

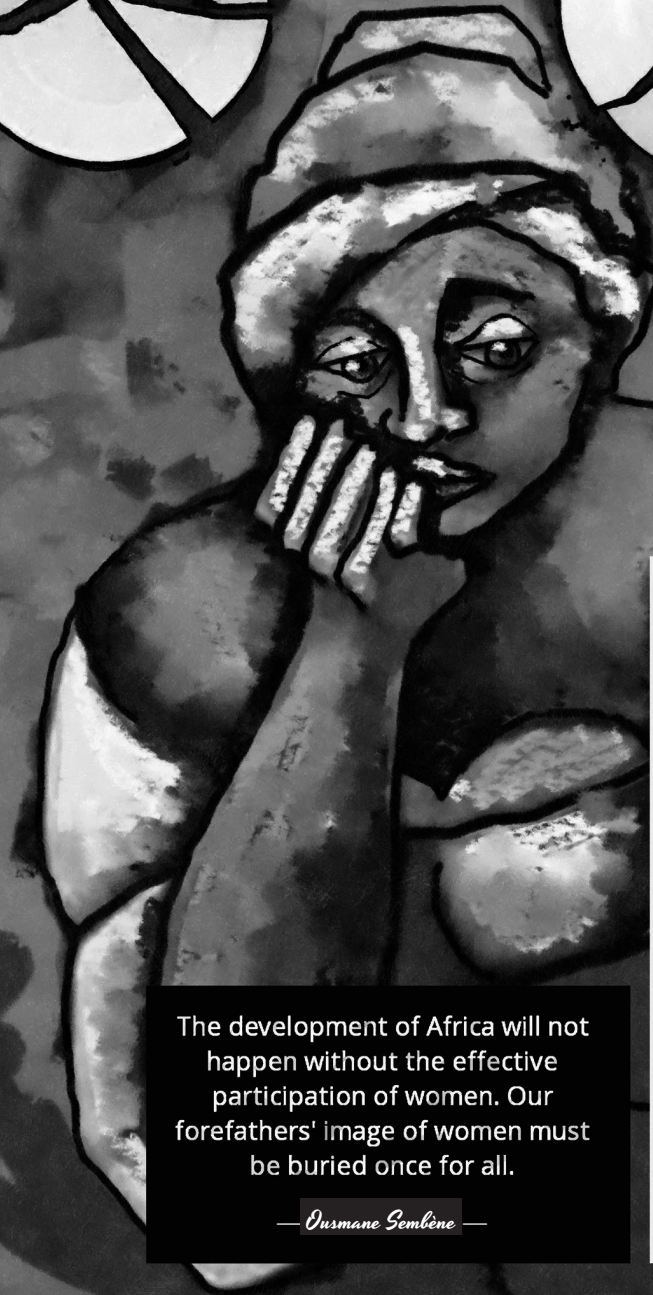
**ENGLISH  
FIRST  
ADDITIONAL  
LANGUAGE**

**Grade 10**

**Literature  
Module:  
Short  
Stories**

**RESOURCE PACK**

# HER THREE DAYS



Three days for her  
alone when she would  
have her husband  
Mustapha to herself...  
It was a long time  
since she had felt such  
emotion.

The development of Africa will not  
happen without the effective  
participation of women. Our  
forefathers' image of women must  
be buried once for all.

— Ousmane Sembène —



Sembène Ousmane  
1 January 1923 – 9 June 2007

**Musstapha**

**Noumbe**

**poverty**

**patrilarchy**

**Jeepwood**

**Seigneur**

**OUSMANO  
SEMBAËNE**

---

**NEGLECT**

## Resource 1: Senegalese women and children



Vladimir Zhoga / Shutterstock

Here is a picture of some Senegalese women and children.

## Resource 2: Mosque in Senegal

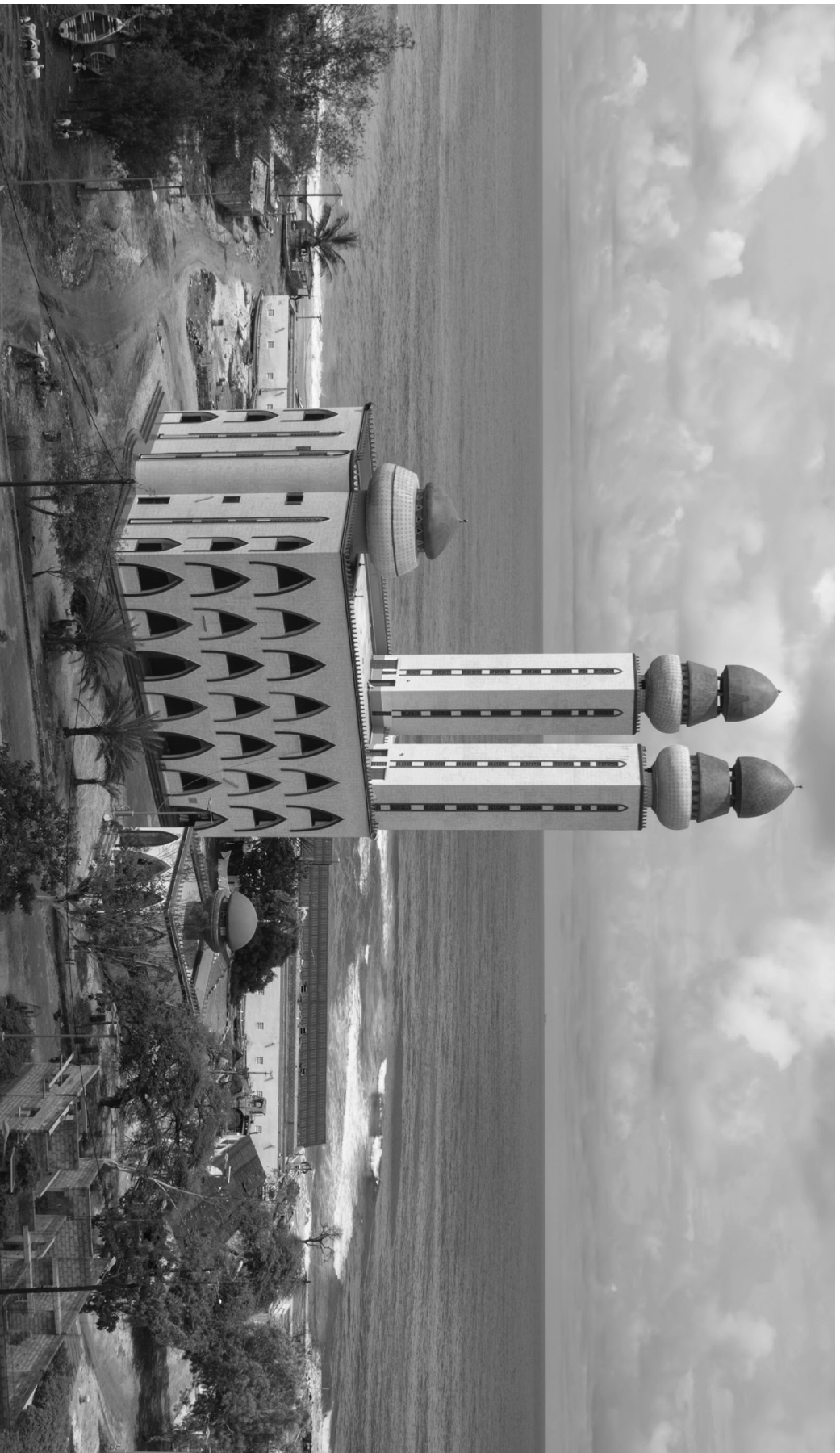


Salvador Aznar / Shutterstock

View of the mosque and mausoleum of Layene, on the beaches of Yoff.



# Resource 3: Mosque in Senegal



Igor Grochev / Shutterstock

The Mosque of Divinity in Dakar, Senegal.

# Resource 4: Dakar, Senegal



Dereje / Shutterstock

Aerial view of Dakar, the capital city of Senegal.

## Resource 5: Senegalese Men



Anton Ivanov / Shutterstock

A group of Senegalese men.

## Resource 6: Senegalese Mother and Children



Anton Ivanov / Shutterstock

A Senegalese mother with her children,  
working outside.

## Resource 7: Senegalese Man



Anton Ivanov / Shutterstock

A Senegalese man resting in the shade.



**Mamvulane**

**Mdlangathi**

**Mtseteli**

---

**Sindive**  
**Magona**



**boycott**

---

**Generational  
Conflict**

**Patriarchy**

**Gugulethu**

**knobkerrie**

**Java**

---

# respect

## Resource 9: Gugulethu



Robb Crandall / Shutterstock

Mamvulane and her family live in Gugulethu in Cape Town. This is where the consumer boycott is being enforced by the young comrades.

# Resource 10: Javel



Salvador Aznar / Shutterstock

When the story starts, Mdlangathi is upset because he saw a group of young 'comrades' pour a bottle of bleach down a drunk man's throat to make him throw up the alcohol and punish him for drinking.

## Resource 11: Boycott



ducus9us / Shutterstock

In the 1980s, young people in South Africa led a number of boycotts as a form of resistance to Apartheid. In the story, the young people are boycotting shops owned by white people. They hope that this will put pressure on white people not to support the Apartheid government.

# Resource 12: Sausages



Ian 2010 / Shutterstock

All that Mamvulane manages to save from her shopping expedition to Claremont are some sausages, two loaves of bread and packet of powdered milk. Everything else is destroyed by the comrades.



## Resource 13: Beer



Tim UR / Shutterstock

The young comrades are boycotting white-owned businesses. At the same time, they are pressuring the people in their community not to drink alcohol. They see alcohol as a poison that allows the Apartheid government to control people. This is because when people are dependent on alcohol, they are less likely to fight against injustice. The comrades therefore force drunk men to vomit up the alcohol they have drunk.

# nostalgia



'Anywhere, Mummy, anywhere but here,' Ella said, her voice and face sketching defeat, before she shut the door and began walking away.

*C.A. Davids*

# Ellie's mother

Ellie

# Complicated Family Relationships

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# Nostalgia

# Takings Responsibility

---

# Sexual abuse

# memories

---

## Resource 14: Letter



elnavegante / Shutterstock

Ella sent her mother many letters in the ten years that she was away. Her mother read the letters, but never responded.

# Resource 15: Market Square



Veebee Design / Shutterstock

Ellis's mother lives in a flat next to a square. In the square there is a market. Her father used to work in that market when she was a child. She looks down on the market from the window of her mother's flat and remembers what he used to look like down there.



## Resource 16: Leather belts and handbags



Millies Studio / Shutterstock

When she was a child, Ella's father made his living by making leather belts and handbags.

He sold them at the market in the square below their flat.

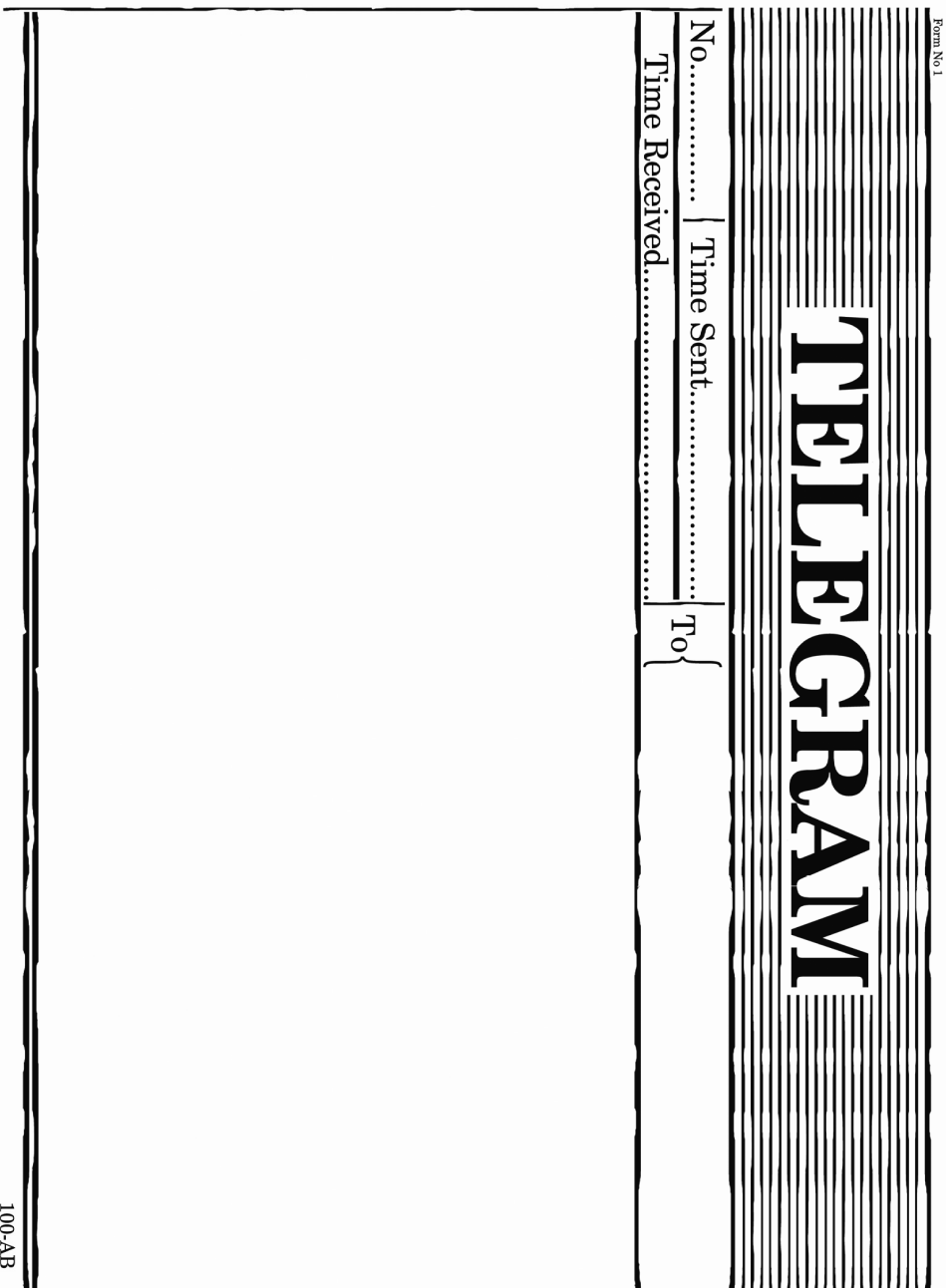
# Resource 17: Diamond Pendant



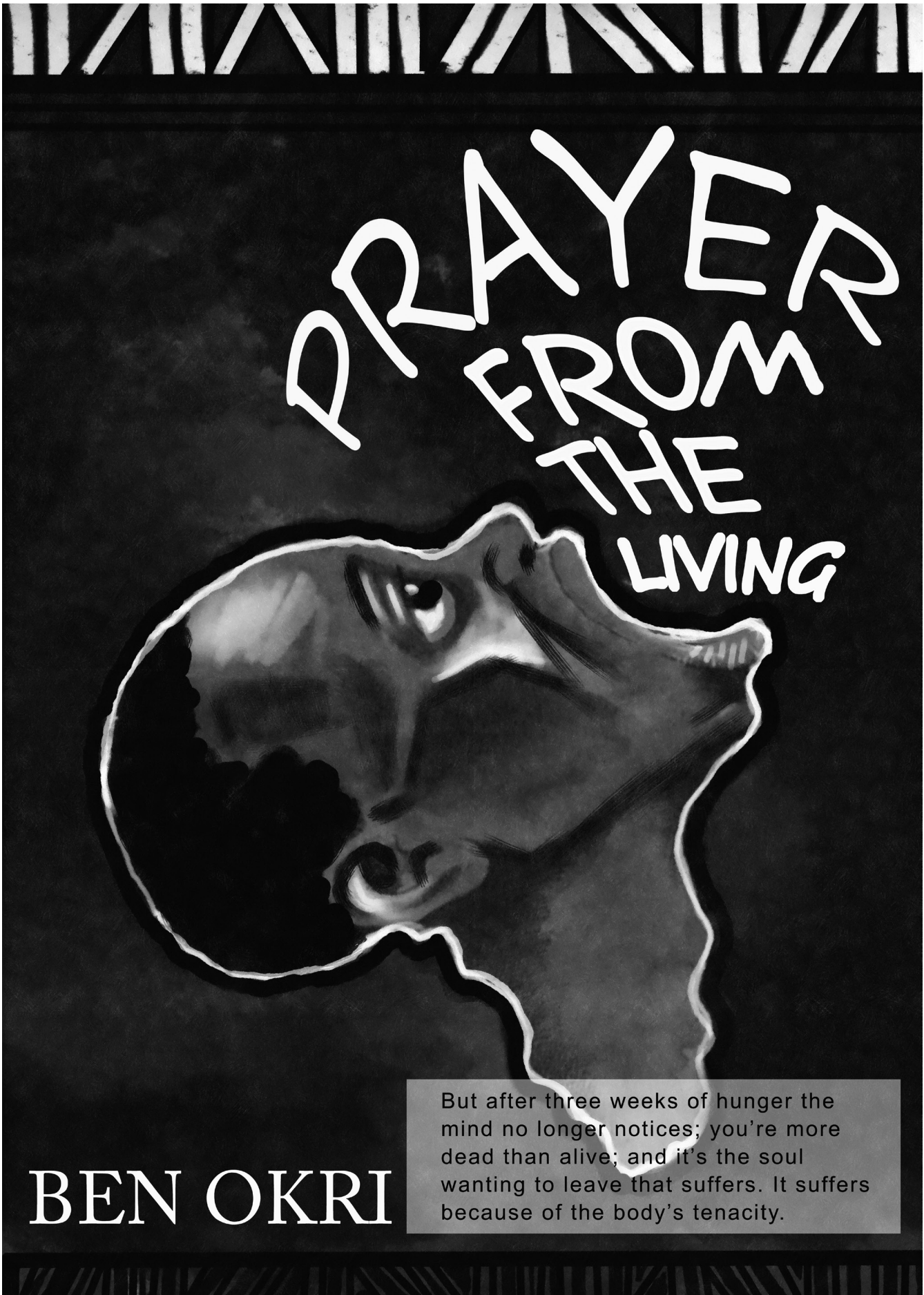
Aleksandy / Shutterstock

Ella usually wears a diamond pendant around her neck. She has taken it off before visiting her mother, either because she is worried about getting mugged or because she does not want to look like she is showing off. She tries to fidget with it, before remembering that she is not wearing it. This shows us how nervous and uncomfortable she is around her mother. The pendant also tells us that she is much wealthier she is now than when she grew up.

# Resource 18: Telegram



The story is set before the internet or social media. When Ella's father died, she found out by receiving a telegram with the news. Telegrams were the fastest way to send written information before the internet. The signal was transmitted via an electric telegraphy machine and printed out onto the telegram paper.



# PRAYER FROM THE LIVING

**BEN OKRI**

But after three weeks of hunger the mind no longer notices; you're more dead than alive; and it's the soul wanting to leave that suffers. It suffers because of the body's tenacity.

# Narrator

---

# Life after Death

# The Horrors of War

---

# Novels

**fammine**

**starvation**

**quietest**

**runner**



**Sinisini.**

**Vini.**

**gunrunners**

---

**magical  
realism**

**familiär**

**unfamiliär**

## Resource 19: Biafran Flag



Wasan Rittawon / Shutterstock

When Biafra declared itself independent from Nigeria in 1967, this was the flag they adopted. The country did not remain independent for long. Nigeria launched a brutal war and siege against them, and Biafra rejoined Nigeria by 1970.

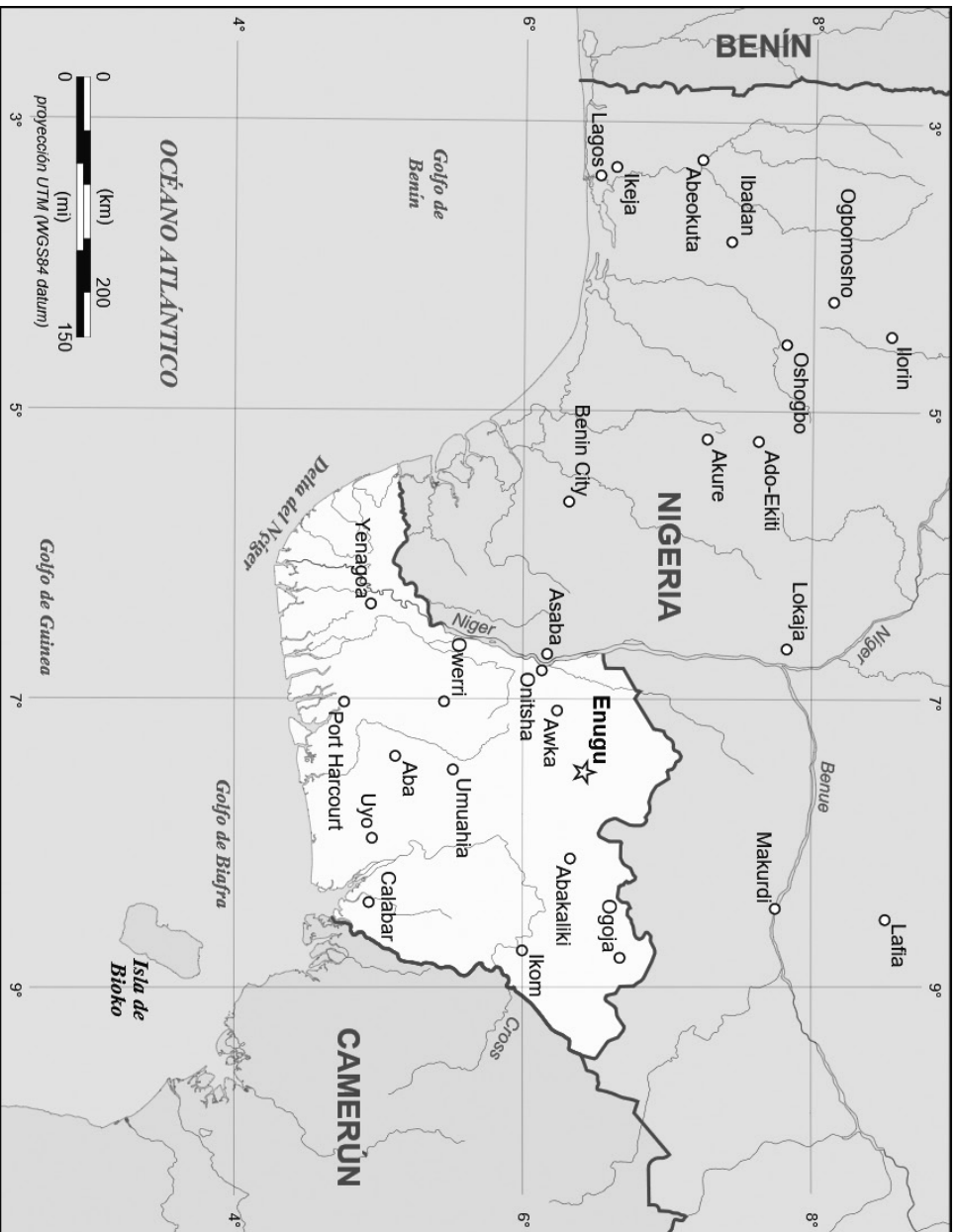
# Resource 20: Lagos, Nigeria



Anjo Olasunkanmi / Shutterstock

Lagos is the capital city of Nigeria. Biafra was a region of Nigeria before declaring independence in 1967, and then became part of Nigeria once again when they lost the war in 1970.

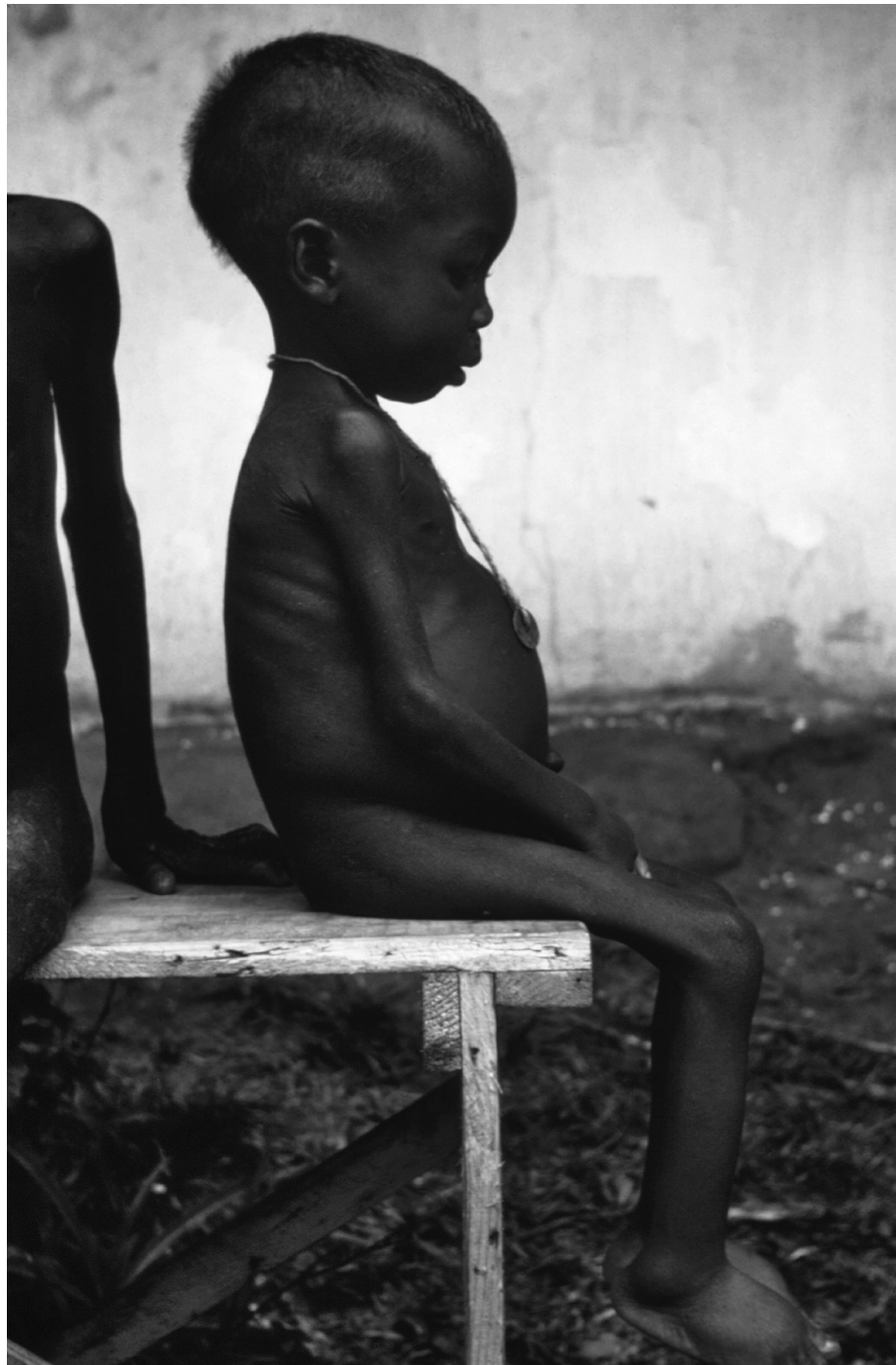
# Resource 21: Map of Biafra (1967-1970)



The white area between Nigeria and Cameroon on the map was part of Nigeria until it declared independence and became Biafra in 1967.

It lasted as a country only for three years, until 1970. Today, it is once again part of Nigeria.

# Resource 22: Famine and Starvation



Unknown CDC employee (Dr. Lyle Conrad?) (Public Health Image Library (PHIL) (Image #6874)) [Public domain], via Wikimedia Commons

During the war, people in Biafra had no food because the Nigerian army surrounded the new country and stopped food from coming in. A million people starved to death in the famine.

## Resource 23: Famine and Starvation



Unknown CDC employee (Dr. Lyle Conrad?) (Public Health Image Library (PHIL) (Image #6874)) (Public domain) via Wikimedia Commons

During the war, people in Biafra had no food because the Nigerian army surrounded the new country and stopped food from coming in.  
A million people starved to death in the famine.



## Resource 24: The Horrors of War



Papa Bravo / Shutterstock

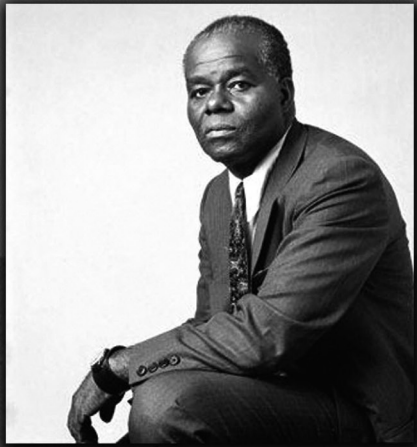
The narrator describes everything in the landscape as dead.  
The war and siege have led to famine and mass starvation.  
There are dead bodies everywhere he looks.

## Resource 25: Dust



EcoPrint / Shutterstock

In the story, the desert landscape is dead. When the narrator finds his loved ones' bodies, he pours dust on them because he does not have the strength to bury them.



To control a people you must first control what they think about themselves and how they regard their history and culture. And when your conqueror makes you ashamed of your culture and your history, he needs no prison walls and no chains to hold you.

— *John Henrik Clarke* —

**John Henrik Clarke**    **January 1, 1915 – July 12, 1998**

When I asked him about Christ, he said no one ever proved whether he was black or white. Somehow a feeling came over me that he was a black man, 'cause he was so kind and forgiving, kinder than I have ever seen white people be.



**The Boy  
Who Painted  
Christ Black**

**Aaron**

**Crawford**

---

**Prof**

**Danua**

# Principal

# George Du Vaul

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# commencement

**sacreligious**

**triumph**

# Victory

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# Thinking for Yourself

# Standing up against Injustice

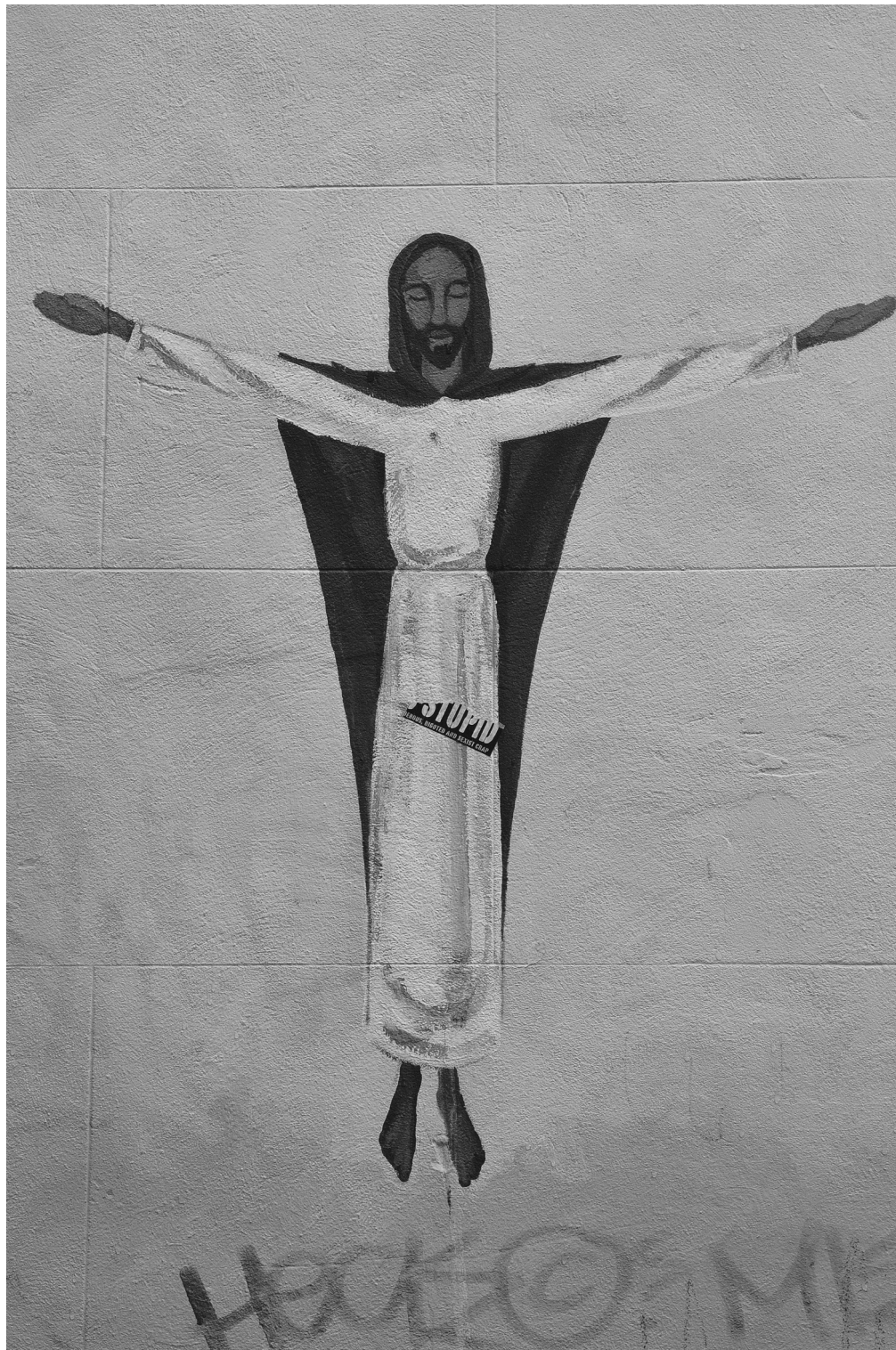
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# Segregation



**ta  
le  
ent  
t**

## Resource 26: Black Jesus



1000 Words / Shutterstock

Aaron Crawford paints a picture of Jesus as a black man as a birthday present for his teacher. He says that he thinks Jesus must have been black because he was so kind.

# Resource 27: Commencement Day



Rawpixel.com / Shutterstock

'Commencement Day' is the American term for what we would call graduation. It is an event on the final day of the school year to celebrate students' achievements and the end of the school year. Aaron Crawford's painting is displayed as part of the commencement day celebrations at Muskogee County School.

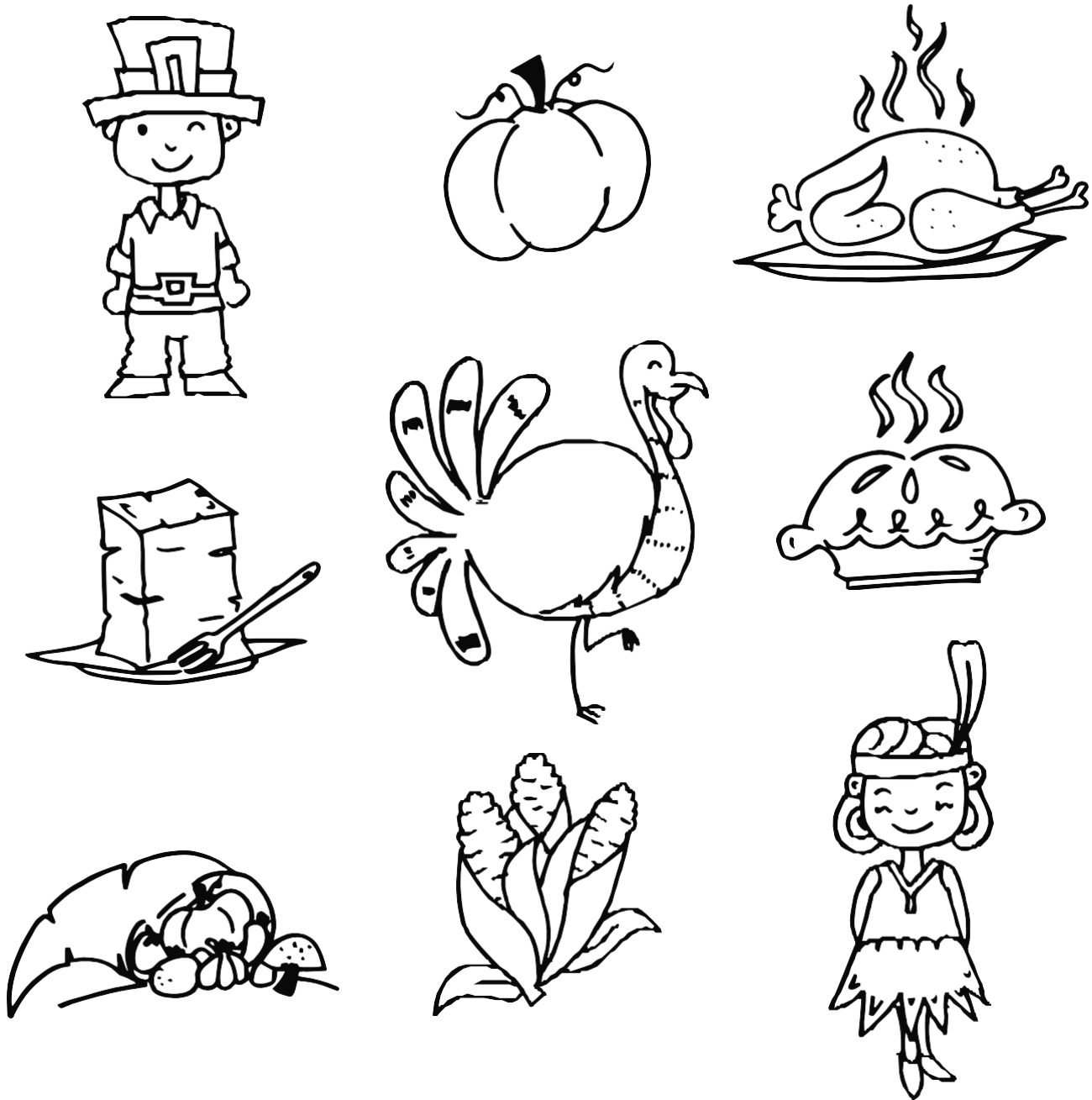
## Resource 28: Segregation



Everett Historical / Shutterstock

Until the mid 1960s, the USA had a system of Segregation that was similar to South Africa's Apartheid. In the story, we see that black learners and white learners cannot attend the same schools, and black learners do not have the same opportunities to succeed as white learners.

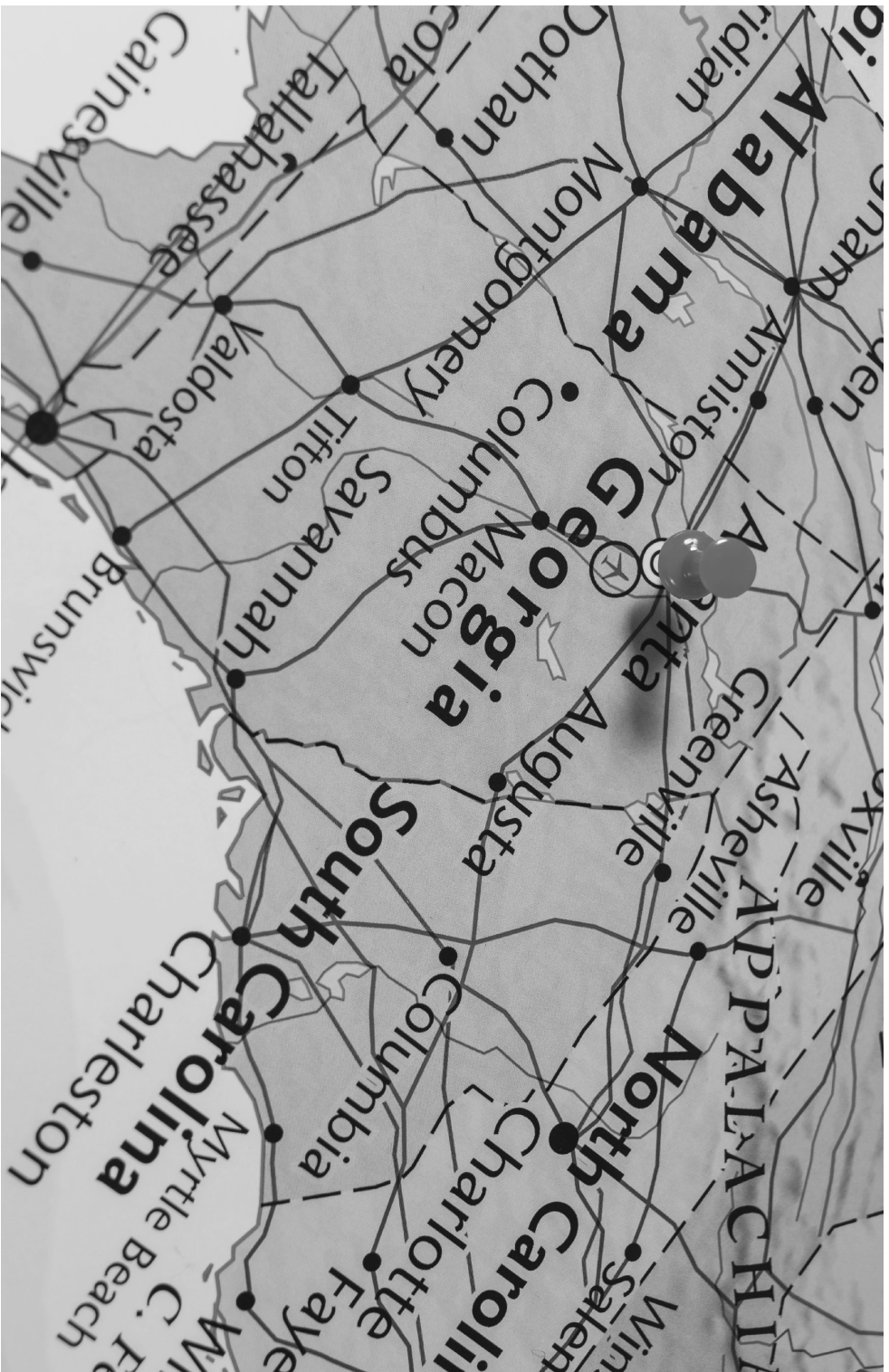
# Resource 29: Thanksgiving



wong salam / Shutterstock.com

During the American holiday of Thanksgiving, Aaron Crawford draws the traditional symbols of turkeys and pumpkins on the teacher's board.

## Resource 30: Georgia, USA



Alexander Lukatskiy / Shutterstock

The story is set in the American state of Georgia. This state is in the south, an area that was particularly racist at the time of the story.



# *The Darling*

*She was always loving somebody.  
She couldn't get on without loving somebody...  
She was a quiet, kind-hearted,  
compassionate girl, with a soft gentle way about her.  
And she made a very healthy, wholesome impression.*

ANTON  
CHEKOV

29 January 1860 - 15 July 1904

**Olga**

**(or Olenka)**

**Semyonova**

**People call her**

**'The Darlings'**



**Ivan**

**Petrovich**

**(or Kukin)**

**Olenka calls him**

**Vanichka**

**Vasily  
Pustovarov  
(or Vasily  
Andreyich) Olenka  
calls him Vasička**

# **Vladimir Platonych (or Smirnov) Olenka calls him Volodichka**

**Sasha**

---

**open air  
theatre**

**lumberyard**

---

**military**

**veterinary**

**surgeon**

# gyrnasiun

---

# Identity and Thinking for Yourself

# opinions

---

# The Unreliability of Love



## Resource 31: Anton Chekov



Everett Historical / Shutterstock

Checkov was a very famous writer from Russia who lived from 1860 to 1904

## Resource 32: Open-air Theatre



Maiivan Kttidada / Shutterstock

In the story, Olenka's first husband – Kukin – owns an open-air theatre.

## Resource 33: Lumberyard



Vlad Teodor / Shutterstock

Olenka' second husband – Vasily – runs a lumberyard. This is a big shop that sells timber (wood) and related materials.

## Resource 34: Veterinarian



Syda Productions / Shutterstock

A veterinarian or veterinary surgeon ('vet' for short) is an animal doctor. Olenka's boyfriend Smirnov is a veterinarian who works for the army, taking care of the military animals.

## Resource 35: Russian Woman



IgorGolovniiov / Shutterstock

This photograph was taken of a Russian woman in about 1900.  
This is how Olenka would have dressed.

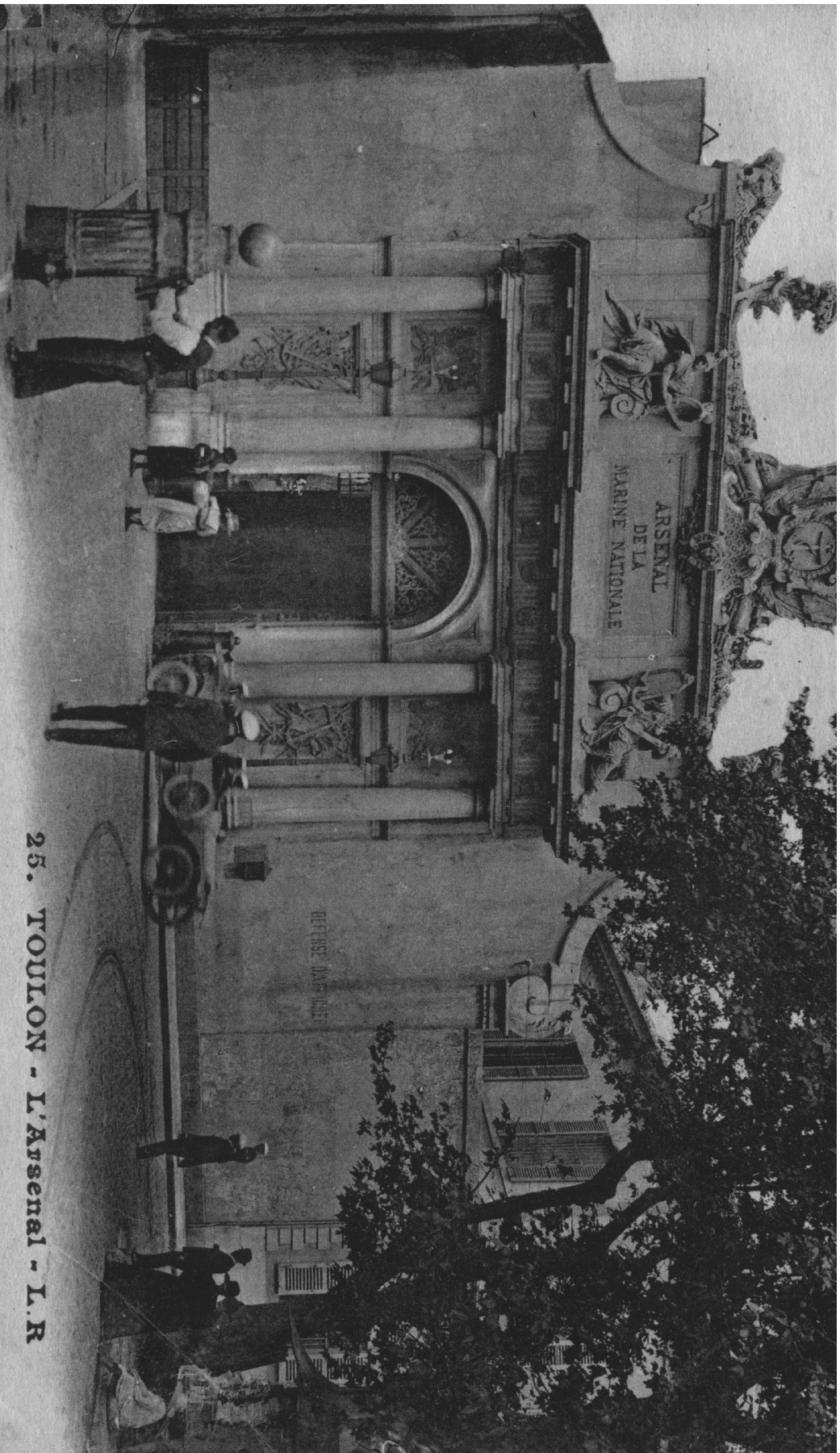
## Resource 36: Russian Boy



artnana / Shutterstock

This photograph was taken of a Russian boy in about 1900. This is how Sasha would have dressed.

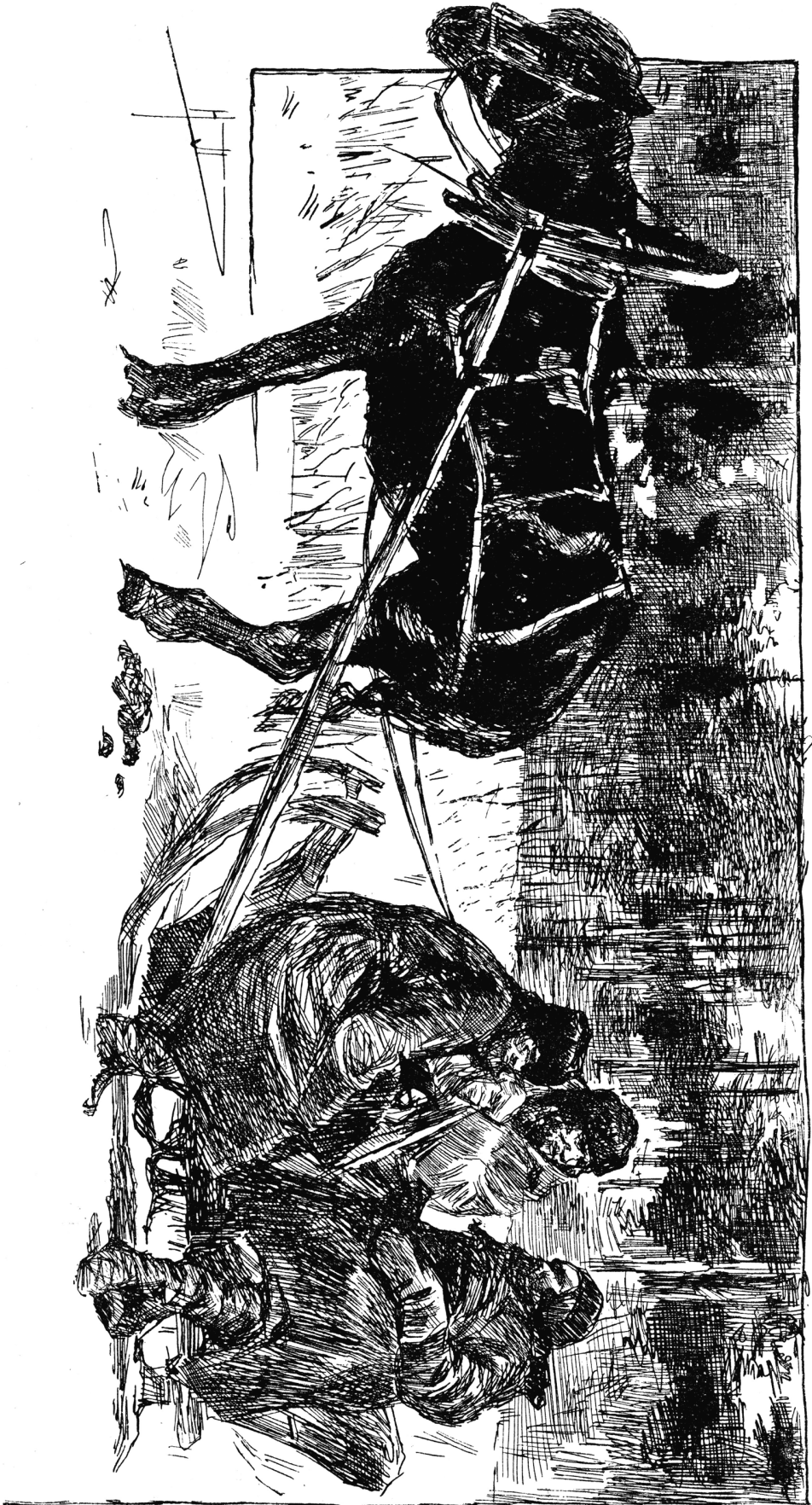
## Resource 37: Russia, 1900



rook76/Shutterstock

A street scene in Russia around 1900.

## Resource 38: Russian travellers



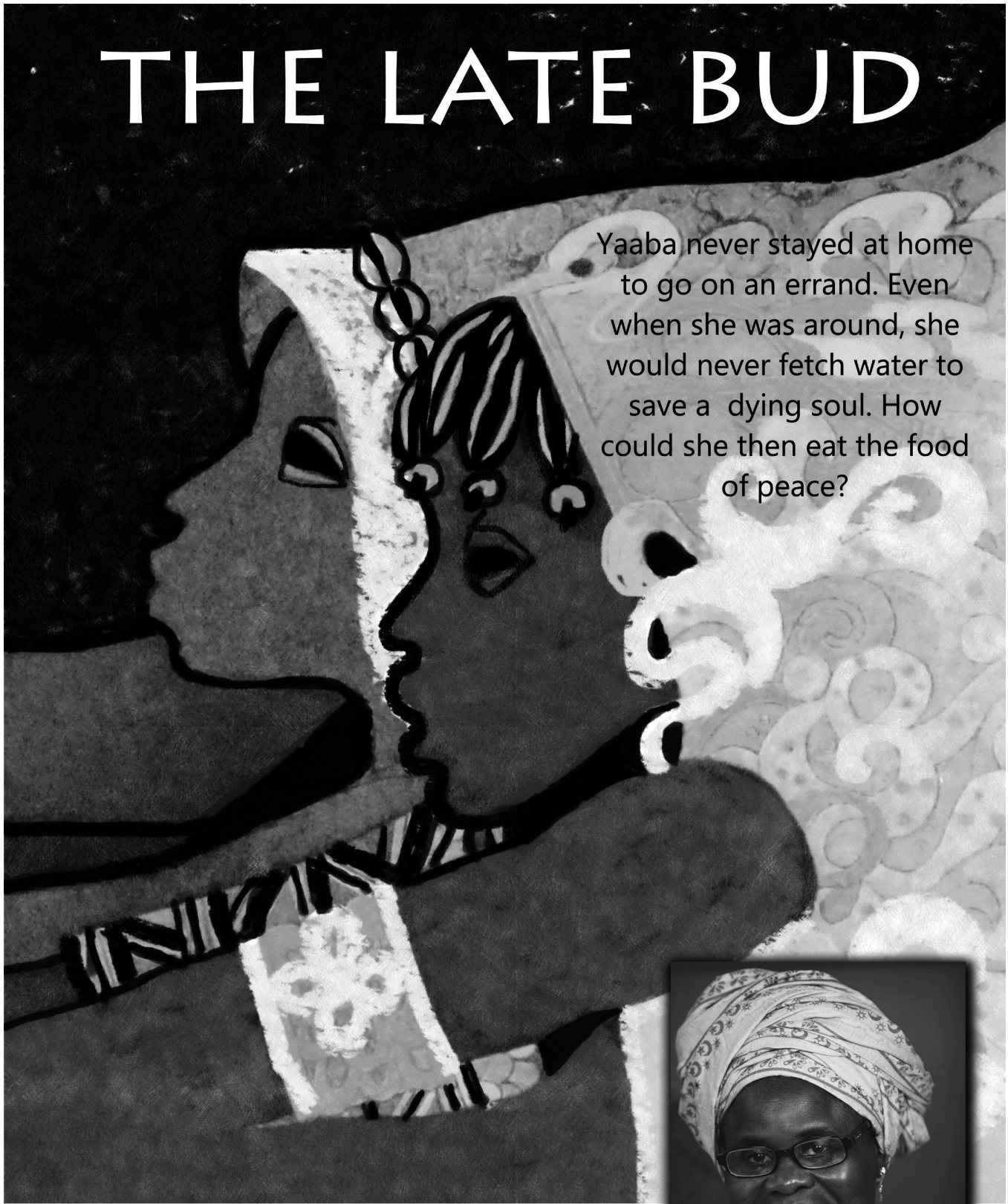
IgorGolovnikov / Shutterstock

This illustration shows people travelling through Russia in about 1900.



# THE LATE BUD

Yaaba never stayed at home to go on an errand. Even when she was around, she would never fetch water to save a dying soul. How could she then eat the food of peace?



aMA aTA aIDOO



**Yavava**

---

**Mavavani**

**(real name, Benyiwa)**

**Amia Ata**

**Aidoo**

---

**Adwoa**

**red earth**

**obedient**

**disobedient**

---

**Relationships  
between Parents  
and Children**

# Reconciliation

---

# Patriarchy

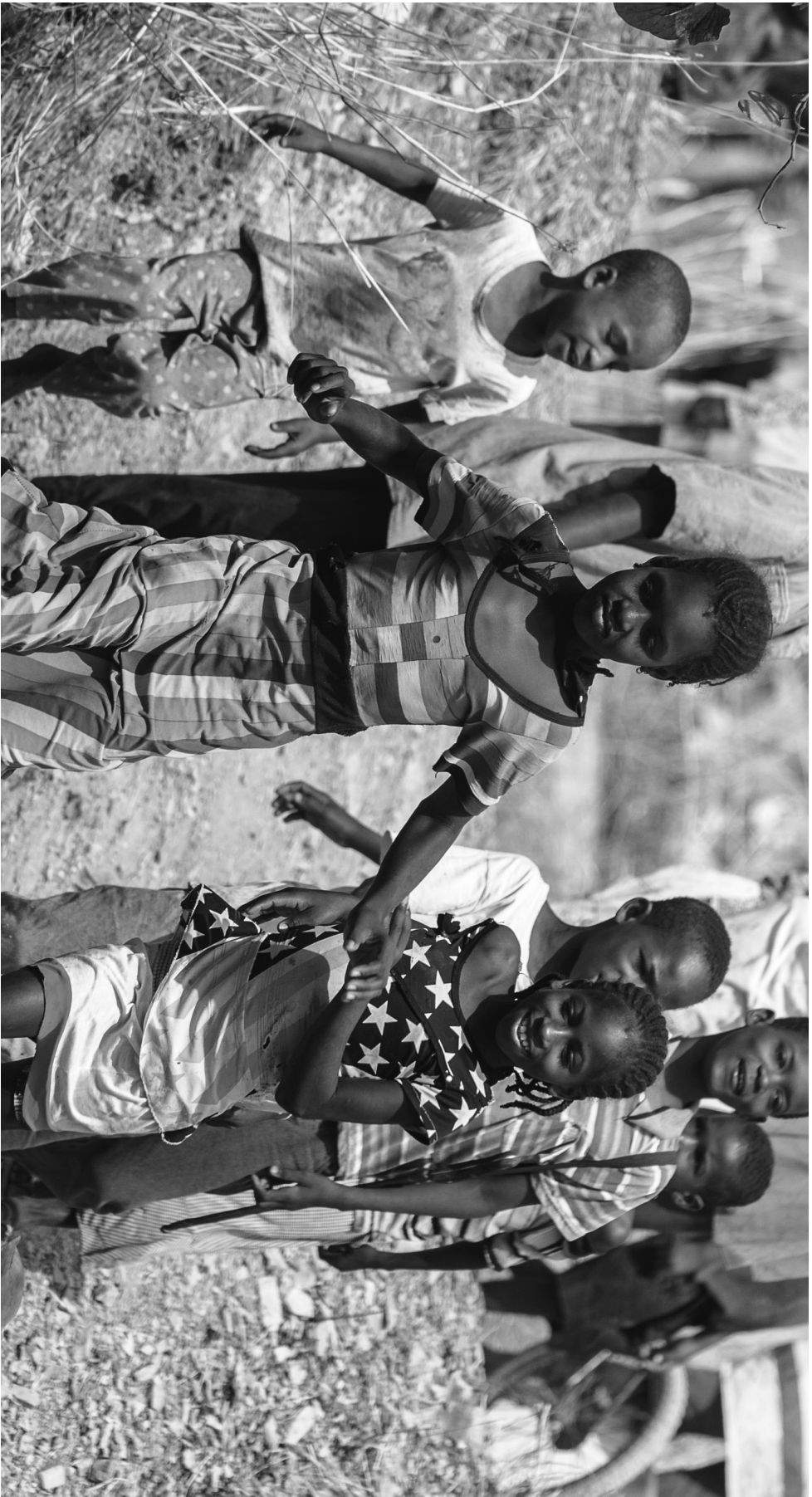
## Resource 39: Ghanaian Market



Anton\_Marov / Shutterstock

Ghanaian women at a market. Yaaba thinks that adults are always complaining about their problems and how much work there is to do.

## Resource 40: Ghanaian Children



Anton\_Vanov / Shutterstock

Ghanaian children running. Yaaba likes to play with her friends, and doesn't help her mother around the house.



## Resource 41: Hoe



Jamnoen Jainain / Shutterstock

A hoe is a hand-held farming tool. Yaaba wants to borrow Adwoa's hoe and apampa to collect red earth for her mother.

## Resource 42: Red Earth



Ruslan Haruyunov / Shutterstock

Yaaba wants to collect red earth for her mother to polish the floor of their house for Christmas.

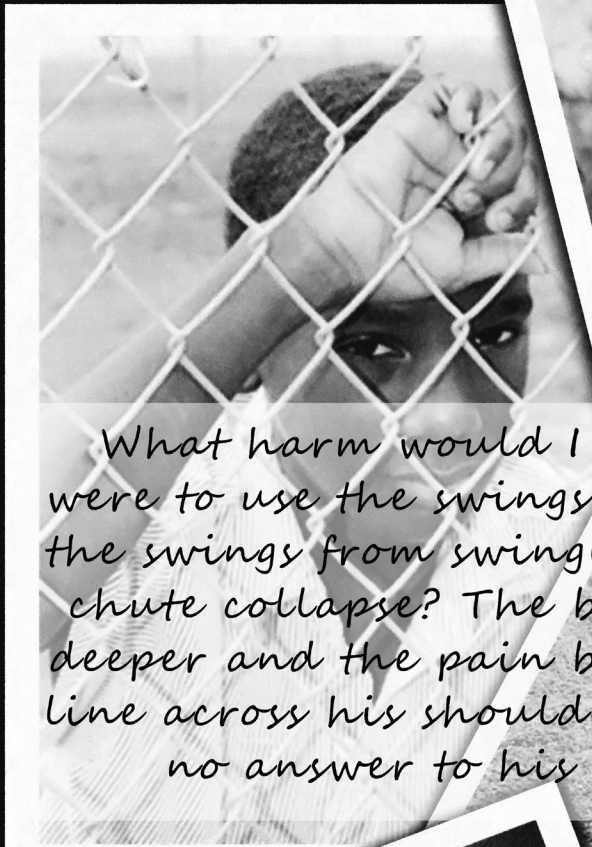
## Resource 43: Big Trunk



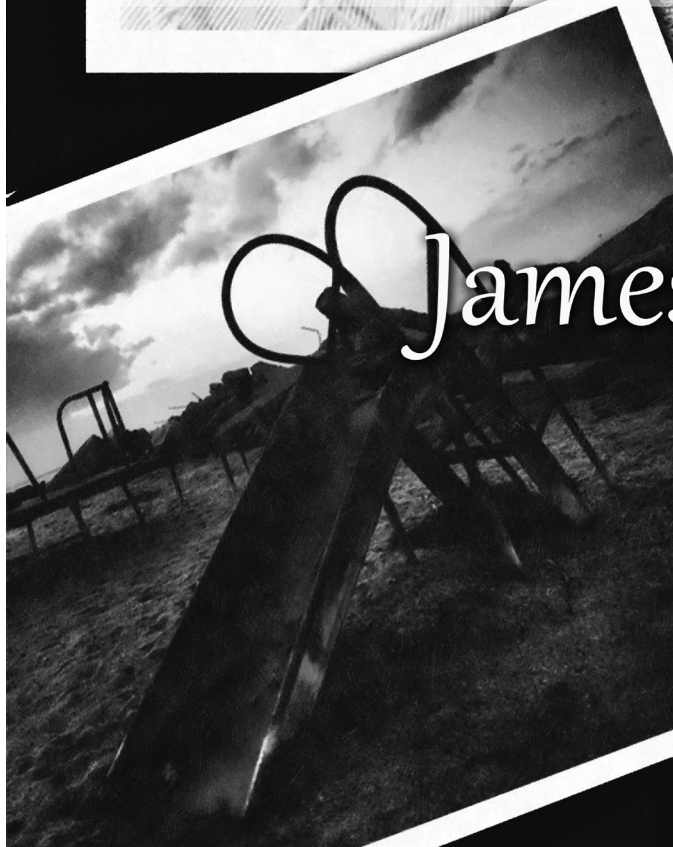
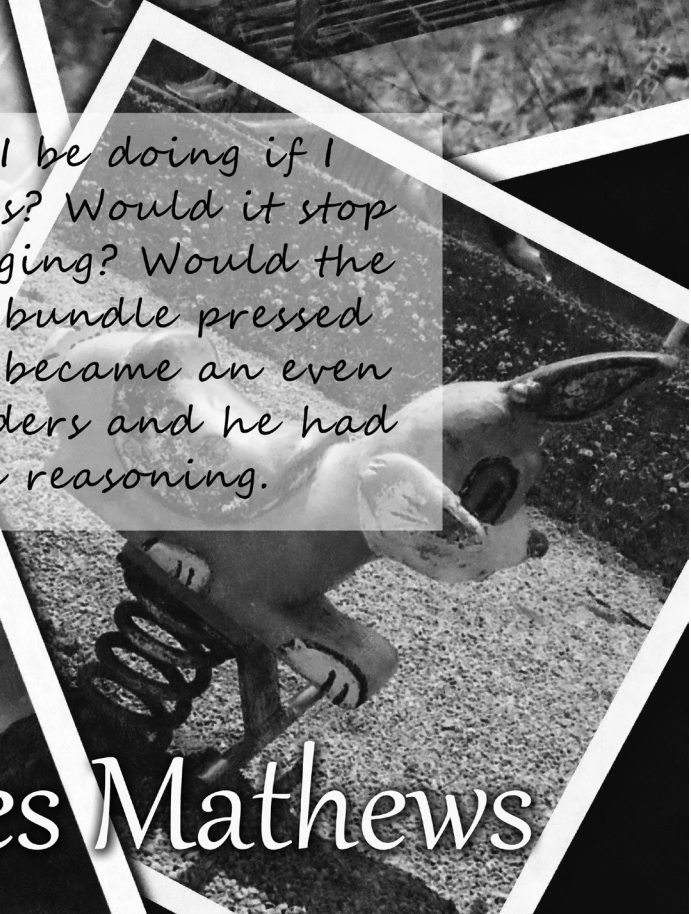
Burhan Bunardi / Shutterstock

Yaaba and her friends like to play at Big Trunk,  
an old tree with a big, thick trunk.

# THE PARK



*What harm would I be doing if I were to use the swings? Would it stop the swings from swinging? Would the chute collapse? The bundle pressed deeper and the pain became an even line across his shoulders and he had no answer to his reasoning.*



## James Mathews



# Three boys

---

# Appartheid

**Responsiveness  
to Injustice**

---

**rainbows**

chruete

jungie sym.

**Mes-ees**

**gums!**



**bundle of  
washings**

---

**park  
attendant**

# Separate Amenities Act

---

## Resource 44: Jungle Gym



Zynatis / Shutterstock

The boy looks longingly through the railings  
at the jungle gym in the park.

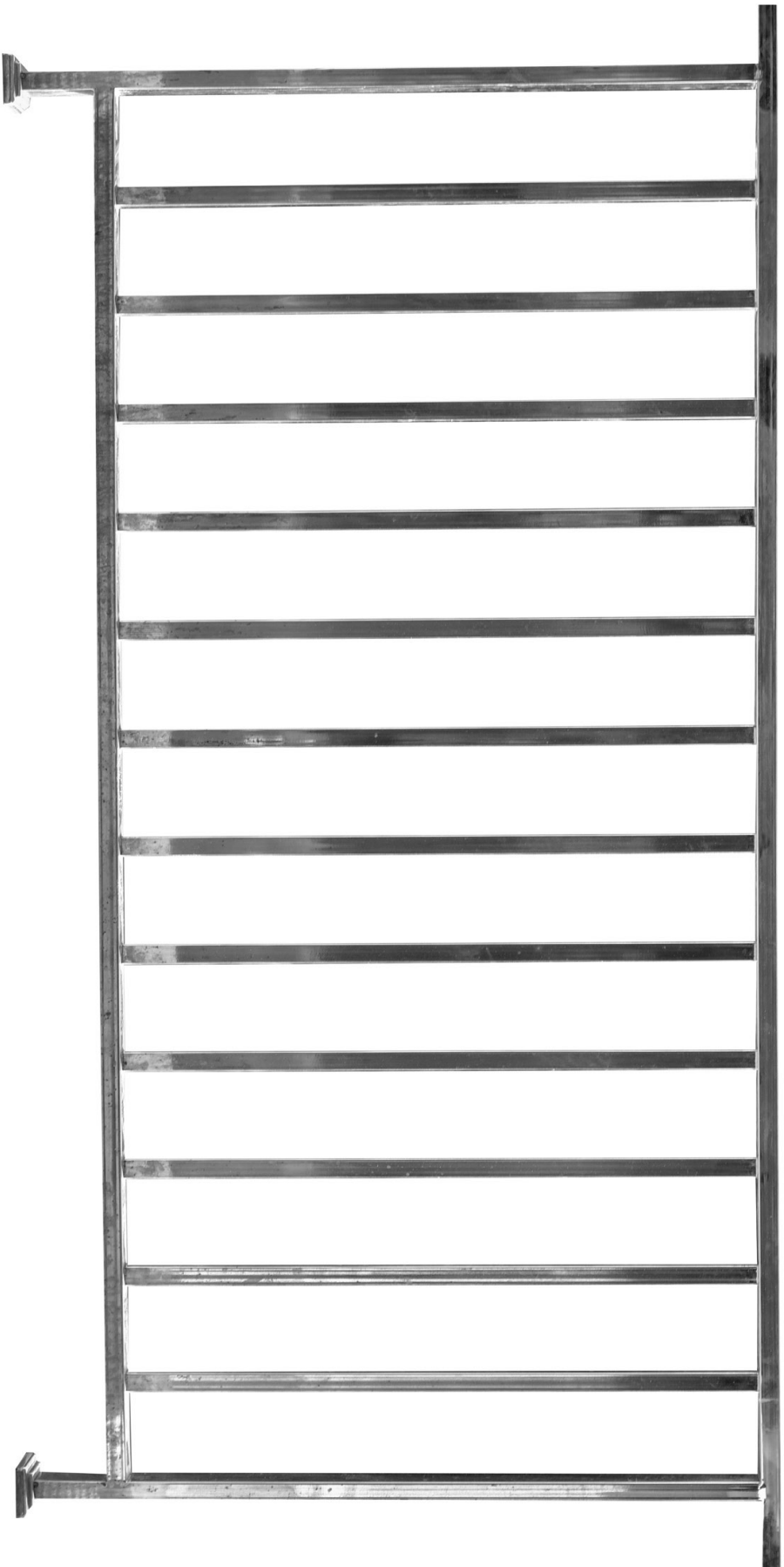
## Resource 45: Swings



AnnaTamila / Shutterstock

When the boy plays on the swings, he feels like he is flying so high he could touch the moon.

## Resource 46: Railings



nuwaphoto / Shutterstock

There are railings around the park. The boy stands outside the railings, looking through the bars at the jungle gyms he wants to play on. When he returns at night, he climbs over the railings to get into the park.

## Resource 47: Merry-go-round



Dmitrij Skorobogatov / Shutterstock

There is a merry-go-round' in the park where the boy want to play.

## Resource 48: See-saw



There is a see-saw in the park.

Sergiy Kuzmin / Shutterstock

# Resource 49: Apartheid-era Separate Amenities Sign



Bearrice Murch

Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.



## Resource 50: Apartheid-era Separate Amenities Sign



warrenski

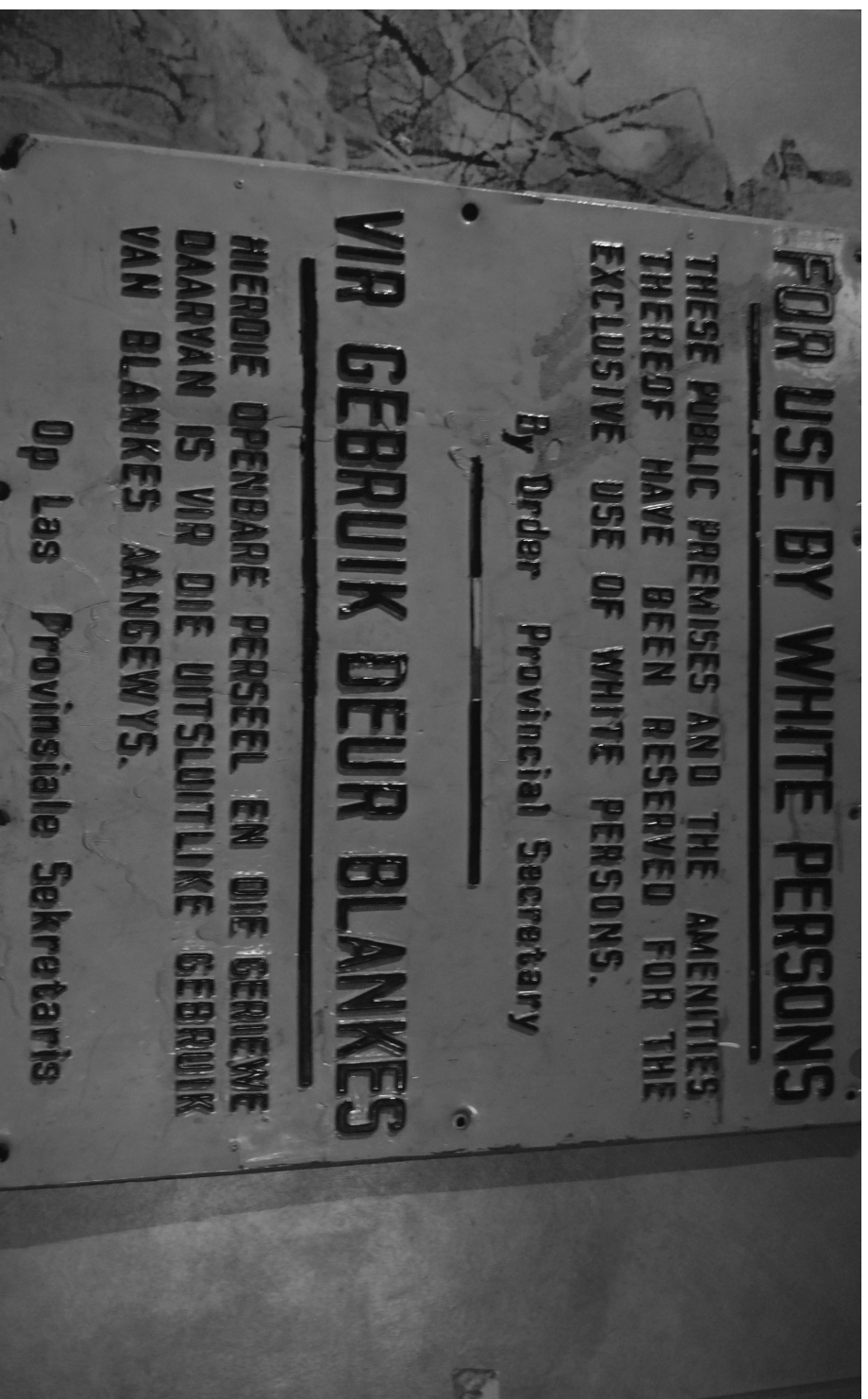
Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.

# Resource 51: Apartheid-era Separate Amenities Sign



Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.

# Resource 52: Apartheid-era Separate Amenities Sign



Mulurgu95 (Own work) [CC BY-SA 3.0 (<https://creativecommons.org/licenses/by-sa/3.0/>)] via Wikimedia Commons

Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.

# Resource 53: Apartheid-era Separate Amenities Sign



Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.

## Resource 54: Apartheid-era Separate Amenities Sign



Mulungu95 (Own work) [CC BY-SA 3.0 (<https://creativecommons.org/licenses/by-sa/3.0/>)] via Wikimedia Commons

Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.

## Resource 55: Apartheid-era Separate Amenities Sign



Guinnog [GFDL (<http://www.gnu.org/copyleft/fdl.html>) or CC-BY-SA-3.0 (<http://creativecommons.org/licenses/by-sa/3.0/>)], via Wikimedia Commons

Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.

# Resource 56: Apartheid-era Separate Amenities Sign



User:katangais (Own work) [CC BY-SA 3.0 (<https://creativecommons.org/licenses/by-sa/3.0/>), via Wikimedia Commons

Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.

# Resource 57: Apartheid-era Separate Amenities Sign



User:karangis (Own work) [CC BY-SA 3.0 (<https://creativecommons.org/licenses/by-sa/3.0/>), via Wikimedia Commons]

Signs like this all over South Africa enforced the Separate Amenities Act. They kept amenities separate for different races, and reserved the best of everything for white people, including: parks, beaches, train carriages, shop entrances, etc.



# Activity: Signs from Apartheid South Africa

## Instructions:

Below is a list of real signs from Apartheid South Africa. They prohibited the shared use of 'amenities' by different racial groups. Look at the signs and make a list of the different types of amenities that were segregated.

