



The African National Anthem, "Nkosi Sikelel' iAfrika" A Pragmatic Linguistic Analysis

By Abdul Karim Bangura

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Sneak Preview

THE AFRICAN NATIONAL ANTHEM, “NKOSI SIKELEL’ IAFRIKA”

A PRAGMATIC LINGUISTIC ANALYSIS

BY
ABDUL KARIM BANGURA

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DEDICATION

Afrikan Liberators in Afrika and in the Disapora

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NOTATION CONVENTIONS

A, B, C	Sentential variables
p, q, r	Sentential variables
$A(e_i)$	Ad hoc notation for a sentential variable that indicates the occurrence of an expression e_i in a sentence A
F, G	Predicate constants, as in $F(X)$
a, b, c	Individual constants; also persons in expressions like 'a knows that p'
x, y, z	Individual variables
\vee	Inclusive disjunction
\vee	Exclusive disjunction
\sim	Negation
\rightarrow	Material conditional
$=$	Identity
\in	Is an element of a set
$\{ \}$	Sets
\parallel	Entailment
\gg	Presupposes

+> Implicates

K Speaker knows that; thus $Kp = \text{speaker knows that } p$

P Epistemic possibility for speaker; thus $Pp = p$ is compatible with all that the speaker knows

PREFACE

This book entails a pragmatic¹ analysis of the African National Anthem, Nkosi Sikelel' iAfrika, within a linguistic framework.² By delineating the pragmatic features of the anthem, its philosophical symbolic³ meanings are teased out. This is important because symbols, as some scholars have observed, are critical in promoting social integration, fostering legitimacy, inducing loyalty, gaining compliance, and providing citizens with security and hope (e.g., Edelman 1964, Jones 1964, Merelman 1966, Cobb and Elder 1976, Elder and Cobb 1983). Political symbols are also used as tools to address the contradictions of national consciousness and nation-building, nationhood, ideal governance, socioeconomic organization, and foreign policy preferences (Asante-Darko 2002). These same factors must have motivated the African National Congress (ANC) of South Africa to post Nkosi Sikelel' iAfrika on its Web site (<http://www.anc.org/misc/nkosi.html>).

Also, an examination of the song's text clearly shows that it, like other textual symbols, conveys not only surface contents, but a great deal of auxiliary contents as well. Thus, the major thesis in this book is the following: Analyses of national anthems or other textual symbols that fail to account for pragmatic features risk ignoring relevant contents that may be central to the texts' meanings.

Consequently, this book is also about the possibility that significant *functional* explanations of textual symbols can be evaluated using linguistic features. The essence of an approach of this nature was captured by Stephen Levinson when he suggested the following:

Most recent linguistic explanations have tended to be internal to linguistic theory: that is to say, some linguistic feature is explained by reference to other linguistic features, or to aspects of the theory itself. But there is another possible kind of explanation, often more powerful, in which some linguistic feature is motivated by principles outside the scope of linguistic theory (1983:40).

Thus, by employing pragmatic approaches to analyze Nkosi Sikelel' iAfrika, the ideas underlying the anthem's text can be illuminated. This is possible because in the study of linguistic texts, as in the study of physics, special instruments, formulae, and laboratories beyond the grasp of the uninitiated can be utilized. Because one trained in linguistics possesses analytical skills and tools, and concepts that permit insights into the nature of language in general, s/he is in a better position than other analysts to explain the formal

linguistic structures which constitute cues as to how the writer intended the anthem to be interpreted.

Thus, the major questions probed in this book are the following: (1) What salient pragmatic features are imbedded in the text of *Nkosi Sikelel' iAfrika*? (2) How can the delineated pragmatic features be explained? In exploring these questions, the systematic application of discovery procedures well known in linguistic pragmatics will help to uncover propositions that will illuminate the text examined for current readers.

In order to probe the preceding questions and others that will emerge, the rest of the book has been divided into seven chapters. The following chapter (one) presents a historical background and the various versions of *Nkosi Sikelel' iAfrika*. The next chapter (two) discusses various theoretical postulates on meaning, since the essence of this book is to tease out the linguistic pragmatic meanings in the text of the anthem. The chapters after that (three, four, five and six) entail discussions of the deixis, the presuppositions, the implicatures and the speech acts of the text, respectively. In each of these chapters, the pertinent concept is defined and its scope clearly delimited in terms of the text studied. The final chapter (seven) draws conclusions based on the findings.

The text studied in this book comprises a closed set of statements within which it is easier to guess how and why new insights emerged, and what was overlooked. Occasionally, they show that 'new' ideas are rediscoveries. But since today's studies about symbolic texts are in process, to understand them, let alone to evaluate them, is more difficult. Analysts abandon or redefine traditional terms, and produce such a welter of innovations, that it is not easy to find a neutral framework within which they can be compared.

What unifies the chapters in this book can appear rather banal. But many linguistic insights are so obvious, so fundamental, that they are difficult to absorb, appreciate, and express with fresh clarity. Some of the more basic ones will be isolated from accounts of investigators who have earned their contemporaries' respect. Thus, the originality of this book hinges upon the clarity with which familiar but unconnected facts about the text analyzed are marshaled into a simpler, linguistically satisfying unity.

ENDNOTES

1. Linguistic pragmatics has been generally defined by Stephen Levinson as "the study of language usage" (1983:5).

The subject matter of this book is pragmatics—an approach that is attributable to language philosopher Charles Morris (1938), who sought to outline the general shape of a science of signs, or *Semiotics*. In its essence, pragmatics is the study of meaning from the point of view of language users, especially of the choices they make, the constraints they encounter in using language in social interactions, and the effects their uses of language have on other participants in an act of communication. The study of pragmatics can be divided into two major categories: (1) *Applied*

Pragmatics deals with verbal interactions in such domains as medical interviews, language teaching, judicial sessions, etc., where problems of communication are vital; (2) *General Pragmatics* deals with the principles governing the communicative uses of language, especially as encountered in conversations.

What pragmaticists cover has become so enormous that to discuss all that goes under the rubric of pragmatics in dealing with a relatively short text (i.e. Nkosi Sikelel' iAfrika) is neither possible nor desirable. As such, this book considers only the main topics in the Anglo-American linguistic tradition that builds directly, for the most part, on philosophical approaches to language of both logic and ordinary language variety. These topics include: speech acts, deixis, presupposition, and implicature. A fifth topic is conversational structure, which is not dealt with in this book simply because the anthem studied is not a conversational text.

The alternative approach is called the continental tradition. This approach is broader and includes much that is subsumed under the rubric of *Sociolinguistics*—a discipline that investigates the relationship between language and society.

2. The term linguistic framework as used here refers to a way of studying various aspects of human language and its interaction with other areas of human culture and behavior, which calls for collecting pertinent data concerning a range of linguistic phenomena, observing the patterns which underlie those phenomena, and expressing the observed regularities by means of certain linguistic rules.
3. According to Roger Cobb and Charles Elder, “A symbol is any object used by human beings to index meanings that are not inherent in, nor discernible from, the object itself” (1983:28).

CHAPTER 1



HISTORICAL BACKGROUND AND VARIOUS VERSIONS OF NKOSI SIKELEL' iAFRIKA

The story behind the African National Anthem requires retelling. The South African, Enoch Mankayi Sontanga, composed what later became the African National Anthem, *Nkosi Sikelel' iAfrika*, in 1897. This song was composed at a time when Africans in South Africa were living in a period of high political expectation. The song is a product of the politico-religious movement of the time, which took the form of the religion of the oppressed, and became the ideological expression of the progressive tendencies of the anti-colonial resistance (Meli 1988:32).

The composer, Sontanga, who was born in Lovedale, Cape Province, in 1860, left school at an early age and went to live in Johannesburg. A devout Christian, endowed with a wonderful voice, Sontanga wrote both the words and the music to the song. *Nkosi Sikelela* was publicly sung for the first time in 1899 at the ordination of the Reverend M. Bowemi, a Methodist priest. The occasion was said to have been marked with joy, but the composition itself was inspired by a somewhat melancholy strain: Africans were far from being happy at the height of the Anglo-Boer War (Meli 1988:32).

Sontanga died in 1904, but African teachers and poets such as J. L. Dube (who later became the African National Congress (ANC) President-General), R. T. Caluza, and S. E. K. Mqhayi popularized the song. The song was originally intended as a hymn, but it began to be sung in schools and churches in all provinces and developed an adaptation acknowledging the unity of the African people. On January 8, 1912, it was sung at the birth of the ANC; and in 1925, the ANC adopted it as its national anthem. Adapted forms of the song have served as national anthems for Namibia, Tanzania, Zambia, Zimbabwe

(Meli 1988:32–33), and South Africa. The following are the various South African versions of the anthem with relevant commentaries where appropriate.

NKOSI SIKELEL' IAFRIKA

Classic Xhosa Version

The first verse and chorus of this version are the original words composed by Sontonga in 1897. The remaining verses were added in 1927 by Samuel E Mqhayi.

Nkosi, sikelel' iAfrika;
Malupakam'upondo lwayo;
Yiva imitandazo yetu
Usisikelele.

Chorus
Yihla Moya, Yihla Moya,
Yihla Moya Oyingcwele

Sikelela iNkosi zetu;
Zimkumbule umDali wazo;
Zimoyike zezimhlonele,
Azisikelele.

Sikelel' amadod' esizwe,
Sikelela kwa nomlisela
Ulitwal'ilizwe ngomonde,
Uwusikelele.

Sikelel' amakosikazi;
Nawo onk'amanenekazi;
Pakamisa wonk'umtinjana
Uwusikelele.

Sikelela abafundisi
Bemvaba zonke zelilizwe;
Ubatwese ngoMoya Wako
Ubasikelele.

Sikelel' ulimo nemfuyo;
Gxota zonk'indlala nezifo;
Zalisa ilizwe ngempilo
Ulisikelele

Sikelel' amalinge etu
Awomanyano nokuzaka,
Awemfundo nemvisiswano
Uwasikelele.

Nkosi Sikelel' iAfrika;
Cima bonk' ubugwenxa bayo
Nezigqito, nezono zayo
Uyisikelele.

God Bless Africa (Original Lovedale English Translation)

Lord, bless Africa;
May her horn rise high up;
Hear Thou our prayers And bless us.

Chorus
Descend, O Spirit,
Descend, O Holy Spirit.

Bless our chiefs
May they remember their Creator.
Fear Him and revere Him,
That He may bless them.

Bless the public men,
Bless also the youth
That they may carry the land with patience
and that Thou mayst bless them.

Bless the wives
And also all young women;
Lift up all the young girls
And bless them.

Bless the ministers
of all the churches of this land;
Endue them with Thy Spirit
And bless them.

Bless agriculture and stock raising
Banish all famine and diseases;
Fill the land with good health
And bless it.

Bless our efforts
of union and self-uplift,
Of education and mutual understanding
And bless them.

Lord, bless Africa
Blot out all its wickedness
And its transgressions and sins,
And bless it.

Current Xhosa Version

Nkosi Sikelel' iAfrika
Maluphakanyisw' uphondo lwayo
Yiva imathandazo yethu
Nkosi Sikelela Nkosi Sikelela

Nkosi Sikelel' iAfrika
Maluphakanyisw' uphondo lwayo
Yiva imathandazo yethu
Nkosi Sikelela
Thina lusapho lwayo.

Chorus
Yihla moya, yihla moya
Yihla moya oyingwele
Nkosi Sikelela
Thina lusapho lwayo.
(Repeat)

Morena Boloka Sechaba sa Heso (Sesotho Version)

Morena boloka sechaba sa heso
O fedise dintwa le matshwenyeho,
Morena boloka sechaba sa heso,
O fedise dintwa le matshwenyeho.

O se boloke, o se boloke,
O se boloke, o se boloke.
Sechaba sa heso, Sechaba sa heso.
O se boloke morena se boloke,
O se boloke sechaba, se boloke.
Sechaba sa heso, sechaba sa heso.

Ma kube njalo! Ma kube njalo!
Kude kube ngunaphakade.
Kude kube ngunaphakade!

Nkosi sikelel' iAfrika (Zulu Version)

Nkosi, sikelel' iAfrika,
Malupnakanyisw' udumo lwayo;
Yizwa imithandazo yethu
Nkosi sikelela,
Nkosi sikelela,

Nkosi, sikelel' iAfrika,
Malupnakanyisw' udumo lwayo;
Yizwa imithandazo yethu
Nkosi sikelela,
Nkosi sikelela,

Woza Moya (woza, woza),
Woza Moya (woza, woza),
Woza Moya, Oyingcwele.
Usisikelele,
Thina lusapho lwayo.

Lord Bless Africa (Current English Version)

Lord, bless Africa
May her spirit rise high up
Hear thou our prayers
Lord bless us.

Lord, bless Africa
May her spirit rise high up

Hear thou our prayers
Lord bless us Your family.

Chorus
Descend, O Spirit
Descend, O Holy Spirit
Lord bless us
Your family.
(Repeat)

Seen ons Here God, Seen Afrika (Afrikaans Version)

Seen ons Here God, seen Afrika,
Laat sy mag tot in die hemel reik,
Hoor ons as ons in gebede vra,
Seen ons in Afrika,
Kinders van Afrika.

Daal neer o Gees, Heilige Gees,
Daal neer o Gees, Heilige Gees,
Kom woon in ons,
Lei ons, O Heilige Gees.

Hou U hand o Heer oor Afrika,
Lei ons tot by eenheid en begrip,
Hoor ons as ons U om vrede vra,
Seen ons in Afrika,
Kinders van Afrika.

Seen ons Here God, seen Afrika,
 Neem dan nou die boosheid van ons weg,
 Maak ons van ons sonde ewig vry,
 Seen ons in Afrika,
 Kinders van Afrika.

Before South Africa's first democratic elections in 1994, the country had two anthems—an official and an unofficial one. The official anthem was *Die Stem van Suid-Afrika*, in English *The Call of South Africa*. The unofficial anthem, *Nkosi Sikelel' iAfrika*, was a symbol of independence and resistance to apartheid, sung by the majority of the population and at all anti-apartheid rallies and gatherings. In the official anthem of the new South Africa, shortened versions of the two anthems were merged into one as stipulated in Section 4 of the Constitution of South Africa, Act 108 of 1996, and following a proclamation in the *Government Gazette No. 18341* dated 10 October 1997. The following are the texts of *Die Stem van Suid-Afrika* and the new anthem of South Africa.

Die Stem van Suid-Afrika

Uit die blou van onse hemel, uit die diepte van ons see,
 Oor ons ewige gebergtes waar die kranse antwoord gee.
 Deur ons ver-verlate vlaktes met die kreun van ossewa—
 Ruis die stem van ons geliefde, van ons land Suid-Afrika.

Ons sal antwoord op jou roepstem, ons sal offer wat jy vra:
 Ons sal lewe, ons sal sterwe—ons vir jou, Suid-Afrika

In die merg van ons gebeente, in ons hart en siel en gees,
 In ons roem op ons verlede, in ons hoop of wat sal wees,
 In ons wil en werk en wandel, van ons wieg tot aan ons graf—
 Deel geen ander land ons liefde, trek geen ander trou ons af.

Vaderland! ons sal die adel van jou naam met ere dra:
 Waar en trou as Afrikaners kinders van Suid-Afrika.

In die songloed van ons somer, in ons winternag se kou,
 In die lente van ons liefde, in die lanfer van ons rou,
 By die klink van huweliksklokkies, by die kluutklap op die kis—
 Streel jou stem ons nooit verniet nie, weet jy waar jou kinders is.

Op jou roep sê ons nooit nee nie, sê ons altyd, altyd ja:
Om te lewe, om te sterwe—ja, ons kom Suid-Afrika.

Op U Almag vas vertrouend het ons vadere gebou:
Skenk ook ons die krag, o Here! om te handhaaf en te hou
Dat die erwe van ons vad're vir ons kinders erwe bly:
Knegte van die Allerhoogste, teen die hele wêreld vry.

Soos ons vadere vertrou het, leer ook ons vertrou, o Heer—
Met ons land en met ons nasie sal dit wel wees, God regeer.

The Call of South Africa (English Translation)

Ring out from our blue heavens, from our deep seas breaking round;
Over everlasting mountains where the echoing crags resound;
From our plains where creaking wagons cut their trails into the earth—
Calls the spirit of our Country, of the land that gave us birth.

At thy call we shall not falter, firm and steadfast we shall stand,
At thy will to live or perish, O South Africa, dear land.

In our body and our spirit, in our inmost heart held fast;
in the promise of our future and the glory of our past;
In our will, our work, our striving, from the cradle to the grave—
There's no land that shares our loving, and no bond that can enslave.

Thou hast borne us and we know thee. May our deeds to all proclaim
Our enduring love and service to thy honour and thy name.

In the golden warmth of summer, in the chill of winter's air,
in the surging life of springtime, in the autumn of despair;
When the wedding bells are chiming or when those we love do depart;
Thou dost know us for thy children and dost take us to thy heart.

Loudly peals the answering chorus; We are thine, and we shall stand,
Be it life or death, to answer to thy call, beloved land.

In thy power, Almighty, trusting, did our fathers build of old;
Strengthen then, O Lord, their children to defend, to love, to hold—

That the heritage they gave us for our children yet may be;
Bondsmen only of the Highest and before the whole world free.

As our fathers trusted humbly, teach us, Lord, to trust Thee still;
Guard our land and guide our people in Thy way to do Thy will.

South Africa's National Anthem

Nkosi sikelel' iAfrika
Maluphakanyisw' uphondo lwayo,
Yizwa imithandazo yethu,
Nkosi sikelela, thina lusapho lwayo.

Morena boloka setjhaba sa heso,
O fedise dintwa la matshwenyeho,
O se boloke, O se boloke setjhaba sa heso,
Setjhaba sa South Afrika South Afrika.

Uit die blou van onse hemel,
Uit die diepte van ons see,
Oor ons ewige gebergtes,
Waar die kranse antwoord gee,

Sounds the call to come together,
And united we shall stand,
Let us live and strive for freedom,
In South Africa our land.

Translation

The isiXhosa and isiZulu of the first stanza, the Sesotho of the second stanza and the Afrikaans of the third stanza translate into English as follows:

Lord, bless Africa
May her spirit rise high up
Hear thou our prayers
Lord bless us.

Lord, bless Africa
 Banish wars and strife
 Lord, bless our nation
 Of South Africa.

Ringing out from our blue heavens
 From our deep seas breaking round
 Over everlasting mountains
 Where the echoing crags resound ...

The agreement to unite the two anthems into one and other peaceful arrangements between the various racial and ethnic groups in South Africa have been possible in large part due to the African philosophy of *Ubuntu* which, as I discussed in *African Peace Paradigm* (2008), is a word from the Southern African Nguni language family (Ndebele, Swati/Swazi, Xhosa and Zulu) meaning humanity or fellow feeling; kindness. By drawing from many works that have dealt with the concept of *ubuntu* and similar African thoughts on communalism, I (Bangura 2005) deduced that *ubuntu* serves as the spiritual foundation of African societies. It is a unifying vision or worldview enshrined in the maxim *umuntu ngumuntu ngabantu*: i.e. “a person is a person through other persons.” This traditional African aphorism articulates a basic respect and compassion for others. It can be interpreted as both a factual description and a rule of conduct or social ethic. It both describes the human being as “being-with-others” and prescribes what that should be.

Also, from the consulted works (for these works, see Bangura 2005), at least three major tenets of *ubuntu* can be delineated. The first major tenet of *ubuntu* rests upon its religiosity. While Western Humanism tends to underestimate or even deny the importance of religious beliefs, *ubuntu* or African Humanism is decidedly religious. For the Westerner, the maxim, “A person is a person through other persons,” has no obvious religious connotations. S/he will probably think it is nothing more than a general appeal to treat others with respect and decency. However, in African tradition, this maxim has a deeply religious meaning. The person one is to become “through other persons” is, ultimately, an ancestor. By the same token, these “other persons” include ancestors, who are extended family. Dying is an ultimate homecoming. Not only must the living and the dead share with and care for one another, but the living and the dead depend on one another.

This religious tenet is congruent with the daily experience of most Africans. For example, at a calabash, an African ritual that involves drinking of African beer, a little bit of it is poured on the ground for consumption by ancestors. Many Africans also employ ancestors as mediators between them and God. In African societies, there is an inextricable bond between humans, ancestors and the Supreme Being. Therefore, *ubuntu* inevitably implies a deep respect and regard for religious beliefs and practices.

The second major tenet of *ubuntu* hinges upon its consensus building. African traditional cultures have an almost infinite capacity for the pursuit of consensus and reconciliation. African style democracy operates in the form of (sometimes extremely lengthy) discussions. Although there may be a hierarchy of importance among the speakers, every person gets an equal chance to speak up until some kind of an agreement, consensus, or group cohesion is reached. This important aim is expressed by words like *simunye* (“we are one”): i.e. “unity is strength”) and slogans like “an injury to one is an injury to all.”

The desire to agree within the context of *ubuntu* safeguards the rights and opinions of individuals and minorities to enforce group solidarity. In essence, *ubuntu* requires an authentic respect for human/individual rights and related values, and an honest appreciation of differences.

The third major tenet of *ubuntu* rests upon dialogue, with its particularity, individuality and historicity. *Ubuntu* inspires us to expose ourselves to others, to encounter the differences of their humanness in order to inform and enrich our own. Thus understood, *umuntu ngumuntu ngabantu* translates as “To be human is to affirm one’s humanity by recognizing the humanity of others in its infinite variety of content and form.” This translation of *ubuntu* highlights the respect for particularity, individuality and historicity, without which a true African communal paradigm cannot reemerge.

The *ubuntu* respect for the particularities of the beliefs and practices of others is especially emphasized by the following striking translation of *umuntu ngumuntu ngabantu*: “A human being through (the otherness of) other human beings.” *Ubuntu* dictates that, if we were to be human, we need to recognize the genuine otherness of our fellow humans. In other words, we need to acknowledge the diversity of languages, histories, values and customs, all of which make up a society.

Ubuntu’s respect for the particularity of the other is closely aligned to its respect for individuality. But the individuality which *ubuntu* respects is not the Cartesian type. Instead, *ubuntu* directly contradicts the Cartesian conception of individuality in terms of which the individual or self can be conceived without thereby necessarily conceiving the other. The Cartesian individual exists prior to, or separately and independently from, the rest of the community or society. The rest of society is nothing but an added extra to a pre-existent and self-sufficient being. This “modernistic” and “atomistic” conception of individuality underscores both individualism and collectivism. Individualism exaggerates the seemingly solitary aspects of human existence to the detriment of communal aspects. Collectivism makes the same mistake on a larger scale. For the collectivist, society comprises a bunch of separately existing, solitary (i.e. detached) individuals.

Contrastingly, *ubuntu* defines the individual in terms of his/her relationship with others. Accordingly, individuals only exist in their relationships with others; and as these relationships change, so do the characters of the individuals. In this context, the word “individual” signifies a plurality of personalities corresponding to the multiplicity of relationships in which the individual in question stands. Being an individual, by definition,

means "being-with-others." "With-others" is not an additive to a pre-existent and self-sufficient being; instead, both this being (the self) and the others find themselves in a whole wherein they are already related. This is all somewhat boggling for the Cartesian mind, whose conception of individuality must now move from solitary to solidarity, from independence to interdependence, from individuality vis-à-vis community to individuality à la community.

This spirit of communalism, as Hord and Lee (1995:17–20) demonstrate by republishing a collection of essays by great African minds from the continent and the Diaspora, is deeply ingrained in African philosophy. From the beginnings of recorded African thought in *The Book of Coming Forth by Day*, better known as the *Egyptian Book of the Dead*, to the stirring words of Nelson Mandela today, there is a repeated emphasis on the relationship between the individual and his/her community. This emphasis is rooted in turn in the ontological framework that stresses a fundamental relational conception of reality. This ontological conception at the same time positions the human being in a network of relationships with all aspects of the world and situates his/her community in a further network of relations, including relations to God or gods, that transcend the particularities of any culture. This web of relations is a representation of a sophisticated version of humanism—what might be called relational humanism—in which the human being is essentially a web of relationships that are both social and cosmic. Thus, Hord and Lee suggest that this distinctively African perspective on humanism offers answers to the problem of grounding ethical commitments faced by postmodern theories of the de-centered human subject.

African communalism emphasizes truth, righteousness and justice. Communal testimonies are meant to bolster an individual's case for eternal life, define a set of standards for moral conduct in the community, and assure each individual a place in the eternal network of the universe. Central to the network of communalism is the valorization of principles of egalitarianism, peace, harmony, sharing, deliberate speech and humility. Taken together, these principles constitute the framework of a moral community in which relations—between men and women and between people and gods—make up the substance of life (Hord and Lee 1995:17 18).

The South African battle for majority rule was resolved without the country erupting into a protracted, bloody civil war. Out of the demise of apartheid, hailed around the world, the South African Truth and Reconciliation Commission (TRC) emerged to help confront the transgressions and crimes committed from March 1, 1960 until May 10, 1994. Does the end of apartheid and the granting of amnesty to some perpetrators constitute real peace, but more importantly beyond just the absence of war, in a land recovering from huge differences? The revered Nobel Peace Laureate, Chair of the South African TRC and former Archbishop of South Africa, the Most Reverend Desmond Tutu (2000), puts forth the ubuntu paradigm as under-girding the peaceful changes in the South African society that emerged as a direct result of the Truth and Reconciliation Commission hear-