

**HISTORY P1 HG : SOUTH AFRICAN HISTORY
GESKIEDENIS V1 HG : SUID-AFRIKAANSE GESKIEDENIS**

ADDENDUM

**FEBRUARY/MARCH 2005
FEBRUARIE/MAART 2005**

503-1/1

VRAAG 4: DIE PERIODE 1924 TOT 1948**4.1 DIE STANDPUNTE VAN AFRIKANISTE RAKENDE AFRIKA-NASIONALISME IN DIE 1940's****BRON 4A**

Dit is deel van 'n onderhoud met Dan Thloome, 'n stigterslid van die ANC Youth League.

Op die tydstip wat ek die eerste keer aangesluit het, het ek gevind dat die ANC 'n organisasie was wat bestaan het uit onderwysers, intellektuele, kerklikes – al die elite van die swart samelewing. Jongmense was nie baie geïnteresseerd in die ANC nie. Hulle het gevoel dit was 'n organisasie van ouer mense. Gevolglik het die ANC nooit progressief geword nie, want in die verlede het die ouer mense geglo aan betogings, versoening met die owerheid en so aan. Hulle was nie baie geïnteresseerd in aksie teen die regering nie.

BRON 4B

Hierdie is 'n uittreksel uit die ANC Jeugliga se manifest wat in 1944 geskryf is.

Die stigting van die African National Congress Jeugliga is 'n antwoord en 'n versekering aan die kritici van die nasionale beweging dat die Swart Jeug nie sal toelaat dat die 'struggles' (verset) en opofferinge van hulle vaders tevergeefs was nie. Ons vaders het geveg sodat ons, beter toegerus wanneer ons tyd aanbreek, kan begin en voortgaan van waar hulle opgehou het.

Die stigting van die Liga is 'n poging aan die kant van die Jeug om aan die Kongres 'n ware nasionale karakter te gee. By hierdie kragstasie sal die Liga 'n koördinerende agent wees vir al die jeugdige kragte wat aangewend word om gewilde politieke bewustheid op te wek en om verdrukking en teenstand te beveg. Dit sal mense politieke opvoed deur sy energie te fokus op die Swart tuisfront om alle groepe van ons mense Kongres-georiënteerd en nasiebewus te maak.

QUESTION 4: THE PERIOD 1924 TO 1948**4.1 THE VIEWS EXPRESSED BY THE AFRICANISTS REGARDING AFRICAN NATIONALISM IN THE 1940s****SOURCE 4A**

This is part of an interview with Dan Thloome, a founding member of the ANC Youth League.

I found that at the time I first joined, the ANC was an organisation of teachers, intellectuals, clergymen - all the elite of African society. Young people were not very much interested in the ANC. They felt it was an organisation of elderly people. As a result, the ANC never became progressive, because in the past the elderly people believed in demonstrations, reconciliation with the powers that be and so on. They weren't very interested in action against the government.

SOURCE 4B

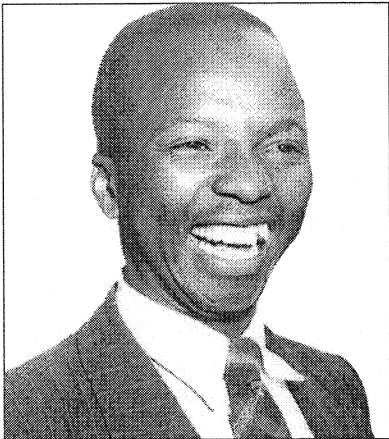
This is an extract from the manifesto of the ANC Youth League written in 1944.

The formation of the African National Congress Youth League is an answer and assurance to the critics of the national movement that African Youth will not allow the struggles and sacrifices of their fathers to have been in vain. Our fathers fought so that we, better equipped when our time came, should start and continue from where they stopped.

The formation of the League is an attempt on the part of Youth to impart to Congress a truly national character. At this power-station the League will be a co-ordinating agency for all youthful forces employed in rousing popular political consciousness and fighting oppression and reaction. It will educate people politically by concentrating its energies on the African home front to make all sections of our people Congress-minded and nation-conscious.

BRON 4C

Anton Muziwakhe Lembede was die eerste president van die ANC Jeugliga. Hierdie is 'n deel van 'n stuk wat hy geskryf het vir die *Inkundla ya Bantu* met die titel '*Africa is a blackman's country*' (Afrika is 'n swartman se land) waarin hy sy siening oor Afrika-nasionalisme weergee.



Afrikane is die boorlinge van Afrika, en hulle het Afrika, hulle Moederland, sedert die vroegste tye bewoon; Afrika behoort aan hulle. Afrikane is een. Uit die heterogene stamme moet daar 'n homogene nasie na vore kom. Die basis van nasionale eenheid is die nasionalistiese gevoel van die Afrikane, die gevoel om 'n Afrikaan te wees, ongeag stamverwantskap, sosiale status, opvoedkundige bekwaamheid of ekonomiese klas.

BRON 4D

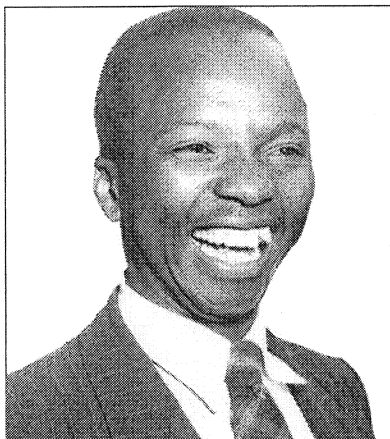
Dit is 'n uittreksel uit die *Basiese Beleid* van die ANC Jeugliga wat die filosofie van '*Twee strome van Afrika-nasionalisme*' verduidelik.

Daar moet nou daarop gelet word dat daar twee strome in die Afrika-nasionalisme is. Die een sentreer om die slagspreuk van Marcus Garvey – 'Afrika vir die Afrikane'. Dit is gebaseer op die slagspreuk 'Verlaat Afrika' ('Quit Africa') en op die kreet 'Gooi die witman in die see'. Hierdie soort Afrika-nasionalisme is ekstreem en ultra-revolusionêr.

Daar is 'n ander stroom Afrika-nasionalisme (Afrikanisme) wat gematig is, en waarop die Kongres se Jeugliga aanspraak maak. Ons van die Jeugliga hou rekening met die werklike situasie in Suid-Afrika, en besef dat die verskillende rassegroepe gekom het om te bly. Maar ons dring daarop aan dat 'n voorwaarde vir die vrede en vooruitgang tussen rasse die afskaffing van blanke oorheersing is, en so 'n verandering in die basiese struktuur van die Suid-Afrikaanse samelewing dat daardie verhoudinge wat uitbuiting en menslike lyding veroorsaak, sal verdwyn. Daarom is die doel die verkryging van nasionale vryheid vir die swartmense, en die totstandkoming van 'n gemeenskap waarin die mense vry is, waar rasse-onderdrukking en –vervolgung onwettig sal wees

SOURCE 4C

Anton Muziwakhe Lembede was the first president of the ANC Youth League. This is part of a piece that he wrote for the *Inkundla ya Bantu* entitled '*Africa is a blackman's country*' in which he outlines his view on African nationalism.



Africans are the natives of Africa, and they have inhabited Africa, their Motherland, from time immemorial; Africa belongs to them. Africans are one. Out of the heterogeneous tribes, there must emerge a homogenous nation. The basis of national unity is the nationalistic feeling of the Africans, the feeling of being Africans irrespective of tribal connection, social status, educational attainment, or economic class.

SOURCE 4D

This is an extract from the *Basic Policy* of the ANC Youth League which explains the philosophy of '*Two streams of African nationalism*'.

Now it must be noted that there are two streams of African nationalism. One centres round Marcus Garvey's slogan - 'Afrika for the Africans'. It is based on the 'Quit Africa' slogan and on the cry 'Hurl the white man into the sea'. This brand of African Nationalism is extreme and ultra-revolutionary .

There is another stream of African Nationalism (Africanism) which is moderate, and which the Congress Youth League professes. We of the Youth League take account of the concrete situation in South Africa, and realise that the different racial groups have come to stay. But we insist that a condition for inter-racial peace and progress is the abandonment of the white domination, and such a change in the basic structure of South African society that those relations which breed exploitation and human misery will disappear. Therefore the goal is the winning of national freedom for the African people, and inauguration of a people's free society where racial oppression and persecution will be outlawed ...

4.2 DIE LEIERSKAP VAN DIE BUSBOIKOTTE IN ALEXANDRA GEDURENDE DIE 1940's

BRON 4E

'n Uittreksel uit Modikwe Dikobe's *Nobody's Baby* oor die Alexandra-busboikotte.

In 1943 en 1944 is daar aangekondig dat die busgeld verhoog gaan word. In Alexandra het 'n vergadering van die grondbesitterskomitee (besitters van 'n stuk grond) die aansoek teengestaan. Die huurders se verteenwoordigers is 'n spreekbeurt by die vergadering geweier. Hoofwoordvoerder van die grondbesitters was 'n buseienaar bekend as 'RG' Baloyi.

Gaur Radebe was 'n vakbondlid en 'n vername lid van die Transvaalse ANC en die plaaslike Kommunistiese Party van Suid-Afrika. Radebe, 'n leier van die Alexandra-busboikotte van 1943 en 1944 het die Alexandra se eiendomsbesitters by die vergadering uitgedaag.

Dit is 'n uittreksel uit die vergadering:

Elkeen is 'n Leier

'Mnr. die Voorsitter, dames en here, ek ['RG' Baloyi] praat vanoggend as u verteenwoordiger in die Verteenwoordigende Naturelleraad, maar ook as 'n buseienaar en 'n grondbesitter. U almal weet dat ek al jare lank pleit om 'n sê te hê in die bestuur van die township. Ek het dit vir u moontlik gemaak om verteenwoordiging in die Gesondheidskomitee te hê. As 'n buseienaar het ek jare lank versoeke om verhoogde busgeld teruggehou.

Gaur Radebe het opgestaan. Hy het as vreeslose, vurige en bombastiese spreker die vergadering geïnfiltreer. 'Jy wil ons dus 'n gat in die kop praat (vang) om verhoogde busgeld te betaal?' het Gaur gevra.

Buite die saal het Gaur se ondersteuners bespreek wat om te doen. 'Ons ly die ergste onder die verhoging. Binnekort gaan die huiseienaars ook, nes die buseienaars, aandrang op 'n verhoging in huurgeld. Hulle kamers lek, die mure en vloere is klam.'

Gaur, wat (met geweld) uit die saal verwyder is, het sy volgelinge meegedeel dat 'RG' sy eie belange beskerm! 'n Inwonerskomitee het 'n busboikot beplan wat die volgende oggend sou begin. 'n Drukker is gekry om blaadjies (strooibiljette) te druk. Die voorsitter sou die eerste groep stappers lei, Gaur die tweede en 'n aandvergadering is beplan. Radebe het elke komiteelid aangemoedig om hom met die boikot te vereenselwig en hy het beklemtoon: 'Elkeen van julle is 'n leier.'

4.2 THE LEADERSHIP OF THE BUS BOYCOTTS IN ALEXANDRA DURING THE 1940s

SOURCE 4E

An extract from Modikwe Dikobe's *Nobody's Baby* about the Alexandra bus boycotts.

In 1943 and 1944 it was announced that the bus fare will be increased. In Alexandra, a standowners' (owners of a piece of land) committee meeting opposed the application. The tenants' representatives were refused a hearing at the meeting. Chief spokesman for the standowners was a bus owner known as 'RG' Baloyi.

Gaur Radebe was a trade unionist and leading member of the Transvaal ANC and the local Communist Party of South Africa. Radebe, a leader of the Alexandra bus boycotts of 1943 and 1944 challenged Alexandra's property owners at the meeting.

This is an extract from the meeting:

Each One is a Leader

'Mr Chairman, ladies and gentlemen, I ['RG' Baloyi] speak this morning as your representative in the Native Representative Council as well as being a bus owner and a standowner. You all know I have for years pleaded to have a say in the running of the township. I have made it possible for you to have representation on the Health Committee. As a bus owner I have kept back for years requests for increased fares.

Gaur Radebe stood up. A fearless, fiery and bombastic speaker, he had infiltrated the meeting. 'So you want to trap us into paying increased fares?' Gaur asked.

Outside the hall Gaur's supporters discussed what to do. 'We bear the brunt of the increase. Very soon the standowners will also, like the bus owners, demand increase in rental. Their rooms are leaking, the walls and floors are damp.'

Gaur, ejected (removed with force) from the hall, told his followers 'RG' is protecting his own interests!' A residents' committee planned a boycott of buses to begin the next morning. A printer was enlisted to produce leaflets. The chairman was to lead the first group of walkers, Gaur the second, and an evening meeting was planned. Radebe encouraged every committee member to acquaint himself with the boycott: 'Each one of you is a leader', he emphasised.

BRON 4F

Hierdie is 'n uittreksel uit 'n verslag van die werksaamhede van die Jaarlikse Konferensie van die Johannesburgse Distrik van die Kommunistiese Party van Suid-Afrika, gehou op 17, 18 en 25 Maart 1945.

DIE ALEXANDRA-BUSBOIKOT

...Ons het daarna gestreef om by elke moontlike geleentheid geskikte leiding vir die mense van Alexandra te verskaf asook praktiese bystand om hulle in staat te stel om suksesvol te wees in hulle heroïese stryd.

Maar daar was swakhede in ons werk. Geen ernstige poging is aan die begin van die stryd aangewend om 'n demokratiese verkose komitee in Alexandra te kry om die verset te lei nie. Meer kon gedoen wees, en moes gedoen gewees het, om die blanke openbare mening bewus te maak ter wille van Alexandra se mense, en om die openbare simpatie wat daar was, te organiseer...

SOURCE 4F

This is an extract from a record of the proceedings of the Annual Conference of the Johannesburg District of the Communist Party of South Africa, held on 17, 18 and 25 March, 1945.

THE ALEXANDRA BUS BOYCOTT

...We endeavoured on every possible occasion to provide correct leadership for the Alexandra people and practical assistance to enable them to succeed in their heroic struggle.

But weaknesses showed themselves in our work. No serious effort was made, at the beginning of the struggle, to get a committee democratically elected in Alexandra to lead the struggle. More could have been done, and should have been done, to arouse European public opinion on behalf of the Alexandra people, and to organise the public sympathy that was there...

VRAAG 5: DIE PERIODE 1948 TOT 1976**5.1 DIE UITWERKING VAN DIE PASWETTE OP SUID-AFRIKANERS
IN DIE 1950's****BRON 5A**

Hierdie is 'n foto uit *The Star* van 1952 wat toon hoe die polisie die Wysigingswet op Naturelle en die Wet op die Afskaffing van Naturellepasse van 1952 toepas. Let daarop dat die polisie die swart Suid-Afrikaners wat 'blanke' stede binnegaan, se passe kontroleer.



QUESTION 5: THE PERIOD 1948 TO 1976**5.1 THE EFFECT OF THE PASS LAWS ON SOUTH AFRICANS IN THE 1950s****SOURCE 5A**

This is a photograph from *The Star* of 1952 showing the police enforcing the Native Laws Amendment and the Abolition of Passes Act of 1952. Take note that police are checking the passes of black South Africans who entered 'white' cities.



BRON 5B

Henry Nxumalo, die redakteur van die tydskrif *Drum*, skets die toestande in die tronk toe hy gearresteer is weens 'n pas-oortreding in die 1950's.

Die ontvangsarea het 'n angswekkende, brutale atmosfeer gehad. Dit was gevul met vieslike taal. 'n Aantal khaki-geklede blanke amptenare het agter 'n lang, gekurfd sementtoonbank, wat amper soos 'n kroeg gelyk het, gestaan. As hulle nie grappe oor die gevangenes gemaak het nie, het hulle hulle gevloek en hulle besonderhede neergeskryf. Twee het vingerafdrukke geneem en het die gevangenes in die gesig geslaan as hulle foute gemaak het. Ons is na 'n stort in 'n ander kamer geneem. Daar was nie seep of 'n handdoek nie. Na 'n paar minute onder die water is ons aangesê om uit te kom en moes ons rondspring om droog te word. In die vier dae wat ek in die tronk was – ek het remissie (vermindering) van een dag gekry – is ek elke dag geskop en geslaan (met 'n sweep). Ek het elke dag gesien hoe baie ander gevangenes so geslaan word. Ek is nooit vertel wat van my verwag word nie, maar moes raai. Soms het ek verkeerd geraai en in die moeilikheid beland.

BRON 5C

Hierdie is 'n uittreksel uit 'n toespraak deur Elias Motsoaledi waarin hy die redes aangee vir sy arrestasie omdat hy nie sy pasboek gedra het nie.

In Sekhukuneland, waar ek vandaan kom, word daar nie passe gedra nie, dus toe ek in Johannesburg aankom, was ek nie daaraan gewoond om rond te beweeg met 'n stuk papier in my sak nie. Soms het ek dit vergeet in 'n sak van 'n baadjie wat ek gedra het. Eendag is ek deur die polisie gestop en gevra vir 'n pas en ek het vergeet dat ek 'n ander baadjie aangehad het. Toe ek die pas wou uithaal, was dit nie daar nie. Ek is op die plek gearresteer. Ek het by die polisie gepleit dat dit êrens anders was en dat ek dit sou gaan haal. Hulle het gesê: 'Nee, jy kan net voor die landdroos antwoord.' Ek is na die polisiestasie toe geneem. Die metodes van die polisie was van so aard dat wat hulle ookal gedoen het, jy moes reageer soos wat hulle daarvan gehou het. Ek kon nie my naam spel nie. Soos julle weet is my naam Elias Motsoaledi, maar hulle het besluit om Moshalela te skryf. Later het ek die rede hiervoor begryp. Julle sien, selfs as jou familie jou gesoek het, sou hulle jou nie gekry het nie.

SOURCE 5B

Henry Nxumalo, the editor of the *Drum* magazine, outlines the conditions in prison when he was arrested on a pass offence in the 1950s.

The reception area had a terrifying brutal atmosphere. It was full of foul language. A number of khaki-uniformed white officials stood behind a long cement bar-like curved counter. When they were not joking about prisoners, they were swearing at them and taking down their particulars. Two were taking fingerprints and hitting the prisoners in the face when they made mistakes. We were taken to a shower in another room. There was neither soap nor a towel. After a few minutes under water we were told to get out and skip to get dry. In the four days I was in prison – I got remission (reduction) of one day – I was kicked and thrashed (whipped) every day. I saw many other prisoners being thrashed daily. I was never told what was expected of me, but had to guess. Sometimes I guessed wrong and got into trouble.

SOURCE 5C

This is an extract of a speech by Elias Motsoaledi in which he outlines the reasons for his arrest for not carrying his pass book.

In Sekhukuneland, where I came from, there was no carrying of passes, so when I arrived in Johannesburg I was not used to moving about with a paper in my pocket. Sometimes I would forget it in a jacket that I was wearing. One day I was stopped by the police and asked for a pass and I forgot that I was wearing a different jacket. When I wanted to take that pass it was not there. I was arrested then and there. I pleaded with the police that it was somewhere else and that I could go and fetch it. They said, 'No, you can only answer before the magistrate.' I was taken to the police station. The methods of the police were such that whatever they did, you had to respond the way they liked. I could not spell my name. As you know my name is Elias Motsoaledi, but they decided to write Moshalela. Later on I came to accept the reason why. You see, even when your relatives were looking for you they would not find you.

5.2 DIE UITWERKING VAN DIE WET OP GROEPGEBIEDE OP DIE MENSE VAN SUID-AFRIKA IN DIE 1950's

BRON 5D

Hierdie is 'n uittreksel uit die *Rand Daily Mail*, April 1950, oor dr. D F Malan se aankondiging van die Wetsontwerp om gemengde woonareas af te skaf.

Om die gemengde woonareas uit te skakel, sal die Groepsgebiedewetsontwerp tydens hierdie sessie in die parlement ter tafel gelê word, het die Eerste Minister, dr. Malan, op 'n vergadering van sy kiesafdeling vanaand hier gesê. Dit sal areas vir blankes reserveer waar geen nie-blankes toegelaat sal word om vaste eiendom te besit of te bewoon nie. Areas sal gereserveer word vir kleurlinge waar blankes en swartes nie toegelaat sal word om vaste eiendom te besit of te bewoon nie. Daar sal ook areas vir swartes gereserveer word waar blankes en kleurlinge nie toegelaat sal word om vaste eiendom te besit of te bewoon nie. Hierdie wetsontwerp behoort die probleem op te los van die nie-blankes wat in blanke areas inbeweeg.

BRON 5E

Hierdie is 'n uittreksel oor die gedwonge verskuiwings van die mense van Sophiatown uit *The Star* wat op 9 Februarie 1955 gepubliseer is.

V.M. [Oggend] Die Raad van die Naturelle-hervestigingsprojek het 150 gesinne in Sophiatown gewaarsku om hulle huise teen sesuur vanoggend te ontruim en na Meadowlands te vertrek – drie dae voordat die amptelike hervestigingskema veronderstel was om te begin. Hierdie verrassende stap het gevolg net 'n paar uur nadat die Minister van Justisie, mnr. C R Swart, alle openbare vergaderings in die distrikte van Johannesburg en Roodepoort verbied het. Die aankondiging is gemaak ingevolge die Wysigingswette op Opruiende Byeenkomste en die Onderdrukking van Kommunisme. Selfs voordat die spesiaal ingeligte polisie-afdelings verbodkennisgewings in Sophiatown aangebring het, het regeringsagente die ontruimingskennisgewings aan gesinne bestel.

'n Gevoel van stille afwagting het gisteraand oor die township gehang. Duisende verwarde en verbysterde naturelle het van die werk af gekom en Sophiatown aan die gons gevind met allerhande gerugte. Hulle het bymekaar gekom om die aankondigings te lees en toe op 'n somber wyse uitmekaar gegaan toe vragmotors vol polisiemanne opgedaag het, baie bewapen was met Sten-gewere.

BRON VERVOLG OP VOLGENDE BLADSY

5.2 THE EFFECT OF THE GROUP AREAS ACT ON THE PEOPLE OF SOPHIATOWN IN THE 1950s**SOURCE 5D**

This is an extract from the *Rand Daily Mail*, April 1950, about Dr D F Malan's announcement of the Bill to eliminate mixed residential areas.

To eliminate mixed residential areas the Group Reservation Bill will be introduced in parliament this session, the prime minister, Dr Malan told a meeting of his constituents here tonight. It would reserve areas for Europeans where no non-European would be allowed to own or occupy fixed property. Areas would be reserved for coloured people where Europeans and Natives would not be able to own or occupy fixed property. There will also be areas reserved for Natives where Europeans and coloureds would not be allowed to own or occupy fixed property. The bill would solve the problem of non-Europeans moving into European areas.

SOURCE 5E

This is an extract about the forced removal of the people in Sophiatown from *The Star* which was published on 9 February 1955.

A.M. [Morning] The Natives' Resettlement project Board warned 150 families in Sophiatown to vacate their homes and leave for Meadowlands by 6 o' clock this morning – three days before the removal scheme was officially supposed to begin. The surprise move came a few hours after the Minister of Justice, Mr C R Swart, banned all public assemblies in Johannesburg and Roodepoort districts. The proclamation was made in terms of the Riotous Assemblies and Suppression of Communism Amendment Acts. Even before the specially detailed squads of police had posted the banning orders in Sophiatown, Government agents served the eviction notices on families.

An air of anxious quiet hung over the township last night. Thousands of puzzled and bewildered natives came home from work to find Sophiatown buzzing with rumours. They gathered to read the notices and then dispersed sullenly when lorry-loads of policemen arrived, many of them armed with Sten guns.

SOURCE CONTINUES OVER PAGE

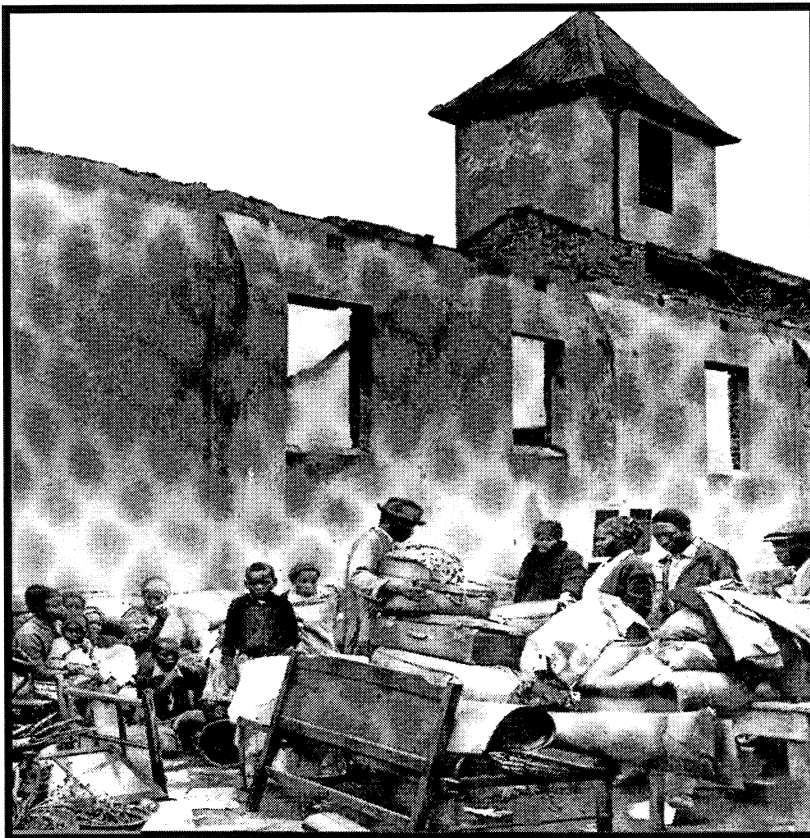
BRON VERVOLG VANAF VORIGE BLADSY

N.M. [Middag] Tweeduisend gewapende polisiemanne was vandag teenwoordig toe die Naturelle-hervestigingsraad begin het om die eerste groep naturelle vanaf die Sophiatown bufferstrook na hulle nuwe tuistes in Meadowlands, 11 myl verder, te verskuif. Soos die naturelle uit hulle huise in die gietende reën beweeg het, het anti-knaagdierspanne inbeweeg met sianiedgaspompe, en as hulle klaar was, het spanne werkers oorgeneem en die krotte afgebreek. Die verwydering sou Saterdag begin, maar om enige georganiseerde teenkantiing voor te spring, is die eerste stappe vandag gedoen.

BRON 5F

'n Foto uit *The Star* van die hawelose mense van Sophiatown na die gedwonge verskuiwings van 1955.

Die Afrikaanse vertaling van die opskrif lui: Hawelose Sophiatown-families vergader langs 'n vernietigde kerk.

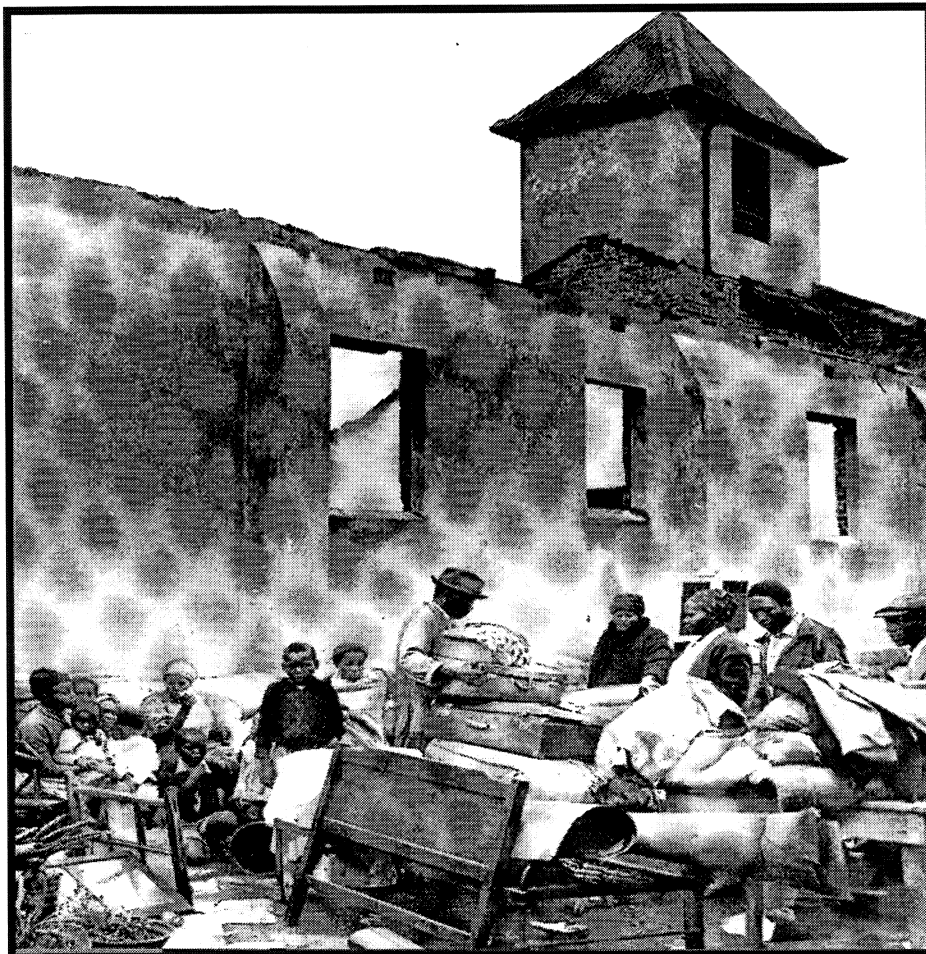


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P.M. [Afternoon] Two thousand armed policemen stood by today as the Native Resettlement Board began moving the first batch of Natives from Sophiatown buffer strip to their new homes in Meadowlands, 11 miles away. As the Natives moved out of their homes in the pouring rain, anti-rodent squads moved in with cyanide gas pumps, and when they had finished, gangs of workers took over and demolished the shanties. The removal was to have started on Saturday, but to forestall organised opposition the first move was made today.

SOURCE 5F

A photograph from *The Star* of the homeless people of Sophiatown after the forced removals of 1955. The caption reads: Homeless Sophiatown families gather beside a ruined church.



BRON 5G

Hierdie is 'n uittreksel uit Vader Huddleston se getuienis oor die gedwonge verskuiwings in Sophiatown op 9 Februarie 1955.

'Hierdie kragvertoning vandag is 'n skande vir enige beskaafde samelewing,' het Vader Trevor Huddleston, Anglikaanse priester in Sophiatown gesê, toe hy gekyk het hoe die eerste gesinne uit die township verskuif word. 'Van die begin van die protesbeweging teen hierdie projek,' het hy voortgegaan, 'was daar voortdurend inmenging deur die polisie.' Hy het voorts gesê dat daar iets radikaals verkeerd was met die Suid-Afrikaanse Pers as hulle bang was dat hulle in die moeilikheid sou kom as hulle sou praat. Die hoofinligtingsbeampte in die Departement van Naturellesake het oënskynlik soveel ruimte as wat hy wou hê in die plaaslike koerant gekry, maar organisasies soos die Westelike Areas-Proteskomitee het selde daarin geslaag om meer as 'n paar paragrawe te kry.

SOURCE 5G

This is an extract from a report of Father Huddleston's testimony of the forced removals in Sophiatown on 9 February 1955.

'This show of force today is a disgrace to any civilised community', said Father Trevor Huddleston, Anglican priest in Sophiatown, as he watched the removal of the first families from the township. 'From the start of the protest movement against the scheme,' he continued, 'there had been constant intervention by the police.' He went on to state that there was something radically wrong with the South African Press when they were afraid they would get into trouble if they spoke out. The chief information officer in the Department of Native Affairs seemed to get enough space as he wanted in the local papers, but organisations like the Western Areas Protest Committee seldom managed to get more than a few paragraphs.

VRAAG 6: DIE PERIODE 1976 TOT 1994**6.1 DIE IMPAK VAN DIENSPLIG OP SUID-AFRIKANERS IN DIE 1980's****BRON 6A**

Die volgende is 'n Verklaring deur die Beëindiging van Diensplig-Veldtog. In hierdie verklaring gee hulle 'n uiteensetting van die redes vir die oproep om diensplig te beëindig.

Diensplig is 'n regering se beleid van verpligte militêre opleiding. In Suid-Afrika het die apartheidsregering diensplig slegs vir blanke mans bo 18 jaar gebruik om die beleid van 'n totale strategie af te dwing en om die townships te beheer.

**OM 'n REGVERDIGE VREDE IN ONS LAND TE BEWERK
'n Verklaring om Diensplig te beëindig**

Ons leef in 'n onregverdige samelewing waar basiese menseregte van die meerderheid van die mense ontsê word.

Ons lewe in 'n ongelyke samelewing waar die grond en rykdom deur die minderheid besit word.

Ons leef in 'n samelewing wat in burgeroorlog verkeer, waar broer opgeroep word om teen broer te veg.

Ons pleit vir 'n beëindiging van diensplig.

Jong mans word opgeroep om te help om die onwettige besetting van Namibië voort te sit en om onbillike oorloë teen ander lande te voer.

Jong mans word opgeroep om te help om die apartheidsbeleid te implementeer en te verdedig.

Jong mans wat weier om diensplig te doen, staan 'n keuse in die gesig van óf 'n lewe van ballingskap óf 'n moontlike ses jaar in die gevangenis.

Ons pleit vir 'n beëindiging van diensplig.

Ons glo dat die finansiële koste van die oorlog die armoede in ons land vererger, en geld eerder gebruik moet word in die belang van vrede.

Ons glo dat die uitbreiding van diensplig na die kleurling- en Indiër-jeug konflik sal verhoog en ons land verder verdeel.

**ONS GLO DAT DIT DIE MORELE REG VAN SUID-AFRIKANERS IS OM
GEWETENSVRYHEID TE BEOEFEN EN OM TE KIES OM NIE IN DIE
SAW [SUID-AFRIKAANSE WEERMAG] TE DIEN NIE.**

ONS PLEIT VIR 'n BEËINDIGING VAN DIENSPLIG.

ONS PLEIT VIR REGVERDIGE VREDE IN ONS LAND.

QUESTION 6: THE PERIOD 1976 TO 1994**6.1 THE IMPACT OF CONSCRIPTION ON SOUTH AFRICANS
IN THE 1980s****SOURCE 6A**

The following is a Declaration by the End Conscription Campaign. In this declaration they outline the reasons for the call to end the conscription.

Conscription is a government's policy of compulsory military training. In South Africa the apartheid government used conscription only for white males over the age of 18 in order to enforce the policy of total strategy and to control the townships.

**TOWARDS A JUST PEACE IN OUR LAND
A Declaration to End Conscription**

We live in an unjust society where basic human rights are denied to the majority of the people.

We live in an unequal society where the land and the wealth are owned by the minority.

We live in a society in a state of civil war, where brother is called on to fight brother.

We call for an end to conscription.

Young men are conscripted to maintain the illegal occupation of Namibia, and to wage unjust war against foreign countries.

Young men are conscripted to assist in the implementation and defiance of apartheid policies.

Young men who refuse to serve are faced with the choice of a life of exile or a possible six years in prison.

We call for an end to conscription.

We believe that the financial cost of the war increases the poverty of our country, and that money should rather be used in the interests of peace.

We believe that the extension of conscription to coloured and Indian youth will increase conflict and further divide our country.

**WE BELIEVE THAT IT IS THE MORAL RIGHT OF SOUTH AFRICANS
TO EXERCISE FREEDOM OF CONSCIENCE AND TO CHOOSE NOT
TO SERVE IN THE SADF [South African Defence Force].**

**WE CALL FOR AN END TO CONSCRIPTION.
WE CALL FOR A JUST PEACE IN OUR LAND.**

BRON 6B

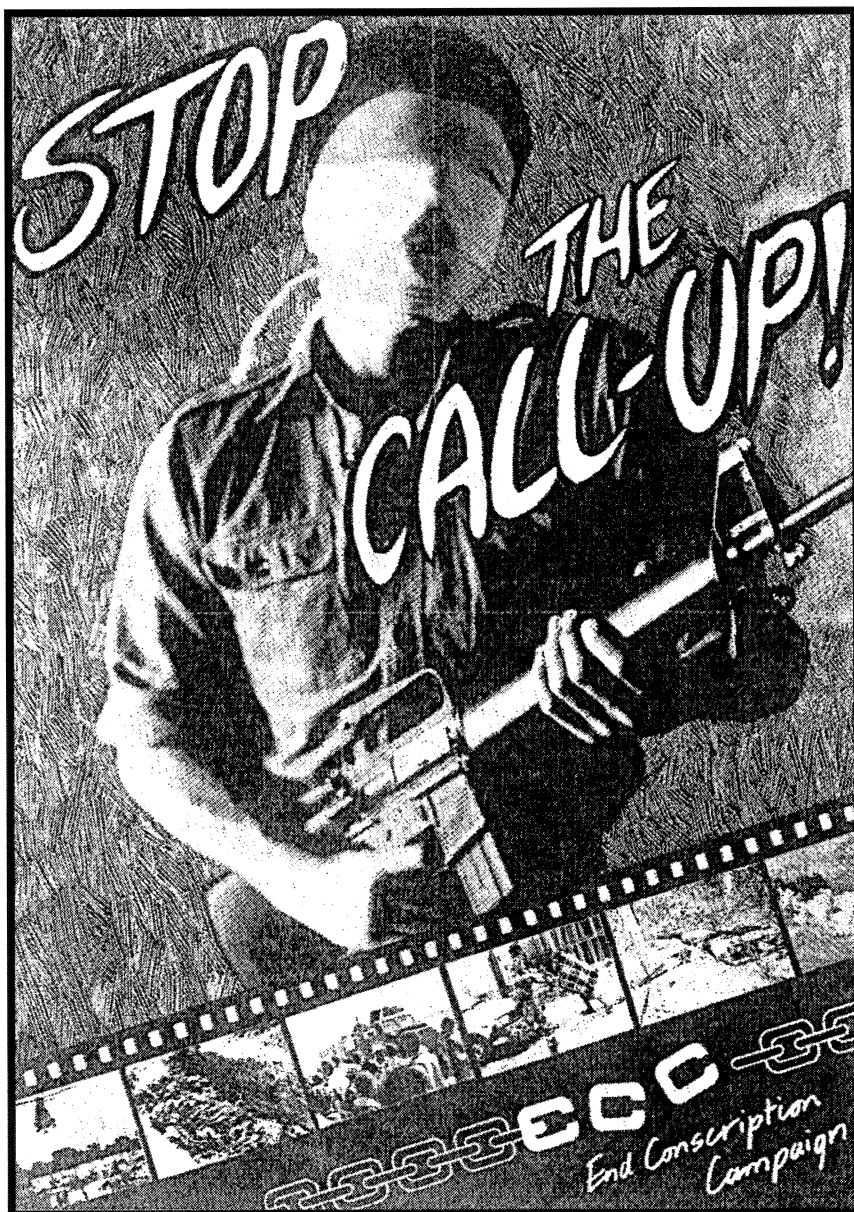
Hierdie is 'n plakkaat deur die Beëindiging van Diensplig-Veldtog waarin hulle redes aandui waarom die oproep moet eindig. Aan die onderkant van die plakkaat is 'n strokiesfilm met verskillende klein foto'tjies: Hulle vertoon die inval in 'n vreemde land; dooie mense; metodes gebruik om township-geweld hok te slaan; betogers wat doodgeskiet word.

Afrikaanse vertaling van hoofopskrif:

Stop die oproep

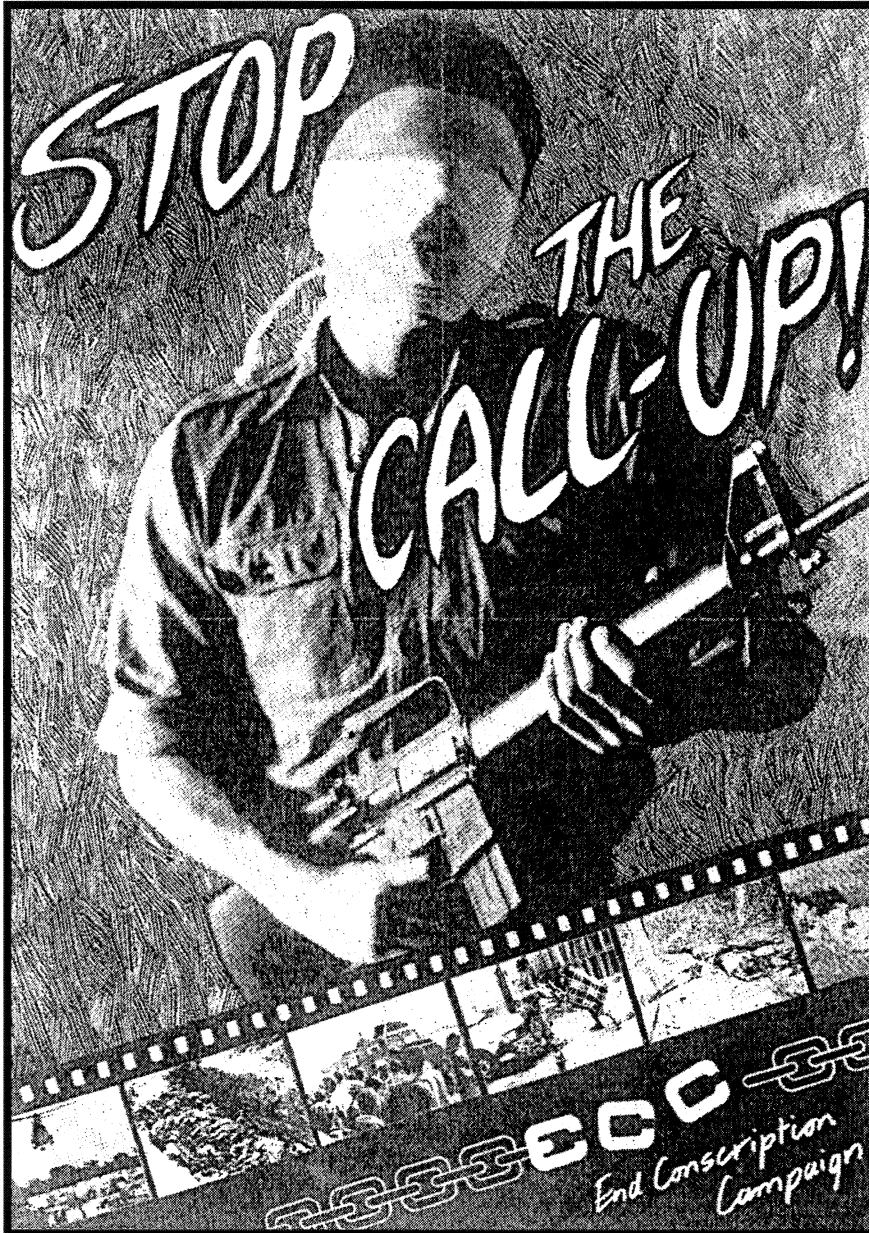
Afrikaanse vertaling van onderskrif:

Beëindiging van Diensplig-veldtog



SOURCE 6B

This is a poster by the End Conscription Campaign in which they outline the reasons why the call-up must stop. The strip film at the bottom of the poster includes small photos showing pictures of the invasion of a foreign country, death, methods used in quelling (suppressing) township violence, shooting and killing protesters.



BRON 6C

Anti-dienspligpamflet wat deur die Observatory United Democratic Front Area-komitee, 1983, gepubliseer is.

Wie is dus die vyand? ANC-guerillas is nie in Havana gebore nie. Hulle is die mense wat onder die geweld van apartheid in Langa en Soweto grootgeword het. Krotbehuising en niks om te eet nie, pasklopjagte en moeder in die tronk, die afdwing van die leuens van Bantoe-onderwys, en in 1976, toe hulle plakkate en liedere met koeëls en traangas begroet is, was daar geen ander keuse nie as om die grens oor te steek nie en die oorlog is 'n burgeroorlog. 'n Burgeroorlog, waarin 'n paar magtige mans van ons verwag om te veg, dood te maak, te vermink en te sterf om 'n stelsel te verdedig wat hulle voorregte beskerm. Om ons sover te kry om ons tyd, ons ledemate, en ons leuens op te offer. Botha se manne word gedwing om 'n spul leuens aan ons op te dis. Leuens oor die oorlog, die 'vyand', die stelsel. Hulle vertel ons dat Suid-Afrika bedreig word deur 'n buitelandse vyand – Russe, Kubane, Palestyne, Moskou se agente. Dit is dus vanselfsprekend dat die Suid-Afrikaanse Weermag die Namibiese bevolking en ons teen Fidel Castro en sy spul moet beskerm. En dit is natuurlik dat ons twee jaar van ons leuens moet opoffer om ons patriotiese plig te doen.

Maar wag 'n bietjie ... help die ondersteuning van apartheid se hervestigingsbeleid om ons teen buitelanders te verdedig? Beskerm huis-tot-huis-soektogte in townships gedurende skoolboikotte ons teen buitelanders? Die mense se beskermers? Nee, vir die meeste Suid-Afrikaners is die SAW net eenvoudig die vuus van apartheid. En vir die meeste Namibiërs (en vir die grootste deel van die wêreld), is Suid-Afrika 'n onwettige besetter wat Namibië van sy vryheid ontnem.

Reg, wanneer dit ons beurt is, gaan ons stilstaan en dink oor ons keuses: om 'n regering te verdedig wat minder as 10 persent van die bevolking verteenwoordig, of om te dink oor die alternatiewe wat ons het. Daar is 'n oproep om verpligte diensplig in apartheid se weermag teen te staan. Waar staan ons? Kom ons maak dit ons besluit: dis ons toekoms! 'Sou jy toelaat dat die stelsel jou jou broer laat doodmaak?'

SOURCE 6C

Anti-conscription pamphlet published by the Observatory United Democratic Front Area-Committee, 1983.

So who's the enemy? ANC guerrillas were not born in Havana. They are the people who grow up under the violence of apartheid in Langa and Soweto. Shanty houses and nothing to eat, pass raids and mother in jail, force-fed the lies of Bantu Education, and in 1976, when their placards and songs were met with bullets and teargas, there's no choice left but to go across the border and the war is a civil war. A civil war, in which a few powerful men expect us to fight, kill, maim and die to defend a system that defends their privileges. To get us to sacrifice our time, our limbs, and our lives, Botha's men are forced to present us with a set of lies. Lies about the war, the 'enemy', the system. They tell us that South Africa is threatened by a foreign enemy - Russians, Cubans, Palestinians, Muscovite agents. So it's natural the South African Defence Force must protect the Namibian people and us from Fidel Castro and his lot. And it's natural that we must give up two years of our lives to fulfil our patriotic duty.

But hang on ... is assisting apartheid's resettlement policy defending us against foreigners? Is conducting house-to-house searches in townships during a schools boycott protecting us from foreigners? Protector of the people? No, for most South Africans, the SADF is simply the fist of apartheid. And for most Namibians (and for most of the world), South Africa is an illegal occupier depriving Namibia of its freedom.

Okay, so when our turn comes, we stop and think about what choices we have: to defend a government which represents less than 10 percent of the people, or to think about what alternatives we have. There is a call to oppose compulsory conscription into apartheid's army. Where do we stand? Let's make it our decision: it's our future! 'Would you let the system make you kill your brother?'

6.2 DIE CONGRESS OF SOUTH AFRICAN STUDENTS (COSAS) SE STANDPUNT OOR NIE-RASSIGHEID

BRON 6D

Wantu Zenzile, 'n leerling aan 'n sekondêre skool van Port Elizabeth, lid van die Congress of South African Students sedert die stigting daarvan in 1979, en COSAS-president van 1980 tot 1982 het die ideale van COSAS soos volg beskryf:

Ons het beplan om 'n nuwe studenteliggaam te stig, jy weet, en vrae het ontstaan oor hoe ons die probleme wat ons in Junie 1976 ondervind het, gaan vermy: ten eerste, die verhouding van die studente tot die gemeenskap in sy geheel, en tweedens, die tekortkominge van die taktieke en strategieë wat betrokke was. Daar was in werklikheid geen verandering sedert 1976, in die houding van die mense nie. Hulle was steeds anti-blank, jy weet.

Dit was nou die gevoel dat hierdie nuwe organisasie wat gestig gaan word, nie rassisties moes voorkom nie. Feit was dat dit nie blankes op daardie spesifieke tydstip sou insluit nie, maar in beleidsterme moes ons dit duidelik stel dat ons nie-rassig is.

Dit was egter nie so maklik om nie-rassigheid in te stel nie – dit het beteken dat COSAS moes begin om mense te laat wegbeweeg van Swartbewussyn en begin om hulle die pad van nie-rassigheid aan te wys. Ons redenasie was dat dit nie alle blankes is wat die voorregte geniet nie – daar is blankes wat nie voorregte geniet nie. En ten tweede, kon ons dit nie ontken dat daar blankes is wat welgestel is, maar tog simpatie het met ons stryd nie. Ons het sulke argumente gebruik om hulle te probeer oortuig dat die probleem in werklikheid tussen ryk en arm is, want jy het swartes gekry wat ons verrai het. En nou sal die hele vraagstuk rondom klas ter sprake kom. Gevolglik is ons geloof in die slagspreuk 'Elkeen Leer Een' gepas. *

Een van die ander probleme was dat in 1976 en '77, baie min sogenaamde kleurlinge en Indiërs betrokke was, so die eerste doelwit van COSAS was om na daardie gebiede te gaan en hulle te betrek. En dit was presies wat ons gedoen het.

* Elkeen Leer Een was 'n slagspreuk wat deur COSAS gebruik is om studente aan hulle verantwoordelikhede in die stryd om vryheid te herinner.

6.2 THE CONGRESS OF SOUTH AFRICAN STUDENTS' (COSAS) VIEW ON NON-RACISM

SOURCE 6D

Wantu Zenzile, a secondary school student from Port Elizabeth, member of the Congress of South African Students since its formation in 1979, and COSAS president 1980 to 1982, described the ideals of COSAS as follows:

We were planning to form a new student body, you see, and questions were coming up as to how are we going to avoid the problems we experienced in June 1976: firstly, the relationship of the students to the society as a whole, and secondly, the shortcomings of the tactics and strategies which were involved. There had been no change, really, since 1976, in the attitude of the people. They were still anti-white, you see.

Now it was felt that this new organisation which is going to be launched should not appear to be racist. In actual fact, it was not going to include whites at that particular stage, but in terms of policy, we had to make it clear that we are non-racial.

But it was not as easy as that to introduce non-racialism [non-racism] - it now meant that COSAS had to start moving people away from Black Consciousness and start showing them the non-racial way. Our argument was that it is not all the whites who enjoy privileges - there are whites who don't enjoy privileges. And secondly, we cannot deny that there are those whites who are well off but who are sympathetic to our struggle. We used to put forward such arguments to try and show them that, in actual fact, the problem is between the rich and the poor, because you actually find even blacks who sell us out. And now the whole class question would come in. Therefore our belief in the slogan ' Each One Teach One' is appropriate.*

One of the other problems was that in 1976 and '77, very few so-called coloureds and Indians were involved, so our first aim of COSAS was to go to those areas and draw them in. And that's exactly what we did.

* Each One Teach One was a slogan used by COSAS to remind students about their responsibility in the struggle for liberation.

Behalwe in gevalle waar spesifiek aangedui is, is alle materiaal in hierdie addendum vertalings van oorspronklike bronnemateriaal uit Engels.

ERKENNINGS

Uittreksels en visuele bronne wat in hierdie addendum gebruik is, kom onder andere uit die volgende publikasies:

- ANC. n.d. *What Can I Do? – A Guide to Action Against Apartheid* ([Amsterdam]: World Assembly of Youth)
- Beinart, W. 1994 *Twentieth Century South Africa* (Oxford: University Press)
- Berry, A. 1989 *Act by Act – 40 Years of Nationalist Rule in South Africa* (Johannesburg: Lowry)
- BOPG. 1953 *Agter Tralies en Doringdraad* (Stellenbosch: Pro Ecclesia)
- Bottaro, J and P. Visser 1999 *In Search of History Grade 12* (Cape Town: Oxford University Press)
- Brickhill, J. 1991 *South Africa – The End of Apartheid?* (London: Aladdin)
- Callinicos, L. 1993 *A Place in the City – The Rand on the Eve of Apartheid*, (Cape Town: Ravan & Maskew Miller Longman)
- Cameron-Dow, J. (comp.) 1994 *South Africa 1990-1994. The Miracle of a Freed Nation* (Cape Town: Don Nelson)
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- Davenport, T.R.H. 1987 *South Africa: A Modern History* (Bergvlei: Southern Book Publishers)
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- Nuttal, T. et al *From Apartheid to Democracy* (Pietermaritzburg: Shuter & Shooter)
- O'Donoghue, C. June 16, 1976: The Day that Shaped a Nation (*Marie Claire*, June 1998)
- Pampallis, J. 1997 *Foundations of the New South Africa* (Cape Town: Maskew Miller Longman)
- Pape, J. et al 1998 *Making History Standard 10 Grade 12* (Johannesburg: Heinemann)
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- Roberts, M. 1993 *A History of South Africa* (Essex: Longman)
- Seleti, Y. (series ed.) *Looking into the Past Grade 12* (Cape Town: Maskew Miller Longman)
- The Poster Book Collective: South African History Archive. 1991 *Images of Defiance* (Johannesburg: Raven Press)

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ADDENDUM

ACKNOWLEDGEMENTS

Extracts and visual sources used in this addendum were taken from the following publications:

- ANC. n.d. *What Can I Do? – A Guide to Action Against Apartheid* ([Amsterdam]: World Assembly of Youth)
- Beinart, W. 1994 *Twentieth Century South Africa* (Oxford: University Press)
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