



Province of the  
**EASTERN CAPE**  
EDUCATION

**NATIONAL  
SENIOR CERTIFICATE**

**GRADE 11**

**NOVEMBER 2020**

**HISTORY P2  
ADDENDUM  
(EXEMPLAR)**



---

This addendum consists of 10 pages.

---

**QUESTION 1: HOW WAS AFRIKANER NATIONALISM PROMOTED IN SOUTH AFRICA DURING THE 1930s TO 1940s?**

**SOURCE 1A**

The source below describes the reasons for the rise of Afrikaner Nationalism.

It was resentment (anger) over the unequal distribution of status, wealth, political control and the fear of cultural absorption into an English oriented society, which aroused Afrikaner Nationalism. Their remarkable recovery from defeat has been a decisive fact in twentieth-century South African history, with far-reaching consequences not only for the composition and character of the white elite, but also for those excluded from ordinary civil rights.

The story of Afrikanerdom's regeneration from the ashes of its 1902 defeat to undisputed (certain) mastery of South Africa is a remarkable one, elaborately romanticised by Afrikaner publicists as a modern version of a minuscule (small) Afrikaner David slaying the British Goliath.

The treks to the cities, coupled with the Boers' defeat at the hands of the British were the two forces that decisively moulded (shaped) Afrikaner Nationalism. Beginning with the mineral revolution, industrialisation turned the Boers into an urban proletariat (worker) in the employment of a foreign, capitalist class. The fact that English speakers monopolised (controlled) finance, commerce and mining, persuaded Afrikaners that their national and class enemy was one and the same. Afrikaner Nationalism therefore launched a three pronged (split) struggle: cultural, economic and political.

[From [www.fanieosoppejas.com/.../afrikaner-nationalism-the-factors](http://www.fanieosoppejas.com/.../afrikaner-nationalism-the-factors) . Accessed on 11 February 2020.]

**SOURCE 1B**

The source below describes the contribution of the Band of Brotherhood (Broederbond) to promote Afrikaner Nationalism.

The Afrikaner- Broederbond's aim is the promotion of the Afrikaners political, cultural and economic interest. The Afrikaner Broederbond is an extremely exclusive, secret Afrikaner nationalist organisation which in a symbiotic (co-operative) relationship with the National Party has played a determining role in the political development of South Africa.

Membership of the Afrikaner Broederbond is limited to men. The Broederbond demands high cultural, family-related, religious, moral and political standards from its members. To qualify, a person must meet the following requirements: he must be a member of one of the traditional Afrikaans churches, must have attended an Afrikaner school, must have married an Afrikaans-speaking wife and he must support the 'right' party, the National Party. Definite disqualifications are being divorced and irregular church attendance.

Although the constitution of the Afrikaner Broederbond excludes party politics from its activities, it has become clear over the years that the organisation does have significant political clout (influence). It was increasingly used as a 'think tank' and subsequently as "legitimator" of new policy directions undertaken by the National Party. It established numerous support organisations to broaden Afrikaner interest and made it its business to appoint, promote and protect the "right man." An important strategy is that of gaining control of school committees, school boards, church councils and board of directors in order to achieve its aims.

[From [omalley.nelsonmandela.org>omalley>index.php>site](http://omalley.nelsonmandela.org/omalley/index.php?site). Accessed on 20 February 2020.]

**SOURCE 1C**

This source describes the role played by the National Party to consolidate Afrikaner Nationalism.

The present day National Party emerged from the Purified National Party (PNP). This faction of the original National Party of 1914 was built on deep-seated Afrikaner Nationalism. The birth of the NP was not only the result of a power struggle between English and Afrikaans-speaking communities, but also of an anti-imperialist attitude among Afrikaners. The Afrikaner wanted to play a more significant political role in society and government. They also had a clear aim to physically, socially and politically separate South African blacks, coloureds and Indians.

The NP was increasingly seen by Afrikaners as the institution which would further their group interest. The party was complemented by cultural, social, economic and religious organisations created exclusively for Afrikaners. Along with Nasionale Pers, the Afrikaner-Broederbond, Sanlam, AVBOB, the Voortrekkers, FAK, Helpmekaar, KWV and Volkscas, the NP became a growing Afrikaner power group. The party organised Afrikaner interest in a coordinated manner, making itself felt in every sphere of South African society.

The year 1938 was important for the PNP for another reason. It was the centenary of the Great Trek and Afrikaner sentiments were heightened as a result. It was also time for Malan to strengthen his racial policies for the benefit of Afrikanerdom and strive for a resurgent (increasing) Afrikaner Nationalism. From now on, mixed marriages would be punishable, to put an end to racially mixed residential areas and to implement both economic and political segregation between whites and "non-whites". Malan also aimed to guard his country against the outside external influences of capitalism and communism ...


[From [www.litnet.co.za/>df-malan-and-the-rise-of-afrikaner-nationalism-by-](http://www.litnet.co.za/>df-malan-and-the-rise-of-afrikaner-nationalism-by-). Accessed on 20 February 2020.]

## SOURCE 1D

This is a poster that was designed by the National Party to motivate Afrikaners to vote for the party in the 1938 elections.



**The hope of South Africa**

she urges readers to



vote

**for the National Party and protect my people and my next generation**



**Mixed marriages**  
which the United party will not prohibit by law.

**Fusion**  
with foreign elements such as the capitalist, the communist, the imperialist and the jew.

[Taken from *New Africa History* by N. Fick et al]

**QUESTION 2: HOW DID THE PROHIBITION OF MIXED MARRIAGES ACT (NO. 55 OF 1949) AFFECT THE LIVES OF SOUTH AFRICANS?**

**SOURCE 2A**

This source explains the policy of apartheid that was implemented by the National Party in 1948.

The years of apartheid are undoubtedly one of the darkest moments in South Africa's history. The period which spanned from 1948 to 1994 was characterised by racial segregation, white minority rule and the oppression of the rights, movements and freedom of the blacks. The word 'apartheid' literally means 'the state of being apart' or separateness'.

It was used as a political slogan of the National Party in the early 1940s. However, it may interest you to know that the policy itself extends back to the beginning of white settlement in South Africa which started as far back as 1652. It, however, became an official government structure after 1948's general elections.

The policy classified the citizens and residents of the country into four racial classes- white, coloured, black and Indian. Things went from bad to worse after that. More than 3,5 million South Africans were evicted from their homes and were forcefully relocated to segregated neighbourhoods. Government segregation also applied to education, relations, natural attractions such as beaches, medical care and several other services.

[From <https://buzzsouthafrica.com/apartheid/>. Accessed on 28 September 2019.]

**SOURCE 2B**

The source below explains the Prohibition of Mixed Marriages Act which was one of the first pieces of apartheid legislation enacted after the National Party came into power.

The Act banned marriages between 'Europeans and non-Europeans', which, in the language of the time, meant that white people could not marry people of other races. It also made it a criminal offence for a marriage officer to perform an interracial marriage ceremony. The Prohibition of Mixed Marriages Act did not, however, prevent other so-called mixed marriages between non-white people. While they were in effect 'mixed' marriages, the law did not see them as interracial.

A woman who married a man of another race was then classified as being of his race. Her husband of choice defined her race. The exception to this was if a white man married a woman of another race, then he took on her race.

Despite the loopholes created by pre-existing mixed marriages and non-white interracial marriages, the Prohibition of Mixed Marriages and the Immorality Act were strictly enforced. Nonetheless, intimate and romantic relationships did develop between white and non-whites. The very fact that interracial relations were so taboo (forbidden) made them appealing (attractive) and people engaged in interracial relations as a form of rebellion or for the excitement it offered.

Interracial relations came with serious risks. The police followed people who were suspected of engaging in interracial relations. They raided the homes at night. Those found guilty of the Immorality Act faced fines, jail time and social censure.

[From <https://www.thoughtco.com> >...> History and Culture> African History. Accessed on 28 September 2019.]

**SOURCE 2C**

This source explains the experiences of Ian Whiteley and his wife Sherrin under the Prohibition of Mixed Marriages Act.

Ian Whiteley who happens to be white was married to Sherrin, who is of Indian descent. They met in Petersburg when he was 30 and she was 17. Soon, despite the law that made it impossible for them to marry and the risk that they would be detected (discovered), they became lovers. Sherrin's parents came to think of the white man as their son-in-law, but inevitably there came the knock on the door signaling a police raid, which was led by one of his old school friends who explained that he was, 'just doing my job'.

Ultimately they were acquitted on an immorality charge for lack of evidence, but only after Mr Whiteley had been jailed for three months. They fled to Botswana, where they were finally able to marry. They eventually moved to Norway and because of his love for rugby moved to Liverpool. All the time he kept alive the impossible dream that they might return to live in South Africa as man and wife, beseeching (requesting many times) South African prime ministers with his appeals. 'We didn't like Europe; we're South Africans. I missed my biltong, pap and wors.'

Finally they were allowed to return to South Africa. Towns like Pietersburg had little to offer mixed couples in the way of amenities. The movie theatre had a small partitioned enclosure in the balcony for Indians, where Mr Whiteley, who had vowed not to go anywhere his wife cannot go, is allowed to sit. Mr Whiteley's only disappointment is that his 10-year-old son, Raymond, who showed promise in rugby when they lived in Liverpool, has been unable to play as it was only the white schoolboys who were the young rugby players in town. A former rugby player himself, Mr Whiteley hopes to knock the barrier down or, failing that, promote the sport among Indians so that his son can get a game.

[From <https://www.nytimes.com/1982/11/29/world/love-f-Inds-a-way-past-south-africa-s-race-laws.html>. Accessed on 28 September 2019.]



**SOURCE 2D**

This is a photograph of Mr and Mrs Whiteley, an interracial couple that defied the Prohibition of Mixed Marriages Act.



[From *The New York Times*, Nov. 29, 1982]

## ACKNOWLEDGEMENTS

Visual sources and other historical evidence were taken from the following:

Frick, N. et al *New Africa History*, 2006, New Africa Books (Edms) Bpk

*Getty Images*

<https://www.nytimes.com/1982/11/29/world/love-f-Inds-a-way-past-south-africa-s-race-laws.htm>

<https://www.thoughtco.com> >...> History and Culture> African History

<https://buzzsouthafrica.com/apartheid/>

<https://www.history.com/topics/middle-east/six-day-war>

<https://link.springer.com> > chapter

King, J. Dr by *Conflict in the Middle East*, 1993, Wayland Publishers Ltd

[omalley.nelsonmandela.org](http://omalley.nelsonmandela.org)>omally>index.php>site

*The New York Times*, 29 November 1982

[www.fanieosoppiejas.com/.../afrikaner-nationalism-the-factors](http://www.fanieosoppiejas.com/.../afrikaner-nationalism-the-factors)

[www.litnet.co.za.>df-malan-and-the-rise-of-afrikaner-nationalism-by-..](http://www.litnet.co.za.>df-malan-and-the-rise-of-afrikaner-nationalism-by-..)