

Social Science: History

Grade 9

Term 3

Lessons 1 - 3

TURNING POINTS IN MODERN SOUTH AFRICAN HISTORY SINCE 1948–

Created by: J. Jansen van Vuuren

Social Science: History

Grade 9

Term 2

Lesson 1 - 2

TURNING POINTS IN MODERN SOUTH AFRICAN HISTORY SINCE 1948–
THE UNIVERSAL DECLARATION OF HUMAN RIGHTS, THE DEFINITION OF RACISM

Created by: J. Jansen van Vuuren

The Universal Declaration of Human Rights after World War II

When World War II was drawing to a close, there was a need to recognise human rights. Representatives of the four major powers met in 1944 at Dumbarton Oaks, a mansion in Washington DC, to discuss:

- The two world wars that had been fought in less than 30 years
- The terrible cruelty that had been inflicted on the Jewish people in Europe and on prisoners of War in Asia and Europe.

An atomic bomb was about to be set off. It would show what enormous destructive power humankind could unleash on targeted nations or individuals often simply because they were members of a particular race or religion.

The Universal Declaration of Human Rights after World War II

Many world leaders felt that there must be a better way for the nations and peoples of the world to live together and sort out their problems. So, in late 1945, leaders of the world's nations met in San Francisco to form the United Nations. Inspired by the pre-apartheid leader, Field-Marshal Jan Smuts, they included in the preamble to the Charter of the UN an important reference to human rights.

The relevant part of the preamble said:

‘We the peoples of the United Nations are determined... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small.’

(source: Charter of the United Nations;

www.un.org/en/documents/charter/preamble.shtml)

The Universal Declaration of Human Rights after World War II

In April, 1946, Mrs Eleanor Roosevelt, was appointed to chair an interim group of nine members as the first Commission of Human Rights. A formal commission was officially appointed later that year. They met for the first time in January 1947 and worked to develop a declaration that would contain civil and political as well as economic and social rights.

The commission's view was that the declaration should be a fairly short and inspirational document that ordinary people could follow. It should form the basis for an international bill of human rights.

The Universal Declaration of Human Rights after World War II



***Eleanor Roosevelt with
the Universal Declaration
of Human Rights***

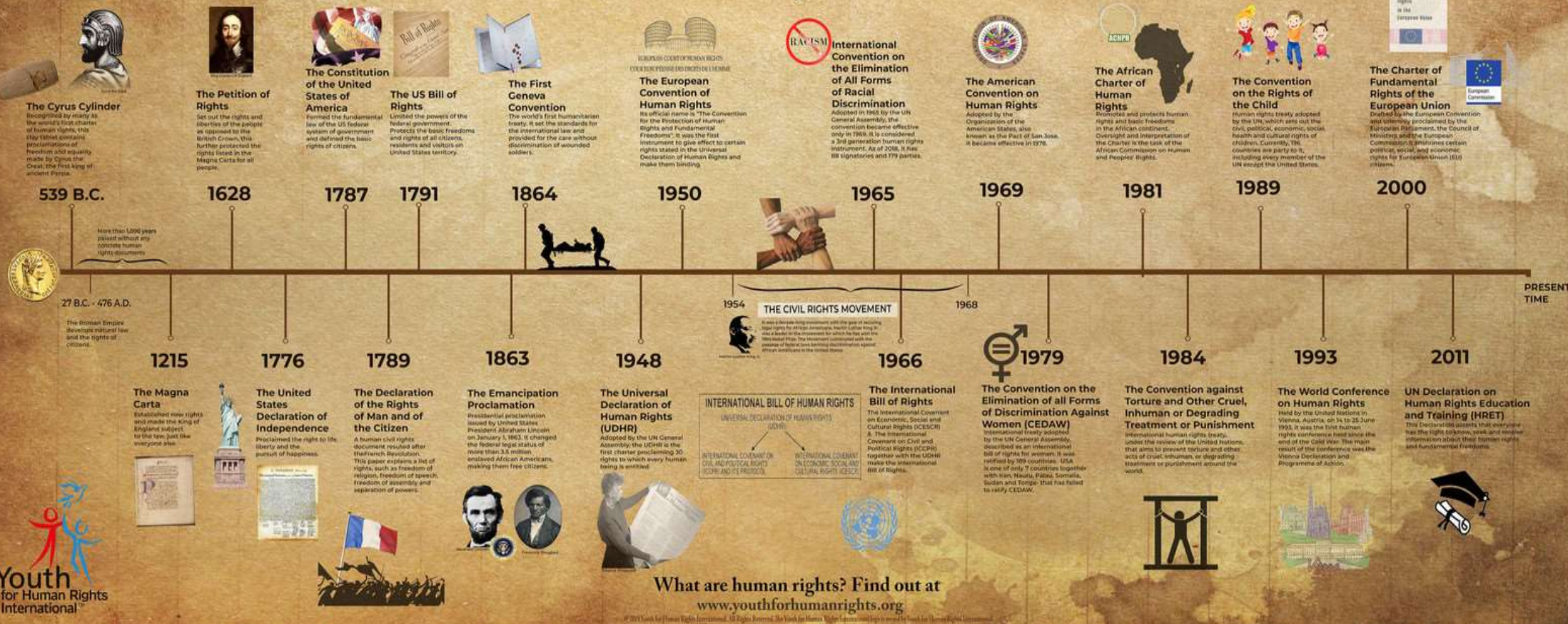
The Universal Declaration of Human Rights after World War II

1. We are all born free with equal rights	2. We have a right to be free from discrimination	3. We have a right to live in freedom and safety	4. We have a right to be free from slavery	5. We have a right to be free from torture or degrading treatment	6. We have a right to be treated fairly by the law
7. We have a right to equal protection under the law	8. We have a right to seek justice when our rights are	9. We have a right to be free from unfair imprisonment or exile	10. We have a right to fair public hearings	11. We have a right to be considered innocent until proven guilty	12. We have a right to privacy & freedom from attacks against our reputation
13. We have a right to free	14. We have a right to protection in other countries from persecution	15. We have a right to belong to a country	16. We have a right to get married	17. We have a right to own things	18. We have a right to our own thoughts and religion
19. We have a right to think and say what we want	20. We have a right to gather peacefully	21. We have a right to take part in government and elections	22. We have a right to a social safety net	23. We have a right to work and join trade unions	24. We have a right to rest and play
25. We have a right to health, food, clothing, and housing	26. We have a right to education	27. We have a right to enjoy the arts and sciences	28. We have a right to enjoy a free and fair	29. We have a responsibility to our COMMUNITY	30. No one can take away our human rights

The Universal Declaration of Human Rights in its most basic form.

The Universal Declaration of Human Rights after World War II

The Evolution of Human Rights - Historical Timeline



The universal declaration of human rights after world war ii

On 10 December 1948, the newly formed United Nations (UN) General Assembly passed the Universal Declaration of Human Rights (UDHR). This was in response to the devastation of World War II. The aims of the UDHR were to contribute to 'freedom, justice and peace in the world', to be achieved by universal recognition and respect for human rights. It represented the first global expression of rights to which all human beings are naturally entitled.

The 56 members of the United Nations adopted the UDHR. The vote was unanimous, although 8 nations chose not to take part in the vote.

Countries who voted for the adoption of the UDHR

The 48 countries that voted in favour of the Declaration are:^[35]

-  Afghanistan
-  Argentina
-  Australia
-  Belgium
-  Bolivia
-  Brazil
-  Burma
-  Canada^[a]
-  Chile
-  China
-  Colombia
-  Costa Rica
-  Cuba
-  Denmark
-  Dominican Republic
-  Ecuador
-  Egypt
-  El Salvador
-  Ethiopia
-  France
-  Greece
-  Guatemala
-  Haiti
-  Iceland
-  India
-  Iran
-  Iraq
-  Lebanon
-  Liberia
-  Luxembourg
-  Mexico
-  Netherlands
-  New Zealand
-  Nicaragua
-  Norway
-  Pakistan
-  Panama
-  Paraguay
-  Peru
-  Philippines
-  Siam
-  Sweden
-  Syria
-  Turkey
-  United Kingdom
-  United States
-  Uruguay
-  Venezuela

a. ^ Despite the central role played by the Canadian John Peters Humphrey, the Canadian Government at first abstained from voting on the Declaration's draft, but later voted in favour of the final draft in the General Assembly.^[36]

Eight countries abstained:^[35]

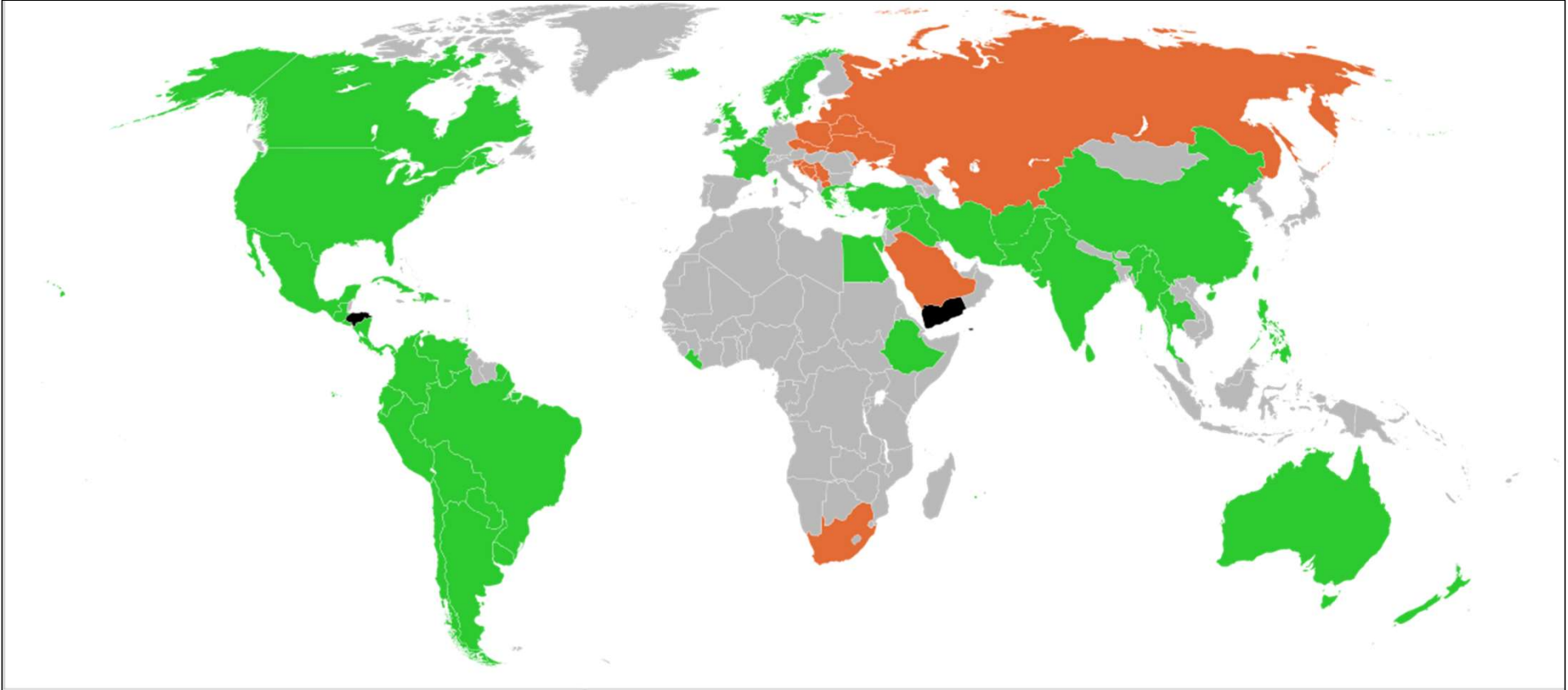
-  Czechoslovakia
-  Poland
-  Saudi Arabia
-  Soviet Union
-  Byelorussian SSR
-  Ukrainian SSR
-  South Africa
-  Yugoslavia

Two countries did not vote:

-  Honduras
-  Yemen

Other countries only gained sovereignty and joined the United Nations later, which explains the relatively small number of states entitled to the historical vote.^[37]

Green countries voted in favour, orange abstained, black weren't present and grey were not part of the UN at that stage



The Universal Declaration of Human Rights after World War II

Today, the UDHR is accepted as an influential statement of standards, even by countries that have doubts about the importance of human rights. The UDHR is a powerful instrument for the achievement of human dignity and peace for all.

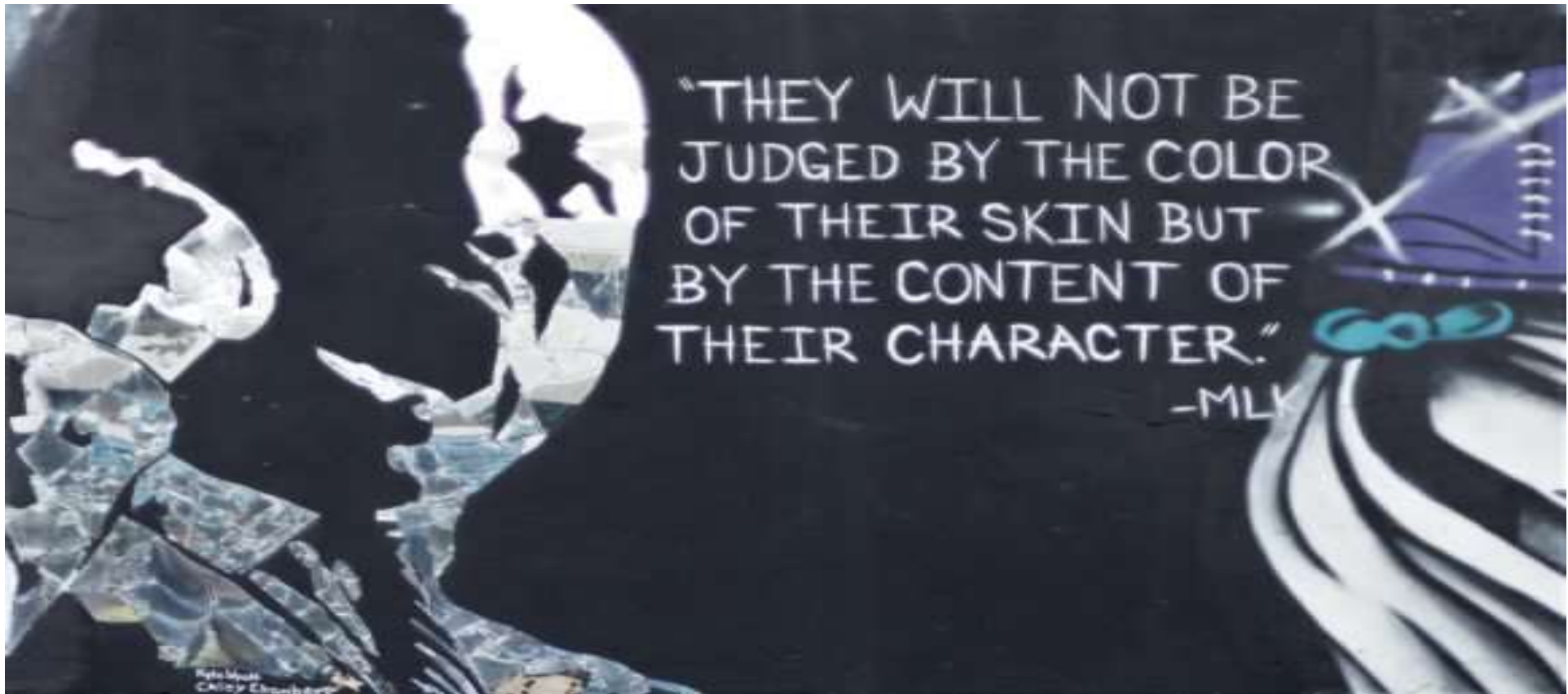
The definition of racism

What is racism?

Racism is discrimination, or unfair treatment, based on a person's race. Race is the division of people based on physical characteristics such as skin colour. Racism is when a person is regarded as inferior because of the colour of their skin. There are four kinds of racism.

- **Historical racism:** This type of racism is based on origins, or where a person comes from. For instance, the Nazis believed that white people of German Origin (Aryans) were superior to all other people.
- **Scientific racism:** This kind of racism focuses on physical characteristics of humans, such as brain size. It believes that some races are better and more intelligent than others, and the 'superior races' need to civilise others.
- **Institutionalised racism:** This type of racism refers to activities that are meant to protect the advantages of a dominant group. This happened in South Africa during Apartheid, when laws that discriminated against black people protected the advantages of white people.
- **New racism:** New racism does not involve scientific theories or beliefs about inferiority or superiority of certain races. It is a less obvious form of racism, and includes xenophobia (discrimination against immigrants or refugees) and negative attitudes towards groups with different cultural values.

In an ideal world...



Social Science: History

Grade 9

Term 2

Lessons 3

TURNING POINTS IN MODERN SOUTH AFRICAN HISTORY SINCE 1948–
APARTHEID AND THE MYTH OF RACE

Created by: J. Jansen van Vuuren

Apartheid and the myth of 'race'

Race is a term used to describe people who share biological or physical characteristics that are defined as socially significant. It may surprise you to know that race is a myth. (If you want to learn more about this, go to the following website:

<https://www.nationalgeographic.com/magazine/2018/04/race-genetics-science-africa/>) We use physical characteristics such as skin or eye colour to distinguish people from each other, but these differences are in fact determined by only 0,01% of our genes. That means that although our appearances differ, we are 99,99% the same!

Physical racial characteristics are only significant because we give them significance. We are used to thinking that these physical differences are linked to differences in intelligence, goodness, beauty and honesty, but such beliefs are false. HOW DID THESE MYTHS BECOME REGARDED AS 'TRUTH'?

Apartheid and the myth of 'race'

A myth, according to the Oxford Language Website, is defined in two ways. The second definition is the important one: **“a widely held but false belief or idea.”** so, to judge someone based on their race, is to follow a false idea.



Apartheid and the myth of 'race'

Before the 17th century people were classified according to their ethnicity. An ethnic group is a group of people who share a common history, geography, language, religious tradition and way of life that are passed from generation to generation. ETHNICITY is a cultural phenomenon and NOT a biological one like race.

During the 17th and 18 centuries, European scientists and anthropologists began to classify human beings according to races. In doing this, they created a hierarchy among humans... with the white European on top.

In the 1800's, the ideas of scientists like Charles Darwin, who established that all humans come from a common ancestor, influenced the concept of race, which led to structural racism.

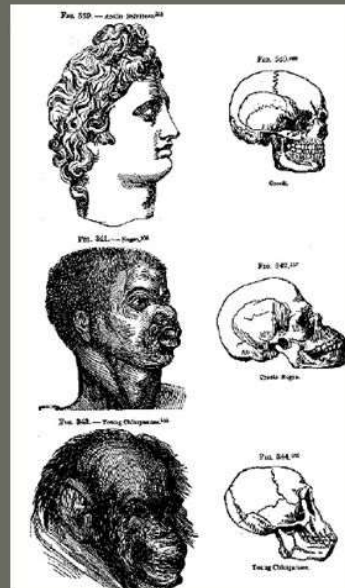
To see how far from the truth this is, take a look at the video:

<https://www.youtube.com/watch?v=g5o9DmUYCJA> – It tells the story of how DNA can prove that you are more than the way you look.

Apartheid and the myth of 'race'

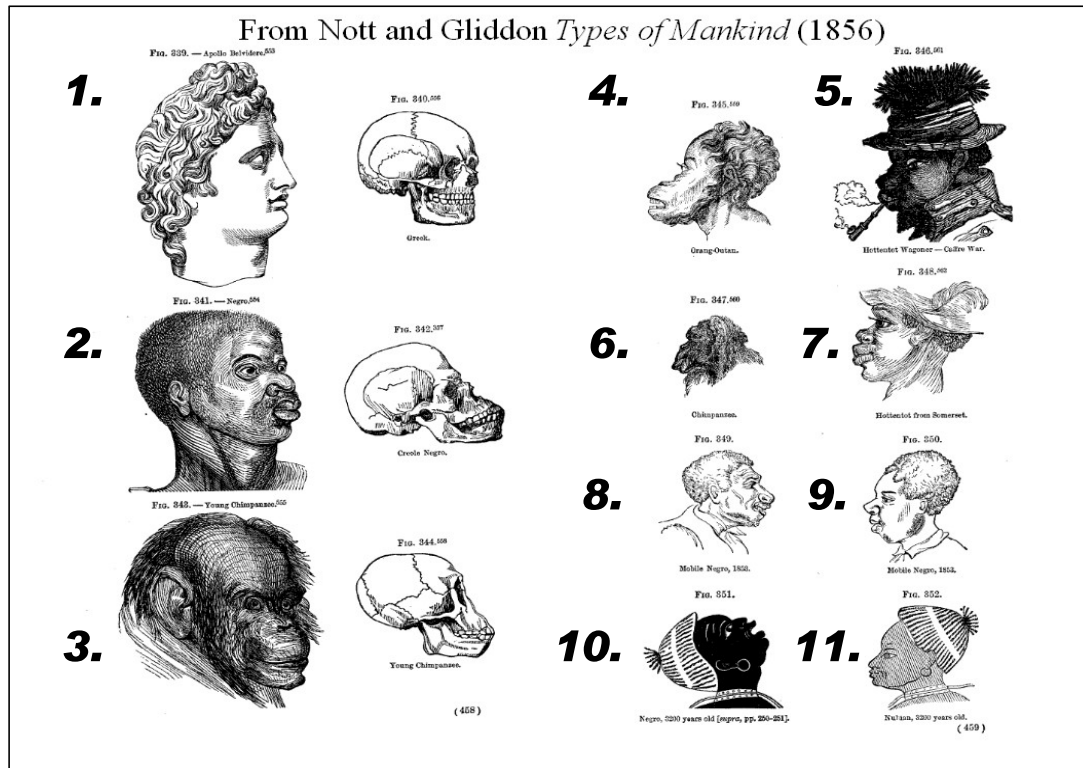
The Proposed Hierarchy of Mankind

Illustration from *Types of Mankind* (1854), written by prominent ethnologists Josiah Clark Nott (1804-1873) and George R. Glidden (1809-1857). The book's theory was to prove that the African race as wholly separate from the Caucasian, or white, race. The book was embraced by slavery sympathizers as scientific proof that the African race was inferior.



It was the books that were written by scientists like Darwin and the men mentioned in the image to the left that influenced the ideas of racists and reinforced the ideas that some races were better than others.

Apartheid and the myth of 'race'



The images are labelled:

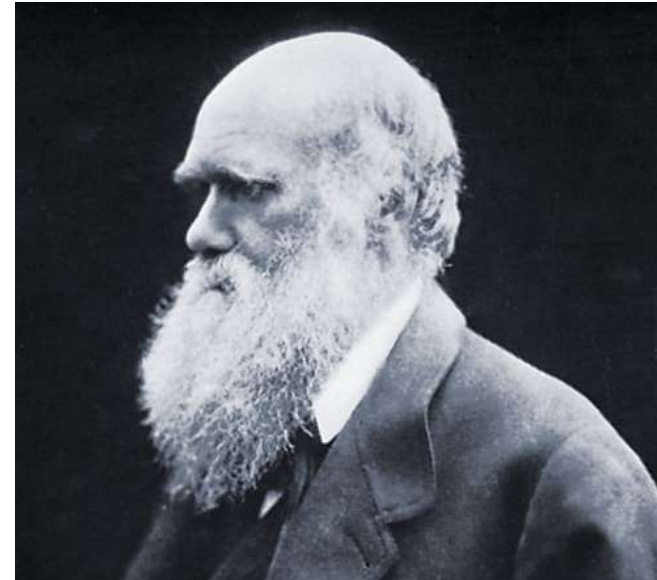
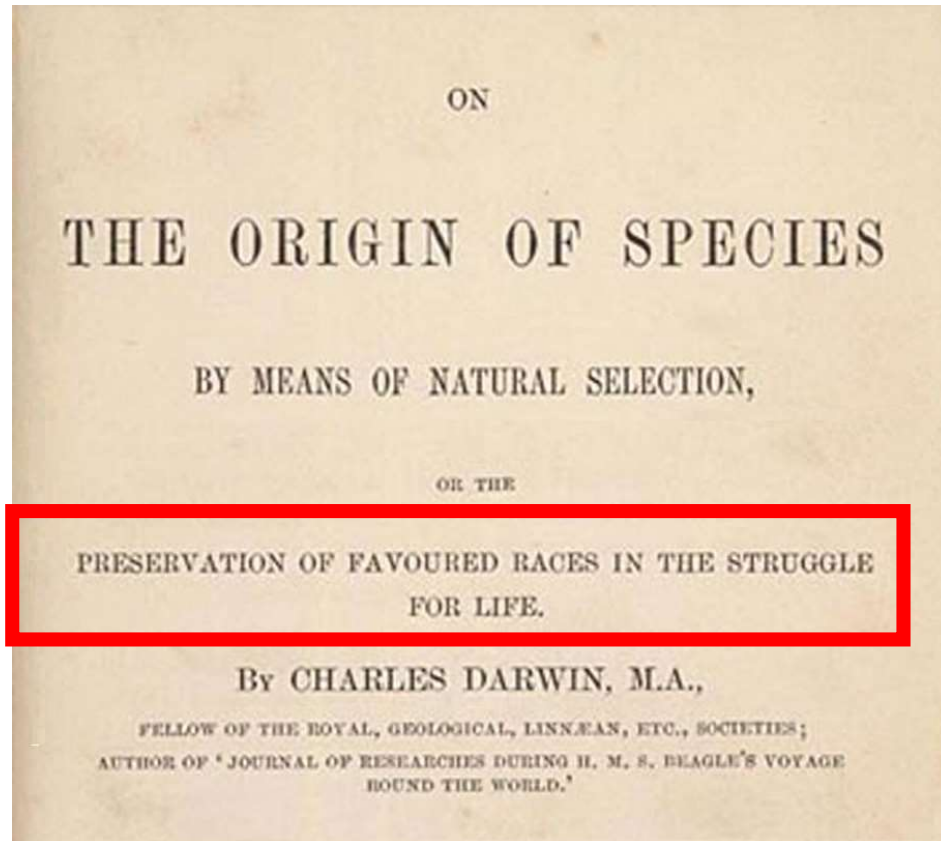
- 1. Apollo Belvedere**
- 2. Negro**
- 3. Young Chimpanzee**
- 4. Orangu-Utan**
- 5. Hottentot wagoner – Cape Wars**
- 6. Chimpanzee**
- 7. Hottentot from Somerset**
- 8. Mobile Negro (1823)**
- 9. Mobile Negro (1853)**
- 10. Negro 3200 years old**
- 11. Nubian 3200 years old**

A Scan of the original page of the book written by Nott & Gliddon

Nott & Glidden used
the relative sizes of the skulls
that they could find to base their findings.
In the 20th century, a lot of the findings of
scientists like Nott & Glidden were disproved
and their 'scientific method' was debunked
and shown for the racism it was.



Apartheid and the myth of 'race'



Charles Darwin and the cover page of his book. Note the sub- title.
Preservation of 'Favoured races'.

There is no such thing as
a scientific basis for racism.

Distinction should be made by classification
based on ethnicity and classification based on
skin colour. Imagine not liking someone JUST
because they have blond hair and blue eyes. Or
disliking people with long hair.

It is ridiculous.



Social Science: History

Grade 9

Term 3

Lessons 4 - 6

Turning points in South African History Since 1948

Created by: J. Jansen van Vuuren

Social Science: History

Grade 9

Term 2

Lesson 4 - 5

Turning points in South African History Since 1948

1948 – National party and apartheid

Created by: J. Jansen van Vuuren

Before 1948

In the aftermath of the Anglo-Boer War (1899-1902) [Also called the South African War], the four different political areas (The Cape Colony, The Republic of the Orange Free-State, the Zuid-Afrikaansche Republiek and the Colony of Natal) were amalgamated into one whole – South Africa.

In 1910, South Africa was given a semi-autonomous government, with a governor-general as the representative of the monarch (King George V) in South Africa and exercised most of the powers of the monarch. In Parliament, the leader of the country was the Prime-Minister. (Between 1910 and 1960, there were a succession of 10 Governors-general in South Africa.)

White South Africans were unhappy with what happened during the Anglo-Boer War, and the two World Wars, and petitioned government more and more to become more independent.

From 1914, to 1946, General Jan C. Smuts was the leader of the South African Party and was a strong believer in British rule. His petitioning of South Africa's involvement in the 2nd World War meant that he lost a lot of support from the people.

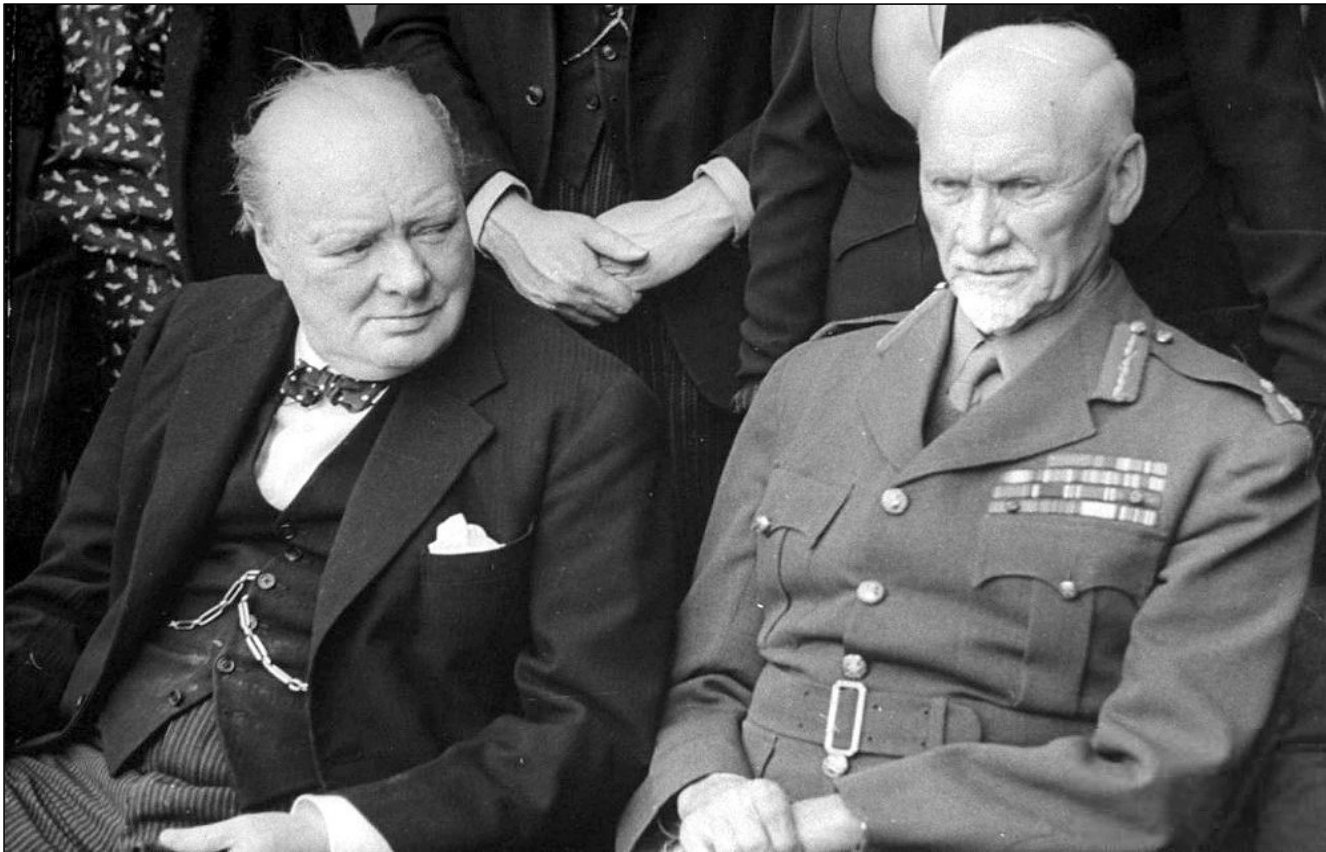
Before 1948 (2)

Opposing Smuts and his South African Party, was JBM 'Barry' Hertzog and the National Party. Like Smuts, Hertzog had been a lawyer and General of Boer forces during the Anglo-Boer War. Hertzog's National Party was a strong supporter of White only and Afrikaner mainly causes. Hertzog and Smuts often clashed in Parliament because, although they both supported segregation, Smuts was pro-British and Hertzog was Pro-Afrikaner.

In the 1948 election, the Herstigte Nasionale Party (HNP in 1954 it was renamed to the National Party), won the election against Smuts' South African Party/ United Party coalition.

The NP immediately set about 'legalising' apartheid by passing many repressive and discriminatory laws.

Prime Minister Winston Churchill and Prime Minister Jan Smuts



Princess Elizabeth (Later Queen Elizabeth II, Gen Jan Smuts, King George VI, Queen Elizabeth (Queen mother) and Princess Margaret In 1947



Racial segregation before apartheid

Racial segregation had been part of South Africa since the British took control of South Africa in 1805.

After the British defeated the Boers, they took over ALL of South Africa as one, single colony. The Treaty of Vereeniging, signed on 9 April 1902, had the following clauses.

- All boer fighters of both republics had to give themselves up
- All combatants would be disarmed
- Everyone had to swear allegiance to the crown
- The use of Dutch would be allowed in the schools and law courts
- To eventually give the Transvaal and the Orange Free State self-government (civil government was granted in 1906 and 1907, respectively)
- To avoid discussing the native (black) enfranchisement issue until self-government had been given

Racial segregation before apartheid (2) – Some of the racial laws

- The South Africa Act of 1910, gave South Africa the ability to be semi-autonomous. This gave white people complete political control over all other race groups and excluded black South Africans politically.
- The Native's Land act of 1913 allocated 87% of the land to white people.
- The Urban Areas act of 1923 introduced residential segregation
- The Colour Bar Act of 1926 reserved skilled jobs for white people. This meant that most of the unskilled labour in companies (jobs that you don't have to learn how to do them, like cleaning, picking up trash, carrying, packing and stacking) were given to black workers.

Main Apartheid laws in broad outline

What made South Africa's apartheid era different to the racial segregation people experienced before 1948, was the systematic way in which the NP formalised and 'legalised' it through the law. Although the NP passed more than 40 Apartheid laws, some of these laws paved the way for 'grand apartheid'. This was the NP government's plan to enforce complete separation – socially, politically, economically, educationally and culturally – among all 'races' in South Africa. On the next slides are some of the main 'grand apartheid' laws:

Prohibition of mixed marriages act: Act no. 55 of 1949

This act prohibited marriages between white people and other races.

The image to the right was taken in 1946, before the act was legalised.



Immorality amendment act: Act no. 21 of



This act prohibited sex between white people and black people, and later between white people and all other races.

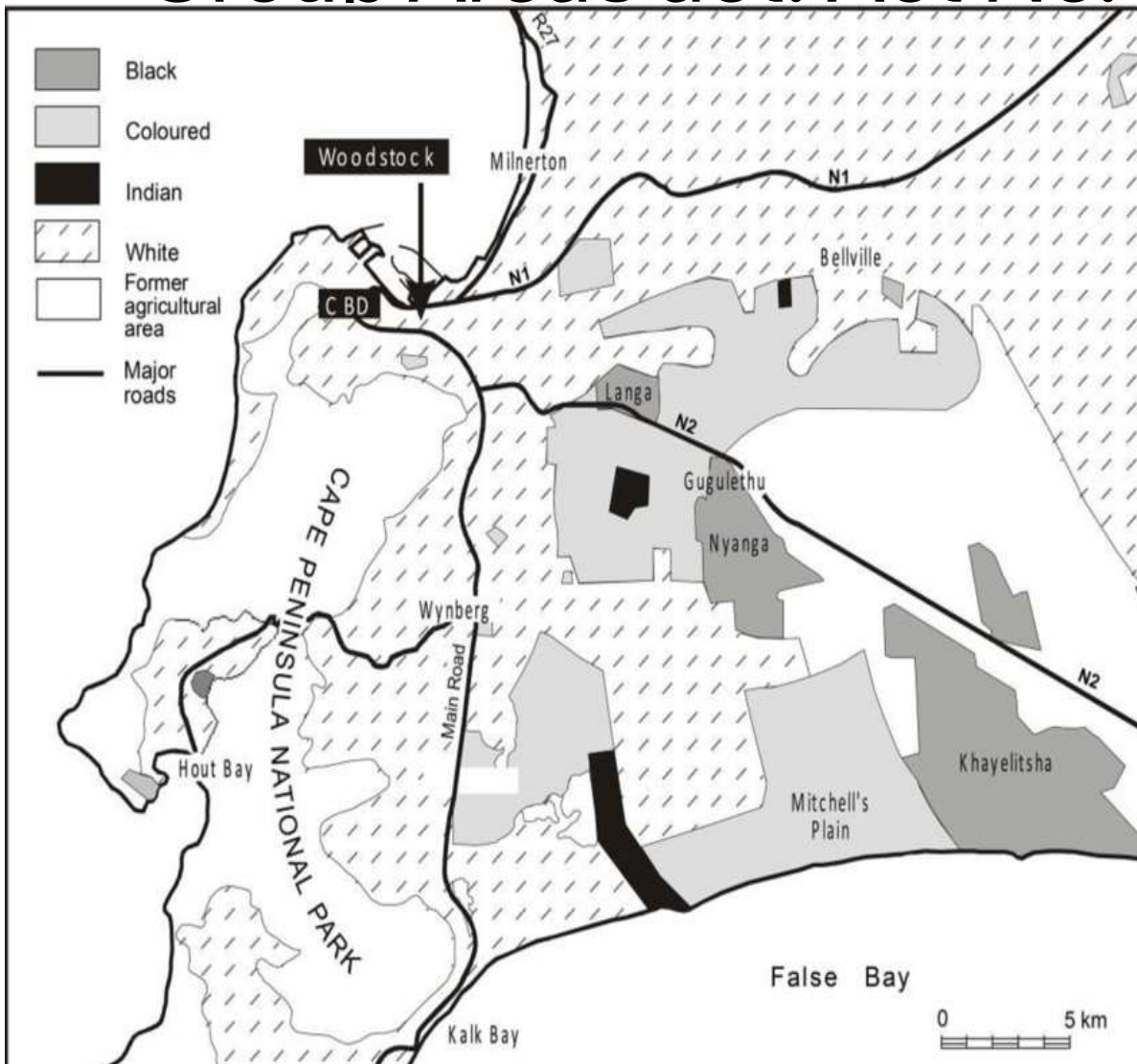
This picture is of a mixed couple from the 1930's. By 1949/50, their relationship was illegal.

Population registration act: Act no. 30 of 1950.

This act led to the creation of a national register in which every person's 'race' was recorded. A Race Classification Board took the final decision on what a person's 'race' was in disputed cases. People were classified into four main groups: White, Black, Indian or Coloured (Mixed Races). People from the same family could find themselves classified into different groups.

"Skin" is a film about the life of Sandra Laing. Born to white, Afrikaner, parents, she was the cause of a lot of controversy as her skin was slightly darker than the rest of her family. In 1965, she was classified as coloured by the Race Classification Board, was removed from her family, and was moved to a coloured orphanage where she was put in a school for 'coloured' kids.

Group Areas act: Act No. 41 of 1950



This act forced physical separation between races by creating different residential areas for them. It led to the forced removals of people living in the 'wrong' areas. (See the section on Sophiatown later in this lesson.) This map shows what Cape Town looked like under the Group Areas act. Note the white area is a lot larger than the other areas.

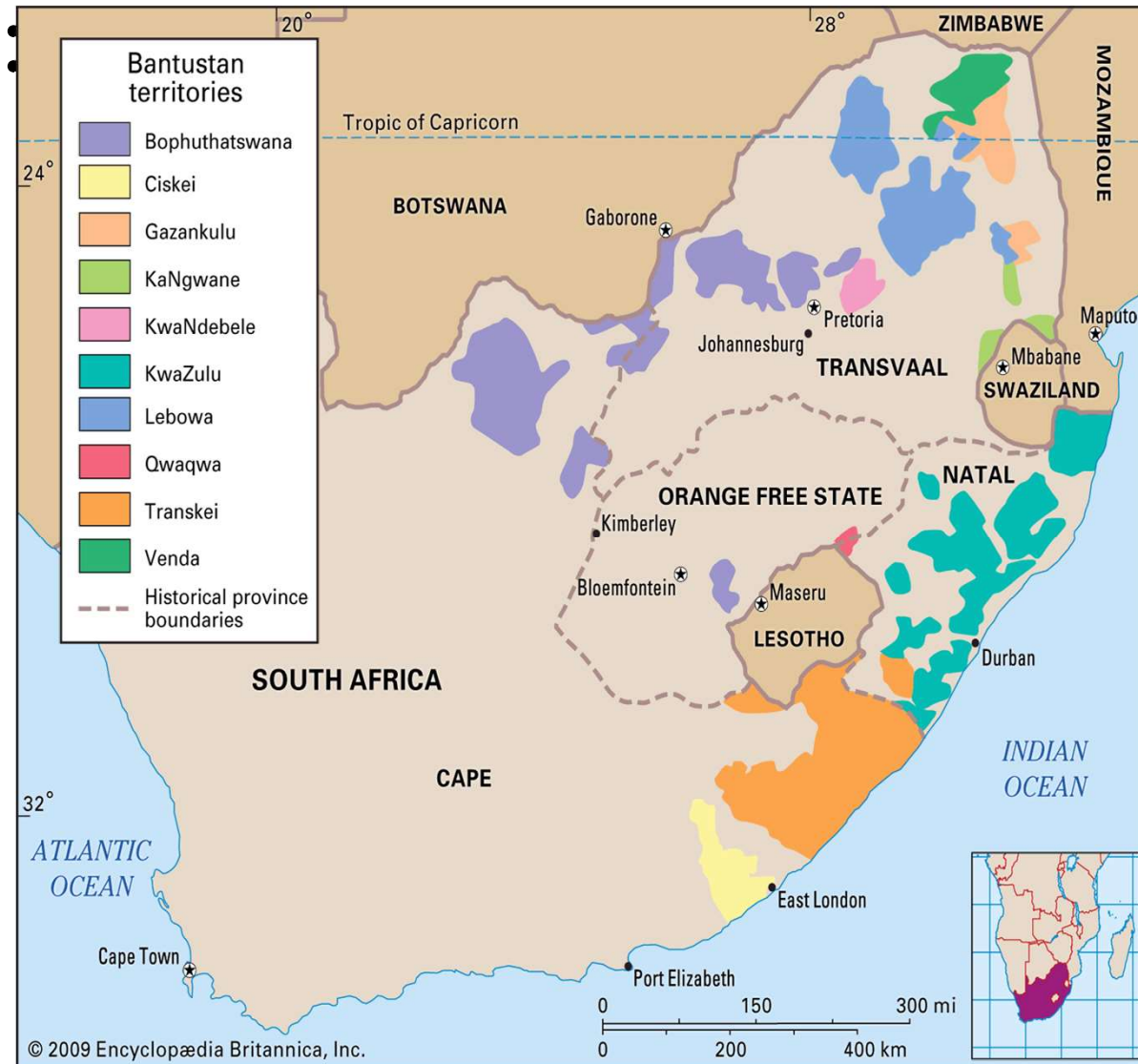
Separate representation of Voters Act: Act No.



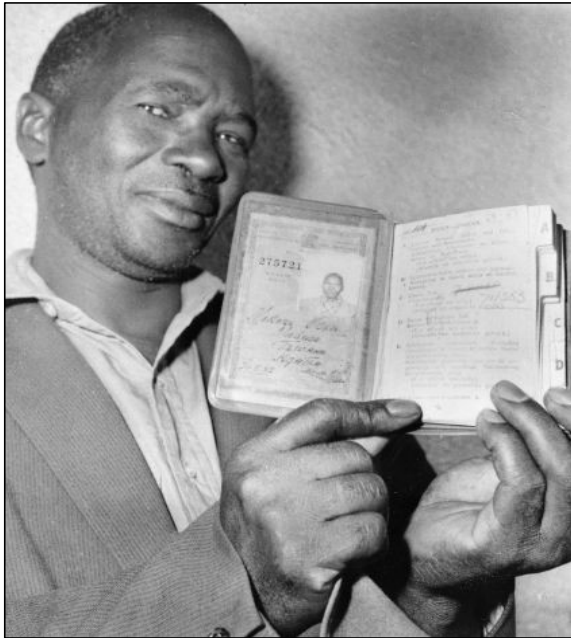
This act enforced racial segregation and was part of the deliberate process to remove all non-white people from the voter's roll and revoke the Cape Qualified Franchise system.

Bantu Authorities act:

This act provided for the establishment of Black homelands and regional authorities. On the right is a layout of the different homelands that were established in South Africa.



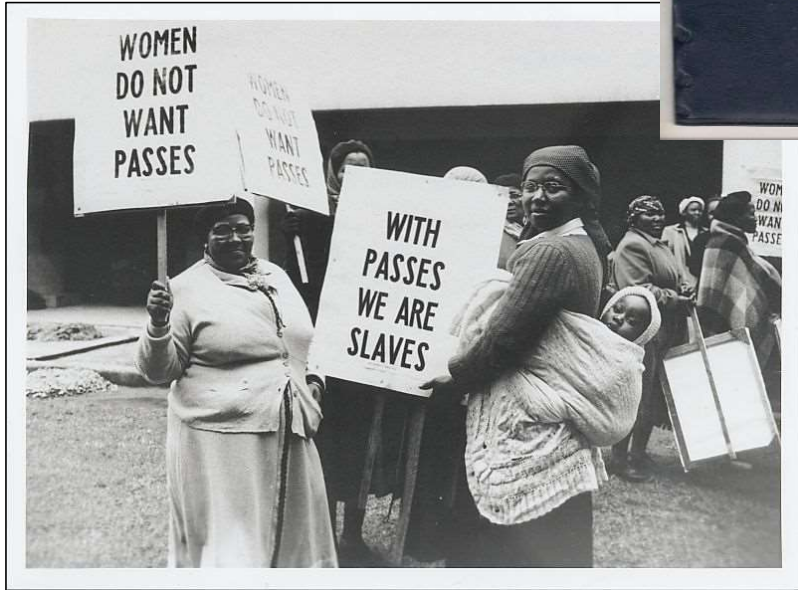
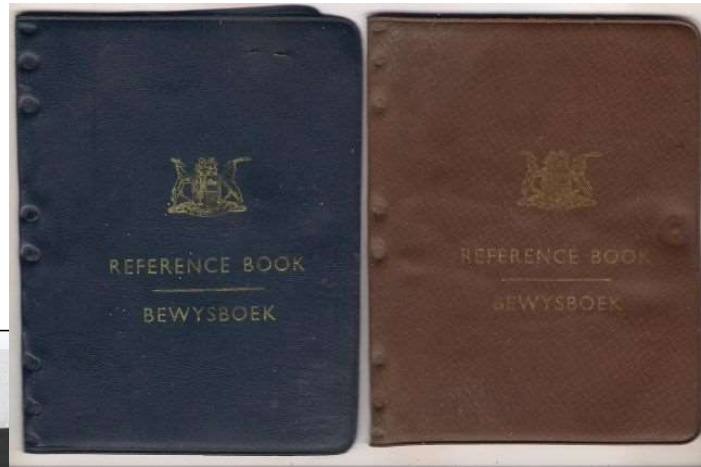
Natives (abolition of Passes and Co-ordination of Documents) act: Act N. 67 of



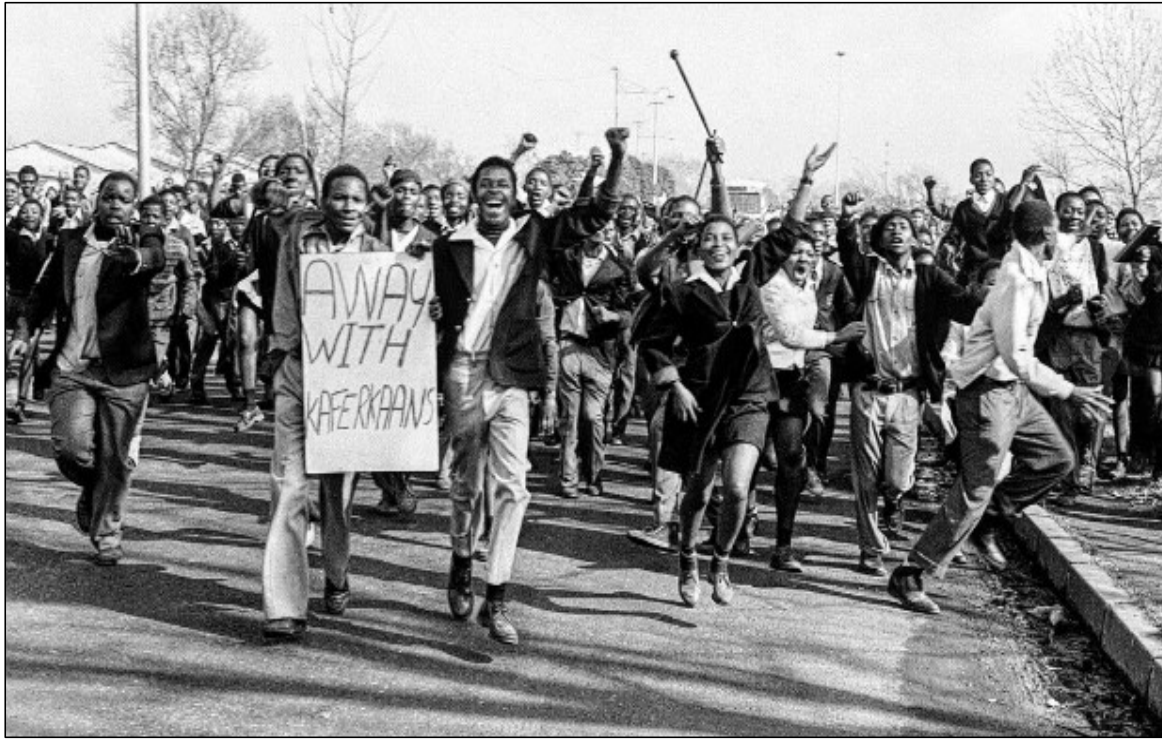
Commonly known as the Pass Laws, this act forced black people to carry identification with them at all times. It was a criminal offence to be unable to produce a pass when required to do so by the police.



Pass Laws images



Bantu Education Act: Act no. 47 of 1953



This act established a Black Education Department in the Department of Native Affairs which would create a curriculum that suited the 'nature and requirements of the black people'.

Bantu education act (2)



Reservation of separate amenities act: Act no 49 of 1953



This act enforced segregation in all public places and public transport with the aim of eliminating contact between whites and other races. 'Europeans Only' and 'Non-Europeans Only' signs were put up.



The Extension of University Education Act: Act no. of 1959



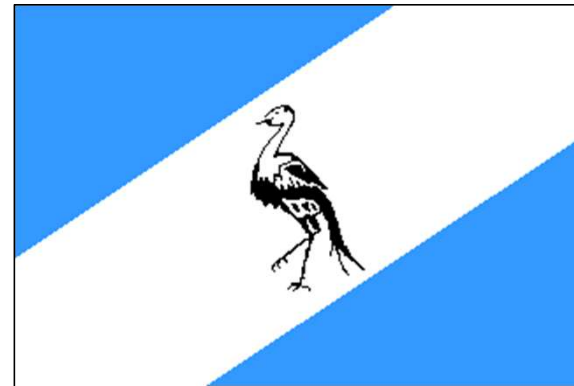
This act prevented Africans from attending white Universities. 'Tribal' university colleges were established at Fort Hare, Turfloop and Ngoye.

In the image on the right, Oliver Tambo (In the circle) is part of the SRC of the University of Fort Hare in 1940

Promotion of Bantu self-Government Act: Act No 46 of 1959

This Act allowed for the transformation of reserves into 'fully fledged independent Bantustans' which would also divide black people into 'ethnically' separate groups.

What the government did was atrocious. Any black people who moved into the Bantustans automatically lost their South African Citizenship. This gave the South African government an easy solution to the 'problem' of racial diversity. To the right are the flags or shields of Bophutatswana, KwaNdebele and Ciskei



Social Science: History

Grade 9

Term 3

Lesson 6

Turning points in South African History Since 1948

Group Areas Act: Sophiatown case study

Created by: J. Jansen van Vuuren

Group Areas Act: Sophiatown case study

Established in 1904, Sophiatown was originally planned as a suburb for whites. But before 1913, blacks had freehold rights and they bought properties here. After 1913, blacks lost their smallholdings and farms in the country and flooded cities like Johannesburg. By the 1920's most whites had moved out leaving behind a vibrant community of blacks, coloureds, Indians and Chinese. Sophiatown thrived as a creative, multicultural community, known for its musicians, writers and artists.

Hugh Masekela, Miriam Makeba, Nat Nakasa and Es'kia Mphahlele all grew up in Sophiatown.

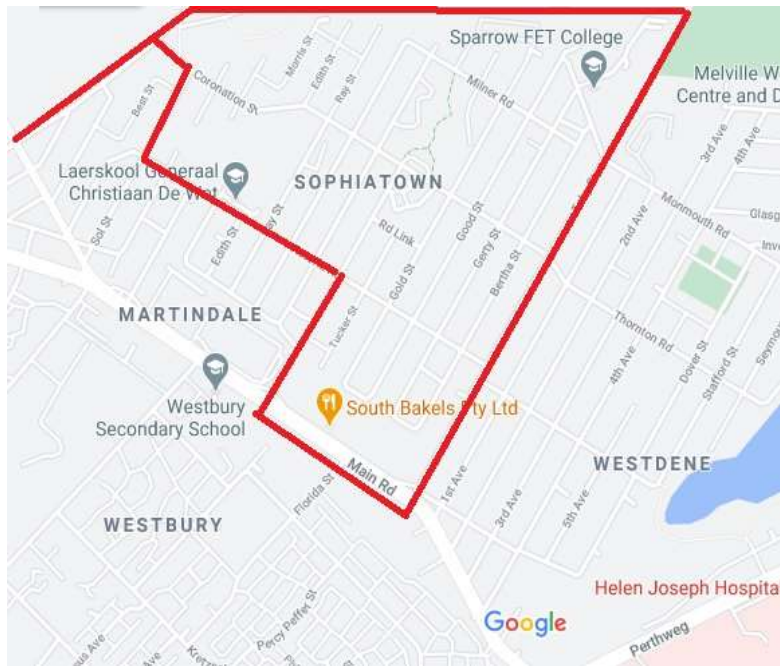
Group Areas Act: Sophiatown case study



However, the suburb's infrastructure couldn't cope with the influx of people and by the 1940's Sophiatown was a ghetto with overcrowding and desperate poverty. Like any other ghetto, gangsters emerged, taking on titles like the Americans, the Russians and the Vultures. The streets of Sophiatown were the scene of fierce fighting, with many young men dying by knife or gun.

In the image, members of the Americans, are seen cruising the streets of Sophiatown.

Group Areas Act: Sophiatown case study



The neighbouring white suburbs of Westdene and Auckland Park were expanding, and demands were made on the government to extend white residential use into Sophiatown. In 1950, the NP government passed the Group areas act, which designated specific areas for particular race groups. All Black people living in so-called white areas had to be resettled in areas set aside for black occupation. In 1953, the NP government created the Native Resettlement Board (NRB) which was responsible for the removal and resettlement of Sophiatown residents. The NP also passed the Native Resettlement Act of 1954, which 'allowed' them to 'legally' remove 58 000 African people from the Western areas of Johannesburg (Sophiatown) to the Meadowlands.

Group Areas Act: Sophiatown case study

Two days before the removals were scheduled to take place, 2000 police armed with automatic rifles invaded Sophiatown and started moving out the first families. The first night, in the pouring rain, 110 families were moved out of Sophiatown to the new township of Meadowlands in Soweto.

The entire Sophiatown community had been removed by the end of 1963 and the suburb was renamed Triomf (or Triumph in English), a triumph for the apartheid government's Group Areas Act, Working class whites were moved into squat, newly-built houses.

Group Areas Act: Sophiatown case study

These images are of the police coming in and forcibly removing people from their homes.



Group Areas Act: Sophiatown case study

Families with their belongings on the sidewalks, waiting for the trucks to move them to Meadowlands.



Social Science: History

Grade 9

Term 3

Lessons 7 - 9

Turning points in South African History Since 1948

Created by: J. Jansen van Vuuren

Social Science: History

Grade 9

Term 2

Lesson 7 & 8

Turning points in South African History Since 1948 -
1950's: Repression and non-violent resistance to apartheid

Created by: J. Jansen van Vuuren

1. Communist party of South Africa banned

From the 1930's to the 1950's, the Communist Party of South Africa (CPSA), as the party was called before it became the SACP, engaged in mass struggles against repression throughout the country. In 1946, the CPSA and the African Mine Worker's Union organised a large strike in the Witwatersrand to demand a wage of 10 shillings per day (about 4 times what they were earning). The strike meant that 11 of the 45 mines on the Witwatersrand came to a standstill. The strike lasted four days and more than 500 people were charged with conspiring to contravene War Measure 45 of 1942 which prohibited black people from striking. (This "outlawed strikes by Africans, exposed strikers to the savage maximum penalty of a £500 fine [£50, according to fine & davis (1990: 23)] or three years' imprisonment, and imposed compulsory arbitration at his discretion" <https://omalley.nelsonmandela.org/omalley/index.php/site/q/03lv01538/04lv01646/05lv01801.htm>)

1. Communist party of South Africa banned

The Suppression of Communism Act: Act no. 44 of 1950, outlawed communism and the communist party. (The act, which came into effect on 17 July 1950, defined communism as any scheme aimed at achieving change—whether economic, social, political, or industrial—"by the promotion of disturbance or disorder" or any act encouraging "feelings of hostility between the European and the non-European races [...] calculated to further [disorder]".

The minister of justice could deem any person to be a communist if he found that person's aims to be aligned with these aims, and could issue an order severely restricting the freedoms of anyone deemed to be a communist. After a nominal two-week appeal period, the person's status as a communist became an unreviewable matter of fact, and subjected the person to being barred from public participation, restricted in movement, or imprisoned. The government justified passage of the act by noting the involvement of members of the South African Communist Party in the internal resistance to apartheid.)

1. Communist party of South Africa banned

The government feared that the communists were planning to take over the country and by banning the organisation they hoped to stop them from doing so. The CPSA was declared illegal in 1950. The party went underground and in 1953 relaunched itself as the South African Communist Party (SACP) The name change emphasised the party's orientation towards the particular concerns of South Africans. The banning of the SACP meant that:

1. Communist party of South Africa banned

- The State President had the power to declare any organisation illegal if it was seen as a threat to the government.
- SACP members could not attend gatherings at certain times or periods.
- SACP members were not eligible for election to parliament if they were active supporters of an illegal organisation.
- The State President had the power to prohibit the printing, publishing or distribution of a publication if he was convinced that the publication promoted the principles of communism.
- The movements of certain people were restricted.

1. Communist party of South Africa banned

The act contained a large number of penalties. For example, people who performed acts seen as promoting communism, were guilty of an offence and could be imprisoned for up to ten years. Certain offences were punishable with the penalty for high treason, which involved at least five years' imprisonment and sometimes, even the death penalty.

The Source below is from the Grade 11 History textbook. This does not fit the description of Communism anywhere in the world.

Source 11 What is communism?

National Party definition of communism, quoted in South Africa: A Study in Conflict by PL van den Berghe, University of California Press, USA, 1965

... any doctrine or scheme which aims at bringing about any political, industrial, social or economic

change within the Union by the promotion of disturbance or disorder [or that encouraged] feelings of hostility between the European and the non-European races of the Union the consequences of which are calculated to further [disorder] ...

Source: United Nations Commission on the Racial Situation in the Union of South Africa, 9 October 1955

A week after the SACP was formed...



2. The ANC's Programme of Action.

The ANC was inspired to achieve national freedom after apartheid was implemented. The programme of action called on the ANC to embark on mass action, involving civil obedience, strikes, boycotts and other forms of non-violent resistance.

Civil disobedience means: "Refusal to obey certain laws that are unjust."

Boycotts are: "Not to use, buy or support any organisation as a form of protest."

Social Science: History

Grade 9

Term 3

Lesson 9

Turning points in South African History Since 1948

Chief Albert Luthuli

Created by: J. Jansen van Vuuren

2.1 Chief Albert Luthuli

Chief Luthuli was a key figure in the ANC, after he joined it in 1945. As a man who believed deeply in justice, non-racialism, non-tribalism, he helped to develop the type of inclusive nationalism that the ANC came to stand for from the programme of Action onwards.

On the next couple of slides is a brief biography of Chief Albert Luthuli.

A Biography of Chief Albert Luthuli



Albert John Mvumbi Luthuli was born sometime around 1898 near Bulawayo, in Rhodesia (now Zimbabwe). He was the son of a Seventh Day Adventist missionary. In 1908, he was sent to his ancestral home at Groutville, Natal, where he went to the mission school. He trained as a teacher at Edendale, near Pietermaritzburg. In 1920 Luthuli attended additional courses at Adam's College and went on to become part of the college staff. He remained at the college until 1935.

A Biography of Chief Albert Luthuli

Albert Luthuli was deeply religious, and during his time at Adam's College he became a lay preacher. His Christian beliefs acted as a foundation for his approach to political life in South Africa at a time when others were calling for a more militant response to apartheid.

In 1935, Luthuli accepted the position of Chief of the Groutville reserve (this was not a hereditary position, but one that was awarded as the result of an election) and was suddenly immersed in the realities of South Africa's racial politics.

He joined the ANC in 1945, and was elected Natal provincial president in 1951.

A Biography of Chief Albert Luthuli

In 1952, Luthuli was instrumental in the Defiance Campaign – a non-violent protest against pass laws. He was summoned to Pretoria to answer for his actions. Luthuli was given the choice of renouncing his membership of the ANC or being removed from his position as tribal chief (the post was supported and paid for by the government). He refused to resign from the ANC and issued a statement to the press which reaffirmed his support for passive resistance (resistance without violence) to apartheid. HE was dismissed from his position as Chief in November 1952.

At the end of 1952, he was elected as president-general of the ANC and Nelson Mandela as the deputy-president. The government responded by banning Luthuli, Mandela and many other members. His ban was renewed in 1954. In 1956, he was arrested as one of 156 people accused of high treason. He was released in December 1957 due to a lack of evidence. In 1955 and 1958 he was re-elected as president of the ANC.

A Biography of Chief Albert Luthuli



In 1960, he led the call to protest after the Sharpeville Massacre. He was summoned to a governmental hearing in Johannesburg. A supporting demonstration turned violent and 72 black Africans were shot and killed and 200 were injured. Luthuli responded by publicly burning his pass. (See photo) He was detained on 30 March under the state of emergency declared by the South African government. [He was one of 18 000 arrested in a series of police raids. On release he was confined to his home in Stanger, Natal.

A Biography of Chief Albert Luthuli



In 1961, Chief Albert Luthuli was awarded the Nobel Prize for Peace for his part in the apartheid struggle. His ban was lifted for 10 days to allow him and his wife to attend the Nobel Peace Awards in Oslo. (Photo left, Luthuli holding his Nobel Peace Prize.)

A Biography of Chief Albert Luthuli

Although suffering from ill health and failing eyesight, and still restricted to his home in Stanger, Albert Luthuli remained President-General of the ANC.

In 1963, he published his autobiography, "Let My People Go". Despite the publication ban, his autobiography circulated in the outside world.

On 21 July 1967, whilst out walking near his home, Luthuli was allegedly run over by a train and died.

Throughout his later life, he was awarded many honorary titles:

Honorary Rector of the University of Glasgow.

Honorary president of the National Union of South African Students.

Social Science: History

Grade 9

Term 3

Lessons 10 - 12

Turning points in South African History Since 1948

Created by: J. Jansen van Vuuren

Social Science: History

Grade 9

Term 2

Lesson 10 - 12

Turning points in South African History Since 1948 -
The Defiance Campaign

Created by: J. Jansen van Vuuren

3. The Defiance Campaign

In December 1949, with the support of the ANC Youth League, a new leadership came to power in the ANC. Walter Sisulu was elected secretary general and a number of youth leaders were elected to the national executive, including Oliver Tambo, Sisulu's successor.

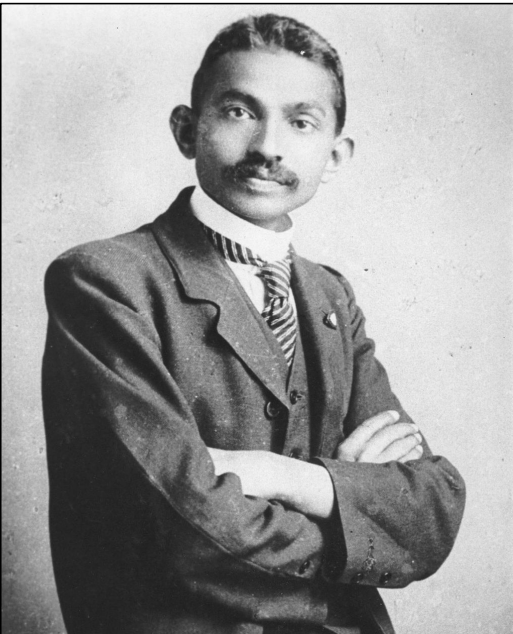
After the banning of the Communist Party (June 1950) and its newspaper, The Guardian (May 1952), the ANC, the South African Indian Congress (SAIC) and the Franchise Action Council (a coloured organisation in the Cape) met in July 1951 to plan a resistance campaign against the discriminatory laws. On this occasion, a Joint Planning Council was appointed to make the necessary recommendations. The recommendation was that the Nationalist government must, before 29 February 1952, repeal the Group Areas Act, The Separate Representative Voters Act, the Suppression of Communism Act and the Bantu Authorities Act.

3. The Defiance Campaign



It stated that should the government refuse, a countrywide campaign of resistance to those laws would be launched. This became known as the Defiance Campaign. The ANC president (Dr JS Moroka – Photo top left) and the secretary (WM Sisulu – Photo bottom left) wrote a letter to the Prime Minister, Dr DF Malan (Photo middle), demanding the repeal of those laws before 29 February 1952. Malan warned that if the ANC incited blacks to disobey the law, offenders would be punished.

The influence of mahatma Gandhi on the Defiance Campaign



Mahatma Gandhi was the leader of the Indian nationalist movement against British rule, and is considered the father of his country. As a pioneer of Satyagraha, or resistance through mass, non-violent civil disobedience (also known as passive resistance), he became one of the major political and spiritual leaders of his time. His goal was to help poor farmers and labourers protest oppressive taxation and discrimination. He struggled to alleviate poverty, liberate women and put an end to caste (class) discrimination.

Gandhi studied law in London, but in 1893 came to South Africa, where he spent 20 years fighting discrimination before going back to India. His presence in South Africa between 1893 and 1914 had an important influence on the country, especially in terms of using non-violent resistance to fight causes.

3.1 The events of the defiance campaign

The ANC was not intimidated by Malan's warning and decided to go ahead with their plan. Nelson Mandela was elected national volunteer-in-chief of the Defiance Campaign. In the first months of 1952 he travelled the country organising resistance to discriminatory legislation. Leaders of the ANC and the Indian Congress spoke at different meetings in larger cities and reminded their audiences of the ways the white people oppressed other races. The actual campaign of resistance started on 26 June 1952. For the first time in South African history, Africans, Indians and coloured people united in action for one common goal. This unity continued throughout the campaign.

3.1 The events of the defiance campaign



Protestors contravened pass laws, entered waiting rooms and railway coaches reserved for whites, used white entrances at post offices, ignored curfews, entered locations without permits and sat on benches marked 'Whites Only'.

3.1 The events of the defiance campaign

Resistance was accompanied by singing of liberation songs. When the offenders were arrested, they offered no resistance and pleaded not-guilty in court. They refused to pay fines, preferring to go to prison. During the campaign, more than 8000 people went to jail for defying apartheid laws and regulations. The government became worried and arrested the national leaders of the campaign in Johannesburg and the Eastern Cape. They were charged under the Suppression of Communism Act with promoting communism. They were tried in the Johannesburg Magistrate's court in December 1952, where they received suspended sentences. The campaign came to a formal end in January 1953.

Images of the Defiance Campaign



On 26 June 1952 the ANC and SANC launched the Defiance Campaign in Fordsburg, Johannesburg (Photo right). Laws restricted movement and hampered racial mixing. In the image on the left, police are confronting Indian women who marched to a black township.



3.1.1 The Importance of the Defiance campaign

The Defiance Campaign was an important part event in the struggle against apartheid for a number of reasons.

Firstly, the ANC's membership increased by tens of thousands, making it a very big organisation.

Secondly, it showed the ANC how effective mass mobilisation could be.

Thirdly, it demonstrated the potential power of African leadership and its organisational skill and discipline.

Fourthly, it marked the transition in the ANC from being a moderate organisation to being a more militant one.

Finally, it marked the beginning of non-racial co-operation in the resistance to apartheid that would be strengthened by the formation of the Congress Alliance in 1954 in the run up to the Congress of the People.

Social Science: History

Grade 9

Term 3

Lessons 16 – 18

Turning points in South African History Since 1948

1950's: Repression and non-violent resistance to apartheid

Created by: J. Jansen van Vuuren

Social Science: History

Grade 9

Term 2

Lesson 16

Turning points in South African History Since 1948 -
The women's march

Created by: J. Jansen van Vuuren

4. Freedom charter and treason trial

Prof ZK Matthews (Photo), the leader of the Cape ANC, put forward the idea of the Freedom Charter at the ANC Cape Conference held in Cradock in August 1953. This charter would lead to the Treason Trial of 1956.

4.1 THE FREEDOM CHARTER

On 26 June 1955, about 3 000 representatives of resistance organisations gathered in Kliptown, Soweto, 40km south of Johannesburg. They were the Congress of the People and they had gathered to adopt the Freedom Charter.



5 The women's march

As far back as 1913, when Louis Botha was prime minister of South Africa, the South African government had tried to force black women to carry passes and permits. The first attempt was made in 1913 in the Orange Free State when government officials declared that women living in the urban townships would be required to buy new entry permits each month. Women did not accept this and instead they sent representatives to the government, collected thousands of signatures on petitions and organised massive demonstrations to protest the permit requirement. Unrest spread throughout the province and hundreds of women were sent to prison. Civil disobedience and demonstrations continued for several years and the government was forced to withdraw the permit requirement.

Nothing more was heard about passes for black women until the 1950's, when laws requiring such documents were enacted in 1952. The government, however, did not begin issuing permits to women until 1954 and reference books until 1956.

5 The women's march

The Federation of South African Women (FSAW) and the ANC did not accept this and by the middle of 1956, plans had been laid for the Pretoria March and the FSAW had written to request that JG Strijdom, the current prime minister, meet with their leaders so they could present their point of view. The request was refused.

Nonetheless, after sending Helen Joseph and other ANC leaders on a tour of urban areas to get support for a mass march, the march went ahead, and on 9 August 1956, about 20 000 women marched on the Union Buildings in Pretoria to protest against passes for women. Neither JG Strijdom, nor any of his senior staff was there to see the women, so, as they had done the previous year, the leaders left the huge bundles of signed petitions outside JG Strijdom's office door. Then at Lilian Ngoyi's suggestion, the huge crowd stood in absolute silence for a full half hour. Before leaving (again... in a peaceful fashion), the women sang "Nkosi Sikelel' iAfrika"

5 The women's march - Images

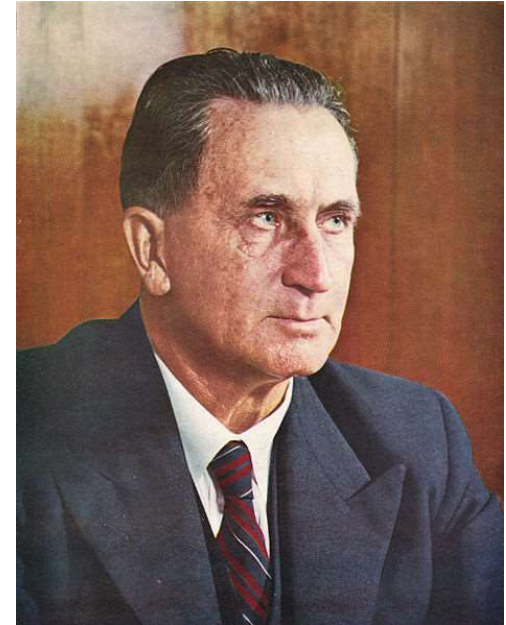
Clockwise from top left: 1. Women marching toward Pretoria, 2. the four representatives of the FSAW addressing the crowd, 3. Rahima Moosa, Lilian Ngoyi, Hellen Joseph and Sophie Williams carrying bundles of petitions, 4. an aerial view of the amphitheatre at the Union Buildings packed with the women marchers.



5 The women's march – J.G. Strijdom

On 30 november 1954, he was elected leader of the National Party and became Prime Minister of South Africa after the resignation of Malan and against the latter's will; Malan preferred the more moderate Havenga, Minister of Finance, as his successor. However, Strijdom was popular among NP party members and people trusted him to push things smoothly forward towards a republic, something Malan was considered to be only lukewarm about. During Strijdom's term as Prime Minister, he began moves to sever ties with the British monarchy, and deepened the Afrikaner ascendancy in South Africa, while strengthening the policy of apartheid.

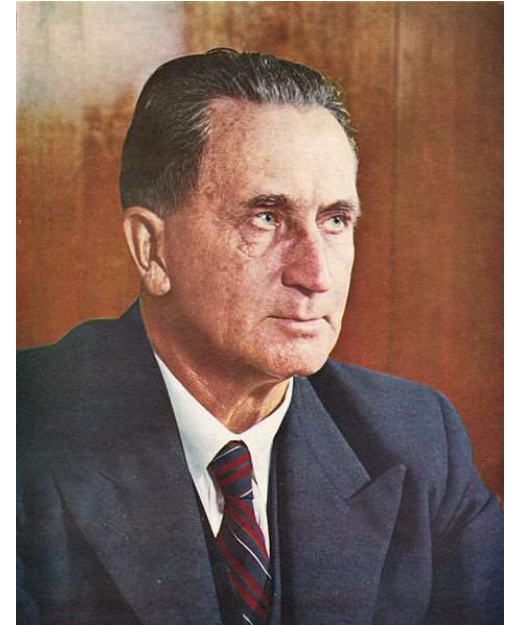
With regard to racial policies, he believed strongly in the perpetuation of white minority rule and during his term "coloured" voters were removed from the common voters roll and put on a separate coloured voters roll, something that Malan started to do but could not push through.



5 The women's march – J.G. Strijdom

Strijdom was an open proponent of crude *baaskap* (white supremacy or white domination). The extended treason trial of 156 activists (including Nelson Mandela) involved in the freedom charter, happened during Strijdom's term in office. He also managed to further extend the NP's parliamentary seats during the general election in 1958. Strijdom's government also severed diplomatic relations with the Soviet Union.

During his last year in office, his weak health (thought to be cancer) led to long terms of absence and he died on 24 August 1958 in Cape Town and is buried in Pretoria in the Heroes' Acre.



Social Science: History

Grade 9

Term 3

Lesson 17

Turning points in South African History Since 1948

The roles of Helen Joseph and Lilian Ngoyi - Helen Joseph

Created by: J. Jansen van Vuuren



5.1 The roles of Helen Joseph and Lilian Ngoyi

Both Helen Joseph and Lilian Ngoyi played a key role in this march and in their resistance to apartheid.

5.1.1 Helen Joseph and her role in resistance to apartheid

Helen Joseph was a South African anti-apartheid activist who was born in England and graduated from King's College in London in 1927. After working as a teacher in India for three years, Helen came to South Africa in 1931. She served in the Women's Auxiliary Air Force during World War II as an information and welfare officer, and later became a social worker. In 1951, Helen took a job with the Garment Worker's Union, led by Solly Sachs. She was a founding member of the Congress of Democrats, and one of the leaders who read out clauses of the Freedom Charter at the Congress of the People in Kliptown, 1955.

Helen was Shocked by the plight of black women, and played an important role in the formation of the Federation of South African Women. Along with the organisation's leadership, she headed a march of 20 000 women to the Union Buildings in Pretoria to protest against pass laws, on 9 August 1956. This day is still celebrated in South Africa as Women's Day.

5.1.1 Helen Joseph and her role in resistance to apartheid

Helen was also a defendant at the 1956 Treason Trial. She was arrested on a charge of High Treason in December 1956 and banned in 1957. On 13 October 1962, she became the first person to be placed under house arrest under the Sabotage Act introduced by the apartheid government. She narrowly escaped death more than once, surviving bullets shot through her bedroom window and a bomb wired to her front gate. Her last banning order was lifted when she was 80 years old. Helen Joseph died on 25 December 1992, at the age of 87.

Helen had no children of her own, but frequently stood in for the children of comrades in prison or in exile. She was viewed as a mother in the eyes of many activists, and for many years, they celebrated her on mother's day. Among the children who spent time in her care were the daughters of Winnie and Nelson Mandela's - Zinzi and Zenani - and Bram Fischer's daughter, Ilsa.

5.1.1 Helen Joseph and her role in resistance to apartheid

In an article published in 1982:

She lives by herself in a small, tidy house in Johannesburg. She is 77 years old. She has suffered from cancer. She has suffered a heart attack. Now her eyesight is getting bad. And her leg gives her trouble. But her spirit is strong. She fights on.

The fighter is Helen Joseph – the old lady of politics in South Africa.

The government banned her for 16 years. She spent nine years under house arrest. Today she is still a “listed” person. So we can’t tell you what she says.

People throw rocks through her window. They fire bullets at her house. They phone her and swear at her. They once placed a bomb at her gate.

She has suffered for a long, long time. But she never complains. She still laughs. And her eyes still shine. She will never give up.

5.1.1 Helen Joseph and her role in resistance to apartheid

In 1957 Helen Joseph was banned for the first time. The banning order said she could not leave Johannesburg. And she could not speak at meetings.

This banning ended in 1962. The next day, Helen Joseph left on a 7 000 mile journey around South Africa. She went to visit people in far away places – people the government sent to far away places.

Under house arrest, she stayed home from 6 o'clock in the evening until 6 o'clock in the morning. She stayed home on weekends and public holidays. She was only allowed one visitor – a doctor.

House arrest was a lonely time for Helen Joseph. But her friends did not forget about her. They wrote her letters. They phoned her. And at Christmas time, they stood outside her house and sang Christmas songs.

In 1971 the government stopped her house arrest when she went for a cancer operation. In 1980 the government banned her again for 2 years. Her banning order ended in June this year.

Since June Helen Joseph has spoken at many meetings. She will not keep quiet. She will keep fighting for a better South Africa.

5.1.1 Helen Joseph and her role in resistance to apartheid

Helen Joseph and Albertina Sisulu at a rally in 1992, just weeks before her passing.



Social Science: History

Grade 9

Term 3

Lesson 18

Turning points in South African History Since 1948

The roles of Helen Joseph and Lilian Ngoyi - Lilian Ngoyi

Created by: J. Jansen van Vuuren

5.1.2 Lilian Ngoyi and her role in resistance to apartheid

Lilian Masediba Ngoyi was born on 24 September 1911 in the city of Pretoria. Educated at the Kilnerton Institution in the mid-1920's, her dreams of becoming a teacher were dashed when she was forced to leave school in order to help support her family. She worked as a nurse in the City Mine Hospital from 1928 to 1930. In 1934, she married John Ngoyi, a van driver. They had three children, but later separated.

Ngoyi worked as a domestic servant for three months in 1953, a job which she despised. She became a nurse soon thereafter. Later, during the mid 1940's to mid 1950's, she worked in a clothing factory as a machinist. There, she held a position as an official in the Garment Worker's Union (Native Branch), an experience which led her to dedicate her life to humanitarian works.

5.1.2 Lilian Ngoyi and her role in resistance to apartheid

Ngoyi joined the ANC in 1952. This organisation was dedicated to ending the unequal status of black and white South Africans, known as apartheid. Ngoyi, along with political pioneers Helen Suzman, Helen Joseph, Ida Mtwana and Charlotte Mxeke, founded the Women's League of the ANC. She eventually attained leadership positions, among them national president and Transvaal provincial president of the Women's League.

In 1953, Ngoyi was imprisoned for playing a role in a Congress campaign against race laws. A year later, she became the only woman elected to the National Executive of the African National Congress. In 1955, Ngoyi served as an elected delegate to the World Mothers' Conference in Lausanne, Switzerland. She had left South Africa without a passport in order to attend the event. A year later, she was named the National President of the newly formed Federation of South African Women. Ngoyi led 20 000 women in August 1956 to protest the inclusion of women in the pass laws controlling the movements of black people. Ngoyi was arrested and tried for treason, but was later acquitted.

5.1.2 Lilian Ngoyi and her role in resistance to apartheid

The ANC was banned by the South African government in 1960, but continued to operate as an underground operation. Ngoyi was arrested again in 1960 during a state of emergency, this time without trial. By the end of the ordeal, she had spent five months in solitary confinement at Pretoria Prison.

ANC leaders were arrested in 1963. Ngoyi was one of the first to be held under a 90 day detention law. She spent 71 days imprisoned in Johannesburg with no formal charges and no trial. From the time of her release in 1963 until her death in 1980, Ngoyi was restricted in her movements and contacts by the South African government. Her remarks could not be quoted by newspapers.

The student revolt of 1976, was an important moment in the struggle against apartheid. The ANC bolstered its ranks with the energy of this younger generation. The original leaders were not forgotten.

After Ngoyi died at her home in the suburban black township of Soweto on 12 March 1980, one ANC settlement in Dakawa, Tanzania, memorialised the activist by naming a residence in her honour.

5.1.2 Lilian Ngoyi and her role in resistance to apartheid

As a result of her defiance and anti-apartheid organising Lilian was issued with her first banning order in October 1962. It lasted for 10 years and was renewed again in 1975 for a further 5 year period. In this time she was not allowed to leave Orlando, she was forbidden to attend any gatherings and she couldn't meet more than one person at a time (including family members).

She was constantly monitored by the police and no news of her was allowed to appear in the press. Lilian's physical isolation took an inevitable toll on her political activities and she struggled to earn a living using her skills as seamstress. Despite this, she remained outspoken both on African and women's rights until her death in 1980.

Affectionately known as 'Ma Ngoyi', she suffered heart trouble and died on the 13th of March 1980 at the age of 69. Reflecting on her life in 1972 she chose to look to her own mother to articulate the growing militancy of black women in South Africa that she herself represented:

"My mother firmly believed our tears shall be wiped away in the next world. I believed we should start enjoying life here."

5.1.2 Lilian Ngoyi and her role in resistance to apartheid



Above: Lilian Ngoyi tried to survive through her skills as a seamstress, but her banning orders made it difficult for her.

Right: An image from Lilian Ngoyi's funeral





5.1 The legacy of Helen Joseph and Lilian Ngoyi

The front and back of the grave shared by Lilian Ngoyi and Helen Joseph in the Heroes Acre of Avalon Cemetery in Soweto. As per her wishes, Helen Joseph wanted to be buried close to her friend. As a result, the ANC obtained permission from Lilian Ngoyi's family, to open her grave and have the two women buried together. Friends in life... friends in death. Defying the idea of apartheid.

Term 3: Turning points in modern south African history since 1948 - conclusion

Over the last three years, starting in Grade 7 with the colonisation of South Africa in 1952, all the way to Grade 9, term 3, we have looked at how different countries (The Dutch, French and British) have had an influence on the development of South Africa. Some of it was good, some of it not. Slavery, the events of the mineral revolution and more had shaped the mindset of South Africans to be more resilient. Specifically, it forced Afrikaners to become aggressive in their fight for an own identity. That fight for an own identity, unfortunately opened the door to those in leadership who wanted to rule without opposition. This paved the way for Apartheid to appear. With the appearance of Apartheid, other doors were opened. Other groups started standing up... saying: "When is it our turn?" The Afrikaner minority, as we've seen, not all of them, wanted to keep the status quo and started implementing laws to keep others from finding their own version of happiness. And that is when the fight for the soul of South Africa started. But, looking at how things went up to here, we have to know that things would only get worse before it got better. But that is a discussion for term 4.