

A close-up, slightly low-angle portrait of Nelson Mandela. He is looking downwards and to the right with a thoughtful expression. He has short, graying hair and is wearing a dark suit jacket, a light blue dress shirt, and a patterned tie. The background is dark and out of focus.

GUIDEPOSTS

FOR CRITICAL

REFLECTION

ON HUMAN

RIGHTS

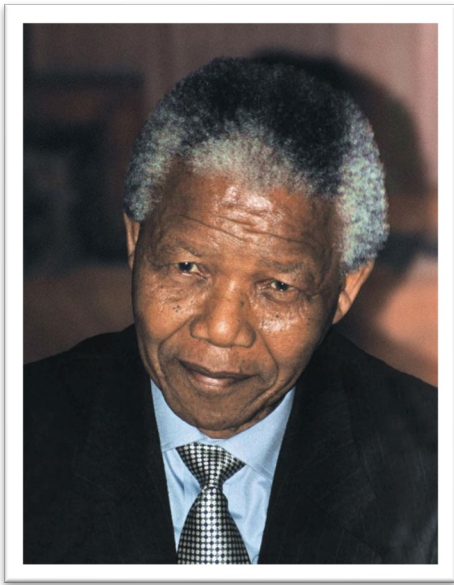
& NELSON

MANDELA'S

LIFE STORIES

*REVISED
EDITION*

Dolana Mogadime



Cover photo: Mandela's first trip to the United States. Wash. D.C. Longworth building October 4, 1994.

© copyright John Mathew Smith 2001 / CC BY-SA 2.0

Guideposts for Critical Reflection on Human Rights & Nelson Mandela's Life Stories (Revised edition)

Author: Dolana Mogadime

The materials in *Guideposts for Critical Reflection on Human Rights & Nelson Mandela's Life Stories* can be presented as a lecture or in a workshop. These materials were written by Professor Dolana Mogadime, Faculty of Education, Brock University. The materials provide educational experiences that guide learners and educators through key concepts about the life and times of Nelson Mandela. The list of individual and group activities encourages critical reflection and provides educational experiences that contribute to global knowledge about human rights, peace, and reconciliation.




Notes on the revised edition of Guideposts:

This Revised Edition includes a discussion of the differences between culturally relevant pedagogy (Ladson-Billings, 1995) and the notion of culturally relevant approaches to human rights. In these *Guideposts*, Mogadime (2021) describes the latter as a cultural reference point in teachers' own social practices and cultural memory. Additionally, *ubuntu* philosophy is used as a cultural touchstone for reflection on Mandela's memory, and as an outcome of an in-depth study of Mandela's biography and life stories.

This work is released under:



CC BY-NC-ND: This license allows reusers to copy and distribute the material in any medium or format in unadapted form only, for noncommercial purposes only, and only so long as attribution is given to the creator. CC BY-NC-ND includes the following elements:

- BY  - Credit must be given to the creator
- NC  - Only noncommercial uses of the work are permitted
- ND  - No derivatives or adaptations of the work are permitted

How to cite this e-Guidebook:

Mogadime, D. (2021, July). *Guideposts for critical reflection on human rights & Nelson Mandela's life stories* (Rev. ed.). Brock University, Faculty of Education. [CC BY-NC-ND](https://secure3.ed.brocku.ca/dolanamogadime/teaching-about-black-history2/)
<https://secure3.ed.brocku.ca/dolanamogadime/teaching-about-black-history2/>

Professor Dolana Mogadime and her family arrived in Canada in the 1970s as refugees with UN Travel permits. They were exiled from South Africa. Dolana is the recipient of the 2018 Brock University Open Access Award (for her Equity work). Recently, she became the inaugural Visiting Scholar at the Canadian Museum for Human Rights (2018–2019) as an outcome of her contributions to the educational programming for the Nelson Mandela Struggle for Freedom Exhibition, first presented in Manitoba, then at the Meridian Arts Centre, TO Live, in Toronto in 2019, the Ken Seiling Waterloo Region Museum in 2020, and the Illinois Holocaust Museum and Education Center (2021).

Dolana welcomes email correspondence at: dmogadime@brocku.ca

This Work Is Dedicated To

The United Nations International Decade for People of African descent

2015–2024



About the author

Dolana Mogadime, PhD., is Full Professor in the Department of Educational Studies, Brock University. In August 2020 she became the Faculty Chair of the President's Advisory Committee on Human Rights, Equity, and Decolonization (PACHRED) for a term of up to 3 years, and is past PhD Program Director, 2017–2019 for the Joint PhD in Educational Studies Program (Brock University). Her research interests are in human rights and curriculum studies, critical sociology of education, equity studies, and feminist theories. She has published in international and national academic journals and anthologies on topics such as: women in leadership; gender-based violence; human rights education; teachers' life stories and commitments to equity in the curriculum; and human rights education.

Dolana was born in South Africa, in the city of Pretoria. She is an Indigenous scholar of Zulu and Sotho cultural backgrounds and has many honours attributed to her successes including Honorary Professor, University of the Free State, South Africa and Extra Ordinary Associate Professor of North West University, Faculty of Education, South Africa, and the 2018 Brock University Open Access Award (for her Equity work). Recently, she became the inaugural Visiting Scholar at the Canadian Museum for Human Rights (2018–2019). Dolana is the mother of two sons, Adom and Vuka, who are at the heart of this project on teaching about Mandela's life and legacy and both of whom graduated from Brock University. In her spare time, she enjoys writing poetry and contemplative nature walks.

Acknowledgements

I am grateful to my mother Caroline Goodie Tshabablala Mogadime and the gift of her contributions to education as an activist teacher and educational leader. This project represents my identity as her daughter, following in her footsteps. Goodie was exiled from South Africa and immigrated to Canada with her family during the apartheid era in the 1970s. Returning to South Africa in the 1980s, in the ‘spirit of Ubuntu’ she collaborated with local organizations and spearheaded the opening of a community college for adult learners (Mogadime, 2019). In the early 1990s, shortly after Nelson Mandela was freed from political imprisonment, she led her colleagues on teaching about Mandela in an Ontario school board where she taught for over 20 years. Like her, I have developed and offer educational materials for children, youth, teachers, and university professors. The compilation of the learning materials in *Guideposts for Critical Reflection on Human Rights & Nelson Mandela’s Life Stories* have been several years in the making. At its inception, I partnered with the Brock University African Heritage Recognition Committee to launch the Teaching Nelson Mandela initiative, on March 21, 2014. The symposium included a university-wide panel to honour the memory of Nelson Mandela shortly after his death, and to recognize March 21, the annual United Nations International Day for the Elimination of Racial Discrimination.

The partnership approach was extended to a collaboration with the Centre for Pedagogical Innovation (CPI) on delivering educational workshops about Nelson Mandela for Brock students, staff, and faculty alongside curating a set of resources to share with education colleagues using Sakai, an online teaching and learning platform. In 2017, I visited the Canadian Museum for Human Rights (CMHR) to present on the Teaching Nelson Mandela initiative. In 2018, I was brought on board to work with the Nelson Mandela Struggle for Freedom Exhibition (educational programming) first presented in Manitoba, then at the Meridian Arts Centre, TO Live, in Toronto in 2019, and at the Ken Seiling Waterloo Region Museum in 2020. I thank the CMHR exhibition curator, Isabel Masson and the many extraordinary museum educators, coordinators and managers, with whom it has been an honour to work.

Reference

Mogadime, D. (2019). Caroline Goodie Tshabalala Mogadime: A South African Canadian activist educator. In Isabel Masson (Ed). *Mandela Struggle for Freedom* (pp. 160–171). Winnipeg: Canadian Museum for Human Rights.

Parts of this publication were made possible through support from the Canadian Museum for Human Rights (CMHR).

- Mogadime, D. (November 2016). Keynote: Nelson Mandela’s Legacy – Guiding Principles for 21st Century Youth Leadership. Canadian Conference on Student Leadership (CCSL), Niagara Falls, ON. <https://brocku.ca/brock-news/2016/11/student-leaders-speaking-at-niagara-falls-conference/>
- Mogadime, D. (June 2017). Lessons from Nelson Mandela’s Life. Canadian Museum for Human Rights. Presented to the Vice-President of Public Affairs and Programming (Angela Cassie), Manager of Advanced and Professional Programming (Mireille Lamontagne) and Manager, Education Programs (Lise Pinkos), Canadian Museum for Human Rights, Winnipeg, MB.
- Mogadime, D. (July 2018). Mandela’s Biography a Lens for Studying Life Stories. From the Teaching Nelson Mandela Workshops, presented at the Canadian Museum for Human Rights (CMHR).
- Mogadime, D. (October 2019). Human Rights Definition and Links to SA Apartheid. Presented at the Centre for Pedagogical Innovation (CPI) Workshop entitled, Awakening a Human Rights Teaching Philosophy, Brock University. St. Catharines, ON.
- Mogadime, D. (October 2019). Awakening and Facilitating your Critical Awareness about Human Rights as Everyday Practice. Presented at the Centre for Pedagogical Innovation (CPI) Workshop entitled, Awakening a Human Rights Teaching Philosophy, Brock University. St. Catharines, ON.
- Mogadime, D. (October 2019). Key Concept: “The Oppressor Within.” Presented at the Centre for Pedagogical Innovation (CPI) Workshop entitled, Awakening a Human Rights Teaching Philosophy, Brock University. St. Catharines, ON.
- Mogadime, D. (December 2019). “Did you know?” was first developed by Educational Consultant D. Mogadime for teachers visiting the Nelson Mandela Exhibition at the Toronto Meridian Arts Centre, TO Live. It is reproduced with permission for educational purposes.
- Mogadime, D. (December 2019). ‘Life Stories – Feature Turning Points in a Person’s Life’ was first developed by Educational Consultant D. Mogadime for teachers visiting the Nelson Mandela Exhibition at the Toronto Meridian Arts Centre, TO Live. It is reproduced with permission for educational purposes.
- Mogadime, D. (December 2019). ‘Curriculum Connections for Teachers’ was first developed by Educational Consultant D. Mogadime for teachers visiting the Nelson Mandela Exhibition at the Toronto Meridian Arts Centre, TO Live. It is reproduced with permission for educational purposes
- Mogadime, D. (December 2019). ‘Praise Poetry – Honoring Nelson Mandela’ was first developed by Educational Consultant D. Mogadime for teachers visiting the Nelson Mandela Exhibition at the Toronto Meridian Arts Centre, TO Live. It is reproduced with permission for educational purposes.

“It always seems impossible until it’s done.”

~ Nelson Mandela

Contents

Dedication	iv
About the Author	v
Acknowledgements	vi
List of Diagrams	ix
Preface	x
An Introduction to Student Engagement	x
Did You Know?	x
Section A – The Workshop Flow	1
Human Rights: A Resource List	2
Awakening and Facilitating Your Critical Awareness About Human Rights as Everyday Practices	4
Key Concept: “The Oppressor Within”	6
European Colonial Rule in South Africa: Synopsis	8
Section B – Life Stories, Biography, and Curriculum	10
Mandela’s Biography: A Lens for Studying Life Stories From Grades K–12	11
Life Stories – Feature Turning Points in a Person’s Life	18
Curriculum Connections for Teachers to Support Student Engagement	20
Reflective Essay – Nelson Mandela: A Critical Study of Autobiography and Life Stories	22
Honouring Nelson Mandela – Workshop Handout	26
Praise Poetry	26
Child’s Rights During Apartheid	26
Section C – Solidarity With Indigenous Rights	28
Solidarity With Indigenous Rights and Derek Nepinak’s 27–Hour Fast	29
Section D – Final Remarks	33
Endorsements	34

List of Diagrams

1	Overview of UN Conventions and how they connect to the struggle of the people against Apartheid	3
2	Awakening and facilitating critical awareness about human rights as everyday practices.....	4
3	Grade-appropriate books on Nelson Mandela	11
4	Situating Nelson Mandela’s life stories within biographical studies	17

Preface

An Introduction to Student Engagement

This student engagement activity provides an introduction to studying Nelson Mandela's life and legacy, by challenging students through the questions that are posed. These questions encourage critical thinking and research inquiry. For example, the 'Did You Know?' activity sheet presents students with a series of facts about Mandela's life and work that can foster an appreciation of his persona as a world leader and citizen – achievements that are evident in the Canadian government's various honours awarded to Mandela for his vision of peace and reconciliation, particularly as he led his country into democracy and its first majority rule election in 1994. Nelson Mandela was recognized globally for his efforts and for the way in which he put his beliefs into action as a world leader who embodied *Ubuntu*, an African way of knowing that acknowledges each person's role in improving the community in which they live and society as a whole.

Did You Know?

Nelson Mandela was an honorary Canadian. Another little-known fact about a well-known Canadian is: "Nelson Mandela became the first living person to receive honorary Canadian citizenship" when Canada bestowed the honour on him in 2001, at the age 83 (News24, 2001). Parliament passed the motion on June 7, 2001, in recognition of Mandela's "great moral leadership to South Africa and to all humanity" (CBC News, 2001). The anti-apartheid champion spent 27 years in prison in South Africa before winning the country's first democratic election in 1994. The former South African president won the Nobel Prize for Peace in 1993. A segment of University Avenue in the City of Toronto is named after him: Nelson Mandela Boulevard (Skinner, 2015).

<https://www.toronto.com/news-story/5615063-portion-of-university-avenue-renamed-after-humanitarian-nelson-mandela/>

Let's dig a little deeper – Did you know?

"In 1998, Mandela became the first foreign leader awarded the Order of Canada, the nation's highest honour" (Freeman, 2013; *The Globe and Mail*).

<https://www.theglobeandmail.com/news/world/nelson-mandela/nelson-mandela-the-honorary-canadian/article548188/>

Did you know?

Mandela embodied qualities of selflessness as a giver. He gave of himself tirelessly when initiating and contributing to Charities and Foundations. Here are just a few examples: The Nelson Mandela Foundation; the Nelson Mandela Children's Fund; the Nelson Mandela Children's Hospital; and The Mandela Rhodes Foundation. How many charities do you think Mandela was involved with? Listen in:

<https://www.bbc.com/news/av/world-africa-22017313/nelson-mandela-s-campaign-to-tackle-south-african-poverty>

The Canadian Museum for Human Rights' (CMHR) Nelson Mandela Struggle for Freedom Exhibition in Winnipeg, as well as the travelling Exhibitions in Toronto and Waterloo Region, featured recordings from children and youths who had been interviewed in South Africa. They referred to Mandela as *Tata* (meaning 'father') to show their respect for his role in helping to bring the people of South Africa into a democratic nation. When such an expression of affection and respect is used, it serves as one of many signs of how Mandela's dedication to children and youths was received.

Links

Nelson Mandela Foundation: Living the Legacy (2017). One Man, Many Names.

<https://www.nelsonmandela.org/content/page/names>

What Is the Spirit of Ubuntu – And How Can We Have It in Our Lives?

By Hlumelo Siphe Williams

<https://www.globalcitizen.org/en/content/ubuntu-south-africa-together-nelson-mandela/>

Mandela to be Honoured With Canadian Citizenship

CBC News. November 19, 2001

<https://www.cbc.ca/news/canada/mandela-to-be-honoured-with-canadian-citizenship-1.264674>

Madiba an Honorary Canadian

News 24. November 11, 2019

<https://www.news24.com/SouthAfrica/Madiba-an-honorary-Canadian-20011119>

Nelson Mandela, the Honorary Canadian

By Linda Freeman, Ottawa Special to *The Globe and Mail*. May 11, 2018

<https://www.theglobeandmail.com/news/world/nelson-mandela/nelson-mandela-the-honorary-canadian/article548188/>

Nelson Mandela's Campaign to Tackle South African Poverty

BBC News. December 5, 2013

<https://www.bbc.com/news/av/world-africa-22017313/nelson-mandela-s-campaign-to-tackle-south-african-poverty>

Portion of University Avenue Renamed After Humanitarian Nelson Mandela

Metroland Media Toronto

By Justin Skinner, May 13, 2015

<https://www.toronto.com/news-story/5615063-portion-of-university-avenue-renamed-after-humanitarian-nelson-mandela/>



Section A

The Workshop/Lecture Flow

The workshop/lecture materials in *Guideposts for Critical Reflection on Human Rights & Nelson Mandela's Life Stories* were developed to support the participant/learner where they are. That is, the materials speak to the individual who is new to readings on human rights and those who have prior experience.

Foundational definitions are provided from the outset with the view to develop common language for the critical conversations that will arise. Additionally, the materials provided guide learners and educators through key concepts about the life and times of Nelson Mandela. Individual and group activities encourage critical reflection and provide educational experiences that contribute to global knowledge about human rights, peace, and reconciliation.

The focused study on Nelson Mandela's life, legacy, and leadership can contribute toward Human Rights Education (HRED), Antiracism Education (ARE), and anti-oppression approaches that can aid in combatting antiblack racism.

The teacher, the student, and the school board

Teachers are provided with suggestions on selected materials, content, and knowledge that will aid them in teaching culturally relevant content that speaks to Black excellence, a directive that is included in many school board strategic plans (especially in the area of curriculum development).

The resources and educational activities in this e-Guidebook identify the key characteristics of Nelson Mandela's leadership style, and readers can develop an appreciation of the social and political principles that his life and leadership stood for. The hope is that once novice or experienced teachers delve into the materials, and engage in critical studies about racial justice they may be inspired to work with other teachers in forming professional learning communities in relation to teaching about Nelson Mandela, as a central part of the Black history curriculum implemented in schools today.

Human Rights: A Resource List

What are human rights?

“Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible. Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.” (UN Human Rights, Office of the High Commissioner)

Human Rights Declaration:

This clip provides a brief history of the UN Declaration of Human Rights:

<http://www.ohchr.org/EN/UDHR/Pages/UDHRIndex.aspx>

The Universal Declaration of Human Rights

(includes a Preamble and 30 articles):

<http://www.un.org/en/universal-declaration-human-rights/index.html>

List of Human Rights issues:

<http://www.ohchr.org/EN/Issues/Pages/ListOfIssues.aspx>

Adolescent-Friendly Version of the UN Declaration on the Rights of Indigenous Peoples:

<https://www.un.org/development/desa/indigenouspeoples/publications/2013/09/adolescent-friendly-version-of-the-un-declaration-on-the-rights-of-indigenous-peoples/>

Diagram 1

Overview of UN Conventions and how they connect to the struggle of the people against Apartheid

UN Convention	Background	Link
<p>International Convention on the Elimination of All Forms of Racial Discrimination</p>	<p>“The Apartheid government in South Africa violated many provisions in the International Convention on the Elimination of All Forms of Racial Discrimination.” (D. Mogadime)</p>	<p>http://www.ohchr.org/EN/ProfessionallInterest/Pages/CERD.aspx</p>
<p>Human Rights Defenders</p> <p>https://www.ohchr.org/Documents/Publications/FactSheet29en.pdf</p> <p>“Human rights defender” is a term used to describe people who, individually or with others, act to promote or protect human rights. Human rights defenders are identified above all by what they do and it is through a description of their actions”</p>	<p>What do human rights defenders do?</p> <p>“To be a human rights defender, a person can act to address any human right (or rights) on behalf of individuals or groups. Human rights defenders seek the promotion and protection of civil and political rights as well as the promotion, protection and realization of economic, social and cultural rights. Human rights defenders address any human rights concerns...” (UN Human Rights, Office of the High Commissioner)</p> <p>Educators can identify the actions and thinking of individuals and how they reflect human rights defenders.</p>	<p>http://www.ohchr.org/EN/Issues/SRHRDefenders/Pages/Defender.aspx</p> <p>https://www.ohchr.org/EN/Issues/SRHRDefenders/Pages/SRHRDefendersIndex.aspx</p>
<p>Pass Laws</p>	<p>Pass Laws restricted freedom of movement for ‘non-white’ people in South Africa.</p> <p>“The Pass Laws was a system used to control the movement of Black, Indian and Coloured people in South Africa. The pass said which areas a person was allowed to move through or be in and if a person was found outside of these areas they would be arrested. A number of protest actions were held against these laws with the Apartheid State often responding with violence against the protestors.”</p> <p>http://www.sahistory.org.za/article/pass-laws-south-africa</p>	<p>http://www.sahistory.org.za/article/pass-laws-and-sharpeville-massacre</p>
<p>Convention on the Elimination of All Forms of Discrimination against Women</p>	<p>The fight for freedom from exploitative and social conditions of African women has a long history in South Africa and worldwide.</p>	<p>http://www.ohchr.org/EN/ProfessionallInterest/Pages/CEDAW.aspx</p>

Awakening and Facilitating Your Critical Awareness About Human Rights as Everyday Practices

Diagram 2

Awakening and facilitating critical awareness about human rights as everyday practices



What Are Your Personal Beliefs About Human Rights?

This workshop aims to assist participants to reflect on the following question: What does *human rights* mean to you? Participants are encouraged to think about how values are taught in all societies, such as respect for others, a sense of worth, and treating others as worthy. Such values instill important connections between personal beliefs and human rights principles. These ideals are often taught to children through stories (e.g., oral genres) and books.

Finding a footing about human rights within the personal encourages critical thinking and reflection about how human rights often are taught through cultural practices handed down through the generations. Dr. Mogadime advances the view that it's important for students, educators, and school leaders to have a personal reference point for and about human

rights. Reflecting on human rights as everyday practice sheds a light on how our ideals are integrated into daily thinking and sense making when closely examined.

A personal human rights reference point can support notions of care, compassion, and mutual respect for social differences. Given human rights are part of human relations and values, how are they transferable in the classroom? Using Diagram 2, consider your own cultural practices at the centre. What concerns arise as a result of your reflections? For example, from Dr. Mogadime's perspective, she thought: Women's rights are an important aspect when seeking the elimination of all forms of discrimination through the anti-oppression perspective that Mandela fought for.

Ladson-Billings (1995) coined the term culturally relevant pedagogy (CRP) for teachers seeking to enhance connections to students' cultural background. The notion of affirming cultural identities was augmented by an awareness of how structural inequalities in the school system can be challenged rather than unconsciously accepted. In these *Guideposts*, teachers are encouraged to focus on their memories of cultural practices that value human rights. Culturally relevant human rights, in this sense, is meant as a cultural reference point in a teacher's own memory. Diagram 2 was conceptualized as an aid for reflection on meaningful cultural practices that nurture and grow an appreciation of human rights that also acknowledges a culture lens. For example, as a person of Zulu and Sotho heritage, Dr. Mogadime, integrates *ubuntu* to conceptualize human rights from a cultural standpoint.

I encourage teachers to undergo critical reflection on human rights as cultural memory. The *Awakening and Facilitating Critical Awareness About Human Rights as Everyday Practices* diagram for this activity should facilitate your own reflections. What issues would you feature and reflect on? See the following possibilities featured in the United Nations' *List of Human Rights Issues*:

<http://www.ohchr.org/EN/Issues/Pages/ListOfIssues.aspx>

Reference

Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal*, 32(3), 465-491.

<https://doi.org/10.3102%2F00028312032003465>



Key Concept: “The Oppressor Within”

Recognizing the oppressor within is a challenge. It involves the willingness to embark on a critical analysis of our multiple identities – as people who are identified and classified by social categories such as race, class, gender, and sexuality. It is important to recognize that the associated forms of oppression – that of racism, classism, sexism, and homophobia – do not occur solely outside of oneself (see diagram by Kathryn Pauly Morgan in Ann Diller et al., 1996: <https://tinyurl.com/yx93vkzv>) but that society has socialized and in some cases even disciplined us into accepting these forms of discrimination as ‘unavoidable,’ ‘fact,’ and ‘truth.’

One such example is the notion of meritocracy – the idea that all we must do is work hard in life in order to get ahead. The problem with meritocracy is that it ignores the structures in society that prevent people from attaining the education, resources, and opportunities that can assist them in experiencing social mobility.

A Sociological Analysis of Society

A sociological analysis of society can assist us to better know how society imposes these categories upon us and what we take for granted as ‘truth.’ Using the lens of Black feminism (see [Patricia Hill Collins](#), 1990) can help us to examine the interlocking system of oppression. This is the notion that you cannot understand one social category and its impact in isolation; therefore, it is not possible to acknowledge the problem of racism, or sexism or classism or homophobia, without first coming to know how they are held together by domination and White supremacy.

Critical Thinkers and Educators:

- Engage with reflexivity and critically examine their own biases
- Use memory work as an inroad into unearthing memories of exclusion that have become silenced or disciplined through unconscious consent

Reflexivity: Think about a critical incident, that you personally experienced, or that of someone you know, who came face-to-face with discrimination.

Think-Pair-Share: After reflecting on the incident, have a conversation with one another about the memory of the critical incident. You may pass if not comfortable enough to share.

Question: Is it possible to use the knowledge from reflections on a critical incident to develop empathy and understanding across differences? Think of another site of oppression (outside that which you directly experienced). Does knowledge about the discrimination discussed in the reflexivity section assist in developing sensitivity to another form of discrimination?

Mandela's speech from Dock at the Rivonia Trial provides his position on anti-oppression (see Purcell et al., 2013). He clearly articulated a commitment to fighting against all forms of oppression (e.g., White domination and Black domination). Does peeling away the layers of discrimination assist you in making connections and build empathy and care across differences?

References

- Hill Collins, P. (1990). *Black feminist thought in the matrix of domination*. In *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (pp. 221–238). Unwin Hyman. <http://www.hartford-hwp.com/archives/45a/252.html>
- Morgan, K.P. (1996). Describing the emperor's new clothes. Three myths of educational (in-)equity. In A. Diller, B. Houston, K.P. Morgan, & M Ayim (Eds.), *The gender question in education: Theory, pedagogy, and politics* (p. 107). Routledge. <https://doi.org/10.4324/9780429496530>
- Purcell, A., Sprenger, R., & Khalili, M. (2013, December 5). Nelson Mandela, 1964: 'I am prepared to die' – Audio recording of speech at sabotage trial. *The Guardian*. <https://www.theguardian.com/world/video/2013/dec/05/nelson-mandela-1964-speech-audio>



European Colonial Rule in South Africa: Synopsis

Portuguese trading routes in South Africa date back to the 1680s. With the arrival of the Dutch in 1652, the slave trade became an integral aspect of colonial society in South Africa. African Indigenous people were forced into servitude and used for labour. Though colonial rulers changed from one European state to another (Portuguese, Dutch, and British), the subjugation of Indigenous African people was constant and pervasive. However, it is important to remember that there was continued resistance waged by African people against oppression from colonial rule. A significant example is the Battle of Isandlwana in 1879 between the Zulus and the British. The war was a pivotal part of African resistance to dispossession of the land by colonizers. The African Rebellion in 1906, led by Chief Bhambatha, was waged against the British colonial government in South Africa in resistance to a poll tax imposed by the colonial government seeking to reduce its debt post-South African War (Thompson, 2003 p. 533).

The development of the South African Native National Congress (SANNC) in 1912 grew out of “a situation of racial exclusion and discrimination under the New Union of South Africa” (South African History Online, 2019, para. 1). SANNC was renamed the African National Congress (ANC) in 1923 as a result of its expansion. Increasingly, freedom-fighting organizations such as the Pan African Congress (PAC) and others became influential but were severely curtailed during apartheid.

In 1948 the National Party formalized [apartheid](#) as a governing social policy, thereby normalizing the persecution of Black people (the majority of the population) on a massive scale. [Apartheid laws](#) were enforced that fully constrained and curtailed freedom on the one hand while entrenching bondage with the other. Apartheid categorized and classified people into a hierarchy of races that set Europeans in the highest echelon as a “superior race.” That is, privileges and rights were allocated according to the notion of White supremacy, with the Black majority put at the very bottom. With the Land Act of 1913, hectares of land were given to White farmers while the Black majority were made to labour on the land for meager wages—and in many cases for nothing at all. The Bantu Education Act, 1953 limited access to education as Black children were provided with a substandard education in schools that was systematically underfunded. Freedom of movement among the Black majority and human dignity were curtailed through the enforcement of pass laws. Every Black person

above the age of 18 was forced to carry a passbook that documented their every movement and was used by the state police as a mechanism of surveillance and control.

References

- Boddy–Evans, A. (2019, April 11). The history of the formation of South Africa: The formation of the Union of South Africa lays the foundation for Apartheid. *ThoughtCo*.
<https://www.thoughtco.com/union-of-south-africa-44564>
- South African History Online. (2019, September 30). Formation of the South African Native National Congress. <https://www.sahistory.org.za/dated-event/formation-south-african-native-national-congress>
- Thompson, P. S. (2003). The Zulu Rebellion of 1906: The collusion of Bambatha and Dinuzulu. *The International Journal of African Historical Studies*, 36(3), 533–557.



Section B

Life Stories, Biography, and Curriculum

This section examines the interplay between the historical times in which life is situated and the personal. A suggested list of books is featured that provide insight into the making of a statesman. ‘Defining moments’ are used to account for the turning points in Nelson Mandela’s life. An innovative visual aid entitled *Situating Nelson Mandela’s Life Stories Within Biographical Studies* (Diagram 4) is included that can support conversations on the six significant junctures, depicted in concentric circles. Additionally, by examining quotations, students can find possible points of departure and reflection; for example, in *Life Magazine’s* tribute to Mandela, his quotes are used to draw out the essence of the man. Students are invited to participate in inquiries that align with literacy and skills development in the Ontario Language curriculum as well as the Canadian and World Studies curriculum. Students read, interpret, and analyze information in books, movies, and animated comics about Mandela’s legacy. Additionally, they delve into news stories and use disciplinary thinking to expand their understanding. They explore how Nelson Mandela expressed his leadership beliefs and values in and through Ubuntu, an African-centred leadership style.

Mandela’s Biography: A Lens for Studying Life Stories From Grades K–12

The study of biography illuminates the interplay between the historical times in which the life is situated and the personal. For Mandela, his dedication to the cause of freedom for the nation’s multiracial majority overshadowed his personal life. One can say the freedom movement created the man and the man gave his life to the movement; as such, you cannot separate one reality from the other.

There is a plethora of biographical accounts on Nelson Mandela’s life. The sheer volume stands as testimony to his contribution to the struggle for freedom. Each provides a different angle on the interplay between the personal and the political. This section provides texts that can be used by students from Grades K–12.

Diagram 3

Grade-appropriate books on Nelson Mandela

Titles	Grade Levels
<i>Biography – Nelson Mandela</i> by Laaren Brown and Lenny Hort	Grades 7–12
<i>National Geographic Kids Nelson Mandela</i> by Barbara Kramer	Grades 7–9
<i>Who Was Nelson Mandela?</i> by Pam Pollack and Meg Belviso	Grades 7–9
<i>Nelson Mandela: South Africa’s Anti-Apartheid Revolutionary</i> by Diane Dakers	Grades 5–8
<i>Nelson Mandela</i> by Stephen Krensky	Grades 5–8
<i>Mandela: From the Life of the South African Statesman</i> by Floyd Cooper	Grades 2–5
<i>Nelson Mandela Long Walk to Freedom (Abridged)</i> by Chris Van Wyk, illustrated by Paddy Bouma	Grades 2–5
<i>Pocket Bios: Nelson Mandela</i> by Al Berenger	Grades K–1

These books give insight into the making of a statesman. Clearly identifiable timelines are provided to account for the stages in Nelson's life, from the early years (childhood and the familial) living in a modest village called Qunu, located in the Eastern Cape; to schooling in neighbouring Mqhekezweni; to the rites of passage during his youth; and into adulthood when his political life took root.

As a young man, he attended the University of Fort Hare where he became involved with student-led protests against inadequate food. However, a series of critical incidents led Nelson to Johannesburg for work.

His awakening about racism and the impact of White supremacy became evident when he moved to Johannesburg. First finding a job in the mines as a watchman, Nelson recognized that fighting for union rights were paramount in the face of horrible working conditions and inadequate low pay. He was exposed to the passive resistance movement influenced by Mohandas Gandhi and Albert Luthuli. By then, Mandela had become influential in the ANC Youth League.

The books listed above are informational. They don't necessarily speak to the individual feelings or the social emotional aspects in the affect domain. The struggle for freedom not only denied Mandela the most basic of human rights – it did the same for his children too.

One of the Canadian Museum for Human Rights (CMHR) display items in the 'Mandela: Struggle for Freedom' Exhibition is a replica letter Mandela wrote to his daughters Zeni and Zindzi from his prison cell. The letter, dated 1969, is telling about the personal sacrifices that Mandela underwent for the freedom movement:

<http://www.abc.net.au/news/specials/nelson-mandela/2013-12-06/nelson-mandela-letters/2900788>

The state's denial of Mandela's daughters' child rights can be read in-between the lines of the letter. Read the '*Letter to daughters Zeni and Zindzi*' located at the link above. What is Nelson trying to say to his daughters? Recall that communication was censored, and he could not write his true feelings. Watch 0–12:00 minutes of the following film:

Mandela: From Prison to President (Apartheid Documentary) | Timeline

<https://www.youtube.com/watch?v=Rk-Lxgp9NWg>

How does Zindzi describe the impact that growing up without a father was like for her? How does this connect to the denial of the [UN Convention on the Rights of the Child](#)?

Biography and Defining Moments

This section on the defining moments in Mandela's biography provides six significant junctures. The concentric circles shown in Diagram 4 (page 16) are a visual aide that can be used to enrich the discussion of the six significant junctures. The visual concept is inspired by the Conditional Matrix for analyzing biographical studies (see Strauss & Corbin, 1990).

1. Mandela – The individual person and personhood
2. Impact of the geo-social and cultural contexts on his early years
3. Schooling – High school to university to protest
4. The move to Johannesburg, marriage, ANC Youth League, and political influence – Defiance campaign
5. Rivonia Trial – 27 years of imprisonment
6. Walk to Freedom Democratic Vote to Presidency and Beyond

Discussion

1. Mandela – The individual person and personhood

Described by many as a person with integrity and principles. The key principles in his life demonstrated at critical junctures (defining moments), held a combination of personal wisdom and responsibility to others. He believed in the virtues of the team and felt he had to get the best out of people.

Valued African leadership style: Includes the view that a good Chief doesn't just state his opinion and expect others to follow (Stengel, 2010, p. 81).

African leadership style involves: Listening; summarizing; seeking to mould opinion; and steering action (as one steers a herd of cattle) – much like Nelson did in his boyhood years (Stengel, p. 81).

Countered the Western-centric leadership style that focuses on individualism, fighting to get ahead, and personal ambition. Instead, African leadership style is expressed through Ubuntu.

According to an Ubuntu philosophy: "People are empowered by other people, that we become our best selves through unselfish interaction with others" (Stengel, p. 81).

How does Nelson Mandela describe his own leadership?

- Nelson Mandela describes himself as a servant leader. What is your understanding about the meaning of being a servant leader?

- How does the political context shape what being a servant leader means?

Watch 0–2:00 minutes at the following link:

Nelson Mandela's Words of Wisdom

<https://www.youtube.com/watch?v=ICAfoFPvTJU>

Leadership through Ubuntu

What does Ubuntu mean to you, in your own home (with your family), at school, and in the community? For example, what does it mean for you as a leader today?

Here is an example of a quote from Mandela:

“For to be free is not merely to cast off one’s chains, but to live in a way that respects and enhances the freedom of others.”

By examining quotations, you can find possible points of departure and reflection. In *Life Magazine’s* tribute to Mandela, his quotes are used to draw out the essence of the man.

Search for quotes by Nelson Mandela online. What images are used alongside the quotations? What do they tell you about his thoughts on the following topics:

- Humanity
- His role in society
- How to deal with your enemies
- Being an optimist

2. Impact of the geo-social and cultural contexts on his early years

Mandela’s mother converted to Christianity when Nelson was 7 years old (which impacted on both his convictions and actions later on in life).

Review the following SABC News article that describes the link between growing up in Mqhekezweni and its impact on his leadership style:

<http://www.sabcnews.com/sabcnews/lessons-mqhekezweni-shaped-mandelas-leadership-characteristics/>

3. Schooling – High school to university to protest

Exposed to Christian mission high school education – in his autobiography Mandela reflected on the opportunity mission education provided in opposition to substandard Apartheid National education imposed upon African people. As Mandela noted:

“Education is the most powerful weapon which you can use to change the world.”

4. The move to Johannesburg, marriage, ANC Youth League, and political influence – Defiance campaign

In Johannesburg, Mandela became the leader of the African National Congress Youth League (ANCYL). He went on to become the president of the ANC in the Transvaal; following that, he became the deputy president of the national ANC.

The Young Turks – contributed significantly to the [Congress of the Alliance](#) (uniting the ANC with the South African Congress of Trade Unions (SACTU), the South African Indian Congress (SAIC), and other campaigns). They formed a non-racial united front. They led protests and were involved with openly burning their passbooks following the Sharpeville massacre on March 21, 1960.

Due his involvement in the defiance campaign and his role in the development of the [ANC Freedom Charter](#), he was charged and accused of high treason. Mandela along with 156 Congress leaders were put on the Treason Trial from 1956–1961. They were acquitted as the national government could not prove that the Freedom Charter and the ANC was aligned with communism.

5. Rivonia Trial – 27 years of imprisonment

Mandela was interviewed in 1961 by ITN reporter Brian Widlake, during which time he spoke about the challenges between continuing peace and non-violence methods in the face of a government that retaliates with violence.

Due to the arms resistance movement of the ANC, Mandela went underground. He was given the name “the black Pimpernel” because he evaded the police when the ANC was banned and their political campaign went underground.

He travelled to African countries to learn about freedom fighting strategies. The conviction of sabotage lead to 27 years of imprisonment.

6. Walk to Freedom democratic vote to Presidency and beyond

Building bridges between a fractured country (along ethnic lines), violence in the townships (necklacing) – Mandela was a mediator when he said, “throw your weapons into the sea.” Mandela appealed to the people for peace (avoided a civil war). He urged the people toward peace and reconciliation instead of retaliation – led by example.

He upheld the belief that at the centre of all (no matter how cold blooded) is a core decency that is capable of change. He held that view even of the prison guards who had kept him captive for 27 years (de Klerk, 2009). As an individual and a symbol of those who have

suffered under the hands of an oppressive government, Mandela “exhibits some rare attributes such as doggedness for a just cause, self-denial, vision and forgiveness based on justice” (de Klerk, 2009, p.325).

Speech – On his release from Robben Island from the balcony of Cape Town city hall, 11 February 1990:

“Friends, comrades and fellow South Africans, I greet you all in the name of peace, democracy and freedom for all. I stand here before you not as a prophet but as a humble servant of you, the people. Your tireless and heroic sacrifices have made it possible for me to be here today. I therefore place the remaining years of my life in your hands.”

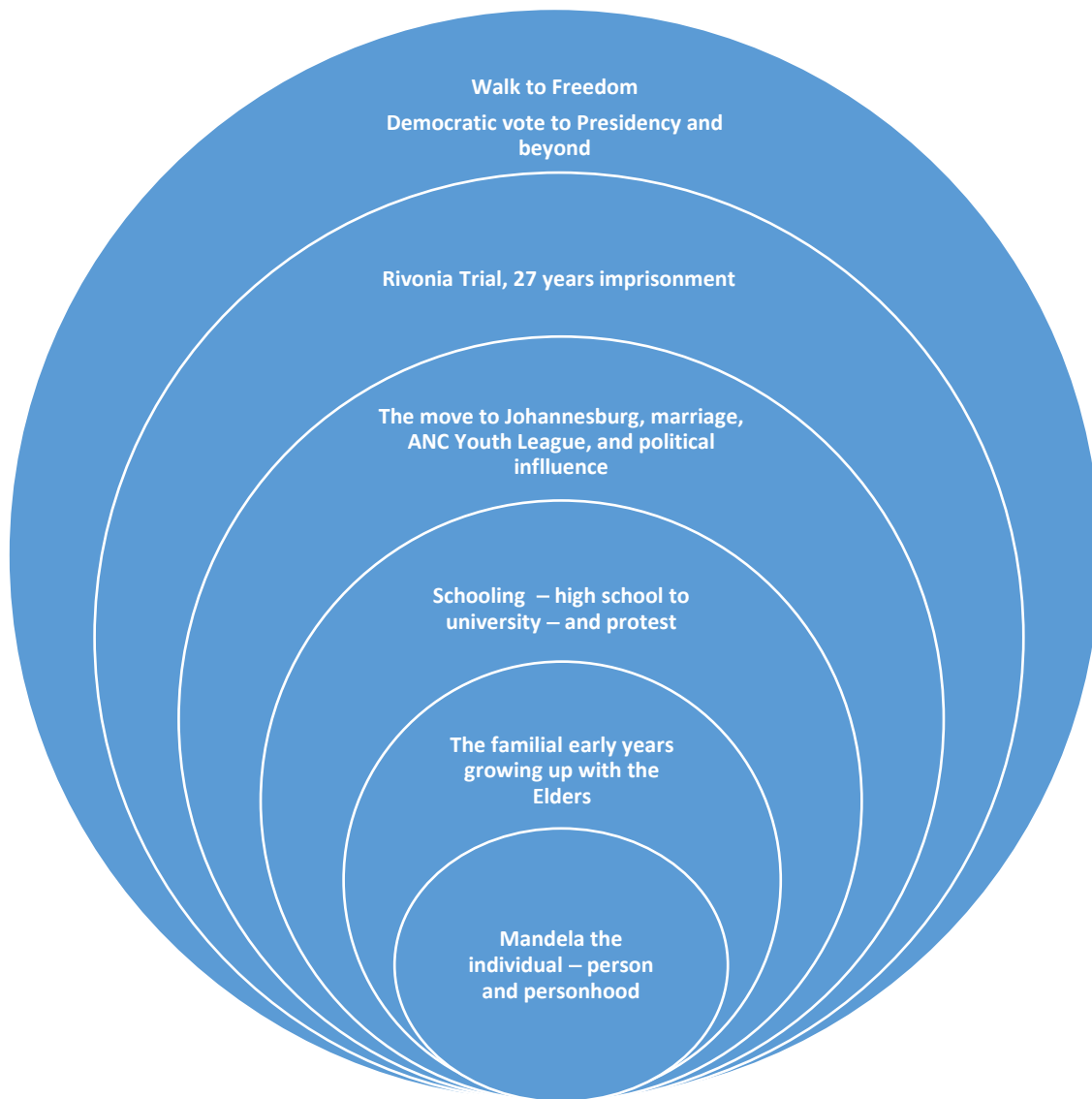
- The first democratic government of SA was founded upon the ideal that all human beings are born equal (regardless of their race, colour, and creed)
- Focus of first democratically elected government was on ‘unity’

References

- de Klerk, B.J. (2009). Nelson Mandela and Desmond Tutu: Living icons of reconciliation. *Ecumenical Review*, 55(4), 322–334.
- Mandela, N. R., & The Nelson Mandela Foundation. (2011). Nelson Mandela by himself: The authorised book of quotations. Macmillan. <https://tinyurl.com/y3u4prnx>
- Mogadime, D., Kobus Mentz, P.J., Armstrong, D.E., & Holtam, B. (2010). Constructing self as leader: Case studies of women who are change agents in South Africa. *Urban Education*, 45(6), 797–821.
- Stengel, R. (2010). *Mandela’s way lessons on life, love and courage*. New York: Crown.
- Strauss, A., & Corbin, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques*. London: Sage.
-

Diagram 4

Situating Nelson Mandela's life stories within biographical studies



An earlier version was presented at:

Mogadime, D. (2018, July). *Mandela's Biography a Lens for Studying Life Stories*. From the Teaching Nelson Mandela Workshops, Presented at the Canadian Museum for Human Rights (CMHR). Winnipeg, MB. <https://secure3.ed.brocku.ca/dolanamogadime/teaching-about-black-history/>

How to cite this revised version work:

Mogadime, D. (2021, July). Mandela's biography: A lens for studying life stories from Grades K–12. In *Guideposts for critical reflection on human rights & Nelson Mandela's life stories* (pp. 11–17). Brock University, Faculty of Education. St. Catharines, Ontario, Canada. CC BY–NC–ND <https://secure3.ed.brocku.ca/dolanamogadime/teaching-about-black-history2/>

Life Stories – Feature Turning Points in a Person’s Life¹

Grades 7–12

Life stories are based on the turning points in an individual’s life and account for the life path a person may take as a result. Such turning points are often based upon events or critical incidents that occurred in an individual’s life. These critical conjectures impact on the self-development of an individual at different points in their life span, particularly during their childhood or adolescence. Another important aspect are personal relationships with significant others. Such relations can have an impact on how individuals see themselves both personally as well as socially. Additionally, social scientists remind us that the individual is located within social, economic, and political contexts. For example, the individual is impacted by social policies – at structural or governmental levels – that organize life experience. So too are economic circumstances shaped by class and or educational opportunities. Studying individual life stories sheds a light on the interplay between the structural and the personal.

Nelson Mandela’s Life Story:

<https://www.youtube.com/watch?v=jgQBoXsxr8w>

Grades 4–6

Viewing *The Life and Times of Nelson Mandela* (Animated Legacy Comic Series)

Students can work on their own or in groups. Pick one of the parts (see below) from *The Life and Times of Nelson Mandela* (Animated Legacy Comic Series). View the part and then summarize key events that shaped that segment of Mandela’s life.

You can use the questions listed below to reflect on the part you viewed. Take jot notes and then discuss with others. Or your own, record your thinking and then share your thoughts when an opportunity arises with the class or teacher:

¹‘Life Stories – Feature Turning Points in a Person’s Life’ was first developed by Educational Consultant Dolana Mogadime for teachers visiting the Nelson Mandela Exhibition at the Toronto Meridian Centre for the Arts, TO Live. It is reproduced with permission for educational purposes.

1. What were the relationships mentioned? Why were they important to Mandela? How did they shape Mandela's self-development (as a child and youth)?
2. How did the relationships impact on his political beliefs as an adult?
3. What were the challenges that Mandela faced? How did he respond?
4. How did these challenges build character and contribute to the decisions he made?
5. What is the importance of the social context and political contexts impacting on the life events discussed in the segment?

The Life and Times of Nelson Mandela (Animated Legacy Comic Series)²

Part 1:

https://www.youtube.com/watch?v=s4sN2V_VyY0&list=PLxD3F12-gbIS1_XEr4mPxewK0uXQ-qLBY&index=1

Part 2:

https://www.youtube.com/watch?v=xNNH0G8V74o&list=PLxD3F12-gbIS1_XEr4mPxewK0uXQ-qLBY&index=2

Part 3:

https://www.youtube.com/watch?v=v7Vx0ykB1zg&list=PLxD3F12-gbIS1_XEr4mPxewK0uXQ-qLBY&index=3

Part 4:

https://www.youtube.com/watch?v=tgEleb-FAHE&list=PLxD3F12-gbIS1_XEr4mPxewK0uXQ-qLBY&index=4



² *The Life and Times of Nelson Mandela* (Animated Legacy Comic Series) is the copyright of the Nelson Mandela Foundation, links in the handout by D. Mogadime, entitled, 'Life Stories – Feature Turning Points in a Person's life' are used for educational purposes only.

Curriculum Connections for Teachers³ to Support Student Engagement

Consider the following opportunities for students to learn about Mandela in the Ontario Language⁴ Curriculum Grades 5–8 as well as the Canadian and World Studies⁵ Curriculum Grade 10 Academic and Open:

Questions provided in the handouts on life stories prompt student inquiry about the impact Nelson Mandela had on both a local and global scale. Students are invited to participate in inquiries that align with literacy and skills development in the Ontario Language curriculum as well as the Canadian and World Studies curriculum. Students read, interpret, and analyze information in the *The Life and Times of Nelson Mandela* (Animated Legacy Comic Series).⁶

Additionally, they delve into news stories that expand disciplinary thinking. They explore how Nelson Mandela expressed his leadership beliefs and values in and through Ubuntu, an African-centred leadership style. Ubuntu became the lens through which Mandela contributed to the common good identified in the ‘citizenship education framework’ (Ontario Curriculum: Canadian and World Studies, p. 10). The handouts honour Ubuntu as a culturally relevant approach for studying Mandela’s life stories.

Language Grades 5–7 Reading: 1; 1.1; 1.2

Language Grade 8 Reading: 1

Canadian History Since World War 1, Grade 10 Academic: E; E2; E2.5; E3; E3.1

³ ‘Curriculum Connections for Teachers’ was first developed by Educational Consultant Dolana Mogadime for teachers visiting the Nelson Mandela Exhibition at the Toronto Meridian Centre for the Arts, TO Live. It is reproduced with permission for educational purposes.

⁴ Ontario Ministry of Education. (2018). *The Ontario Curriculum Grades 1–8. Language, Revised*. Queen’s Printer for Ontario.

⁵ Ontario Ministry of Education. (2018). *The Ontario Curriculum Grades 9 and 10. Canadian and World Studies Ontario Curriculum, Revised*. Queen’s Printer for Ontario.

⁶ *The Life and Times of Nelson Mandela* (Animated Legacy Comic Series) is the copyright of the Nelson Mandela Foundation, links in the related handout entitled, ‘Life Stories – Feature Turning Points in a Person’s Life’ are used for educational purposes only.

“Biographies, such as Nelson Mandela’s, can be investigated to connection individual contributions to democracy. Additionally, Brian Mulroney’s contribution to disinvestment in South Africa and the anti-apartheid cause can be examined.” D. Mogadime

Civics and Citizenship, Grade 10 Open: A1; A2; B; B1; C; C1



Reflective Essay – Nelson Mandela: A Critical Study of Autobiography and Life Stories

Dolana Mogadime, PhD., Professor, Brock University

Abstract

The study of autobiography and life stories provides insights into the human condition as it unfolds through the circumstances, historical events, and critical incidents that impact on the individual. Life stories that are captivating don't just raise curiosity and interest; they also assist the reader and listener toward envisioning their human potential for the better. Nelson Mandela's life imparts lessons about history, politics, and the life of an iconic figure, whose dedication to the liberation of his people became a game changer for the many.

The Power of Political Ideology, Clarity of Vision, and Social Action

Conversations on Nelson Mandela's life and life stories open a new world of understanding about human experience. Such conversations can be based on a range of Mandela's work, from his *Prison Letters* (2011) to *Conversations With Myself* (2018). They speak about the injustices that brought a freedom fighter to be jailed for 27 years on one hand and his unwavering belief that "change would prevail" (Adams, 2018) on the other. Taking excerpts from Mandela's text, Zakarriya (2015) pinpoints how Mandela conveyed the dehumanizing relations leveled against political prisoners as follows: "the authorities exploit every weakness, demolish every initiative, negate all signs of individuality – all with the idea of stamping out that spark that makes each of us human and each of us who we are" (p. 199).

Mandela's writings tell of his introspective thinking and inspire the same of the reader. Engaging with readings about Nelson Mandela and the geopolitical circumstances that limited him and to which he resisted can inspire meaningful conversations that tap into a deeper understanding about the meaning of living life, with a resounding purpose: to better that of others. This is evident in responses children and youths have articulated after learning about Mandela's personal sacrifices: "For me Nelson Mandela's [is] a hero. He always thought the best of people and he trusted children. He knew that they have talent and that they can succeed if only they get the chance" (Abae, age 12, The World's Children's Prize). Similarly, in the words of youth today, "Nelson Mandela had a good heart. ... He was

in prison for 27 years, but he didn't want revenge. He wanted peace and to show that black and white people can live in harmony. Awesome!" (Phumeza, age 14, The World's Children's Prize). These statements put into context the personal sacrifices Mandela made, as reaffirmed through the words of his son Makgatho Mandela: "His whole purpose in life is the struggle for a free, democratic united South Africa" (as cited in Marshall, 2013, para. 6).

Marshall (2013) also argues for the uses of examining life decisions and turning points that contributed to the making of the great political leader that Mandela became known for. In his *New York Times* piece, Marshall lays out an argument for the importance of 'Teaching about Nelson Mandela' and does so with the view to understand the life trajectories informing Mandela as a rebel to that of a statesman. What is so fascinating about Marshall's directives for the study of Nelson's life as a political leader is that they are based on a range of approaches, from archival research, to using *New York Times* articles involving correspondents stationed in South Africa. Some articles reported on the famous Rivonia Trial, while others wrote about Mandela's continued influence while in jail over the many decades, to his freedom in the early 1990s. Marshall challenges readers and teachers to support youths in gaining knowledge about the turning points in Mandela's life and how these significant moments were informed by crucial decisions he made. Such an endeavour, argues Marshall, will inform a better understanding about "what makes a leader great, and when exactly does transformation take place?" (Marshall, 2013, para. 1)

The memory Mandela left for us to ponder over as we walk this path called life is a testimony of his powerful influence as a thought leader (and man of action). A true thought leader helps others to reframe their thinking, to realize we all create our futures. He calls us to become proactive in creating our own life in the present moment with a focus toward a positive self-emancipatory future. Mandela can assist us to reframe how we think about the limitations that we are faced with.

In Mandela's first interview (Brian Widlake, 1961) we can observe an individual fighting for justice and for the truth to prevail; his truth speech is in defiance of the society that held him and his people as captives. For Mandela, freedom was a right that could and must be reclaimed. The irony was that as he spoke, during the Widlake interview, Mandela was the most 'wanted' by the military government of South Africa. To the apartheid government, he represented the linchpin that, if struck down, would end the arms struggle against apartheid. The irony here was that he would go on to win the attention of the world and international condemnation against the institution of apartheid.

The racist laws of apartheid became recognized by the United Nations as a crime against humanity (International Convention on the Suppression and Punishment of the Crime of Apartheid, 1973). Declared as an atrocity to all of us who would call ourselves human, apartheid claimed people were separate and placed in a hierarchy of race. It declared White supremacy and dominance as fact, while it simultaneously placed Black people on the lowest rung as inferior. However, the world answered with a clarion call insisting that it is unity and our oneness as people that would prevail. Apartheid was to be recognized as a dehumanizing policy and law that if condoned impacted on us all; it robbed us all of seeing our human story and fundamental human rights.

Bibliography

- Adams, T. (2018, July 16). The Prison Letters of Nelson Mandela review – one man’s otherworldly patience. *The Guardian*. <https://www.theguardian.com/books/2018/jul/16/the-prison-letters-of-nelson-mandela-review>
- Brown, L., & Hort, L. (2006). *Nelson Mandela*. Dorling Kindersley.
- Cape Town History. (n.d.) District Six. http://capetownhistory.com/?page_id=238
- Carlin, J. (2009). *Playing the enemy: Nelson Mandela and the game that made a nation*. Penguin.
- Denov, M., & Campbell, K. (2002). Casualties of Aboriginal displacement in Canada: Children at risk among the Innu of Labrador. *Refuge: Canada's Journal on Refugees*, 20(2).
- Delviscio, J., Fisher, R., Allert, M., & Sinha, S. (2014). The life and legacy of Nelson Mandela: 1918–2013. *The New York Times*. https://archive.nytimes.com/www.nytimes.com/interactive/2013/12/05/world/africa/Mandela-Timeline.html#/#time216_6691
- Eastwood, C. (2009). *Invictus: The movie*. Warner Bros. USA.
- ITV News. (2013). *Nelson Mandela's first ever TV interview in 1961*. <https://www.itv.com/news/2013-12-06/nelson-mandelas-first-ever-tv-interview-in-1961-brian-widlake>
- Mandela, N. (2011). *Conversations with myself*. Penguin Random House.
- Mandela, N. (2013). *Long walk to freedom*. Hachette UK.
- Mandela, N. (2018). *The prison letters of Nelson Mandela* (S. Venter, Ed.). Penguin Random House.
- Marshall, T. (2013, December 10). From rebel to statesman: Teaching about the life of Nelson Mandela. *The New York Times*. <https://learning.blogs.nytimes.com/2013/12/10/from-rebel-to-statesman-teaching-about-the-life-of-nelson-mandela/>
- Nichols, J. (2015, June 29). Nelson Mandela’s Universal Declaration of Human Rights. <https://www.thenation.com/article/nelson-mandelas-universal-declaration-human-rights/>

- Office of the United Nations High Commissioner for Human Rights (OHCHR). (2018). *Convention on the Rights of the Child*. <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
- Saloojee, A., & Ngcaweni, B. (2018). Nelson Mandela and the ANC Youth League in the 1940s: Development of an ideology and lessons for contemporary South Africa. In B. Ngcaweni & S. J. Ndlovu–Gatsheni (Eds.), *Nelson R. Mandela: Decolonial ethic of liberation and servant leadership* (pp. 111–129). Africa World Press.
- South African History Online. (2011, December 21, 2011). *African National Congress Youth League (ANCYL) timeline 1944–2011*. <https://www.sahistory.org.za/topic/african-national-congress-youth-league-ancyl-timeline-1944-2011>
- Stengel, R. (2010). *Mandela's way: Lessons in life*. Random House.
- United Nations. (1948). Universal Declaration of Human Rights. <http://www.un.org/en/universal-declaration-human-rights/>
- United Nations. (1976). *International Convention on the Suppression and Punishment of the Crime of Apartheid*. <https://treaties.un.org/doc/publication/unts/volume%201015/volume-1015-i-14861-english.pdf>
- World Children's Prize. (n.d.). *We love Madiba*. <https://worldchildrensprize.org/welovemadiba>
- Zakarriya, J. (2015). Review article: Humanism in the autobiographies of Edward Said and Nelson Mandela – Memory as action. *Third World Quarterly*, 36(1), 198–204.



Honouring Nelson Mandela – Workshop Handout

Across the globe, Nelson Mandela has been recognized as a Human Rights Defender. The UN has recognized Mandela by designating 2019–2028 as the **Nelson Mandela Decade of Peace**.

Praise Poetry

Praise Poems are intended to build character. Identify a symbol, object, picture, or artifact that represents you (personally and/or professionally). It can also represent your work on equity, antiracism, and social justice in your community.

Read: [The Nelson Mandela life story: Thabo Mbeki's praise poem 'You have stood at the brink.'](#)

Reflect on the type of actions regarding your commitment to antiracism, anti-oppression, and human rights that demonstrate **courage, character, resilience, spirit with a purpose**.

Praise Poetry can be about one's family history, great deeds and personality (qualities) or it can be about yourself with the same intent in mind. Put your thoughts into prose writing style. The repetition of key words can be used in rhythmic manner, to reaffirm a central sentiment or concept.

Watch: [Video on Praise Poetry by Mindset Learn](#)

Child's Rights During Apartheid

Connection to MANDELA exhibit: One of the exhibit items is a replica letter from Mandela written to his daughter from his prison cell. It is telling about the personal sacrifices that Mandela withstood for the freedom movement. Mandela's letters to his children demonstrate the personal toll and costs on the family as a direct outcome of leading a freedom fighter organization. The state's denial of the child's rights is read in-between the lines of the letter.

Read in between the lines: What is Nelson Mandela trying to say to his daughter? Recall that communication was censored, and he could not write his true feelings.

Watch: [Mandela: From Prison To President \(Apartheid Documentary\)](#)

Observe 0:00–12:00 minutes: How does Zindzi describe the impact that growing up without a father was like for her? How does this connect to the denial of the [UN Convention on the Rights of the Child](#).



Section C

Solidarity With Indigenous Rights

In early December 2019, [Derek Nepinak](#) former grand chief of the Assembly of Manitoba Chiefs, set out to fast for 27 hours without water or food in a replica of Mandela's two by two-and-half metre prison cell. To Nepinak, each hour represented one year of the 27 years Nelson Mandela served for taking a political stand to end the oppression of the Black majority during the apartheid era, ruled by the National Party (NP) government in South Africa. Nepinak's actions provided a unifying message between Indigenous peoples across continents, from Canada to South Africa and served as a powerful reminder of how colonization continues to have a devastating impact on Indigenous people today. Further, in his appeal to unity in the struggle against colonialism and White supremacy, Canadians can dialogue on the commonalities between South African and Canadian systems of apartheid.

Solidarity With Indigenous Rights and Derek Nepinak's 27-Hour Fast

Derek Nepinak provides a unifying message by fasting for Treaty 1

Dolana Mogadime, PhD., Professor, Brock University

I am profoundly moved by the symbolic offering made recently by [Derek Nepinak](#), the former grand chief of the Manitoba Assembly of Chiefs. Beginning on December 3, 2019 Nepinak spent 27 hours fasting without water or food in a replica of Mandela's two by two-and-half metre prison cell. Each hour of the fast represented one year of the 27 years Nelson Mandela spent imprisoned for fighting to end the oppression of the Black majority by the apartheid National Party (NP) government in South Africa.

The Canadian Museum for Human Rights (CMHR), which is built upon Treaty 1, replicated the cell as an important part of the *Mandela: Struggle for Freedom* exhibition. Although Treaty 1 was ratified in 1871, there were radically differing views on the meaning of the Treaty between the government and the Anishinabek and Swampy Cree of southern Manitoba. From the government's viewpoint, Treaty 1 involved Indigenous groups "surrendering" all lands in southern Manitoba in exchange for an annual payment (of only several dollars per individual) along with material goods such as clothing and farming supplies. However, according to Gretchen Albers (2015) in *The Canadian Encyclopedia*, First Nations, Métis and Inuit (FNMI) peoples believed that agreeing to the Treaty would protect their traditional lands, livelihood and secure future generations to come. These tensions continue today because to many First Nations, Métis and Inuit (FNMI) peoples' treaty promises were [not kept](#).

In undertaking the fast, Nepinak reinserted a unifying message between Indigenous peoples across continents, from Canada to South Africa. Nepinak's action also serves as a powerful reminder of how colonization continues to have a devastating impact on Indigenous peoples today. Explaining his decision to embark on the fast, Nepinak said that "Mandela's example should continue to not only bring lessons in resistance, but it should also bring hope to us as Indigenous peoples living our colonization here in the nation state of Canada."

Nepinak's action calls for an awakened consciousness and the realization that basic human rights are not a reality for First Nations, Métis and Inuit (FNMI) peoples'; the average

Canadian enjoys a standard of living that is not shared by Indigenous peoples of Canada. There is no shortage of information on such facts. For example, the Canadian Poverty Institute points out that “Indigenous peoples in Canada experience the highest levels of poverty: A shocking 1 in 4 Indigenous peoples (Aboriginal, Métis and Inuit) or 25% are living in poverty and 4 in 10 or 40% of Canada’s Indigenous children live in poverty.” It thus made a great deal of sense when Nepinak mentioned his actions were motivated by the children. In short, Nepinak’s symbolic offering reminds us that we need to do a better job of knowing the facts.

Nepinak’s in-body experience of fasting not only honours Mandela’s contributions to social justice through political change but also exhorts Canadians to learn about and dialogue on the commonalities between South African and Canadian systems of apartheid. Nepinak clearly outlined some of these commonalities when speaking about how pass laws in South Africa restricted movement, labeled Indigenous African people as “Native” and forced Black people onto reservations that they only could leave with a stamped passbook. This enforced restriction of movement paralleled Canada’s own pass system imposed in the 19th century by the Indian Act. And as Nepinak argues, “these systems continue today with the ‘status Indian’ card that many Indigenous people carry today here in Canada.”

Education is a further source of control over First Nations, Métis and Inuit (FNMI) peoples’ that is rooted in the colonial era. In South Africa, the Bantu Education Act claimed education for Black people was the providence of White colonizers and became a means to impose inequality. Inadequate funding levelled against Black schools and children meant they could only access substandard education. Again here, Nepinak points to parallels with the residential school system in Canada that undermined First Nations, Métis and Inuit (FNMI) values, traditions, and language. The human rights abuses against children in the residential schools have long-standing consequences that are intergenerational.

Nepinak’s symbolic fasting suggests too that we engage in conversation with our bodies. That is, we move words to action, and build solidarity for mobilization based on mutual respect and love. While immigration is welcome, Nepinak insists on coexistence that supports First Nations, Métis and Inuit (FNMI) peoples’ and children. He points to realities of increased immigration stemming from families seeking asylum and refuge in Canada due to political unrest in their home countries. Nepinak’s welcome to refugees and immigrants puts my own mind at ease: I often have felt a sense of restlessness and unease because [my family](#) also immigrated to Canada as refugees seeking freedom from South African apartheid, only to find that First Nations, Métis and Inuit (FNMI) peoples’ in Canada were still oppressed by

similar though “modernized” colonial policies. Nepinak spoke well about such parallels in hegemonic systems.

If we heed Nepinak’s suggestions, it will be possible to create a better future for our children – Indigenous and non-Indigenous alike. We all will be enriched by becoming aware of steps that average Canadians can take in solidarity with First Nations, Métis and Inuit (FNMI) peoples’, such as those mapped out in the First Nations Child & Family Caring Society’s “7 Free Ways to Make a Difference” and the CBC’s *Beyond 94*, “an immersive, interactive and comprehensive website created by the CBC Indigenous Unit that monitors the progress of this important tools for change – the TRC’s 94 Calls to Action.” The CBC’s “Beyond 94: Truth and Reconciliation in Canada” teacher’s guide also provides invaluable resources that inspire action based on knowledge of the issues.

I agree with Minister Ahmed Hussen’s mandate to revise the [citizenship oath](#) to become Canadian, in that it should include a provision to pledge honour for Indigenous treaties alongside that of allegiance to the monarchy. If possible, I would like the government of Canada to provide an option for those who have taken the oath previously to be able to take it once again with the new provision included.

Sources

Albers, Gretchen. (2018). Treaties 1 and 2. *The Canadian Encyclopedia*.

<https://www.thecanadianencyclopedia.ca/en/article/treaties-1-and-2>. Accessed 17 Dec 2018.

Canadian Museum for Human Rights. (2018).

<https://business.facebook.com/canadianmuseumforhumanrights/videos/vb.97884715512/682179652163959/?type=2&theater>. Accessed 17 Dec 2018.

Canada Poverty Institute (n.d). Poverty in Canada. <https://www.povertyinstitute.ca/poverty-canada>
Accessed 17 Dec 2018.

CBC. (2018). Beyond 94 teacher's guide now available for classroom studies on truth and reconciliation. <https://www.cbc.ca/news/indigenous/beyond-94-reconciliation-teacher-guide-classroom-1.4676063>. Accessed 17 Dec 2018.

CBC. (2018). Beyond 94: Truth and reconciliation in Canada—Teacher guide. https://media.curio.ca/filer_public/ad/9c/ad9c7ec2-6678-464f-b917-2bd6be93b52b/beyond94guide2.pdf. Accessed 17 Dec 2018.

CBC News. (2011). Treaties from 1760–1923: Two sides to the story. <https://www.cbc.ca/news/canada/treaties-from-1760-1923-two-sides-to-the-story-1.1081839>. Accessed 17 Dec 2018.

First Nations Child & Family Caring Society. (2018). 7 free ways to make a difference.

<https://fncaringsociety.com/7-free-ways-make-difference>. Accessed 17 Dec 2018.

Harris, Kathleen (2017). New Canadians to pledge honour for Indigenous treaties in revised citizenship oath. <https://www.cbc.ca/news/politics/citizenship-oath-indigenous-treaties-1.3963508>. Accessed 17 Dec 2018.

Landman, Tarryn. (2018). Brock prof shares family history at Canadian Museum for Human Rights. *Brock News*. <https://brocku.ca/brock-news/2018/06/brock-prof-shares-family-history-at-canadian-museum-for-human-rights/> Accessed 17 Dec 2018.



Section D

Final Remarks

Professor Dolana Mogadime is grateful to the Brock University Anti-racism Taskforce (ARTF), and the Student Life and Success Department who co-sponsored ARTF members and a group of 27 undergraduate, graduate, and international students, staff, and faculty to visit the Nelson Mandela Struggle for Freedom Exhibition hosted by the Ken Seiling Waterloo Region Museum in early March 2020. The group experienced components of *Guideposts for Critical Reflection on Human Rights & Nelson Mandela's Life Stories* firsthand in a lecture format.

There were many educative highlights from the visit; high on the list was witnessing the youngest visitor on the experiential education trip listen, as his mother, a graduate student in the Faculty of Education at Brock University, read from *Pocket Bios: Nelson Mandela* by Al Berenger during our 1.5 hour journey together from St. Catharines, Ontario to Waterloo, Ontario.

Thank you to Dr. Kathy Moscou, Assistant Professor at OCAD U, and to Dr. Gervan Fearon, first appointed Black President of a Canadian university and college in the Greater Toronto Area (GTA), as Vice-Chancellor at Brock University (2017–21) and President at George Brown College (2021), and to all who attended and recognize the value and importance of studying Nelson Mandela's life, legacy, and contributions to the world arena. ~ *DM*

“Education is the most powerful weapon which you can use to change the world.”

~ Nelson Mandela

Endorsements

Dr. Mogadime's E-Guidebook, *Guideposts for Critical Reflection on Human Rights & Nelson Mandela's Life Stories*, provides exactly the kind of interaction an E-Guidebook should: It is filled with links to informative websites, historical documents, powerful videos of Nelson Mandela speaking, and more. These links add impressive depth and nuance to the wealth of information shared. I really appreciated the invitation for creative personal reflection throughout—it is so crucial for an educator to be aware of their own standpoint as they enter into teaching this complex work. This resource offers so many opportunities and possibilities to customize the content and choose different pathways based on the needs of the reader. It will be extremely useful for many audiences and age levels as an introduction or a way to deepen knowledge and understanding about this most influential man and his impact on the world.

~ Kim Radersma, OCT, PhD, Workplace Equity Officer, Human Resource Services
Waterloo Region District School Board

Guideposts for Critical Reflection on Human Rights & Nelson Mandela's Life Stories is an excellent resource to add to any classroom. As our world becomes more of a global village, the need for tolerance and acceptance of each other's cultures, races, gender, and diversity becomes increasingly crucial. Dr. Mogadime includes human rights lessons, links, and resources based on the life of Nelson Mandela that are easily accessed digitally to be used virtually or in-class.

~ Sherilyn Lehn, M.Ed., B.Ed., B.F.A. OCT

Guideposts for Critical Reflections on Human Rights & Nelson Mandela's Life Stories offers a comprehensive, timely, and necessary resource for teaching and learning about the legacy of Nelson Mandela, the lessons his life stories offer us today, and ways that readers can engage in human rights through everyday practices. From topics of humanitarianism, peace, and anti-racism, Dr. Mogadime's e-guidebook serves as an interactive tool that includes grade level curriculum connections to support student engagement and enhance critical thinking. The final section offers insights for solidarity with Indigenous rights by drawing on Derek Nepinak's 27 hour fast in honour of the 27 years of Mandela's imprisonment. By sharing the parallels between apartheid in South Africa and colonization in Canada, a deeper awareness of reconciliatory movements across continents can be more widely understood. For some teachers, this will be a starting place and for others it will reignite and inform critical lesson planning that is integral in today's current political landscape.

~ Jennifer Brant, PhD, Assistant Professor, Department of Curriculum, Teaching and Learning, OISE
University of Toronto
