



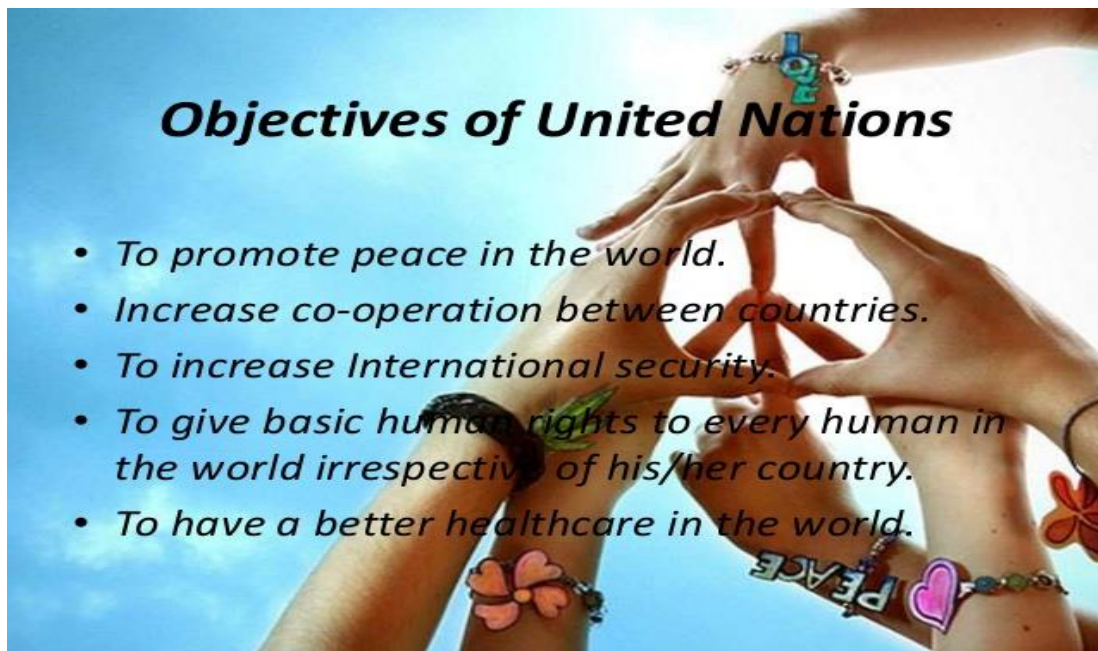
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GRADE 9: TERM 3**ACTIVITY 1. (Universal Declaration of Human Right after WWII)**

1. Use **SOURCE 1A,1B,1C** and your own knowledge to answer the questions that follow.

SOURCE 1A

Adapted from internet.

SOURCE 1B

Adapted, www.sahistory.org

1.1. What led to the formation of the UNO in 1948? (2)

1.2 Give three objectives the UNO wanted to achieve as according to **SOURCE 1B**. (3)

1.3 Which organization proposed the Declaration? (1)

1.4. After which war was the declaration signed? (1)

Use **SOURCE 1C** and your own answer to answer the questions that follow.



The Universal Declaration of Human Rights (UDHR) (1948)

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

—Article 1, Universal Declaration of Human Rights



Adapted, www.sahistory.org

1.4 In which year was the UDHR formed? (1)

1.5 What was the key objective of the UDHR? According to **SOURCE 1C**? (2)

- 1.6 From **SOURCE1 C**, select any four rights that are important to you and explain why they are important. (6)

[14]

MEMO ACTIVITY 1

1.1 To set Universal standard on how human beings should behave towards one another so that everyone's human dignity is respected.

1.2 - to promote peace among the countries of the world.

- To promote human rights.
- To improve living conditions in poorer parts of the world.

1.3 The United Nations Organization.

1.4 WWII.

1.5 1948

1.6 The right to life, liberty and personal security.

- Right to equality before the law.
- Freedom of religion.
- Right to education.

I believe are rights are imported but to me life will not be imported without life, all the other rights won't be necessary.

[14]

-

ACTIVITY 2 DEFINITION OF RACISM

2.1 Give the definition of the following concepts.

- Genetic. (2)

- Racism. (2)

- Evolution (2)

- Ideology. (2)

- Myth. (2)

- Apartheid. (2)

APARTHEID AND THE MYTH OF RACE.

Use **SOURCE 2B** and your own knowledge to answer the questions that follow.



Adapted www.sahistory.org

2.2 In what way was apartheid based on false ideas? (3)

2.3 Looking at **SOURCE 2B**. Explain why is it important in the modern world for us to move away from racial stereotypes and racial attitudes? (4)

(19)

MEMO ACTIVITY 2

2.1

Genetic – pass on in the body cells from one generation to the next.

Racism - false believe / idea that certain group of people are better than others.

Evolution – the development of animals and plant from earlier simpler forms.

Ideology – a set of believe, values and ideas.

Myth – a story that is not true, that tries to explain something.

Apartheid – an official government policy that lasted from 1944, when the National Party come to power.

[ANY RELEVANT DEFINITION]

2.2 It believe that a certain group of people with certain colour of the skin and hair were superior than all other group.

[ANY RELEVANT ANSWER]

2.3 To avoid cruel behavior towards those regarded as inferior.

[19]

ACTIVITY 3. 1948 THE NATIONAL PARTY AND APARTHEID

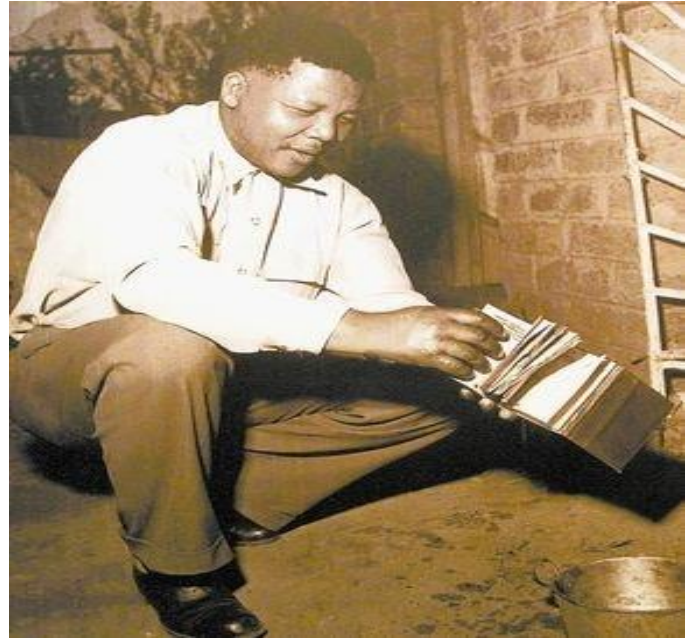
MAIN APARTHEID LAWS

Use **SOURCE 3A** and **3B** your own knowledge to answer the question that follow.

SOURCE 3A



SOURCE 3B



www.sahistory.org

3.1 Give the definition of Segregation.

(2)

3.2 How did the 1913 Land Act contribute to the segregation in South Africa?

(3)

3.3 According to **SOURCE 3B**, why were black men expected to carry a pass at all times.

(2)

Black people discriminated against? (5)

[illegible]

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MEMO ACTIVITY 3

3.1 Segregation is the practice or policy of separating people based on characteristics such as race, ethnicity, or religion..

3.2. The act restricted black South Africans to ownership of land in designated areas, which constituted only about 7% of the country's land. These areas were known as "reserves" or "homelands." The remaining land, over 90%, was reserved for white ownership.

3.3 It was to control the movement of blacks from the reserves to the cities.

3.4

i. Voting.

ii Not allowed to do skilled work.

iii In the army blacks were not allowed to carry guns.

[any relevant answer]

3.5 Black people were discriminated against in South Africa due to a deeply entrenched system of racial hierarchy established by colonial and apartheid regimes. These systems were built on the belief in white supremacy, which suggested that white people were naturally superior to other races and thus justified their domination and control. Discriminatory laws, such as the 1913 Land Act and later apartheid legislation, institutionalized this ideology by restricting black people's rights, segregating them into designated areas, and limiting their access to quality education, employment, and political representation. This systematic discrimination was designed to maintain white economic and social dominance, marginalize black people, and suppress any resistance to the racial order, leading to profound and enduring inequalities in South African society. ✓✓✓✓✓ ✓✓✓✓

[any relevant answer]

Level	Indicators	Marks
Level 1	Uses evidence in an elementary manner e.g. shows little or no understanding. Uses evidence partially to report on topic or cannot report on topic.	Marks: 0-2
Level 2	Evidence is mostly relevant and relates to a great extent to the topic. Uses evidence in a very basic manner.	Marks: 3-5
Level 3	Uses relevant evidence e.g. demonstrates a thorough understanding Uses evidence very effectively in an organized paragraph that shows an understanding of the topic.	Marks: 6-8

[15]

ACTIVITY 4. MAIN APARTHEID LAWS

4.1. The table represent the apartheid laws. In block A are the Apartheid laws.

Explain the meaning of each apartheid law as shown in the example.

A	B
Eg. Separate amenities Act, No 49 of 1953	- Beaches, parks, toilets and nearly all public amenities were segregated. whites were allowed to use the best amenities.(3)
Suppression of Communism Act, No 44 of 1950 (2)	
Bantu Education Act, No 47 of 1953 (2)	
Bantu Self Government Act, No 46 of 1959 (2)	
Population Registration Act, No 30 of 1950 (2)	
Passes Law Act, No 76 of 1952 (2)	
Group Areas Act, No 41 of 1950 (2)	
Prohibition of Mixed Marriage Act, No 55 of 1949 and Immorality Act. (2)	
Immorality Act, No. 23 of 1957 (2)	

(16)

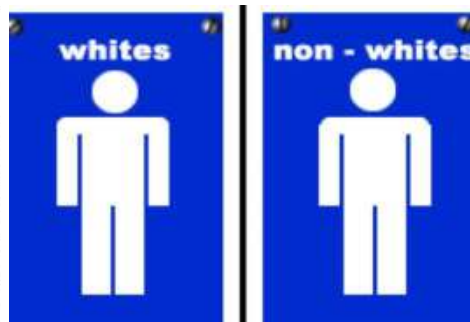
4. 2 Group Areas Act

Use **SOURCE4A 4B, 4C** and your own answer to answer the questions that follow

Source 4A



Source 4B



Source C

Ooo, don't talk to me about that, please talk to me. I will start to cry. I will cry over again. That when the trouble started... when they chucked us out of Cape Town. My whole life has changed. What they took away from us they can never give back to us. I cannot explain how it was when I moved out of Cape town and I came to Manenberg. They destroyed us, they made our children ruffians.

Smith with Gadija Davids :1995

Study the Source 4A, 4B and 4C and answer the questions.

1. Which apartheid law does Source A illustrate? (1)

2. What strikes you about the photograph in Source B? (2)

3. Which apartheid law does source C illustrate? (1)

4. What impact did this law have on Mrs David in source C? (2)

5. Read all the information in the sources and write a sentence on what you think about Apartheid. (2)

6. What was the purpose of identity cards in the apartheid system? (2)

7. What was the "Bantu education"? (2)

8. Mention **ONE** way the Homelands systems take away people's political rights? (1)

(13)

[29]

MEMO ACTIVITY 4

A	B
Suppression of Communism Act, No 44 of 1950	- The law banned any political party that the National Party did not like, by calling them 'communist' or 'terrorists'. People were arrested, detained, tortured without trial.
Bantu Education Act, No 47 of 1953	- This act enforced racially segregated educational facilities and curriculums, aiming to provide a different and inferior education for black students compared to whites. The goal was to prepare black children for lives as a labouring class.
Bantu Self Government Act, No 46 of 1959	- This Act set up a system of 'homelands' or 'Bantustan' for African. This act aimed to create separate, self-governing black homelands. It further entrenched the policy of separate development by pushing black South Africans into nominally independent territories, stripping them of South African citizenship and political rights within the country.
Population Registration Act, No 30 of 1950	- This act required every South African to be classified into one of four racial groups: White, Black, Coloured (mixed race), and Indian. This classification determined every aspect of a person's life, including where they could live, work, and go to school.
Passes Law Act, No 76 of 1952	- This legislation required black South Africans over the age of 16 to carry pass books containing personal information and employment details. The pass laws restricted black people's movement, requiring them to have permission to be in areas designated for whites.
Group Areas Act, No 41 of 1950	- Special areas were set aside as residential areas for different 'racial groups. As a result Many people were forced to move from their land because of this Act.

Prohibition of Mixed Marriage Act, No 55 of 1949 and Immorality Act.	- These Laws forbade marriages between people of different races.
Immorality Act, No. 23 of 1957	- Prohibited sexual relations between people of different races. They aimed to maintain racial purity and prevent social integration across racial lines.

GROUP AREAS ACT

Activity 4.2

1. Group Areas Act
2. Beaches, toilets and other amenities were segregated. Beaches and certain public toilets were only meant for white people. **(Any other relevant answer)**
3. Group Areas Act.
4. They were evicted from their home.
Children in the community turned into gangsters.
(Any ONE) (Any other relevant answer)
5. This is open ended question where the learners tell us their feeling about apartheid probably citing a law or two and how they feel about it.
6. The cards classified all South Africans into different races- Whites (Europeans) Colored, Indians and Africans.
7. it was system of Education meant for Blacks to receive inferior education.
(Any other relevant and correct answer)
8. The 1913 act forces them to locate in reserves/homelands that were put a side for them. Blacks only owned 13% of land while the rest of the country is reserved for White people. The unequal access to land was one of the main ways that African people were kept separate. **(Any other relevant and correct answer)**

[29]

ACTIVITY 5. THE GROUP AREAS ACT 1950**SOPHIATOWN FORCED REMOVALS.**

Use **SOURCES 5A, 5B** and your own knowledge to answer the questions that follow.

SOURCE 5A

Sophiatown was crime-ridden, yet heaved with music and wishes and dreams.
Adapted from Copland, D.1985, Township Tonight!
University of Chicago Press, p.13

SOURCE 5B

Sophiatown was the most perfect experiment in non-racial community living
On the whole, people a lived a race less existence. Whatever else
 Sophiatown was, it was home... we took the ugliness of life in a slum and wove a
 kind of beauty.

Quoted in Blame on History. (1963) London: Thames and Hudson.

5.1 In which province was Sophiatown situated? (1)

5.2 According to **Source 5A**. Sophiatown was 'crime-ridden'. What does crime-ridden mean? (2)

5.3 Explain the meaning of word 'non-racial' mentioned in **Source 5B**. (2)

5.4 Why was Sophiatown called a 'suburb of contradictions'. Discuss in four lines. (4)

5.5 Which political organization led the anti-removal campaign? (1)

5.6 The slogan "Ons dak nie, ons phola hier" was chanted by the people. What does the slogan mean in English? (2)

5.7 Where were the following group of people moved to by the apartheid government.

(a) Africans (2)

(b) Coloureds (2)

(c) Indians (2)

(d) Chinese. (2)

5. 8 Why do you think the apartheid government re-named Sophiatown "Triomf". (2)

5.9 Which Apartheid law was being enforced by the forced removal of people from Sophiatown? (2)

5.10 In a paragraph of about **ten** lines discuss the impact of the forced removal of people from Sophiatown? (8)

[32]

MEMO ACTIVITY 5

5.1 Gauteng.

5.2 Crime was very high in Sophiatown.

5.3 People were not judged by the colour of their skin.

5.4 Though crime was high people could enjoy music.

- Some of the areas were a slum while others were suburbs.
- Others saw Sophiatown as a heaven of dreams and wishes.
- Though life was ugly but others still call Sophiatown home.

5.5 ANC .

5.6 We are not moving we are staying here.

5.7 (a) Meadowlands

(b) Eldorado Park.

(c) Lenasia.

(d) Central Johannesburg.

5.8 The Victory.

5.9 Group Areas Act

5.10 – people's houses were destroyed

- families separated
- people's way of life of living together irrespective of race was destroyed
- people's livelihoods were destroyed
- people were uprooted from their homes

(Any other relevant answer)

[32]

ACTIVITY 6 1950's REPRESSION AND NON – VIOLENT RESISTANCE TO APARTHEID

Use **SOURCE 6A**, **6B** and your own knowledge to answer the question that follow.

SOURCE 6A

The Suppression of the Communism Act of 1950 defined communism as Encouraging hostility between whites and non – whites so as to promote change or revolution. It used such a broad definition that it made anyone calling for equality a communist.

Adapted from: Karis and Carter, From Protest to Challenge.

6.1 Give the definition of the following words.

(a) Repression. (2)

(b) Petition. (2)

(c) Banned. (2)

(d) underground. (2)

6.2 What does SACP stand for. (2)

6.3 Why was the SACP formed? (2)

6.4 In which year was the SACP banned and which Bill was used to ban it. (3)

6.5 According to **SOURCE 6A**, how Communism was seen The Suppression of the Communism Act of 1950? (2)

MEMO ACTIVITY 6

6.1 [a] Repression – harsh government reaction to crush opposition and protest.

[b] Petition – documents that people sign, asking for change or action on a particular issue.

[c] Banned – forbidden, made illegal.

[d] Underground – In secret.

6.2 South African Communist Party.

6.3 To fight for political liberation and economic transformation of South Africa. (**Any relevant answer**) .

6.4 1950. and Suppression of Communism Bill.

6.5 It was seen as the encouraging hostility between whites and non- whites.

[17]

ACTIVITY 7 ANC PROGRAM OF ACTION

Use **SOURCE 7A, 7B, 7C** and your own knowledge to answer the questions that follow.

SOURCE 7A. ANTON LEMBEDE



adapted www.sahistory.org

SOURCE 7B

We are going to employ the following weapons: immediate and active boycott, strike, civil disobedience, non-cooperation, making plans for national stoppage of work for one day as a mark of protest against policy of the government.

Programme of Action: Statement of Policy adopted at the ANC annual Conference, 17 December 1949

SOURCE 7C: ALBERT LUTHULI



Adapted, www.sahistory.org

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MEMO Activity 7

7.1 1944.

7.2 Anton Lembede.

7.3 Yes , the formation of the ANC Youth League led to the change in the strategies the ANC use to resist against the apartheid laws.

7.4 Strike , boycott , civil disobedient and non- cooperation.

7.5 The first President of the ANC.

7.6 Chief Albert Luthuli was awarded the Nobel Peace Prize in 1960. This prestigious award was given to him in recognition of his leadership and unwavering commitment to the non-violent struggle against the oppressive apartheid regime in South Africa.

7.7 The African National Congress (ANC) was forced to embark on a program of action primarily due to the intensification of apartheid policies and the South African government's systematic oppression of non-white populations.

By the late 1940s, the National Party had institutionalized apartheid, enforcing strict racial segregation and economic and political disenfranchisement of the black majority.

Peaceful protests and diplomatic efforts had yielded little change, and the government responded with increasing brutality to any form of dissent. Faced with the stark reality that conventional methods were ineffective in challenging the deeply entrenched racial discrimination, the ANC recognized the necessity of adopting a more assertive and coordinated approach.

This shift aimed to mobilize mass resistance, utilize strikes, boycotts, and civil disobedience to disrupt the apartheid system and galvanize both national and international support for their cause.

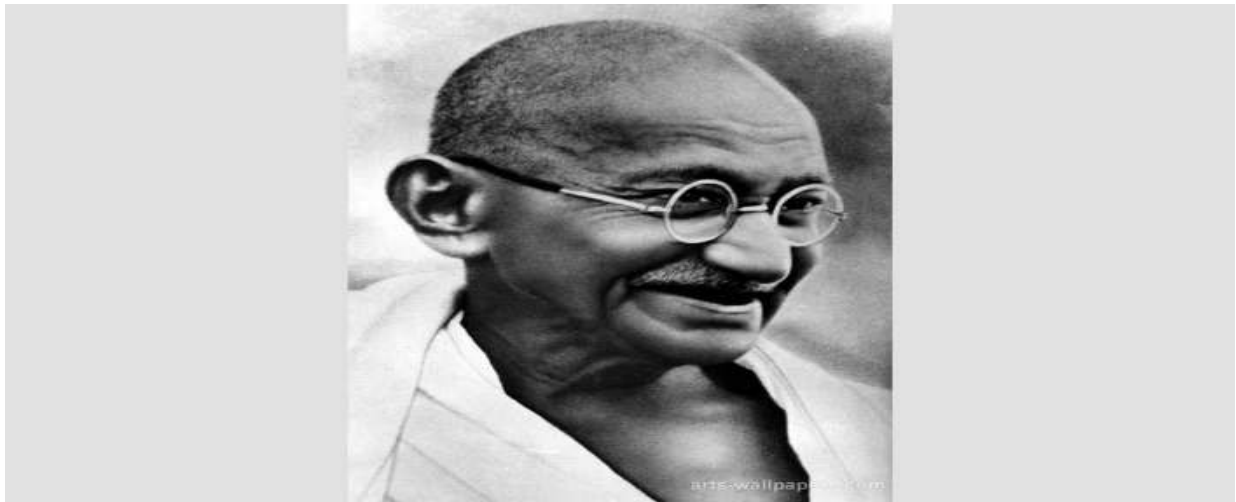
(Any other correct and relevant answer)

[21]

ACTIVITY 8 THE DEFIANCE CAMPAIGN/ THE INFLUENCE OF MAHATMA GANDHI

Use **SOURCE 8A, 8B, 8C** and your own knowledge to answer the question that follow.

SOURCE 8A. MAHATMA GANDHI



Adapted, www.sahistory.org

SOURCE 8B.

In 1952, opposition groups decided to start a Defiance Campaign, which was a programme of peaceful mass protest in which people would deliberately break apartheid laws. People refused to carry passes, sat on 'whites only' benches, and walked through 'whites only' entrances. The organisers hoped that so many people would be arrested that the jails would be too full and the government would have to change the law.

Quoted from Oxford Successful pg. 143.

SOURCE 8C.

After the Defiance Campaign, the government introduced new laws which gave it the power to declare a state of emergency, the police and army had special powers to crush resistance. Repression by the government increased.

Quoted from Oxford Successful pg. 135.

8.1 What was Gandhi's profession? (1)

8.2 What were Mahatma Gandhi's ideas and methods of fighting injustice? (2)

8.3 How did Gandhi's ideas influence the ANC? (3)

8.4 What did Gandhi's system of non- violence called? (1)

8.5 According to **SOURCE B**, in which year was the Defiance Campaign launched? (1)

8.6 Mention three things the people did to defy the apartheid laws, according to **SOURCE B** (3)

8.7 According to **SOURCE C**. What did the government of apartheid do after the Defiance Campaign? (2)

8.8 What were the police and army used for? (2)

8.9 In a paragraph of about **eight lines** describe the activities that were undertaken during the defiance campaign against the apartheid laws. (8)

The paragraph must be structured as follows:

Introductory sentence/statement

Supporting evidence

Concluding sentence/statement

[22]

MEMO ACTIVITY 8

8.1 Lawyer.

8.2 non-violent or passive resistance.

8.3 Because in 1952 the ANC adopted Gandhi's system of passive resistance against the government of apartheid.

8.4 Satyagraha.

8.5 1952.

8.6 They refused to carry passes.

They sat on 'whites only benches.'

They walked through 'whites only' entrances

8.7 Introduced new laws.

8.8 To suppress/ crush any resistance.

8.9 would deliberately break apartheid laws.

-People refused to carry passes, sat on 'whites only' benches,

- walked through 'whites only' entrances.

- organizers hoped that so many people would be arrested that the jails would be too full and the government would have to change the law.

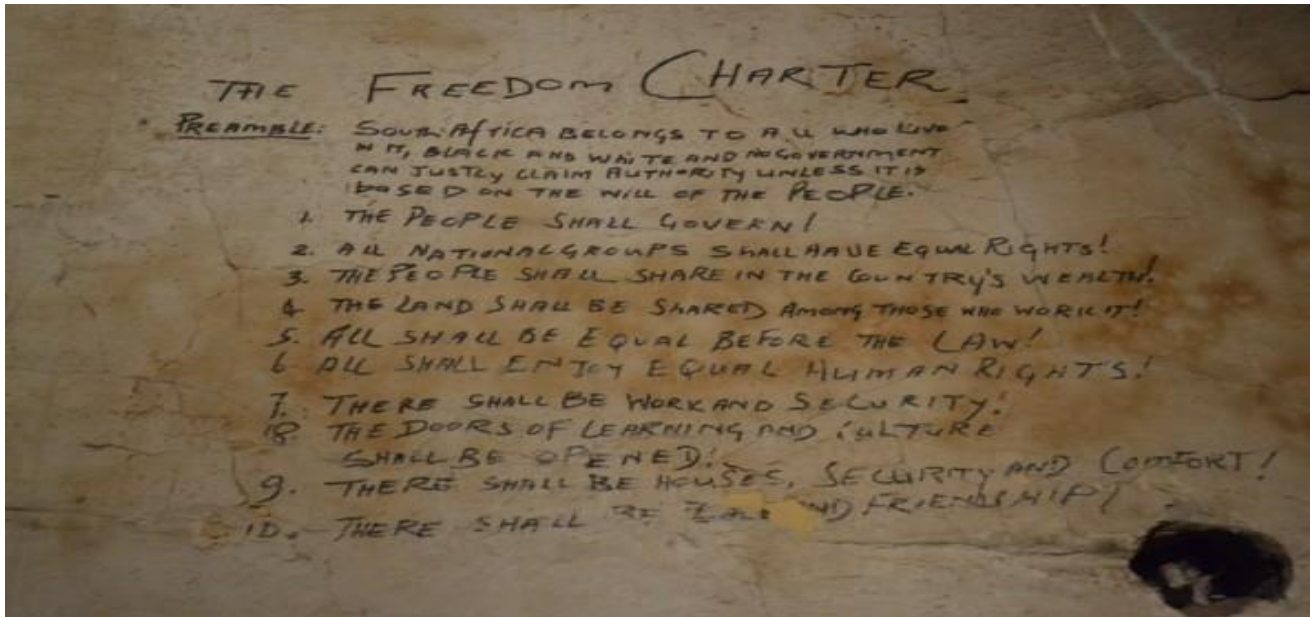
(Any other relevant answer)

[22]

ACTIVITY 9 FREEDOM CHARTER

Use **SOURCES 9A** and your own knowledge to answer the question that follow

SOURCE 9A



Adapted, www.sahistory.org

9.1 What is the Freedom Charter? (2)

9.2 Who were the main contributors to the drafting of the Freedom Charter? Name **THREE**. (3)

9.3 Where and when was the Freedom Charter adopted? (2)

9.4 Why was the Freedom Charter important? (2)

9.5 List and explain at least **THREE** principles outlined in the Freedom Charter? (6)

9.6: How did the Freedom Charter influence the Constitution of a post-apartheid South African? (2)

9.7 In a paragraph of 8 to 10 lines explain how the the South African government reacted to the adoption of the Freedom Charter. (8)

[25]

MEMO**ACTIVITY 9.**

9.1 The Freedom Charter is a document that outlines the core principles and demands of the anti-apartheid movement in South Africa.

OR

The Charter calls for a non-racial, democratic South Africa where all people enjoy equal rights and opportunities

(Any other relevant answer)

9.2 African National Congress (ANC), South African Indian Congress (SAIC) , South African Congress of Democrats (COD) , Coloured People's Congress (CPC). Contributions from thousands of ordinary South Africans **(Any THREE)**

9.3 In Kliptown 1955.

9.4. The document was outlining how the future South Africa should be like

The Freedom Charter is considered a foundational document in South African history because it articulated a clear and inclusive vision for a democratic and just society.

It served as a rallying point for anti-apartheid activists and provided a blueprint for the future of South Africa. The principles of the Charter influenced the ANC's policies and were reflected in the 1996 Constitution of South Africa, which enshrined many of its ideals into law, marking the transition to a democratic state.

(Any ONE) (Any relevant answer)

9.5 The People Shall Govern! - Calls for a democratic government elected by all South Africans, regardless of race.

All National Groups Shall Have Equal Rights! - Advocates for equal rights for all racial and ethnic groups.

The Land Shall Be Shared Among Those Who Work It! - Emphasizes land reform and redistribution to those who work the land.

The People Shall Share in the Country's Wealth! - Supports the nationalization of major industries and equitable distribution of wealth.

The Doors of Learning and Culture Shall Be Opened! -Promotes free and compulsory education for all children and the eradication of illiteracy.

There Shall Be Houses, Security, and Comfort! - Demands decent housing, employment, and social security for all citizens.

(Any THREE)

9.6 The Freedom Charter significantly influenced the Constitution of a Democratic South African as many of its principles, such as equality, non-racialism, democratic governance, and social justice, are embedded in the 1996 Constitution.

9.7 The South African government responded to the Freedom Charter with severe repression. Authorities viewed it as a subversive document that threatened the apartheid state. In 1956, 156 activists involved in the drafting and adoption of the Charter, including prominent ANC leaders, were arrested and charged with treason in what became known as the Treason Trial. The trial lasted until 1961, ultimately resulting in the acquittal of all defendants, but it highlighted the government's determination to suppress any challenge to apartheid.

[25]



ACTIVITY 10 TREASON TRAIL

Use **SOURCES 10A** and your own knowledge to answer the question that follow

SOURCE 10A

In "Long Walk to Freedom," Nelson Mandela suggests that the government's motives behind the Treason Trial were to stifle the growing resistance movement against apartheid by targeting its leaders and disrupting their activities. Mandela believed that the government aimed to intimidate and weaken the anti-apartheid organizations by portraying their actions as treasonous and subversive, thereby justifying their repression and control over the non-white population.

Adapted from long walk to freedom

10.1 What was the Treason Trial? (2)

10.2 Why were the defendants in the Treason Trial arrested? (2)

10.3 How many leaders were arrested during the Treason Trial? (1)

10.4 What was the outcome/result of the trial? (2)

10.5 According to the Source what **TWO** reasons did Mandela give as the reason for the trial (4)

10.6 How did the Treason Trial impact the anti-apartheid movement? Mention **ONE** way. (2)

10.7 Name at **THREE** defendants of the Treason Trail. (3)

[16]

MEMO ACTIVITY 10

10.1 it was a trial where 156 political activists were charged with high treason for allegedly plotting to overthrow the apartheid government and establish a communist government

10.2 The defendants were arrested because the apartheid government viewed their involvement in drafting and adopting the Freedom Charter as treasonous and threatening to the state's stability.

The government alleged that the principles outlined in the Freedom Charter, such as calls for a democratic, non-racial South Africa and the nationalization of industry, were evidence of a communist conspiracy to overthrow the government.

(Any other correct and relevant answer)

10.3 156

10.4 all were found not guilty and acquitted

10.5 it was to stifle or suppress the growing resistance movement against apartheid by targeting its leaders and disrupting their activities.

Also believed that the government aimed to intimidate and weaken the anti-apartheid organizations by portraying their actions as treasonous and subversive, thereby justifying their repression and control over the non-white population.

(Any other correct and relevant answer)

10.6 It drew international attention to the apartheid regime's repressive measures and garnered global support for the anti-apartheid cause.

Despite the strain on the defendants, the trial fostered solidarity among different anti-apartheid organizations and leaders.

(Any other correct and relevant answer)

10.7 Nelson Mandela, Walter Sisulu. Albertina Sisulu, . Helen Joseph, Yusuf Dadoo, **(Any THREE) (Any other correct answer)**

[16]

ACTIVITY 11 1956 WOMENS MARCH

Use **SOURCES 11A** and your own knowledge to answer the question that follow

SOURCE 11A :1956 WOMENS MARCH



Adapted, www.sahistory.org.

11.1 In which year did the Women's March take place? (1)

11.2 Mention the names of the women who led the March. According to the **SOURCE 11A**. (4)

11.3 What was the main reason of this march? (2)

11.4 What was the significance of the slogan "Wathint' Abafazi, Wathint' Imbokodo" during the Women's March? (2)

11.5 In a paragraph of 8 to 10 lines describe, the events that took place during the Women's March to the Union Buildings on August 9, 1956. (8)

Paragraph must be structured as follows:

Controlling statement/sentence

Supporting evidence

Concluding statement/sentence

11.6 In a paragraph of about **eight lines** explain the reasons why the women marched to Pretoria in 1956. (8)

Paragraph must be structured as follows:

Controlling statement/sentence

Supporting evidence

Concluding statement/sentence

[25]

ACTIVITY 11 MEMO

11.1 1956.

11.2 Lillian Ngoyi.

Helen Joseph.

Sophia Williams.

Raheema Moosa.

11.3 Reason was to demonstrate the unified opposition of women against these oppressive measures and to demand equal rights and freedoms

11.4 The slogan "Wathint' Abafazi, Wathint' Imbokodo" translates to "You strike a woman, you strike a rock," symbolizing the strength, resilience, and determination of women in the face of oppression.

11.5 On August 9, 1956, approximately 20,000 women from all racial and socio-economic backgrounds converged on the Union Buildings in Pretoria. They marched in disciplined silence, symbolizing their solidarity and resolve. Upon reaching the Union Buildings, they presented a petition with over 100,000 signatures to Prime Minister J.G. Strijdom, though he was not present to receive it. The petition protested the pass laws and demanded their abolition. The women then stood in silent protest for 30 minutes, after which they sang freedom songs, including "Nkosi Sikelel' iAfrika" and a song composed for the occasion: "Wathint' abafazi, wathint' imbokodo!" (You strike a woman, you strike a rock).

11.6

They were against the carrying of the new 'reference book' which was now extended to them

- they were against the carrying of the 'reference book' which also restricted their movement which meant they could not go and seek employment in the urban areas and they could not visit their husbands in their work places. It also meant only women who were domestic workers were allowed in gather urban areas and only with the permission of their employers.

(Any other relevant answer) [25]

GRADE 9

TERM 3 TURNING POINT IN SOUTH AFRICAN HISTORY 1960.

ACTIVITY 12 SHARPVILLE MASSACRE AND THE LANGA MARCH



Use **SOURCE 12A, 12B, 12C** and your own knowledge to answer the questions that follow.

SOURCE 12A: SOBUKWE



Adapted, www.sahistory.org

SOURCE 12B

Our contention is that the Africans are the only people who, because of their economic position, can be interested in the complete change of the present structure of society. We have admitted that there are Europeans [whites] who support the Africans cause, but because they benefit economically from the set-up, they cannot completely identify themselves with the cause.

Robert Sobukwe [adapted from quote in Pogrund, B] How Can Man Die Better? Jonathan Ball.

Jeppeshtown, [1990], page 95

SOURCE 12C

The Pan Africanist Congress was formed by a group of renegade ANC members in Orlando, Soweto, on 5 and 6 April 1959

Pan Africanist Congress [PAC] An Africanist Congress by Padraig O'Malley.
[http:// www.nelsonmandela.org](http://www.nelsonmandela.org)

1. Define the following concepts.

a. Africanist. (1)

b. Renegade. (1)

c. Dompas. (1)

2.What is the name of the man shown in **SOURCE 12A**? (1)

3.In which university was he a lecturer? (1)

4.According to **SOURCE 12B**, what made Sobukwe not to accept European [white] members? (2)

5.According to **SOURCE C**, what were the members who broke from the ANC called? (1)

6.Which organization was formed in 1959? (1)

[9]

GRADE 9

MEMO ACTIVITY 10



1.1 [a] Africanist- Ideology that says that black African people should determine their own future.

[b] Renegade- a deserted or disloyal member.

[c] Dompas- Afrikaans word for 'stupid pass', commonly used for ID book.

1.2 Robert Sobukwe.

1.3 Witwatersrand.

1.4 Because they benefitted economically from the present set-up.

1.5 Renegade.

1.6 Pan Africanist Congress. [PAC]

[9]



GRADE 9**ACTIVITY 13 CAUSES OF THE SHARPVILLE MASSACRE**

Use **SOURCE 13A, 13B, 13C** and your own knowledge to answer the question that follow

SOURCE 13A.

I have appealed to the African people to make sure that this campaign is conducted in a spirit of absolute non- violence If the other side so desires, we will provide them with an opportunity to demonstrate to the world how brutal they can be.

Robert Sobukwe, at a press conference on 18 March 1960.

SOURCE 13B. SHARPVILLE.

Adapted. www.sahistory.org

SOURCE 13C.

I don't know how many were shot. It all started when hordes of natives surrounded the police station. My car was struck by a stone. If they do these things they must learn their lesson hard way.

Colonel J, Pienaar, the local area police commander at Sharpeville. Quoted in: The Guardian, 22 March 1960.

1. What law caused the protest in March 1960? (1)

2. According to Sobukwe in **SOURCE 13A**, how was the march supposed to be? (2)

3. In **SOURCE 13A**, Sobukwe speaks of the 'other side'. Who was he talking about? (2)

4. According **SOURCE 13A** what suggests that Sobukwe anticipated/expected violence? (2)

5. Give the names of the **TWO** political parties that organized anti- pass campaigns. (2)

6. At which police station did the people gather according to **SOURCE 13B**? (1)

7. According to **SOURCE 13C**, do you feel any regret from Colonel Pienaar regarding the death of the people? Explain your answer. (3)

8. In a paragraph of 8 to 10 lines discuss if it was justifiable/ not justifiable for the police to use so much violence against the marchers. (8)

paragraph must be structured as followed:

controlling sentence/statement

supporting evidence

concluding sentence/statement

[21]

Essay questions.

9.1 In an essay discuss the causes of the Sharpeville Massacre. (20)

9.2 In an essay describe the events of the Sharpeville Massacre. (20)

9.3 In an essay discuss the results of Sharpeville Massacre. (20)

Essay must be structured as follows:

Introductory paragraph

Supporting paragraphs

Concluding paragraphs

GRADE 9

MEMO

ACTIVITY 11

1. The Pass Laws.
2. Non – violent.
3. Apartheid government.
4. Steve Biko said if the other side desire, they can give them an opportunity

To show the world how violent the white government can be.

- 5 PAC and ANC

6. Sharpeville.

7. There is no sign of regret in the tone of Colonel Piernaar about what took place in Sharpeville.

8. Not Justified

It was not justifiable for the police to use violence on a group of people who were engaged in a non-violent march. There was no sign of danger that warranted usage of force.

The force used far exceeded what was necessary to control the situation

There was no real threat to the police as this was a peaceful march and according to reports shooting began without any provocation.

OR

Justified

Maintenance of Public Order: From the perspective of the apartheid government, the protests were seen as a challenge to public order and state authority. The government might have argued that the police needed to use force to maintain control and prevent further escalation of unrest.

Fear of Escalation: The police might have perceived the large gathering as a potential riot that could lead to widespread violence, justifying preemptive action to disperse the crowd. However, this argument is weakened by the evidence that the crowd was unarmed and peaceful

(Any relevant answer.)

CAUSES OF THE SHARPEVILLE MASSACRE

The Sharpeville Massacre, which occurred on March 21, 1960, in the township of Sharpeville, South Africa, stands as one of the most harrowing events in the history of the apartheid era. This brutal crackdown resulted in the deaths of 69 unarmed black South Africans and injuries to about 180 more, as police opened fire on a crowd protesting the apartheid pass laws. To understand why this tragic event unfolded, it is crucial to examine the multifaceted causes that led to the massacre.

Apartheid and Pass Laws

The primary cause of the Sharpeville Massacre was the system of apartheid itself, an institutionalized regime of racial segregation and discrimination enforced by the National Party government from 1948 to 1994. At the heart of apartheid were the pass laws, which controlled the movement of black South Africans. These laws required black individuals to carry passbooks, or "dompas," at all times, restricting their ability to live, work, and move freely. The pass laws were a cornerstone of the apartheid system, aimed at maintaining white dominance by regulating the labor supply and preventing black urbanization.

By the late 1950s, resistance to the pass laws had intensified, as black South Africans faced constant harassment, arrests, and fines for pass law infractions. The sense of injustice and humiliation experienced daily by the black population was a significant factor leading to widespread discontent and protests.

Economic and Social Conditions

The economic and social conditions under apartheid further fueled the anger and frustration among black South Africans. The pass laws not only restricted their movement but also entrenched economic inequality. Black South Africans were confined to low-paying, menial jobs and were often forcibly relocated to underdeveloped, overcrowded townships with inadequate services and infrastructure.

In Sharpeville, like many other townships, residents lived in dire poverty, facing high unemployment rates, poor living conditions, and limited access to education and

healthcare. These harsh realities exacerbated the grievances against the apartheid system, creating a volatile environment ripe for protest.

Political Mobilization and the PAC

The Pan Africanist Congress (PAC), a breakaway faction from the African National Congress (ANC), played a pivotal role in organizing the protest that led to the Sharpeville Massacre. The PAC, under the leadership of Robert Sobukwe, advocated for a more militant approach to confronting apartheid compared to the ANC's strategy at the time.

In early 1960, the PAC launched an anti-pass campaign, urging black South Africans to peacefully surrender themselves at police stations without their passbooks, challenging the authorities to arrest them en masse. The aim was to overwhelm the system and draw international attention to the injustices of apartheid.

Immediate Events Leading to the Massacre

On March 21, 1960, the PAC's call to action resonated strongly in Sharpeville. Thousands of residents gathered outside the local police station, demanding to be arrested for not carrying their passbooks. The crowd, estimated at about 5,000 to 7,000 people, was peaceful but resolute in their defiance.

The police response to the protest was marked by a combination of fear, lack of preparedness, and a deeply ingrained authoritarian mindset. Armed with rifles and submachine guns, the police were visibly nervous and felt threatened by the large, increasingly restive crowd. Tensions escalated when a scuffle broke out near the station, and without issuing a clear warning, the police opened fire on the unarmed demonstrators.

Conclusion

The Sharpeville Massacre was the result of a confluence of factors rooted in the oppressive apartheid system. The harsh enforcement of pass laws, combined with severe economic and social deprivation, created a climate of profound resentment and desperation among black South Africans. The political mobilization by the PAC

and the immediate trigger of the peaceful protest that confronted a fearful and unrestrained police force culminated in the tragic events of March 21, 1960.

The massacre shocked the world and marked a turning point in South Africa's history. It galvanized both domestic and international opposition to apartheid, leading to increased activism and eventually contributing to the system's dismantling. The Sharpeville Massacre remains a poignant reminder of the brutality of apartheid and

EVENTS OF THE SHARPEVILLE MASSACRE

This essay describes the events of the Sharpeville March, digging into the buildup, the day of the massacre.

Buildup to the Sharpeville March

The Sharpeville March was organized as part of a larger campaign led by the Pan Africanist Congress (PAC), a political organization that had split from the African National Congress (ANC) in 1959. The PAC advocated for a more radical and immediate confrontation with apartheid laws, specifically targeting the pass laws that severely restricted the movement of black South Africans. Under these laws, black individuals were required to carry passbooks (dompas) at all times, and failure to produce them on demand by police could result in arrest and imprisonment.

Robert Sobukwe, the leader of the PAC, announced an anti-pass campaign, urging black South Africans to leave their passbooks at home and peacefully present themselves at police stations to be arrested. The idea was to overwhelm the authorities, provoke mass arrests, and draw international attention to the injustices of the apartheid regime.

The Day of the March

On the morning of March 21, 1960, thousands of residents in Sharpeville heeded the PAC's call to action. Men, women, and children gathered at various points in the township, with the main contingent converging outside the Sharpeville police station. The crowd, estimated to be between 5,000 and 7,000 people, was peaceful and determined. Many carried placards and banners, while others sang freedom songs and chanted slogans against the pass laws.

The police presence at the station was substantial, with around 300 officers, many of whom were armed with rifles and submachine guns. As the crowd grew, the atmosphere became increasingly tense. The police, feeling threatened by the sheer number of protesters and their proximity, requested reinforcements, including armored vehicles.

The Massacre Unfolds

Around 1:15 PM, tensions reached a breaking point. Eyewitness accounts suggest that a scuffle broke out near the entrance of the police station, possibly involving an altercation between a protester and a police officer. In the chaos that ensued, the police opened fire on the crowd without issuing a clear warning to disperse.

The shooting lasted for about two minutes, during which the police fired approximately 700 rounds of ammunition into the crowd. The scene was one of pandemonium and horror. Men, women, and children scattered in all directions, seeking shelter from the hail of bullets. Those who fell were trampled by the fleeing masses. The ground was littered with bodies, both dead and wounded.

RESULTS OF THE SHARPVILLE MASSCARE

Immediate Aftermath

The immediate aftermath of the massacre was a scene of devastation and grief. Medical personnel and ambulances arrived to attend to the wounded, while the dead were transported to morgues. News of the massacre spread rapidly, both within South Africa and internationally. Images and reports of the brutal crackdown were broadcast around the world, eliciting widespread condemnation.

In South Africa, the massacre sparked a wave of anger and protests. Strikes, demonstrations, and riots erupted in various parts of the country as black South Africans expressed their outrage. The apartheid government responded with a state of emergency, banning public meetings and detaining thousands of activists and leaders.

Long-term Impact

The Sharpeville Massacre had profound and far-reaching effects. Internationally, it brought the horrors of apartheid to global attention, leading to increased isolation of the South African government. The United Nations Security Council passed Resolution 134, condemning the massacre and calling for an end to apartheid. Domestically, it marked a turning point in the anti-apartheid struggle, leading to the radicalization of the resistance movement. The ANC and PAC both abandoned their previous commitment to non-violent protest, establishing armed wings to carry out acts of sabotage against the government.

The massacre also had a lasting impact on the community of Sharpeville and the families of the victims. The psychological scars and memories of that tragic day endured for generations. In 1994, with the end of apartheid and the establishment of a democratic South Africa, March 21 was declared Human Rights Day, commemorating the lives lost in Sharpeville and the ongoing struggle for human rights and dignity.

Conclusion

The Sharpeville Massacre remains one of the most heartbreaking and tragic events in the history of South Africa's struggle against apartheid. The events of March 21, 1960, highlighted the brutal nature of the apartheid regime and stirred up both domestic and international opposition to its policies. The courage and sacrifice of those who marched in Sharpeville are remembered as a pivotal moment in the fight for freedom, justice, and equality.

PRESENTATION	LEVEL 7	LEVEL 6	LEVEL 5	LEVEL 4	LEVEL 3	LEVEL 2	LEVEL 1
CONTENT	Very well planned and structured. Good synthesis of information. Constructed an argument. Very good use of evidence to support	Well planned and structured. Synthesis of information. Constructed and argument. Evidence used to support the argument.	Writing structured. Constructed an argument. Evidence used to support argument.	Clear attempt to construct an argument. Evidence used to a large extent to support the argument.	Some attempt to organise the information into an argument. Evidence not well used in supporting the argument.	Largely descriptive/ with little or some attempt to develop an argument.	Answer not at all well structured.
LEVEL 7 The question has been fully answered. Content selection fully relevant to line of argument.	18-20	16-17					
LEVEL 6 The question has been answered. The content selection is relevant to a line	16-17	15	14				
LEVEL 5 The question has been answered to a great extent. The content is adequately covered and is relevant		14	13	12			
LEVEL 4 The question is recognizable in the answer. Some omissions/ irrelevant content selection.			12	11	10		
LEVEL 3 The content selection does not always relate. Omissions in coverage.				10	9	8	
LEVEL 2 The content is sparse. The question is inadequately addressed.					8	7	6
LEVEL 1 The content is sparse, the question is inadequately addressed						6	0-5

GRADE 9**ACTIVITY 14 CAUSE, LEADERS AND EVENTS OF THE LANGA MARCH**

Use **SOURCE 14A** and your own knowledge to answer the question that follow.

SOURCE 14 A Langa March

1. Which other march except the Sharpeville that was organized on 21 March 1960? (1)

2. Where was the march in Langa led to? (1)

3. What is the name of the man in the **SOURCE 14A** that led the Langa march? (1)

4 What reason did Kgosana give for leading the people back home? (2)

[5]

GRADE 9

MEMO

ACTIVITY 14

- 1 Langa March.
- 2 Police headquarter
- 3 Phillip Kgosana.
- 4 Meeting the Minister of Justice by Kgosana will be possible on condition he convince the crowd to walk home.

[5]