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| **ST. JOSEPH’S COLLEGE (AUTONOMOUS)** |
| **V SEMESTER BA- TEP EXAMINATION: DECEMBER 2022**  **THEATRE AND PERFORMANCE STUDIES-**  **TS:5122 THEATRE STUDIES-V** |
| **Time- 2 ½ hrs Max Marks- 70** |

**Instructions:**

**1. You are allowed to use a dictionary.**

**2. This question paper has 3 Sections & 4 printed sheets.**

**3. You will lose marks for exceeding the word limit.**

**SECTION A**

**I. Read the following excerpt from *Woza Albert* and answer the questions set on it:**

**Mbongeni:** Eh! What would happen to Morena if he comes to South Africa? What would happen to Morena is what happened to Piet Retief. Do you know Piet Retief? The Big leader of the Afrikaners! Ja. He visited Dingane, the great king of the Zulus. When Piet Retief came to Dingane, Dingane was sitting in his camp with all his men. And he thought, these white men with their guns are wizards. They are dangerous. But he welcome them with a smile. He sid, he said ‘Hello’. Just leave your guns outside and come inside and eat mean and drink beer. Eeii. That’s what will happen to Morena today. The Prime Minister will say Just leave your angels outside and the power of your father outside and come inside and enjoy the fruits of apartheid. And what will happen to Morena is what happened to Piet Retief, when he got inside. Dingane was sitting in his camp, when Piet Retief came inside. All the Zulus were singing and dancing…Bamya-lo-Kandaba payimi (*Repeats snatches of the song*)

And all the time Dingame’s men were singing and dancing, they were waiting for a signal from their king. And Dingane just stood up…he spit on the ground. He hit his beshu and then shouted. Bulalan abathakathi. Kill the wizard. Kill the wizards. Kill the wizards. And .Dingane’s men came with all the spears.( *mimes throat-slitting, throwing off bodies).* Suka. That’s what will happen to Morena here in South Africa. Morena here (disgusted) Morena here…Eeii. Suka

(Black out)

**I A. Answer the following questions in FIVE sentences each (3X5=15)**

1. What roles do a) Morena b) Piet Retief and 3) Mbongeni play in the drama? Explain briefly the significance of their roles in the play
2. Explain and comment on the irony embedded in the lines above.
3. Do the current event foreshadow the events that follow? Explain briefly

**SECTION B**

**II. Read the following passage carefully**

For many, particularly outside of South Africa, the name Soweto evokes an image by Sam Nzima made during the 1976 [Soweto Uprising](http://en.wikipedia.org/wiki/Soweto_uprising). In that iconic photograph, 18-year-old Mbuyisa Mahkubo carries Hector Pieterson, a 13-year-old boy who was fatally wounded when police fired on students protesting the official lowering of academic standards in South Africa’s black schools. The image of the dying boy spread around the world, and today the uprising is widely seen as a turning point in the struggle against the nationalist government. “Soweto” became the symbol of the profound social, cultural, economic and physical divisions of apartheid.

But such a “black and white” reading belies the complex spatial history of townships in South Africa. [Soweto](http://en.wikipedia.org/wiki/Soweto_uprising) itself is not a unitary place but an abbreviation for **So**uth **We**stern **To**wnships, a collection of over 25 townships bordering Johannesburg’s mining belt to the south, which range from middle-class enclaves to informal settlements (sometimes known as shantytowns).

Until the early 1990s, when South Africa became an inclusive democracy, non-white workers were forced to live outside cities in residential areas known as townships. The systematic segregation dates back to the colonial era: in the late 19th and early 20th centuries, the British colonial government resettled racial groups under the pretense of responding to disease epidemics in overcrowded neighborhoods. The area now known as Soweto was settled by blacks and other non-whites who were relocated after an outbreak of bubonic plague in central Johannesburg. Early separation was formalized and reinforced by colonial laws such as the [Natives’ Land Act of 1913](http://en.wikipedia.org/wiki/Natives_land_act), which reserved nearly 90 percent of the land in South Africa for a tiny minority white population. In the following decades, during which South Africa became an independent republic, a series of pass and influx laws comprehensively restricted the rights of the non-white population. During the Apartheid Era, from 1948 to 1994, the ruling Nationalist Party, dominated by white Afrikaaners, [passed miscegenation laws, institutionalized legal segregation, formalized racial categories and restrictions on movement, and embedded apartheid physically in the landscape](http://en.wikipedia.org/wiki/Apartheid_legislation_in_South_Africa). Cities were designated “for whites only,” and townships became, in effect, the mechanism for housing the non-white labor force. Such policies accelerated the growth of separate townships across the country at all scales — from cities like Cape Town and Johannesburg to the smallest villages.

Apartheid is often construed as a largely political construct, but architecture and planning were critical to implementing apartheid policies. Design practices became cultural extensions of state power, and some professional designers validated the power of the white minority through the design of monumental structures such as the [Union Buildings](http://en.wikipedia.org/wiki/Union_Buildings) and [Voortrekker Monument](http://en.wikipedia.org/wiki/Voortrekker_Monument) in Pretoria, and through the planning of new townships mandated under laws such as the Group Areas Act (1950), which specified where racial groups were allowed to live in urban areas. Vibrant multiracial settlements were cleared and razed, their residents separated by race and relocated into distant townships. In [District Six](http://en.wikipedia.org/wiki/District_Six) near downtown Cape Town, for instance, 60,000 residents were forcibly removed between 1968 and 1982; Cape Technikon, a white-only university, was built on a portion of the land, while the rest sat vacant for decades and is only now being developed for post-apartheid housing and community facilities.

The use of townships as a racial construct was reinforced by theoretical movements within architecture and planning. Le Corbusier’s concept of temporary workforce housing, presented in the 1922 utopian proposal [Ville Contemporaine](http://en.wikipedia.org/wiki/Ville_Contemporaine), inspired the white South African vision of the positive yet controlled movement of a black population as temporary labor; and the influence of Ebenezer Howard’s [Garden Cities](http://en.wikipedia.org/wiki/Garden_city_movement) can be seen in township plans, which often included neatly drawn boulevards and neighborhoods laid out in lovely curving grids. In the 1950s a group of architects at the prestigious University of Witswatersrand in Johannesburg proposed to solve the “native housing problem” by designing a series of [matchbox houses](http://www.google.com/search?hl=en&biw=1680&bih=935&gbv=2&sa=1&q=matchbox+houses+south+africa&tbm=isch) whose sterile forms became ubiquitous across the sprawling township landscapes.  Residents have since modified these homogenous spaces, personalizing the houses with incremental upgrades, cultivated gardens, the inventive use of scavenged materials and lively paint schemes.

Under apartheid, the townships were highly controlled bedroom communities, [often located at some distance from the “white city.”](http://www.macalester.edu/courses/geog261/Cape_Town_and_Beyond/Maps_townships.html)  While in a few cases, like Alexandra, older townships were close to white enclaves and separated only by walls and fences, in most places a vast zone of uninhabited land separated the townships from the city. Getting to work often involved a long and expensive commute to a job that could be three hours away. Transport was limited to state-owned buses and trains, and the scarcity of commercial development forced many township residents to shop in faraway white-owned centers, or in licensed white-owned or Indian-owned shops dispersed around the townships. Leisure activities were also strictly regulated: the only legal beer halls were in government buildings, and dirt lots served as soccer fields. Schools were poorly maintained barrack-like structures with barred windows and second-hand desks. There were no cultural facilities, though churches did provide places of community and belonging. (From Lisa Findley & Liz Ogbu, “South Africa: From Township to Town,” *Places Journal*, November 2011. Accessed 21 Nov 2022.)

**II A: Answer the following in not more than 200 words each (3x15=45)**

1. What are the commonest ways in which apartheid as a racist institution and practice are delineated, critiqued and condemned? Why do you think the writer finds that insufficient and limiting? Argue your point of view using suitable evidence from your reading
2. In what ways, according to the writer, did apartheid function in actual everyday terms? Identify the effects of such. What effects could such a system and its functioning have on the South African people? Provide suitable reasons for your response.
3. Focus attention on the first image of the dead boy as described in the passage. What were they fighting for according to you? Do you think it is worthwhile giving one’s life for such a purpose? Provide suitable arguments for your response

**SECTION C**

**III Answer any ONE of the following (1x10=10)**

1. “Consumer giant Unilever says it will rebrand its bestselling skin lightening cream Fair and Lovely and drop the word "fair" from its name. While the news has been welcomed, campaigners say the move doesn't go far enough - and in India demand for such products shows no sign of waning” (Geeta Pandey, BBC News, New Delhi, 26th June 2020).

The above is a recent news item emerging out of the death of George Floyd’s death in the US. Debate in India over whether this is the Consumer Corporation’s tokenism or it is actually a well-meaning reinvention of an otherwise colour-defined product rages incessantly

**Write a dialogue between two persons about 15 lines representing both sides of the argument above mentioned between two different characters.**

**Or**

1. **Often colour of the human person is associated with other structures of oppression in the Indian context. Identify some of them and write a brief conversation of about 15 lines identifying these structures and showing how to resist them.**