

The Literature of South Africa

MXOLISI NYEZWWA

THE POET'S FAILURE

we had words in us that we never said.
we could stand in these waterless alleys
and march into the wet rain.

we smelled like starved rogues, we stank
like dying corpses
sailing the warm winds of our silence,
searching in reckless shelters to cool our lips.

we struggled begging conciliation
down the trodden tracks of cold hurricanes
seeking out lost igloos,
we had words within these day-long blues –

driven by cold emotions into the shades and shadows
of a dying land, we had words that choked to be said –
and we never said them.



© 2000, Mxolisi Nyezwa

From: *Song Trials*

Publisher: University of Natal Press (Gecko Poetry), South Africa

ISBN: 0 86980 9768

(South Africa, 1967–)

Mxolisi Nyezwa is the editor of *Kotaz*, a truly multilingual South African journal. He was born in 1967, New Brighton, Port Elizabeth, South Africa.

This poem was taken from his highly acclaimed debut collection *Song Trials* (Poetry Gecko 2000). Mxolisi Nyezwa shifts South African lyrical poetry into powerful and strange landscapes.

His works are associative poems which move rapidly through multiple dimensions. They encompass the spiritual, the political and bleakness of the everyday with the fluency of language and a compelling “deftness of image”.

“Nothing’s Changed”

by Tatamkhulu Afrika

Small round hard stones click
under my heels,
seeding grasses thrust
bearded seeds
into trouser cuffs, cans,
trodden on, crunch
in tall, purple-flowering,
amiable weeds.

District Six.
No board says it is:
but my feet know,
and my hands,
and the skin about my bones,
and the soft labouring of my lungs,
and the hot, white, inwards turning
anger of my eyes.

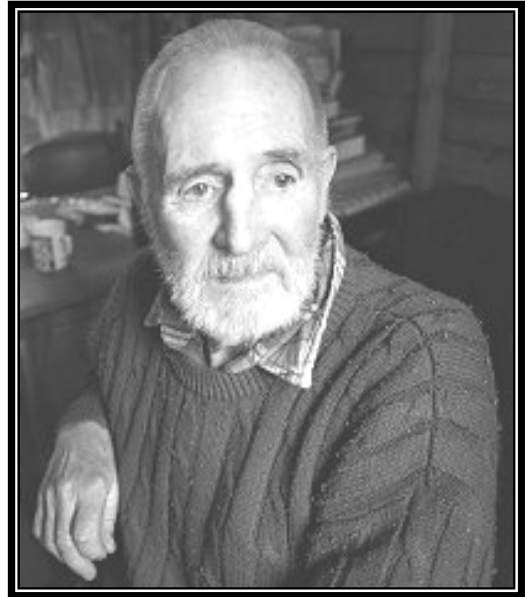
Brash with glass,
name flaring like a flag,
it squats
in the grass and weeds,
incipient Port Jackson trees:
new, up-market, haute cuisine,
guard at the gatepost,
whites only inn.

No sign says it is:
but we know where we belong.

I press my nose
to the clear panes, know,
before I see them, there will be
crushed ice white glass,
linen falls,
the single rose.

Down the road,
working man's cafe sells
bunny chows.
Take it with you, eat
it at a plastic table's top,
wipe your fingers on your jeans,
spit a little on the floor:
it's in the bone.

I back from the
glass,
boy again,
leaving small mean O
of small mean mouth.
Hands burn
for a stone, a bomb,
to shiver down the glass.
Nothing's changed.



Tatamkhulu Afrika was brought up in Cape Town, South Africa, as a white South African. When he was a teenager he found out that he was actually Egyptian-born, the child of an Arab father and a Turkish mother.

The South African government began to classify every citizen by color - white, black and coloured. Afrika turned down the chance to be classed as “white,” and chose instead to become a Muslim and be classified as “coloured.”

In 1984 the poet joined the ANC (the African National Congress - the organization leading the struggle against apartheid). Arrested in 1987, for ‘terrorism’, he was banned from writing or speaking in public for five years. This was the point at which he adopted the name he now uses, “Tatamkhulu Afrika” which had previously been his ANC code name. This enabled him to carry on writing despite the ban.

Vocabulary

<i>Port Jackson trees</i>	trees imported from Australia
<i>bunny chow</i>	bread stuffed with pilchards or similar - a poor man's hamburger

MAZISI KUNENE

(South Africa, 1930 - 2006)

Mazisi Raymond Fakazi Mngoni Kunene served as South Africa's Poet Laureate, an avid anti-apartheid activist, and professor. His literary achievements of Mazisi Raymond Fakazi Mngoni Kunene (1930-2006) were among the most remarkable to have come from Africa in the twentieth century. Although his death at the age of 75 seems to have signified the closing of an extraordinary literary tradition in South Africa, that of African Literature in the African Languages, his practice of it in five decades, throughout the political tribulations of the country in the second half of the century, brought about its greatest efflorescence.



THEY ALSO ARE CHILDREN OF THE EARTH

Cursed shall be the one whose passage in this world
Evades humaneness, engenders greed and hoarding
Cursed is he wallowing alone in caskets of wealth and
Counting rosary beads of accumulated cars
To be human is to humbly cherish the sweat of your toil
In measured style of decency and appreciation
To be human is to consider the plight of the needy
As they also are children of the earth
Yes, men and women of this blessed land

NABO BANGABALO MHLABA

IN ZULU

Akayena umuntu lowo ongananelani nabantu
Yena ogodle lokho akugodlileyo
Yena osenqophe phakathi kwemikhulu imithangala
Esenguye ngokubalisa izimoto zakhe
Umuntu ngumuntu ngoba ebusebenzele ubuntu bakhe
Ngokuba ebubekele imihla ngemihla
Waze wabenzela nalabo ababusweleyo
Ngokuba nabo bangabomhlaba
Nabo bangabafazi namadoda alelizwe

DENNIS BRUTUS

Nightsong: City

Sleep well, my love, sleep well:
the harbour lights glaze over restless docks,
police cars cockroach through the tunnel streets

from shanties creaking iron-sheets
violence like a bug-infested rag is tossed
and fear is immanent as sound in the wind-swung bell;

the long day's anger pants from sand and rocks;
but for this breathing night at least,
my land, my love, sleep well.



Dennis Vincent Brutus (28 November 1924 – 26 December 2009) was a South African activist, educator, journalist and poet. Brutus, imprisoned along with Nelson Mandela in the cell next to his, was an opponent of the apartheid South African regime.

Born in Harare, Zimbabwe to South African parents, Brutus was of African, French and Italian ancestry. His parents moved back home to Port Elizabeth when he was 4, and young Brutus was classified under South Africa's apartheid racial code as "colored." In 2008, Brutus was awarded the Lifetime Honourary Award by the South African Department of Arts and Culture for his lifelong dedication to African and world poetry and literary arts.

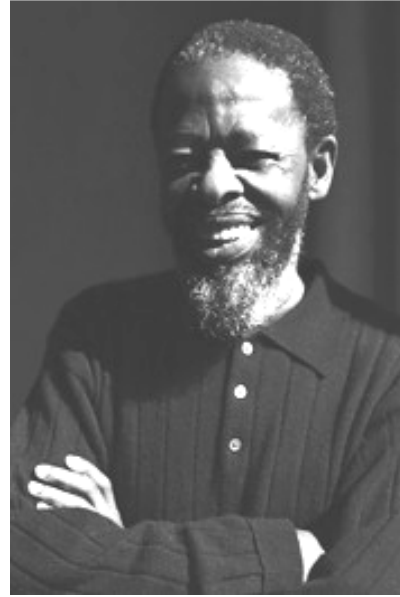
KEORAPETSE KGOSITSILE

From a selection of poems titled:

The Present is a Dangerous Place to Live

I. In the Mourning

And at the door of the eye
is the still voice of the land.
My father before my father
knew the uses of fire
My father before my father,
with his multiple godhead,
sat on his circular stool
after the day was done. At times even
between the rednesses of two suns,
knowing that time was not born yesterday.
The circle continues
Time will always be
in spite of minutes that know no life.
Lives change in life
At times even rot
or be trampled underfoot
as the back of a slave.
There are cycles in the circle
I may even moan my deadness
or mourn your death,
in this sterile moment asking:
Where is the life we came to live?
Time will always be
Pastpresentfuture is always now
Where then is the life we came to live?



Born in 1938, Keorapetse 'Willie' Kgotsile left South Africa in 1961 as one of the first young ANC members instructed to do so by the leadership of the liberation movement. He was a founding member of the ANC Department of Education as well as that of Arts and Culture. The recipient of many poetry awards, he has also studied and taught Literature and Creative Writing at a number of universities in the United States and in Africa.

Willie Kgotsile's poetry ranges from the unambiguously political and public to the lyric and confessional. In addition to his unique poetic voice, he is also a gifted teacher. Among his publications is an excellent book on teaching the *craft* of poetry – not the 'what' but the 'how'.

KEORAPETSE KGOSITSILE

From a selection of poems titled:

The Present is a Dangerous Place to Live

IV. Mirrors, Without Song

Do not tell me, my brother, to reach
out and touch my soul. My soul is
inside and thin
and knows your death too

Does it matter then how
often my teeth are seen
when I laugh less and less?

Morning does not wake up
with my eye out the window
moaning, or mourning,
a thing or day gone to waste

I die in the world
and live my deadness
in my head, laughing
less and less.

Do you see now
another day, like a slave,
shows its face to be nothing,
nothing but a mirror of the death of another?

When I laugh, my brother, less and less
do not tell me to reach
out and touch my soul. My
soul is inside and thin
and knows your death too.

Poetry Analysis

T.P.C.A.S.T.T. is an abbreviation for a style of poetry analysis. Each of the letters stands for a step in the analysis process. You will use this format and our discussion of critical reading strategies to analyze your assigned South African poem. Plan to write between 3-4 sentences on each particular element using the TPCASTT method.

- TITLE -- Examine the title **before** reading the poem. Is the title significant? How does the title prepare readers for what is to come in the poem? What might the poem be about?

- **PARAPHRASE** -- Translate the poem into your own words. Resist the urge to jump to interpretation. A failure to understand what happens literally inevitably leads to an interpretive misunderstanding. In the space below, rewrite each line in your own words. You are paraphrasing, not summarizing. Your paraphrase should look like the original poem (not in paragraph form). If you need more space, please use a separate sheet of paper.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on its right side, suggesting it's resting on a surface.

- **CONNOTATION** – Connotations are the associations and implications that a word or phrase implies other than simply the dictionary definition. Examine the poem for meaning beyond the literal. Look for: imagery, symbolism, irony, understatement, oxymoron, allusions, effect of sound devices (alliteration, onomatopoeia, rhyme). What specific devices are used in the poem and what effect do they have on the meaning? (Example, what effect does the repetition have?)

- ATTITUDE -- Tone: Examine both the speaker's attitude. Look for: Speaker's attitude toward self, other characters, and the subject. Attitudes of characters other than speaker. Poet's attitude toward speaker, other characters, subject and finally toward the reader. Is the speaker angered, passionate, melancholic? Why? How do you know? Who is the speaker addressing?

- SHIFTS -- Note shifts in speaker, attitudes. Look for: occasion of poem (time and place), key words (ex. but, yet), punctuation (dashes, periods, colons), stanza divisions, changes in line and/or stanza length, irony (sometimes irony hides shifts), effect of structure on meaning. Where does the narrator's voice change or shift? Why?

- TITLE -- Examine the title again, this time on an interpretive level. How does the title of the poem enhance the meaning of the poem? Does it mean something different than what you originally thought?

- THEME -- First list what the poem is about (subjects); then determine what the poet is saying about each of those subjects (theme). Remember, theme must be expressed as a complete sentence.

Apartheid in South Africa

Apartheid and the People of South Africa		
	Blacks	Whites
Population	19 million	4.5 million
Land Allocation	13 percent	87 percent
Share of National Income	< 20 percent	75 percent
Ratio of average earnings	1	14
Minimum taxable income	360 rands	750 rands
Doctors/population	1/44,000	1/400
Infant mortality rate	20% (urban) 40% (rural)	2.7%
Annual expenditure on education per pupil	\$45	\$696
Teacher/pupil ratio	1/60	1/22

Figure 1: Disproportionate Treatment circa 1978. Source: [Leo80]

The basic philosophy of apartheid was simple. Although South Africa was a unitary state, the Nationalists argued that the people did not constitute a single nation but was made up of four race groups, namely white, black, Coloured and Indian. These races were further divided into 13 'nations'. White people comprised English and Afrikaans language groups. The black population was divided into 10 ethnic groups. This made the white race the largest one in the country. The NP justified the racism as necessary, supporting its view with evidence of conflicts between races and cultures around the world. It justified the discrimination using Christian theology and racist theories of white superiority and black inferiority.

How did it Apartheid affect peoples' lives?

Apartheid law was divided into two main groups, namely *petty* apartheid and *grand* apartheid. The first petty laws aimed to regulate everyday life in racist ways, to create a racially divided and unequal way of life for South Africans. Examples of petty apartheid laws are the Prohibition of Mixed Marriages Act 55 of 1949, which made marriages between whites and people of other races illegal. The Immorality Amendment Act 21 of 1950 went even further to forbid sex between a white and a black, Indian or Coloured person.

Grand apartheid separated races on a large scale, by forcing people to live in different places according to their race. This required race classification and was achieved through the Population Registration Act 30 of 1950. According to this law, all South Africans had to be classified as white, black, Coloured (mixed race) or Indian, and their race was then recorded in their identity passes. Official teams or Boards were set up to decide the fate of those people whose race was considered uncertain. This caused much heartache especially for Coloured people whose unique mixed race features often led to families being split up after members were assigned different to races. Every year, people were reclassified racially. In 1984, for example:

- 518 Coloured people were defined as White
- 2 whites were called Chinese
- 1 white was reclassified Indian
- 1 white became Coloured
- 89 Coloured people became African



Interestingly the word 'African' was never used by the authorities. The problem was it translated back in the Boer language into the word *Afrikaner*, which was the very name the white Dutch descendants called themselves. Africans were referred to by white officialdom as black or Bantu.

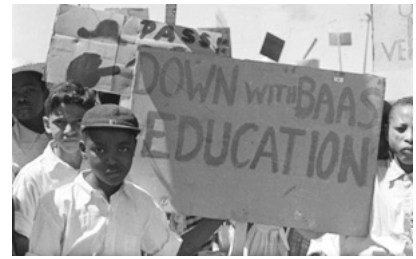
The second element of grand apartheid was the Group Areas Act 21 of 1950. Until then, different races coexisted in most towns. This Act ended racially mixed residential areas. It defined where people had to live and work and each race was allocated its own area. People had no choice but to move, and this Act provided the base for forced removals in later years.

Apartheid and Education

The Bantu Education Act of 1953 created a separate educational system for black students under the management of the Department of 'Bantu' Education. According to H.F Verwoerd, who was the Education Minister at the time, the purpose of 'Bantu' Education was to prepare African people for a subordinate role under white minority rule. According to a report in the Afrikaans newspaper Die Burger, Verwoerd had the following to say on equality in 1953:



"When I have control of 'Native' education, I will reform it so that the 'Natives' will be taught from childhood to realize that equality with Europeans is not for them." (H F Verwoerd South African Prime Minister from 1958-1966)



An anti-Bantu education protest, 1955.
(Photograph by Drum Photographer © BAHA)

Pass laws

The movement of black people was severely limited. Black people could only stay in 'white' South Africa if they possessed documents proving they had permission to do so. Indian people were barred from being in the Orange Free State province. The laws restricting the movement of people were known as 'Pass Laws'.

The first pass laws were introduced in 1760 when slaves in the Cape were made to carry them. The Urban Areas Consolidation Act of 1945 together with the Natives (Abolition of Passes and Coordination of Documents) Act of 1952 were key legislation. The Urban Areas Act outlined requirements for African people to 'qualify' to live 'legally' in urban areas in White South Africa. In order to do so they had to have Section 10 rights. These rights were based on whether:

- The person had been born there and resided there continuously since birth;
- The person had worked continuously for ten years in any prescribed area for any employer; or lived continuously in any such area for a period not less than 10 years;
- The person was the wife, unmarried daughter, or son under 18 years of age of an African falling into classes (a) or (b), and ordinarily resided with him, and initially entered the area lawfully; or
- The person had been granted a permit to remain by a labor bureau.



An example of a passbook.
(Source: <http://www.ms-starship.com/journal/jan01/27.htm>)

Divide and Rule. The Role of the Bantustans or Homelands

When the NP came into power in 1948, its aim was to achieve a white supremacist Christian National State and to enforce racial segregation. The key elements of enforcing racial segregation were:

- The classification of the population into African, Coloured, Indian and white racial groups;
- Strict racial segregation in the urban areas;
- Restricted African urbanization;
- A tightly controlled and more restricted system of migrant labor;
- A stronger emphasis on tribalism and traditionalism in African administration than in the past; and
- A drastic strengthening of security legislation and control.

These ideas were to form the foundation on which the 'Homelands' policy was developed. Territorial segregation was not new. There existed the 'reserves' that had been created under the British administration in the 19th century. But under H.F. Verwoerd's rule, land was seen as a way to control the increasing movement of black people into the city. Black people could work in the cities but were to live in their own separate areas. The plan was to create 10 national states out of these homelands.

Bantu Authorities Act of 1951 and the Bantu Self-Government Act of 1959

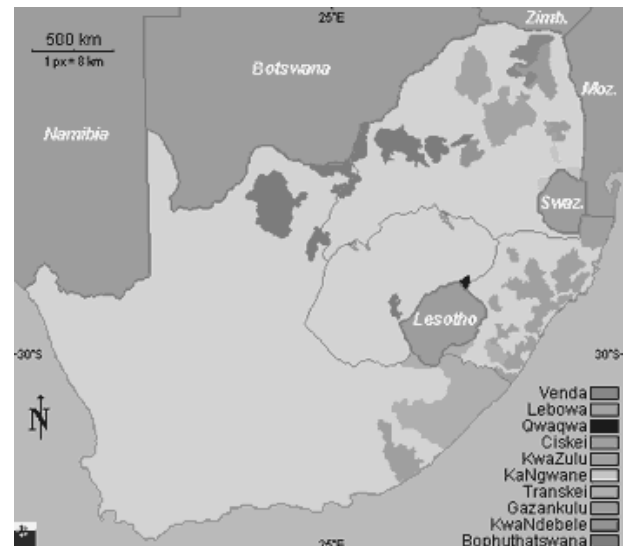
The Bantu Authorities Act of 1951 was the first piece of legislation introduced to support the government's policy of separate development with respect to the 'Bantustans'. It made provision for the establishment of Tribal, Regional and Territorial Authorities in the 'reserves'. Tribal Authorities were set up and positions were given to Chiefs and Headman who became responsible for the allocation of land, the welfare and pension system and the development of money that trickled down to their areas. However, uncooperative traditional leaders were faced with harsh penalties and were often deposed, as was the case with Chief Albert Luthuli when he was dismissed from his position as Chief when he refused to resign from the African National Congress.

The Bantu Self-Government Act entrenched the government's policy of separate development as it provided the political and geographic shape of South Africa. This map saw South Africa as a white center with a cluster of black states along its borders. The principle of ethnicity became established in law. This law paved the way for the government to forcibly remove blacks from their long-time homes and forced them to resettle in assigned areas. The introduction to the Act read:

"The bantu people of the Union of South Africa do not constitute a homogenous people but form separate national units on the basis of language and culture."

Instead the government broke down the assigning of people to specific areas based on their tribal/culture heritage and language:

Kwa Zulu	Zulu speaking and Nguni people
Lebowa	Northern Sotho speaking and Pedi
Gazankulu	Si Tsonga speaking "Shangaan"
Qwaqwa	South Sotho speaking "Ba Shoesoe"
KaNgwane	Swati speaking and Nguni people
Kwa Ndebele	Ndebele speaking and Pedi
Transkei	Xhosa speaking
Bophuthatswana	Tswana speaking
Venda	Tshi Venda speaking
Ciskei	Xhosa speaking



The government justified its policy on the grounds that South Africa was made up of different 'nations':

"The government's policy is, therefore, not a policy of discrimination on the grounds of race or colour, but a policy of differentiation on the ground of nationhood, of different nations, granting to each self-determination within the borders of their homelands - hence this policy of separate development" (Chairperson of the Bantu Affairs Commission, 1968)



The Power of One

by Bryce Courtenay

Reading Schedule:

Chapters 1-3	pages 3-51	Due: Thursday, February 25th
Chapters 4-6	pages 52-101	Due: Tuesday, March 2nd
Chapters 7-10	pages 102-206	Due: Monday, March 8th
Chapters 11-15 (end of Book 1)	pages 207-320	Due: Friday, March 12th
reflect on reading Book 1		Due: Monday, March 15th
reflect on reading Book 1		Due: Wednesday, March 17th

Assignments: For each of the six assigned sections, you will post reactions and reflections to our Ning site. For some of the reading sections you will be asked to develop your responses into blog posts. For others, you will be asked to respond to questions posted on the "Discussion Forum" portion of the site. Follow the directions and schedule on the next page. For both types of responses you will focus on the **questions**, **connections**, and **interpretations** that the reading raised for you. This online component is not only a place for you to interact with the text and start to develop your interpretations, but it is also a space to collaborate with your classmates, helping all of us better understand the intricacies of the text.

The Power of One

Study Guide

Context :

Much of The Power of One is based on Bryce Courtenay's own life. Courtenay was born in 1933 in South Africa. He was raised amidst black South Africans in an isolated homestead in the Lebombo Mountains. At five years of age, he was sent to a boarding school, which was a mixture between a reform school and an orphans' home. Here he learned how to box in order to survive. He then moved to Barberton in the North Eastern part of South Africa and met a German music teacher called Doc, who was perpetually drunk. Courtenay and Doc spent much time wandering in the African bush together. Courtenay attended a prestigious private high school, and then studied journalism at an English university. He was banned from returning to South Africa since he had initiated a weekend school for black people at his high school. He fell in love with an Australian woman, Benita, while studying in England and he followed her to Sydney, where they were married. They now have three sons and two grandsons. Courtenay began to write at the age of fifty-five, after a long and highly successful career in advertising. The Power of One, published in 1989, was the first of his many best-selling novels. He has written two other novels about South Africa-the sequel to The Power of One, called Tandia, and a short novel called The Night Country. He has written three novels set in Australia-The Potato Factory, Jessica, and April Fool's Day. April Fool's Day is a tribute to his son Damon, who died of Haemophilia. Courtenay has even written a book set in Russia, The Family Frying Pan. His latest novel, Smoky Joe's Café is soon to be in bookstores.

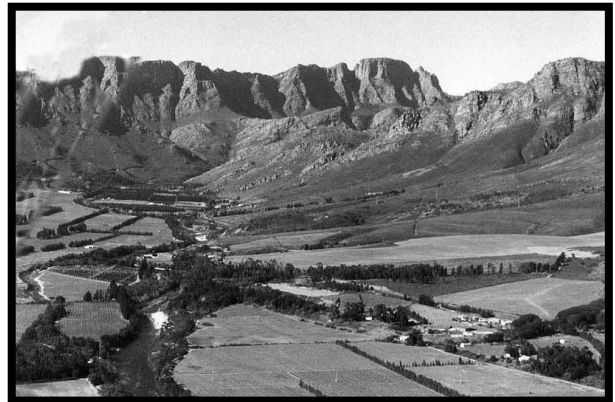
The political background of The Power of One is unmistakably World War II and the beginning of the apartheid era in South Africa. Although the term 'apartheid' was only coined in 1948, white supremacy existed on a wide scale in South Africa long before. The first half of the 1900s was characterized by the segregation of different racial and socio-economic groups. The wealthy, technologically sophisticated British South Africans and the less well-off Afrikaner farmers or "boers"

were separated; and the various black tribes of South Africa and all whites in positions of power were also kept apart. Conflict had existed between the British and the Afrikaners since the time of the Anglo-Boer War, which was fought between 1899 and 1902. An army of 500,000 British fought against a clan of 87,000 Boers. Although the Boers won some of the earlier battles, they ultimately lost to the British, who created the world's first concentration camps, in which 26,000 Boers died. Fourteen thousand black people died in separate camps formed by the British. The resultant hatred between the Boers and the British grew into a political split in 1914: the Afrikaner Nationalists formed their own party called the National Party (NP) while the British continued to lead the ruling South Africa Party (SAP).



During World War I, the NP supported Germany, while the SAP supported the Allies. This increased tensions. Economic instability caused by the Great Depression in 1934 compelled the two parties to reunite as the United Party (UP), but by the late 1930s (when The Power of One begins) Afrikaner Nationalism was awakening again. D.F. Malan formed the Purified National Party, which was closely linked to the ex-

parliamentary, radical group called the Oxwagon Guard. The Oxwagon Guard shared Hitler's Nazi beliefs in racial purity. Although the SAP initiated some racist laws before the 1930s (such as the Land Act of 1913, which forbade black people from buying land outside of specific areas, and the Urban Areas Act of 1923, which prevented black people from living in towns where they were not needed by whites), it was D.F. Malan's National Party that began to escalate the racist laws. During the war, however, cheap black labor was in demand in the cities, and the laws were less strenuous. In the 1948 government elections, Jan Smuts and his United Party lost and D.F. Malan and the Nationalists seized power. D.F. Malan began to institutionalize his brainchild called 'apartheid' ('apartness' in Afrikaans), which was advertised as a way of helping each South African race to develop independently. This was merely a front for a brutal and sinister regime which gave whites complete dominion over South Africa, and forced black people (who made up 87 percent of the population) to live in a mere 13 percent of the land. During the 1950s, a number of laws set the apartheid system in motion. In 1950, the Group Areas Act made it illegal for whites and blacks to live together in residential areas. The pass laws introduced a nine o'clock curfew for black South Africans, and forced them to carry passes with them at all times. Lack of a pass could justify arrest. It was only towards the end of the 1980s, due to the efforts of F.W. de Klerk and Nelson Mandela, that apartheid began to be dismantled. The Nationalists essentially dominated the country for fifty years, treating not only its black citizens, but also its Indian and "colored" citizens with extreme violence and brutality.



More information can be found at: www.brycecournenay.com

Responding to the Power of One

Both types of responses will be posted to <http://msward.ning.com>
 Grades for this assignment will be entered under our Reading Critically category.

SECTION OF TEXT	ASSIGNMENT	RESPONSE TYPE
Chapters 1-3	<p>BLOG PROMPT: <i>Why do the Judge and jury hate Pisskop? Where does this hatred come from? How does Pisskop deal with this cruelty? What is the lesson or theme that the author most likely wants readers to learn about the nature of human cruelty and prejudice?</i></p> <p>GRADING CRITERIA:</p> <ul style="list-style-type: none"> Completed before class on the assigned date – Thursday, Feb. 25th The student responds to all parts of the prompt using clear, relevant details, examples, elaborations, and/or quotations to develop and support the central focus (thesis) of the blog response. The blog response is rooted in the text. The blog response be at least 2-3 well developed paragraphs. The blog response is worth 10 points. 	Blog
Chapters 4-6	<p>SAMPLE DISCUSSION QUESTIONS: <i>What is it that Peekay has learned about camouflage so far? How are the ideas of camouflage and adapting to change related to related to the “power of one”? What is the “power of one”?</i></p> <p>GRADING CRITERIA:</p> <ul style="list-style-type: none"> Completed before class on the assigned date – Tuesday, March 2nd Clear, relevant details, examples, elaborations, and/or quotations are used to develop the central focus (thesis) of the response. The examples and details prove the thesis. The student responds in a way that does not just answer the question, but moves the specific discussion forward. The student will need to respond to at least two questions but may respond to more. Two random responses of the student's will be selected for grading. The two responses are worth 5 points each. 	Discussion Forum
Chapters 7-10	<p>SAMPLE DISCUSSION QUESTIONS: <i>What has Peekay lost? How has loss altered his perspective?</i></p> <p>GRADING CRITERIA:</p> <ul style="list-style-type: none"> Completed before class on the assigned date – Monday, March 8th Clear, relevant details, examples, elaborations, and/or quotations are used to develop the central focus (thesis) of the response. The examples and details prove the thesis. The student responds in a way that does not just answer the question, but moves the specific discussion forward. The student will need to respond to at least two questions but may respond to more. Two random responses of the student's will be selected for grading. The two responses are worth 5 points each. 	Discussion Forum

SECTION OF TEXT	ASSIGNMENT	RESPONSE TYPE
Chapters 11-15 (end of Book One)	<p>BLOG PROMPT: <i>In these set of chapters Peekay has taken on yet another name. What's in a name? By the close of chapter 15, what names has the main character been called by? Is it significant that we still do not know his real name?</i></p> <p>GRADING CRITERIA:</p> <ul style="list-style-type: none"> Completed before class on the assigned date – Friday, March 12th The student responds to all parts of the prompt using clear, relevant details, examples, elaborations, and/or quotations to develop and support the central focus (thesis) of the blog response. The blog response is rooted in the text. The blog response be at least 2-3 well developed paragraphs. The blog response is worth 10 points. 	Blog
Reflect on reading Book One	<p>SAMPLE DISCUSSION QUESTIONS: <i>Do aspects of Peekay's story fit our definition for myth and hero? If we think of Peekay as a modern hero, what is the lesson that he teaches readers?</i></p> <p>GRADING CRITERIA:</p> <ul style="list-style-type: none"> Completed before class on the assigned date – Monday, March 15th Clear, relevant details, examples, elaborations, and/or quotations are used to develop the central focus (thesis) of the response. The examples and details prove the thesis. The student responds in a way that does not just answer the question, but moves the specific discussion forward. The student will need to respond to at least two questions but may respond to more. Two random responses of the student's will be selected for grading. The two responses are worth 5 points each. 	Discussion Forum
Reflect on reading Book One	<p>BLOG PROMPT: <i>So what? What is the take-home message or theme of the novel?</i></p> <p>GRADING CRITERIA:</p> <ul style="list-style-type: none"> Completed before class on the assigned date – Wednesday, March 17th The student responds to all parts of the prompt using clear, relevant details, examples, elaborations, and/or quotations to develop and support the central focus (thesis) of the blog response. The blog response is rooted in the text. The blog response be at least 2-3 well developed paragraphs. The blog response is worth 10 points. 	Blog