GAUTENG PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

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CONTROLLED TEST

GRADE 11

HISTORY
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ADDENDUM

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QUESTION 1: HOW DID THE APARTHEID LAWS THAT CREATED THE HOMELANDS IMPACT THE LIVES OF SOUTH AFRICANS FROM THE 1940s TO THE 1960s?

SOURCE 1A

This source outlines the introduction of apartheid in South Africa in 1948, and how the system led to the separation of different racial groups.

Translated from the Afrikaans meaning 'to be apart', apartheid was the ideology supported by the National Party (NP) government and was introduced in South Africa in 1948. Apartheid called for the separate development of the different racial groups in South Africa. On paper it appeared to call for equal development and freedom of cultural expression, but the way it was implemented made this impossible. Apartheid-made laws forced the different racial groups to live separately and develop separately, and grossly unequally too. More than this, apartheid was a social system which severely disadvantaged the majority of the population, simply because they did not share the skin colour of the rulers.

In basic principles, apartheid did not differ that much from the policy of segregation of the South African governments existing before the Afrikaner-led Nationalist Party came to power in 1948. The main difference is that apartheid made segregation part of the law. Apartheid cruelly and forcibly separated people and had a fearsome state apparatus to punish those who disagreed. Another reason why apartheid was seen as much worse than segregation, was that apartheid was introduced in a period when other countries were moving away from racist policies. People often wonder why such a policy was introduced and why it had so much support. The main reasons lie in ideas of racial superiority and fear. Across the world, racism is influenced by the idea that one race must be superior to another. Such ideas are found in all population groups. The other main reason for apartheid was fear, as in South Africa the white people are in the minority, and many were worried they would lose their jobs, culture, and language. This is obviously not a justification for apartheid but explains how people were thinking.

[From *https://www.sahistory.org.za*. Accessed on 4 February 2025]

SOURCE 1B

The following source explains how the establishment of Bantustans deprived Black South Africans of their South African citizenship.

Apartheid laws treated Black South Africans not as citizens of South Africa but rather as members of assigned ethnic communities. The Bantu Authorities Act (1951) and the Bantu Self-Government Act (1959) created ten "homelands" for Black South Africans, known as Bantustans, and established new authorities in the Bantustans. While the apartheid state portrayed the Bantustans as a system that offered them independence, giving the appearance of self-government, the leaders of the homelands were appointed by the apartheid state. Furthermore, Black South Africans were assigned these ethnic identities and corresponding "homelands" even if they did not see this as a central aspect of their identity. They were essentially stripped of their South African citizenship.

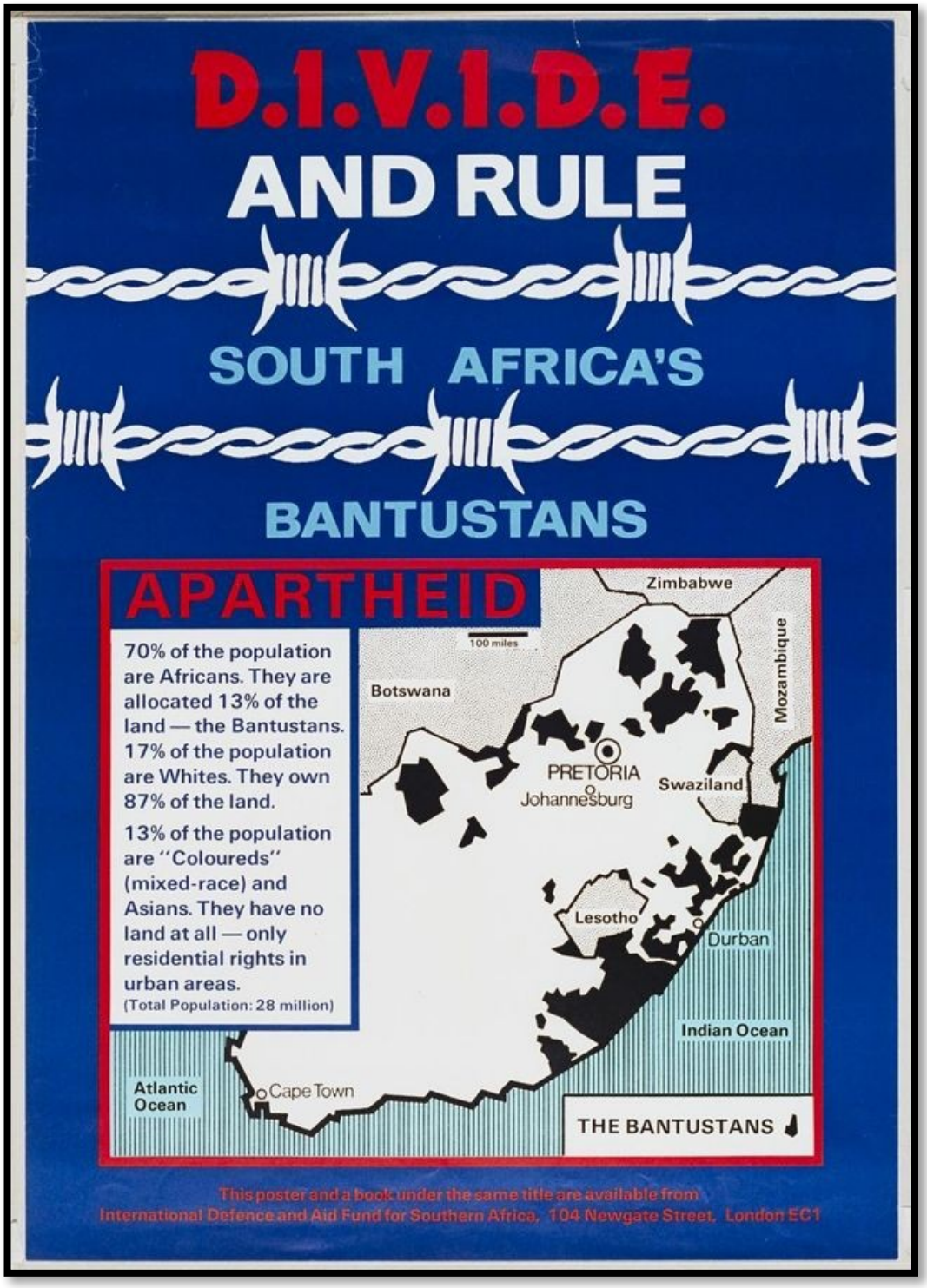
By making Black South Africans citizens of Bantustans, the government deflected any possible criticisms of refusing them the right to vote in South Africa. But this arrangement also very deliberately created a system of migrant labour. Since the homeland areas, which were mostly rural and underdeveloped, offered inhabitants few employment opportunities, most had to search for work in cities and live temporarily in townships. Given the desperate situation in the homelands, the apartheid state was ensured of a regular source of cheap labour for white-owned businesses and homes.

The apartheid government reserved urban areas, the most desirable farmland, and regions rich in natural resources for White South Africans, while it allocated the least arable land for the Bantustans. Although Black South Africans constituted nearly 70% of the population, only 13% of South Africa's territory was allocated to the Bantustans.

[From *https://www.sahistory.org.za.* Accessed on 4 February 2025]

SOURCE 1C

The visual source below is a poster from a book *Divide and Rule: South Africa's Bantustans 1980* by Rogers Barbara, a British expert and writer on South African politics. It also includes a map of South Africa that depicts landownership rights under apartheid.



[From *Digital Collections-Northwestern Universities Libraries.* Accessed on 4 February 2025]

SOURCE 1D

This source highlights the impact of the Group Areas Act of 1950, that separated white and black residential areas.

The Group Areas Act of 1950 was the Malan government's first attempt to increase the separation between white and black urban residential areas. The law was both a continuation of earlier laws of segregation and a realisation of an apartheid ideal that cultures should be allowed to develop separately. The law declared many historically black urban areas officially white. The Native Resettlement Act of 1954 authorized the government to force out longtime residents and knock down buildings to make room for white-owned homes and businesses. Whole neighbourhoods were destroyed under the authority of this act. For example, on February 9, 1955, Prime Minister Malan sent in 2 000 police officers to remove the 60 000 residents of Sophiatown, a vibrant mixed neighbourhood in central Johannesburg.

Black South African residents were forcibly resettled in the Meadowlands neighbourhood of Soweto, where they were expected to move into houses without electricity, water, or toilets. In Durban, Indian neighbourhoods faced a similar fate. City centres became enclaves for the white South African population, while Black, Coloured, and Indian South Africans were relegated to townships at the periphery (outskirts) of the urban areas, which were often far removed from centres of employment and resources such as hospitals and recreation spaces. Generally, the townships were intended to contain the Black South African population by restricting movement through urban planning, while ensuring that they had permission to leave these areas in order to work.

[From *https://www.sahistory.org.za*. Accessed on 4 February 2025]