness?
3. How does corporate owned radio affect freedom of speech?
4. How has radio been used to alternately suppress and galvanize political action?



<b>HOMEWORK</b>	Students will develop their own song or poem about a human rights issue that is important to them, whether it be right to housing, right to healthcare, or issues of war or the environment. Invite the students to share their songs or poems in a student coffeehouse at the beginning of the next class period. For ideas about organizing student coffeehouses, see the resource section.
<b>EXTENSION</b>	Ask students to research protest songs used in other parts of the world, or ways in which the same protest songs were used by different groups of people in varying social movements, such as when the Harlan mine workers adopted “We Shall Overcome” as the anthem of their struggle against the mine operators. The students should research the political and historical impetus for the song, and the ways in which the song was used in the movement. As a further extension, the students can present the research to the class.
<b>RESOURCES</b>	<p><b>Articles</b></p> <p>“Is Protest Music Dead?” April 16, 2002.  <a href="http://www.alternet.org/story/12880/">http://www.alternet.org/story/12880/</a></p> <p>Protest Songs and Social Movements  <a href="http://everything2.com/index.pl?node_id=1456809">http://everything2.com/index.pl?node_id=1456809</a></p> <p>“The Trouble With Corporate Radio: The Day The Protest Music Died” February 20, 2003.  <a href="http://www.daveyd.com/commentaryprotestmusicdied.html">http://www.daveyd.com/commentaryprotestmusicdied.html</a></p> <p>“Where Have All the Protest Songs Gone?” September 30, 2005.  <a href="http://www.commondreams.org/views05/0930-31.htm">http://www.commondreams.org/views05/0930-31.htm</a></p> <p><b>Movies and Documentaries</b></p> <p><i>Amandla! A Revolution in Four Part Harmony</i>, 108 min.: ATO Pictures, 2002.  <a href="http://www.amandla.com/movie/filmbio.php">http://www.amandla.com/movie/filmbio.php</a></p> <p><i>Eyes on the Prize</i>, 360 min.: PBS Home Video, 1987.  <a href="http://www.museum.tv/archives/etv/E/htmlE/eyesonthepe/eyesonthepe.htm">http://www.museum.tv/archives/etv/E/htmlE/eyesonthepe/eyesonthepe.htm</a></p> <p><b>Music</b></p> <p>A-Z Lyrics – Look up Songs Alphabetically  <a href="http://www.azlyrics.com/m.html">http://www.azlyrics.com/m.html</a></p> <p>South African Freedom Songs – Listen to samples of Songs  <a href="http://www.amazon.com/African-Freedom-Songs-Various-Artists/dp/samples/B000063VET/ref=dp_tracks_all_2/002-7160458-4966446?ie=UTF8#disc_2">http://www.amazon.com/African-Freedom-Songs-Various-Artists/dp/samples/B000063VET/ref=dp_tracks_all_2/002-7160458-4966446?ie=UTF8#disc_2</a></p> <p>“Who Says Protest Music is Dead?” – A Guide to Current Protest Music  <a href="http://www.utne.com/webwatch/2003_37/news/10420-1.html">http://www.utne.com/webwatch/2003_37/news/10420-1.html</a></p> <p><b>Online Resources</b></p> <p>Amnesty International – Education in Action: Student Coffeehouse  <a href="http://www.amnestyusa.org/education/article26/26200608.html">http://www.amnestyusa.org/education/article26/26200608.html</a></p> <p>Amnesty International – South Africa Homepage  <a href="http://www.amnestyusa.org/countries/south_africa/index.do">http://www.amnestyusa.org/countries/south_africa/index.do</a></p>



Centre for Political Song – Glasgow Caledonian University  
<http://www.caledonian.ac.uk/politicalsong/>

History of Protest Songs in America – University of Virginia Library  
[http://www.lib.virginia.edu/small/exhibits/music/protest\\_overcome.html](http://www.lib.virginia.edu/small/exhibits/music/protest_overcome.html)

Resource Guide for Civil Rights Movement  
<http://www.flint.lib.mi.us/fpl/reagon/index.shtml>

The Importance of Song in South African Culture  
<http://www.amandla.com/movie/interviews.php?iid=3>

### **Radio Addresses**

“All Songs Considered” (Modern American Protest Songs) September 21, 2005.  
<http://www.npr.org/programs/asc/archives/asc109/>

“Mandela: An Audio History” 2004.  
<http://radiodiaries.org/mandela/mabout.html>

Musical Journey: South African Songwriter's Path from Protest to Celebration” September 20, 2003  
<http://www.npr.org/templates/story/story.php?storyId=1436672>

“Soweto 1976: An Audio History” June 16, 2006.  
<http://www.npr.org/templates/story/story.php?storyId=5489490>

“Vusi Mahlasela's Musical Journey” September 20, 2003.  
<http://www.npr.org/templates/story/story.php?storyId=1436672>

**US CIVIL RIGHTS SONGS****Change is Gonna Come (Partial)**

I was born by the river in a little tent  
 Oh and just like the river I've been  
 runnin' ever since  
 It's been a long, a long time coming  
 But I know a change gonna come, oh  
 yes it will

It's been too hard living, but I'm afraid  
 to die  
 'Cause I don't know what's up there  
 beyond the sky  
 It's been a long, a long time coming  
 But I know a change gonna come, oh  
 yes it will

Then I go to my brother  
 And I say brother help me please  
 But he winds up knockin' me  
 Back down on my knees  
 Ohhhhhhh.....

There been times that I thought I  
 couldn't last for long  
 But now I think I'm able to carry on  
 It's been a long time coming  
 But I know a change gonna come, oh  
 yes it will

**Going Down to Mississippi**

I'm going down to Mississippi  
 I'm going down a southern road  
 And if you never see me again  
 Remember that I had to go  
 Remember that I had to go

It's a long road down to Mississippi  
 It's a short road back the other way  
 If the cops pull you over to the side of  
 the road  
 You won't have nothing to say  
 No, you won't have nothing to say

There's a man waiting down in  
 Mississippi  
 And he's waiting with a rifle in his hand  
 And he's looking down the road for an  
 out-of-state car  
 And he thinks he's fighting for his land  
 Yes, he thinks he's fighting for his land

And he won't know the clothes I'm  
 wearing  
 And he doesn't know the name that I  
 own  
 But his gun is large and his hate is  
 hard

And he knows I'm coming down the  
 road  
 Yes, he knows I'm coming down the  
 road

It's not for the glory that I'm leaving  
 It's not trouble that I'm looking for  
 But there's lots of good work calling  
 me down  
 And the waiting won't do no more  
 No, the waiting won't do no more

Don't call me the brave for going  
 No, don't pin a medal to my name  
 For even if there was a choice to make  
 I'd be going down just the same  
 I'd be going down just the same

For someone's got to go to Mississippi  
 Just as sure as there's a right and  
 there's a wrong  
 Even through you say the time will  
 change  
 That time is just too long  
 That time is just too long

So I'm going down to Mississippi  
 I'm going down a southern road  
 And if you never see me again  
 Remember that I had to go  
 Remember that I had to go

**If You Miss Me at the Back of the Bus (Partial)**

If you miss me at the back of the bus  
 You can't find me nowhere  
 Oh come on over to the front of the  
 bus  
 Because I'll be riding up there  
 I'll be riding up there, I'll be riding up  
 there  
 Come on over to the front of the bus  
 Because I'll be riding up there

If you miss me on the picket line  
 You can't find me nowhere  
 Come on over to the city jail  
 Because I'll be rooming over there  
 I'll be rooming over there, oh  
 Come on over to the city jail  
 Because I'll be rooming over there

If you miss me in the cotton fields  
 You can't find me nowhere  
 Come on over to the voting booth  
 Because I'll be voting right there  
 I'll be voting right there, oh  
 Come on over to the voting booth  
 Because I'll be voting right there

**We Shall Not Be Moved (Partial)**

We shall not, we shall not be moved  
 We shall not, we shall not be moved  
 Just like a tree that's standing by the  
 water  
 We shall not be moved

We shall not, we shall not be moved  
 We shall not, we shall not be moved  
 The union is behind us  
 We shall not be moved

We shall not, we shall not be moved  
 We shall not, we shall not be moved  
 Black and white together  
 We shall not be moved

**We Shall Overcome**

We shall overcome, we shall  
 overcome  
 We shall overcome someday;  
 Oh, deep in my heart, I do believe,  
 We shall overcome someday.

The Lord will see us through, the Lord  
 will see us through,  
 The Lord will see us through someday;  
 Oh, deep in my heart, I do believe,  
 We shall overcome someday.

We're on to victory, we're on to victory,  
 We're on to victory someday;  
 Oh, deep in my heart, I do believe,  
 We're on to victory someday.

We'll walk hand in hand, we'll walk  
 hand in hand;  
 We'll walk hand in hand someday;  
 Oh, deep in my heart, I do believe,  
 We'll walk hand in hand someday

We are not afraid, we are not afraid,  
 We are not afraid today;  
 Oh, deep in my heart, I do believe,  
 We are not afraid today.

The truth shall make us free, the truth  
 shall make us free  
 The truth shall make us free someday;  
 Oh, deep in my heart, I do believe,  
 The truth shall make us free someday.

We shall live in peace, we shall live in  
 peace  
 We shall live in peace someday;  
 Oh, deep in my heart, I do believe,  
 We shall live in peace someday.



**SOUTH AFRICAN PROTEST SONGS**

**As' Kwaz' Ukuhamba  
(Translation)**

As' kwaz' ukuhamba, *We cannot leave*  
Kweli lizwe, lokhokho bethu, *this land of our ancestors*  
laph'e mhlabeni *on this earth*

Sibulawa sisigebenga, *We are being killed by the monster (apartheid)*  
laph'e mhlabeni, *on this earth*

Shuku, Shuku (*the sound of a train*)  
mam' uyandishiya, *oh, Mother, it's leaving me behind*

Wenyuk' umbombela, *I want to get on the train*  
Wenyuk' ekuseni, *to get on the train in the morning*  
mam' uyandishiya, *oh, Mother, it's leaving me behind!*

Shosholoza Madiba (*the train of freedom*)  
Chief (*Mandela*)  
laph'e mhlabeni *on this earth*

**Free South Africa (Partial)**

The plan was a scam and those who concocted the plan  
Rose up and took over the Motherland  
Since it's bloodshed and violence  
And those who dare speak out like Mandela were silenced  
Bit it takes just a spark in the heart and the soul  
For a man to embark  
On his quest for freedom  
And if they stand as one, then no one can beat 'em  
Always told when to live or die  
But as our babies cry, we say  
Down with Apartheid!  
We'll keep on fightin' till South Africa's free

**God Bless Africa**

God Bless Africa  
We thy children and thy flock  
In all our endeavors, Bless  
Africa, our Family, God Bless Africa

God Bless Africa  
Kingdom Loyalty a must,  
Where Africa, the kingdom,  
Africa, our family, God Bless Africa

God Bless Africa  
Colonialism a past

Now we have to move ahead  
Africa, our family, God Bless Africa  
God Bless Africa  
Slavery, cruelty of mankind  
Good God save all souls involved  
Africa, our family, God Bless Africa

God Bless Africa  
Time to get ourselves rid of  
Diseases, wars, and hunger  
Africa, our family, God Bless Africa

God Bless Africa  
In unity we shall thrive  
All hail African Union  
Africa, our family, God Bless Africa

God Bless Africa  
Dear home we love and cherish  
Beloved home forever  
Africa, our family, until eternity

**Nelson Mandela**

Free Nelson Mandela  
Free, Free, Free Nelson Mandela  
Free Nelson Mandela  
Twenty-one years in captivity  
His shoes too small to fit his feet  
His body abused, but his mind is still free  
Are you so blind that you cannot see?  
I say Free Nelson Mandela  
I'm begging you  
Free Nelson Mandela

He pleaded the causes of the ANC  
Only one man in a large army  
Are you so blind that you cannot see?  
Are you so deaf that you cannot hear this plea?  
Free Nelson Mandela  
I'm begging you  
Free Nelson Mandela

**Sun City (Partial)**

We're rockers and rappers united  
and strong  
We're here to talk about South  
Africa – we don't like what's going  
on  
It's time for some justice; it's time for  
some truth  
We've realized there's only one  
thing we can do  
I ain't gonna play Sun City

Relocation to phony homelands

Separation of families I can't  
understand  
23 million can't vote because they're  
black  
We're stabbing our brothers and  
sisters in the back.  
I ain't gonna play Sun city

Our government tells us we're doing  
all we can  
Constructive Engagement is Ronald  
Reagan's plan  
Meanwhile people are dying and  
giving up hope  
This quiet diplomacy ain't nothing  
but a joke  
I ain't gonna play Sun City

It's time to accept our responsibility  
Freedom is a privilege; nobody rides  
for free  
Look around the world baby, it can't  
be denied  
Why are we always on the wrong  
side?  
I ain't gonna play Sun City

**Amandla Awethu! (Power to the People)**

The great flood of tears that we've  
cried  
For our brothers and sisters who've  
died  
Over four hundred years  
Has washed away our fears  
And strengthened our pride  
Now we turn back the tide

We will no longer hear your  
command  
We will seize the control from your  
hand  
We will fan the flame  
Of our anger and pain  
And you'll feel the shame  
For what you do in God's name

We will fight for the right to be free  
We will build our own society  
And we will sing, we will sing  
We will sing our own song

When the ancient drum rhythms ring  
The voice of our forefather sings  
Forward Africa run  
Our day of freedom has come  
For me and for you  
Amandla Awethu!



**EXTENSION : ADDITIONAL PROTEST MUSIC**

**Could You Be Loved**  
**By: Bob Marley**  
**(Used in *Catch a Fire*)**

(Chorus)  
 Could you be loved and be loved?  
 Could you be loved and be loved?

Don't let them fool you  
 Or even try to school you, Oh no!  
 We've got a mind of our own  
 So go to hell if what you're thinkin'  
 isn't right  
 Love would never leave us alone  
 In the darkness there must come  
 out to light

(Chorus)

The road of life is rocky  
 And you may stumble too  
 So while you point your fingers  
 Someone else is judgin' you  
 Love your brotherman

(Chorus)

Don't let them change you  
 Or even rearrange you, Oh no!  
 We've got a life to live  
 They say only, only  
 Only the fittest of the fittest shall  
 survive  
 Stay alive

(Chorus)

You ain't gonna miss your water  
 Until your well runs dry  
 No matter how you treat him  
 The man will never be satisfied

(Chorus)

**Redemption Songs**  
**By: Bob Marley**

Old pirates yes they rob I  
 Sold I to the merchant ships  
 Minutes after they took I from the  
 Bottomless pit  
 But my hand was made strong  
 By the hand of the Almighty

We forward in this generation  
 triumphantly  
 All I ever had is songs of freedom

(Chorus)  
 Won't you help to sing  
 These songs of freedom  
 'Cause all I've ever had  
 Redemption Songs

Emancipate yourselves from  
 mental slavery  
 None but ourselves can free our  
 minds  
 Have no fear for atomic energy  
 'Cause none of them can stop the  
 time  
 How long shall they kill our  
 prophets  
 While we stand aside and look  
 Some say it's just a part of it  
 We've got to fulfill the book

(Chorus)

**Bomb Da World**  
**(Armageddon Version)**  
**By: Michael Franti and**  
**Spearhead**

I don't understand the reason why  
 You tellin' us all that we need to  
 unify  
 Rally round the flag  
 And beat the drums of war  
 Sing the same old songs  
 Ya know we heard 'em all before

You tellin' me it's unpatriotic  
 But I call it what I see it  
 When I see it's idiotic  
 The tears of one mother  
 Are the same as any other  
 Drop food on the kids  
 While you're murderin' their  
 fathers

But don't bother to show it on CNN  
 Brothers and sisters don't believe  
 them

It's not a war against evil  
 It's really just revenge  
 Engaged by the poorest by the  
 same rich men

Fight terrorists wherever they be  
 found

But why you not bombing Tim  
 McVeigh's hometown?

You can say what you want  
 propaganda television  
 But all bombing is terrorism

(chorus)  
 We can chase down all our  
 enemies

Bring them to their knees  
 We can bomb the world to pieces  
 But we can't bomb it into peace  
 Whoa we may even find a solution  
 To hunger and disease  
 We can bomb the world to pieces  
 But we can't bomb it into peace

911  
 Fire in the skies  
 Many people died  
 And no one even really knows why  
 They tellin' lies of division and fear  
 We yelled and cried  
 No one listened for years  
 But like, "who put us here?"  
 And who's responsible?  
 Well, there's no debatin'  
 Cause if they ask me I say  
 It's big corporations  
 World trade organization  
 Tri-lateral action  
 International sanctions, Satan  
 Seems like it'll be an endless price  
 tag

Of wars tremendous  
 And most disturbingly  
 The death toll is so horrendous  
 So I send this to those  
 Who say they defend us  
 Send us into harm's way  
 We should all make a  
 remembrance that  
 This is bigger than terrorism  
 Blood is blood is blood and um  
 Love is true vision  
 Who will listen?

How many songs it takes for you  
 to see  
 You can bomb the world to pieces  
 You can't bomb it into peace

(chorus)

Power to the peaceful  
 And I say, love to the people y'all  
 Power to the peaceful  
 And I say, love to the people y'all



**INTRODUCTION**

Despite some federal rulings prohibiting segregation, institutional racism, supported by Jim Crow laws in the South and oppressive economic practices in the North, was still practiced until the onset of the Civil Rights movement. Official segregation, and resistance to it, began immediately after the Civil War when former slaves began establishing separate churches and advocating for more civil rights. An unofficial war between the white and black populations in the South resulted in the formation of the Ku Klux Klan and the NAACP, 4,000 recorded lynchings along with urban riots, restrictive voting regulations and militant protests against voting policies. Early victories for the civil rights defenders included an anti-lynching campaign which brought the practice of lynching to national attention, and several civil suits which resulted in Supreme Court rulings for “separate but equal” facilities. Perhaps the NAACP would have been content with these small victories longer had it not been for World War II. Black soldiers who were asked to fight and die for their country returned from the front lines to segregated facilities first in the camps, and then at home in the United States. Black Americans would not tolerate a segregated military or be denied employment in the war industry. The hypocrisy of the system became too much to bear and the fight for civil rights became more urgent and passionate following the war. Below is a timeline of the modern civil rights movement.

**CIVIL RIGHTS  
TIMELINE**

**1944**

U.S. Supreme Court rules that blacks cannot be denied the right to vote in primary elections.

**1951**

Gov. Adlai Stevenson of Illinois orders the National Guard to suppress a race riot after whites protest a black family's attempt to occupy a home in an all-white neighborhood of Cicero, IL.

**1954**

U.S. Supreme Court rules in *Brown v. Board of Education of Topeka* (Kansas) that segregated schools are "inherently unequal."

**1955**

Supreme Court prohibits segregation of recreation facilities like playgrounds. Interstate Commerce Commission bans segregation in interstate buses, waiting rooms and railroad coaches.

Rosa Parks is arrested for refusing to give up her bus seat in Montgomery, AL, spurring a boycott lasting more than a year.

Emmitt Till, a 14-year-old Chicago boy is murdered in Mississippi after allegedly wolf-whistling at a white woman.

**1956**

Montgomery bus boycott ends after federal court rules that racial segregation on the Alabama city's buses is unconstitutional.

NAACP forces the University of Alabama to enroll its first black student, Autherine Lucy.

**1957**

Civil Rights Act, permitting the federal government to sue on behalf of citizens and creating the U.S. Commission on Civil Rights, is signed by President Dwight D. Eisenhower.

Nine students integrate Central High School in Little Rock, AR. Eisenhower sends paratroopers to enforce the desegregation.

**1960**

President Eisenhower signs the Civil Rights Act of 1960.

**1961**

Thirteen Freedom Riders begin bus trip through South to force desegregation of terminals. The bus is bombed and passengers attacked.

**1963**

NAACP Field Secretary Medgar Evers is killed outside his home in Jackson, MS. In 1994 his killer is finally convicted.

More than 250,000 civil rights demonstrators march on Washington, D.C., where Martin Luther King delivers his "I Have a Dream" speech.

**1964**

Congress passes Civil Rights Act of 1964, prohibiting discrimination in public places, schools, lodging, federal programs and employment. U.S.

Martin Luther King Jr. receives the Nobel Peace Prize.

**1965**

King leads 200 marchers from Selma to Montgomery, AL to protest racial discrimination.

Malcolm X is assassinated.

Riots break out in the Watts neighborhood of Los Angeles after a clash between black residents and white police.

Voting Rights Act is signed into law by President Johnson.

**1966**

Civil rights activist James Meredith is wounded by a sniper during a voter registration march. The next day, nearly 4,000 blacks register to vote.

**1968**

Martin Luther King, Jr. is assassinated after addressing striking garbage workers in Memphis, TN.

President Lyndon B. Johnson signs the 1968 Housing Act prohibiting discrimination in sale, rental or lease of housing.

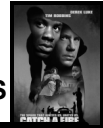
**1990**

Virginia Gov. L. Douglas Wilder, nation's first African-American governor, requires state agencies to divest themselves of all business dealings with South Africa.

**SOURCES:**

EDINBORO UNIVERSITY OF PENNSYLVANIA  
[http://www.goerie.com/nie\\_civilrights.html](http://www.goerie.com/nie_civilrights.html)

THE HISTORY OF JIM CROW  
<http://www.jimcrowhistory.org>

**COLONIALISM****1497**

Because South Africa is rich in natural resources, colonial powers have been struggling for control of the land since Portuguese explorer Vasco da Gama first landed on the Natal coast.

**1652**

The Dutch East India Company founded Cape Colony at Table Bay, and Dutch farmers, also known as Boers, arrived soon thereafter, seizing land from the native Bantu and Khoi peoples in order to establish large farms for cattle and sheep grazing. By the mid-1700's, the practice of importing slaves and using slave labor was firmly established, laying the groundwork for white dominance over non-whites in the region.

**1795**

South Africa's wealth of land and resources did not go unnoticed, or unchallenged, for long. British forces seized Cape Colony from the Netherlands, and established British rule, effectively dividing the country into British protectorates, Boer Republics, and tribal nations.

**1867**

Diamonds are discovered. White dominance became even more entrenched in the social system, as black workers were assigned the most dangerous jobs and housed in fenced and patrolled barracks.

**1880's**

Gold is discovered in the Dutch controlled Transvaal region, sparking the second Anglo-Boer war.

**Early 1900's**

The British protectorates form the Union of South Africa in 1910, though non-whites are not permitted to hold office. The African National Congress, formed in 1912, attempted to organize black South Africans in the fight for civil rights. The Land Act, passed in 1913, restricted the blacks, then 80% of the population, to owning land on reserves which comprised 7.3% of the country's land mass. Blacks could only enter white property if they worked for whites.

**APARTHEID****1946**

White mine workers are paid 12 times as much as their black counterparts, and the blacks were forced to do the most dangerous work. A black mine worker strike led to death or serious injury for over 1,000 workers.

**1948-1951**

The National Party takes power, and immediately adopts apartheid measures such as The Population Preservation Act, which prohibits interracial marriages, The Preservation of Separate Amenities Act, which established "separate, but not necessarily equal" public facilities for whites and non-whites, the Group Areas Act, which forced black families onto reserves and preserved the best land for white families, and the Bantu Homelands Act, which declared each black reserve its own nation, thereby stripping blacks of South African citizenship and requiring blacks to have a passport to enter white controlled South Africa.

**1960**

After police kill 70 peaceful demonstrators in Sharpeville for refusing to carry their passports, the National Party bans the African National Congress.

**1963**

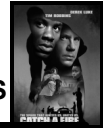
Nelson Mandela, leader of the African National congress, is arrested and sent to jail.

**1966**

Prime Minister Hendrik Verwoerd, known as the crafter of apartheid, is assassinated.

**1976**

Resistance to apartheid increased, culminating in the Soweto uprising, a massive student protest against the use of Afrikaans (the language of the white South Africans), as the primary language taught in schools. 575 people are killed, and thousands are injured during the protest.

**1980's**

International criticism of apartheid increases; many nations refuse to do business with South Africa, and consumers pressure international companies not to do business with South Africa. The economic pressure begins to weaken the government and civil disobedience increases.

**1990**

The ban against the ANC is repealed, and Nelson Mandela is freed from prison, after serving 27 years of a life sentence.

**1991**

Remaining apartheid laws are repealed, and international sanctions are lifted.

**1994**

Nelson Mandela is elected president the nation's first free election.

**1996**

The Truth and Reconciliation Committee, headed by Archbishop Desmond Tutu, is developed to try former government workers for human rights crimes committed during the apartheid era.

**1997**

Mandela steps down from public office, and Thabo Mbeki takes office.

**CURRENT ISSUES**

Despite the country's three successful elections and its strong economy, the years of struggle under apartheid continue to leave their mark in terms of social disruption and lack of formal education. The two most pressing issues in South Africa today are land redistribution and HIV/AIDS. Most of the farms are still white owned, though the government hopes to enact a program that will transfer 30% of land back to black South Africans over the next several years. About one out of every seven citizens is afflicted with HIV/AIDS, though ongoing education and health initiatives are seeking to significantly reduce these numbers.

**SOURCES:**

BRITISH BROADCASTING CORPORATION: BBC

<http://news.bbc.co.uk/2/hi/africa/1069402.stm>

[http://news.bbc.co.uk/2/hi/africa/country\\_profiles/1071886.stm](http://news.bbc.co.uk/2/hi/africa/country_profiles/1071886.stm)

UNITED NATIONS – CYBER SCHOOLBUS

[http://cyberschoolbus.un.org/discrim/race\\_b\\_at\\_print.asp](http://cyberschoolbus.un.org/discrim/race_b_at_print.asp)

AMNESTY INTERNATIONAL – SOUTH AFRICA HOMEPAGE

[http://www.amnestyusa.org/countries/south\\_africa/index.doc](http://www.amnestyusa.org/countries/south_africa/index.doc)



<b>QUESTION</b>	How do justice and reconciliation fit together in regards to human rights violations?
<b>TIME</b>	Two classes
<b>OVERVIEW</b>	The goal of this lesson is to educate students about the importance of reconciliation, and secondarily, to familiarize them with mechanisms for conflict resolution. Students will debate the roles of justice and reconciliation in rebuilding a divided nation. Students will then discuss locations where reconciliation has succeeded and failed. They will then demonstrate what they have learned and read by choosing a case study of a divided country or region, and writing on forgiveness from either perspective, considering possible methods for resolution.
<b>OBJECTIVES</b>	<p>Students will be able to:</p> <ul style="list-style-type: none"> <li>- Engage in discussion on the importance of reconciliation and to what extent ideas of reconciliation and justice are consistent with each other.</li> <li>- Demonstrate familiarity with mechanisms for conflict resolution and reconciliation</li> <li>- Compare and analyze the success of these strategies.</li> <li>- Synthesize discussion and readings by exploring forgiveness in a specific country or regional case study, and positing strategies for reconciliation.</li> </ul>
<b>PREPARATION</b>	<p>Resources and Materials</p> <ul style="list-style-type: none"> <li>▪ <i>Catch a Fire</i>, written by Shawn Slovo and directed by Phillip Noyce. Final scenes.</li> <li>▪ <i>The Interpreter</i>, directed by Sydney Pollack. Chapter 7, 40:10 – 42:52.</li> <li>▪ Reference 3.A – Between Vengeance and Forgiveness</li> <li>▪ Reference 3.B – Video Clip: <i>The Interpreter</i></li> <li>▪ Handout 3.1 – Applied Scenarios</li> </ul>
<b>PROCEDURE</b>	<ol style="list-style-type: none"> <li>1. Consider opening class with a song of forgiveness, as a link between Lessons 2 and 3.</li> <li>2. <i>Catch a Fire's</i> message is one of reconciliation. Begin lesson by discussing the following quote, which Patrick Chamusso attributes to anti-apartheid activist and former President of South Africa Nelson Mandela: "Until we can forgive, we will never be free."</li> <li>3. Give students a few minutes to write about two personal experiences: (1) a time they or someone they know has been wrongfully hurt; and (2) a time when they were responsible for hurting someone else. Were they able to forgive the person or persons responsible? Were they forgiven?</li> <li>4. Discuss the meaning of vengeance, forgiveness, justice, and reconciliation. Are vengeance and justice the same thing? Is there a difference between personal forgiveness and reconciliation?</li> <li>5. Present students with a brief background on strategic responses to human rights violations, concentrating on concepts of justice and reconciliation. (See <i>Reference 3.A</i>).</li> </ol>



6. Divide students for a debate. One side should argue that reconciliation is essential. The other side should argue that justice should take precedence.
7. Share the video clip or story from *The Interpreter* (See Reference 2.B).
8. A discussion panel with Patrick Chamusso and the writer, director, and main actors from *Catch a Fire* related their feeling that the most valuable moment in the movie is hearing Patrick and Precious say, "I'm sorry," and mean it. Going back to their journal entries, ask students what it would mean to them to hear a *genuine* "I'm sorry" from the person who hurt them. How can students promote reconciliation in their daily lives?
9. After the debate, discuss the link between justice and reconciliation, using examples from the film, current events, and other resources. Can one exist without the other? Consider the following quotes:
  - "If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner." – Nelson Mandela
  - "Reconciliation should be accompanied by justice, otherwise it will not last. While we all hope for peace, it shouldn't be peace at any cost but peace based on principle, on justice." – Corazon Aquino (former President of the Phillipines; first female President in Asia)
10. Have students try to think of other countries in which reconciliation has succeeded or failed. What happens when countries do not reconcile? Discuss the ongoing problems inside countries or between groups that have not reconciled.
  - Israel and Palestine continue to have conflicts, because neither side has forgiven the other for civilian deaths.
  - In the Kosovo region, lasting enmity between Serbs and Albanians has prevented the region from integrating. Communities are fully separated; schools are segregated.
11. Have students brainstorm alternate ways to seek justice and reconciliation. Consider regional circumstances that might make one approach to conflict resolution more favorable than another.
12. As a concluding activity, have students choose a divided country/region and write a paragraph of forgiveness from the perspective of each side to the other. To guide this exercise, use the quote, "Reconciliation is to understand both sides; to go to one side and describe the suffering being endured by the other side, and then go to the other side and endure the suffering being endured by the first side." – Thich Nhat Hanh (Vietnamese monk and activist).
  - Following gruesome national conflicts, Sierra Leone, Cambodia, and East Timor have decided to employ both criminal trials and truth commissions.
  - In addition to the International Criminal Tribunal for Rwanda (ICTR), Rwanda has instituted Gacaca (pronounced Ga-CHA-cha) Trials: a grassroots community justice process designed to assist the overloaded justice system that integrates community reconciliation, justice, and criminal reintegration.



## HOMEWORK

- A. Have students compare and contrast approaches to peace such as international tribunals, truth commissions, and hybrid strategies such as Rwanda and Sierra Leone. Take note of regional circumstances that might make one process more favorable than another. Come up with alternative strategies.
- B. Have students identify an ongoing local struggle (it need not be violent). Discuss strategies for addressing these tensions based on “justice” versus “reconciliation”. What steps should your community take to address this issue?

## EXTENSION

Class Presentations. (See Handout 2.2).

## DISCUSSION POINTS

- In October of 2006, Charles Roberts IV held 10 young girls hostage in their school outside Philadelphia. He killed five and wounded more before killing himself. Almost immediately, parents sent words of forgiveness to Roberts’ family. They are currently starting a fund to raise money for the families of both the victims *and* Roberts himself.
- At the Stanford Center for Research in Disease Prevention, Fred Luskin conducted a study called The Stanford Forgiveness Project which demonstrated that anger and grudges can be tied to chronic health problems. He is currently working on a training program to help people use forgiveness in their personal lives.

## RESOURCES

**Articles**

Starr, Alexandra. "BETWEEN VENGEANCE AND FORGIVENESS..." Jan. 1999.  
[http://www.findarticles.com/p/articles/mi\\_m1316/is\\_1999\\_Jan/ai\\_53611615](http://www.findarticles.com/p/articles/mi_m1316/is_1999_Jan/ai_53611615)

Abrams, Elliot. "Truth Without Justice" Policy Review. Feb. 1, 2001.  
<http://www.policyreview.org/FEB01/abrams.html>

Malan, Mark et al. "Peace with Justice? The Special Court and the Truth and Reconciliation Commission in Sierra Leone" Institute for Security Studies. Jan. 2002.  
<http://www.iss.co.za/Pubs/Monographs/No68/Chap11.html>

"Gacaca: a question of justice." Amnesty International  
<http://web.amnesty.org/library/index/engaf470072002>

The Stanford Forgiveness Project. The Almanac. June 9, 1999  
[http://www.almanacnews.com/morgue/1999/1999\\_06\\_09.forgive.html](http://www.almanacnews.com/morgue/1999/1999_06_09.forgive.html)

**Books**

Minow, Martha. *Between Vengeance and Forgiveness: Facing History after Genocide and Mass Violence*. Beacon Press, 1998.

*Truth v. Justice: the Morality of Truth Commissions*. Eds. Robert I. Rotberg and Dennis Thompson. Princeton University Press, 2000.

**Movies and Documentaries**

*Catch a Fire*. Dir. Phillip Noyce. Focus Features, 2006: 102 mins. (PG-13)  
<http://www.catchafiremovie.com/>

*The Interpreter*. Dir. Sydney Pollack. Universal, 2005: Chapter 7, 40:10 – 42:52. (PG-13)

**Online Resources**

Project on International Courts and Tribunals  
<http://www.pict-pcti.org/index.html/>

Truth and Reconciliation Commission of South Africa Report. Mar. 21, 03  
<http://www.info.gov.za/otherdocs/2003/trc/>

International Human Rights Websites: International Criminal Courts, Truth Commissions, Genocide. University of Ottawa Human Rights Research and Education Centre.  
[http://www.cdp-hrc.uottawa.ca/links/iccint\\_e.html](http://www.cdp-hrc.uottawa.ca/links/iccint_e.html)

Truth Commissions Digital Collection. US Institute of Peace  
<http://www.usip.org/library/truth.html>

**Radio Addresses**

“The Amish Culture of Forgiveness” Oct. 9, 2006  
<http://www.npr.org/templates/story/story.php?storyId=6225726>

“Rwanda's Quest for Redemption” April 7, 2005  
<http://www.npr.org/templates/story/story.php?storyId=4580910>

“Cambodia/Khmer Rouge” March 11, 1999  
<http://www.npr.org/templates/story/story.php?storyId=1046726>


**MECHANISMS  
FOR CONFLICT  
RESOLUTION**

"Never again!" has been the rally cry in the wake of genocides, political "disappearances," and unimaginable torture, from the Holocaust to Rwanda. During the 20<sup>th</sup> century, for the first time, organized responses to such heinous crimes – responses such as international tribunals and truth commissions – offered some small redress to victims of war and genocide.

Following World War II and the revelation of the Holocaust, Allied forces created the first international courts to prosecute Axis war criminals for acts so abominable they were deemed "Crimes against Humanity."

Prior to 1945, national courts were the chief mechanism for holding human rights violators accountable for their crimes. However, national judiciaries are often unequipped to conduct fair prosecutions for mass atrocities – especially for violence committed by the state. Not only are the costs and demands on the system enormous, but internal corruption, lingering hostilities, and the complexity of what motivates violent behavior makes "just punishment" improbable.

Crimes like genocide are so appalling that international human rights advocates have fought to create external mechanisms of accountability. Rather than allow those responsible for deplorable human rights violations to escape with impunity, the United Nations has set up International Criminal Tribunals for Rwanda and the former Yugoslavia and hybrid domestic/foreign courts such as those in East Timor and Sierra Leone.

Yet there is a limit to what trials can accomplish. The purpose of criminal justice is to calibrate accountability, inflict punishment, and to bring some semblance of justice to victims and their families. Courts seldom reveal the full history of conflict, or promote a path to forgiveness. Victims are often treated with hostility and skepticism rather than dignity and compassion.

In Argentina and Chile, where murder, torture, and rape, were hidden behind deniable "disappearances," truth commissions first emerged as an alternate response to large-scale violence. These truth commissions research and report on widespread abuse, and encourage reconciliation rather than retribution. In fact, many allow individuals who confess their role in human rights abuses to trade their testimony for amnesty.

In *Catch a Fire*, Patrick Chamusso quotes anti-apartheid activist Nelson Mandela: "Until we can forgive, we will never be free." As South Africa's President after apartheid ended, Nelson Mandela established the Truth and Reconciliation Commission (TRC) to bring human rights violations to light, and to encourage healing and reconciliation for individuals and South African society. It provided victims and their families a public forum to confront aggressors with their stories. This gave survivors a much-needed catharsis and restored sense of dignity, while forcing all citizens to confront both apartheid's crimes and their own sense of guilt.

Of course, not everyone shares Mandela's vision. Many argue that not pressing charges against murderers, torturers, and rapists is an injustice, or that punishment is necessary to deter future abuses and protect citizens. The family of legendary apartheid fighter Steve Biko, for example, joined a lawsuit challenging the creation of the TRC. They argued that the amnesty provisions violated the right of victims and their families to seek redress for abuses inflicted by the apartheid regime. The South African Supreme Court rejected the claim. And in a bitter twist, when Biko's interrogators applied for amnesty, they refused to confess to their role in his death.

Is it fair to expect Biko's family to forego retribution in the face of partial truth, or even for a complete account of what happened? Should justice or reconciliation take precedence in responding to serious human rights violations?

**Source:** "BETWEEN VENGEANCE AND FORGIVENESS" BY ALEXANDRA STARR

**VIDEO CLIP: THE INTERPRETER*****The Interpreter***

*The Interpreter* was an incredible movie about revenge and forgiveness. One scene in particular (Chapter 7, 40:10 – 42:52) is a great clip to provoke discussion about revenge, forgiveness and how to respond to those who hurt us. The powerful element in this clip is the story that Silvia tells, which may be retold and discussed even without the film.

**Background:**

Federal Agent Tobin Keller (Sean Penn) has recently received pictures implying that interpreter Silvia Broome (Nicole Kidman) lied about her personal politics. The pictures show Broome taking part in a political rally lead by Ajene Xola, the leader of the opposition to current Matobo ruler Edmond Zuwanie. Keller questions Silvia's loyalty, revealing a history that might make Silvia hate Zuwanie: her family was killed by one of his landmines.

**Video Clip:**

Start the DVD at **Ch. 7 – 40:10**. The scene begins with her answering his questions...

**Silvia:** Shh. We don't name the dead. Everyone who loses somebody wants revenge on someone, on God if they can't find anyone else. And in Africa...In Matobo, the Ku believe that the only way to end grief is to save a life. If someone is murdered, a year of mourning ends with a ritual that we call "the drowning man trial." There's an all-night party beside a river. At dawn, the killer is put in a boat. He's taken out on the water and he's dropped. He's bound, so that he can't swim. The family of the dead then has to make a choice. They can let him drown or they can swim out and save him. The Ku believe that if the family lets the killer drown, they'll have justice but spend the rest of their lives in mourning. But if they save him, if they admit that life isn't always just, that very act can take away their sorrow. Vengeance is a lazy form of grief.

(Silence. Agent Keller looks away from Silvia and sits down.)

**Silvia:** Why do you look away? There are some things I don't like to talk about and you call it lying. But not when you do it.

**Tobin Keller:** I'm not the one under investigation.

**Silvia:** (She looks over at the picture.) That was a long time ago.

(Silvia walks off.)

Stop the scene at **Ch. 7 – 42:52** on the DVD.

**Source:** <http://www.thesource4ym.com/videoclips/videoclip.asp?ID=141>

**SCENARIO #1****Imagine the Following Scenario:**

Your school has been chosen to hold Model United Nations discussions on international peacekeeping. Each group of students has been asked to make a short presentation on the country or region of your choice. Research what approaches have been taken to address the history of violence in this region. As a group, discuss how they do or do not incorporate justice and reconciliation. Create a class presentation clarifying: (1) What peacekeeping strategies have been used; (2) How effective they have been; and (3) what alternative or additional strategies might be more effective?

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**SCENARIO #2****Imagine the Following Scenario:**

Peaceful Tomorrows is an organization founded by family members of those killed on September 11<sup>th</sup> who turned their grief into a campaign for peace. Rather than vengeance, they support domestic and foreign policies that promote non-violence and respect for human rights. They are holding a youth conference this weekend called *Breaking the Cycle of Violence*. Student groups are asked to present proposals for community projects that advance non-violent conflict resolution and target local cycles of violence. Peaceful Tomorrows will donate \$25,000 to launch the most convincing proposal. Present a dress-rehearsal in class.

**AFRICAN NATIONAL CONGRESS**

The ANC, a social-democratic political party was founded in 1912. The organization, which brought together tribal chiefs, church organizations, people's representatives, and prominent individuals, worked to guarantee black Africans their civil and political rights. As the apartheid government in South Africa became more repressive and violent, the organization shifted its focus from non-violent action modeled after Gandhi's work in India, to more violent actions which typically targeted government resources. Despite being forced to go underground, and despite the arrest and imprisonment of many of its leaders, the ANC prevailed and officially came to power in the 1994 general election. Nelson Mandela, winner of the 1993 Nobel Peace Prize, was one of the ANC's most influential members, and was also elected as the first President of South Africa in 1994.

**APARTHEID**

The literal meaning of the word is "apartness" in Afrikaans. In 1948, the National Party (Afrikaner party) took power in South Africa and immediately implemented a system of radical racial separation within the country. Legislation included the Group Areas Act, which restricted black South Africans to "homelands" – essentially barring non-whites living, operating businesses, or owning land in white areas, which comprised 80 percent of the country. As a result of this legislation, black South Africans were required to carry passports, or identity cards, to enter white controlled South Africa. Other legislation enacted under apartheid segregated public services, schools and virtually all aspects of life in South Africa.

**BANNING**

During apartheid, citizens who were listed as "banned" persons were not allowed to gather with more than one person, were forced to report to the police often, and were not allowed to travel or leave the country without government approval. Anything spoken by a banned person was not deemed creditable, and journalists were not allowed to publish a banned person's words or work. In addition to banning specific persons, the government could also ban organizations.

**BANTUSTAN**

This is the word for "homeland" and another term for the reservations where black South Africans were forced to live during apartheid.

**FREEDOM CHARTER**

The Freedom Charter, written in 1955 by the Congress Alliance (an alliance of the four main congresses including the African National Congress, the South African Indian Congress, the South African Congress of Democrats, and the Coloured Peoples Congress), stated that all groups, regardless of race, would work together to create a new democracy. It provided the basis for the Constitution of South Africa, which was developed by the ANC in 1994.

**IMPUNITY**

This refers to a person's immunity or exemption from punishment, penalty, or harm for their crimes. Often immunity results from a lack of investigation and punishment on the state's part.

**INFLUX CONTROL**

A set of laws established even before apartheid in an attempt to control the amount of blacks who moved to the cities. One law said that any black man who moved to a city needed to find a job within the first five days or else he would have to return to his hometown.



<b>INTERNATIONAL CRIMINAL TRIBUNALS</b>	Courts formed by the UN to prosecute those responsible for war crimes in Rwanda, Yugoslavia, and other war-torn countries, which provided the basis for the International Criminal Court. The tribunals are designed to “bring justice to victims and to deter others from committing such crimes in the future.” ( <a href="http://www.globalpolicy.org/intljustice/tribindx.htm">http://www.globalpolicy.org/intljustice/tribindx.htm</a> )
<b>OSSEWABRANDWAG</b>	An Afrikaans word meaning “oxwagon guard.” Formed in 1938 by Johannes Frederick Janse ‘Hans’ van Rensburg to represent a growing sense of Afrikaner nationalism, the group, with a membership of 350,000, became highly political and militaristic towards the end of World War II. The group, modeled after the Nazi Storm Division, was forced underground after WWII, but its members continued to rise in prominence within the apartheid-era government.
<b>PAN AFRICANIST CONGRESS</b>	The PAC, initially part of the ANC, formed in response to the non-racial policies of the ANC. The PAC wanted to take a bolder, more militaristic approach, and advocated a black-only policy in South Africa, along with radical redistribution of land and resources.
<b>PASS LAWS</b>	Required all black citizens of South Africa to carry identity cards when leaving their <i>Bantustans</i> .
<b>ROBBEN ISLAND PRISON</b>	A prison located near Cape Town where many political activists were sent during apartheid. It had functioned as a prison for years, but became more brutal during apartheid. The prisoners were tortured both physically and emotionally. Anti-apartheid activist Nelson Mandela spent twenty-seven years of his life at Robben Island for speaking out against the government’s racist actions.
<b>THE AVERSION PROJECT</b>	The South African military developed this project as a treatment program for white gay conscripts in an attempt to make them straight. South African Medical Services (SAMS) physically and chemically castrated patients, tortured them, and administered electroshock therapy.
<b>THE FAGAN COMMISSION</b>	Judge Henry Allen Fagan and other commissioners published a controversial report in 1948, which stated that influx controls should be loosened so that a permanent and stable black labor force could be established in urban areas. The report also stated that black women should be allowed to work with their husbands. Many white South Africans were outraged by the report’s recommendations, which, if followed, would increase the black population in white urban centers.
<b>THE GROOTE SCHUUR MINUTE</b>	A meeting between the ANC and the South African government in 1990, which was one of the groundbreaking first steps to ending apartheid. Points of negotiation included a timetable for release of political prisoners and immunity for political exiles who wished to return to the country.
<b>THE SAUER COMMISSION</b>	The Sauer Commission reported findings that were directly opposed to the findings of the Fagan Commission, and advocated continuing and strengthening segregation policies, primarily influx controls.

**SOUTH AFRICAN  
TRUTH AND  
RECONCILIATION  
COMMISSION**

The TRC, established in 1995, and presided over by Archbishop Desmond Tutu, was designed to unite South Africa and to help the people heal from years of horrific treatment under apartheid. The Commission has three committees: the Amnesty Committee, Human Rights Violations Committee and the Reparation and Reconciliation Committee.

**“THIRD FORCE”**

The unofficial name given to police officers and army members that organized violence against black citizens.

**TRIPARTITE  
ALLIANCE**

An alliance between the African National Congress (ANC), the Congress of South African Trade Unions (COSATU) and the South African Communist Party (SACP).

**TRUTH  
COMMISSION**

In the past 25 years, over 20 truth commissions have been established to help countries heal from systematic abuse and oppression by one group of people against another group of people. Some truth commissions offer the victims of abuse an opportunity to confront the offenders, while also allowing the perpetrators to admit their role in the violence and apologize. Others exist only to collect the stories of the victims and to document the abuse. In South Africa, the perpetrators can appeal for amnesty if their actions were politically motivated, and if they are truly repentant.


**FOR FURTHER  
CONSIDERATION**

*“South Africa is unequivocally the symbol of anti-communism in Africa. Although often abused, we are also still a bastion in Africa for Christianity and the Western world.”*

*Hendrik Verwoerd (member of National Party and crafter of many apartheid era laws)*

Though many apartheid era policies were directed by ideas of racial superiority, the threat of communism, heightened by the Cold War era, seemed very real to members of the apartheid government. South Africa, ruled by a rich white minority, turned to the West, including the United States, for support. The poor black majority turned to the Former Soviet Union and other communist countries, such as Cuba, for aid. The small arms trade, which channeled thousands of weapons through the democratic nations of Angola and Mozambique, was largely financed by the feuding Cold War superpowers. South African history, especially during the apartheid era, is not as black and white as it first appears. It is, rather, a complex mixture of Cold War tensions, colonial intensions, natural resource exploitation, and ideas of racial superiority carried over from the colonial era. The South African government, along with the West, regarded the South African Communist Party, and those with communist leanings, as a threat to capitalism and private industry. According to a BBC report about South Africa, “The West was willing to turn a blind eye to institutionalized racism and minority rule government, if that meant keeping commercial and mining investments safe from nationalization.” Use the following questions and resources to begin a further study of the political situation of South Africa, and the ways in which Cold War tensions and policies affected the development of South Africa.

**QUESTIONING  
THE LARGER  
CONTEXT**

1. Why was Mozambique used as the staging ground for the Freedom Fighters in *Catch a Fire*?
2. Who provided the weapons to Patrick and the other freedom fighters?
3. Joe Slovo was labeled as a Communist by the apartheid government. How did his politics and communism in general shape the formation of the ANC and the South African government?
4. Nic Vos frequently asked Patrick if he was a Communist. How did fears of Communism shape apartheid era foreign policy?
5. What was the United States’ relationship with the apartheid government?

For further information about the arms trade, please visit the Amnesty webpage for the International Trade in Arms and Military Training Campaign.

[http://www.amnestyusa.org/arms\\_trade/index.do](http://www.amnestyusa.org/arms_trade/index.do)

COMPANION CURRICULUM TO

**CATCH A FIRE**

DIRECTED BY PHILLIP NOYCE  
WRITTEN BY SHAWN SLOVO

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AMNESTY INTERNATIONAL USA HUMAN RIGHTS EDUCATION PROGRAM

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