ASSIGNMENT NO: 881206
Question 1

1.1) "The Loneliness Beyond" is a poem written by Sipo Sepamla, where he describes the physical and emotional well-being of a large group of workers ("torrent" line 3), who are walking towards the railway platforms, having no energy and are demotivated/tired ("shuffles" line 4). The speaker refers to the large group of people as "a single maskless face" (line 7), which indicates that everyone is seen and treated as "one", and that they aren’t hiding their feelings and emotions. The speaker further points out that their spirits are ‘maimed’ (line 9), which is a clear indication that the current situation they are facing is hurting their spirits badly and that they won’t be able to function normally, if the situation they are facing, doesn’t get better. He reiterates the use of assonance in “the grouse of mouths” (line 11), that the group people are mentally hungry and that they need change to feed their souls. They are tired of being treated like animals (“like sheep” line 14.) The large group of workers, also referred to as "multitudes" (line 17), indicates that they form a large part of society and that their struggles are causing them heavy, sad hearts, (“loneliness” line 19;23) which in turn is the cause of depression(“little holes” line 21) which ultimately removes them further and further away into the distance(“beyond” line 19;23).

1.2) The poet uses a simile of people coming to the platform, gently (“patterning” line 1), like raindrops, and then increasing to large numbers (“a torrent” line 2). The effect of the simile used in line 1 and 3, creates a contrast from being a quiet railway station with minimal workers arriving at the platform to a busy, chaotic setup, with high volumes of people arriving all at once, creating an anxious feeling.
Onomatopoeia is also used in the word “Pattering” line 1, as it intensifies the feeling of one actually hearing the soft pattering sound of raindrops falling, creating a calm and harmonious feeling, contrasted by lines 2 -3, which clearly indicates that the calmness and serenity has been replaced by a busy, chaotic railway station. “torrent” line 3.

1.3) The speaker refers to the crowd as “a single maskless face” line 7, which indicates that he is looking at the situation as an outsider. He isn’t putting himself amongst the crowd. He sees the crowd as one whole entity, an entity of people all experiencing the same raw emotions, people too tired to hide their true feelings. The speaker is distancing himself from the crowd, seeing that he is most probably trying to distance himself from their injured souls, trying to be strong for his own family, maybe even thinking of a way out, a way to change their fate.

1.4.1) The speaker is looking at large volumes of people, standing together in crowded coaches. Big crowds of people talking, sharing the same emotional state of being tired and lifeless – yet the people are all alone when they leave the “coaches” line 15, they don’t have the support of each other. They have to deal with their circumstances all on their own and have nobody to rely and depend upon. When they exit the “coaches” line 15, they are subjected to the sadness and heavy-hearted situations all on their own.

1.4.2) By the irony used in line 17 – 19, Sepamla states that even though you are daily surrounded by lots of people where you can talk, laugh and be yourself – at the end of the day, when all of the people are gone, you are the only one left to deal with your emotions and situations. You are the only one that can make a success of your life and try to turn negative situations into positive opportunities.
1.5) Sepamla uses the contrast of line 20 – 21 to indicate the magnitude of the problem. “I’ve seen throngs of people” line 20 – “I've seen [large groups] of people”

And

“Disappear into little holes of resting” line 21 – This indicates that large groups of people have to take shelter in their small houses, which may be dark, small, dirty, etc. It can also indicate the [little holes] line 21 as dark, depressing thoughts going through their minds.

The main theme of the poem is about a large group of workers going to work without energy. They are tired of hiding their true feelings about their spirits being broken by all the commands they receive, challenges they must face and being treated like animals. This causes them to have sad, heavy hearts ultimately removing them mentally from everyday society.
Question 2

The story begins in a small town called Nieu Bethesda – a small village in the Karoo. The village consists of different cultures and a community with set beliefs. It also has something, or rather, someone very unique - Miss Helen. She is a seventy-something year old woman who causes quite an upset in the small little town. Helen has a strong need to express herself artistically, which leads to the difference of opinions between herself and the community, as the two parties interpret her art in different ways. The conflict gets worse seeing that Helen dismisses the society’s expectations of her and merely wants to live up to her own aspirations, which is probably not the aspirations the community has for her.

Helen is an everyday woman, but not as ordinary as the town and congregation would wish. She is an older woman with a tiny frame and not very well looked after. This is not what upsets the community. They are appalled by her statues… Helen has a deep connection with her inner-self (a connection that only developed to its full potential after the death of her husband). She wants to express herself in a way that makes her happy. A way that feeds her soul, that banishes the "[black widowhood…of [her] own life" p66. By making the sculptures that contributes to her “Mecca”. It lights a fire within her, makes her happy and gives her a reason for being alive.

By being such a creative individual, it is clear that Helen doesn’t conform to the norms and expectations of everyday life in Nieu Bethesda. The community refers to her creations as “[a] nightmare” p.61 and “idolatry” p.61, which is common for a small farm town with set Christian believes. The fact that Helen is not attending church anymore is making the matter even worse, as it seems that the sculptures have taken over the role of her Christianity, believe - and
trust in God. Helen sees the creations as a form of personal expression, expressions that set her soul free. By creating her “Mecca” she creates a world where she can be herself without any false pretences.

The Nieu Bethesda community struggles to understand why Helen has changed so much after the death of her husband. They see the bizarre sculptures as a symbol of everything going against the norms of their community and treats Helen as an outcast. With Helen being secluded from the community, her struggles of not being accepted for who she truly is, grows by the day. The feeling of rejection and condemnation is sweetened a little by the fact that she has a soft spot for her two loyal friends, Elsa and Katrina, who accepts her for the true, creative individual she is.

It is evident that the small village of Nieu Bethesda doesn’t share the same enthusiastic views or approach to Helen’s “Mecca” as they have expressed by their actions towards her. The fact that Helen dismisses their view on her work and her life, shows that she accepts that not all people get the unique opportunity and gift to express who they truly are. She thrives on her creative ability to make the world she lives in as beautiful as she possibly can, by living up to her creative abilities up to the very end, and by loving and appreciating the people who really care about her as an individual.
Dear Student

Your poetry answers show understanding but are thin. Each answer should be 10-15 lines long. Make sure you answer the whole question and that you quote throughout. Your essay is fair. Although it is thin, it engages with the topic and attempts to develop an argument. Make sure you keep the focus on the topic at all times. Each point that you make must be linked to what has been asked for in the question.

Q1 : 32
Q2 : 34
62%
S.Thomas

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**Bibliography**

Fugard, Athol, *The road to Mecca*, Faber And Faber, 1 January 2001

Sepamla, Sipho: 'The Loneliness Beyond'

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**Declaration**

ENG1501/101/3/2018

**DECLARATION REGARDING PLAGIARISM**

Name and student number: [Redacted]
Assignment topic: Assignment 1 - Semester 1

I declare that this assignment is my own original work. Where secondary material has been used (either from a printed source or from the Internet), this has been carefully acknowledged and referenced in accordance with departmental requirements. I understand what plagiarism is and am aware of the department's policy in this regard. I have not allowed anyone else to borrow or copy my work.

Signature: [Redacted]
Date: 2018 [Redacted]