Province of the
EASTERN CAPE
EDUCATION

DEPARTMENT OF EDUCATION
PROVINCE OF THE EASTERN CAPE

TERM 3: STANDARDISED TEST 2

HISTORY

GRADE 11

TIME: 2hrs **MARKS: 100**

This question paper consists of 14 pages with the inclusion of an addendum

INSTRUCTIONS AND INFORMATION

1. This question paper consists of SECTION A and SECTION B based on the prescribed content framework in the CAPS document.

SECTION A: SOURCE BASED QUESTIONS

QUESTION 1: APARTHEID SOUTH AFRICA-(1940's to1960's)

QUESTION 2: APARTHEID SOUTH AFRICA-(1940's to1960's)

SECTION B: ESSAY QUESTION

QUESTION 3: APARTHEID SOUTH AFRICA-(1940's to1960's)

2. SECTION A consists of two source-based questions. Only answer ONE question from this section. Source material that is required to answer these questions may be found in the ADDENDUM.

3. SECTION B is an essay question.

4. Answer TWO questions, one must be a source based- question and another one must be an essay question

5. When learners answer questions, they are required to demonstrate application of knowledge, skills, and insight.

6. You will be disadvantaged by merely rewriting the sources as answers.

7. Number the answers correctly according to the numbering system used in this question paper.

8. Write neatly and legibly.

SECTION A: SOURCE BASED QUESTIONS

Answer at least One question in this section.

Source material to be used to answer these questions is contained in the ADDENDUM.

QUESTION 1: HOW DID THE POPULATION REGISTRATION ACT OF 1950 AFFECT THE LIFE OF SANDRA LAING AND HER FAMILY?

Study Sources 1A, 1B, 1C and 1D and answer the questions that follow.

1.1. Read Source 1A.

1.1.1. According to the source, which political party won the elections in 1948? (1 x 2) (2)

1.1.2. What, according to the source, did officials use to decide on someone's race? (2 x 1) (2)

1.1.3. Use the source and your own knowledge, explain why you think it was necessary for the government to divide people in South Africa into races. (2 x 2) (4)

1.1.4 Which race could fall in either white or black race when the pencil test is conducted? (1 x 1) (1)

1.1.5. Use the source and your own knowledge, explain the consequences of wrong decisions that were made regarding races. (2 x 2) (4)

1.2. Study Source 1B.

1.2.1. Use the visual clues from the source, what message is depicted by source. (1 x 2) (2)

1.2.2. Explain why the hand conducting the pencil test is white. (1 x 2) (2)

1.2.3. Use the source and your own knowledge, explain why you think the pencil test was used to determine race between the years 1948-1994. (1 x 2) (2)

1.3. Compare Source 1A and 1B. Explain how the information in Source 1A supports the evidence in Source 1B regarding the pencil test. (2 x 2) (4)

1.4 Read Source 1C.

1.4.1. Define the term *apartheid* in your own words. (1 x 2) (2)

1.4.2. Comment on the significance of the statement: "It would have been strange anywhere - but in apartheid South Africa it was disastrous". (2 x 2) (4)

1.4.3. List FOUR ways in which the community punished Sandra' family. (4 x 1) (4)

1.5. Study Source 1D.

1.5.1. What, according to the source, was the percentage of non-white genes in the DNA of Afrikaners? (1 x 1)(1)

1.5.2. Explain what is implied by this statement "All Afrikaners, including those who ostracized her and called her names had 'black blood' running through their veins"? (2 x 2) (4)

1.5.3. Explain why you think that even in our democratic South Africa, Sandra's brothers still rejected her. (2 x 2) (4)

1.6. Using the information in the relevant sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words) explaining the effect of the Population Registration Act of 1950 on the life of Sandra Laing and her family. (8)

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QUESTION 2. WHY CAN THE SHARPEVILLE MASSACRE OF 1960 BE SEEN AS A MAJOR TURNING POINT IN SOUTH AFRICAN HISTORY?

Study Sources 2A, 2B, 2C and 2D and answer the questions that follow.

2.1. Read Source 2A.

2.1.1. According to the source, which information appeared in the passbook. (3 x 1) (3)

2.1.2. Why do you think black people hated the pass law system so much? (2 x 2) (4)

2.1.3. Comment on why Sobukwe called on the people “to conduct the campaign in a spirit of non-violence”. (1 x 2) (2)

2.1.4. How, according to the source, was the mood of the people? (2 x 1) (2)

2.2. Study Source 2B.

2.2.1. Use the source and your own knowledge and explain what the following statement implied: "Wild race to flee a merciless slaughter." (2 x2) (4)

2.2.2. Compare Sources 2A and 2B. Explain how the evidence in source 2B supports the information in source 2A regarding the brutal action of the police during the Sharpeville massacre. (2 x 2) (4)

2.2.3. How would you describe the state of mind of the people running away? (2 x 2) (4)

2.3. Read Source 2C.

2.3.1. What, according to the source, was the impact of the Sharpeville massacre on the South African economy? (3 x 1) (3)

2.3.2. Define the concept *sanctions* in your own words. (1 x 2) (2)

2.3.3. Why do you think Britain and the United States of America blocked sanctions against South Africa? (2 x 2) (4)

2.3.4. What other means, according to the source, did civilized countries use to deal with protesting people? (2 x 1) (2)

2.4. Study Source 2D.

2.4.1. Using the source and your own knowledge, explain what is implied by the statement: "the people's patience is not endless." (2 x 2) (4)

2.4.2. Identify from the source, the TWO remaining choices that a nation faced in life. (2 x 1) (2)

2.4.3. Comment on how the methods of Umkhonto we Sizwe marked a break with the past.

(2 x 2) (4)

2.5. Using the information in the relevant sources and your own knowledge, write a paragraph of about SIX lines (about 60 words) explaining why the Sharpeville massacre can be seen as a turning point in South African history.

(6)

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SECTION B: ESSAY QUESTIONS

Answer the following question

Your essay should be about THREE pages long.

QUESTION 3: RESISTANCE IN SOUTH AFRICA – 1940s TO 1950s

Explain to what extent Black South Africans rebelled against their discrimination and oppression in the 1950s."

Substantiate your answer by referring to the different forms of resistance in the 1950s. **[50]**

TOTAL: 100

ADDENDUM

QUESTION 1. HOW DID THE POPULATION REGISTRATION ACT OF 1950 AFFECT THE LIFE OF SANDRA LAING AND HER FAMILY ?

SOURCE 1A

This source explains how The Population Registration Act, by which all South Africans were classified into various racial and ethnic groups made it possible to implement all the other apartheid laws.

The most important Act of the apartheid system was the Population Registration Act of 1950, although it is somewhat illogical that it was not the first Act passed by the National Party when it came into power in 1948. This act divided all individuals in South Africa into specific races. A national register of races was set up and a government department was established to apply the law to racially classify each person. They would then carry a card identifying their race. The race you were assigned to then determined what legislation applied to you. If you were defined as 'coloured', for example, you would be allowed certain rights that the 'Bantu" would not be allowed.

People were classified by 'general appearance' and family history. In some cases, a person's racial classification was not obviously clear. Officials used skin colour and hair type to decide on someone's race. One of the most notorious ways of deciding on a doubtful case was the 'pencil test'. If a pencil that was pushed into the hair stayed there it signified frizzy hair. This meant the subject would be classified as coloured or African. If the pencil fell out it signified straight hair, which meant the subject would be classified as coloured, Indian or white.

Inevitably, many 'wrong' decisions were made. This resulted in families being split up and people being evicted from their homes if they were found to be living in an area not allowed to the specific race group.

[Taken from: Angier, KL,"et.al", 2014 *Viva History, Grade 11*, pp. 282-283

SOURCE 1B.

From 1948 onwards, the pencil test was a method used to assess (test) whether a person was black or white.



[From www.nytimes.com/2016/10/06/opinion/white-schools-vs-black-hair-in-post-apartheid-south-africa.html Accessed on 24 June 2024]

SOURCE 1C

Born to white parents, Sandra Laing was 10 years old in 1966 when she was expelled from school and reclassified as coloured for having dark skin and curly hair.

Sandra Laing was born black, but to white parents. It would have been strange anywhere - but in apartheid South Africa it was disastrous.

Long before science learned to meddle with genes, there was Sandra Laing. She entered the world in 1955, a beautiful baby by all accounts, who could be expected to grow up in a close-knit family amid mines of gold and forests of pine. At the first sight of Sandra no one, not the nurse, her mother, father or neighbours would admit the obvious. Nature had played a trick. Abraham and Sannie Laing were white, their parents, grandparents and great grandparents were white, yet their daughter was dark. By a biological quirk, the pigment of an unknown black ancestor had lain dormant for generations and manifested in Sandra. Genetic throwbacks were not unheard of but if there was ever a wrong place and wrong time for this phenomenon, it was apartheid South Africa.

The wheel has turned full circle. Growing up in the rural town of Piet Retief, Sandra's parents, members of the racist Nationalist Party, also ran a grocery shop, and in the early years she was happy. Treated as white by her parents and two brothers, Adriaan and Leon, she attended the Dutch Reformed Church and was reared as a God-fearing Afrikaner superior to blacks and "coloureds", those of mixed race. "My parents were good people and they loved me very much." The tight black curly hair and ever-darkening skin was noticeable to all and Sandra remembers being told by her mother to avoid the sun. Teachers looked away when classmates called her a "kaffir" and one day, after five years at the Deborah Retief boarding school, the principal told her to pack her bag; she was being expelled. Two policemen escorted the 10-year-old home.

Sandra's father wept and tried to explain to her about the laws which said she would have to attend a school for black or coloured children. Taking their cue from the state, the community punished the family: ignored at church, refused ice cream at shops, rejected by nine schools, cursed. Abraham Laing appealed in vain against Sandra's reclassification as coloured and she ended up in a boarding school 900km from home, lonely, a bedwetter. In 1967 she was reclassified white when the law changed to say the child of two white parents could not belong to another racial group. Blood tests proved she was the biological offspring of Abraham and Sannie.

[From *https://www.theguardian.com/theguardian/2003/mar/17/features11.g2.* Accessed on 24 June 2024]

SOURCE 1D

Polygenic Inheritance (refers to a trait governed by more than one gene) can be regarded as one explanation for Sandra's blackness.

Today, geneticists can explain Sandra's predicament as being a result of polygenic inheritance; a throwback gene from distant black ancestry that only appeared after generations of reproduction. Scientists have now established that any living Afrikaner has about 11% of non-white genes in their DNA and had testing existed during apartheid, none of them would have been able to call themselves white. For Sandra, unlike the rest of her family, her genetic makeup didn't conceal the truth; that all the Afrikaners, including those who ostracized her and called her names, had 'black blood' running through their veins.

Would they have treated her any differently had they known this at the time? Would they have reframed their race narrative and accepted that they had been wrong about what it meant to be black? Given that Sandra's brothers probably suspected the truth and still rejected her, this newfound knowledge of polygenic inheritance might not have been enough to move the needle.

In school, Sandra and her classmates were taught that the whites were superior to the blacks. That was the worldview of the Afrikaner community at the time. When DNA testing finally came along and they learned the truth about their mixed ancestry, they rejected the scientific findings claiming that there was no way their ancestors had bedded black women. This is despite the fact that the Dutch East India Company's slave lodge (they had captured slaves from East and West Africa to serve as labourers) was basically a brothel for passing sailors. Many of the children born there were mixed race, having unknown European fathers.

*[*From *http://medium.com/@lavinia.wanjau/her-story-9e20c70dc419.* Accessed on 24 June 2024*]*

QUESTION 2 WHY CAN THE SHARPEVILLE MASSACRE OF 1960 BE SEEN AS A MAJOR TURNING POINT IN SOUTH AFRICAN HISTORY?

SOURCE 2A

This source explained the reasons for the anti-pass campaign and shed light on the Sharpeville massacre (21 March 1960).

The Sharpeville massacre occurred in South Africa during the era of "apartheid," a racist legal system that denied rights and freedoms to anyone who was not considered white. For a century and a half, blacks in the South Africa have had to carry passbooks. The pass lists the African's name, birthplace, and tribal affiliation, contains his picture and serial number, has space for a receipt to prove that he has paid his taxes and to list his arrests, and unless it is signed each month by his employer.

Both the ANC and the Pan Africanist Congress (PAC) organized anti-pass campaigns in 1960. Robert Sobukwe leader of the PAC stated: "I have appealed to the African people to make sure that this campaign is conducted in a spirit of non-violence, and I am quite certain that they will heel my call. If the other side so desires, we will provide them with an opportunity to demonstrate to the world how brutal they can be. On March 21, 1960, thousands of South Africans marched to the Sharpeville police station. They gathered in peaceful defiance, refusing to carry their pass books. They chanted freedom songs and shouted, "Down with passes!" Simon Mkutau, who participated in the protest, would later recall: "The atmosphere was cheerful; people were happy, singing and dancing." However, as time went by, more and more police began to appear, along with increasing numbers of armoured vehicles. Then, without warning police fire on the unarmed crowd.

In total, 69 people were killed and more than 180 people were injured, mostly shot in the back as they fled the violence. A later report would state over 700 bullets had been fired, all by the police. Afterwards, some witnesses claimed they saw police putting guns and knives in the hands of dead victims, to make it look like the protesters were armed and violent. Others said they saw police mocking people who they found alive. In some cases, police followed the wounded to the hospital, arrested them and took them to prison. In other cases, the police waited until victims had healed somewhat, then arrested them.

[From *https://humanrights.ca/story/sharpeville-massacre/.* Accessed on 14 July 2024]

SOURCE 2B

These photographs depict the crowd running away on the day of the Sharpeville massacre (21 March 1960) as the policemen started shooting at them.



[From: image source https://www.blackpast.org/global-african-history/sharpeville- massacre/Accessed on 14 July 2024]

SOURCE 2C

The Sharpeville massacre led to an economic crisis in and world-wide condemnation and criticism against South Africa.

The South African Government's actions were severely criticised around the world. Multinational companies, fearing revolution, withdrew from South Africa. International sympathy lay with the African people, leading to an economic slump as international investors withdrew from South Africa and share prices on the Johannesburg Stock Exchange plummeted (dropped). In fact, by 1961 nearly 6 million pounds of foreign investment was taken out of the country damaging the South African economy significantly.

Liberia's President William Tubman called the Sharpeville massacre "the vilest, most reckless and… action in history. In London, a crowd shouting "Murder" had to be dispersed from South Africa House…In Vatican City, L'Osservatore Romano demanded to know why South Africa's police "did not employ such modern means as water hoses and teargas, which are in use in all civilized countries," – instead of moving down men, women and children indiscriminately. Nowhere in the world did a single government side with South Africa.

Within the United Nations there were moves to isolate South Africa in order to compel the government to end apartheid. There was a resolution tabled at the fifteenth session of the United Nations, which demanded sanctions against South Africa. All the African members of the United Nations except one supported the resolution. However, economic sanctions against South Africa were blocked by Britain and the United States of America.

[From: *https://time.com/archive/6807030/south-africa-the-sharpeville-massacre/*. Accessed on 14 July 2024]

SOURCE 2D

Sharpeville was a turning point in South Africa in the sense that both the ANC and PAC decided to change from passive resistance to armed struggle.
This source contains excerpts from the manifesto of Umkhonto we Sizwe.

'Umkhonto we Sizwe is a new, independent body, formed by Africans. It includes in its ranks South Africans of all races…Umkhonto we Sizwe will carry on the struggle for freedom and democracy by new methods… the people's patience is not endless.

The time comes in the life of any nation when there remain only two choices: submit or fight. That time has come to South Africa. We shall not submit, and we have no choice but to hit back by all means within our power in defence of our people, our future and our freedom… The methods of Umkhonto we Sizwe mark a break with that past.

…The government policy of force, repression and violence will no longer be met with non-violent resistance only! …The Nationalist government has chosen the course of force and massacre, now, deliberately, as it did at Sharpeville.

…We are working in the best interests of all the people of this country – black, brown, and white – whose future happiness and well-being cannot be attained without the overthrow of the Nationalist government, the abolition of white supremacy and the winning of liberty, democracy and full national rights and equality for all the people of this country. Afrika Mayibuye!' (The return of Afrika).

*[*From*:* Fernandez, M,"etal", 2012 *Focus History, Grade 11,* p.350*]*