"Master Harold" ...and the Boys

PLAY GUIDE

The Curtain Rises

2019

2020

By Athol Fugard

Arizona Theatre Company

PLAY GUIDE
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“Master Harold” ...And The Boys Play Guide by Megan Sutton and Alina Burke, Education Associates. With contributions from ATC interns: Rob Viveros, Debbie Christensen, and Analiese Garsee.

For questions about the guide, please contact msutton@arizonatheatre.org

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The Company of ATC’s “Master Harold”...and the Boys.
The mission of Arizona Theatre Company is to inspire, engage, and entertain – one moment, one production, and one audience at a time.

Under new leadership – and now celebrating its 53rd-season – Arizona Theatre Company is truly “The State Theatre.” Our company boasts the largest subscriber base of any performing arts organization in Arizona, with more than 130,000 people each year attending performances at the historic Temple of Music and Art in Tucson, and the elegant Herberger Theater Center in downtown Phoenix.

Each season of carefully selected productions reflects the rich variety of world drama – from classic to contemporary plays, from musicals to new works – as audiences enjoy a rich emotional experience that can only be captured through live theatre. ATC is the preeminent professional theatre in the state of Arizona. Under the direction of Artistic Director Sean Daniels in partnership with Managing Director Billy Russo, ATC operates in two cities – unlike any other League of Resident Theaters (LORT) company in the country.

ATC shares the passion of the theatre through a wide array of outreach programs, educational opportunities, access initiatives, and community events. Through the schools and summer programs, ATC focuses on teaching Arizona’s youth about literacy, cultural development, performing arts, specialty techniques used onstage, and opens their minds to the creative power of dramatic literature. With approximately 450 Learning & Education activities annually, ATC reaches far beyond the metropolitan areas of Tucson and Phoenix, enriching the theatre learning experience for current and future audiences.
"MASTER HAROLD"... AND THE BOYS

By ATHOL FUGARD
Directed by KENT GASH

Of all Athol Fugard's plays, none is more personal or shatteringly honest than MASTER HAROLD...AND THE BOYS; because it relates a boyhood incident which involved himself and which haunted him for years until he tried to atone by writing this play. It may take place in South Africa during the early years of apartheid, but its depiction of the ways in which people are capable of hurting even those they love transcends the political landscape of bigotry and oppression that inspired it. The play recounts the long, rainy afternoon that Hally ("Master Harold") spends with Sam and Willie, two middle-aged African servants of his parents' household who have cared for seventeen-year-old Hally his whole life. This particular afternoon turns into a profound and life-changing experience for all involved. A stunning masterpiece, one of the most powerful coming-of-age plays ever written, and still timely, still compelling, still profoundly moving.

"...a blistering fusion of the personal and the political." - New York Times

Ian Eaton, Odera Adimorah, and Oliver Prose in rehearsals for ATC's "Master Harold"...and the Boys.

Photo by Steve Carr
CAST AND CREATIVE

CAST

Ian Eaton*  Sam
Odera Adimorah*  Willie
Oliver Prose  Hally

CREATIVE

Kent Gash  Director
Dawn Chiang  Lighting Designer
Steve Shelley  Associate Lighting Designer
Lindsay Jones  Original Music and Sound Design
Eric Backus  Associate Sound Designer
Glenn Bruner  Production Stage Manager
Jason Sherwood  Scenic Designer
Connor Munion  Associate Scenic Designer
Kara Harmon  Costume Designer
Dawn-Elin Fraser  Dialect Coach

* Denotes members of Actors’ Equity Association, the Union of Professional Actors and Stage Managers in the United States.

ARIZONA ARTISTS INITIATIVE is a new initiative that furthers ATC’s commitment to our community and the artists who live in Arizona, were born in Arizona, return or move to Arizona, or write about Arizona. As the Official State Theatre of Arizona, we celebrate the impact Arizona has on the arts.
Costume Design

Costume Designer Kara Harmon’s research and inspiration (above) and final design for Hally’s costume (right)
Costume Design

SAM: 30s. Waiter who also works the register. Wearing his uniform which is slightly different than Willie's. Has some

Costume Designer Kara Harmon’s research and sketch for Sam’s costume (above)
BEHIND THE SCENES

A look at “Master Harold” ...And The Boys at Arizona Theatre Company

Costume Design

WILLIE

WILLIE: 30S. SCRUBBING THE FLOOR. PERHAPS HE DOES MORE OF THE CLEANING AND FOOD PREP. SHIRT, PANTS AND APRON. UNIFORM COAT AS SET DRESSING? HAS PERSONAL CLOTHES ON THE HOOK- HAT AND COAT.

Costume Designer Kara Harmon’s research and sketch for Willie’s costume (above)
Part of the package created by scenic designer, Jason Sherwood, for the paints department. This is a bird’s eye view and a close-up of the tiles on the floor of the set.
Athol Fugard was born June 11, 1932 in Middelburg, South Africa as Harold Athol Lanigan Fugard. He is a South African dramatist, actor, and director known for his pessimistic analyses of the apartheid period in South Africa. His father was a native English speaker while his mother was an Afrikaner. Fugard’s father was crippled from a childhood accident, so his mother had to open up a shop to help support the family. This is where his play “Master Harold” …And the Boys is set. As Fugard grew, South Africa was instituting racial separation. “White” areas were off limits to black citizens. Luckily, Fugard’s mother raised him to believe that racial segregation was wrong and Fugard used his gift as an author to point out racial segregation. Some of his most notable works are Master Harold …... and the Boys, Blood Knot, and Boesman and Lena. Fugard’s first piece in theatre was called The Rehearsal Room which openly rejected segregation in South African theatres. This caused most of his works to be banned by the South African government. Then in the 1960s, Fugard returned to Port Elizabeth where he wrote his first international success, Blood Knot. This play so effectively confronted apartheid that the South African government withdrew his passport. He continued to support international boycotts against South Africa and his plays gained popularity in America and London. Since the dismantling of the South African apartheid laws in 1991, the South African government has honored Fugard with the Ikhamanga Medal, and Fugard has focused the topics of his plays on his personal history. In 2011, Fugard received a Tony Award for Lifetime Achievement in the theatre.

Further Reading:
Athol Fugard | achievement.org

“I HAVE NO FORMULAS FOR SUCCESS. NONE AT ALL. ALL I’VE LEARNED IS TO TRY AND BE HONEST ON THE PAGE.”
Set in 1950, *Master Harold ... “and the Boys”* deals with racial dynamics in South Africa through the lens of Hally, Sam, and Willie. The story is Athol Fugard’s most autobiographical play.

**Apartheid in South Africa**

Apartheid was the ideology that supported separate development of racial groups in South Africa. Apartheid is Afrikaans meaning “apartness”. These segregation policies prohibited multiple races from living in community with one another. Even though the majority of the population was black, they were at a disadvantage because the rulers were not of their skin-color. Interestingly, these policies were introduced in 1948 right when most other places were getting rid of racist segregation laws. In 1950, the Population Registration Act required people to register according to their race. Depending on which racial group one was divided into, they were treated very differently. Another act was passed in 1950 called the Group Areas Act. This essentially required all black people to move out of the city and into the outskirts of South Africa. One can imagine the repercussions such an act would have on people who had always been established in the city near their work and then suddenly moved to a place where they couldn’t even legally own their land. In 1952, a group called the ANC started The Defiance Campaign. The ANC was a group of the black elite and the goal of the campaign was to get as many black people as possible to break Apartheid laws in order to try and break down the system. Despite the 8,000 arrests that resulted because of this campaign, it had no influence.

Further Reading:

The History of Apartheid in South Africa | sahistory.org.za
Apartheid officially became a way of life in South Africa in 1948, when the Afrikaner National Party came into power after heavily promoting the racially stratified system. More than 300 laws led to apartheid’s establishment in South Africa.

Under apartheid, South Africans were categorized into four racial groups: Bantu (South African natives), colored (mixed-race), white and Asian (immigrants from the Indian sub-continent.) All South Africans over the age of 16 were required to carry racial identification cards. Members of the same family often were categorized as different racial groups under the apartheid system. Apartheid not only banned interracial marriage but also sexual relations between members of different racial groups, just as miscegenation was banned in the United States.

During apartheid, blacks were required to carry passbooks at all times to allow them entry into public spaces reserved for whites. This occurred after the enactment of the Group Areas Act in 1950. During the Sharpville Massacre a decade later, nearly 70 blacks were killed and nearly 190 wounded when police opened fire on them for refusing to carry their passbooks.

After the massacre, leaders of the African National Congress, which represented the interests of black South Africans, adopted violence as a political strategy. Still, the military arm of the group did not seek to kill, preferring to use violent sabotage as a political weapon. ANC leader Nelson Mandela explained this during the famous 1964 speech he gave after being jailed for two years for inciting a strike.

Apartheid limited the education the Bantu received. Because apartheid laws reserved skilled jobs for whites exclusively, blacks were trained in schools to perform manual and agricultural labor but not for skilled trades. Fewer than 30 percent of black South Africans had received any kind of formal education whatsoever by 1939.

Despite being natives of South Africa, the Bantu were relegated to 10 Bantu homelands after the passage of the Promotion of Bantu Self-Government Act of 1959. Divide and conquer appeared to be the purpose of the law. By splitting up the black population, the Bantu could not form a single political unit in South Africa and wrest control from the white minority. The land that the Bantu previously lived on was sold to white people at low costs. From 1961 to 1994, more than 3.5 million people were forcibly removed from their homes and deposited in the Bantustans, where they were plunged into poverty and hopelessness.

The South African government made international headlines when authorities killed hundreds of black students peacefully protesting apartheid in 1976. The slaughtering of the students came to be known as the Soweto Youth Uprising.

The South African economy took a significant hit in 1986 when the United States and Great Britain imposed sanctions on the country because of its practice of apartheid. Three years later F.W. de Klerk became president of South Africa and dismantled many of the laws that allowed apartheid to become the way of life in the country.

In 1990, Nelson Mandela was released from prison after serving 27 years of a life sentence. The following year South African dignitaries repealed the remaining apartheid laws and worked to establish a multiracial government. De Klerk and Mandela won the Nobel Peace Prize in 1993 for their efforts to unify South Africa. That same year, South Africa’s black majority won rule of the country for the first time. In 1994, Mandela became South Africa’s first black president.
Apartheid Timeline

- **1948**: Policy of apartheid (segregation on a racial basis) implemented when National Party (NP) comes to power.

**1950: Population Registration Act**

- This act demanded that citizens register according to their racial group so that the Department of Home Affairs could keep a record of people according to their race. The four racial classifications were Bantu (South African natives), colored (mixed-race), white and Asian (immigrants from the Indian subcontinent). As a result, people would be treated differently according to their ‘population group’. Marriages between races were outlawed in order to maintain racial purity.

**1950: Group Areas Act**

- This act began the physical separation between races. It set aside specific communities for each of the races (Bantu, mixed-race, white, and Asian). The best areas and the majority of the land were reserved for whites. Non-whites were relocated into "reserves." Mixed-race families were forced to live separately.

**1951: The Bantu Homelands Act**

- Through this law, the white government declared that the lands reserved for black Africans were independent nations. In this way, the government stripped millions of blacks of their South African citizenship and forced them to become residents of their new "homelands." Black people were then considered foreigners in white-controlled South Africa, and needed passports to enter. They were only allowed to enter to serve whites in menial jobs.

**1952: Abolition of Passes and Coordination of Documents Act**

- This misleadingly-named law required all Africans to carry identification booklets with their names, addresses, fingerprints, and other information. Africans were frequently stopped and harassed for their passes. Between 1948-1973, over ten million Africans were arrested because their passes were "not in order." Burning pass books became a common form of protest.

**1953: The Preservation of Separate Amenities Act**

- Established "separate but not necessarily equal" parks, beaches, post offices, and other public places for whites and non-whites.

**1953: Bantu Education Act**

- Through this law, the white government supervised the education of all black students. Schools conditioned black people to accept white domination. Non-whites were prohibited from attending white universities.

**1959: Promotion of Bantu Self-Government Act**

- This act stated that different racial groups were to live in different areas. Only small parts of South Africa
Apartheid Timeline (Continued)

- **1960**: A large group of black people in the town of Sharpeville refused to carry their passes. The government declared a state of emergency and responded with fines, imprisonment, and whippings. In all, 69 people died and 187 people were wounded. The African political organizations, the African National Congress and the Pan-African Congress, were banned.

- **1962**: The United Nations established the Special Committee Against Apartheid to support a political process of peaceful change. The Special Committee observed an International Day Against Racism to mark the anniversary of the people who died in the Sharpeville protest.

- **1963**: Nelson Mandela, head of the African National Congress, was put in jail.

- **1970s**: Resistance to apartheid increased. Organized social movements by churches and workers increased. South Africans of all colors joined in the demonstrations.

- **1970s**: The all-black South African Students Organization, under the leadership of Steven Biko, helped unify students through the Black Consciousness movement.

- **1976**: The Soweto uprising: People in Soweto rioted against discrimination and instruction in Afrikaans, the language of whites descended from the Dutch. The police reacted with gunfire. 575 people were killed and thousands were injured and arrested.

- **1980s**: People and governments around the world launched an international campaign to boycott South Africa. Some countries banned the import of South African products, and citizens of many countries pressured major companies to pull out of South Africa. These actions had a crippling effect on the South African economy and weakened the government.

- **1980s**: Hundreds of thousands of Africans who were banned from white-controlled areas ignored the laws and poured into forbidden regions in search of work. Civil disobedience, demonstrations, and other acts of protest increased.

- **Late 1980s**: Countries around the world put further pressure on South Africa to end its system of apartheid. As a result, some of the segregationist laws were repealed (reversed). For example, the laws separating whites and non-whites in public places were relaxed or repealed.

- **1991**: South African President F.W. de Klerk repealed the rest of the apartheid laws and called for the drafting of a new constitution.

- **1993**: A multiracial, multiparty, transitional government was approved.

- **1994**: Elections were held. The United Nations sent 2,120 international observers to ensure the fairness of the elections. Nelson Mandela, the African resistance leader who had been jailed for 27 years, was elected President.
HISTORICAL CONTEXT

Education in South Africa During Apartheid

The Dynamics of Education for White and Black Students

Apartheid, being a closed off social system based on discrimination and segregation, prevented South Africa from advancing in a number of ways. Education plays a significant role in identifying an individual's attained status and how that status can contribute to society on a global scale. Apartheid stripped that away from colored individuals when the government decided to add skin color to the equation. In 1953, the South African government instituted the Bantu Education Act, which legally separated black and white students, all the way up until university level for some institutions. Many universities were created under apartheid government, which meant that curriculums were created under apartheid government as well. The fact that there was a curated system of schooling for colored people, by white people, resulted in a major social change that prepared colored individuals for a life of labor while propelling white class straight to the top of the food chain. In the early 90’s, apartheid came to a slow end with the election of The African National Congress, a political organization made famous by fearless leaders during apartheid, such as Nelson Mandela and Desmond Tutu.
Apartheid’s Impact on Individuals and Society

In spite of the fact that Apartheid ended twenty years back, recuperation from its inhumane systematic racial discrimination is a strenuous and on-going process. This “policy” completely separated people due to race and this affected every aspect of everyone’s life during this time and was overall disgustingly discriminatory towards the non-white population.

South Africa’s new constitution is based purely on the values of human dignity and the true advancement of human rights. Its Bill of Rights is the most far-reaching document of its kind in the world because it encapsulates individual rights, freedom of expression, and socioeconomic rights. However, change happens gradually. For instance, despite the fact that the average income of black households has increased by one hundred and sixty-nine percent in the last ten years, the average white household still earns six times more than that. While South Africa’s democratic legislature is undoubtedly progressive and efforts are being made to redress historical inequalities, there is still a long way to go.

One of the key advancements of the past few years has been the South African government’s creation of the National Development Plan (NDP). NDP aims to eliminate poverty and reduce inequality by 2030 by drawing on the energies of the capacity of the state and promoting leadership and collaboration through society.

Although there have been many positive changes to the South African political atmosphere, prejudice is still a very real obstacle the “Bantu” face. (Bantu is the name that has been given to people of black origin in South Africa). Very few black individuals have been able to break out of their original sanctioned homes simply due to lack of money. They are no longer required to carry identification everywhere they go and can no longer be legally segregated, but some people choose not to adjust to this new order. South Africa’s history of discrimination is complicated, and the process of building a nation that stands for equality is ongoing.
Black Lives Matter, Not Just in America

The struggle of living as a black person in American society is an important conversation to be had. From the enslaved peoples of the early 1600s to the harsh and brutal judgements they face now, it is something that needs light shed upon it. Unfortunately, this discrimination has taken place in many other countries. *Master Harold... "and the Boys"* sheds light on the experience black South Africans faced during apartheid. Fortunately, slavery and apartheid have both ended, though the South African apartheid ended fairly recently in the 1990s. Although the end of law-based discrimination against black people in certain countries has ended, there still remains the ignorant issues of racism today. In *Master Harold... "and the Boys"*, Hally seems to care for the two men who work for his family and yet he is still ignorant to the struggles they face. As a privileged young white man, Hally will never understand the trials and tribulations that Sam and Willie face. This is still prevalent in today’s society. In the US, we have seen the fight for equality since before the Civil Rights movements of the 1960s and today’s Black Lives Matter movement. The latter stemmed from police violence and brutality aimed at African Americans. In future history books, we will see the beginning of this modern movement starting in 2014, Ferguson, Missouri when a white police officer shot an unarmed black teenage boy. In the short 6 years since the start in 2014 the rallying has exploded, gaining many supporters across the globe, including South Africa. In 2016, a march of supporters walked to the US consulate in Cape Town, South Africa, nearly 9,000 miles from the heart of the movement. We will continue seeing marches and rallies like these until the obvious division of racially-biased privilege is finally addressed and erased.
Discussion Questions

1. What does each character want? How do they get what they want?
2. What is the overall theme of the play?
3. What does this play teach us about history?
4. Is ballroom dancing representative of something bigger?
5. Why is the title formatted how it is? With the quotation marks and ellipsis.
6. How do each of the characters change throughout the story?
7. What does the kite symbolize?

Oliver Prose, Director Kent Gash, Odera Adimorah, and Ian Eaton and in rehearsals for ATC's "Master Harold"...and the Boys.

Photo by Steve Carr
“Master Harold”….and the Boys Vocabulary

Alexandre Dumas – French writer
Battle of Waterloo – Marked the final defeat of Napoleon Bonaparte
Boet – Brother, Friend (South African, Informal)
Booze – Alcohol
Brown Bomber – A kind of cocktail
Chamber Pot – A container with a handle used as a urinal at night
Charles Darwin – English naturalist, geologist, and biologist, known for his Theory of Evolution
Count Tolstoy – Russian writer, one of the greatest writers of all time
Daunt (-ed) – Make someone feel intimated or apprehensive
Discharge (-ing) – Tell someone officially that they can or must leave a place
Dostoevsky – Russian novelist, essayist, journalist, and philosopher
Double Tots of Brandy – A phrase meant to say two shots of alcohol
East London – City in South Africa
Edifying – Providing moral or intellectual instruction
Flotsam – The wreckage of a ship found washed up by the sea
Foxtrot – A dance with similar characteristics to the waltz
Fred Astaire – American dancer, singer, and actor from the 1930s – 1950s
Freud – Sigmund Freud, an Austrian neurologist and founder of psychoanalysis
Ginger Rogers – American dancer, singer, and actress from the 1930s – 1950s
Haaikona – A word for ‘no’ from the Xhosa people of South Africa
Helter Skelter – Confusion or disorder
Heritage – Property that is or may be inherited; an inheritance
Hunky Dory – Fine, going well
Intrepid – Fearless, adventurous
Jetsam – Unwanted materials that have been thrown overboard from a ship and washed ashore
Joan of Arc – National heroine of France who led the French army to victory, then burned at the stake.
Heretic — a person believed to be practicing religion contrary to the belief system
Joe Louis – American professional boxer
Jubilee – Special anniversary of an event, celebrating 25 or 50 years
Jukebox – A coin-operated music playing machine
Julius Caesar – Roman dictator and military general
Karl Marx – German philosopher and social revolutionist, known as the founder of Marxism
King Williamstown – City in South Africa
Kip and Toss – A sleep
Koran – Islamic sacred book, comparable to the Christian Bible
Lavatory – Restroom
Lenient – Permissive, tolerant
Leo Nikolayevich – Another name for Count Tolstoy
Max Schmelling – German boxer and heavy weight champion
Meddle – Interfere or busy oneself with something not of one’s concern
Mohammed – Islamic prophet, comparable to Christianity’s Jesus
Napoleon Bonaparte – French military leader during the French Revolution
New Brighton – City in South Africa
Nietzsche – German philosopher, composer, poet who has had a profound influence on modern history
Nought – Nothing
Parliamentary – Relating to, enacted by, or suitable for a parliament
Penicillium – Fungus that produces penicillin
Plato – Athenian philosopher during Ancient Greece
Prejudice – Preconceived opinion not based on reason
Primitive – Having a quality or style that offers an extremely basic level of comfort, convenience, or efficiency
Port Alfred – City in South Africa
Quickstep – Ballroom dance
Rita Hayworth – American actress during the 1940s
Rubbish – British for trash, garbage
Sarah Vaughan – American jazz singer in the 1940s
Scholastic (-ally) – Concerning schools and education
Sixpence – Coin worth six old pence
Social Reformers – Anyone who advocates for reform of a certain area of society
Socrates – Greek philosopher
Struësgod – Afrikaans for saying ‘good God’
Sulk (-ing) – To be silent and bad-tempered out of annoyance or disappointment
Troopship – A ship used to carry soldiers in wartime or peacetime
Two Score & Ten – Score is a term for 20; twoscore is 40; ten is ten; 50
Wash Basin – A sink
Vestige – A trace of something that is disappearing or no longer exists
Further Reading: Other Plays, Books, and Movies about Apartheid

*The Island* (1973) (play)
- Written by Athol Fugard, John Kani, and Winston Ntshona
- Apartheid-era drama, inspired by a true story, set in an unnamed prison (clearly based on the notorious Robben Island prison where Nelson Mandela was held for 27 years) in South Africa. Focuses on two cellmates, one who is to be released from prison soon and the other who is to remain there for many years. They spend their days performing physical labor and at night, rehearsing in their cell for a performance of *Antigone* for the other prisoners.

*An Act of Defiance* (2017) (movie)
- In this riveting historical drama, 10 political activists (including Nelson Mandela and his inner circle of Black and Jewish supporters) face a possible death sentence for conspiracy to commit sabotage after they are arrested by the apartheid South African government during a raid in the town of Rivonia during the summer of 1963.

- The remarkable life of South African revolutionary, president and world icon Nelson Mandela (Idris Elba) takes center stage. Though he had humble beginnings as a herd boy in a rural village, Mandela became involved in the anti-apartheid movement and co-founded the African National Congress Youth League. His activities eventually led to his imprisonment on Robben Island from 1964 to 1990. In 1994, Mandela became the first president of democratic South Africa.

*Blood Knot* (1961) (play)
- Written by Athol Fugard
- Play about two brothers, who live in a one-room shack in a crumbling section of Port Elizabeth, South Africa. They are different in temperament, but they reaffirm and support each other. Morris is a light-skinned colored man, Zachariah is a black man. They are half-brothers, who have the same mother.
Understanding the Setting of the Play (Apartheid) – History/Theatre Arts Integration Lesson:

Use this lesson to provide better understanding of the political climate of “Master Harold”...and the Boys

Materials: Quotes printed from page 24 and a place to play a YouTube video.

Instructions:

1) Show the following video: https://www.youtube.com/watch?v=kJOU9YMMzpw (Apartheid: The rise and fall of South Africa's 'apartness' laws)

2) Lead a class discussion about Nelson Mandela.
   Possible discussion starters:
   - In the face of such prejudice, how did Nelson Mandela respond?
   - What do you think kept him going even when he was imprisoned?
   - What is something you feel that kind of passion for?
   - What benefits does a diverse population have for a nation?
   - How could a whole society live in such a segregated time as the Apartheid? What happened to lead there?
   - What are some parallels between South Africa’s history and America’s?

3) As a class stand in a circle and embody buzz-words from the discussion. For example, if the word “strength” came up a lot in the discussion, have the students demonstrate a pose that they feel embodies strength. After a few simple ones, have them try more abstract words like “diversity” or “oppression”. Encourage them to think abstractly.

4) Divide students into four groups and assign them one of the quote lists from page 24.

5) In their groups, have them discuss the meaning around the quote and its importance/impact.

6) After they have a few minutes to discuss, instruct them to choose a reader from their group. The rest of the members will create tableaus (still pictures with their bodies) that represent the quote. They will go straight from one quote to the other until they have read them all and showed their tableaus (a separate one for each). Once they have had time to prep and rehearse, they will perform it for their classmates.

7) Follow each individual group performance with a discussion where the members will justify their choices and explain how the quote informed their physical choices.

This activity fulfills the following standards:

Arizona’s History and Social Science Standards (History):
HS.H4.4 Examine how a diverse society can be a force for unity and/or disunity.
HS.H3.1 Analyze how societies, leaders, institutions, and organizations respond to societal needs and changes.
HS.H3.4 Evaluate how societies have balanced individual freedoms, responsibilities, and human dignity versus the common good.
HS.H1.6 Analyze the relationship among different regional, social, ethnic, and racial groups and explain how these groups’ experiences have related to national identities.

Arizona Academic Standards in the Arts (Theatre):
TH.CR.3.HS1a Practice and demonstrate a devised or scripted theatrical work using theatrical staging (blocking, movement
TH.RE.8.HS1c Justify personal aesthetics, preferences, and beliefs through participation in and observation of a theatrical work
Understanding the Setting of the Play (Apartheid) – History/Theatre Arts Integration Lesson:

Quotes from his speeches:

**GROUP 1:**

"I have fought against white domination, and I have fought against black domination."

"I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities."

"It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die."

**Nelson Mandela made this speech in court in 1964, just before he was sent to prison.**

**GROUP 2:**

"The cameras started clicking like a great herd of metallic beasts. I raised my right fist and there was a roar."

"I had not been able to do that for 27 years and it gave me a surge of strength and joy."

**In his book released in 1994, Nelson Mandela described the day he was released from prison in 1990.**

**GROUP 3:**

"We shall build a society in which all South Africans, both black and white, will be able to walk tall without any fear in their hearts, assured of the inalienable right to human dignity, a rainbow nation at peace with itself and the world."

"Never, never, and never again shall it be that this beautiful land will again experience the oppression of one by another... The sun shall never set on so glorious a human achievement. Let freedom reign. God bless Africa!"

**Nelson Mandela made this speech when he was made President of South Africa on 10 May 1994.**

**GROUP 4:**

"Massive poverty and obscene inequality are such terrible scourges of our times... So much of our common future will depend on the actions and plans of these leaders. They have a historical opportunity to open the door to hope and the possibility of a better future for all...”

"Sometimes it falls upon a generation to be great. You be that great generation. Let your greatness blossom. Of course the task will not be easy. But not to do this would be a crime against humanity, against which I ask all humanity now to rise up."

**In 2005, Nelson Mandela spoke at the Live 8 concert in Johannesburg.**
Reading/Theatre – Arts Integration Lesson:

Use this lesson to explore the plot of “Master Harold” ... and the Boys and form opinions of the story while respecting other interpretations.

Materials: Printed worksheet from page 22

Instructions:
1. Divide the students into small groups and have them complete the worksheet on page 26.
2. Have each group explain their opinion of the climax/theme/symbolism of the show and defend/justify their answers.
3. Have the class form a circle and share what they took away from the show personally. The discussion questions can be used to jump start the conversation in step 3

This activity fulfills the following standards:

Arizona's English Language Arts Standards (Reading):

9-10.RL.2 Determine a theme or central idea of a text and analyze in detail its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.

Arizona Academic Standards in the Arts (Theatre):

TH.RE.9.HS2b Construct meaning in a theatrical work, taking into consideration, personal aesthetics and knowledge of production elements while respecting others’ interpretations.

Oliver Prose, Ian Eaton, and Odera Adimorah in rehearsals for ATC's “Master Harold”...and the Boys.

Photo by Steve Carr
PLOT STRUCTURE

Theme:

Symbols:

RISING ACTION

CLIMAX

FALLING ACTION

EXPOSITION/BEGINNING

RESOLUTION

"MASTER HAROLD"...

AND THE BOYS
"MASTER HAROLD"... AND THE BOYS

PLAY ANALYSIS WORKSHEET

PROTAGONIST
How is this story about them?

ANTAGONIST
In what ways does this character work against the Protagonist?

THEME OF THE PLAY
What was the main idea/theme of the play?

What does it say about the time in which it was set?

Meaning of the Title – why this title, what does it mean/represent? Often an idea is expressed through a feeling – what lies beneath the feeling?

MOOD OF THE PLAY
How does the mood start and how does it change throughout the show?

PERSONAL REACTION
What is your main take away? What did you like? What didn’t you like?

CHARACTER LIST:

SAM – Sam is a middle-aged black man who works at St. George's Park.

WILLIE – Willie is a middle-aged black man who works at St. George's with Sam.

HALLY – A seventeen-year old white boy living in South Africa during apartheid.