

SECTION 4 - APARTHEID BEGINS



Discriminatory signs used to separate races during apartheid

Significant Events and Topics

- Separation that Broke the Hearts of the Nation
- Apartheid Begins (1948)
- Racial Segregation
- Apartheid Homelands
- Resistance to Apartheid
- Indians in South Africa
- Who was Gandhi?
- Forced Removals
- Pass Laws
- The Defiance Campaign (1952)
- The Women's March (1956)
- Sharpeville Massacre (1960)
- The Armed Struggle
- Nelson Mandela Jailed (1964)
- The Student Uprising (1976)

RESOURCES CHECKLIST	
Prescribed Books	<input type="checkbox"/> Out of Bounds <input type="checkbox"/> Long Walk to Lavender Street <input type="checkbox"/> Journey to Jo'burg <input type="checkbox"/> Steve Biko <input type="checkbox"/> Hector, A Boy, a Protest, and the Photograph that Changed Apartheid
Additional Resources	<input type="checkbox"/> 92 Queens Road
Art Appreciation	<input type="checkbox"/> Gregoire Boonzaier (online) <input type="checkbox"/> Gerard Sekoto <input type="checkbox"/> Sam Nhlengethwa
Music Appreciation	<input type="checkbox"/> Ndodemnyama we Verwoerd
Movies	<input type="checkbox"/> Poppie Nongena <input type="checkbox"/> e'Lollipop
Field Trips	<input type="checkbox"/> District Six Museum <input type="checkbox"/> Bo-Kaap Museum and Walk <input type="checkbox"/> Robben Island <input type="checkbox"/> Route 67, Port Elizabeth <input type="checkbox"/> Nomoya Masilela Museum, Bethal <input type="checkbox"/> Sol Plaatje House, Kimberley <input type="checkbox"/> Hector Pieterse Museum, Soweto <input type="checkbox"/> Apartheid Museum, Ormonde

PRESCRIBED BOOKS

Out of Bounds, Beverley Naidoo

This unique and dramatic collection of stories, set during and after apartheid, is about young people's choices in a beautiful country made ugly by injustice. Each story is set in a different decade during the turbulent years from 1948 to 2000 and portrays powerful fictional characters who are caught up in very real and often disturbing events. The stories are scheduled for you to read in the appropriate sections.

Steve Biko, Linda Price

Steve Biko is regarded as an inspiration to many because of his struggle against apartheid and his death in detention in 1977. His ideas promoted Black Consciousness. This is his life story.

Long Walk to Lavender Street, Belinda Hollyer

Set in District Six at the time of the Group Areas Act (1966) and the forced removals, this moving story reflects the conflicts and hardships of a cross-cultural family, living through troubled times.

Journey to Jo'burg, Beverley Naidoo

Banned by the apartheid government in South Africa when it was first published in 1985, this is the story of two children's courage and determination to find their mother and bring her home. It was only after the release of Nelson Mandela from jail that the book was unbanned.

Hector, A Boy, a Protest, and the Photograph that Changed Apartheid, Adrienne Wright

On June 16, 1976, Black South African students marched against a new law requiring that they be taught half of their subjects in Afrikaans, the language of the Nationalist government. The story's events unfold from the perspectives of Hector, his sister, and the photographer who captured the iconic photo of this historic event.

ADDITIONAL RESOURCES

92 Queens Road, Dianne Case

This story reflects the author's childhood in the heydays of District Six. The book is a childish look at the Coloured way of life. The heroine becomes aware of apartheid and the pain that it caused so many. No guilt is laid on the reader and the language is clean and easy to read but the story shows some of the undesirable elements of District Six – adult characters drinking, smoking, however this is not out of context.

ART APPRECIATION

Study the work of the following artists in the *South African Art Series for Children*:

- Gerard Sekoto
 - Sam Nhlengethwa
- and
- Gregoire Boonzaier (online)

MUSIC APPRECIATION

A link to listen to this song is on the course website. The context of the song will be better appreciated when you have completed this chapter.

□ Ndodemnyama we Verwoerd



Vuyisile Mini

Ndodemnyama we Verwoerd! was composed by Vuyisile Mini in the 1950s. The song was an act of defiance, a protest song that warned the all-powerful white prime minister of that time, Hendrik Verwoerd, that black people were coming. Verwoerd is considered the 'architect' of apartheid.

In 1956 Mini was one of 156 defendants in the famous Treason Trial. The state's case collapsed for lack of evidence and Mini was discharged on 20 April 1959.

In 1961, Mini was one of the first group of people to be recruited into uMkhonto we Sizwe (MK) and become a member of the Eastern Cape High Command. In 1963, Mini was arrested with two other prominent ANC members, Wilson Khayinga and Zinakile Mkaba. They were charged with 17 counts of sabotage and other political crimes, including complicity in the death of an alleged police informer. They were sentenced to death.

Ben Turok, a previous co-accused of Mini's in the 1956 Treason Trial, was serving a three-year term in Pretoria prison at the time of Mini's execution. He recalled the last moments of Mini (44), Khayinga (38) and Mkaba's (35) lives in Sechaba, the official ANC journal:

Ben Turok Recalls

The last evening was devastatingly sad as the heroic occupants of the death cells communicated to the prison in a gentle melancholy song that their end was near. It was late at night when the singing ceased, and the prison fell into uneasy silence. I was already awake when the singing began again in the early morning. Once again, the excruciatingly beautiful music floated through the barred windows, echoing round the brick exercise yard, losing itself in the vast prison yards.

And then, unexpectedly, the voice of Vuyisile Mini came roaring down the hushed passages. Evidently standing on a stool, with his face reaching up to a barred vent in his cell, his unmistakable bass voice was enunciating his final message in Xhosa to the world he was leaving. In a voice charged with emotion but stubbornly defiant, he spoke of the struggle waged by the African National Congress and of his absolute conviction of the victory to come.

And then it was Khayinga's turn, followed by Mkaba, as they too defied all prison rules to shout out their valedictions. Soon after, I heard the door of their cell being opened. Murmuring voices reached my straining ears, and then the three martyrs broke into a final poignant melody which seemed to fill the whole prison with sound and then gradually faded away into the distant depths of the condemned section.

In 1965, one year after Mini's execution, Miriam Makeba, released an album with Harry Belafonte called *An Evening with Belafonte/Makeba*. It included a version of *Ndodemnyama we Verwoerd!* that is part marabi and part jazz. It has been described as "a fully beguiling call and response, with a compelling beat, a signal to dance as well as protest."¹

Miriam Makeba was among the first African musicians to receive worldwide recognition. She became a symbol of opposition to the apartheid system, particularly after her right to return to South Africa from abroad was revoked.

Upon her death, former South African President Nelson Mandela said that "her music inspired a powerful sense of hope in all of us."

Directly translated from isiXhosa to English, the lyrics of *Ndodemnyama we Verwoerd* proclaim: *Here is the black man, Verwoerd! Watch out, here is the black man, Verwoerd!*

Ndodemnyama we Verwoerd

Pasopa Nantsi ndodemnyama, Verwoerd
Pasopa Nantsi ndodemnyama, Verwoerd
Pasopa Nantsi ndodemnyama, Verwoerd
Pasopa Nantsi ndodemnyama, Verwoerd

Nantsi ndodemnyama, Verwoerd
Nantsi ndodemnyama, Verwoerd
Nantsi ndodemnyama, Verwoerd
Nantsi ndodemnyama, Verwoerd

Pasopa Nantsi ndodemnyama, Verwoerd
Pasopa Nantsi ndodemnyama, Verwoerd
Pasopa Nantsi ndodemnyama, Verwoerd
Pasopa Nantsi ndodemnyama, Verwoerd



Miriam Makeba, 1969

¹ Charles Leonard, *Political Songs | Ndodemnyama – Miriam Makeba*
<https://www.newframe.com/political-songs-ndodemnyama-miriam-makeba/>, accessed 25 July 2022

MOVIES

Poppie Nongena

This eye-opening movie is based on the world-renowned adult book, *Die Swerfjare van Poppie Nongena* by Elsa Joubert, which was translated into 13 languages. The English title is *The Long Journey of Poppie Nongena*. The book tells the true story of an African woman and her troubled family, whose lives were disrupted by apartheid legislation. When her husband, Stone, became too ill to work, Poppie was deemed to be an "illegal" resident in Cape Town and a citizen of a place she'd never been to in her life! She engaged in a desperate struggle with the authorities for permission to stay and used every means at her disposal to be close to her children. Parents with younger children should perhaps watch this first to check suitability for your own family.

e'Lollipop

e'Lollipop is the extraordinary tale of two inseparable South African children during the apartheid era. Tsepo and his orphaned friend Jannie meet when Jannie's parents die tragically in a car crash in the Lesotho mountains. Jannie is sent to a missionary station in Tsepo's village, where they become best friends.

Separation that Broke the Hearts of the Nation

“I’ve been wondering how to explain the dark time of the apartheid era to you children,” Granny Stella announced the topic of their upcoming lesson to the children as they settled down in her living room.



Lillian's enamel cup

“I was tidying a cupboard and I came across this enamel cup that was used by my house maid, Lillian, many years ago and it reminded me that we didn’t even use the same plates and cutlery as our black servants in times past.

Even today, more than twenty years since that era ended, I feel deeply disturbed by things I remember and by what happened to so many people. I lived through that time, comfortably growing up in a white neighbourhood with all the benefits of being the privileged class. I only started to realise the level of indoctrination and covering up that was going on when I became an adult in the late '60s. I find myself

having to work hard to overcome some of the prejudicial thinking that I unconsciously adopted. It's still a struggle to understand the ways of people from other cultures, because we grew up separated and under such vastly different circumstances.”

The children could see the serious expression on their grandmother’s face.

“I remember the surprise on your mother’s face, when she came home one afternoon and found an Indian lady visiting over tea with me. It was the first time she’d seen a person of colour as a guest in our home - and that was as late as the 1980s... but let’s start at the beginning of apartheid.”

Apartheid Begins (1948)

The builders of apartheid have been shamed for the terrible things that they did in our country’s history.

However, it is important to know that every country in the world, has had its own form of racial discrimination and prejudice. Few nations can escape the finger-pointing and in every country, there are still elements of racism.

It is tragic that today there is still violence, racial prejudice and discrimination based on colour. We will focus on what apartheid was, the fight against it, who was involved and the main events of the time.



Apartheid sign

Many of us, who were white children, did not know the depth of the struggle as we grew up: we were middle class, we attended school and we did what most teenagers did at that time. We were not connected via social media, so much of what was happening politically was conveyed through the heavily censored news on the radio and in the newspapers. Television only came to South Africa in 1976 and that too was heavily biased in favour of the government of the day.

But as I have kept learning about this time in history as an adult, I have seen that while the struggle for change and freedom from oppression was necessary, there is also evidence that there were people and powers using this struggle as a vehicle to carry out other goals and to promote their own political agendas.

Racial Segregation



Read *Long Walk to Lavender Street* by Belinda Hollyer. This moving story highlights the devastating impact that apartheid had on families of colour.

In *Out of Bounds* by Beverley Naidoo, read these short stories.

- The Dare
- The Noose
- One Day, Lily, One Day

The other stories in the book will be read in later sections of the course.

92 Queens Street by Dianne Case is an additional book to be read with parental guidance for younger readers. This story reflects the life of the community in District Six, including some of the less savoury aspects of society.

Granny Stella continued to explain to her young grandchildren about the ideology of apartheid. "I know that you have never been exposed to this kind of thinking because you have friends who are Xhosa and, James, your friend Fadiel is from mixed cultural origins, so it may seem hard to imagine a time when you would not have been allowed to play together. You see, *apartheid* means believing in "*racial segregation; specifically: a former policy of segregation and political and economic discrimination against non-European groups in the Republic of South Africa*"² That's the official term for it.

The National Party, who brought in apartheid laws in 1948, said that it was in the best interests of each race to have their own living spaces, buses, toilets, schools etc. However, these were not the only restrictions. The fact that people of colour were forced into a small percentage of the total land, not paid liveable wages, not given the same education as whites and not allowed to do the same jobs as white South Africans, meant that the apartheid ideology went much deeper than living separately.

² MerriamWebster.com

You weren't allowed to marry someone whose skin colour was different to your own and if you were even friends with a person of another race, you were immediately open to scorn, suspicion and danger. Some even linked the policy of apartheid to Nazi Germany and Hitler's belief system of a "pure" race - this being white people.

The Afrikaner Broederbond, a secret organisation dedicated to the promotion of Afrikaner interests, included many influential Afrikaners in its membership and had considerable political influence. Almost every Afrikaner general, high-ranking politician, law enforcement officer, educator, and judge became part of the Broederbond, which was often called the "nerve centre of apartheid."



Leaders of the Broederbond in 1918

The Broederbond was sympathetic to the Nazi Party in Germany and opposed South Africa's entry into World War 2 on the side of Britain. The organisation threw its weight behind the *Herenigde Nasionale Party*, believing that the party would serve the interests not simply of whites but specifically of Afrikaners. Malan campaigned on a promise to "protect the white character of our cities" and to eliminate many of the already meagre rights that black South Africans enjoyed.

There's a lot more to this thinking, which we won't dig into but it is important to note that when we accept a law, which is unfair (according to the Word of God) – such as apartheid – we slowly start buying into the other belief systems represented by the pushing force behind the law.

As you should know by now, it's important to learn more about a variety of experiences and perspectives. Because the apartheid era is recent history, you can find out more about it from people who are still alive. Let me share a short email from my young friend, Wendy, that I've kept because it's such a personal account of this time in history, from her childhood in the 1970s:

Dear Stella,

Thank you for the lovely chat on the phone the other day. I think it is delightful that you are getting to spend time with James and Lauren in this way. How rich their lives will be having had all the input from you.

It got me thinking about my own experience during the '70s. As a young child growing up in this era, our domestic worker was entrusted with preparing meals, cleaning our home, babysitting us when our parents went out, living on our premises and more. I never questioned why her husband could only visit once a week after lunch on a Sunday or why he had to come in via the back gate and had to leave at 5pm. I never questioned why our

domestic worker only saw her children a few times a year when she returned to her "homeland" or during school holidays, if they could travel with a relative to Johannesburg – I just assumed that this is what they chose, not realising that their circumstances were forced on them.

There were times when our gardener was bailed out of jail by my father as he was not carrying his pass book, or when he didn't arrive for work because of boycotting - we simply complained a bit that the grass wasn't cut and moved on with our lives.

It was only when I was a teen, voting for the first time, that I stopped to truly think about what we were voting for or against and what the future of the country would be like without apartheid.

*Much love
Wendy*

Just as they finished reading the letter a short toot sounded outside. The children's mother was there to fetch them. James sighed, "Ah Granny, my heart is feeling quite heavy. I'm not sure I'm ready to leave this story hanging here. Is there anything we can read until we see you next week?" Lauren smiled at her brother and waved a story book at him, that her gran had given her a little earlier. "I tell you what, James," she said, "we can each read a chapter at a time!"

Book Review

Long Walk to Lavender Street by Belinda Hollyer

Use the template from the website to complete a book review on the above title.

Apartheid Homelands



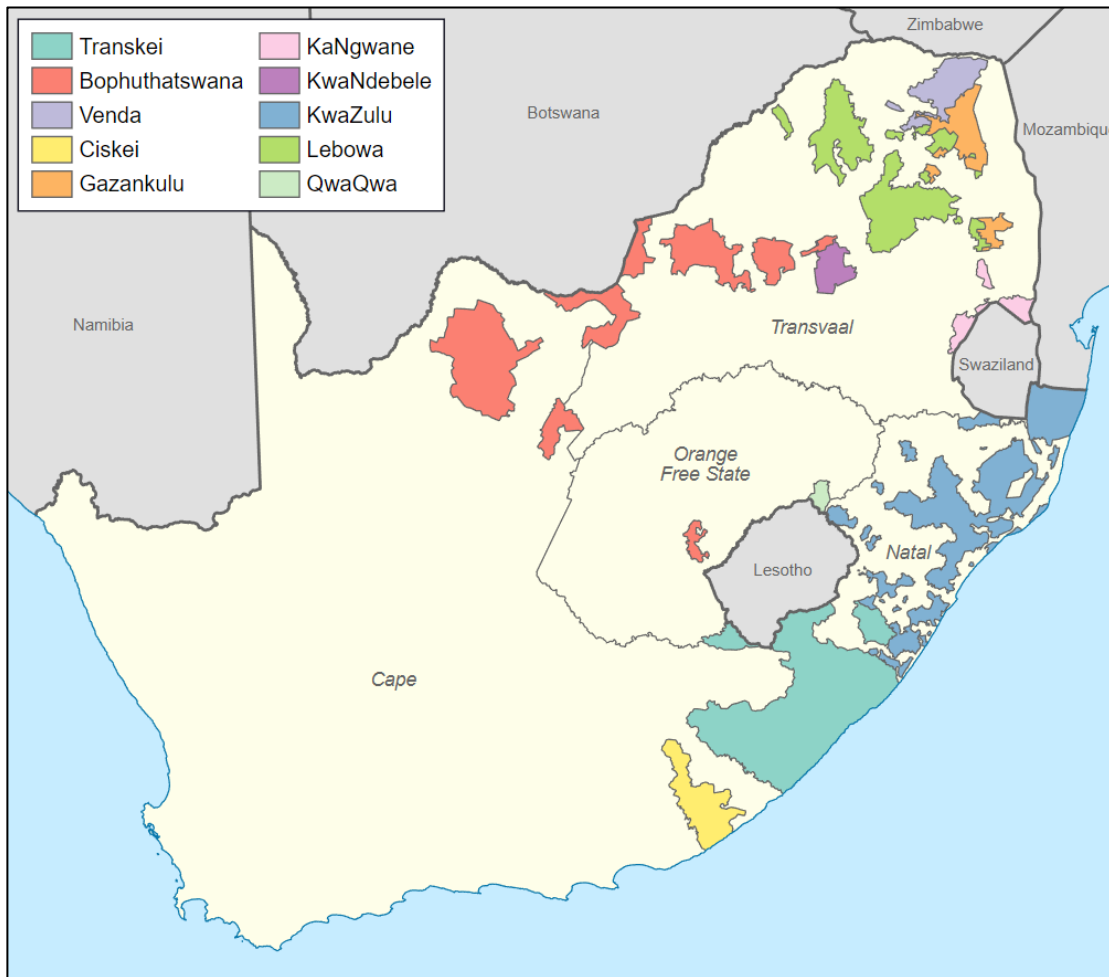
Read *Journey to Jo'burg* by Beverley Naidoo. It is a bestselling, classic children's book, in which two siblings face the dangers of their racially divided country.

As the twins bounded into the kitchen to see what their gran was making for tea, Lauren asked, "Granny, the other day I overheard Mom and Lisa talking about something on Instagram. Mom said that some people still think that complete forgiveness is not possible in our country. How can there still be so much conflict 70 years after these events?"

Granny Stella looked into Lauren's bright eyes. "I am very tempted to answer that for you, Lauren, but I think we should let the story of our nation's history continue and you will perhaps find the answer yourself as we go. Shall we continue from where we left off?"

The children looked on the table and saw that their gran had put out a large map. She started to chat...

In 1951, the government introduced the Bantu Authorities Act to establish "homelands" for black people. In total, ten homelands were created, which amounted to 13% of the country's land. The remaining land was reserved for the white population. These homelands were the Transkei, Bophuthatswana, Ciskei, Venda, Gazankulu, KaNgwane, KwaNdebele, KwaZulu, Lebowa, and QwaQwa. Each homeland was designed for a specific ethnic group.



Map of the black homelands in South Africa at the end of apartheid in 1994³

The homelands were run by tribal leaders who were willing to co-operate with the apartheid government. Unco-operative chiefs were removed with force. Over time, a ruling black *elite* emerged with a personal and financial interest in the preservation of the homelands. “

I'm sure you two know that the word "*elite*" refers to a group or class of persons, considered to be superior to others because of their intelligence, social standing, or wealth,” said Granny Stella as she pointed to the different states that were homelands before 1994.

In 1959 the Bantu Self-Government Act set out a plan called "Separate Development". This enabled the homelands to establish themselves as self-governing, *quasi-independent* states.

"Gran, I knew what *elite* meant, but what is that big word you just used?" laughed James.

³ Image credit Htonl - Bantustan boundary data from the Directorate: Public State Land Support via Africa Open Data, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=25392438>, accessed 26/12/2017

His gran joined his amusement, "Sorry James, it is a strange word but *quasi-independent* means that they resembled independent states but were not actually independent."

The homelands were encouraged to opt for independence, as this would cut the number of black citizens in South Africa. The process was completed by the Black Homelands Citizenship Act of 1970, which cancelled South African citizenship of all blacks.



A family in a resettlement camp in a South African homeland⁴

This meant that even if you were a black person, who, for example, was born in Johannesburg and you'd lived there all your life, you were no longer a South Africa citizen. If you were a Xhosa, you were automatically a citizen of Transkei, even if you'd never ever been there! Imagine that!

"That's just crazy!" exclaimed Lauren.

"It was totally impractical," agreed Granny Stella, "and the problems and trouble it created were devastating for many, many people and their families. In fact, I'd say it was pure evil, to render people as non-citizens of the country of their birth!"

The local homeland economies were not well-developed and relied on South Africa's economy. Farming was not really an option because of poor agricultural land in the homelands. Many farmlands were in a poor condition because of soil erosion and overgrazing. As a result, millions of black people had to leave their homes in the homelands to commute to work in the mines, on white-owned farms and in other industries in the cities.

In reality, only about 40% of South Africa's population lived in the homelands; the rest were forced to live in townships, shantytowns and slums on the outskirts of South African cities.

⁴ Photo credit: DPI/UN Photo

The true intention of this apartheid policy was to deprive black South Africans of their citizenship by designating them as citizens of the homelands, even if they lived and worked in 'white South Africa'.



Granny Stella's figurines of African women

Take those two little clay figurines of African women down from my mantelpiece and I'll tell you the story about their significance to me. When I was a little girl, we used to spend summer holidays at our family campsite, which was situated where the Wild Coast casino is now on the banks of the Mtamvuna River.

My grandfather came to South Africa with his young family, to work as a missionary doctor in the Transkei, in the late 1890s. Apparently, the local chief gave him that land for camping. It was a gentleman's agreement so there was no paperwork to prove it. The lagoon there was even called Thompson's lagoon after the family surname.

In those days, the area was very rural and undeveloped. In fact, my grandparents used to pack up beds and belongings on ox wagons to trek down the dirt track to the sea for a month's holiday. When your mother was little, we had one last holiday there, sleeping in the rondavels that had later been built at the campsite. We hiked to swim at the waterfall, which is now part of the golf course.

In the late 1970s, the Transkei government decided that the site would be perfect for their casino and so, not having any legal proof of the donation of the land by the now-deceased chief, the land was taken from our family. Casinos were built in many of the homelands to draw money into their struggling economies, as casinos were banned in the rest of 'white' South Africa at that time.

The reason I have those little figurines is because there, on the Wild Coast, we regularly saw the rural Xhosa women, dressed in their blankets, beads and traditional attire. They'd sit and smoke their clay pipes while their cattle grazed nearby. I know that their culture and way of life was changing fast and that it wouldn't always be that way and so I bought those clay figures as a reminder of those happy times in the Transkei.

Poetry

Reflect on the following poem by Roy Campbell. Campbell lived from 1901-1957. He was very critical of the racist attitudes of British colonial society and the apartheid government. He once wrote that the white man's racial superiority was "a superstition which was exploded by science ten years ago and by Christianity two thousand years before." Campbell and many other poets use poetry to voice their views on political events.

In a 2012 article for the *Sunday Times*, Tim Cartwright wrote, "Roy Campbell, in the opinion of most South African literary people, is still the best poet the country has ever produced." At first, you might think this poem is about a young woman with her baby, but if you look carefully, it has a deeper meaning.

The Zulu Girl

When in the sun the hot red acres smoulder
Down where the sweating gang its labour plies
A girl flings down her hoe, and from her shoulder
Unslings her child tormented by flies.

She takes him to a ring of shadow pooled
By the thorn-tree: purpled with the blood of ticks,
While her sharp nails, in slow caresses ruled
Prowl through his hair with sharp electric clicks.

His sleepy mouth, plugged by the heavy nipple,
Tugs like a puppy, grunting as he feels;
Through his frail nerves her own deep languor's ripple
Like a broad river sighing through the reeds.

Yet in that drowsy stream his flesh imbibes
And old unquenched, unsmotherable heat-
The curbed ferocity of beaten tribes,
The sullen dignity of their defeat.

Her body looms above him like a hill
Within whose shade a village lies at rest,
Or the first cloud so terrible and still
That bears the coming harvest in its breast.

- Look up any words that you don't understand.
- Underline all the words which could suggest that all is not well in this scene.
- The Zulu mother seems to rebel and stops working to feed her baby. Who might she represent? Who does the baby represent and what does the poem suggest is going to happen?

The poem shows the plight of the Zulu girl's people - once proud masters of the land but now forced to work in harsh conditions as labourers. The Zulu nation, formerly ruled by powerful kings, who conquered other tribes, were crushed under the British imperialists, who wanted to colonise Africa.

The sleepy baby, feeding on its mother's milk to grow, represents the Zulu nation that will awake, grow strong and rise up again. The poem is not only a picture of a defeated but proud people, but also a warning of the 'harvest' of violence that Campbell knew was coming.

The children closed the map book and started to help their gran as she cleared the table for tea. They could smell the cheese scones in the oven. They were almost ready. As they laid out the cups and saucers, Granny Stella picked up her story.

There is a saying: "The only thing necessary for the triumph of evil is for good men to do nothing." For a while, many did nothing but eventually people from all race groups could see that what was happening was wrong, even inhumane, and the resistance against apartheid began to rise.

Mapwork – Homelands

On a map of South Africa, mark off the Bantu homelands. Make note of what these places are called today and in which provinces they are now situated.

Creative Writing Essay - "Separated"

Write or narrate an essay that starts: *"My dear family, I lie awake at night and wish that I could wrap my arms around you. I think of Mamma at the cooking pot as the smells waft through the air. I can see the little one on the ground playing with the car I gave him last time. And you, Thembi, I can see you are helping Mamma with the housework. Life on the mines is hard. The men are angry that they are separated from their loved ones, just like me...."*

Resistance to Apartheid

The African National Congress (ANC), originally called the South African Native National Congress, was birthed at a meeting of various African organisations on 8 January 1912. Its main aim was to form a united national organisation to resist the white government of the day more effectively.

In the 1950s the ANC, the South African Indian Congress, the Congress of Democrats (formed by whites), and the Coloured People's Organisation met in Tongaat, Natal, to form the Congress Alliance. While there were differences amongst the parties, their aims were similar - to fight for political rights for everyone in South Africa.

In 1954, the Congress Alliance launched the South African Congress of Trade Unions (SACTU) and the Federation of South African Women (FEDSAW).



Founders of the South African Native National Congress

This meant that workers of colour now had an organisation which could present their complaints to their white employers. These organisations also encouraged their workers to join the struggle against white rule. The South African Communist Party was formed in 1921 and also worked for worker's rights throughout the struggle.

In 1958, a hundred leading ANC members left the African National Congress, as they were unhappy with many of the ANC's policies. They believed that black Africans were the

most important people in the anti-apartheid struggle and that they should fight without the help of the other races. In 1959, Robert Sobukwe formed the Pan-Africanist Congress (PAC).

While all non-white South Africans suffered under apartheid, not all of them joined the resistance movements.

"Granny, can I just interrupt to ask you something please?" Lauren broke in. "When you started, you mentioned that one day long ago, Mom was surprised when you had an Indian lady visiting you and now you told us that there was a South African Indian Congress. Whenever I see Mrs. Tiekam at the corner store in her beautiful, glittery saris, I wonder why there are so many Indian people living in South Africa, especially as apartheid was so unfair to them? Why did they come to South Africa?"

"That's a good question, Lauren. I'll quickly explain and then we'll continue the topic of apartheid."

Indians in South Africa

I know you have learnt about the Great Trek and how the Voortrekkers conquered the Zulu in Natal, back in 1838. Do you remember that in May 1838 the Boers took control of the port, which today is Durban and soon afterwards established the Natalia Republic?

Apparently, their government was rather disorganised and they had poor relations with the remaining Zulus in the area so the British took advantage of this and announced they were going to annex the republic, which they did in 1844.

By then most of the Boers had decided to leave to escape British rule once again. They trekked to the Transvaal area, which was soon recognised as the Zuid-Afrikaansche Republiek (ZAR).

After the British colonised Natal, the British settlers living there realised that the Natal climate was suitable for growing tropical crops such as sugar, coffee, cotton and tea. As these crops

needed a lot of labour and they didn't have many people to do the hard work, they brought in indentured labourers from India. Seeing the puzzled look on the twins' faces she elaborated.

Indenture refers to an agreement in which someone works for someone else until they have paid back a debt. In history this was usually when poor people worked for someone in another country, in return for being taken to that country.

“Does that make it clearer, James and Lauren?” They nodded so she continued.

The first Indian workers arrived in Natal in 1860 and once they had worked out the period of their agreement, they were allowed to settle in the colony. Around 200 000 Indian people came to South Africa as labourers over 50 years. They lived in very harsh conditions on the plantation farms and they were often mistreated, so many returned to India after their contract was up. Those that remained prospered, working as fishermen, shopkeepers, clerks and in other trades and industries.

Durban now boasts the largest Indian community in the world, outside of India itself, but as you know, Indians also live in other cities across the country!

In 1888 the British colonists insisted that the Indians (or Coolies as they called them) should carry passes as they moved around the colony. Even though they were contributing to the economy of the colony, they were not given rights as citizens - like the right to vote.



Founders of the Natal Indian Congress; Gandhi is centre of the back row.

When the now famous lawyer and political activist, Mahatma Gandhi visited South Africa in 1893 on legal business, he helped to establish the Indian National Congress. We'll talk about him in a minute! By the time Gandhi arrived in the Colony of Natal, there were more Indians than Europeans.

Most Indians in South Africa now speak English as their first language. Depending on their heritage, they may also speak an Indian language - Hindi, Tamil, Urdu or another dialect. Their traditional religions are Islam, Hindu or Sikh faiths but many converted to Christianity.



An Indian curry dish

James, I know how much you love to eat good curry! Well, over the years Indian culture and cuisine has influenced our country.

As you know, many of us enjoy a good Indian curry and while South African Indians brought much more than delicious spices and flavours to our country, we can thank them for that tasty experience.

Indians are no longer poor labourers. Many Indians are entrepreneurs and do very well in their own businesses. Their professions range across the spectrum, from farmers, shop owners and municipal employees to doctors, teachers and engineers.

Everyone in the warm little kitchen stopped talking for a while as they gobbled up the hot cheese scones dripping with butter and drank their tea. Just as Granny Stella was about to tell them who Gandhi was, they heard their mother pull up outside.

"Aah, Granny, we will have to pick up the story of Gandhi next time! Thank you for the delicious scones!" Lauren said as they got into the car and drove away. As Stella closed the door after waving them off, she allowed her mind to think about how to present the complex man, who was Gandhi, to her grandchildren.

Famous South African Indians

Research some famous South African Indians and then pick one and write a short biography about this person and their contribution to South Africa. The person could be a political leader, a sports star, a religious leader, an artist or a businessman etc.

Indian Cuisine

If your family is not Indian, buy Indian take-aways like bunny chow or make your own Indian meal at home.

Indian Fabrics and Clothing

Textiles have always been an important part of Indian trading. India used to trade with China, Southeast Asia, the Roman Empire, the Arabs, and - during the 17th century - also Europe, in a lucrative exchange of spices and clothing. Printed calicos, chintz, muslins and patterned silk invaded the English market, and, later on, became a source of pride for the nationalist movement. Search the internet to see the beautiful designs of Indian cultural dress. Use them for inspiration to design either a fabric design or a female dress design.

Who was Gandhi?



When the children arrived a week later, they were interested to see two photos standing up on the kitchen counter. The always eager James sprouted out: "Let me guess, Gran, one of these guys is Gandhi - you said you were going to tell us about him!"

"Mmhm, but which one, James?" asked Granny Stella. The children scrutinised the photos and Lauren declared "I think they are both him!" James wasn't so sure.

"Well, how about we follow his journey from India to South Africa and then decide?" proposed their grandmother. Mohandas Karamchand Gandhi was an Indian lawyer and an *anti-colonialist*. That means he was against one country owning another. At that time, India was also a British colony.

Remember Cecil John Rhodes and his dream? Rhodes had died by the time Gandhi came to South Africa but they clearly had opposite views about the British Empire!

Gandhi studied law in London and even though he was a brilliant intellectual, he was unable to start a successful law practice after returning to India. He came to South Africa in 1893 to represent an Indian businessman in a lawsuit and then lived here until 1914.

While in South Africa he formulated his ideas of non-violent or passive resistance against unjust laws and British colonialism. He promoted civil rights for all, but of course he had particular concerns for South African Indians.

He proposed and was a founder member of the Natal Indian Congress (NIC). It was established in 1894 and this helped to unite the Indian population under one political banner. The NIC eventually amalgamated with the African National Congress in later years.

Gandhi returned to India in 1914, where he continued to work to alleviate unjust tax laws, to secure the rights of women in India and to work for freedom from colonial power and racial discrimination. His passive resistance campaign for India's independence was successful and British rule in India ended in 1947.



Gandhi's funeral procession

He was assassinated on 30 January 1948 by a Hindu man, who believed that Gandhi had favoured the wishes of Indian Muslims over Indian Hindus. At his burial, more than one million people lined the streets of his funeral procession.

Interestingly, as with all great men in the history books, there are many layers to Gandhi's life. He was idolised as the Father of India by many, but others criticised him for a variety of reasons. Some say he failed as a father. Some saw him as a turncoat who favoured Muslims and clashed with other great Indian leaders. He was said to have acted disrespectfully towards Hindus by reading the Quran in Hindu temples. He is accused of not doing enough to prevent the execution of three revolutionaries and not preventing the partition of India into the two countries of India and Pakistan, when the British granted independence.

As you can see, there is more than one view of Gandhi. No leader is without fault and we should never whitewash their faults or idolise them, even if they did achieve great things.

“Anyway, Lauren, you were right, both photos are of him. The one shows him as a young eager

anglicised Indian and the other shows him as a mature man, embracing his ethnicity and religion.

Now all this should help you to understand why South Africa has a large Indian population today. But let's get back to apartheid and the resistance movement in South Africa," Granny Stella put the photos away and returned to the original topic.

Forced Removals

From 1959 onwards, right until the 1980s, the apartheid government implemented many different native administration acts to forcibly remove non-whites from urban areas and to keep the cities white. The Group Areas Act of 1959 started the physical separation of races and allowed for the removal of people from land that was then allocated for other races.

The most well-known forced removals were from District Six to the Cape Flats and the people of Sophiatown to Soweto – but these were not the only ones! The people did not want to move to townships outside the cities. There they could only rent, not own the land. The landowners were mainly white landlords. These townships were also situated far from the people's places of work.



Homeschoolers visit to District Six Museum

Families who had owned property for many years were moved from their community and networks into unknown areas among strangers. It is not until you meet someone who has a story to tell about this that you realise the impact of the forced removals. Families were ripped apart, communities destroyed, businesses closed, many dreams were destroyed and the lives of many were forever changed.

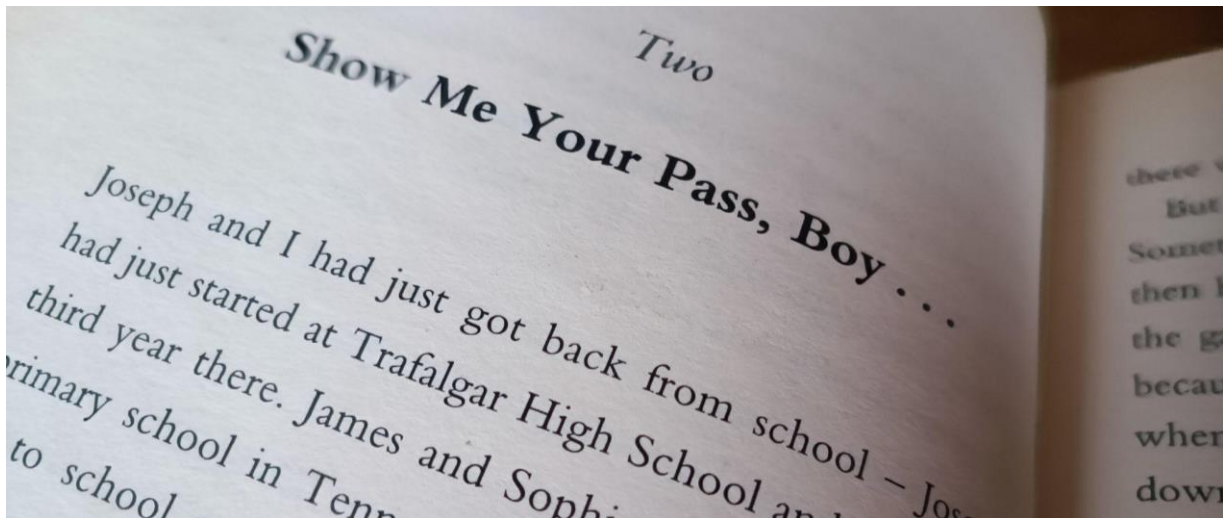
Eight of the ten homelands were for “Bantu” people and all blacks were forced to become citizens of one of them. (In 1994, these homelands once again became part of South Africa.)

By the late 1980s, nearly four million people had been forcibly removed through the Group Areas and Native Land Acts.

"Perhaps when you visit Cape Town one day you can ask your mom to take you to the District Six Museum," Granny Stella suggested, "There is a lot to learn and see which will give you a feel for what the area was like before the forced removals."

Pass Laws

Other inhumane laws adopted in South Africa during this period. The Pass Laws system was used to control the movement of black, Indian and Coloured people in South Africa. The pass said which areas a person was allowed to move through or be in and if a person was found outside of these areas they would be arrested.



“Show me, your pass, Boy,” was such a common demand, it is a chapter title in a book.

So, for example, if you were a black person, living in Transkei and you wanted to visit a relative working in Cape Town, you had to get permission to travel to Cape Town and stay there for say, 72 hours. If you overstayed or were caught somewhere else, you could be arrested. The pass book was similar to an internal passport, containing details about the bearer such as their fingerprints, photograph, the name of his/her employer, his/her address, how long the bearer had been employed, as well as other identification information. Passes were often called the *dompas*, literally meaning the "dumb pass" or domestic passport. These passes became the most despised symbols of apartheid.

“Can you imagine having to first get permission before you could travel in your own country?” Granny Stella asked, but there was no answer from the children as they could not imagine what that must have been like!

The Armed Struggle versus a Peaceful Solution

In her biography of Steve Biko, author Linda Price expressed the following opinion: *“It is important, however, to understand that change could never come about peacefully in South Africa under apartheid. This is because apartheid itself was violent.”* (page 18)

The Bible says in Luke 1: 3 that, “Nothing is impossible with God.” We now know that change did not come peacefully but do you think it could have? Write about or discuss with your family, how this could have been achieved?

Your Family in the Struggle

“Where were you during the struggle?” Ask your parents and/or grandparents this question. How much did they know about what was going on in the country at that time? How old were they in the 1980s? Do you think children these days know more about what is happening politically in South Africa and globally than back then?

YouTube Clip of Mandela at Cape Town’s Grand Parade

On the course website you can watch the clip provided to get an idea of the volumes of people there to greet Mandela on the day of his release. This is an international broadcast and shows some of the international response to this momentous event.

It was just a few days later, when the twins’ mother asked Granny Stella if she could drop all three of her children with her again, while she was at a homeschool support group meeting.

The family had all watched the movie *Escape from Pretoria* together. While she set out the tea tray, Granny Stella asked them a question:

Do you realise that the government was so intent on keeping race groups separate that they even had separate prisons for whites and non-whites?

Pretoria Central Prison was for white political prisoners. Robben Island was where African and Asian political prisoners were jailed.

Robben Island

While Robben Island isn’t the only prison that housed Mandela and other anti-apartheid activists, it is the most well-known and it has been declared a national heritage site.

When you get to Cape Town on that lovely road trip your mom wants to do, you can visit the island and enjoy a tour of the island. There is a bus tour and a walking tour. The initial focus of the tour is on the history of the island from the first days of sealing, its use as a leper colony, to the time when it was a prison.

When I went a few years ago, the jail tour was led by an ex-inmate and I remember some of the things he told us:



Aerial view of Robben Island in Table Bay taken from Table Mountain

An Ex-Inmate Tells

Prisoners were allowed one, two or three letters a month depending on whether they were classed as A, B, C, or D level of prisoner with privileges. We were not allowed to write anything of a political nature or about our life on the island. Everything went through the censor's office and often our families received blacked out paper instead of a letter. In the 1960s, only letters in English or Afrikaans were allowed but in the '70s we were allowed to write in Bantu languages.

Each prison block, labelled A, B,C or D, held a different category of prisoners. Some were strategically placed together, to aid informants, but the main leaders of the ANC and other banned political parties were kept apart.

Further studies in the prison were considered a privilege, not a right. Application was made to the governing bodies and if the prisoner was not a troublemaker, they would be allowed to study. But it did not stop with one man, no matter where we were, outside of the wardens' hearing; we shared what we read in our books and studies with one another. We even used a cave in the lime quarry, where we rested over the hottest time of the day to teach those who couldn't, how to read and write.

Hunger strikes were a way of life in prison. When we needed to stand together, to fight against unjust treatment in prison or get our voice heard, we would not eat. We also used food to defy the prison rules by sharing over the "colour bar" with other inmates. The resistance to apartheid inside Robben Island didn't stop; it just took on a different form. We defied the food rules for different racial groups to intentionally clog the internal courts, where the prisoners were charged with food smuggling.

<u>DIFFERANCES BETWEEN B AND C DIETS:</u>	
<u>B – Coloureds/Asiatics</u>	<u>C – Bantus</u>
Mealie meal 6oz – breakfast	Mealie meal 12oz: Breakfast – 6oz Supper – 6oz
Bread: 4oz lunch & 4oz supper	Puzamandla – lunch
Fat: 1oz daily per person	Fat ½oz per person daily
Mealie rice or snap.	Mealies
Meat: 6oz per person	Meat 5oz per person
Jam/Syrup: 1oz per person daily	No jam/syrup
Sugar: 2oz	Sugar 1½oz
Coffee: Breakfast – ½oz Supper ½oz	Coffee: breakfast 1½oz $\frac{1}{2}$

Ration card from Robben Island

Lisa, the oldest sister with a little more insight than her younger siblings, was a welcome participant to their discussion. She added to the narrative by saying, "The term Bantu is an interesting one. A Bantu person is any person of any of the African ethnic groups that speaks a Bantu language.

Some say using the word Bantu is derogatory, but it simply means a black South African person belonging to a Bantu speaking group. Today we can use the term correctly, but during the apartheid era, it was used to classify any black person, from a variety of different culture groups, irrespective of their language.

New laws in South Africa replaced the use of *Bantu* with the word "Black", as Bantu had developed derogatory connotations. However outside South Africa, *Bantu* is still used to refer to Bantu-speaking people groups."

Pray for Prisoners

Jesus said that He came to seek those who are lost. Society tends to forget about those who are in prison. List some ways that you or your church group could reach out meaningfully to those who are imprisoned. Then write a letter to your church leader explaining your suggestions about reaching out to these "lost" ones for Jesus. Pray for prisoners to know that their sins can be forgiven through Jesus Christ our Lord.

"So James wanted to know how apartheid ended. I told him how Mandela was the last political prisoner to be freed. Then the change-over to democracy had to be negotiated."

"Yes, Mom says she remembers this time in history too, Granny. We spoke about it in the car on the way home last time. She told us about the referendum. She remembered it clearly because it was the first time that she voted," James explained eagerly.

“Great,” replied Granny Stella, opening a book on her lap, “then I’ll just quickly read you these facts from my resource and comments that sum it up in a nutshell.”

The 1992 Referendum

A referendum on ending apartheid was held in South Africa on 17 March 1992. White South African voters were asked whether or not they supported the negotiated reforms begun by State President F.W. de Klerk two years earlier, in which he proposed to end the apartheid system, which had been implemented since 1948. The result of the election was a large victory for the "yes" side, which ultimately resulted in apartheid being lifted.

South African Apartheid Referendum

Do you support the continuation of the reform process which the State President began on 2 February 1990 and which is aimed at a new constitution through negotiation?

Choice	Votes	%
YES	1 924 186	68.73
NO	875 619	31.27
Invalid/blank votes	5 142	-
Total	2 804 947	100

“No matter what political parties might have us believe about our history, the 1992 referendum was the moment South Africa’s white minority said ‘no’ to apartheid, and ‘yes’ to a free South Africa.”¹⁵

It was a watershed event that would change the future of the country. It has been referred to as the *'often overlooked' sledgehammer that ended apartheid*.³

“That pretty much sums it up,” she concluded, closing the book. “It was decided. Apartheid had to go. Democracy had to come.”

Pre-election Unrest



Read *A Time to Scatter Stones* by Jenny Seed – a story about a family impacted by violence in the run-up to the 1994 election.

Granny Stella continued by sharing about the period running up to the first democratic election:

¹⁵ Robert J. Traydon, <https://www.news24.com/Columnists/GuestColumn/the-often-overlooked-sledgehammer-that-ended-apartheid-20171019>

The main idea behind democracy is the concept of equality. All human beings are equal and have the right to determine who will rule over them. It means that everyone considered old enough to vote, has a responsibility to take part in electing political leaders to govern.

It was to be a momentous day in South Africa, when all adult citizens could vote, many for the first time in the first democratic election.

Preceding these elections was a long period (1990-1993) of intense negotiations between the National Party, headed by F.W. De Klerk, and the ANC, headed by Nelson Mandela and some smaller South African political parties.

During this time there was much political unrest and also a rumoured “Third Force” which was destabilising the negotiations in areas such as the Witwatersrand and KwaZulu-Natal. This Third Force was said to be made up of a “network of security and ex-security force operatives” that wanted to undermine the efforts of those seeking peaceful transition from an apartheid government to a democratic one.



De Klerk and Mandela met in 1992¹⁶

However, there are other scholars who insist that the Third Force was in fact the ANC forcing black people, particularly those belonging to the Inkatha Freedom Party (IFP), to cast their vote for the ANC.

¹⁶ Photo credit: World Economic Forum (www.weforum.org) World Economic Forum Annual Meeting Davos 1992, CC BY-SA 2.0, <https://commons.wikimedia.org/w/index.php?curid=5685512>

SECTION 5 - THE BORDER WAR & THE FREEDOM STRUGGLE

ACTIVITY CHECKLIST

We recommend that each child should complete all the mapwork and timeline activities, write at least one book review about a book you read in this section and complete at least four other assignments.

Compulsory Assignments

- Mapwork - African Countries Influenced by Communism
- Timeline and Picture Discs
- Book Review

Discretionary Assignments

- Question Information to Find Truth
- Left and Right in SA Politics
- The Armed Struggle versus a Peaceful Solution
- Your Family in the Struggle
- YouTube Clip of Mandela at Cape Town's Grand Parade
- Pray for Prisoners

Poetry

- Freedom Fighters
- When Mandela came Home. 1990
- Queuing to Vote. April 1994

Art Appreciation

- Esther Mahlangu
- William Kentridge
- Strijdom Van der Merwe

Music Appreciation

- Asimbonanga

Outings

List your recent homeschool outings and other activities here.
