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 Professor X
 English 10 Core
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The Historical Implications of Apartheid [Rough Draft]

“The genius of apartheid was convincing people who were the overwhelming majority to turn on each other. Apart hate, is what it was. You separate people into groups and make them hate one another so you can run them all.” (Trevor Noah- *Born a Crime*)

INTRODUCTION

[Fact- Literary Allusion] In November of 2015, comedian Trevor Noah released his autobiography titled *Born a Crime: Stories from a South African Childhood*. For many Americans, especially millennials and generation y individuals, this autobiographical narrative exposed a life and culture that few discuss or recognize in contemporary history. [Current-Day Application] In a Western society with prevalent “multi-cultural” movements, “world” festivals, and pushes in secondary curriculum selections advocating “diverse” exposure, the history of apartheid in South Africa remains a null¹ subject. [Comparison] In secondary classrooms across America, students read accounts of the traumatic violence of World War II and Nazi-maintained concentration camps. Students read *The Diary of Anne Frank*, *Night*, *Devil’s Arithmetic*, *The Book Thief*, and *I Have Lived a Thousand Years*. All of these texts recount the injustices and systematic racist and xenophobic oppression of occupied Europe during World War II. However, many do not recognize the more recent accounts of traumatic oppression and racist ideology in Africa. [Thesis Statement] From the Rwandan Genocide of 1994 to the laws comprising apartheid in South Africa from 1948 to 1994, to the ongoing genocide in Darfur, the political tensions, economic struggles, and explicit racism in Africa offers a more recent look into systematic oppression.

BODY PARAGRAPH ONE: What is Apartheid? How does it relate to the United States?

[Topic Sentence] While the history of apartheid is complex in its affordance of insight into racist ideology, perhaps the most logical place to begin a discussion about the historical implications of apartheid begins with what “apartheid” means. [Elaboration] ‘Apart-heid’ entered the Afrikaans language through the imperial influence of Dutch. It means “separateness.” [Textual Support] This echoes the sentiment of the U.S. Supreme Court Case *Plessy v. Ferguson* (1896), in which the “separate but equal” clause remained in effect in the United States until it was overturned in the U.S. Supreme Court Case *Brown v. Board of Education* (1954). However, during apartheid, in South Africa, there was not a “separate but equal” clause. Apartheid was an invention. It was a strategy used by the National Party (predominantly comprised of white, Dutch descendants) to control the native tribes, maintain white supremacy, and initiate tension and division between tribal factions. [Textual Support] According to scholars at Stanford University, “South Africa was colonized by the English and the Dutch in the seventeenth century” (Chokshi et al.). [Explanation] Therefore, both the history of the United States and the history of South Africa

¹ “Null” is typically used in mathematical discussions or even in the specialized field of curriculum studies. However, its meaning encompasses the general population’s recognition of the significance of apartheid- “null,” invalid, zero-value... completely overlooked.

share a common connection during imperialistic times: the English and Dutch colonized the land and its **indigenous** peoples (nations). In the United States, colonizers **exploited** Native Americans (including, but not limited to, the Iroquois, the Cherokee, the Seneca, the Shawnee, the Creek, the Mojave, the Sioux, the Choctaw, the Muscogee, and the Seminoles). In South Africa, the English and Dutch colonizers exploited the South African tribal nations (including, but not limited to, the Zulu, the Xhosa, the Sotho, the Tswana, the Pedi, the Venda, the Ndebele, and the Tsonga). [Textual Support] Scholar Iyko Day points out, “Most settler colonies established without a large-scale white population” (104). In other words, the settler and colonial history of the United States and South Africa **diverge** when it comes to the establishment of racially white populations. While the English colonized both U.S. lands and South African lands along with its peoples, the numbers of white, European settlers in South Africa were **significantly** lower than the number of white, European settlers in the States. Therefore, to maintain white privilege, white supremacy, and control, colonizers in South Africa had to implement a system that **reserved** their power. On the contrary, the U.S. white population won in a numbers game. [Tie Back to Thesis] This division between racial **attributes** set the **foundational** for power struggles and racist ideologies in both the U.S. and South Africa.

BODY PARAGRAPH TWO: Which laws made up apartheid? When did this happen?

[Topic Sentence] Although racist ideologies **conjoin** contemporary studies of systematic oppression between the U.S. and South Africa, it is important to **emphasize** that the apartheid (separateness) movement in South Africa took place from 1948 to 1994. [Elaboration] That is eighty-five years after the Emancipation Proclamation in the U.S. and nearly (counter-productively) parallel to Civil Rights movement in the U.S. [Textual Support] Trevor Noah opens his book with the Immorality Act of 1927, which stated, “[The purpose of the act was] to prohibit illicit carnal intercourse between Europeans and natives and other acts in relation thereto.” [Explanation] The Immorality Act of 1927 highlights three **pertinent** details: (1) the British monarchy was the law-writing authority in South Africa during that timeframe; (2) though history books record the apartheid movement as lasting from 1948-1994, the tensions and movement toward apartheid began many years before the most intense years; and (3) the arrangement and interaction between English colonizers and the South African natives was to be purely economic rather than a humanly physical “union” of the two countries. In other words, the trade goods and land interested the colonizers, not an extension or **diversification** of white populations. [Textual Support] However, the first “official” laws of apartheid took place in 1948. As Stanford scholars explain, “Race laws touched every aspect of social life, including the prohibition of marriage between non-whites and whites, and the sanctioning of ‘white-only’ jobs” (Choski et. al.). [Explanation] As one can see, the National Party **targeted institutionalized** aspects of everyday life, like marriage and career. The racial division **manifested** in markers of social **status** and adulthood “success” (like finding a life partner and pursuing work to make a living). [Tie Back] Through explicit separation within marriage and career opportunities (both legally binding institutions), a legal basis for racist ideology **prevailed**.

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