



KWA-NGOZA SECONDARY SCHOOL

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KWAZULU-NATAL PROVINCE

EDUCATION
REPUBLIC OF SOUTH AFRICA

KWANGOZA SECONDARY SCHOOL

UBHAQA (ILEMBE)

CIBANE TRIBAL AUTHORITY (16)

GRADE 9

SOCIAL SCIENCES - HISTORY

FINAL EXAMINATION

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ADDENDUM

MODERATOR: MRS N.F DLAMINI

EXAMINER: MR T KHUZWAYO

APPROVED BY: MRS N.F DLAMINI

SIGNATURE:

DATE:

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N.B. This addendum consists of 6 pages.

SECTION A: SOURCE-BASED QUESTIONS

QUESTION 1: HOW DID THE PASS LAWS AFFECT THE LIVES OF BLACK SOUTH AFRICANS IN THE 1950s?

SOURCE 1A.

This source explains how the Apartheid government controlled the influx of black South Africans into urban areas.

The main aim of apartheid required that existing legislation, which denied Africans the rights of permanent residence and property outside the reserves, be reinforced. Above all it required that the influx of Africans into urban areas be brought under closer control and ultimately halted and reversed. The 1952 Native Laws Amendment Act indicated which Africans had a right to permanent residence in the towns. Section 10 of the Act limited the right to those who had been born in a particular town and had subsequently resided there for a continuous period of fifteen years, or who had been employed in the town for a continuous period of fifteen years, or who resided in the town and had continuously been employed by the same employer for a period of not less than ten years.

They were restricted to the town concerned and had no right to move and settle in other urban areas. However, rights of residence could be revoked (withdrawn) and an individual denied the right to live outside the reserved areas if they were unemployed for long periods, or they were judged redundant to the needs of the white population through ill-health or old age.

In 1952 an Act (Act of 1952 that tightened the pass law system), which was ironically called the Abolition of Passes and Consolidation of Documents Act, was introduced. Black South Africans were now required to have a single reference book. It was a criminal offence to be unable to produce this document when required by the police.

[From History of Southern Africa by J.D. Omer-Cooper.]

SOURCE 1B.

The source below by Bloke Modisane recalls the day he first saw his father accosted (confronted) by a policeman during a pass raid.

Then the walls of my world came tumbling down ... There was a Pass raid and two white police constables with their African 'police boys' were demanding to see the Pass certificate and the tax receipts of all adult African males.

"Passes jong, k...", demanded the police constable from Uncle George, a distant relation of my father. "Come on, we haven't all day."

He would not dare to address my father in that tone, I bragged, my father is older than him.

"And you, why you sitting on your black arse?" the constable bawled (shouted) at my father. "Scratch out your Pass and tax."

I was diminished (shrunk). My father's attitude towards the police raid, 'My father was calm, the gentleness in his face was unruffled (unmoved), only the hardness came in his eyes; he pulled out his wallet and showed his documents, an Exemption Pass certificate and a tax receipt for the current year. My hero image disintegrated (crumbled), crumbling into an inch-high heap of ashes; I could not face it, could not understand it, I hated the young constable for destroying my father; questions flashed through my mind, I wanted to know why, and I think I resented (hated) my father, questioned his integrity (honour) as a man. I turned my face away and disappeared into the bedroom, reaching for a parting in the earth that I could crawl into and huddle up into a ball of shame.

[From New Africa History by N. Frick et al.]

SOURCE 1C.

This photograph shows the power the police had to stop black South Africans to ask for their passes.



[From Pictorial History of South Africa by A. Preston]

SOURCE 1D.

The extract below describes why Albert Luthuli defended his actions of burning his passbook during his court hearing. Luthuli was found guilty of burning his passbook.

What I have done, I have done, because I feel together with my people that the pass system should be abolished, because it causes so much pain and suffering among my people.

Opinion of Luthuli; We say that it is nothing less than a deliberate instrument for the humiliation of us as a nation, a hallmark (symbol) for slavery, a weapon used by the authority to keep us in a position of inferiority.

Sir, it won't be easy for you to understand how deep rooted the repulsion (dislike) for the pass system among blacks is (black South Africans were against the pass laws). If there's a country anywhere in the world that regularly commits a crime by preventing husband and wife to live together, separating 18-year-old children from their parents, I've never heard of it before. That is precisely what the pass is doing in the Union of South Africa.....

From Let my People Go by A. Luthuli

KWANGOZA - Addendum

QUESTION 2: HOW DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS INFLUENCE SOUTH AFRICAN STUDENTS IN THE 1970s?**SOURCE 2A.**

The source below focuses on the reasons for the formation of the Black Consciousness Movement.

The Black Consciousness Movement (BCM) emerged in 1968. This was a result of a political vacuum that was created by the banning and imprisonment of leaders from the African National Congress, the Pan Africanist Congress and the South African Communist Party by the apartheid regime.

Another factor responsible for the emergence of the Black Consciousness Movement was the increasing frustration and marginalisation (disregard) that black students experienced by the mostly white student leadership of the National Union of South African Students (NUSAS). Led primarily by Bantu Stephen Biko and Barney Pityana, the South African Students' Organisation (SASO) was formed in 1969. It focused on advancing the cause of the oppressed in South Africa.....

[From Steve Biko and the Black Consciousness Movement by A Hadfield]

SOURCE 2B.

The extract from a newspaper article below focuses on the role that Onkgopotso Tiro played in shaping Tsietsi Mashinini's (student activist) political thinking.

Onkgopotso Tiro was a student at the University of the North, known as Turfloop. He was expelled for a fiery (powerful) speech he delivered at a graduation ceremony attacking Bantu Education.

Legau Mathabathe, principal at Morris Isaacson [High School], threw Tiro a lifeline when he gave him a teaching post. This is how mentor and mentee, Tiro and Mashinini, met. In Tiro, Mashinini encountered a fount (source) of knowledge about the Black Consciousness philosophy and the dream that one day South Africa would be free to be named Azania. Tiro influenced Mashinini's political thinking which explains the latter's acceptance of the philosophy of Black Consciousness. Tiro, who was Mashinini's English and History teacher, described him as a critical thinker of note with a passion for reading.

Mashinini was elected chair of the action committee, later renamed the Soweto Students' Representative Council (SSRC). He was the first president and was succeeded by Khotso Seathlolo and later Tromfomo Sono and Dan Motsisi.....

[From Sunday Independent, 12 June 2016.]

[From <https://archive.cnx.org/contents/53c6c858-d33f-4e4f-9065-2927a5611edd@1.html>. Accessed on 4 April 2018.]

SOURCE 2D.

[From <https://www.google.com/imagres?britons.jpg>]