



# **education**

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**PROVINCIAL ASSESSMENT**

**GRADE 11**

**HISTORY P2**

**ADDENDUM**

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**This addendum consists of 11 pages.**

**QUESTION 1: HOW DID THE AFRICAN NATIONAL CONGRESS YOUTH LEAGUE (ANCYL) INFLUENCE THE RISE OF AFRICAN NATIONALISM IN THE 1940s?****SOURCE 1A**

This source focuses on the influence of the ANC Youth League (ANCYL) on the transformation of the ANC into a revolutionary mass movement.

The African National Congress Youth League (ANCYL) was established on 2 April 1944, by Anton Lembede (who became the League's first President), Nelson Mandela, Ashley Mda, Walter Sisulu and Oliver Tambo. They were joined by, Duma Nokwe, B Masekela, Ida Mtwa, Lillian Ngoyi, James Njongweni, William Nkomo and Dan Tloome. The aim of the Youth League was to galvanise (motivate) the youth to step up the fight against segregation within the country. At the time the ANCYL was established, political circumstances in South Africa were tenuous (weak) as the ruling United Party was divided about South Africa's participation in World War II. Four years after the establishment of the Youth League, the United Party's rule came to an end and the country was subsequently (thereafter) governed by the National Party.

The Youth League's Manifesto was launched at the Bantu (Black African) Men's Social Centre in Johannesburg in March 1944 ahead of its inaugural (first) meeting. It stated, amongst others, that Africanism should be promoted (i.e. Africans should struggle for development, progress and national liberation so as to occupy their rightful and honourable place among nations of the world); and that the African youth should be united, consolidated, trained and disciplined, because from their ranks, future leaders would be recruited. Their motto was: "Africa's cause must triumph". To strengthen its fight for liberation, the Youth League developed a Programme of Action which involved different methods like boycotts, strikes and other defiance (resistance) tactics. In 1949, the ANC adopted this programme, which represented a radical (total) departure from the ineffective strategies of the past, and a transformation of the organisation into a revolutionary mass movement. In the next decade, this change of policy would lead to the Defiance Campaign and the Congress of the People.

[From <https://www.sahistory.org.za/topic/african-national-congress-youth-league-ancyl>]

**SOURCE 1B**

This source explains the consequences of the African Mine Workers' Union (AMU) strike in 1946 on African nationalism.

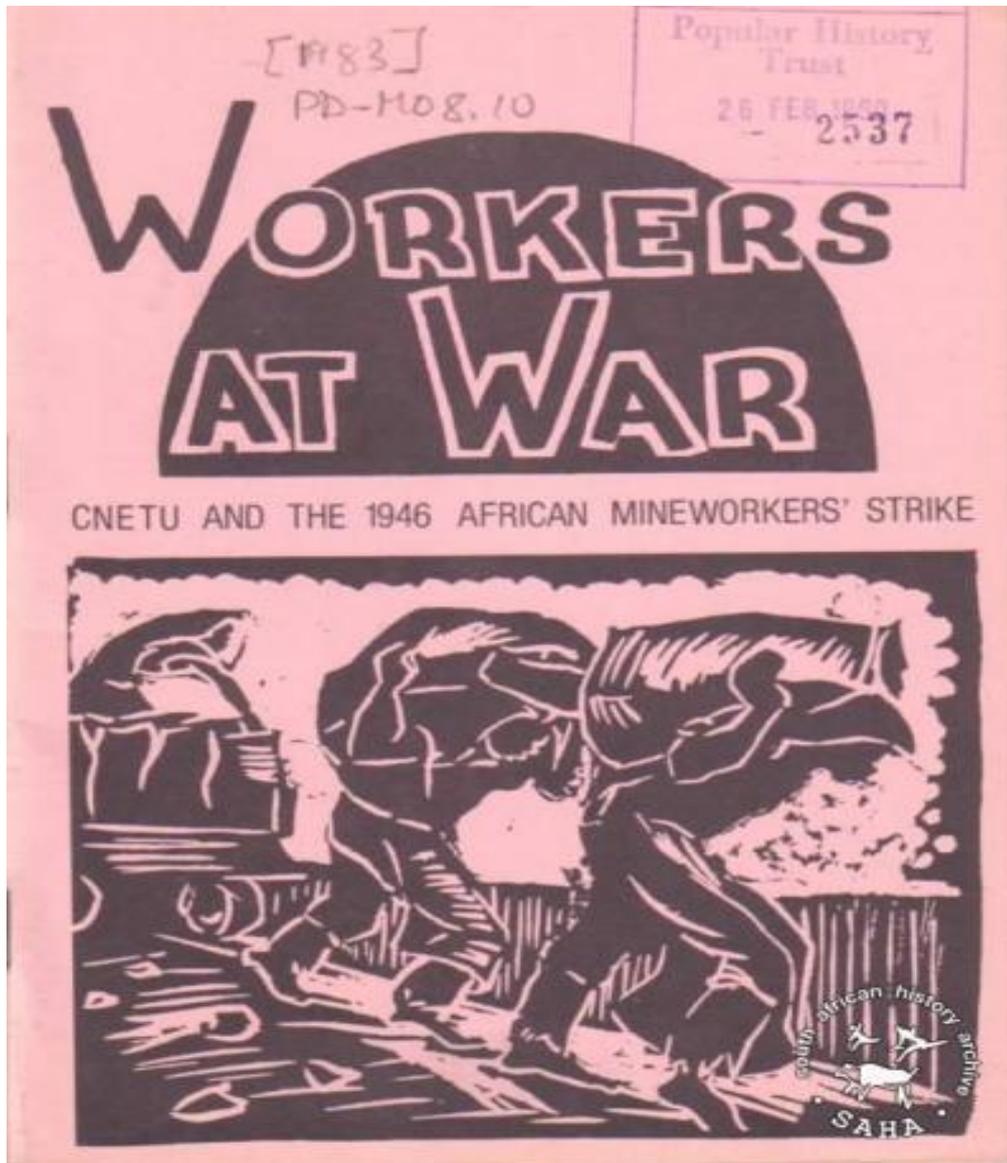
Despite African Mine Workers' Union officials being arrested in 1944 at a meeting in Witwatersrand and in Springs, a conference was held in May 1946 which decided to approach the government with demands for a ten shillings (one Rand) a day wage and other improvements – or to take strike action. In August 1946 an open air conference was held in Newtown Market Square as no hall where Africans could hold meetings was big enough to accommodate those present and the decision to strike was taken.

On August 12, 1946, more than 60,000 workers in the Witwatersrand refused to continue working for the existing wages. Within a week police were deployed and incorporated brutal tactics in an effort to break the strike. Officially 9 died and more than 1,248 workers were injured, and many regarded the strike as a failure. Although the initial demands were ignored and the workers returned to the mines after only a week, the strike was viewed as a crucial (important) moment in South Africa's development. Ultimately this initial protest later influenced political realignments (progress), and has been associated with increased labour conscience and social change. By addressing the conditions necessary to maintain cheap migrant (unskilled) labour, this movement provided insight into the manner in which Apartheid serves as a vehicle for perpetuating (continuing) pre-capitalist modes of production. Methods such as the 'compound system', which essentially restrained (prevented) workers from having any contact with Union organisers, were direct results of the initial failed Union Strike of 1946.

[From [https://en.wikipedia.org/wiki/1946\\_African\\_Mine\\_Workers%27\\_Union\\_strike](https://en.wikipedia.org/wiki/1946_African_Mine_Workers%27_Union_strike)]

**SOURCE 1C**

This source shows the involvement of The Transvaal Council of Non-European Trade Unions (CONETU) in the 1946 Mine Workers' strike.



[From <https://www.sahistory.org.za/article/1946-african-mineworkers-strike>]

- CNETU – CONETU

**SOURCE 1D**

This source deals with the regeneration (revival) of the ANC that led to the formation of the ANC Youth League (ANCYL).

Throughout the 1940s, the revival of the ANC was fueled by the rise of workers' class discontent (dissatisfaction). The leadership of the ANC was simultaneously (all together) challenged and impressed by the relative success achieved through working class activism, especially by the trade union movement. Although the organisation was still elitist (snobbish) in outlook, the militancy of the working class was rubbing off on the ANC, but it was still limited, as shown by evidence from the delegation's report after visiting the Justice Minister in 1941.

The re-awakening of the ANC did not occur without internal barriers. The main problem was the increasing tension between the mainstream of ANC leaders wishing to bring about a broad multiracial opposition movement and a minority faction referred to as the Africanists, who believed that black people had to organise themselves separately. This tension eventually became so fierce that the Africanists under Robert Sobukwe eventually broke away from the ANC in 1958 and created the Pan-Africanist Congress. During the 1940s, however, the ideology of Africanism found its main component in the ANC Youth League, which was founded in April 1944. The Youth League was still an initiative of Xuma and was established because the executive committee wanted to involve the smart, young talent from the black intelligentsia (intellectuals) in the ANC.

[From *Book 4. Turning Points in History: Industrialisation, Rural change and Nationalism* by A. Grundlingh]

**QUESTION 2: WHAT FACTORS LED TO THE RISE OF AFRIKANER NATIONALISM?****SOURCE 2A**

The following source describes the concept of Afrikaner nationalism.

**Afrikaner nationalism** (Afrikaans: Afrikaner-nasionalisme) is a political ideology that was born in the late nineteenth century among Afrikaners in South Africa. It was strongly influenced by anti-British sentiments that grew strong among the Afrikaners, especially because of the Boer Wars. According to historian T. Dunbar Moodie, Afrikaner nationalism could be described as a kind of civil religion that combined the history of the Afrikaners, the formalised language (Afrikaans) and Afrikaner Calvinism as key symbols. A major proponent of the ideology was the secret Broederbond organisation and the National Party that ruled the country from 1948 to 1994. Other organisations aligned with Afrikaner nationalist ideology were the Federation of Afrikaans Cultural Organisations (Federasie van Afrikaanse Kultuurvereniginge, FAK), the Institute for Christian National Education and the White Workers' Protection Association.

The Afrikaner nationalist intelligentsia (intellectuals), along with the National Party and the Broederbond, ended up formulating a radical nationalistic policy which rejected British hegemony (dominance) in economics and politics as well as ethnic *mengelmoes* ("mess") induced by the transportation of black migrant (unskilled) workers around the country. Their solution was a drastic reordering of the South African demographic map with a dominant Afrikaner Republic not influenced by British imperialism (colonialism).

[From <https://en.wikipedia.org/wiki/Afrikaners>]

**SOURCE 2B**

This source explains how the Centenary celebrations of the Great Trek re-awakened Afrikaner nationalism in the 1930s.

A marked feature of the way in which Afrikaner nationalism was constructed was the emphasis (importance) placed on history. The past was that of the Great Trek, Covenant Day, the Anglo-Boer War, the concentration camps during the war and other events that were important to Afrikaners. These events were recreated in almost religious terms, with the Afrikaners as the chosen people of God who were predestined (determined) to bring civilisation and Christianity to the southern tip of Africa.

The festive anniversary of the centenary of the Great Trek in 1939 was of particular significance in the moulding of 'Afrikaner' identity in the 1930s. The Great Trek, which took the place of honor in the Afrikaner's history, was commemorated by nine ox wagons that embarked on various routes from Cape Town to the north and visited virtually all the towns and cities in the country, where local celebrations were arranged. This event has grown to an unprecedented (extraordinary) cultural and political drama. Cheering crowds, dressed in Voortrekker garb (clothing), awaited the wagons at the towns and cities. Streets were renamed after Voortrekker heroes, men and women were moved to tears over the spectacle, young people were married alongside the wagons and couples had their babies christened in the shade of the wagons - some babies even got names derived from the Great Trek like Eeufesia. Although this "second trek" was carefully orchestrated, even the organisers were amazed by the tumultuous (intense) response to the event.

[From *Making History* Grade 11 by R. Deftereos et al]

**SOURCE 2C**

The photograph in this source shows the Centenary celebrations during the commemoration of the Great Trek in 1938.



[From <https://www.flickr.com/photos/hilton-t/5248262991>]

**SOURCE 2D**

This source highlights the two important decisions taken by Jan Smuts in 1939 and 1946 and the contribution the Afrikaner nationalism.

The decision to enter World War Two (WW2) on the side of Britain alienated many of the Afrikaans-speaking people from his government. Smuts contributed to the policy-making decisions of the Allied forces and was promoted to field marshal of the British Army in 1941.

During World War Two (WW2), inspired by the Native (Black African) Representative Council, the African National Congress (ANC), the Transvaal Indian Council and other organisations, non-white races became increasingly dissatisfied with their political impotence and economic backwardness. To look into these grievances, Smuts established the Fagan Commission after the war in August 1946, to investigate laws relating to urban Blacks, pass laws, and the socio-economic circumstances of migrant workers. Smuts, on behalf of the United Party, accepted the third suggested policy of the commission, namely that of acceptance of the fact that Whites and the other races existed side by side in South Africa and that legislation and administration would have to take into account the differences between them. This commission, and Smuts with them, in effect considered the policy of apartheid or total segregation altogether impractical.

[From <http://sahistory.org.za/people/general-jan-christiaan-smuts>]

**QUESTION 3: WHAT WAS THE INFLUENCE OF THE POLICY OF APARTHEID ON THE BLACK SOUTH AFRICANS IN THE 1950s?****SOURCE 3A**

This source explains the concept of Apartheid and its effect on the different racial groups.

Translated from the Afrikaans meaning 'apartness', apartheid was the ideology supported by the National Party (NP) government and was introduced in South Africa in 1948. Apartheid called for the separate development of the different racial groups in South Africa. 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. More than this, apartheid was a social system which severely disadvantaged the majority of the population, simply because they did not share the skin colour of the rulers. Many were kept just above destitution because they were 'non-white'.

In basic principles, apartheid did not differ that much from the policy of segregation of the South African government 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. Before World War Two the Western world was not as critical of racial discrimination, and Africa was colonised in this period. The Second World War highlighted the problems of racism, making the world turn away from such policies and encouraging demands for decolonisation. It was during this period that South Africa introduced the more rigid radical policy of apartheid.

[From <https://www.sahistory.org.za/article/history-apartheid-south-africa>]

**SOURCE 3B**

The following Apartheid law defined people as members of particular racial groups

**POPULATION REGISTRATION ACT NO. 30 OF 1950**

South Africa's Population Registration Act No. 30 (commenced on July 7) was passed in 1950, and it defined in clear terms who belonged to a particular race. Race was defined by physical appearance and the act required people to be identified and registered from birth as belonging to one of four distinct racial groups: White, Coloured, Bantu (Black African) and other. It was one of the "pillars" of Apartheid. When the law was implemented, citizens were issued identity documents and race was reflected by the individual's Identity Number. The Act was typified by humiliating tests which determined race through perceived linguistic and/or physical characteristics. The wording of the Act was imprecise, but it was applied with great enthusiasm:

"A White person is one who is in appearance obviously white – and not generally accepted as Coloured – or who is generally accepted as White – and is not obviously non-white, provided that a person shall not be classified as a White person if one of his natural parents has been classified as a Coloured person or a Bantu (Black African) ..."

"A Bantu (Black African) is a person who is, or is generally accepted as, a member of any aboriginal race or tribe of Africa..."

"A Coloured is a person who is not a White person or a Bantu (Black African) ..."

[From *The State of Africa – A History of fifty years of independence* by Martin Meredith]

**SOURCE 3C**

This source describes the pencil test used in racial classification during Apartheid.

The first priority of the apartheid government was to ensure that people were separated correctly. Once established, each person's racial identity, along with their address and name of employer, was recorded on a passbook which had to be carried at all times. Classification into categories was based on appearance, social acceptance and descent. If there was doubt about a person's racial classification, the matter went to a racial classifications board for investigation. An example of a test used to classify people was the pencil test which involved pushing a pencil into one's hair to see if it remained there or fell off. If it fell off this was the proof needed to conclude that the person was either White or Coloured as the texture of their hair was straight. This law had a devastating effect on people whose racial identity was not clear. Many mistakes were made. Individuals who were wrongly classified were often rejected by other members of their families or by other in their community. In many instances people in the same family belonged to two different races.

[From *New Generation History Grade 11* by F. Frank et al]

**SOURDE 3D**

The following is an extract from the story of how racial classification affected a young girl called Sandra Laing. It was published in the *Sunday Times* in 2000.

Sandra Laing was born in 1955 in Piet Retief, a town in the eastern Transvaal (now Mpumalanga). Her parents and two brothers were all regarded as white. However, because of her dark skin and curly hair, she was not accepted as white by the local community. At school and in the hostel she was taunted (teased) by the white children who constantly asked why she was attending their school. In this January 2000 article from the *Sunday Times* she takes up the story of what happened next:

“... In 1966, when I was 10, the police came to take me away from the school. Mr van Tonder, the principal, said I was not white and could not stay ... I stayed at home for two years.” Being reclassified white did not stop the pain of rejection by white people and Sandra eventually married Petrus Zwane, a black man. She explains:

“... I turned 18 and applied for an identity document. The officials said if they were to give me the white identity document they would have to take my two children away from me because they were not white. I could apply for a coloured ID, but that required the consent (permission) of my father, and he refused. I had to wait until I was 21 ... In 1976 when there were uprisings against apartheid and the education system, I turned 21 and I thought things would change. I applied for an identity document then, but it took six years before I finally got my first identity document as a Coloured. Until then I could not prove who I was or find work, or open an account or do whatever a person has to do. Through those years I longed for my family, just to hear from them. I wrote several letters but they remained unanswered ... no one in my family has attempted to contact me.”

“... Apartheid has ended, and I would like to shake Mr Mandela’s hand for that, but it is too late for me.”

[From *Top Class History* Grade 11 by P. Ellis et al]

**ACKNOWLEDGEMENTS**

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

Deftereos, R. et al, 2006. *Making History* Grade 11, Heinemann

Ellis, P. et al, 2012. *Top Class History* Grade 11, Shuter & Shooter

Frank, F. et al, 2012. *New Generation History* Grade 11, New Generations Publishers

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