

Handout #1

Oral History Inquiry: The 10-Step Approach **Written by Dr. Dolana Mogadime, CMHR Visiting Scholar**

To learn the steps an oral historian undergoes from interviewing a person, to analyzing their transcripts, to finding articles to extend upon the understanding gained through the oral history interview.

1. Handout #1: "Oral History Inquiry: The 10-Step Approach."
2. Handout #2: "What is oral history?"
3. Handout #3: "Responding to texts using ubuntu, a culturally relevant approach."
4. Handout #4: Teachers, and students will read the transcript/ and OR listen/ or watch the digital oral history interview of (Caroline Goodie Tshabalala Mogadime) an anti-apartheid activist born in South Africa and living in Ontario, Canada
5. Handout #5: "The Human Rights Defender and Intersectionality"
6. Handout #6: "Finding themes from an oral history interview with Caroline Goodie (CG) Tshabalala Mogadime and reflecting on what they mean." Students will review each column and can be asked the following questions: What are some of the key concepts conveyed about apartheid and what people experienced, for example, discrimination, oppression, injustice. How are these forms of discrimination responded to by way of boycotts and campaigns?
7. Handout #7: Primary source, a: Four Church Bulletins; Primary source, b. Inter-Church Coalition on Africa insert (provided to churches throughout Canada).
8. Handout #8: Students will conduct searches for newspaper articles; research articles; or books on the themes that arose from both the interview and their initial reading of articles.
9. Handout #9: Students will write a short narrative essay based on the findings from steps 1-8. They can be asked the following questions: How did oral history help you to fill in the gaps that were missing from the newspaper articles, research articles, etc.
10. Handout #10: Give students a choice regarding how they will communicate their learning about the oral history inquiry. They can role play the oral history interview process through story drama (recreate the interview and perhaps include additional creative scenes and ideas); create a monologue about CG and her human rights work.

Handout #2

What are oral histories?

Written by Dr. Dolana Mogadime

What are oral histories?

Oral histories are considered 'primary sources.' Typically, additional sources are used to expand on and confirm an oral history interview. These might even be additional primary sources – such as additional interviews provided by people who experienced the same phenomena; archival documents; letters; and or photographs etc.

Secondary sources may include newspaper articles, research articles or books that have been written on the topic. As an oral historian, you need to locate different sources in order to authenticate, corroborate, and fact check about the testimony and information provided during the oral history interview. Learning how to conduct an oral history interview can be very useful for journalism, support in essay writing in the social sciences, history, women's studies etc.

Why do an oral history interview?

Researchers conduct oral history interviews for many reasons. Often, it's to hear a perspective that they want to be featured within their writing on a given topic or project. Perhaps it is a view that would have been absent if the interview did not take place. There is usually a motivation for the researcher to seek out the interviewee.

What do researchers do with the oral history interview after it is provided?

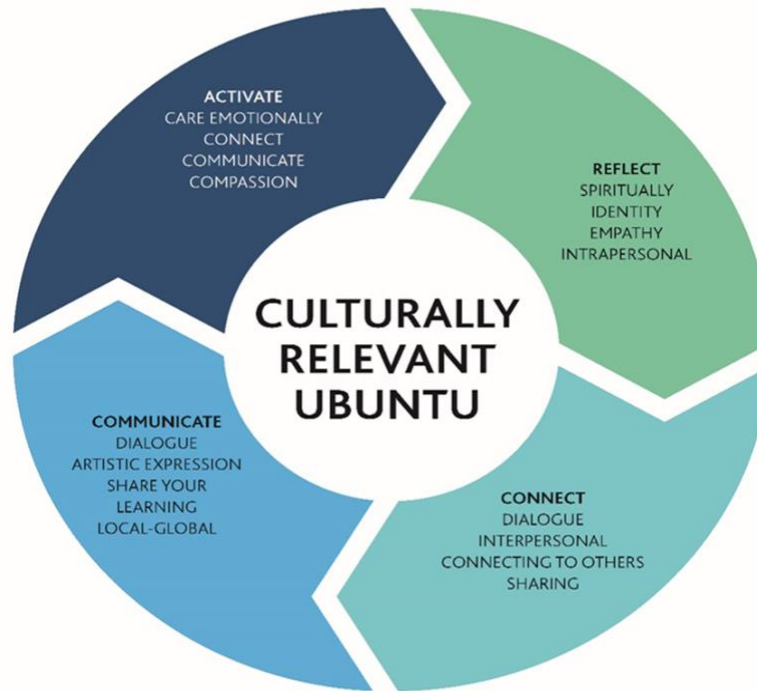
They type what a person says into a readable format called transcriptions. The transcriptions are referred to as data. Then, there is process of making meaning or making sense of the oral history data. This involves analyzing the transcripts identifying themes, and coding for themes to see if there are patterns that can be identified in what the person says. Additionally, there is the examination the 'data' or narrative for connections to the social and political contexts in which the historical account took place.

Usually the person tells you, the historian about their experiences of the social world and the historical moment through their own eyes and personal experiences. That grounded personal viewpoint is expressed through their responses. Often the interviewers ask open ended questions. These questions draw out stories from the participant's memory. It is those memories about social contexts that often go through the fact checking and clarification process.

What is the researcher's role?

The personal testimonies about an individual and the responses they provide should be respected. There is usually an agreed upon way to do that. For example, asking the person for permission to record the interview; asking them to sign an informed consent form which explains the next steps, and what the interviews will be used for. The informed consent ensures that the person willingly shares and has knowledge about how their interview will be used and then shared with additional people. How much a person is willing to tell you, as the oral history interviewer needs to be respected. Additionally, to be respectful of the participant, the researcher's interpretation should be validated by the participant. Researchers can do what is called 'member checking.' That involves providing the interviewee with the results of how a researcher interpreted the interview data.

Handout #3 Ubuntu Epistemology ¹



Critical Thinking Questions

- Take jot notes on how you are feeling, thinking and responding as you listen to the oral history interview [read aloud]. You are to use critical thinking questions and examine the circumstances the person faced (e.g. racism; discrimination; oppression) and what it looked and felt like.
- Identify the human relations you are hearing about or seeing. What do they tell you about people's views on human rights?
- Examine the 1973 UN Convention on Apartheid as a Crime Against Humanity. How are people treated that demonstrates why the UN Convention on Apartheid as a Crime Against Humanity was important?
- What do the human relations invoke in you, the listener/ of observer?
- How does what you see or hear, impact on you as a listener/ observer?

¹ "The use of the Culturally Relevant African Ubuntu Epistemology in the Teaching Nelson Mandela (TNM) Curriculum Project extends out of Dr. Dolana Mogadime's (2010) research with South African school leaders. See Mogadime, D., PJ (Kobus) Mentz, 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. Additionally, as a South African woman, of Zulu and Sotho heritage, Dr. Mogadime wanted to honor the contribution of African people in the study of Nelson Mandela. As project lead, Mogadime incorporated the Ubuntu Epistemology into the visual used. Ms. Anneke McCabe brought the concept of the ARCC to the TNM Advisory. As a collective body, The TNM Advisory: Dolana Mogadime, Anneke McCabe, Sally Hooper, and Sherilyn Lehn, further articulated, specified, and most importantly, expanded upon the ARCC specifically in relation to the Culturally Relevant African Ubuntu Epistemology for the TNM project." (Dr. Dolana Mogadime, TNM Advisory Chair, 2019).

ACTIVATE

How do you care emotionally about what you are hearing and seeing? How do you connect? What messages are being communicated to you about people on opposite ends of the issue? Do the people, experiences, issues, contexts, invoke a sense of compassion?

REFLECT

What issues regarding identity can you decipher (e.g. How do the circumstances impact on an individual's identity)? This is an intrapersonal activity that seeks to support you through empathy building. In what ways do you feel a sense of empathy with the people discussed in the text? Or in what ways does it invite you to use your feelings to imagine the life of the individual depicted?

CONNECT

Dialogue with others in your group. Take jot notes on your thoughts, impressions and views on the text/ that you listened to. How does sharing these responses widen your understanding about the issues? Through connecting and sharing with one another, your interpersonal communication can deepen the knowledge you each bring to the conversation.

COMMUNICATE

Communicating your responses can involve different ways of knowing. Communication can include using multimodalities (e.g. dialogue and artistic expression). It can involve using different mediums such as photography, drawing, as well as retelling your responses through story drama, improvisation, writing prose, or poetry. The important aspect is to be open to sharing and communicating your creative expressions with one another. The possibilities are endless. Through communication we share what we processed first as individuals. Respond to the images, storytelling themes, and issues using multimodalities.

Handout #4

The Oral History Interview

This is an excerpt from an oral history interview.

The interviewee is Caroline Goodie Tshabalala Mogadime, retired teacher, anti-apartheid educational activist, human rights defender and author of 3 published educational books.

The interviewer is Isabelle Masson, Curator, Mandela: Struggle for Freedom Exhibition, Canadian Museum for Human Rights ©CMHR

Date of Interview: March 29, 2017

Caroline Goodie Tshabalala Mogadime:

It's an honour [to do this interview] because our children and grandchildren need to do research and know that even women fought against apartheid not just in South Africa. You know the women burned their passes in 1949 and 1960- but even overseas, it was also us [Black people] who fought against apartheid. For instance, I was one of those who participated in boycotting, Shell for instance, [we said] don't buy Shell, don't fill your gas at Shell because of the boycott and don't go to Loblaws because some of the products were from South Africa.

And Bata Shoe store would hire one person in the family to come and sew a pair of shoes. Then that person would take 10 pairs of shoes home, so 10 people would make the shoes. Then they would only pay 1 person. And when Mangosuthu Buthelezi came here, he was shocked, he was premier [Chief Minister of the erstwhile KwaZulu Government 1976 - April 1994] at the time, so that was happening in his own province, because he didn't know that. And Bata was a Canadian shoe company.

So we boycotted Bata here, until they closed down. Because of our boycott. And in SA too they closed down the Bata Shoe store. So those things made me very proud. That I participated as a [Black] woman in doing that and that it wasn't just men that were at the forefront of this boycott. The women were participating. (Stop recording at 16:57: 14)

Unfortunately, the ANC office in Toronto, whenever they invited the ANC they wanted credentials. When they "invited the ANC to come to our conference." Like the human rights conference in Quebec and I was the only one that the ANC office could say, okay, Goodie has the credentials, a CV, I was in South Africa, I have a BA, I have a master's degree. I have all that. I can speak. So, they ended up sending me all over Canada to promote this boycott. To come and talk about apartheid.

And one of the reasons why a lot of people wanted me, is because I would explain in simple terms what apartheid is, because Canadians didn't understand what really is apartheid and what the effect of apartheid is to Black people, it's too far, they didn't understand. So especially Reverend Kirkwood, was very keen on that. That's why you've got a lot of samples, that [Dolana] brought you from the churches when they invited me. [They said] you come and tell us exactly, how apartheid affected you, as a person, as a Black person, as a woman, how did it effect the children, and how was it going to affect the future of South Africa.

Interviewer [Isabelle Masson, Curator, Mandela: Struggle for Freedom Exhibition CMHR]:

Can you do that for us now? Can you tell us, as you did then, what is apartheid and how it affected you, as a Black woman?

Caroline Goodie Tshabalala Mogadime:

Well it affected me because for instance, as a Black person, I was looked upon as a second [class] citizen. They didn't regard you really, as a human being, Mandela says, they regarded us as animals. If you went to a shop they say, "Yes, Annie?" I'm not Annie! Or if you are a man, "Yes, John?" Every time, it's looking down and despising you.

We were regarded as servants; a Black person is not fit. They used 'opportunity' when Hendrik Verwoerd initiated this bill in 1953 [Bantu Education Act], he said a Black person must be given opportunities and her opportunities are based in the homeland where he comes from. In other words, they must hoe and be a farmer and do carpentry. It's good, we need farmers, but it's the way that it is[explained], it was to say, you are not fit to be a teacher, you are not fit to be a doctor, you must just do menial work.

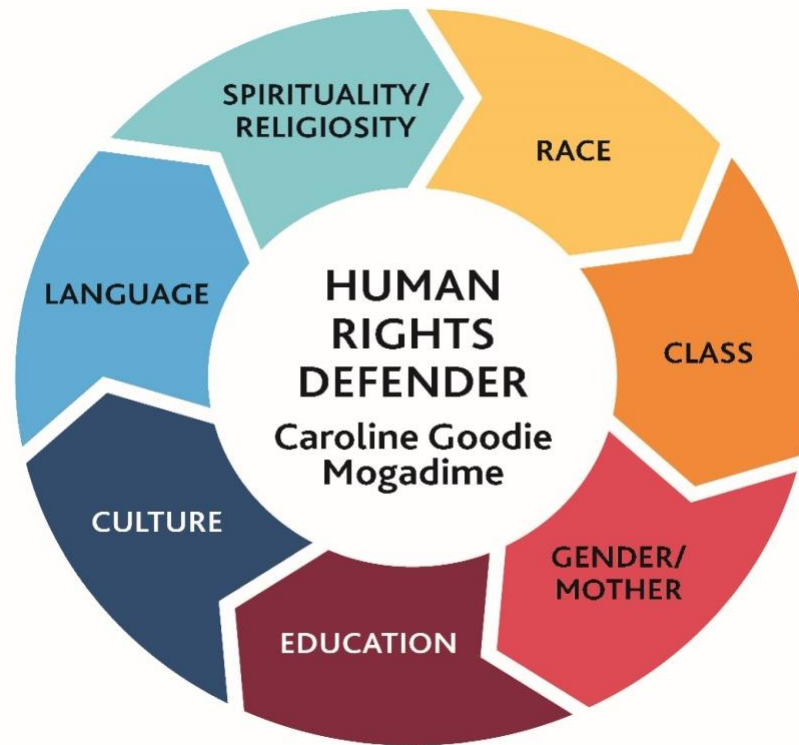
That's how apartheid was, and that's how it affected me and my family. For instance, my husband was a doctor and he wouldn't go and practice in a white area, he wouldn't go to Johannesburg in the town, he had to practice in township, and he was only a doctor for the Black people, he would not touch a white person. If a white person was sick and was dying, he was not allowed to touch him, no, because he was Black.

And the Black people in the townships were not allowed to go to the towns, to go to a white [doctor] so it went both ways. They couldn't go to a white doctor, so it went both ways and the white doctors too, they wanted to treat the black patients but they couldn't. It went on and on in every aspects of our lives. In terms of just...we couldn't go to a restaurant to eat. It was only in 1980 when apartheid was...you know, there were holes, [Goodie physically makes an imaginary hole using her finger] where you could go to at the back, where you would buy food, and they would give [it to] you in a hole, [at the back]. You know, they were these holes.

[Stop recording at 21:14:12]

Handout #5

The Human Rights Defender and Intersectionality



Either brainstorm with students or fill in the “Human Rights and Intersectionality” visual: Race – Black; Class – Middle Class; Education – Credentialed (higher education); Gender – Mother; Culture/ Language – Zulu; Spirituality/ Christian & African (ubuntu). Students will develop an understanding about how intersectionality informed CG’s decision to advocate for children as a human rights defender. The thoughtful analysis of a person’s identity across the social locations of race, class, gender, culture, language, education, and spirituality can be extremely helpful in getting to know how these social locations simultaneously impact on that person. Caroline Goodie Tshabalala Mogadime’s presence at the center this visual, as a human rights defender, signals her advocacy for the rights of the child and youth who are denied dignity in South Africa. Her work, raising consciousness in different institutions such as churches, became a beacon call for congregation members to respond to the plight of South African children with compassion.

Handout #6

Finding themes from an oral history interview with Caroline Goodie (CG) Tshabalala Mogadime and reflecting on what they mean.

Interview Transcript/ Data from Mrs. Caroline Goodie (CG) Tshabalala Mogadime	Themes Arising from the Narrative	Reflections on the Oral History Themes Identified - Dr. Dolana Mogadime (DM)
<p>“It’s an honor because our children and grandchildren need to do research and know that even women fought against apartheid not just in South Africa (SA). You know the women burned their passes in 1949 and 1960- but even overseas, it was also us who fought against apartheid.” Interview, CG</p>	<p>Importance of gaining an appreciation for women’s role in the anti-apartheid movement</p> <p>Identified actions, and resistance of women against apartheid:</p> <p>(in SA) Marched and burned passes;</p> <p>Internationally also fought against apartheid</p>	<p><i>Researcher Reflections – from DM</i></p> <p>I agree with CG that Black people should be involved in conducting research in their communities.</p> <p>Why? They have the insider knowledge about the contributions made through their own community members. However, that information is not necessary of interest to the broader Canadian population.</p> <p>As I read articles written by researchers on the topic of the anti-apartheid movement in Canada, there is a lack of knowledge about Black South African women’s own self-representation.</p> <p>The voices of Black women get left out unless someone becomes curious about / and or believes it’s important to include them within the boarder historical time period.</p> <p>This is what the CMHR Curator is doing by conducting this interview with Caroline Goodie (CG) Tshabalala Mogadime</p>
<p>For instance, I was one of those who participated in boycotting Shell for instance, don’t buy Shell, don’t fill your gas at Shell because of the boycott and don’t</p>	<p>Civic Action- on the ground work and resistance through advocating for boycotts to</p>	<p>REFLECTION on Testimony CG is a person who participated, as a representative of her own community [as a Black South African].</p>

<p>go to Loblaws because some of the products were from South Africa.</p>	<p>Canadian investment in South African corporation.</p>	<p>CG contributed to the campaign to boycott Canadian investment in South African corporations.</p> <p><i>Questions for the student oral historians to consider and investigate:</i> How does the participant's testimony fit within the larger social political context? Who were the groups involved in the disinvestment campaign?</p>
<p>And Bata Shoe store would hire one person in the family to come and sew a pair of shoes. Then that [same] person would take 10 pairs of shoes home, so 10 people would make the shoes. Then they would only pay 1 person [for the work].</p> <p>And when Mangosuthu Buthelezi came here, he was shocked he was premier [Chief Minister of the erstwhile KwaZulu Government 1976 – April 1994] at the time, to so that was happening in his own province, because he didn't know that. And Bata was a Canadian shoe company. So we boycotted Bata here, until they closed down. Because of our boycott. And in SA too they closed down the Bata Shoe store. So those things made me very proud. That I participated as a woman in doing that and that it wasn't just men that were at the forefront of this boycott. The women were participating.</p> <p>Stop the interview recording at 16:57: 14</p>	<p>Bata shoes are an international corporation that used the labour of people in South Africa unfairly</p> <p>Bata utilized the unpaid labour of family members in the production of shoes, including parents and children.</p> <p>Buthelezi appeared to not have knowledge of how corporations were mis-using the labour of Black people</p> <p>Challenging Canadian support of apartheid through investment in South African companies</p> <p>Boycott effective Bata closed down</p> <p>Goodies participated in boycotting [as a South African woman] along with the men.</p>	<p>Buthelezi appeared innocent regarding the unfair labour practices and inhumane treatment of his people</p> <p><i>Questions for student oral historians to consider:</i> What brought Buthelezi to Canada?</p> <p>What were his views on disinvestment?</p> <p>Find information on this topic, for example newspaper articles.</p>

<p>Unfortunately, the ANC [African National Congress] office in Toronto, whenever they invited the ANC they wanted credentials. When they “invited the ANC to come to our conference.” Like the human rights conference in Quebec and I was the only one that the ANC office could say, okay, Goodie has the credentials, a CV and these, I was in South Africa, I have a BA, I have a master’s degree. I have all that. I can speak. So, they ended up sending me all over Canada to promote this boycott. To come and talk about apartheid.</p> <p>And one of the reasons why a lot of people wanted me, is because I would explain in simple terms what apartheid is, because Canadians didn’t understand what really apartheid is and what the effect of apartheid is to Black people, it’s too far, they didn’t understand.</p>	<p>ANC offices needed speakers with credentials</p> <p>Invited to conferences on human rights – answered the call to present on South Africa and the apartheid regime</p> <p>She was sent to different venues in Canada to speak out and raise awareness about the boycott and apartheid.</p> <p>Canadians didn’t really understand apartheid or its effect on Black people.</p> <p>Revered Kirkwood often invited Goodie to the churches:</p> <p>Kirkwood wanted church congregations in Canada to know exactly how Black people were impacted by Apartheid.</p>	<p>CG was sought after due to her qualifications as a public speaker and her educational credentials with an M.Ed. degree</p> <p>The ANC office was a beacon for raising awareness about the issues people of South Africa were facing under apartheid.</p> <p>CG was called upon to be the ‘insider’ voice spreading the word about disinvestment (among NGOs, community groups and churches).</p> <p><i>Reflections from a daughter/ researcher:</i> I wonder why CG accepted this invitation to speak publicly on behalf her people. As her daughter, I recall her involvement in the NGO called ‘Miles for Millions’ and ‘the YWCA.’ Then it makes sense to me, that her comfort level was there because of her involvement in grassroots organizations and NGOs, that may have led her to receive such an invitation from both the ANC office and the churches favorably.</p> <p><i>Questions for student oral historians to consider:</i> - What was the role of churches during the anti-apartheid movement? - What was the role of the YWCA in providing information for the anti-apartheid movement in Canada?</p>
<p>So especially Reverend Kirkwood, was very keen on that. That’s why you’ve got a lot of samples, that [Dolana] brought you from the churches when they invited me. [They</p>	<p>Asked to speak about the personal effects of apartheid.</p>	<p><i>Reflections from a daughter/ researcher:</i> I felt the need to keep the primary documents of CG’s talks on the pulpit. Among the</p>

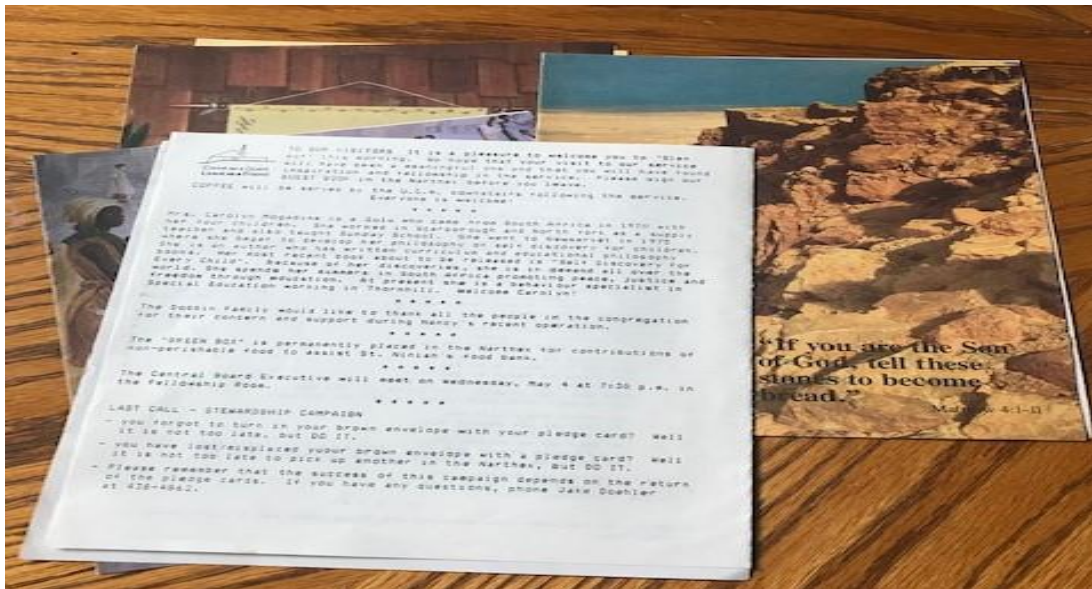
<p>said] you come and tell us exactly, how apartheid affected you, as a person, as a Black person, as a woman, how did it effect the children, and how is it was going to affect the future of South Africa.</p>		<p>collection are various United Church Sunday Bulletins. (Please see Handout #7a).</p> <p>The bulletins provide an additional ‘primary’ source that confirms CG’s oral history statements about her invited talks on the pulpit.</p> <p>As her daughter I witnessed these talks firsthand. I wrote about her contributions to the anti-apartheid campaign. The chapter was published in a book:</p> <p>Mogadime, D. (2019). Caroline Goodie Tshabalala Mogadime: A South African Canadian activist educator, 160-171. In Isabelle Masson (Ed). Mandela Struggle for Freedom. Canadian Museum for Human Rights. = Mandela: Lutte Pour La liberté.</p> <p>The discussion in the chapter, makes it known that CG received additional invitations to give talks on the pulpit.</p> <p>Where else to CG go to support the anti-apartheid campaign? Who asked her to join the campaign and what did they ask her to do? What civic responsibilities did CG demonstrate in answering the call?</p>
<p>Interviewer [Isabelle Masson, Curator]: Can you do that for us now? Can you tell us, as you did then, what is apartheid and how it affected you, as a Black woman?</p>	<p>Asked by the Curator to provide insight into what apartheid is:</p> <p>This is an invitation to provide insight based on personal testimony</p>	<p>This question cannot be overstated, this is a desire to hear directly from people that represent the community that have undergone human rights abuses.</p> <p>The Curator’s voice speaks to the desire to have an authentic voice</p>

		represented in the body of work that honors the people’s history at the Mandela Struggle for Freedom Exhibition.
<p>Well it affected me because for instance, as a Black person, I was looked upon as a second [class] citizen. They didn’t regard you really, as a human being, Mandela says, they regarded us as animals.</p> <p>If you went to a shop they say, “Yes, Annie?” I’m not Annie! Or if you are a man, “Yes, John?” Every time, it’s looking down and despising you.</p> <p>We were regarded as servants; a Black person is not fit. They used opportunity when Hendrik Verwoerd initiated this bill in 1953 [Bantu Education Act], he said a Black person must be given ‘opportunities’ and her opportunities are based in the homeland where he comes from. In other words, they must hoe and be a famer and do carpentry.</p> <p>It’s good, we need farmers, but it’s the way he explained that, it was to say, you are not fit to be a teacher, you are not fit to be a doctor, you must just do menial work.</p>	<p>Race and racism targeted Categorized as a second-class citizen</p> <p>Structurally – branded / marked as second class due to race.</p> <p>*Denied humanness *likened to an animal</p> <p>*Despised</p> <p>*Relegated to servanthood</p> <p>*Opportunity given not opportunity but were intended for the opposite relegated Blacks to predesignated position</p> <p>*limitations imposed Due to thought of being among the unfit</p>	<p>CG shared the intersectionality in her identities:</p> <p>The personal is her identity as: Mother, a Black person; a woman.</p> <p>CG represented the voices of the life of her children – those that she cares for.</p> <p>The voices of her communities – people, mothers, children.</p> <p>CG as a beacon – Clarion call awakening heightened awareness.</p> <p>She would speak from her own subjectivity and provide a descriptive account.</p> <p>Subjectivity and personal story are important.</p>
<p>That’s how apartheid was, and that’s how it affected me and my family. For instance, my husband was a doctor and he wouldn’t go and practice in a white area, he wouldn’t go to Johannesburg in the town, he had to practice in township and he was only a doctor for the</p>	<p>People had no choices and were directed by the government, rules bounded behavior and prescribed what was to be.</p> <p>Black people were taught their life is to be severely</p>	<p>What the experience of being minimized was like.</p> <p>Body marked as second class.</p>

<p>Black people, he would not touch a white person. If a white person was sick and was dying, he was not allowed to touch him, no, because he was Black.</p> <p>And the Black people in the townships were not allowed to go to the towns, to go to a white [doctor] so it went both ways. They couldn't go to a white doctor, so it went both ways and the white doctors too, they wanted to treat the Black patients but they couldn't.</p>	<p>constrained and restricted.</p> <p>Black rendered worthless Whites viewed as superior. Rules and separation were never to be broken or crossed transgression were not tolerated.</p> <p>A Black could not save a white person's life. A white person can never treat a Black person.</p> <p>Indoctrinated to believe whites were superior.</p> <p>Indoctrination complete as all are taught how to believe the racial lines and racial divisions were correct.</p> <p>Not allowed to live life freely.</p>	<p>Constraints imposed onto private lives. There is no private life for Black people – all are determined within the political context.</p> <p>-no freedom of thought -denial of freedom</p> <p>*Hated due to race *Constant declaration of limitations, denial of full potential.</p> <p>*Declaration that you will go nowhere and become nothing.</p> <p>*Expression of hate, demoralization, relegation.</p> <p>*White supremacy promoted by the government as a way of life for South African people.</p> <p>*All to live on the homelands relegated to servitude.</p> <p>*What being Black entailed, what being branded Black entailed; how the Black body was devalued.</p>
<p>It went on and on in every aspects of our lives. In terms of just...we couldn't go to a restaurant to eat. It was only in 1980 when apartheid was...you know, there were holes, [Goodie physically makes an imaginary hole using her fingers] where you could go to at the back, where you would buy food, and they would give you in a hole, [at the back]. You know, they were these holes. [Stop at 21:14:12]</p>	<p>Denied, deemed unfit to be in same space as whites.</p> <p>Physically relegated to the back, everyday demoralization.</p> <p>Food given through a hole much like a feeding hole – where do you find feedings holes?</p>	<p>Government dictated each movement. No freedom of movement.</p> <p>Imposed active constraints</p> <p>Black Personhood denied and undermined.</p>

Handout #7a

Primary Source – Four Church Bulletins



The sample Church Bulletins photographed are from: 1988, 1989, 1990a, and 1990b. On each Sunday, Caroline Goodie Tshabalala Mogadime gave a sermon and was featured in the bulletin. The visits were based on raising awareness about the plight of South African children. Additional consciousness raising material was included as Bulletin inserts for congregation members when Caroline spoke at the churches. Source: From the Personal Files of CG Tshabalala Mogadime.

Handout #7b

Primary Source

The Inter-Church Coalition on Africa printed the following information in one of the Bulletin inserts: "The churches of South Africa have issued an urgent appeal to the churches of the world: Our children are suffering and dying at the hands of the South African police and military; please, make them a focal point in your solidarity work with the oppressed people of South Africa."

Statistics were also given in an insert as follows:

"1,000 children were wounded and killed by police gunfire; 173,000 children were held 'awaiting' trial in police cells; 18,000 children were formally arrested for participation in anti-apartheid protests; 11,000 children were formally detained without trial, including children under nine years old and even a month -old baby....The physical details, however, are horrifying. Torture is part of the prison routine. In a study of 65 detained children, all by one reported suffering physical assault. The [apartheid] South African police are skilled torturers; youth have been subjected to beatings, cigarette burns, and electric shock to the genitals. Such brutality, the scars of which will never disappear...They are not safe in the streets or even in their own homes. Said Frank Chikane, secretary-general of the South African Council of Churches, "Childhood is being stolen from South Africa's youngest victims."

Excerpts from:

Harare Conference on Children, Repression, and the Law in Apartheid South Africa, Britain, V., & Minty, A. S. (1988). *Children of resistance: Statements from the Harare Conference on Children, Repression, and the Law in Apartheid South Africa*. London: Kluwer Books.

Handout #8

Put Your Oral Historian Hat On

After you have read Caroline Goodie (CG) Mogadime's oral history interview, put on the hat of an oral historian. Have a close look at the column 'Reflections on Oral History Themes' as identified by Dr. Dolana Mogadime (DM). Follow-up on the questions she provides, for example:

- Conduct some fact-checking about the oral history interview
- Do searches for such topics as 'Boycott of Bata Shoes during Apartheid'
- What do you find that confirms what the interviewee said? What additional information did you find?
- Did CG's interview provide an additional angle on what you read? If so, what was that angle?
- What did the process of reading the transcripts then reading secondary sources about the period do to raise awareness about the historical time period described?
- What does putting a human face to the issues do you for? How can you incorporate the human story into the larger story about the grassroots anti-apartheid movement?

Handout #9

Write a Short Narrative Essay Paper

Write a 3-4-page paper on what learned regarding CG's contributions and the larger anti-apartheid movement in Canada: How did the process, "Oral History Inquiry: The 10-Step Approach," help you to have a better understanding about the connection between the individual, civic action, and solidarity movements for social change?

Here are some articles that you can use to help you:

I. Locate one of the following references:

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

Mogadime, D. (1997). Work of South African-Canadian educator Goodie Tshabalala Mogadime. *Canadian Woman Studies*, 17(4), 98102.

<https://link.gale.com/apps/doc/A30582335/AONE?u=st46245&sid=googleScholar&xid=910ddbf0>

Reflections and Suggestions:

This article is about Caroline Goodie (CG) Tshabalala Mogadime. Dr. Dolana Mogadime provides several excerpts, using CG's own words. How does the article help you to appreciate the extent and breadth of CG's role? How does she discuss her concerns for South African youth? How does the information she provided help you to gain further insight into both the resistance among youth and the human rights abuses they endured? What agency did they exert in the face of oppression?

II. Reference - newspaper article:

Haroon Siddiqui Special to the Star. The real Canadian heroes of the anti-apartheid struggle Siddiqui reports on the community action groups that played an important coalition role.

Reflections and Suggestions:

Redress the Gaps: Questions to consider that may assist you to recognize the gaps between what the authors of newspaper articles discuss and what an example of oral history data tells us. For example: What anti-apartheid organizations were mentioned in the article? What did they do? Siddiqui also provides an excellent list of individuals who participated in social action on the ground. How, does he give an account of their actions? Or did he? How does learning about the oral history interview CG provided help to fill gaps in the newspaper article?

III. Reference – newspaper article:

Linda Freeman, Ottawa Special to the Globe and Mail. Published December 5, 2013 Updated May 11, 2018. Nelson Mandela, The honorary Canadian

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

Reflections and Suggestions:

Reading additional articles will help you to appreciate the extent of the topic. Many different groups were aligned on a variety of different campaigns. Each was focused on raising awareness and support for economic disinvestment in South Africa. Does Freeman give an impression about the people behind the movements? How does CG's oral history interview help you to have knowledge and appreciation for the human story and person behind social action movements?

IV. What other articles can you find?

Handout #10

Students will be provided with options about how they will communicate the learning gained from the, "Oral History Inquiry: The 10 Step Approach." They can respond in the following ways:

1. Role play the oral history interview process through reader's theatre, or story drama;
2. Recreate the interview but perhaps include additional creative scenes and ideas;
3. Create a monologue about Caroline Goodie (CG) Tshabalala Mogadime and her human rights work.

See the following for expanded discussions about CG's impact and influence:

Froese, I. (2018, June). Fight against apartheid a story written by many more than Nelson Mandela, new exhibit proves. CBC News. <https://www.cbc.ca/news/canada/manitoba/nelson-mandela-apartheid-exhibit-canadian-contribution-1.4696141>

Landman, T (2018, July). FOE prof shares family history at Canadian Museum for Human Rights. Brock News. <https://brocku.ca/education/2018/07/05/foe-prof-shares-family-history-at-canadian-museum-for-human-rights/>