



Province of the  
**EASTERN CAPE**  
EDUCATION

Iphondo leMpuma Kapa: Isebe leMfundo  
Provinsie van die Oos-Kaap: Departement van Onderwys  
Porafensio Ya Kapa Botjhabela: Lefapha la Thuto

# **NATIONAL SENIOR CERTIFICATE**

**GRADE 11**

**NOVEMBER 2024**

**HISTORY P2  
ADDENDUM**



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This addendum consists of 14 pages.

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**QUESTION 1: HOW DID THE RISE OF AFRICAN NATIONALISM IN SOUTH AFRICA LEAD TO WORKER'S PROTESTS IN THE 1920s?**

**SOURCE 1A**

This source focuses on how the Industrial Workers of Africa (IWA) in 1917 laid the foundation for the growth of African Nationalism.

A group of African workers, and a handful of white radicals, meet in a small room behind a general store. Reuben Cetiwe, a key African militant (revolutionary), outlines the purpose of the gathering: "We are here for organisation, so that as soon as all your fellow workers are organised, then we can see what we can do to abolish the capitalist system. We are here for the salvation of the workers. We are here to organise and to fight for our rights and benefits."

These workers enter the cities as a conquered people, their lands under imperial authority, their chiefs colluding (planning) in labour recruitment to the mines. Weighed down with challenges such as, forbidden to organise unions, locked in all-male compounds on the mines, or segregated in grim(unattractive) ghettos in the interstices (spaces) of the towns, their movement controlled by the internal passport, or "pass law" system that affects every black working man, their families forced to stay in the countryside: these men are the bedrock (pillars) of South African capitalism.

On the 27 September 1917, the Industrial Workers of Africa, was formed. The new general union's demands were simple, uncompromising, summed up in its slogan: "Sifuna Zonke!" ("We want everything!").

It is the first trade union for African workers ever formed in South Africa. Years later, the Industrial Workers of Africa, the Industrial and Commercial Union and several other black unions merged to form the Industrial and Commercial Workers Union, or ICU.

[From <https://www.sahistory.org.za/archive/industrial-workers-africa-1917-1921-bikisha-media-collective>. Accessed on 27 April 2024]

**SOURCE 1B**

This source deals with the formation of the Industrial and Commercial Workers Union (ICU) in Cape Town, 1919 and how it influenced workers to fight for better working conditions.

The Industrial and Commercial Workers Unions' (ICU) efforts to organise African workers were met with considerable success in the Cape Town area for three principal reasons. First, all workers were concerned with the increased cost of living in the post-war era. Second, there was a shortage of unskilled labour during this period. Third, many skilled and semi-skilled Coloured workers in the Cape belonged to 'craft' unions composed mostly of white workers.

Kadalie began to organise the ICU in mid-1919. Less than six months later, the newly formed union led some 400 mostly African dockworkers out on strike. As a result of this strike the wages of dockworkers were increased. The ICU spread rapidly throughout South Africa, especially in the rural areas. In Port Elizabeth, Samuel Makama Masabalala, the ICU organiser-in-chief, "stressed the necessity of agitating (stir-up), educating and organising blacks and other non-European sections of the community if they want their grievances to be addressed.

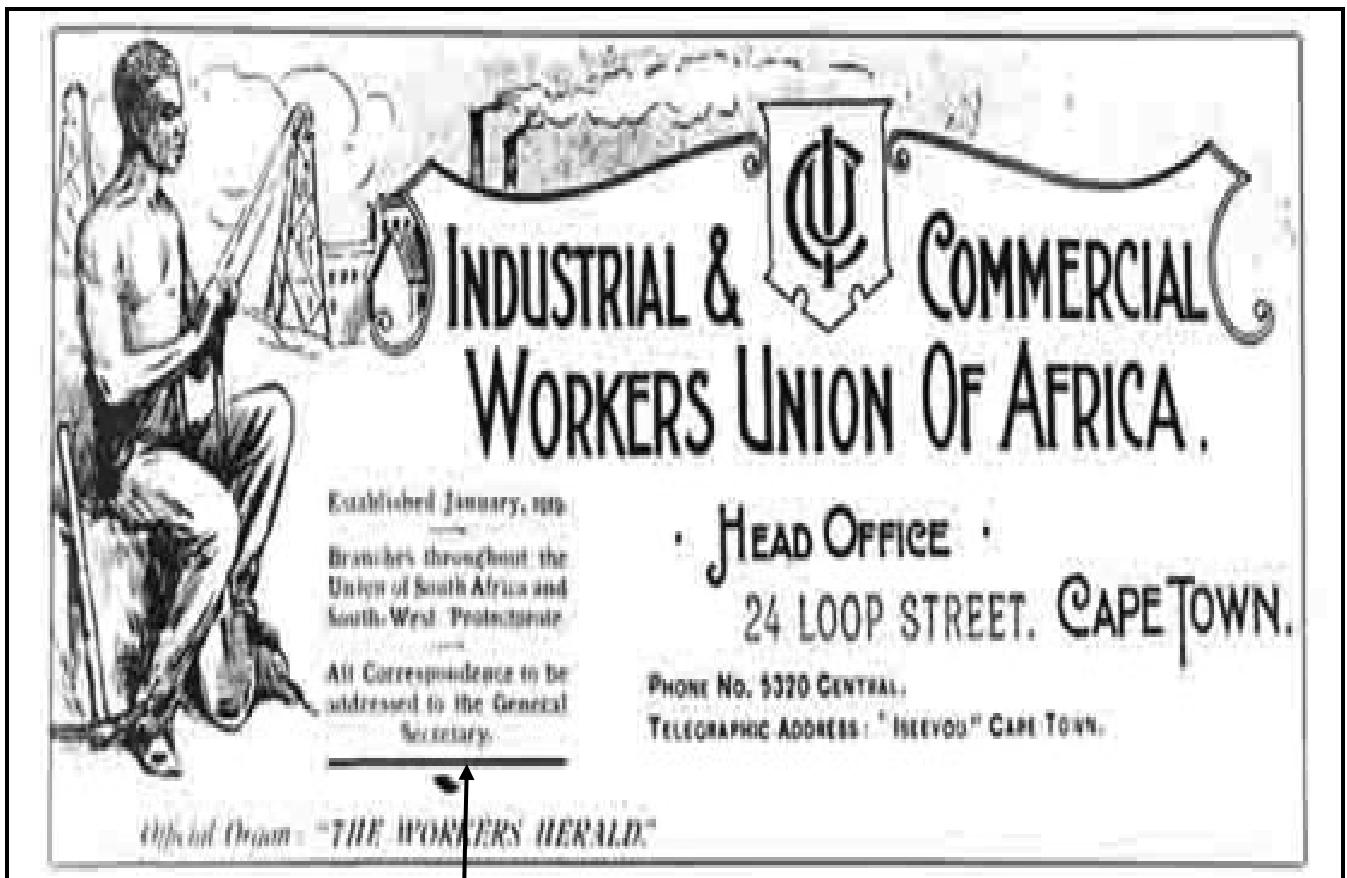
In October 1919 ICU leaders in Port Elizabeth threatened to call workers out on strike for a wage of 10 shillings a day. The authorities responded by arresting Masabalala. This led to a demonstration outside the police station where ICU members and supporters demanded his release. Police were called and started shooting at demonstrators. Hellman contends that the Port Elizabeth 'shooting' attracted Africans to the ranks of the ICU! She writes that "Within a short time, aided by events such as the shooting of African strikers in Port Elizabeth in October 1920, the organisation obtained the adherence (loyalty) of tens of thousands of workers, the majority of whom were Africans."

[From <https://www.sahistory.org.za/article/industrial-and-commercial-union-timeline-1919-1989>.

Accessed on 1 May 2024]

**SOURCE 1C**

A Poster showing details of the Industrial and Commercial Workers Union (ICU) in the Workers Herald, a newspaper for the ICU.



[From <https://www.sahistory.org.za/sites/default/files/field/image/the-workers-herald-icu.jpg>.  
Accessed on 27 April 2024]

Established January 1919  
Branches throughout the Union of South Africa  
and South West Protectorate  
All Correspondence to be addressed to the  
General Secretary

**SOURCE 1D**

The source describes how black South African workers were influenced by African Nationalism that led to the strike on the Cason mine at the Rand in 1920.

On 16 February 1920 two Zulu miners, Mobu and Vilikati, were arrested on an East Rand Property mine for moving around in the Cason compound, urging workers to stay away from work. The next day, 25 000 Cason compound workers went on strike. They refused to go back to work unless the two arrested men were released; there was an increase of three shillings a day in wages to keep up with the rising cost of living; there were certain improvements in the working conditions.

The strike quickly spread to other parts of the Rand, to other mines on the East Rand. In the 12 days the strike lasted, about 71 000 black miners went on strike and 21 mines had to stop working during this time. It was the largest strike in the history of South Africa. The President of the Chamber of Mines said that the strike had 'practically paralysed the industry'.

The Chamber of Mines and the government did not respond peacefully to the strike. The mine-owners refused to raise the wages of black miners. They argued that mines would lose their profits if expenses went up. The army was rushed in to surround the compounds. The strikers were told to make their complaints. Those who spoke were handcuffed and arrested as the 'ringleaders'.

[From <https://www.sahistory.org.za/sites/default/files/archive-files3/Chapter%2016>. Accessed 27 April 2024]

**QUESTION 2: HOW DID THE RISE OF AFRIKANER NATIONALISM IN SOUTH AFRICA LEAD TO AFRIKANER UNITY IN THE 1930s AND 1940s?**

**SOURCE 2A**

This source below explains the factors that led to the rise of Afrikaner nationalism.

Afrikaner nationalism can be seen in general terms as a broad social and political response to the uneven development of capitalism in South Africa. This meant that certain groups, including a substantial number of Afrikaners, were left behind. Afrikaner nationalism gained ground within a context of increasing urbanisation and secondary industrialisation during the period between the two world wars, as well as the continuing British imperial influence in South Africa. Important ideological building blocks in this process included the promotion of a common language, the emphasis on what was perceived to be a common past and the unity of a common sense of religion.

Prominent in the construction and direction in which Afrikaner nationalism was pushed, was the Afrikaner middle class. This class included, for example, ministers of religion, teachers, academics, journalists, farmers and certain elements in the civil service. Many leading middle-class Afrikaners in the 1930s and 1940s belonged to a secret organisation called the Afrikaner Broederbond, which worked ceaselessly to promote the exclusive interests of "true" Afrikaners on behalf of the volk. To unite rural people and urban people, rich and poor, political idealists and pragmatists (rationalists) under the banner of Afrikaner nationalism called for long-term political promotion on several levels over several years.

[From *Facing the Storm: Portraits of Black Lives in Rural South Africa* by Tim Keegan]

**SOURCE 2B**

The extract below explains the importance of the Afrikaner nationalist organisation, the Ossewabrandwag in the promotion of nationalism among Afrikaners.

One organisation to emerge from the centenary celebrations was the Ossewabrandwag. It promoted itself as a cultural organisation, intent on keeping the “spirit of 38” alive, but it cannot be seen as a purely cultural organisation.

It claimed to stand aloof (distant) from the sordid squabbles (nasty arguments) of party politics. Petty political differences could divide Afrikanerdom, and therefore it was felt that the organisation had to guard against such divisions generated by the dynamics of party politics.

The movement, with its emphasis on a cultural heritage which all Afrikaners supposedly had in common, grew quickly. Membership grew to between 300 000 and 400 000 in 1941. The strength of its appeal lay in its ability to promote kultuurpolitiek (cultural politics) which allowed for full individual expression and participation.

At the same time, to off-set the popular appeal of the Ossewabrandwag, D.F. Malan of the National Party decided to reorganise the Party to make it more accessible to grassroots members.

It succeeded because it seemed to offer to every man – and at first also to every woman – the chance of an individual and ponderable contribution to the great task of unifying the Afrikaner nation. At braaivleis evenings and jukskei meetings, at the local kultuurvereniging and even on occasion at church, Afrikaners could meet in that Trekkerdress which was to be the uniform of the movement, and feel a sense of community of culture, of common heritage, of organised progress towards a great goal – a feeling which they did not always experience within the framework of their political parties.

[From *The South African Opposition* by Michael Roberts et.al]

**SOURCE 2C**

The source below is a badge that was developed by the Ossewabrandwag to promote a sense of identity amongst Afrikaners.



[From <https://samilhistory.com/2017/07/16/mein-kampf-shows-the-way-to-greatness-for-south-africa-the-ossewabrandwag/>: Accessed on 1 May 2024]



**SOURCE 2D**

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

The concern fostered (raised) by both the Afrikaner Broederbond (AB) and the then Dr D F Malan's National Party after 1934, was the fact that Afrikaans-speaking whites were excluded from the centres of power and influence in the South African urban economy.

The development of Afrikaner business was the object (aim) of the October 1939 Ekonomiese Volkskongres (EVK) organised and run by the Afrikaner Broederbond. The EVK chairman declared the aim as: "No longer to tolerate the destruction of the Afrikaner volk in an attempt to adapt to a foreign capitalist system, but to mobilise the volk to capture this foreign system and adapt it to our national character."

Dr E Donges declared that the aim of the economic movement was "to increase by ten-fold the number of Afrikaner employers in commerce and industry". He was echoed by the later architect of apartheid, Dr H F Verwoerd, who argued that the taking possession of "state power" was the best weapon available in the "great struggle" to achieve the Afrikaners' "legitimate" place in commerce and industry – that of an employer of labour.

The Broederbond and Sanlam jointly sponsored the Afrikaner economic movement of the 1940s. The Broederbond set out to mobilise the savings of Afrikaner farmers and workers for Afrikaner business.

[From [sahistory.org.za/article/Afrikaner-broederbond](http://sahistory.org.za/article/Afrikaner-broederbond). Accessed on 2 May 2024]

**QUESTION 3: WHAT WAS THE IMPACT OF INTENSIFIED RESISTANCE AGAINST THE APARTHEID GOVERNMENT IN SOUTH AFRICA DURING THE 1960s?**

**SOURCE 3A**

This source describes the reasons for the formation of Umkhonto we Sizwe (MK) by the ANC that was launched on 16 December 1961.

The 1960s period marked an important watershed in South Africa's struggle against Apartheid. The aftermath of the Sharpeville Massacre and the declaration of the subsequent State of Emergency in March 1960 signalled the beginning of a brutal and intensive phase of state repression.

The intensification of repressive laws by the Apartheid regime made the African National Congress (ANC) and the Pan Africanist Congress (PAC) the first casualties in an era of banishment. Forced underground, the ANC, PAC and other liberation organisations had to consider new tactics. In 1958 and 1959 key ANC and South African Communist Party (SACP) leaders were talking seriously about a move to armed struggle, concluding that peaceful methods had proved fruitless. The ANC created an underground military wing, called Umkhonto we Sizwe (MK) or the 'Spear of the Nation', which was launched on 16 December 1961. In the words of MK's founding document, "The time comes in the life of any nation when there remain only two choices: submit or fight. That time has come now to South Africa."

The first MK operations were set for 16 December 1961. MK deliberately chose that date as it was the anniversary of the Voortrekker defeat of the Zulu in the Battle of Blood River and the day was revered (respected) by South Africa's white Afrikaner population. For the next two years, MK sabotage campaigns were successfully carried out in various South African towns and cities. MK limited its targets to railways, police stations and other key buildings associated with the administration of apartheid. Its attacks were carefully planned to avoid any deaths or injuries. In total, from 1961 to 1963, more than 190 acts of sabotage were carried out by MK, causing great economic damage, but never harming any citizens.

[From <https://www.britanica.com>. Accessed on 30 May 2024]

**SOURCE 3B**

This source below explains how the police arrested the members of the ANC on Liliesleaf farm on 11 July 1963 that led to the Rivonia Trial.

In the early 1960s the South African Communist Party (SACP) and the MK High Command purchased an isolated farm, called Liliesleaf, in Rivonia. It was agreed that Arthur Goldreich and his family would live in the main farmhouse, while the outhouses would be used as a meeting place. It also proved perfect as a hide-out for banned activists of the ever-present and highly efficient police and security services.

Lieutenant van Wyk and his informant were a week into their search for what the informant insisted was the hide-away of the ANC and members of its military wing. On 11 July 1963, fourteen police officers and a police dog, piled (loaded) into a laundry-van entered Liliesleaf. When the police came through the door, they found a group of men studying 'Operation Mayibuye.'

Hundreds of incriminating documents were found. The police carted (carried) letters, pamphlets, communist literature, maps, a radio transmitter and a duplicating machine away. When the raid was over the police arrested eight suspects: Goldberg, Rusty Bernstein, Raymond Mhlaba, Bob Heppie, Govan Mbeki, Arthur Goldreich, Ahmed Kathrade and the man the police considered their prize catch of the day, ANC leader, Walter Sisulu. The prosecution's case in the Rivonia trial would to a large extent be built around what was found in the Rivonia raid. Authorities announced to the nation the Rivonia raid in exultant (happy) tones.

[From <https://www.sahistory.org.za/article/rivonia-trial-1963-1964>. Accessed on 30 May 2024]

**SOURCE 3C**

This extract below explains how events unfolded during the Rivonia Trial at the Palace of Justice in Pretoria, 30 October 1963.

In a segregated courtroom was filled on the one side with plain-clothed police officers and on the other side with relatives and friends of the accused. The prosecutor, Percy Yutar, called the case the “State versus the National High Command and Others.” He then produced an indictment (charge) charging the eleven defendants with two counts of sabotage and two counts of conspiracy. The specific charges the accused faced were: recruiting persons for training in the preparation and use of explosives and in guerrilla warfare for the purpose of violent revolution and committing acts of sabotage, to aid foreign military units when they invade the Republic, acting in these ways to further the objects of communism, and receiving money for these purposes from sympathisers in Algeria, Ethiopia, Liberia, Nigeria, Tunisia and elsewhere.

Often referred to as “the trial that changed South Africa,” Mandela made a speech that was arguably the most profound (intense) moment in the trial. “... During my lifetime I have dedicated myself to this struggle of the African people. I have fought against white domination and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It was an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die.”

The trial ended on 12 June 1964, with the court sentencing eight of the convicted to life imprisonment. Mandela, Sisulu, Mbeki, Motsoaledi, Mlangeni and Goldberg were found guilty on all four counts.

[From <https://www.famous-trials.com/nelsonmandela/691-home>. Accessed on 30 May 2024]

**SOURCE 3D**

This is a photograph of the supporters at the Rivonia Trail led by Gertude Shope and other activists outside the Palace of Justice in Pretoria in October 1963.



[From Pretoria News Library. Accessed on 30 May 2024]

**Posters from left to right**

Sentence or no sentence we stand by our leaders

We are proud of our leaders

Milestone to freedom has been reached

## ACKNOWLEDGEMENTS

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

<https://samilhistory.com/2017/07/16/mein-kampf-shows-the-way-to-greatness-for-south-africa-the-ossewabrandwa>

<https://www.britanica.com>

<https://www.famous-trials.com/nelsonmandela/691-home>

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[https://www.sahistory.org.za/sites/default/files/archive-files3/Chapter% 2016](https://www.sahistory.org.za/sites/default/files/archive-files3/Chapter%2016)

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[sahistory.org.za/article/Afrikaner-broederbond](https://www.sahistory.org.za/article/Afrikaner-broederbond)



