

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

ADDENDUM

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

503-2/1

VRAAG 4: DIE PERIODE 1924 TOT 1948**4.1 DIE ROL VAN DIE AFRICAN NATIONAL CONGRESS JEUGLIGA (YOUTH LEAGUE - ANCYL) EN ANTON LEMBEDE IN DIE STRYD OM DEMOKRASIE****BRON 4A**

David Bopape, 'n vooraanstaande lid van die ANC Jeugliga, het die volgende oor die ANC in 1944 gesê:

Die ANC het hoëvlak-tipe mense geworf; gevolglik is ons konferensies hoofsaaklik deur wie ons as intellektuele beskou het, bygewoon. Die ANC het nie genoegsaam gedaal tot op die vlak van die volksmassa nie.

BRON 4B

Hierdie uittreksel oor nie-rassigheid deur Stanley Mabizela, 'n lid van die ANC Jeugliga, is in 1944 geskryf.

Ons het die ANC se beleid van nie-rassigheid bevraagteken. Ons was jonk en ons het gevra hoekom ons nie kon veg en die blankes wegjaag nie. Maar die ouer lede in die organisasie was baie geduldige mense. Hulle het ons die geskiedenis van die ANC vertel en breedvoerig verduidelik hoekom die ANC nie-rassig moet wees. Dit was iets wat nie baie maklik was om aan die begin te aanvaar nie, as gevolg van onvolwassenheid en jeugdigheid. Ons sou vir ons seniors sê dat ons nie met die beleid saamstem nie, maar dit was 'n onderwerp wat soveel keer bespreek is dat jy geleidelik die redenasie daaragter begin verstaan het.

QUESTION 4: THE PERIOD 1924 TO 1948**4.1 THE ROLE OF THE AFRICAN NATIONAL CONGRESS YOUTH LEAGUE (ANCYL) AND ANTON LEMBEDE IN THE STRUGGLE FOR DEMOCRACY****SOURCE 4A**

David Bopape, a prominent member of the ANC Youth League had the following to say about the ANC in 1944:

The ANC recruited the top-level type people; so that our conferences were in the main attended by what we regarded as intellectuals. The ANC didn't go down enough, to the masses.

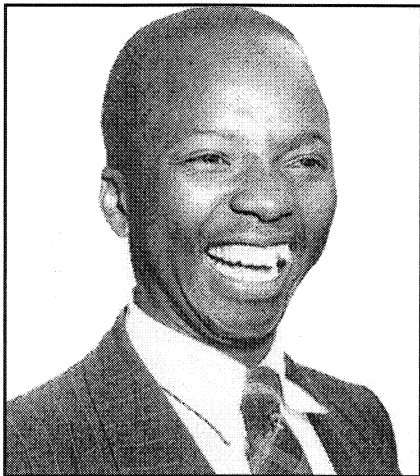
SOURCE 4B

This extract on non-racism by Stanley Mabizela, a member of the ANC Youth League, was written in 1944.

We did query the ANC's policy of non-racialism [non-racism]. We were young and we said why can't we fight and drive the whites away? But our elders in the organisation were very patient people. They told us the history of the ANC and took pains to explain why the ANC must be non-racial. It was something which was not very easy to accept at the beginning, because of immaturity, because of youthfulness. We would tell our seniors that we don't agree with the policy, but this was a topic which was handled so many times that gradually you got to understand the reasoning behind it.

BRON 4C

Hierdie is 'n foto en 'n uittreksel uit 'n berig wat verskyn het in *The Leader* wat die herbegrafnisdiens van die eerste ANC Jeugliga president, Anton Muziwakhe Lembede, herdenk het.

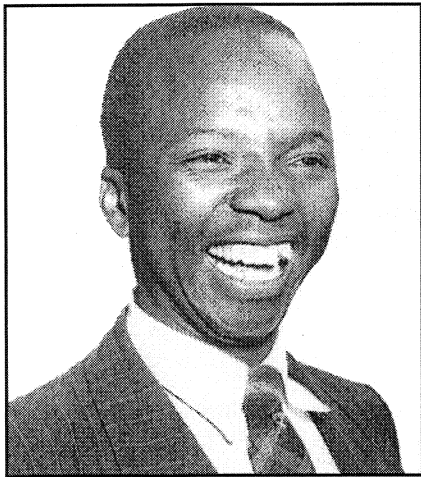


Die eerste president van die ANCYL in 1944 was 'n waagmoedige denker en die welsprekendste onder sy tydgenote. [Lembede] is erken as 'n uitstaande intellektueel wat sy tyd vooruit was. Sy aansien as politieke filosoof en held is na sy dood in 1947 tot selfs 'n baie hoër vlak deur Afrika-nasionaliste uitgebou. So jonk soos hy was, het hy 'n onuitwisbare indruk op die denke en aktiwiteite van die Kongres self gelaat.

Die volgende is deel van dit wat hy in 'n beleidstuk geskryf het: 'Afrikane is een ... Die basis van nasionale eenheid is die nasionalistiese gevoel van die Afrikane, die gevoel om Afrikaan te wees ongeag stamverband, sosiale status, opvoedkundige bekwaamheid of sosiale klas. Hierdie nasionalistiese gevoel kan slegs binne 'n nasionale beweging waarvan alle Afrikane lede moet wees, verstaan en geïnterpreteer word.'

SOURCE 4C

This is a photo and an extract from an article that appeared in *The Leader* which commemorated the reburial service of the first ANC Youth League president, Anton Muziwakhe Lembede.



The first president of the ANCYL in 1944 was a daring thinker and the most articulate amongst his peers. Recognised as an outstanding intellectual, who lived his life ahead of his times, his reputation as political philosopher and hero was built to an even more exalted level by radical African nationalists following his death in 1947. Young as he was, he made an indelible (long lasting) mark in the thinking and activities of the Congress itself.

The following is part of what he wrote in a policy article: 'Africans are one ...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 social class. This nationalistic feeling can only be realised in and interpreted by a national movement of which all Africans must be members.'

**4.2 DIE GEES VAN DIE WEERSTAND VAN DIE 1940's SE BUSBOIKOTTE
IN ALEXANDRA****BRON 4D**

Hierdie is 'n uittreksel uit 'n onderhoud met 'n ou inwoner, mev. S (van word nie genoem nie, omdat sy nie geïdentifiseer wil word nie), van Alexandra (15 kilometer van die middestad van Johannesburg). Die onderhoud is baie jare na die boikotte gevoer. Sy onthou Alexandra, die boikotte en die mense se vasberadenheid nog goed.

Alexandra was 'n baie goeie plek vir arm mense. Ons was daarom erg daaroor ... Toe die busgeld van drie na vier pennies styg, het ons teësinning tot die verhoging ingestem, maar toe hulle dit verhoog na vyf pennies het ons saamgestaan en geweier om met die busse te reis, ons het na en van die werk geloop. Somtyds het ons geleentehede saam met simpatieke blankes gekry ... Ons het nie eers die afstand agtergekom nie

(Onderhoud: Oral Documentation Centre)

Nota: Twee pennies is ongeveer R3,20 volgens die waarde van die Rand in 2004.

BRON 4E

Hierdie is 'n Alexandra-busboikottielied wat deur Modikwe Dikobe in *We shall talk* aangehaal is.

Die Afrikaanse vertaling van die lied is langs die Engelse weergawe.

*Tomorrow awaits you,
A long way to walk.
It's no use talking
To gold-propped ears.*

*Môre wag op jou,
'n Lang pad om te loop.
Dit help nie om met
Goud-toegestopte ore te praat nie.*

4.2 THE SPIRIT OF RESISTANCE OF THE 1940s BUS BOYCOTTS IN ALEXANDRA**SOURCE 4D**

This is an extract from an interview with an old-time resident, Mrs S (surname not mentioned because interviewee did not want to be identified), from Alexandra (15 kilometres from the city centre of Johannesburg). The interview was done many years after the boycotts. She clearly remembered Alexandra, the boycotts and the people's determination.

Alexandra was a very good place for poor people. We loved it for that ... When the bus fare rose from three to four pennies, we agreed reluctantly to the increase but when they increased it to five pennies we joined hands and refused to travel on buses, we walked to and from work sometimes getting lifts from sympathetic whites ... We didn't even feel the distance

(Interview from Oral Documentation Centre)

Note: Two pennies is more or less R3,20 in 2004 Rand values.

SOURCE 4E

This is an Alexandra bus boycott song quoted by Modikwe Dikobe in *We shall talk*.

*Tomorrow awaits you,
A long way to walk.
It's no use talking
To gold-propped ears.*

BRON 4F

Hierdie is 'n foto wat in 1944 van busboikotters van Alexandra geneem is. Hulle is ingedruk op 'n oop vragmotor wat vir hulle 'n geleentheid na Johannesburg bied.



(Times Media, Africana Museum)

SOURCE 4F

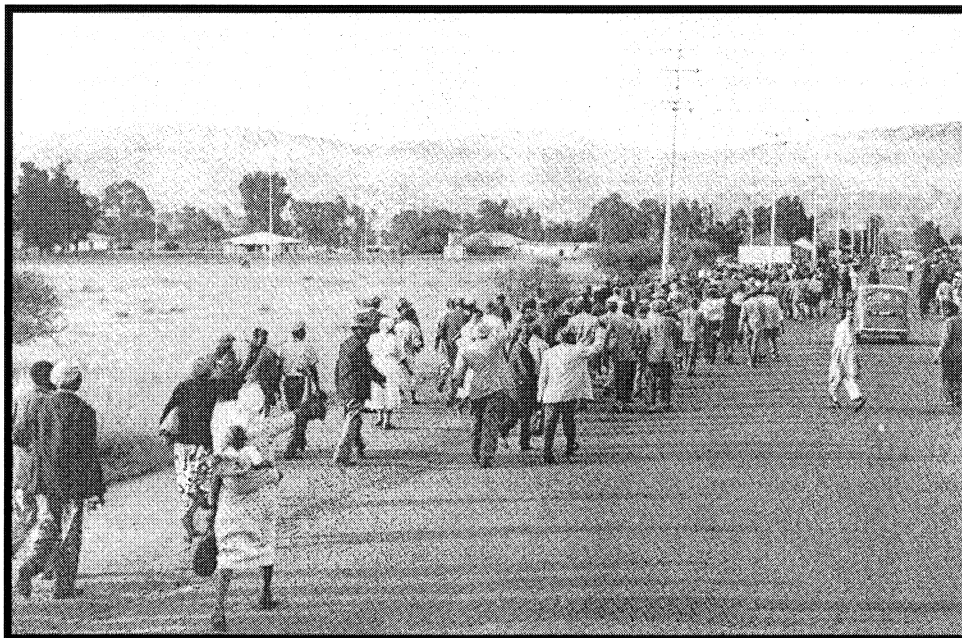
This is a photograph taken of Alexandra bus boycotters in 1944. They are crowded into an open lorry giving them a lift to Johannesburg.



(Times Media, Africana Museum)

BRON 4G

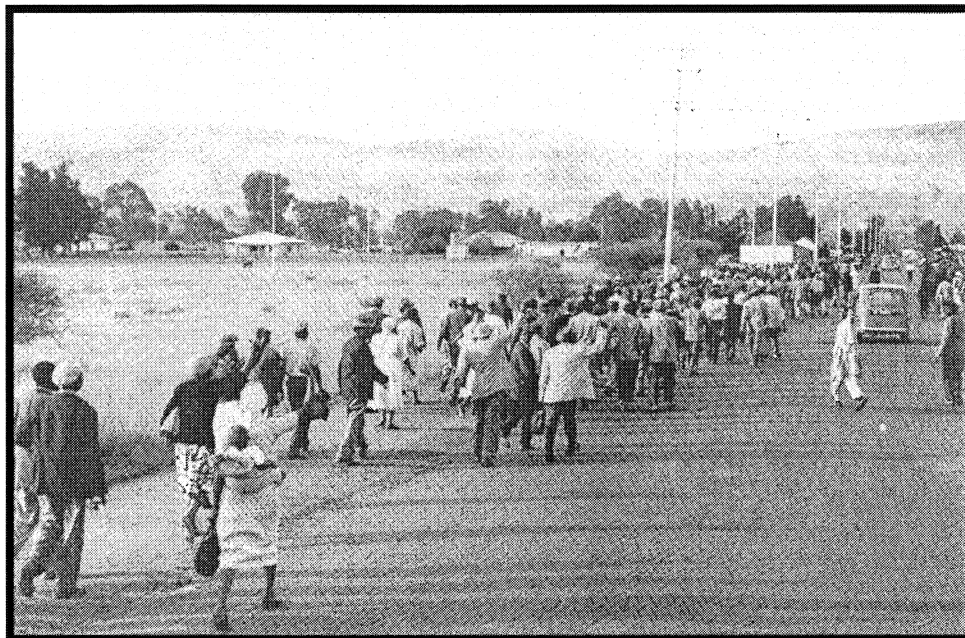
Hierdie is 'n foto wat in 1944 van busboikotters wat vanaf Alexandra-township na Johannesburg loop, geneem is.



(Mayibuye Sentum)

SOURCE 4G

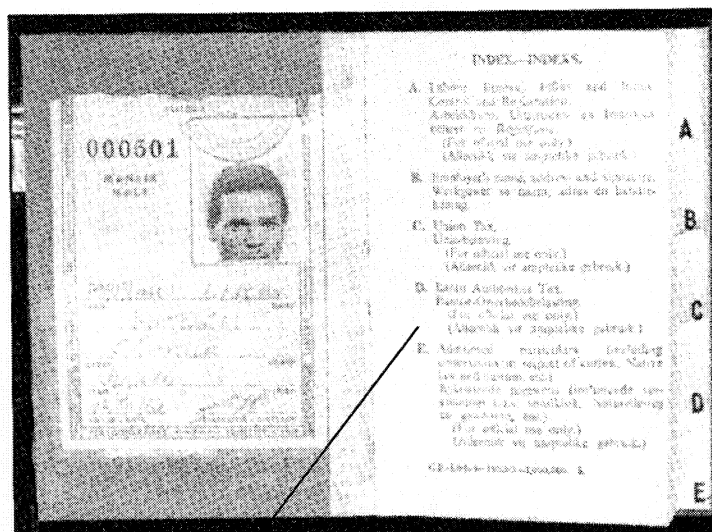
This is a photograph taken in 1944 of bus boycotters walking from Alexandra township to Johannesburg.



(Mayibuye Centre)

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

Dit is 'n voorbeeld van 'n instromingsbeheerdokument ('n pasboek) wat in 1952 uitgereik is. Die Wysigingswet op Naturelle van 1952 het dit uitgebrei en dit is deur die Wet op die Afskaffing van Naturellepasse van 1952 versterk. Laasgenoemde Wet was die finale beheerinstrument; dit het elke volwasse swartmens verplig om 'n gedetailleerde verwysingsboek te dra. Dit het inhegtenisname en verhoor voor die Hof van die Bantoe-Kommissaris beteken indien nie so gemaak is nie. Vanaf 1956 is verweerders (persone wat voor die hof gedaag is) die reg tot appèl teen hierdie hof se vonnis geweier. Die polisie is later ook die mag gegee om na 'onwettiges' te soek.

**INDEKS**

- A. Arbeidsburo. Uitstroom- en Instroombeheer en Registrasie.
(Alleenlik vir amptelike gebruik.)
- B. Werkgewer se naam, adres en handtekening.
- C. Uniebelasting.
(Alleenlik vir amptelike gebruik.)
- D. Bantoe-owerhedebebelasting.
(Alleenlik vir amptelike gebruik.)
- E. Bykomende gegewens (insluitende vergunnings ten opsigte van
aandklok, Naturelle-reg en gewoonte, ensovoorts.)

(Alleenlik vir amptelike gebruik.)

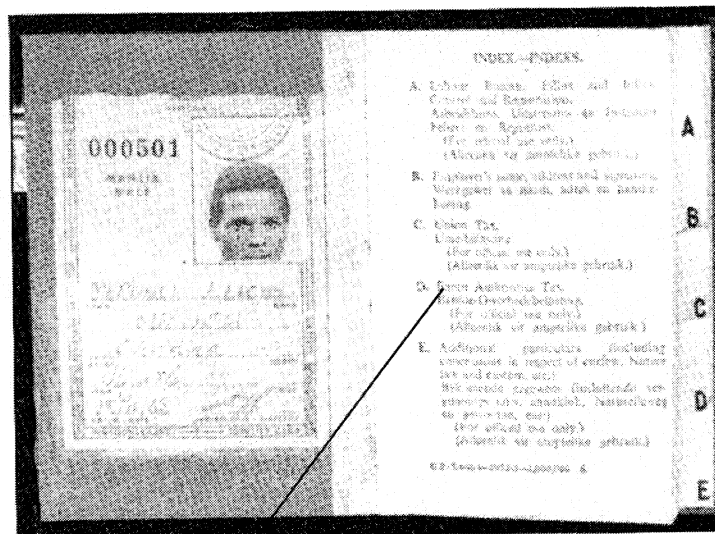
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QUESTION 5: THE PERIOD 1948 TO 1976

5.1 THE EFFECT OF THE PASS LAWS ON THE LIVES OF SOUTH AFRICANS IN THE 1950s

SOURCE 5A

This is an example of an influx control document (a pass book) which was issued in 1952, extended by the Native Laws Amendment Act of 1952 and reinforced by the Abolition of Passes Act of 1952. The latter Act was the ultimate instrument of control; it obliged every adult black to carry a detailed reference book. Failure to do so meant arrest and arraignment (appear in court to hear the charges) before the Bantu Commissioner's Court. From 1956 defendants were denied the right of appeal against this court's sentence. Police were later also given the powers to search for 'illegals'.



INDEX

- A. Labour Bureau. Efflux and Influx Control and Registration.
(For official use only.)
- B. Employer's name, address and signature.
- C. Union Tax.
(For official use only.)
- D. Bantu Authorities Tax.
(For official use only.)
- E. Additional particulars (including concessions in respect of curfew, Native law and customs, et cetera)

(For official use only)

BRON 5B

Hierdie is 'n uittreksel uit 'n toespraak deur 'n lid (naam onbekend) van die Suid-Afrikaanse Parlement waarin hy die Paswette van 1952 kritiseer.

Die administrasie van die Paswette beteken dat jy blankes moet vind om die kantore te beman om natuurlike te beheer – blankes wat veronderstel is om meer konstruktiewe werk in hierdie land te doen. Dit beteken dat jy 'n groot polisiemag moet hê. Dit beteken dat jy 'n groot aantal tronke moet hê. Dit beteken al hierdie duur en uitspattige dinge. Jy spandeer roekeloos; jy mors geld op aktiwiteite wat self absoluut ondoeltreffend is, en geheel en al rampspoedig vir die verhouding tussen blankes en natuurlike in hierdie land is ... opeenvolgende regerings het geweier ... om toe te gee dat mense wat in 'n dorp gebore is, die reg het om daar te wees en dat mense wat stedelike werkers geword het, toegelaat moes word om van een dorp na 'n ander te beweeg. Die wet bepaal steeds, en hierdie wet bepaal weer, dat 'n natuurlike geen reg het om in enige dorp te bly nie Ek dink dat enige nywerheidsgemeenskap in ons gesigte sal lag as hulle hoor dat dit die manier is waarop ons voorstel dat 'n arbeidsmark georganiseer word. Verbeel jou, om 'n arbeidsmark in die 20ste eeu op hierdie fantastiese manier te probeer organiseer.

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 landdros antwoord.' Ek is na die polisiestasie geneem. Die metodes van die polisie was so dat wat hulle ookal gedoen het, jy moes reageer soos 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

This is an extract from a speech by a member (name unknown) of the South African Parliament in which he criticises the Pass Laws, 1952.

The administration of the Pass Laws means that you have to find Europeans to man offices to control Natives - Europeans who ought to be doing more constructive work in this country. It means that you have to have a large army of police. It means that you have to have a large number of jails. It means all these costly and extravagant things. You are spending recklessly; you are wasting money on activities, which are absolutely ineffective in themselves and completely disastrous to the relations between Europeans and Natives in this country ... successive governments have refused ... to admit that people who have been born in a town have a right to be there and that people who have become urban workers should be allowed to move from one town to another. The law still lays down, and this law lays down again, that a Native has no claim to remain in any town ... I think any industrial community would laugh in our faces if they heard that this was the way in which we propose to organise a labour market. Imagine trying to organise a labour market in this 20th century, in this fantastic sort of fashion.

SOURCE 5C

This is an extract from 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 out 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 IMPAK VAN KLEIN-APARTHEID OP DIE LEWENS VAN SUID-AFRIKANERS

BRON 5D

Uittreksel 1

Dit is deel van die getuienis wat by 'n verhoor in 'n Kaapstadse hof op 9 Februarie 1960 gelewer is rakende die verwarring wat heel dikwels deur die stelsel van rasseklassifikasie van 'n Suid-Afrikaner, veroorsaak is.

Mary Ferguson, 19, van Raymond Cottage, Lansdowneweg, het gister aan 'n Kaapstadse landdros vertel dat sy uitgevind het dat haar man vier maande na haar troue as 'n Kaapse kleurling geklassifiseer is.

Die vervolging het beweer dat Ferguson 'n nie-blanke is wat met 'n blanke man geassosieer het, en sy is onder die Ontugwet gedagvaar.

Sy het geantwoord dat sy 'n blanke is en het onskuldig gepleit. Sy het in haar getuienis gesê dat haar man, Ronald Ferguson, 23 jaar oud, aan haar gesê het dat hy 'n Duitse-Jood is, wat sy donker gelaatskleur verklaar het. Sy het geglo dat hy blank is en het dus met hom getrou. Vier maande later het sy op haar huweliksertifikaat gesien dat hy as kleurling geregistreer is.

Uittreksel 2

Hierdie is 'n uittreksel uit *Pretoria News* van 5 September 1962.

Streng maatreëls sal getref word teen diegene wat nie behoorlik kennis geneem het van die Regering se sienswyse dat daar geen sosiale integrasie tussen blankes en nie-blankes behoort te wees nie, het die Minister van Binnelandse Sake, senator J de Klerk, gister aan die Transvaalse Nasionale Partykongres hier gesê.

Hy het geantwoord op 'n mosie waarin besorgdheid uitgespreek is oor die bywoning van openbare byeenkomste deur natuurlike verslaggewers en fotografe. Daar is gevoel dat hulle teenwoordigheid subtiel uitgebuit word om sodoende nie-blankes by sulke byeenkomste in te druk.

Senator De Klerk het ook verwys na 'n stelling dat die indiensneming van natuurlike as skoonmakers by die Stadsaal, waar die Kongres gehou word, 'n skending van apartheidsbeginsels is. Hy het gesê dat daar niks mee verkeerd is nie, op dieselfde wyse as wat daar niks verkeerd is met natuurlike wat in 'n blanke huishouding in diens is nie.

5.2 THE IMPACT OF PETTY APARTHEID ON THE LIVES OF SOUTH AFRICANS**SOURCE 5D****Extract 1**

This is part of the evidence given in a Cape Town court hearing on 9 February 1960 regarding the confusion often caused by the system of racial classification of a South African.

Mary Ferguson, 19, of Raymond Cottage, Lansdowne Road, told a Cape Town magistrate yesterday that she found out that her husband was classed as Cape Coloured four months after her marriage.

The prosecution alleged that Ferguson is a non-European who has associated with a European man and is charged under the Immorality Act.

Pleading not guilty, she responded that she was a European. In evidence she said that her husband, Ronald Ferguson, aged 23, had told her that he was a German Jew, which accounted for his swarthy [darker] colouring. She had believed him to be a European, and had married him as such. Four months later she saw from her marriage certificate that his race was registered as Coloured.

Extract 2

This is an extract from *Pretoria News* on 5 September 1962.

Stern measures would be taken against those who did not take proper notice of the Government's view that there should be no social integration between Whites and non-Whites the Minister of the Interior, Senator J de Klerk, told the Transvaal National Party Congress here today.

He was replying to a motion expressing concern at the attendance of Native reporters and photographers at public gatherings. It was felt that their presence was being subtly exploited in order to squeeze in non-Whites at such gatherings.

Senator De Klerk also referred to a statement that the employment of Natives as cleaners at the City Hall, where the congress was being held, was a breach of apartheid principles. He said there was nothing wrong with this, in the same way that there was nothing wrong with Natives being employed in a White household.

BRON 5E

Dit is 'n spotprent deur Abe Berry wat met klein-apartheid die spot dryf. Dit toon 'n huishulp (versorger) wat 'n blanke kind versorg. Sy word nie toegelaat om in die deel van die park wat vir blankes toegeken is, te loop nie.



HIERDIE GEDEELTE
VAN DIE PARK IS
SLEGS VIR
GEBRUIK DEUR
BLANKES

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SOURCE 5E

This is a cartoon by Abe Berry poking fun at petty apartheid. It shows a domestic worker (caregiver) taking care of a white child. She is not allowed to walk in the section of the park allocated to whites only.



VRAAG 6: DIE PERIODE 1976 TOT 1994**6.1 DIE ROL VAN DIE UNITED DEMOCRATIC FRONT (UDF) EN INKATHA IN DIE 1980's****BRON 6A**

Hierdie is 'n uittreksel uit dr. Allan Boesak se toespraak by die stigtingsvergadering van die UDF op 20 Augustus 1983 in Mitchell's Plain. Hy het die 1983-grondwet wat drie kamers in die parlement vir Indiërs, Kleurlinge en Blankes, uitgesluit Swartes, tot stand gebring het.

Ek glo ons staan by die geboorte van wat die grootste en betekenisvolste massabeweging ('people's movement') in meer as 'n kwarteeu kan word. Ons is hier om te sê dat die regering se grondwetlike voorstelle onvoldoende is, dat dit nie die wens van die oorgrote meerderheid van Suid-Afrika se mense verwoord nie. Verder, ons is hier om te sê dat waarvoor ons werk een onverdeelde Suid-Afrika is wat aan al sy mense sal behoort. Die blanke mense in hierdie land moet weet dat hulle bestemming (toekoms) onlosmaaklik met ons bestemming (toekoms) verbind is Hulle sal nooit vry wees voordat ons vry is nie. Mense wat dink hulle veiligheid en vrede lê in intimidasie, ontmensliking en geweld, is nie vry nie. Hulle sal nooit vry wees solank as wat hulle ons kinders moet doodmaak om hulle oor-bevoorregte posisies te beveilig nie.

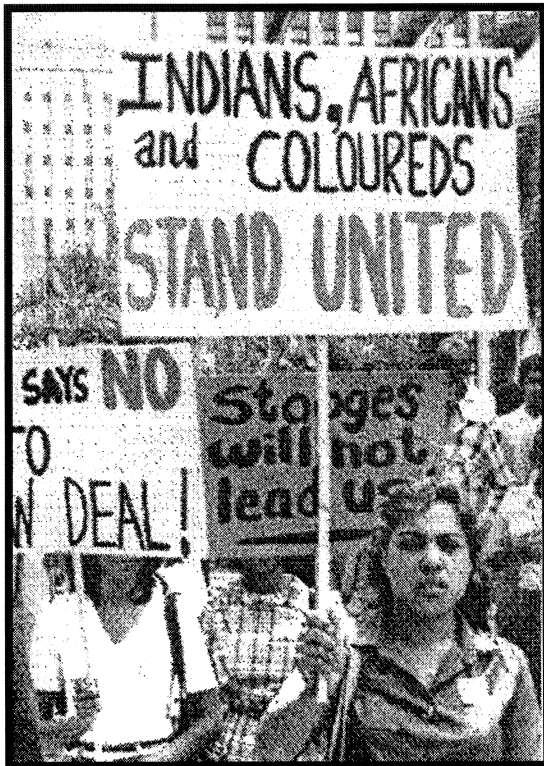
QUESTION 6: THE PERIOD 1976 TO 1994**6.1 THE ROLE OF THE UNITED DEMOCRATIC FRONT (UDF) AND INKATHA
IN THE 1980s****SOURCE 6A**

This is an extract from Dr Allan Boesak's address at the launch of the UDF on 20 August 1983 in Mitchell's Plain. He rejected the 1983 constitution which set up three houses of parliament for Indians, Coloureds and Whites, and excluded Africans.

I believe we are standing at the birth of what could become the greatest and most significant people's movement in more than a quarter of a century. We are here to say that the government's constitutional proposals are inadequate, that they do not express the will of the vast majority of South Africa's people. More than that, we are here to say that what we are working for is one undivided South Africa which shall belong to all its people. The white people in this country must know that their destiny is inextricably (closely) bound with our destiny ... They shall never be free until we are free. People who think their security and peace lie in the perpetration of intimidation, dehumanisation and violence are not free. They will never be free as long as they have to kill our children in order to safeguard their over-privileged positions.

BRON 6B

Hierdie is 'n foto van UDF-lede wat teen die 1983-grondwet protesteer en mense aanmoedig om saam te staan teen die regering.



Afrikaanse vertaling van wat op die plakkate geskryf is:

**INDIËRS, AFRIKANE
en KLEURLINGE
STAAN SAAM**

**Strooioppe
sal ons nie
lei nie**

**...sê NEE
VIR NUWE BEDELING!**

BRON 6C

Dr. Mangosuthu Buthelezi het 'n Inkatha-byeenkoms in Soweto op 4 Desember 1983 toegesprek oor sy sienswyse omtrent die opkoms van die UDF. Hierdie is 'n uittreksel uit sy toespraak.

Die United Democratic Front blyk nog 'n mag van onenigheid te wees wat blykbaar bedoel is om die swart politieke stryd in hierdie land te ontwig. Die Nasionale Party, die ANC en die PAC kan nie hulle doelwitte sonder Inkatha of 'n Zoeloe-bydrae bereik nie. Inkatha glo in dit wat hy doen en van nou af sal hy 'n houding van "n oog om 'n oog en 'n tand om 'n tand' aanneem. As sommige op ons wil spoeg, sal ons terug spoeg. As sommige ons mishandel, sal ons hulle mishandel Ek moet Suid-Afrikaners waarsku dat as die tipe uitarting wat ons ervaar, voortduur, sal Inkatha-jeug hulle krag en mag demonstreer. Om my aanhoudend as 'n persoon te brandmerk wat my mense uitverkoop ('sell-out'), sal aaklige gevolge hê. Ons weet presies hoe magtig ons is.

SOURCE 6B

This is a photograph of UDF members protesting against 1983 constitution and urging people to stand united against the government.



...SAYS NO
TO NEW
DEAL!

SOURCE 6C

Dr Mangosuthu Buthelezi addressed an Inkatha rally in Soweto on 4 December 1983 on his view about the emergence of the UDF. This is an extract from his speech.

The United Democratic Front seems to be another force of disunity, which seems destined to destabilise the black political struggle in this country. The National Party, the ANC and the PAC cannot succeed in their aims without Inkatha or a Zulu contribution. Inkatha believes in what it is doing, and from now on it will adopt the attitude of 'an eye for an eye and tooth for a tooth'. If some will spit on us we will spit back. If some would abuse us, we will abuse them ... I must warn South Africans that if the kind of provocation we experience continues, Inkatha youth will demonstrate their strength and powers. Continuing labelling me as a sell-out is going to have ugly repercussions. We know just how powerful we are.

6.2 DIE UITDAGINGS WAT VIR DIE NUWE SUID-AFRIKA IN 1994 VOORGELê HET

BRON 6D

Hierdie is 'n spotprent deur Zapiro wat op 12 Mei 1994 gepubliseer is. Dit toon dr. Mandela wat diens aanvaar as eerste demokraties verkose president van Suid-Afrika. Die spotprent toon ook die vorige eerste ministers en presidente. Neem kennis van die talle uitdagings/probleme in die 'in-mandjie' waaraan die nuwe president aandag moet gee.

'MôRE, MENEER.
EK SAL NOU
AFKOM

Op die kantoordeur staan:
KANTOOR VAN DIE PRESIDENT

In die 'in-mandjie' lê die volgende uitdagings/
probleme: werkloosheid; onderwys; behuising;
geweld; herstel van grondbesit ; verwagtings



6.2 THE CHALLENGES FACING THE NEW SOUTH AFRICA IN 1994**SOURCE 6D**

This is a cartoon by Zapiro published on 12 May 1994. It shows Dr Mandela assuming duty as the first democratically elected president of South Africa. The cartoon also depicts the former prime ministers and presidents. Take note of the numerous challenges/problems in the 'in-tray' that the new president needs to attend to.



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)
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- Callinicos, L. 1993 *A Place in the City – The Rand on the Eve of Apartheid*, (Cape Town: Ravan & Maskew Miller Longman)
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- Du Toit, D. 1981 *Capital and Labour in South Africa* (London: Kegan Paul)
- Fenwick, J and C. Rosenhain. 1991 *South Africa; From Settlement to Self-Determination* (Melbourne: Oxford University Press)
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- Govender, S.P. et al 2000 *New Generation History Study Guide Grade 12* (Musgrave: New Generation)
- Govender, S.P. et al 1999 *New Generation History Standard 10* (Musgrave: New Generation)
- Graves, F.E and E. Viglieno 2001 *History for Today Grade 12* (Landsdowne: Juta Gariep)
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- The Poster Book Collective: South African History Archive. 1991 *Images of Defiance* (Johannesburg: Raven Press)

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- ANC. n.d. *What Can I Do? – A Guide to Action Against Apartheid* ([Amsterdam]: World Assembly of Youth)
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