



education

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REPUBLIC OF SOUTH AFRICA

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HISTORY P2
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ADDENDUM

This addendum consists of 14 pages.

QUESTION 1: HOW DID DIFFERENT ORGANISATIONS IN SOUTH AFRICA CONTRIBUTE TO THE GROWTH OF AFRICAN NATIONALISM BETWEEN 1900 AND 1930s?**SOURCE 1A**

The source below explains the role played by the African People's Organisation (APO) under the leadership of Dr Abdullah Abdurahman in promoting African nationalism in the early 1900s.

The establishment of the APO played a significant role in the growth of African Nationalism in South Africa. The APO was founded on 30 September 1902 by an educated class of Coloured South Africans who decided to challenge the Cape government because they felt they could no longer be treated as a mass of uneducated people and intensifying segregations forced Coloureds to mobilise politically. Its aims were to bring unity amongst Coloureds, promoting education, opposing "class legislation" (i.e. discriminatory colour legislation) and defending the social, political and economic rights of Coloureds.

Strategies employed by the APO were non-confrontational forms of protest and appeal (petition). The APO was able to mobilise protest mass meetings and activities nationwide, launched a fortnightly newspaper and sought political partners amongst both black and white opponents to the draft Act (to form the Union of South Africa). Dr Abdullah Abdurahman as early as 1907 recognised the need for black unity in the fight against white supremacism. In 1907 an APO delegation led by Abdurahman, Fredericka and Daniels went to London to protest against proposals to grant self-government to the former Boer Republics. This was done on behalf of all black South Africans (Coloured, Africans and Indians). The new approach by the APO helped to break down the racial barriers between Coloured and African South Africans. At the South African Native Congress meeting held in Queenstown in 1907 to discuss the unification of South Africa, the APO was well represented.

[From <http://www.sahistory.org.za/article/african-peoples-organisation-apo>. Accessed on 10 July 2024.]

SOURCE 1B

The source below describes the factors that led to the formation of the South African Native Congress (SANNC) on the 8 January 1912.

The loss of this crucial resource (land) was arguably the most important factor leading to the impoverishment (poverty) and marginalisation (downgrading) of African communities. It was also arguably the most important factor spurring (encouraging) organised resistance.

Preliminary drafts of the Native Land Act were debated in 1911 and the Mines and Works Act was passed in 1911. These laws and the formation of the Union were important factors leading to the formation of the South African Native National Congress on 8 January, 1912, in Bloemfontein. Several hundred members of South Africa's educated elite met to establish a national organisation to protest against racial discrimination and to appeal for equal treatment before the law. This meeting was the most significant in the history of black protest politics as it was the first joint meeting of black representatives from all four self-governing British colonies and indicated that blacks were capable of united action.

A Zulu lawyer, Pixley ka Izaka Seme at the opening address at the conference stated: "Chiefs of royal blood and gentlemen of our race ... we have discovered that in the land of their birth, Africans are treated as hewers (people who use axes to chop wood) and drawers of water. The white people of this country have formed what is known as the Union of South Africa – to promote racial discrimination, a union in which we have no voice in the making of laws and no part in their administration. We have called you to this conference so that we can together devise ways and means of forming our union for the purpose of creating national unity and defending our rights and privileges."

[From [https:// www.sahistory.org.z/article/formation](https://www.sahistory.org.z/article/formation) – sanncanc. Accessed on 10 July 2024.]

SOURCE 1C

The source below describes how the Industrial and Commercial Workers Union (ICU) united South African workers against the unjust laws of the Union of South Africa in the 1920s.

During the 1920s, the SANNC – which changed its name to the African National Congress (ANC) in 1923 – did not accomplish much to improve the lives of black South Africans. Short of funds and poorly organised, it was overshadowed (dominated) by the more dynamic ICU, founded in Cape Town in 1919 by Clement Kadalie. The ICU started out as a trade union for the black and Coloured dockworkers of Cape Town.

However, the ICU soon developed into a more general organisation, including in its membership skilled as well as unskilled workers from industry and the agricultural sector. Unlike the SANNC, the ICU did not officially petition the authorities, but adopted a more active approach with a view to obtaining better working conditions and higher wages for its members. The ICU shifted its focus from trade unionism to a more militant nationalism.

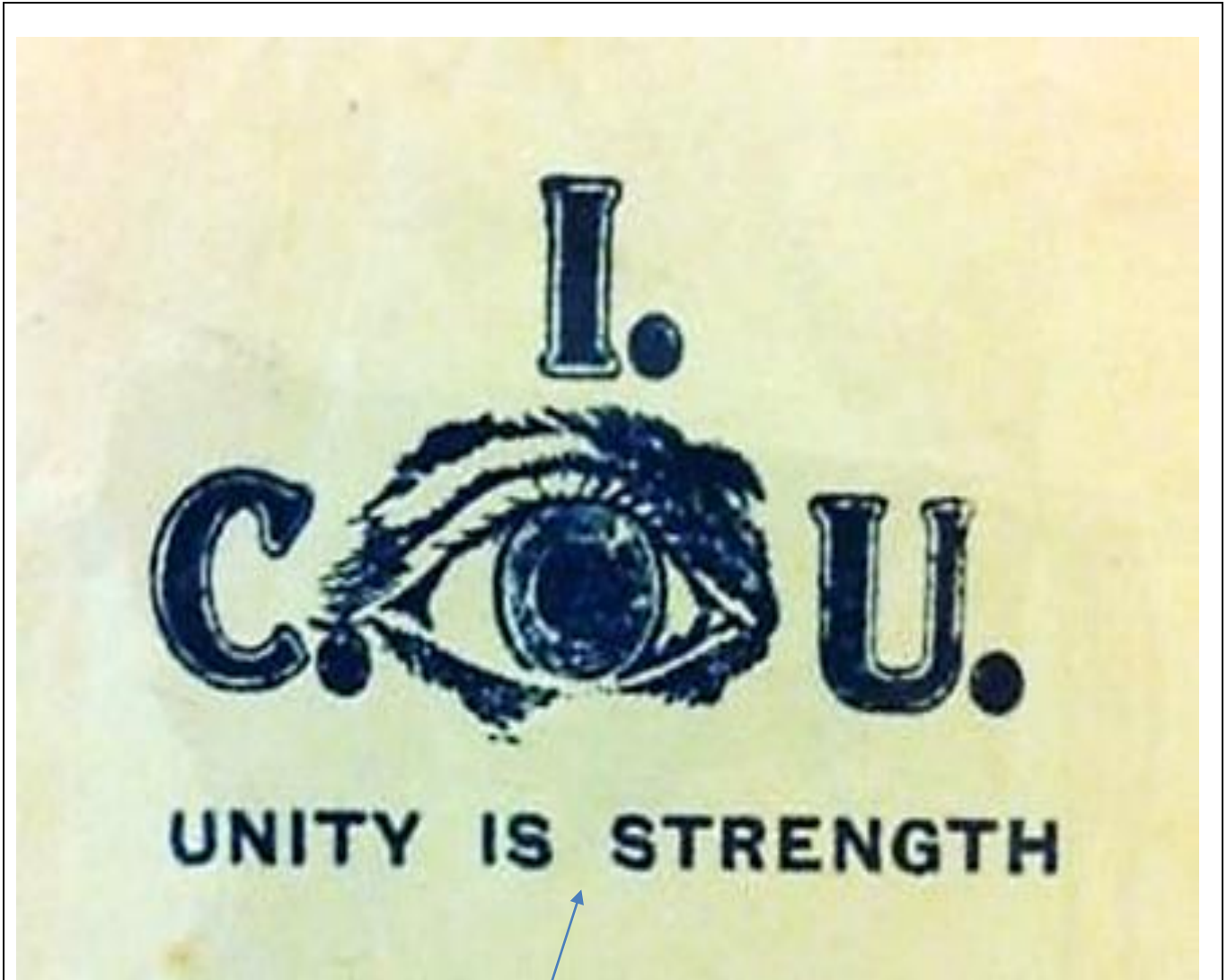
In due course two factions developed within the ICU. There were those who supported more militant action and those who advocated moderation. This together with financial problems were largely responsible for the gradual decline of the ICU.

Nonetheless, even though the ICU disintegrated (broke-up) , it occupied an important place in the history of black labour. Not only was it the first black trade union movement, but it also helped to make blacks more aware of their exploitation.

[From <https://www.britannica.com/topic/industrial-and-commercial-workers-union>.
Accessed on 10 July 2024.]

SOURCE 1D

The poster below was drawn by supporters of the Industrial Commercial Union, (Workers Trade Union) in the 1920s. Titled “I.C.U. and UNITY IS STRENGTH”



[From [I see you –hips.org.za/publication/i-see-you-the-industrial-and-commercial-workers-union-of-Africa](https://hips.org.za/publication/i-see-you-the-industrial-and-commercial-workers-union-of-Africa). Accessed on 10 July 2024

**MOTTO OF THE I.C.U.
“UNITY IS STRENGTH”**

QUESTION 2: HOW DID THE NATIONAL PARTY VICTORY IN THE 1948 ELECTIONS CONTRIBUTE TO THE RISE OF AFRIKANER NATIONALISM?**SOURCE 2A**

The source below describes how the National Party contributed to the rise of Afrikaner Nationalism in the 1940s.

The establishment of the 'purified' National Party under D.F. Malan in 1934 introduced a new chapter for Afrikaner Nationalism. In the 'purified' National Party the Afrikaner found a political home where their interests were exclusively put first which caused a flourishing time for Afrikaner Nationalism. The newly found nation pride reached its peak when the National Party won the 1948 elections and can be attributed to the National Party's racial policy. The National Party also used the support of the cultural organisations and strived for the economic upliftment and protection of the Afrikaner. The National Party was therefore the party that united the Afrikaner as it served the social, economic and political interest of the Afrikaner.

On a cultural level the National Party undoubtedly enjoyed the support from various organisations. The Band of Brotherhood ('Afrikaner Broederbond') and its affiliates, including the Federation of Afrikaner Cultural Organisation (FAK) and the 'Nasionale Pers' were part hereof. Cultural leaders also mobilised the youth through organisations such as the Voortrekkers and the National Student Bond.

The 1930s and 1940s were also characterised by the movement of Afrikaners from the rural to urban areas. Here the professional English speaking people posed a threat to the Afrikaans middle class in the business world, while the working class Afrikaner felt threatened by the blacks in the labour market.

[From www.fanieosoppiejas.com/.../afrikaner-nationalism-the-factors.
Accessed on 10 2024]

SOURCE 2B

This source below explains how the National Party began to implement its programmes after coming into power in 1948.

In the election of 26 May 1948, D.F. Malan's National Party, in alliance with N.C. Havenga's Afrikaner Party, won with a razor-thin majority of five seats and only 40% of the overall electoral vote.

Malan said after the election: "Today South Africa belongs to us once more. South Africa is our own for the first time since Union, and may God grant that it will always remain our own." When Malan said that South Africa "belonged" to the Afrikaners he did not have the white-black struggle in mind, but rather the rivalry (conflict) between the Afrikaner and the English community.

Immediately after the 1948 election, the government began to remove any remaining symbols of the historic British ascendancy (power). It abolished British citizenship and the right of appeal to the Privy Council (1950). It scrapped God Save the Queen as one of the national anthems, removed the Union Jack as one of the national ensigns (1957) and took over the naval base in Simon's Town from the Royal Navy (1957). The removal of these symbols of dual citizenship was seen as a victory for Afrikaner nationalism.

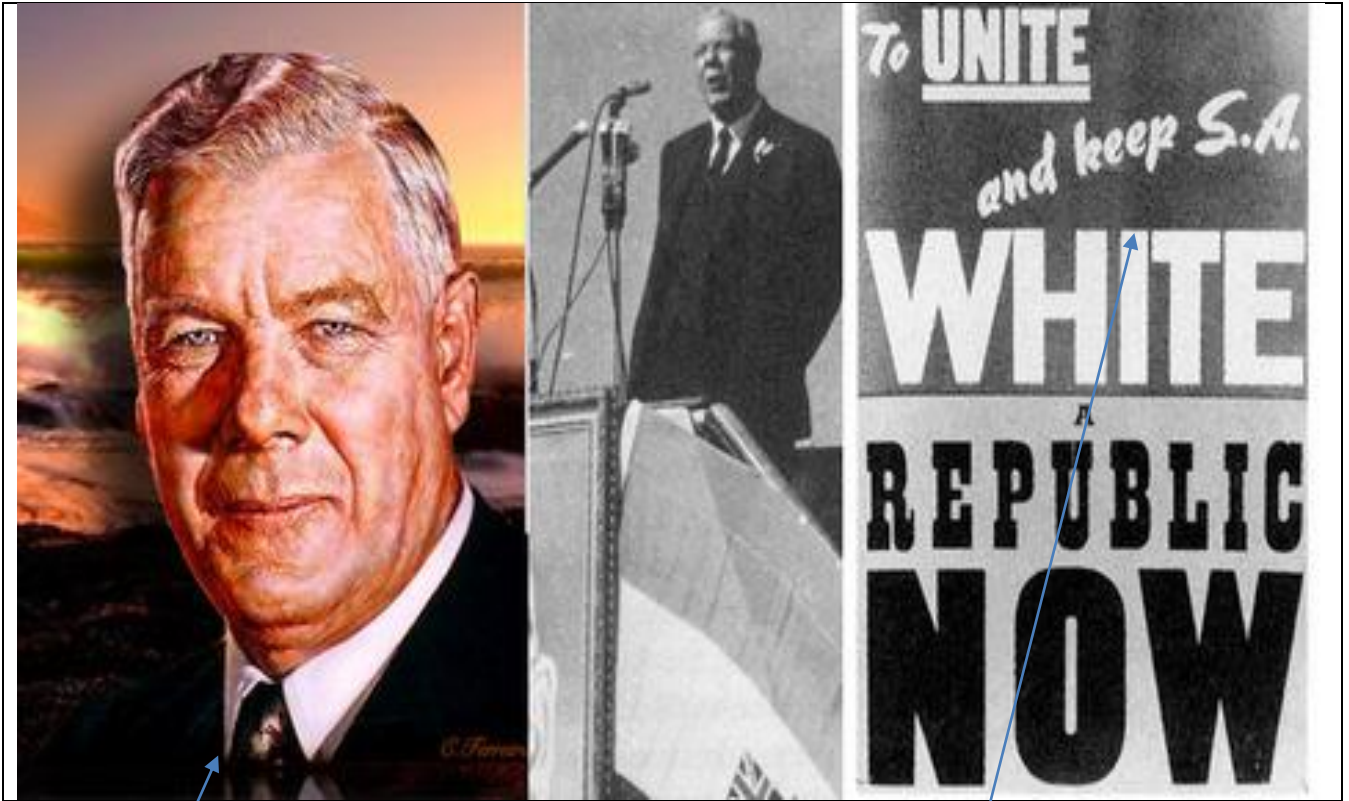
The NP's advance was the story of a people on the move, filled with enthusiasm about the 'Afrikaner cause'- putting their imprint on the state, defining its symbols, and giving their schools and universities a pronounced Afrikaans character. Political power steadily enhanced their social self-confidence. In the world of big business Rembrandt, Sanlam, Volkskas and other Afrikaner enterprises soon began to earn the respect of their English rivals.

However, apartheid policy steadily marginalised (belittle) ethnic groups, and undermined their culture of and pride in their achievements. For others it seemed as if the Afrikaners were obsessed with fears about their own survival, and did not care about the damage and the hurt that apartheid inflicted upon others in a far weaker position.

[From [https:// www.sahistory.org.z/article/national-party](https://www.sahistory.org.z/article/national-party). Accessed on 10 July 2024.]

SOURCE 2C

This poster below shows Hendrik Verwoerd a National Party politician, who was elected prime minister of South Africa from 1958-1966. He is commonly regarded as the founder or architect of apartheid.



[From: marchofthetitans.com/vol3. Accessed on 10 July 2024]

HENDRIK VERWOERD

**TO UNITE AND KEEP S.A
WHITE
REPUBLIC NOW**

SOURCE 2D

The source below explains the policy of apartheid that was implemented by the National Party in 1948.

In 1948 the National Party (NP) government introduced Apartheid. On paper it appeared to call for equal development and freedom of cultural expression, but the way it was implemented made this impossible. Apartheid made laws forced the different racial groups to live separately and develop separately, and grossly unequally too. It tried to stop all inter-marriage and social integration between racial groups. During apartheid, to have a friendship with someone of a different race generally brought suspicion upon you, or worse.

In basic principles, apartheid did not differ that much from the policy of segregation of the South African governments existing before the Afrikaner Nationalist Party came to power in 1948. The main difference is that apartheid made segregation part of the law. Apartheid cruelly and forcibly separated people, and had a fearsome state apparatus to punish those who disagreed. Another reason why apartheid was seen as much worse than segregation, was that apartheid was introduced in a period when other countries were moving away from racist policies.

People often wonder why such a policy was introduced and why it had so much support. Various reasons can be given for apartheid, although they are all closely linked. The main reasons lie in ideas of racial superiority and fear. Across the world, racism is influenced by the idea that one race must be superior to another. Such ideas are found in all population groups. The other main reason for apartheid was fear, as in South Africa the white people are in the minority, and many were worried they would lose their jobs, culture and language. This is obviously not a justification for apartheid, but explains how people were thinking.

From <https://www.sahistory.org.za/article/history-apartheid-south-africa>- Accessed on 10 July 2024]

QUESTION 3: HOW DID THE PROHIBITION OF MIXED MARRIAGES ACT (NO. 55 OF 1949) AFFECT THE LIVES OF SOUTH AFRICANS?**SOURCE 3A**

This source explains the policy of apartheid that was implemented by the National Party in 1948.

The years of apartheid are undoubtedly one of the darkest moments in South Africa's history. The period which spanned (lasted) from 1948 to 1994 was characterised by racial segregation, white minority rule and the oppression of the rights, movements and freedom of the blacks. The word 'apartheid' literally means 'the state of being apart' or 'separateness'.

It was used as a political slogan of the National Party in the early 1940s. However, it may interest you to know that the policy itself extends back to the beginning of white settlement in South Africa which started as far back as 1652. It, however, became an official government structure after 1948's general elections.

The policy classified the citizens and residents of the country into four racial classes: white, coloured, black and Indian. Things went from bad to worse after that. More than 3,5 million South Africans were evicted (thrown-out) from their homes and were forcefully relocated to segregated neighbourhoods.

[From <https://buzzsouthafrica.com/apartheid/>. Accessed on 10 July 2024.]

SOURCE 3B

The source below explains the Prohibition of Mixed Marriages Act which was one of the first pieces of apartheid legislation enacted after the National Party came into power.

The Act banned marriages between ‘Europeans and non-Europeans’, which, in the language of the time, meant that white people could not marry people of other races. It also made it a criminal offence for a marriage officer to perform an interracial marriage ceremony. The Prohibition of Mixed Marriages Act did not, however, prevent other so-called mixed marriages between non-white people. While they were in effect ‘mixed’ marriages, the law did not see them as interracial.

A woman who married a man of another race was then classified as being of his race. Her husband of choice defined her race. The exception to this was if a white man married a woman of another race, then he took on her race.

Despite the loopholes created by pre-existing mixed marriages and non-white interracial marriages, the Prohibition of Mixed Marriages and the Immorality Act were strictly enforced. Nonetheless, intimate and romantic relationships did develop between white and non-whites. The very fact that interracial relations were so taboo (forbidden) made them appealing (attractive) and people engaged in interracial relations as a form of rebellion or for the excitement it offered.

Interracial relations came with serious risks. The police followed people who were suspected of engaging in interracial relations. They raided the homes at night. Those found guilty of the Immorality Act faced fines, jail time and social censure.

[From <https://www.thoughtco.com> >...> History and Culture> African History. Accessed on 10 July 2024.]

SOURCE 3C

This source below explains the experiences of Ian Whiteley and his wife Sherrin under the Prohibition of Mixed Marriages Act.

Ian Whiteley who happens to be white was in love with Sherrin, who is of Indian descent. They met in Petersburg when he was 30 and she was 17. Soon, despite the law that made it impossible for them to marry and the risk that they would be detected (discovered), they became lovers. Sherrin's parents came to think of the white man as their son-in-law, but inevitably there came the knock on the door signalling a police raid, which was led by one of his old school friends who explained that he was, 'just doing my job'.

Ultimately they were acquitted on an immorality charge for lack of evidence, but only after Mr Whiteley had been jailed for three months. They fled to Botswana, where they were finally able to marry. They eventually moved to Norway and because of his love for rugby moved to Liverpool. All the time he kept alive the impossible dream that they might return to live in South Africa as man and wife, beseeching (requesting many times) South African prime ministers with his appeals. 'We didn't like Europe; we're South Africans. I missed my biltong, pap and wors.'

Finally, they were allowed to return to South Africa. Towns like Pietersburg had little to offer mixed couples in the way of amenities (facilities). The movie theatre had a small partitioned enclosure in the balcony for Indians, where Mr Whiteley, who had vowed not to go anywhere his wife cannot go, is allowed to sit. Mr Whiteley's only disappointment is that his 10-year-old son, Raymond, who showed promise in rugby when they lived in Liverpool, has been unable to play as it was only the white schoolboys who were the young rugby players in town. A former rugby player himself, Mr Whiteley hopes to knock the barrier down or, failing that, promote the sport among Indians so that his son can get a game.

[From <https://www.nytimes.com/1982/11/29/world/love-f-Inds-a-way-past-south-africa-s-race-laws.html>.
Accessed on 10 July 2024.]

SOURCE 3D

The poster below is about the Prohibition of Mixed Marriages Act of 1949. This law was introduced by the apartheid government and part of its overall policy of separateness.

Mixed Marriages Act



- ✦ In 1949 South African officials banned mixed marriages and relationships between different races.
- ✦ White South Africans believe that their race should be pure and non-diverse
- ✦ This devastated many families that were considered to be of mixed race

[From <https://ustaily.fun>. Accessed 10 July 2024]

ACKNOWLEDGEMENTS

Visual sources and other historical evidence were taken from the following:

[From <http://www.sahistory.org.za/article/african-peoples-organisation-apo>. Accessed on 10 July 2024.]

[From [https:// www.sahistory.org.z/article/formation – sannanc](https://www.sahistory.org.z/article/formation-sannanc). Accessed on 10 July 2024.]

[From [https://www.britannica.com/topic/industrial -and-commercial-workers-union](https://www.britannica.com/topic/industrial-and-commercial-workers-union). Accessed on 10 July 2024.]

[From [I see you –hips.org.za/publication/I-see-you-the-industrial-and commercial-workers-union-of- Africa](http://I-see-you-hips.org.za/publication/I-see-you-the-industrial-and-commercial-workers-union-of-Africa). Accessed on 10 July 2024.]

[From www.fanieosoppiejas.com/.../afrikaner-nationalism-the-factors. Accessed on 10 July 2024.]

[From [https:// www.sahistory.org.z/article/national-party](https://www.sahistory.org.z/article/national-party). Accessed on 10 July 2024.]
From: marchofthetitans.com/vol3. Assessed on 10 July 2024

[https://www.sahistory.org.za/article/history-apartheid-south-africa-](https://www.sahistory.org.za/article/history-apartheid-south-africa) Accessed on 10 July 2024

[From <https://buzzsouthafrica.com/apartheid/>. Accessed on 10 July 2024.]

[From [https://www.thoughtco.com >...> History and Culture> African History](https://www.thoughtco.com>...>History-and-Culture>African-History). Accessed on 10 July 2024.]

[From [https://www.nytimes.com/1982/11/29/world/love-f Inds-a-way-past-south-africa-s-race-laws.html](https://www.nytimes.com/1982/11/29/world/love-f-Inds-a-way-past-south-africa-s-race-laws.html). Accessed on 10 July 2024.]

[From <https://ustaily.fun>. Assessed 10 July 2024]