

- **Describe briefly the historical circumstances of the creation of this community in your country**

South Africa has a rich and often tragic history, blighted by ethnic tension and repression, not least in the latter half of the 20th century.

South African migration to the UK has a long history, and has seen a number of peaks, most notably in the periods of 1960-1, 1976-9, 1984-6 and from the late 1990s to more or less the present day. During apartheid, these were mostly reactions to political and social events in South Africa, such as the Sharpeville Massacre of 1960 and the Soweto uprising of 1976, as well as a series of legislative changes cementing the realities of apartheid. The latest wave, however, has taken place after the fall of apartheid and has been triggered by a number of factors, including concerns about violence and high crime rates, a struggling economy and job insecurity, declining quality of public services, and general pessimism about the future of South Africa.

Páll Sveinsson, K., & Gumuschian, A (2008). *Understanding Diversity South Africans In Multi-Ethnic Britain*. Published by Runnymede in electronic version only

<https://www.runnymedetrust.org/uploads/publications/pdfs/UnderstandingDiversity-2008.pdf>

- **Describe the current status of the community in your country**

South Africans are one of the largest foreign national groups in the UK. According to the 2001 census, there were 140,201 South Africans living in Britain in that year, but analysts expect this figure to be closer to 550,000. This places them amongst the most populous immigrant groups in the UK. South Africans are by no means invisible – there are numerous South African bars and shops across Britain as well as newspapers and sports magazines, and a number of South African migrants have become well known figures in British public life. South Africans are not considered to be adding to the migrant pressure on public services such as housing or the NHS.

However, at the end of apartheid, Archbishop Desmond Tutu coined the term ‘Rainbow Nation’ to capture South Africa’s ethnic and cultural diversity. This diversity is apparent in the demographic makeup of the South African presence in Britain.

While white South Africans have been in the overwhelming majority, the number of black South Africans appears to be growing. Amongst white South Africans, the ratio between English speakers and Afrikaners is unclear, but research suggested that Afrikaners could currently comprise up to a quarter of all South Africans in the UK, and that their numbers are growing.

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- **Define cultural specifics of dealing with community members (in general)**

South Africans tend to keep their native roots at heart all the time.

They like to gather among other South Africans, for example South African themed bars are increasingly visible in London, and many serve as a meeting place for young South Africans who go there to meet friends and see their favourite South African bands perform.

Both men and women are hard workers and like to set up their own business.

They like socializing.

They love their native natural environment and even when a girl is living in another country for years, they say that *one can take the girl out of the bush, but not the bush out of the girl*.

Women definitely want to be visited by female doctors.

From an interview with a South African woman living in London.

- **Define cultural specifics in the provision of health care to community members (with an emphasis on women)**

Traditional healers of Southern Africa are practitioners of traditional African medicine in South Africa. They fulfill different social and political roles in the community, including divination, healing physical, emotional and spiritual illnesses, directing birth or death rituals, finding lost cattle, protecting warriors, counteracting witchcraft, and narrating the history, cosmology, and myths of their tradition. There are two main types of traditional healers: the diviner (sangoma), and the herbalist (inyanga) and they can be both men or women. These healers are effectively South African shamans who are highly revered and respected in a society where illness is thought to be caused by witchcraft, pollution (contact with impure objects or occurrences) or through neglect of the ancestors. It is estimated that there are as many as 200,000 indigenous traditional healers in South Africa compared to 25,000 Western-trained doctors. Traditional healers are consulted by approximately 60% of the South African population, usually in conjunction with modern biomedical services. The spiritually curative medicines prescribed by a traditional healer are called muti. In South African English and Afrikaans, the word muti is sometimes used as a slang term for medicine in general.

Traditional medicine uses approximately 3,000 out of 30,000 species of higher plants of Southern Africa. The formal health sector has shown continued interest in the role of sangomas and the efficacy of their herbal remedies. Botanists and pharmaceutical scientists continue to study the ingredients of traditional medicines in use by sangomas. Well known contributions to world medicine from South African herbal remedies include aloe, buchu and devil's claw.

Retrieved from: [https://en.wikipedia.org/wiki/Traditional\\_healers\\_of\\_Southern\\_Africa](https://en.wikipedia.org/wiki/Traditional_healers_of_Southern_Africa)

- **Determine the migrant language's specificities compared to the host country language**

Afrikaans is a West Germanic language spoken in South Africa, Namibia and, to a lesser extent, Botswana and Zimbabwe. It evolved from the Dutch vernacular of Holland spoken by the largely Dutch settlers (and then by the native Africans who associated with them) in the south-west of what is now South Africa, where it gradually began to develop distinguishing characteristics in the course of the 18th century.

Differences with Dutch often lie in the more analytic-type morphology and grammar of Afrikaans, and a spelling that expresses Afrikaans pronunciation rather than standard Dutch.

A handful of Afrikaans words are exactly the same as in English. The following Afrikaans sentences, for example, are exactly the same in the two languages, in terms of both their meaning and spelling; only their pronunciation differs.

My pen was in my hand. ([məi pɛn vʌs ən məi hʌnt])

My hand is in warm water. ([məi hʌnt əs ən vɑ:m vɑ:tər])

For the pronunciation of the letters and Afrikaans phrases, please see:

<https://en.wikipedia.org/wiki/Afrikaans#Phonology>