Teacher Packet

By Sarah Hatcher, Rhonda Gambill, and Olivia Williamson

MATHERS MUSEUM OF WORLD CULTURES
INDIANA UNIVERSITY
Bloomington
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In 1949, Margaret Bourke-White, one of the most famous photojournalists in America, travelled to South Africa on assignment for *Life* magazine. Some of her rarely-seen images from that period are featured in *Photos in Black and White: Margaret Bourke-White and the Dawn of Apartheid in South Africa* at the Mathers Museum of World Cultures. Curated by Alex Lichtenstein, Associate Professor of History at Indiana University, the exhibition offers a comprehensive look at Bourke-White’s photojournalistic portrayal of South Africa in 1949 and 1950.

Her South African travels came at the end of a series of foreign adventures as *Life’s* star photographer. She travelled to Czechoslovakia after Hitler’s annexation of 1938; to Moscow in 1941; to Germany in 1945; and to India during independence and partition. Finally, in late 1949, *Life* sent her to South Africa to document life in a country with a white leadership determined to harden and extend racial domination over a black majority, even while the rest of the world had begun the process of shaking off colonialism, racial domination, and segregation.

Driven by what she called her “insatiable desire to be on the scene while history is being made,” Bourke-White was an expert witness to the unfolding story of apartheid in South Africa. As she wrote a friend at the end of her four-month stay, South Africa “left me very angry, the complete assumption of white superiority and the total focusing of the whole country around the schemes of keeping black labor cheap, and segregated, and uneducated, and without freedom of movement.” Bourke-White’s intentions after this assignment were clear. As she told her editors at *Life*, “It’s the most unbelievable system. It’s vicious, and it's got to be exposed.”

The exhibition will be at the MMWC through December 20, 2013. In January 2014 the exhibit will travel to the Bensusan Museum of Photography, Museum Africa, in Johannesburg, South Africa, with the support of chief curator at the Bensusan, Dudu Madonsela. In April 2014 the exhibit will open at the Michaelis Galleries, at the University of Cape Town, in Cape Town, South Africa. An accompanying online exhibition will be available at bourkewhite.wordpress.com.

Acknowledgements

This project is supported by a Mellon Innovating International Research, Teaching and Collaboration (MIIRT) grant. A program of the Office of the Provost, Mellon Innovating International Research, Teaching and Collaboration is funded by the Andrew W. Mellon Foundation and Indiana University. This project is also supported by a New Frontiers grant. A program of the Office of the Vice President for Research, New Frontiers in the Arts and Humanities is funded by the Office of the President. Additional support for the exhibit was provided by the African Studies Program at Indiana University, Bloomington.

Programming support comes from IU’s Office of the Vice Provost for International Affairs, the Office of the Vice Provost for Research, the College of Arts and Sciences, the School of Journalism, the Black Film Center/Archive, the Indiana University Art Museum, the IU Cinema, IU Residential Programs and Services, Foster International Living-Learning Center, the Department of American Studies, the Department of Folklore and Ethnomusicology, and the Department of History.

For more information visit bourkewhite.wordpress.com, or email mathers@indiana.edu.
**Standards**

SS 7.1.18 2007 Exploration, Conquest and Post-Colonial States: 1500 to the Present. Identify and describe recent conflicts and political issues between nations or cultural groups.

SS 7.1.21 2007 Chronological Thinking, Historical Comprehension, Analysis and Interpretation, Research: Analyze cause-and-effect relationships, bearing in mind multiple causation in the role of individuals, beliefs and chance in history.

SS 7.1.22 2007 Chronological Thinking, Historical Comprehension, Analysis and Interpretation, Research: Distinguish between unsupported expressions of opinion and informed hypotheses grounded in historical evidence.

SS 7.1.23 2007 Chronological Thinking, Historical Comprehension, Analysis and Interpretation, Research: Compare perspectives of history in Africa, Asia and the Southwest Pacific using fictional and nonfictional accounts.

SS 7.3.13 2007 Human Systems: Define the term ethnocentrism and give examples of how this attitude affected the relationships between the English settlers and the Kikuyu in Kenya and the British immigrants and the aborigines of Australia.

EL.7.2.6 2006 Expository (Informational) Critique: Assess the adequacy, accuracy, and appropriateness of the author’s evidence to support claims and assertions, noting instances of bias and stereotyping.

**Essential Questions and Enduring Understandings:**

1. People can create change through action.
   
   *What is change? What kinds of change can people cause? What types of actions can cause change?*

2. Culture is a way of life for a group of people who share similar understandings about the world and how to live in it. Culture is both a unifying and divisive force in human relations.
   
   *How do people from one culture sometimes view another? What is ethnocentrism? How does being ethnocentric affect the way we look at the world? What problems can ethnocentrism cause?*

3. Human rights are ideal ways we treat one another, in many places these ideals are protected by laws or written into documents like the United States Constitution.
   
   *What are human rights? Who determines what rights people have? Is there such a thing as universal human rights?*

4. People respond to and resolve conflict in a variety of ways.
   
   *How can Information conveyed by the media, citizens, and artists help create or resolve conflict? Can an individual make a difference?*
**Pre-visit information**

**Payment Information**
Admission to the Mathers Museum of World Cultures is free. If your visit is being paid for through grant funds please submit your transportation invoice to:

Sarah Hatcher, Curator of Education  
Mathers Museum of World Cultures  
416 North Indiana Avenue  
Bloomington, IN 47408

**Chaperones**
Chaperones are expected to help students complete activities and model good museum manners. Whenever possible we ask for one adult for every 20 students in grades seven and up.

**Museum Manners**
1. Questions are great, please ask many of them.
2. No gum, food, or drinks are allowed in the galleries.
3. We value the safety of our visitors and artifacts. Please don’t run inside, and don’t touch objects unless you have received permission.
4. Please turn off cell phones or turn them to silent or vibrate.
5. Please use pencils for any note taking or sketching.

**Day Of Tour Phone Numbers**
If you are going to be late please call 812.855.6873.

**Starting Your Tour**
Jackets and Lunches: These items may be stored in the coat room at the museum. The museum is not responsible for items lost or stolen, please leave valuables at home.

Chaperone Parking: Parking at the museum is limited. Please encourage chaperones to carpool. Once they arrive they can utilize visitor parking at the museum if it is available or metered parking at the McCalla School lot at Indiana and 9th. More details can be found at: [http://www.mathers.indiana.edu/about/directions.html](http://www.mathers.indiana.edu/about/directions.html)

Clothing: Museums are typically kept at approximately 68 degrees; visitors are encouraged to wear a sweater or hoodie.

Bathrooms: The museum does have restrooms, but we ask that students use the facilities at school so museum time can be used for exploring the exhibits.

**Name Tags/Group Sizes**
Our tours are highly conversational. We encourage students to wear a name tag so more meaningful dialogues can develop.

If your group consists of a large number (30+) students, we will be dividing them into smaller groups. It is helpful for students to be assigned to smaller groups ahead of time.
**Cell Phones**
Please refrain from using cell phones during the tour. If an adult must take a call or text during the tour, we ask that he or she steps outside the gallery to avoid distracting the students and the museum staff.

**Pencils Only**
Pens and markers are not allowed in the exhibit areas. Clipboards and pencils are available for use within the museum.

**Photography & Video**
The Mathers Museum of World Cultures welcomes visitors to take photographs or digital images for personal, non-commercial use in many, but not all exhibits. Excessive flash, tripods and monopods are not allowed.

*The exhibit* *Black and White; Margaret Bourke-White and the Dawn of Apartheid in South Africa* features images held by Getty Images. Please refrain from photographing this exhibit.

In all exhibits, prior written permission from the Mathers Museum is required for:
* All filming or photography for commercial or media use
* Reproduction or sale of photographs
* Publication of images in print or electronic form

**Safety**
Teachers and/or chaperones are responsible for the first aid care of their students. Even though we discourage backpacks in the museum galleries, we make an exception for First Aid backpacks. In case of emergency, museum staff will contact 911.

The Mathers Museum maintains a written emergency policy and procedure guide. In the event of a tornado or severe thunderstorm you may be directed to appropriate shelter. Please follow all directions issued by your guide, museum security, or the facilities manager.

**Disability Accommodations**
If you have students with disabilities and need assistance, special arrangements can be made to accommodate most needs. Please contact the Education Department at 812.855.0197 or museumed@indiana.edu to make arrangements.

*If you have students or chaperones who utilize wheelchairs, walkers, or other assistive devices please contact Sarah at sahatche@indiana.edu to discuss the location of the handicap accessible entrance.*

**Feedback About Your Visit!**
We hope that you will share your thoughts and feelings about your Mathers Museum experience. Please email us at museumed@indiana.edu or call us at 812.855.0197.
What to expect the day of your visit

When you arrive at the museum you will be greeted by your guide. He or she will be happy to answer any logistical questions not addressed in the pre-visit information on preceding pages.

If you have a large group (more than 30 students) you will be asked to divide them into two groups. Both groups will complete the same activities, but in reverse order.

While visiting the exhibit students will utilize a method of looking at photographs known as “See. Think. Wonder.” Your guide will model this technique during the introduction to the exhibit. The lesson plan in this guide gives you the information to explore this technique in advance of your visit.

Following the introduction, your students will spend approximately 10 minutes browsing the photographs and selecting one to three that they wish to work with on a deeper level. Once they have selected their photo(s), they will be asked to use a graphic organizer to document what they are seeing, thinking, and wondering about the photo.

After this observing and thinking period, students will prepare a one or two sentence description/explanation about their photo. Students will then share their sentences with the group. As we go around the exhibit we will look for common themes brought out in the student’s work. Teachers and chaperones should feel welcome to participate in these conversations and work with museum staff to facilitate rich conversations that reflect topics and ideas being addressed in your classroom.

Note about language:

Margaret Bourke-White visited South Africa in 1950. The language of the 1950s was different than the language of the current era. Words change over time and terms considered acceptable in past eras may no longer be considered appropriate today. In this exhibit students who read carefully will encounter the word “Negro” as used in several direct quotes, and some students will find this word unsettling. It may be valuable to discuss changing language with them.

When quoting others, authors are faced with the dilemma of using words that may make the reader uncomfortable/raise questions in the reader’s mind or altering the original information. Many authors decide that censoring the original source might lead to other issues and they therefore choose to utilize words that they would not otherwise use.

Using these materials:

Many of the materials in this packet can be used before or after your museum visit. Please review the entire packet and select what works best for you.
**Glossary**

**African National Congress (ANC):** group that fought for the freedom of black people to rule themselves

**Afrikaans:** language of Dutch origin, arrived when Dutch colonized South Africa, primary language of coloured and white communities

**Apartheid:** South African political policy that divided white and black people into separate groups

**Boer:** literally translates to farmer, but usually refers to the Dutch settlers who left the Cape Colony to escape British rule

**Colored/Coloured:** Typically spelled coloured in most histories and popular books/magazines about South Africa, the word refers to people of mixed racial descent in South Africa (ancestry from Europe, Khoisan and Bantu Tribes, Western Africa, Indonesia, Madagascar, Malaya, India, Mozambique, Mauritius and Saint Helena)

**Defiance Campaign:** protest held in 1952 calling black people to ignore the “whites only” entrances in public places

**Freedom Charter:** was created by a meeting called the Congress of the People; it was a promise to fight for freedom and democracy for all South Africans

**Homelands:** territory set aside for black South Africans as part of Apartheid, for the purpose of containing different ethnic groups to designated areas

**Indian:** from India or descendent of people from India

**Mission Schools:** European schools developed for native South Africans to attend.

**Native/African:** from Africa

**Passbook:** similar to a license, all black people over the age of 16 in South Africa had to carry one to prove who they were and where they worked

**Pass laws:** system designed to enforce segregation by requiring black South Africans to carry passbooks, failure to do so resulted in arrest

**Umkhonto we Sizwe:** in Xhosa means “The Spear of the Nation”; the army formed by the ANC

**Veld:** generic term to define particular open rural spaces of South Africa, field

**Voortrekker:** translates to “those who pull ahead,” Boers who emigrated to the interior of South Africa. The Great Trek was in 1835 and is still commemorated by some today

**White:** of European descent
Timeline of South African History

Thousands of years ago: Ancestors of the Khoisan people began living in Southern Africa

By 300 AD: Mixed farmers, the ancestors of the Bantu speakers began to settle south of the Limpopo River

1487: Portuguese expedition reaches Mossel Bay

1652: Dutch East India Company founds a station at Cape of Good Hope

1652-1795: The Afrikaners/Boers become an established group; slaves are being imported from Indonesia, India, and other locations

1795: Britain takes the Cape Colony

1803: The Dutch regain the Cape Colony

1806: The British retake the Cape Colony

1811-12: Africans are expelled from their traditional territory west of the Fish River

1816-1828: The Zulu kingdom is created and there is warfare among many Africans throughout the southeastern portion of Africa

1820: British Settlers arrive

1828: Pass laws are repealed by the Cape government

1834: Slaves are emancipated

1835-40: 5000 Afrikaners leave the Cape Colony in what would become known as the Great Trek

1852: Transvaal recognized as an independent Afrikaner republic

1856: Orange Free State recognized as an independent Afrikaner republic

1867: Diamond mining begins in Giqualand West

1868: Britain annexes Lesotho

1877: Britain annexes the Transvaal

1880: Transvaal regains independence

1886: Gold mining begins on the Witwatersrand

1897-98: A vast number of cattle die due to Rinderpest (disease); greatly impacting the economy
1898: Transvaal commandos complete the white conquest of the African population
1904-07: 63,397 Chinese workers are imported by the Chamber of Mines
1906-07: Britain gives parliamentary government to the former republics. Only whites are allowed to vote.
1910: Cape Colony, Natal, the Transvaal, and Orange Free State join to form the Union of South Africa
1912: South African Native National Congress (NNC) founded; later becomes African National Congress (ANC)
1913: Natives Land Act limits African land ownership to the reserves; segregation begins
1914-19: South Africa fights alongside Britain in WWI
1922: White strikers seize control of Johannesburg but are defeated by government troops
1939-45: South Africa fights with the Allied troops in WWII
1946: 70,000-100,000 African gold mine workers strike, but white troops drive them back
1948: Afrikaner National Party wins general election and Apartheid becomes policy
1950: Population Registration Act
1952: ANC and allies launch passive resistance
1953: Government assumes control of African education
1960: African and Coloured representation in parliament is discontinued
1960: Sharpeville massacre; government bans African political organizations
1961: South Africa leaves the British Commonwealth and becomes its own republic
1964: Nelson Mandela and others sentenced to life in prison
1966-68: Lesotho, Botswana, and Swaziland become independent states
1976-77: at least 575 people die during an extended conflict between Africans and the police
1976-81: South Africa gives Transkei, Bophuthatswana, Venda, and the Ciskei their own homelands
1977: UN imposes an arms embargo on South Africa
1981-88: South African forces invade neighboring nations
1984: Asians and Coloureds, but not Africans, are given limited participation in the government
1984-86: Widespread violence that is racially and politically motivated
1984-86: Imprisoned ANC leaders and government begin dialogue
1984-86: Pass laws repealed
1984-86: Press is banned
1990: Nelson Mandela released from prison
1990-91: 1913 and 1936 Land Acts, Group Areas Act, Population Registration Act, and Separate Amenities Acts are repealed; political organizations are unbanned
1992: White voters support the negotiation process in a referendum
1994: Nelson Mandela becomes president
1995-present: great political and social change takes place
**Pre-visit Lesson: See. Think. Wonder.**

<table>
<thead>
<tr>
<th>Audience:</th>
<th>7th graders</th>
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| **Enduring Understandings:** | 1. Culture is a way of life for a group of people who share similar understandings about the world and how to live in it. Culture is both a unifying and divisive force in human relations.  
2. People can create change through action. |
| **Objectives:** | 1. Students will understand the “See. Think. Wonder.” method of analyzing photographs in preparation for the trip to the Mathers Museum.  
2. Students will comprehend the basic causes of Apartheid. |
| **Standards:** | SS7.1.18, SS7.1.21 SS7.1.20 |
| **Materials:** | Unrelated image of your choice. Graphic organizer (included) for STW method |

| Setting the Stage: | 1. Explain and model the See, Think, Wonder method of photography analysis using an image that is not related to Margaret Bourke-White or Apartheid. Any image from the newspaper could be used. |
| **Activity:** | 1. Distribute the image below to your students or project it onto a board.  
2. Ask them to use the STW method to describe what they are seeing and think more deeply about it.  
3. Collate the class’ thoughts, observations, and questions into a classroom chart.  
4. Read the short history of South Africa (provided or the chapter from your text).  
5. Discuss which of the questions this reading answered.  
6. Explore how the new knowledge changes their thinking about the photograph.  
7. You may wish to do a second STW analysis using another image. |
| **Assessment:** | 1. Informal/unprompted assessment via teacher observation  
2. Journaling/self-reflection |
| **Notes:** | Teachers wanting more information on STW should visit: [http://www.old-pz.gse.harvard.edu/vt/VisibleThinking_html_files/03_ThinkingRoutines/03c_Core_routines/SeeThinkWonder/SeeThinkWonder_Routine.html](http://www.old-pz.gse.harvard.edu/vt/VisibleThinking_html_files/03_ThinkingRoutines/03c_Core_routines/SeeThinkWonder/SeeThinkWonder_Routine.html)  
Additional images can be found at: [www.gettyimages.com](http://www.gettyimages.com) or [http://bourkewhite.wordpress.com/](http://bourkewhite.wordpress.com/) |
Figure 1 Margaret Bourke-White/Time-Life Pictures/Getty Images Reproduction only for classroom use.

Figure 2 Margaret Bourke-White/Time-Life Pictures/Getty Images Reproduction only for classroom use.
<table>
<thead>
<tr>
<th>Question</th>
<th>Space for Response</th>
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<tbody>
<tr>
<td>What do I see?</td>
<td></td>
</tr>
<tr>
<td>What do I think about what I’m seeing?</td>
<td></td>
</tr>
<tr>
<td>What do I wonder about the photograph?</td>
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</table>
A Brief History of South Africa

Long before the arrival of European settlers, South Africa was home to a diverse population of hunter-gatherers, pastoralists, and mixed farmers. With a varied terrain and abundant natural resources, pre-colonial lifestyles, cultures, and economies differed greatly across the country. The indigenous peoples of South Africa, the early ancestors of the Khoisan peoples and Bantu-speakers, had rich traditions and social structures that can still be found in present day (Thompson 2, 6), but because there was no written language, the history of pre-colonial South Africa largely remains a mystery pieced together by anthropologists and archaeologists (Thompson 5).

In 1652 Dutch sailors arrived at the Cape of Good Hope at the southern point of Africa. This was an ideal location for sailors to stop and trade supplies along their trading routes to Asia. The fort at Cape Colony was established as a rest stop, and within a few years small numbers of Dutch citizens arrived to start over in a new country. Soon, the small fort was no longer large enough to accommodate the expanding European population. The Dutch East India Company expanded further inland and began importing slaves from around the world for labor. Initially relations between the Dutch and South African indigenous populations were civil. They traded among each other and developed friendships, but this short time of relative peace would not last. The indigenous peoples could not continue their way of life after the invasion of Europeans. Their land and livestock were soon stolen away, and large numbers of people died from diseases brought to South Africa by Europeans. Soon the tribes of South Africa were being treated no better than slaves (Thompson 33-40).

By the late 18th century Great Britain became aware of the resources contained in South Africa and made efforts to take the land for themselves. In 1795 Great Britain took control of the Cape Colony for the first time. Over the years, control of South Africa would switch hands many times between the Dutch and the British. This eventually resulted in what is known as the Boer War. The Boer War lasted from 1899-1902 and pushed Great Britain to declare South Africa as a self-governing territory in 1910 (History and Culture 442).

While the Dutch and British were fighting each other for ownership of South Africa, the Bantu-speaking group known as the Zulu, were determined to keep their land. They created their own empire and attacked the British and Dutch farmers as they moved farther into Zulu territory. Without the benefit of firearms, the Zulu were quickly and easily defeated (Thompson 80-81).
Until the discovery of diamonds in 1860s and gold in the 1880s, white South Africans were completely dependent on imports from Europe and slave labor for their high standard of living. With these new resources, South Africa would emerge as a key player in the world economy. With the sudden spike in wealth, new cities and industries developed, which forced the few remaining indigenous African communities into a “capitalist, white-dominated economy” (Thompson 110-111).

After many years of segregation and discrimination in South Africa, things took a turn for the worse when Apartheid officially came into existence in 1948. Though poor treatment of native Black and Coloured South Africans was nothing new, the discrimination had never been based in law before. New laws were created establishing whites as the “civilized race” and therefore they were to be treated as superior to all other racial groups; including African, Indian, and Coloured peoples. All South Africans were required to register as one of these four racial groups. This tore apart families and communities who could no longer live and work together after being classified as members of different races (Thompson 191).

Under Apartheid laws, inequality among the racial groups was legal in all areas of life. In addition to only being allowed to live in certain areas, African, Indian, and Coloured peoples were given less than adequate schooling and health care (History and Culture 443). Within the school systems all children were taught the government’s racist ideals. Signs declaring “Whites Only” were seen everywhere as segregation was enforced on buses, elevators, benches, restaurants, churches, etc. Interracial sports teams were not allowed, nor were the segregated teams allowed to compete with each other (Thompson 197). While Coloureds and Asians were being treated as inferiors with few rights, the African population was to endure the worst discrimination. Pass laws, high taxes, and forced removals restricted the African populations from any freedom of choice in the matter of their own lives (Thompson 201).

In 1952 the African National Congress (ANC), with leader Nelson Mandela, began a new campaign against Apartheid. Nelson Mandela led passive protests with many volunteers. The government fought back and killed thousands of these protestors, many of them teenagers and young adults (Thompson 212-213). Mandela spent a total of 26 years imprisoned for working to end Apartheid. In 1990 South African President F. W. de Klerk finally announced the end of Apartheid, and Mandela and other political prisoners were released from prison. Four years later South Africa held its first election where all people were able to vote. Nelson Mandela was elected as the first black president, and he worked to create a new South Africa with a mission for equality (History and Culture 447).
The languages of South Africa give important insight into the radical changes brought about by the end of Apartheid. The official languages of South Africa today are varied and representative of the major ethnic groups of the region, a major change from the pre-Apartheid and Apartheid eras when Dutch (1910-1983), Afrikaans (1925-present), and English (1910-present) were the only official languages. Afrikaans and English are among the 11 official languages\(^1\) of South Africa recognized in the Constitution with equal status. Zulu has the largest population of native speakers. (The Languages of South Africa, 2012). Today, Afrikaans is mostly spoken by white Afrikaners and coloured South Africans in the Western Cape. English continues as the dominant language in urban areas and is widely understood. Most South Africans speak more than one language.

The adoption of a new constitution that recognized all people was a step in the right direction, but the road to equality is never easy or smooth and the last two decades have been filled with social, political, and economic change for the citizens of South Africa. Among the challenges the county has faced are an HIV/AIDS epidemic that has taken a toll on the country’s population; a changing class system resulting in major wealth redistribution; massive unemployment; and violence based in xenophobia, or the fear of outsiders.

As with all countries, the political, social, and economic landscapes of South Africa continue to shift. The impact of current events will perpetuate change in many ways that will be difficult to fully understand until they can be viewed through the lens of history rather than current affairs.

\(^1\) 11 Official Languages of South Africa: Afrikaans, English, Ndebele, Xhosa, Zulu,( Northern) Sesotho sa Leboa, Sesotho, Setswana, Swati, Tshivenda, Songa
# Lesson: Forced Removals in South Africa

<table>
<thead>
<tr>
<th>Audience:</th>
<th>7th graders</th>
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## Enduring Understandings:
Culture is a way of life for a group of people who share similar understandings about the world and how to live in it. Culture is both a unifying and divisive force in human relations.

## Objectives:
1. Students will understand that apartheid caused population shifts.
2. Students will be able to differentiate fact from opinion.

## Standards:
SS7.1.22, EL.7.2.6 2006

## Prior Knowledge:
Students should have read a brief history of South Africa already and have an understanding of colonialism and how people moved in relationship to the various forces of history.

## Materials:
7th grade text or short history of SA included in this packet

## Setting the Stage:
Discuss housing and how we decide where we live. Ask students to differentiate between fact and opinion. What are strategies we can use to help us decide if something is a fact or an opinion?

## Activity:
1. Distribute the reading found below and ask students to answer the questions on a separate piece of paper.
2. Ask students to identify additional sources they could use to find out more about Sophiatown or District Six.

## Extension:
Obtain the maps of removal by emailing Sarah Hatcher (see below) and use these maps to discuss the movement of people, what is being portrayed in the maps, etc.

## Assessment:
1. Formative: Teacher directed questioning
   a. How objective do you think the two articles are? Why?
   b. Which article provided more information?
   c. What did you learn from the article?
   d. Why were people forced to move?
   e. Who was forced to move?
   f. Why were they forced to move?

## Notes:
Detailed maps showing the removal to the homelands are available by request. Please email sahatche@indiana.edu to receive these maps. They are large files and Dropbox or another file sharing service will be used.

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Forced Removals

Background:
In 1948 the National Party came into power in South Africa. The party developed a policy according to which different cultural groups were separated and settled in separate areas with their own suburbs, recreational facilities, schools, business centers, etc. The Group Areas Act was imposed to implement this policy. This act deprived people of the freedom to choose where they wanted to live. Certain areas were reserved for certain cultural groups. Large groups were forced to vacate their homes and businesses in these areas to make place for other groups for whom the area was reserved. Examples of these removals were Sophiatown in Johannesburg and District Six in Cape Town. The latter area was established when slavery was abolished at the Cape. There were a variety of cultures who once lived together in harmony.

This policy was followed until 1994 in South Africa, when the first democratic political election took place. When the ANC came into power, they abolished the Group Areas Act of 1950 immediately.

Instructions: Read the newspaper reports, discuss the contents in your groups and answer the questions at the bottom using a separate piece of paper to record your answers.

PUTTING DISTRICT SIX TOGETHER AGAIN
Glynnis Underhill

CAPE TOWN - A vision of District Six as “a community of the future” will be outlined at the signing of a historic deal between evicted residents, the Government and the City of Cape Town tomorrow. The signatories will pledge to recognize the pain and suffering of the community and to re-establish the vibrancy of District Six in its redevelopment. Major land claimants like Abdul Gaffoor Ebrahim, whose father owned nine properties and two shops in District Six, have also thrown their weight behind the deal, which will pave the way for the speedy redevelopment of the area.

“Nowhere in history have landowners been prepared to sacrifice their land a second time in the interests of the broader community. I am hopeful that the Government is committed to restitution and will carry out its moral duty by delivering on its promises. But landowners must be fairly and justly compensated,” said Mr. Ebrahim.

More than 45,000 people—families of tenants and landowners who were thrown out under the despised Group Areas Act in the 1960s—are now expected to return to affordable housing in District Six.

Cape Town municipality and the provincial government have been at loggerheads with former residents over the valuable inner-city land. But now the three parties will commit themselves in writing to work towards healing the damage caused by apartheid, putting to rest years of
The plan was to present claimants who wished to return to District Six with title deeds to property, he said. However, Mr. Nagia said he did not believe that white landlords whom he felt had been well compensated when they left the area and had not been forcibly removed should be given priority in the redevelopment.

Mr. Nagia, a former resident of District Six, said he personally would not lodge a claim as he already owned a house in Walmer Estate and he would prefer to see those less fortunate being given homes. Many former residents are not sure whether the spirit of District Six can be recreated after so much pain and suffering. The area was reduced to a windswept landscape after residents were forcibly evicted in terms of the Group Areas Act.

Mr. Ebrahim said: “That’s the million-dollar question. But we believe restitution must also be about restoring the dignity of our suffering.” He said his father, Jamalodien Ebrahim, died a heartbroken man after he was thrown out of District Six, where he owned nine houses and two shops.

Mr. Ebrahim said he hoped to see the restitution of this land if possible, but he would be prepared to consider accepting alternative state land in the area or financial compensation instead. Another alternative would be for stakeholders to be given shares in the rebuilding of District Six, he suggested.
Mr. Ebrahim was 24 when his family was thrown off their land and moved into a two-room flat in Gatesville. From being a businessman running his father's general dealer company, he became a beggar overnight.

“Landowners have to be given fair and just compensation. As shopkeepers, most of us lost not only our businesses but our livelihood. I became a beggar and it was only because of the support of my family that I survived,” he said.

Mr. Ebrahim said he saw the signing of the three-way agreement between representatives of evicted residents, government and local authorities as a breakthrough in the restitution process.

“It shows we can work together to make this happen. Government must remedy past violations of human rights. We all suffered substantial losses when our land was stolen --we got peanuts for our land and property,” he said.

Another land claimant, Abdul K Ahmed, said he hoped the Government would not make a mockery of the restitution process. “It must carry out its moral duty to the victims of forced removal and ensure that former landowners are justly and equitably compensated,” he said.

Mr. Ebrahim said Mr. Nagia, who also heads the District Six Civic Association, was the right person to drive the community redevelopment of District Six. “He has always tried to bring everybody together and to understand all the disputes. He is one of the old fighters of District Six,” he said.

FEBRUARY 11 WAS A DARK DAY FOR DISTRICT SIX, BUT THIS YEAR IT MEANS JOY FOR TWO FAMILIES

Nazma Dreyer

The first two District Six land restitution residents will return to Chapel Street on February 11 on the anniversary of the day on which the apartheid government declared the area white in 1966. Ebrahiem Murat, 87, of Retreat and Dan Mdzabela, 82, of Gugulethu will be going back to the place they call home, and their houses are nearly complete. Murat will be moving into 8 Chapel Street and Mdzabela will be right next door in number six.

An elated Murat said: “I am so glad to be moving out of Retreat and back to District Six.” Before moving to retreat over 20 years ago, Murat lived in Lavender Hills for six years. He will be moving into his new home with his daughter and four grandchildren. With sadness in his voice, he said his wife, who was looking forward to moving back to District Six, died in July last year.

Murat said he was born in District Six's Lisa Street “a small street with a handful of houses.” “We were 19 children and were all born there. My mother had many sets of twins. I had two sets of twins of my own, but one set died. Now I have four girls and two boys. The twins are 50 years old.” Asked what the best thing about moving would be, Murat said: “I can't wait to get out of Retreat because I don't like using the taxis where people have to sit like sardines.”
Murat religiously travels from Retreat to the city centre by train and taxi to do his grocery shopping every month. “When I move to District Six, I won't have to worry about travelling far to do my shopping in town.”

Mdzabela was forced out of his Wicht Street home in District Six in 1959 where his four children were born. “I am happy to be going back,” said Mdzabela, who will return with his wife and grandchildren. The District Six Beneficiaries Trust secretary Abdurahman Parker said that of the nine houses to be completed in April, two would be finished by February 11 to commemorate the day the area was declared white in terms of the Group Areas Act.

The two oldest beneficiaries, Mdzabela and Murat, would move in on that day. Said Parker: “Eviction notices were received by District Six residents on February 11 as well, and that is why this date is so significant to us.” He said each year a candle-light vigil was held in the area on February 11 by the District Six Museum, District Six Civic Association, District Six Beneficiaries Trust and other organisations.

“This year is going to be historic because the first people will return to their homes. About 4,000 homes will be built in District Six within the next three years as part of restitution,” said Parker.

The first phase started recently with 24 homes being built, nine of which were to be completed by April.
Forced Removals Readings Questions:

In which city is/was District Six situated?

In approximately which year were the residents of District Six evicted from the area?

Approximately how many people were evicted from District Six?

Would you describe this move as a positive or negative experience for the residents?

Why is February 11 considered to be a dark day in the lives of the people who lived in District Six?

Were the residents of District Six happy with their circumstances?

Why were the residents evicted?

Why are the residents being allowed to return?

List three sentences or statements that are fact and three that are opinion. Explain your reasoning.
<table>
<thead>
<tr>
<th>Audience:</th>
<th>7th graders</th>
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<tr>
<td><strong>Enduring Understandings:</strong></td>
<td>Human rights are ideal ways we treat one another; in many places these ideals are protected by laws or written into documents like the US Constitution.</td>
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| **Objectives:** | 1. Students will understand that human rights are only guaranteed when the government chooses to do so.  
2. Students will demonstrate understanding about the UDHR.  
3. Students will think critically about South Africa and the state of Apartheid in relationship to human rights. |
| **Standards:** | SS7.3.13, EL.7.2.6 |
| **Prior Knowledge:** | Students should be familiar with the words/concepts: apartheid, ethnocentrism, and human rights. |
| **Materials:** | Computer, projector, internet access |
| **Setting the Stage:** | 1. Watch the (2 minute, 48 second) clip here: [http://www.pbs.org/pov/twelvedisciples/video_classroom1.php#.UajlJKNi30](http://www.pbs.org/pov/twelvedisciples/video_classroom1.php#.UajlJKNi30)  
2. Visit [http://commons.wikimedia.org/wiki/Category:Apartheid_signage](http://commons.wikimedia.org/wiki/Category:Apartheid_signage) and look at the signs pictured there.  
3. Document student responses in individual journal entries or as a class.  
4. Verify that students understand that under Apartheid the rights people had were dictated by their race. South Africa required people to register their race with the government. Africans and others of color had to carry papers to move, received inferior educations, had fewer opportunities, and were denied what we consider basic rights, including the right to live where we want and associate with who we want. |
| **Activity:** | 1. Give a brief background on the UDHR. Do NOT explore who signed and who didn’t. Divide students into working groups, and give each group a selection of the cards below.  
2. Ask groups to read the cards and divide them into three piles: South Africa was doing/honoring this in 1950, South Africa was NOT doing this in 1950, or not sure/need more information. Allow students time to investigate the questions they have.  
3. Go around the room and ask students to share what rights South Africa was upholding and which they weren’t. Tally the number of cards in each pile.  
4. Ask students to predict whether or not South Africa was one of the signers of the UDHR when it was signed in 1950.  
5. Ask students to predict whether the United States signed it or not. The US was living in a state of segregation, with Jim Crow laws still in effect.  
6. Reveal who signed and who didn’t and discuss whether or not South Africa should have signed. What about the US? |
| **Assessment:** | Observation |
| **Notes:** | Cards containing the plain language version of the Convention on the Rights of a Child are also included. The United States has not signed this document yet. This could/should lead to interesting conversations. What rights do students feel they should have? |
Background on the Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) is a document created following World War II. The United Nations (UN) wanted to ensure that the atrocities of World War II (specifically the Holocaust) would never happen again. The UN wanted to create a “road map to guarantee the rights of every individual everywhere.” (United Nations n.d.).

The process began in 1946 when the General Assembly of the United Nations began work on a draft document. The world leaders decided that the work on the document should be taken up by the newly formed Commission on Human Rights, a subcommittee of the UN. In early 1947 a preliminary draft was given to the Commission. This Commission was made up from a diverse group of countries representing a variety of religions, races, ethnicities, viewpoints, etc. Eleanor Roosevelt was the chair of the drafting committee and came to be recognized as the driving force behind its completion and later adoption.

In December of 1948 the General Assembly adopted the Universal Declaration of Human Rights with eight nations abstaining from the final vote. It is important to note that not one nation voted against the Declaration.

A video of the moment of adoption can be viewed at http://www.youtube.com/watch?v=ddAWqRT-kn8

The following countries voted in favor of the Declaration:

- Afghanistan
- Argentina
- Australia
- Belgium
- Bolivia
- Brazil
- Burma
- Canada
- Chile
- Republic of China
- Colombia
- Costa Rica
- Cuba
- Denmark
- Dominican Republic
- Ecuador
- El Salvador
- Egypt
- Ethiopia
- France
- Guatemala
- Haiti
- India
- Iran
- Iraq
- Lebanon
- Liberia
- Pakistan
- Romania
- Greece
- Iceland
- Luxembourg
- Mexico
- Netherlands
- New Zealand
- Nicaragua
- Norway
- Panama
- Paraguay
- Peru
- Philippines
- Sweden
- Syria
- Thailand
- Turkey
- United Kingdom
- United States
- Uruguay
- Venezuela
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<tr>
<td><strong>1</strong></td>
<td>When children are born, they are free and each should be treated in the same way. They have reason and conscience and should act towards one another in a friendly manner.</td>
</tr>
</tbody>
</table>
| **2** | Everyone can claim the following rights, despite - a different sex - a different skin colour - speaking a different language - thinking different things - believing in another religion - owning more or less - being born in another social group - coming from another country  
It also makes no difference whether the country you live in is independent or not. |
<p>| <strong>3</strong> | You have the right to live, and to live in freedom and safety. |
| <strong>4</strong> | Nobody has the right to treat you as his or her slave and you should not make anyone your slave. |
| <strong>5</strong> | Nobody has the right to torture you. |
| <strong>6</strong> | You should be legally protected in the same way everywhere, and like everyone else. |
| <strong>7</strong> | The law is the same for everyone; it should be applied in the same way to all. |
| <strong>8</strong> | You should be able to ask for legal help when the rights your country grants you are not respected. |
| <strong>9</strong> | Nobody has the right to put you in prison, to keep you there, or to send you away from your country unjustly, or without good reason. |
| <strong>10</strong> | If you go on trial this should be done in public. The people who try you should not let themselves be influenced by others. |
| <strong>11</strong> | You should be considered innocent until it can be proved that you are guilty. If you are accused of a crime, you should always have the right to defend yourself. Nobody has the right to condemn you and punish you for |</p>
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<td><strong>something you have not done.</strong></td>
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<tr>
<td><strong>12</strong></td>
<td>You have the right to ask to be protected if someone tries to harm your good name, enter your house, open your letters, or bother you or your family without a good reason.</td>
</tr>
<tr>
<td><strong>13</strong></td>
<td>You have the right to come and go as you wish within your country. You have the right to leave your country to go to another one; and you should be able to return to your country if you want.</td>
</tr>
<tr>
<td><strong>14</strong></td>
<td>If someone hurts you, you have the right to go to another country and ask it to protect you. You lose this right if you have killed someone and if you, yourself, do not respect what is written here.</td>
</tr>
<tr>
<td><strong>15</strong></td>
<td>You have the right to belong to a country and nobody can prevent you, without a good reason, from belonging to a country if you wish.</td>
</tr>
<tr>
<td><strong>16</strong></td>
<td>As soon as a person is legally entitled, he or she has the right to marry and have a family. In doing this, neither the colour of your skin, the country you come from nor your religion should be impediments. Men and women have the same rights when they are married and also when they are separated. Nobody should force a person to marry. The government of your country should protect you and the members of your family.</td>
</tr>
<tr>
<td><strong>17</strong></td>
<td>You have the right to own things and nobody has the right to take these from you without a good reason.</td>
</tr>
<tr>
<td><strong>18</strong></td>
<td>You have the right to profess your religion freely, to change it, and to practise it either on your own or with other people.</td>
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<tr>
<td><strong>19</strong></td>
<td>You have the right to think what you want, to say what you like, and nobody should forbid you from doing so. You should be able to share your ideas also—with people from any other country.</td>
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<tr>
<td><strong>20</strong></td>
<td>You have the right to organize peaceful meetings or to take part in meetings in a peaceful way. It is wrong to force someone to belong to a group.</td>
</tr>
<tr>
<td><strong>21</strong></td>
<td>You have the right to take part in your country's political affairs either by belonging to the government yourself or by choosing politicians who have the same ideas as you. Governments should be voted for regularly and voting should be secret. You should get a vote and all votes should be equal.</td>
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<tr>
<td>22</td>
<td>You also have the same right to join the public service as anyone else.</td>
</tr>
<tr>
<td>23</td>
<td>The society in which you live should help you to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to you and to all the men and women in your country.</td>
</tr>
<tr>
<td>24</td>
<td>You have the right to work, to be free to choose your work, to get a salary which allows you to support your family. If a man and a woman do the same work, they should get the same pay. All people who work have the right to join together to defend their interests.</td>
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<tr>
<td>25</td>
<td>Each work day should not be too long, since everyone has the right to rest and should be able to take regular paid holidays.</td>
</tr>
<tr>
<td>26</td>
<td>You have the right to have whatever you need so that you and your family: do not fall ill or go hungry; have clothes and a house; and are helped if you are out of work, if you are ill, if you are old, if your wife or husband is dead, or if you do not earn a living for any other reason you cannot help. Mothers and their children are entitled to special care. All children have the same rights to be protected, whether or not their mother was married when they were born.</td>
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<tr>
<td>27</td>
<td>You have the right to go to school and everyone should go to school. Primary schooling should be free. You should be able to learn a profession or continue your studies as far as wish. At school, you should be able to develop all your talents and you should be taught to get on with others, whatever their race, religion or the country they come from. Your parents have the right to choose how and what you will be taught at school.</td>
</tr>
<tr>
<td>28</td>
<td>You have the right to share in your community's arts and sciences, and any good they do. Your works as an artist, writer, or a scientist should be protected, and you should be able to benefit from them.</td>
</tr>
<tr>
<td>29</td>
<td>So that your rights will be respected, there must be an 'order' which can protect them. This ‘order’ should be local and worldwide.</td>
</tr>
<tr>
<td>30</td>
<td>You have duties towards the community within which your personality can only fully develop. The law should guarantee human rights. It should allow everyone to respect others and to be respected.</td>
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In all parts of the world, no society, no human being, should take it upon her or himself to act in such a way as to destroy the rights which you have just been reading about.
# Declaration of Children's Rights

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<tbody>
<tr>
<td>1</td>
<td>All children have the right to what follows, no matter what their race, colour, sex, language, religion, political or other opinion, or where they were born or who they were born to.</td>
</tr>
<tr>
<td>2</td>
<td>You have the special right to grow up and to develop physically and spiritually in a healthy and normal way, free and with dignity.</td>
</tr>
<tr>
<td>3</td>
<td>You have a right to a name and to be a member of a country.</td>
</tr>
<tr>
<td>4</td>
<td>You have a right to special care and protection and to good food, housing and medical services.</td>
</tr>
<tr>
<td>5</td>
<td>You have the right to special care if handicapped in any way.</td>
</tr>
<tr>
<td>6</td>
<td>You have the right to love and understanding, preferably from parents and family, but from the government where these cannot help.</td>
</tr>
<tr>
<td>7</td>
<td>You have the right to go to school for free, to play, and to have an equal chance to develop yourself and to learn to be responsible and useful.</td>
</tr>
<tr>
<td></td>
<td>Your parents have special responsibilities for your education and guidance.</td>
</tr>
<tr>
<td>8</td>
<td>You have the right always to be among the first to get help.</td>
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<tr>
<td>9</td>
<td>You have the right to be protected against cruel acts or exploitation, e.g. you shall not be obliged to do work which hinders your development both physically and mentally.</td>
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<td></td>
<td>You should not work before a minimum age and never when that would hinder your health, and your moral and physical development.</td>
</tr>
<tr>
<td>10</td>
<td>You should be taught peace, understanding, tolerance and friendship among all people.</td>
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Language Arts Connection: *Waiting for the Rain*

*Waiting for the Rain* is a novel by Shelia Gordon that depicts the relationship between two young men living in Apartheid-era South Africa. Their very different experiences as children and young adults shape who they are in profound ways. The book is approachable, readable, and suitable for seventh graders.

This activity is designed to be completed AFTER reading the novel. Many lesson plans can be found on-line for use with the novel. This activity would meet SS7.1.23.

1. Read *Waiting for the Rain* by Shelia Gordon.
2. Review the major characters.
3. Construct a brief plot summary as a class.
4. Discuss whether or not this would be a good movie.
5. Break the students into working groups.
6. Assign each group one character. Each group must select a modern or historic actor to play the character they’ve been assigned. Students should be prepared to discuss why they selected that actor. What attributes or characteristics does that character have? Have they seen that actor portray a similar character?
7. Discuss their selections

**Extension:**

Create a bulletin board or poster for a feature film. Be sure to include the actors on the poster.
**Lesson: Editorializing**

**Lesson Plan Title:** Editorializing

**Audience:** 7th graders

**Enduring Understandings:**
1. People can create change through action.
2. People respond to and resolve conflict in a variety of ways.

**Objectives:**
1. Students will use images to convey their understanding of Apartheid.
2. Students will demonstrate how political cartoons can be used to communicate by creating their own.

**Standards:** ELA7.2.4, SS7.1.24

**Prior Knowledge:**
Students should be familiar with the history of South Africa, the concept of Apartheid, and political cartoons.

**Materials:**

**Setting the Stage:** Spend a few minutes reviewing political cartoons and talking about what political cartoons do. Key terms:
- Satire: Use of humor to expose or renounce something
- Editorial cartoon: Cartoon drawn to give an opinion of a topical issue (typically political in nature.)

**Activity:**
1. Students will work individually to complete this assignment.
2. Handout the sheet entitled Apartheid—Political Cartoon.
3. Give students time to complete their cartoon in class or assign as homework.
4. Collect at designated point

**Extension:**
1. Encourage students to keep a journal/scrapbook of human rights related political cartoons.
2. Review the scrapbooks at the end of the year and use as a point of discussion. What issues receive the most coverage? What do students consider relevant?

**Assessment:** Summative assessment using rubric on student worksheet.

**Notes:**
Apartheid – Political Cartoon!

You have been assigned to work as a political cartoonist for a major national newspaper or magazine. Your first assignment is to create a political cartoon exploring Apartheid.

You audience is the average American who may not be familiar with Apartheid. Since many Americans do not know a lot about history, the purpose of this political cartoon is to aid your fellow Americans in gaining a better understanding of what Apartheid was and how it impacted people.

Your political cartoon should:

- Reveal your understanding of Apartheid
  - What is the main idea?
  - Who is affected by it?
  - Why is it important?
  - When is it used?

- Include at least one recognizable symbol
- Include either thought or dialog bubbles
- Include narrator’s words and/or a title

Being a good artist is not a requirement for this assignment; however you MUST be sure your political cartoon meets all of the above criteria. Your cartoon may be a single frame or a series of frames. Please feel free to utilize the many great features found on your computer, but remember the work must be original!

You will be graded according to the list on the next page. Use the space below to brainstorm.
You will be graded using the following:

**Comprehension (10 points total):** Demonstrates understanding of assigned principle.

- _____ Identifies human rights issues surrounding Apartheid
- _____ What is the main idea?
- _____ Who is affected by it?
- _____ Why is it important?
- _____ When is it used?

_____ Comprehension Average

**Communicates Ideas (5 points):** Utilizes symbols, cartoonists tools, proper conventions are present, visually pleasing.

- _____ Neat and carefully constructed
- _____ Free of grammatical and spelling errors
- _____ Easy to follow and understand

_____ Communication Average

**Component Completion (5 points):** All requirements are met or exceeded with in cartoon.

- _____ Include at least three recognizable symbols
- _____ Include either thought or dialog bubbles
- _____ Include narrator’s words and or a title

_____ Completion Average

5 = Advanced, work is of exceptional quality, understanding and application are flawless, work is well beyond grade level.
4 = Proficient, work is well done, shows solid understanding of concepts, work is grade level.
3 = Needs Improvement, work is mostly adequate, with limited concept application, does not show higher level thinking, barely meets grade level.
2 = Basic, work is severely flawed and demonstrates a lack of understanding or improper application, below grade level.
1 = Not Demonstrated/Incorrect, components demonstration is severely flawed and improperly applied.
0 = Off Topic/Missing

Total Score: ________/20 points

Teacher Comments:
## Lesson: Photography and Change

**Audience:** 7th graders

**Enduring Understandings:**
1. People can create change through action.
2. People respond to and resolve conflict in a variety of ways.

**Objectives:**
1. Students will understand the role of journalists in creating change.
2. Students will think critically about the role of cell phones, digital cameras, and other “new media” technologies in the Arab Spring and Syrian uprising.
3. Students will make connections between the work of photojournalists, documentary photographers, and citizen journalists.

**Standards:** SS 7.1.21

**Prior Knowledge:** Students should be able to define the word objective.

**Setting the Stage:**
Discuss the role of journalists in our information age. What do they do? How do they do it? What does it mean to be objective? How has the rise of digital cameras and cell phones with cameras changed what it means to be a journalist?

**Activity:**
1. Have students read a news article about the Syrian uprising.
3. As a group discuss how the article made them feel compared to how the photos made them feel.
4. Read the brief bio of Margaret Bourke-White
5. Write a response (3 paragraph) to the question: How is the work of Margaret Bourke-White the same or different than the work being done by journalists and citizen journalists today?

**Assessment:** Reflection

**Notes:**

**Materials:** Computer with projector and internet connection; paper and pencil; brief bio of Margaret Bourke-White (on following page)
A Brief Biography of Margaret Bourke-White

Margaret White was born in New York City on June 14, 1904, the youngest daughter of Joseph White and Minnie Bourke. Margaret spent her childhood in Bound Brook, New Jersey with her older sister and brother. In her autobiography she describes the fears that paralyzed her as a small child. She was terrified of being alone, especially in the dark. Margaret’s mother invented little games to encourage her to face her fears, and soon young Margaret was fearless. Even as a small child, Margaret declared she would spend her life “…doing all the things that women never do” (Bourke-White 14). These childhood lessons in bravery would serve her well when she later stood face to face with war, death, and injustice. How she dealt with these led to her legacy as one of the earliest and most influential female photojournalists.

During her teenage years, Margaret learned how to operate a camera from her technically minded father. She also showed promise as a writer. In high school Margaret wrote a prize winning essay in under three hours, which she humorously stated was not the “pass to popularity “(Bourke-White 23). As a young adult, Margaret still viewed photography and writing as merely hobbies. She wanted to study herpetology, the study of reptiles and amphibians (Bourke-White 20-29). It was a perfect string of events that led Margaret to photography and social activism.

After graduating high school in 1922, Margaret attended Columbia University where she studied herpetology, leaving after one semester due to her father’s sudden death. She then jumped from university to university, attending a total of seven different schools. She finally received her degree in Herpetology from Cornell University in 1927. In 1924, while studying at Columbia, she married Everett Chapmen. After two years they divorced because of irreconcilable mother-in-law issues. Margaret later explained that at nineteen years old, she was ill-equipped to handle the pressures of married life. After the divorce Margaret White added her mother’s maiden name, Bourke, to be professionally known as Margaret Bourke-White (Bourke-White 25-32).

During her five years of schooling, Bourke-White continued to practice her hobby of photography, even taking occasional art classes. While at Cornell, Margaret found herself struggling to make enough money to pay for tuition, and when she couldn’t find a job she began taking pictures of the campus buildings and scenery to sell to fellow students. Her classmates enthusiastically bought the photographs as souvenirs and gifts, and she was able to make a profit. But she gained something even more important than money; Margaret discovered her true love of photography, and for the first time considered it as a career. Despite a job in herpetology awaiting her after graduation, Margaret decided to move to Cleveland where she started her own commercial photography studio (Noble 20-25).
Bourke-White was first hired by Otis Steel Company to document the steel making industry. Because working in a steel mill was potentially dangerous, the men were wary of Margaret and her camera. Women were traditionally not allowed to enter the steel mill, let alone to spend hours working around dangerous machinery. Eventually she was allowed access and began photographing the steel mill. However, gaining access to the mill was only the beginning of Margaret’s struggle. She soon discovered that her pictures were not capturing the scenes fully. Due to the heat and light of the mill the film had to be exposed and developed differently. Bourke-White, along with her mentors, spent five months trying new techniques to capture the unrealized beauty of the steel mill (Bourke-White 48-61). Their determination paid off, and these photos of “…fiery cauldrons, molten steel, and showers of sparks depicted the industrial might of the nation” (Cox 2003).

Margaret Bourke-White’s success in the steel mill was the perfect stepping stone into the field of photojournalism. She credits the freedom to be creative in her artistry to her time working for the Otis Steel Company in the Midwest (Bourke-White 80). In 1929 she was hired by Henry Luce to be the first photographer for Fortune magazine. Her earliest assignments were diverse and included covering the Swift hog processing plant and producing a photo series covering “…everyday life in Stalin’s communist state.” For many Americans, this served as their first introduction to the Soviet Union (Bourke-White 76-104).

Margaret was then hired as a photographer for Life and quickly rose to fame as her photo “graced the inaugural issue of the famous magazine.” She decided to try a new project after an inspiring assignment on the Dust Bowl. She wanted to incorporate her photos with a book on a subject a little closer to home. It was during this time that Margaret worked with novelist Erskine Caldwell to produce You Have Seen Their Faces. Along the way they fell in love, marrying in 1939. Shortly after their marriage began, Margaret once again traveled to the Soviet Union, this time with “Skinny” in tow. It was on this monumental trip that she was able to capture a photo of Josef Stalin with a slight smile. This was quite a feat, and one that only Margaret Bourke-White would be capable of. The newlyweds experienced the bombings and devastation of warfare in Stalingrad, while capturing photos to be sent back to appear in Life. In 1944 Margaret and Skinny separated and ultimately divorced (Bourke-White 141-195).

Her photos were only the beginning of the impact Margaret Bourke-White had on the world. She continued to break social barriers by becoming one of the first female correspondents to document the front lines of World War II. She followed the soldiers “everywhere from the front lines to the hospital wards” (Cox 2003). In her autobiography, Bourke-White shares story after story of the hardships she witnessed, and often experienced herself, as she photographed the frontlines of war. She captured the battles in Italy for her next book, The Purple Heart Valley. However, not all of her work made it out of Italy, several
undeveloped film packets and video footage intended for *Life* were lost or stolen during transport. This was a huge loss for both Bourke-White and the readers of *Life*. The small bits of film that were successfully produced provided a brilliant account of the war in typical Bourke-White fashion, and appeared in *Life* in 1943 (Bourke-White 234-250).

Following her five month assignment in Italy, Margaret was sent to Germany as the end of World War II approached. Her famous pictures of the Buchenwald Concentration Camp’s liberation in 1945 conveyed the devastating truth of World War II. Margaret said about her documentation of the Holocaust, “Using the camera was almost a relief. It interposed a slight barrier between myself and the horror in front of me” (Bourke-White 259). Her next book, *Dear Fatherland, Rest Quietly*, was used as evidence during the Nuremberg Trials (Bourke-White 271).

After spending so much time in Europe during the war, Margaret was thrilled to see new parts of the world. Bourke-White went to India in 1947 where she witnessed the country’s divide into two new self-governing countries: India and the newly formed Pakistan. For Margaret, this was the most rewarding and moving assignment of her career. She considered Mahatma Gandhi to be a truly great man, the “only one man who came near to sainthood” (Noble 142). Bourke-White’s respect for Gandhi is apparent in her photographs of him and his family. Gandhi affectionately nicknamed Margaret “the torturer,” because of her relentless mission to photograph him. She was even with him the day of his death, and captured the great mourning surrounding his assassination (Bourke-White 286-299).

In 1950 Bourke-White found herself again standing in the face of history as she traveled to South Africa. Apartheid had officially begun a few months prior to her arrival. “Fear is everywhere in South Africa. It nourishes the social system of apartheid and reaches to every heart, white and black,” said Bourke-White (Bourke-White 324). Margaret strategically worked to charm the power-holding Afrikaners when she first arrived. Without their approval she would never be given access to what she was truly looking for. Bourke-White wanted to photograph the huge gap in quality of life between ethnic groups. The contrast between the white Afrikaners in power and all other demographics was shocking. Among the most shocking was the “tot system” in which black and coloured children were given alcohol, its value taken from their meager wages earned in the vineyards. This intentionally created a cycle of dependency and alcoholism which pushed the laborers deeper into oppression. Pass systems controlled who could go where at what time; without passes, blacks were immediately arrested. The passes were coupled with taxation to further reinforce Apartheid. The high taxes forced men to literally sign away their lives to work in the gold mines (Bourke-White 311-327).

Bourke-White demanded to receive access to these gold mines. After being lowered in a bucket two miles underground, Margaret photographed the inhumane working conditions of
the gold miners, who were known only by the numbers tattooed across their arms. The haunting portrait of the gold miners appeared in her photo essay of apartheid, which millions of viewers around the world saw in a 1950 edition of *Life*. This was to become the face of social injustice in South Africa (Bourke-White 311-327).

Margaret Bourke-White’s final global photography mission was to capture the personal stories of the families affected by the war in Korea. Although the Korean War was heavily documented, Margaret wanted to capture what was happening behind enemy lines. She was able to portray the human suffering of war through the eyes of a lost soldier and his family. Margaret was unaware that her own suffering, one that couldn’t be captured on film, was about to begin (Bourke-White 349-357).

During her travels to Korea, Bourke-White began to feel that something was wrong with one side of her body. Slowly the dull aches turned into “grotesque staggers” which left her unable to walk. This was hard to believe for someone who for so long had been known as “Maggie the Indestructible” (Bourke-White 359). Margaret went to a series of specialists who could not identify the problem. Finally, a neurologist found the answer and Margaret was diagnosed with Parkinson’s disease, a neurological disease that affects the brain’s motor centers. She was instructed to spend time in physical therapy to help her regain her muscle memory. Later, a cutting-edge surgery was done to destroy the nerves that control the symptoms. This operation, combined with extensive physical therapy gave Margaret back some of the freedom she had lost (Bourke-White 369-380).

Margaret Bourke White fought Parkinson’s disease for nineteen years. In 1971, at 65 years old, Margaret died from complications of the disease in Stamford, Connecticut (Noble 181). In her autobiography she wrote that her last goal was to photograph from space, and she had received permission from *Life* magazine to do a moon photography assignment before she died (Bourke-White 383). Although she never quite made it to the moon, Margaret Bourke-White continues to educate and inspire all those who witness her timeless photographs.
**RAFTS prompts**

Utilizing RAFTS writing prompts encourages students to synthesize information and write fluidly from a particular point of view for a particular audience.

<table>
<thead>
<tr>
<th>Role</th>
<th>Audience</th>
<th>Format</th>
<th>Topic</th>
<th>Strong Verb</th>
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</thead>
<tbody>
<tr>
<td>Black South African</td>
<td>Fellow residents of Sophiatown</td>
<td>Speech</td>
<td>Why equal rights are important.</td>
<td>Persuade</td>
</tr>
<tr>
<td>Margaret Bourke-White</td>
<td>Life Magazine reader</td>
<td>Interview</td>
<td>How South Africa and the United States are the same or different in regards to race relations.</td>
<td>Compare</td>
</tr>
<tr>
<td>Miner from the photos</td>
<td>Family at home on the reservation</td>
<td>Letter</td>
<td>Conditions in the mines.</td>
<td>Explain</td>
</tr>
<tr>
<td>Child in the photo</td>
<td>A white pen pal in the United States</td>
<td>Letter</td>
<td>What it is like to be a child in the settlements.</td>
<td>Analyze</td>
</tr>
<tr>
<td>Advisor to Nelson Mandela</td>
<td>Mr. Mandela</td>
<td>Memo</td>
<td>When and why apartheid will end.</td>
<td>Predict</td>
</tr>
<tr>
<td>Exhibit Curator</td>
<td>Visitor</td>
<td>Tour</td>
<td>What should people know about Apartheid? How should they come to know it?</td>
<td>Reflect</td>
</tr>
</tbody>
</table>
Quick Posts-visit Activities

Word Cloud

To revisit the time spent at the museum, use their writings from the museum to generate a word cloud. This is a fun and interesting way to visually represent what students were thinking about. This can be especially useful when trying to prompt students to remember a visit that happened weeks or months ago.

There are a variety of websites that allow for the generation of word clouds. In his blog entries from June of 2012, 21st Century Educational Technology and Learning, Michael Gorman reviews his favorite. The blog can be found at http://21centuryedtech.wordpress.com.

Thirty Second Recap Challenge

Write a script for a 30 second video that captures the key messages of the exhibit. Record the video to use later or archive the script to come back to.

Idea capsule

If it will be a while before your class revisits the topic of Apartheid, it may be helpful for students to write down key ideas and topics they want to learn more about now. They can be stored in a shoebox or other container until the time is right to revisit the ideas.

Making connections to today

In the United States, many people think that the battle for Civil Rights ended in the 1960s when segregation was ended and the Civil Rights Act of 1964 was signed into effect. Others believe that there are still people today who do not have all of the rights that they should.

As a class, decide what rights people should have. What groups in the US don’t currently have those rights? What needs to be changed to ensure that they do? Do these changes need to be made to the law? Do we need to change minds and hearts? How can we create a world where everyone has the same rights?

Make a video, record a short radio station announcement, paint a mural, or find another creative way to express to the world the idea that “All people are created equal.”
On-line resources:

http://www.nmafa.si.edu/exhibits/larrabee/larrabee.htm (online exhibit of the work of Constance Stuart Larrabee)

http://www.un.org/cyberschoolbus/humanrights/resources/plain.asp (a child friendly version of the UNDHR)

http://exploringafrica.matrix.msu.edu/teachers/curriculum/ (Exploring Africa)

http://teacher.scholastic.com/scholasticnews/indepth/upfront/features/index.asp?article=f010906_apartheid (Scholastic website on Apartheid)

http://overcomingapartheid.msu.edu/index.php (South Africa: Overcoming Apartheid, Building Democracy)

http://www.apartheidmuseum.org/content/home (Apartheid Museum)

References:


About the curator:

Dr. Alex Lichtenstein is an assistant professor of History at Indiana University and is the author of *Twice the Work of Free Labor: The Political Economy of Convict Labor in the New South*. He has written introductions to two reprints from the 1930s and 1940s that include documentary photographs from that era (*Revolt Among the Sharecroppers* and *Wartime Shipyard*), taught courses on both 1930s U.S. culture and South African history, and curated a museum exhibit for the Wolfsonian-FIU Museum in Florida. After spending a year in South Africa on a Fulbright fellowship he began work in South African history. His publications on apartheid labor relations have appeared in *Journal of Southern African Studies*, *Journal of African History*, *Radical History Review*, and *SAFUNDI*.

About the Mathers Museum of World Cultures:

The Mathers Museum of World Cultures at Indiana University is an accredited museum offering research and training opportunities for IU students, educational support and services for IU faculty and elementary/secondary school teachers, and family-friendly exhibits and programs. The museum is located at 416 N. Indiana Avenue in Bloomington, Indiana, and its exhibit halls and Museum Store are open Tuesdays through Fridays, from 9 a.m. to 4:30 p.m.; and Saturdays and Sundays, from 1 to 4:30 p.m. Admission to the museum is free.

For more information, please contact the museum at mathers@indiana.edu or 812-855-6873, or visit the museum’s website at www.mathers.indiana.edu.