Apartheid in South Africa 1960-1994

Survey
- The nature of the apartheid system, including:
  Apartheid: a system designed to completely and formally separate races at every level of daily life. The apartheid system was essentially an ever-growing set of laws that separated South African society into two separate groups: white people and non-white people. Apartheid literally means “apartness”

- Political, economic, social and demographic issues in South Africa in 1960

Political Issues:
The most prominent political issue within the nature of apartheid was the fact that government legislation allowed the execution of the strategy.

The heart of apartheid was the ability for legislation to assist in its promotion (apartheid could be executed legally). This included Political/Governmental Acts such as the Population Registration Act 1950 (required the classification of all south Africans along racial lines, with classifications defining life chances and opportunities within society). This also involved ethically and morally questionable tests such as the “pencil test” and “eyelid tests” that explicitly exemplified the discriminatory measures of establishing racial status within the nation. Legislations such as the Prohibition of Mixed Marriages Act were implemented to perpetuate racial purity (Malan Government was drawing influence from Hitler’s rule and his theory of Social Darwinism). The most hated of all apartheid legislation was the Pass Laws, which made racial identification documentation compulsory for all non-white individuals to carry with them at all times. These ‘passes’ state racial status and restricted individuals from travelling freely (this law was the ultimate influence behind the Sharpeville protests).

Economic Issues:
Apartheid brought about economic disparity between white’s and non-whites in terms of income.

Statistics reveal the inequality between the income and expenses, with several sources confirming the staggering gap between the white population and non-white population of South Africa:

<table>
<thead>
<tr>
<th></th>
<th>White</th>
<th>Non-White</th>
</tr>
</thead>
<tbody>
<tr>
<td>Income</td>
<td>High</td>
<td>Very low, 10% of white income</td>
</tr>
<tr>
<td>Employment</td>
<td>High – less demanding</td>
<td>Very difficult to find – generally labour</td>
</tr>
<tr>
<td>Homelessness</td>
<td>Low rates</td>
<td>High rates</td>
</tr>
</tbody>
</table>
**Social Issues:**
Apartheid divided society by separating South African society into two separate groups based on racial status: white people and non-white people.

Society was separated under the terms of apartheid; whites against non-whites. The white population controlled wealth, power and education while committing non-white people to “separate development” (an idea behind apartheid that argued non-whites would develop their own societies separate from white people, interacting only when it was to the benefit of white population).

**Demographic Issues:**
The South African demographic during the apartheid regime was a suppressed non-white majority existing under terms of the powerful white minority

Race dominated the demographic layout and distribution of individuals in South Africa. Although the largest demographic group in the nation was Black South Africans, the minority White South African population (with help from their political power) were able to suppress the large black population by physically/territorially separating them into Bantustans (“homelands”) – areas that were specifically allocated for Non-White South Africans.

<table>
<thead>
<tr>
<th>Year of census</th>
<th>Total population</th>
<th>% Black Africans</th>
<th>% Coloured</th>
<th>% White</th>
<th>% Asian</th>
<th>% Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>16,003,139</td>
<td>68.3%</td>
<td>9.4%</td>
<td>19.3%</td>
<td>3%</td>
<td>N/A</td>
</tr>
</tbody>
</table>

**Ideology:**
The ideology of apartheid was very simple: racial division to maintain the supremacy of the white minority population in South Africa

Hendrik Verwoerd (Minister of Native Affairs from 1950 and Prime Minister from 1958 until his assassination in 1966) described apartheid as “good neighbourliness” and said apartheid accepted the “differences between people” and that development of each racial group would occur “when you acted as good neighbours do to each other”.

**Policy:**
Policy under apartheid was controversial in comparison to the terms of its ideology; it was racist and discriminatory and did not abide the terms of “good neighbourliness”

Policies of apartheid appeared under legislation that repressed non-White South Africans through the implementation of various laws and acts:
<table>
<thead>
<tr>
<th>Date</th>
<th>Act</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950-1952</td>
<td>Population Registration Act</td>
<td>· Required that every person be classified within a hierarchy specified as white, coloured, Asian or Bantu (Black African)</td>
</tr>
<tr>
<td>1950</td>
<td>Group areas act</td>
<td>· Formally divided South Africa up into territories where the different race groups had to live (&quot;Bantustans&quot;, &quot;homelands&quot;, &quot;Black spots&quot;)</td>
</tr>
<tr>
<td>1949</td>
<td>The Prohibition of Mixed Marriages / Immorality Acts</td>
<td>· Prohibited adultery, adultery attempts or related &quot;immoral&quot; acts such as marriage, relationships or sexual intercourse between people who were classified as &quot;white&quot; or &quot;non-white&quot;</td>
</tr>
<tr>
<td>1950-1951</td>
<td>Bantu Self-government Act</td>
<td>· Divided territories designated for blacks into &quot;Bantustans&quot; (or &quot;homelands&quot;) Based upon 10 tribal groupings</td>
</tr>
<tr>
<td>1952</td>
<td>The Pass Laws</td>
<td>· Non-white South Africans had to carry passes that identified their racial status. These had to be carried on their person at all times</td>
</tr>
<tr>
<td>1953</td>
<td>Separate Amenities Act</td>
<td>· Enforced the segregation of all public facilities, the main aim being to eliminate any and all contact between white people and other races</td>
</tr>
<tr>
<td>1953</td>
<td>Bantu Education Act</td>
<td>· Provided an inferior and separate education for black children and youth - objective was to direct young black people into lower level jobs</td>
</tr>
<tr>
<td>1953</td>
<td>Public Safety Act</td>
<td>· Empowerment the government to declare states of emergency and increased penalties for protestors</td>
</tr>
<tr>
<td>1954</td>
<td>Natives Resettlement Act</td>
<td>· This act granted powers to the government to remove Africans from any area e.g. removal of natives from Sophiatown</td>
</tr>
</tbody>
</table>

**Practice:**

Apartheid in practice violated the promised ideology shared by Verwoerd, with its reality being brutal, discriminatory and showing little prospect of reconciliation.
The reality of apartheid was harsh, with Mandela describing it as literally meaning ““apartness”, and it represented the codification in one oppressive system of all the laws and regulations that had kept Africans in an inferior position to whites for centuries”. Apartheid in practice condemned Non-White South African forced removals (*look at Native Resettlement Act 1954), manual labour and little or no education in segregated and insufficiently resourced schools. Verwoerd constantly reiterated his statement of apartheid being a system of “good neighbourliness” yet he ignored the reality of death, misery, oppression and mistreatment of the non-white South African Population.

- Impact of apartheid on rural and urban communities

Apartheid impacted communities through social dislocation of non-white South Africans and forced placement into isolated areas.

The enactment of the Promotion of Bantu Self-Government Act 1950 enshrined Verwoerd’s idea of separate living spaces named Bantustans (areas of land set aside for native South African ethnic groups, known as Bantu's, under the apartheid system where individuals were forced to relocate to). These “homelands” were in areas of the country that were of little use to the requirements of White South Africans and were generally run down, had very little facilities, infrastructure or access to education and employment. As Kelly said, the white’s “gave them crappy land and pretty much told them to fend for themselves”.

The reality of Bantustans included social dislocation from families, communities and their past. Movement between townships was regulated and monitored by the pass system, and multicultural communities were destroyed.

SOURCE STUDY: SOPHIATOWN EVICTIONS ~ Refer to Kelly’s handout
**Focus of Study**
- National resistance to apartheid, including:
  - The nature, growth and impact of the African National Congress (ANC) and the Pan Africanist Congress (PAC)

<table>
<thead>
<tr>
<th><strong>African National Congress (ANC)</strong></th>
<th><strong>Pan African Congress (PAC)</strong></th>
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<tbody>
<tr>
<td><strong>Nature:</strong> The ANC was initially created as the South African Native National Congress (SANNC) in 1912. The ANC was a very passive, non-violent organisation who hoped to improve the civil rights for Africans under the white government apartheid regime.</td>
<td><strong>Nature:</strong> The PAC was formed as some people believed the ANC’s approach towards achieving civil rights was too passive, and in 1959 the PAC was formed as a more radical offshoot of the ANC.</td>
</tr>
<tr>
<td><strong>Growth:</strong> The ANC adopted resistant behaviours during the period of the implementation of apartheid, including a strike on the 26th of June 1950 as a protest against the Malan Government’s decision to ban the Communist Party. This demonstration was described by Mandela as a “moderate success” as it did show the government that attempts to impose restriction would be met with resistance, yet the degree of resistance was too passive. Albert Luthuli introduced the Freedom Charter in 1955 which provided a series of demands that would become the bedrock of non-white action for the duration of the apartheid government. The ANC adopted a military wing to move the apartheid resistance into a new phase; this was created by Mandela and known as Umkhonto we Sizwe (&quot;The Spear of the Nation&quot; - MK). By the 1960s the ANC was attempting to provide leadership to a competing range of oppositional organisations, thus seeing the inception of the PAC.</td>
<td><strong>Growth:</strong> Headed by Robert Sobukwe, the PAC was devoted to enforcing a more confrontational approach to the government in achieving the aim the ANC failed to obtain. This organisation took an anti-Communist stance, and involved more aggressive and determine leaders to enforce resistance to the apartheid regime. The PAC had envisaged the bringing about of “independence” which they believed would be achievable through united resistance (Pan-African, meaning the idea that all Africans can unite because of their commonalities (shared features or attributions)). The PAC also had their own armed military wing, named Poqo, who were also dedicated to a more aggressive approach to demonstrating resistance to apartheid. This was the first black political organisation in South Africa that openly accepted the taking of human life as a part of its strategy.</td>
</tr>
<tr>
<td><strong>Impact:</strong> the ANC moved towards a manifesto rooted in African nationalism and a more action-oriented, approach to enforcing their objectives. Regardless of this diversion, they continued to face daily struggles against the domination of white, urban leadership.</td>
<td><strong>Impact:</strong> The PAC moved the resistance to apartheid into a new phase – one that was much more confrontational and violent. The PAC was allocated a day to bring non-white ‘independence’ in South Africa (21 March 1960); a day which became infamously associated with the brutal events of the Sharpeville Massacre.</td>
</tr>
</tbody>
</table>
Significance of the Sharpeville Massacre

**Background**
The instigation of the Sharpeville Massacre (21st March 1960) was not intended to achieve the outcome that occurred; it was rather meant to be a day of liberation through non-violent protest. The protest at Sharpeville involved thousands of demonstrators rallying to convey their opposition to the Pass Laws. Protestors were met by state police violence. Many people were injured and killed as a result of unnecessary police action, yet exact numbers are unable to be determined as evidence surrounding the event had been tampered or not supplied.

**Significance**
The repercussions of Sharpeville were profound: it became a turning point of the apartheid regime in South Africa.

For the White South-African Government it confirmed the need for harsher measures of apartheid to be implemented as it revealed the precarious nature of the white stranglehold of power against a large resistance force. On the 20th of March 1960, 9 days after the Sharpeville Massacre, the government declared a state of emergency where they detained more than 18,000 people. Robert Sobukwe and other leaders of resistance groups were imprisoned on Robben Island. The government further banned the ANC, PAC and South African Communist Party. The significance of the Sharpeville Massacre emphasised the fact that apartheid could be maintained by banning/eliminating any opposition and violently suppressing attempts to challenge the law.

**Implications of Sharpeville on demographics**

<table>
<thead>
<tr>
<th>White South Africans</th>
<th>Non-White South Africans</th>
</tr>
</thead>
<tbody>
<tr>
<td>• South African Government: confirmed the necessity of even harsher implementation of apartheid. Revealed the uncertainty of white control of power</td>
<td>• Loss of life (definite numbers are uncertain but somewhere in the hundreds, with many more injured or severely wounded</td>
</tr>
<tr>
<td>• Need for reasoning of numerical superiority of the non-whites, overwhelming their minority population</td>
<td>○ Official records from Sharpeville show that 69 people were killed and 180 people were seriously wounded</td>
</tr>
<tr>
<td>• The government in power declared a state of emergency where they detained more than 18,000 people</td>
<td>• Solidified the brutality of apartheid; the reaction of White South Africans to protest against the regime</td>
</tr>
<tr>
<td>• Revealed the philosophy of the government that apartheid could be maintained by banning any opposition and violently suppressing attempts to change the law</td>
<td>• Both the ANC and PAC were banned immediately</td>
</tr>
<tr>
<td></td>
<td>• PAC president Robert Sobukwe and other leaders were arrested</td>
</tr>
</tbody>
</table>
Mandela as head of Umkhonto we Sizwe, ‘The Spear of the Nation’ (MK)

Mandela established Umkhonto we Sizwe as a military wing for the passive ANC to demonstrate a change in oppositional forces

It was commonly argued that Umkhonto we Sizwe (“The Spear of the Nation” / MK) was the engine behind the plan to ultimately bring apartheid in South Africa to a violent end. Mandela explained that the non-violent approach adopted by the ANC toward apartheid was ineffective, and thus decided there was a need to reconsider tactics and the MK would operate to protect ANC members from prosecution.

The MK commenced a sabotage campaign in December 1961 where its initial aim was to demonstrate a clear break in the 50 years of non-violent protest within the ANC, however these attacks were never executed as Mandela, Sisulu and Mbeki were arrested on the 11th of July 1963.

Rivonia Trial, imprisonment on Robben Island, ‘Free Mandela’ campaign

The events of the Rivonia Trial became a watershed in the South African resistance to apartheid as it gave protestors in the resistance a voice to the outside world

On the 9th of October 1963, ANC leaders were tried for their rebellious actions, where each pleaded not guilty. Knowing the white state police and judicial system would be unambiguous in acknowledging their accounts, they decided that if they were to be hanged or their crimes, it was an opportunity for them to speak to the watching world and share their struggle in the resistance. Mandela stated: “it felt like we were likely to hang no matter what we said, so we might as well say what we truly believed”. Two of the 10 who were tried were acquitted, and the remaining eight were sentenced to life imprisonment on Robben island.

The immediate effects of the Rivonia trial were the removal of leaders in the MK and ANC, the creation of the South African Students Organisation (SASO) and the evolution of the Black Consciousness Movement (BCM). International pressure was placed on South Africa to abandon the apartheid policy through sanctions and the boycotting of events (sporting, entertainment). Resistance grew with operations such as the ‘Free Mandela’ campaign urging the state to exonerate those who were imprisoned during the Rivonia Trial.

Role of Mandela’s leadership in the ANC

Mandela was an essential figure throughout the ANC in its entire history during the resistance to apartheid.

Mandela was a keystone figure in the history of the ANC, joining in 1944 as one of the leaders of the Youth League, where he established his identity as a powerful and revolutionary person. Mandela’s anti-apartheid activism leaned toward a more violent and radical approach (did not follow the passive structure of the ANC) and assisted in launching defiance programs

Significance of Steve Biko and the Black Consciousness Movement

Summarised form:
How important were Steve Biko and the Black Consciousness Movement in the growth of national resistance to apartheid? (12 marks)

The Black Consciousness Movement (BCM) and Steve Biko were of paramount importance in maintaining and promoting the growth of national resistance to apartheid in South Africa in its final decades. Within the early years of the struggle, organisations such as the African National Congress (ANC) and the Pan Africanist Congress (PAC) were established to initiate a foundation of national resistance to the apartheid regime.

The BCM evolved from the South African Students Organisation (SASO), which provided the foundation for the Black Consciousness philosophy and the approach to maintaining the growth of national resistance to apartheid in the absence of the ANC and PAC. Led primarily by Biko and Pityana, the BCM arose as an organisation that aimed to psychologically redefine the social stigma of being “black” through empowerment of non-whites. The philosophy of the BCM aimed to construct a new way of life for all non-whites, by encouraging a multitiered awakening through the redefinition of “black” as a positive identity and evoking a desire for activism in overcoming apartheid. Movements under the BCM appeared in cultural, communal and youth dimensions, pervading all levels within black society to stimulate inspiration in the national resistance to apartheid. In 1976, over 20,000 students in Soweto protested against apartheid policies, overcrowding and lack of resources under the inspiration of the BCM. The Soweto Uprising gained international attention from images such as 12-year-old dying Hector Pieterson who was one of the 200-700 killed during the protest. This event became a prominent watershed in the struggle against white supremacy in apartheid’s oppressive political climate. The BCM was one of the most vital and successful factors in the endorsement of national resistance to apartheid within the final decades of the struggle.

Steve Biko became a martyr of the BCM and a revered figure within the national resistance to apartheid during his life, yet his death in 1977 summoned international input in the struggle, amplifying the magnitude of the resistance in its later years. Biko’s death in police custody as a result of beatings and severe mistreatment indicated the barbarity of South African police forces, and revealed the promotion of illegality and infringement of human rights, through torture, under the apartheid regime. This event sparked global recognition as it corroborated the brutality of apartheid, expanding the resistance from a national basis to international. Major global powers isolated South Africa on the basis of their disapproval of the apartheid-driven government by enforcing sanctions and boycotting sport and entertainment tours which had negative effects on South African economy and foreign relations. Biko’s death had massive repercussions in the resistance to apartheid, as it provoked international pressure to drive change in South Africa’s anachronistic regime. The impact made by Biko’s death and
The promotion of Black Consciousness clarifies his importance in sustaining the now international resistance to apartheid.

Resistance to the apartheid regime initiated with the development of groups such as the ANC and the PAC, although the imprisonment of its leaders during the Rivonia Trial and eventual banning of the organizations left a leadership void within the struggle, which became filled by Biko and the BCM to sustain national resistance to apartheid. Prior to their banning in 1960, the ANC and PAC were powerful associations which aimed to resist and overcome the apartheid regime from diverse approaches; the ANC was more passive and the PAC was a more radical derivative. The PAC was more active in combatting repression from a confrontational approach such as not carrying passes and refusing to pay fines. One of the most controversial events that occurred as a result of the PAC was the Sharpeville Massacre on the 21st of March, 1960, where thousands of residents joined in a pass law protest and were confronted by heavily armed white police guards who opened fire on the peaceful and unarmed demonstrators. Groups such as the ANC and PAC were implemented early on in the resistance to apartheid and successfully established a foundation of opposition.

Resistance to apartheid from 1960-1994 was especially attributed to Steve Biko and the BCM who sustained the promotion of resistance. National resistance prior to 1960 was established on the basis of the ANC and PAC who initiated a foundation for the Biko and the BCM to build upon in a national strive for liberation.
# Timeline

## Prior to Apartheid

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1652</td>
<td>Dutch settle in Cape Town</td>
</tr>
<tr>
<td>1760’s</td>
<td>Pass system introduced</td>
</tr>
<tr>
<td>1795</td>
<td>British occupy Cape Colony (rule from 1806)</td>
</tr>
<tr>
<td>1835</td>
<td>Beginning of Boer ‘Great Trek’</td>
</tr>
<tr>
<td>1838</td>
<td>Battle of Blood River</td>
</tr>
<tr>
<td>1867</td>
<td>Diamonds discovered at Kimberly</td>
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<tr>
<td>1880-1881</td>
<td>First Anglo-Boer war</td>
</tr>
<tr>
<td>1886</td>
<td>Gold discovered at Witwatersrand</td>
</tr>
<tr>
<td>1889-1902</td>
<td>South African War (Boer War)</td>
</tr>
<tr>
<td>1910</td>
<td>Act of Union creates Union of South Africa</td>
</tr>
<tr>
<td>1913</td>
<td>Natives Land Act</td>
</tr>
<tr>
<td>1922</td>
<td>Strike by white mineworkers (Rand Rebellion)</td>
</tr>
<tr>
<td>1923</td>
<td>Native (Urban areas) Acts</td>
</tr>
<tr>
<td>1924</td>
<td>Mine and Works Act</td>
</tr>
<tr>
<td>1948</td>
<td>National Party wins election, Malan introduces Apartheid</td>
</tr>
</tbody>
</table>

## During Apartheid

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>1948</td>
<td>Policy of apartheid (separateness) adopted when National Party (NP) takes power</td>
</tr>
<tr>
<td>1950</td>
<td>Population becomes classified by race. Group Areas Act is passed to segregate blacks and whites.</td>
</tr>
<tr>
<td>1960s</td>
<td>International pressure against government begins, South Africa excluded from the Olympic Games</td>
</tr>
<tr>
<td>1960-1969</td>
<td>Black demonstrators killed at Sharpeville (PAC event). ANC is banned</td>
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<tr>
<td>1961</td>
<td>South Africa declared a republic, leaves the commonwealth. Mandela heads ANC’s new military wing, MK, which launches a sabotage campaign</td>
</tr>
<tr>
<td>1964</td>
<td>ANC Leader Nelson Mandela was sentenced to life imprisonment</td>
</tr>
<tr>
<td>Year</td>
<td>Event</td>
</tr>
<tr>
<td>-------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1966</td>
<td>September – Prime Minister Hendrik Verwoerd is assassinated</td>
</tr>
<tr>
<td>1970s</td>
<td>More than 3 million people forcibly resettled in black “homelands”</td>
</tr>
<tr>
<td>1976</td>
<td>Black anger boils over; people rallied against the white government, which hit back violently. More than 600 people were killed in clashes between black protestors and security forces during the uprising in Soweto</td>
</tr>
<tr>
<td>1984 – 1989</td>
<td>Township revolt, state of emergency</td>
</tr>
<tr>
<td>1989</td>
<td>FW de Klerk replaces PW Botha as president, meets Mandela. Public facilities desegregated and many ANC activists were freed</td>
</tr>
<tr>
<td>1990</td>
<td>ANC became unbanned, Mandela was released after 27 years in prison. Namibia became an independent nation</td>
</tr>
<tr>
<td>1993</td>
<td>Agreement on interim constitution</td>
</tr>
<tr>
<td>1994</td>
<td>April – ANC wins first non-racial elections. Mandela becomes president, Government of National Unity formed, Commonwealth membership restored, remaining sanctions lifted. South Africa takes a seat in the UN General Assembly after a 20 year absence</td>
</tr>
</tbody>
</table>
Glossary

- Afrikaners – Dutch/German/French fleeing persecution
- Anglo – English speakers (British)
- Africans – Black South Africans
- Coloureds – Mixed African and European descent
- Indians – Descendants of Indian people brought over to work on plantations (1800’s)
- Bantu – Afrikaner work for Africans
- African National Congress (ANC) – a protest organisation formed in 1912 to unite all blacks against white rule; it was known as the South African Native National Congress (SANNC) until 1925. Initially its members were all black Africans but white people were able to join later
- Africanist – someone who believes that black African people should feel pride in themselves and their history, and try to overcome white rule without help from any other racial group
- Apartheid – means ‘separateness’. It was a system of government set up in 1948, in which people were treated differently according to the colour of their skin
- Banning orders – orders issued by the police, which aimed to prevent opponents of apartheid from meeting other people who shared their views, or from broadcasting or publishing their views
- Bantu – the name for black people who moved into southern Africa between 500 -1000 AD. Later it was used by supporters of apartheid to mean all black Africans; it is regarded as an insult by black people
- Bantustans – the term used by the apartheid government for the ten black ‘homelands’ where all blacks were eventually supposed to live
- Black Consciousness – a movement that encouraged black people to take pride in themselves and their history, and not to feel inferior to whites (see also Africanist)
- Boer – an Afrikaans word meaning ‘farmer’; it is often used to describe all Dutch settlers and their descendants in South Africa
- Broederbond - a secret organisation for Afrikaners, set up in 1918; its aim was to help Afrikaners and oppose British, or English-speaking rule
- Bureau of State Security (BOSS) – the South African secret police
- Capitalism – an economic system in which private companies and individuals create wealth
- CODESA - Convention for a Democratic South Africa, negotiations which begun in 1991 to decide what form of elections and government South Africa should have in the future
- Coloureds - the name used in South Africa for people with parents or ancestors from different races, for example, a with father and a black mother
- Commonwealth – an international organisation made up of Britain and many of the countries that were once part of the British Empire
- Communism – a system in which the state owns all economic activity, the benefits of which are shared out equally to create a classless society
- Constitution – the rules which govern how a country should be run (for example how governments should be elected or the legal rights people have as citizens)
- **Decolonisation** – a process which the government of a colony is handed back to the people whose ancestors have always lived there, instead of being governed by more recent settlers
- **Difaqane** – ‘forced migration’, a word used in some African languages to describe the disruption of traditional society in southern Africa in the early 1800s (see also mfecane)
- **Economic depression** – a time when trade and investment in businesses is declining, resulting in high unemployment
- **Ethnic group** – a group of people who share the same race, language and traditions
- **Exile** – being forced to leave one’s own home or country
- **Great Trek** – the journey which some Boers set out on in 1836, leaving the Cape to settle lands in the interior southern Africa
- **Guerrillas** – fighters who carry out undercover attacks, against government targets
- **Imperialist** – a person or government that desires to acquire and administer an area of land so as to benefit from it’s resources
- **Industrial revolution** – the process in which first Britain, in the late eighteenth and early nineteenth centuries, and then other countries began to develop large-scale industries such as manufacturing, leading to the growth of towns and massive social change
- **Influx control** – the apartheid policy of restricting the numbers of black people allowed to live and work in cities
- **Joint management centres** – local organisations run by a police chief or senior army official, to control the population
- **Mandate** – a territory under the protection of the League of Nations, an international organisation that existed in the 1920s-30s; mandates were handed over to various member countries, which governed them on behalf of the League (later the UN)
- **Migrant labour system** – a system in which labourers were encouraged to leave their farms to work for several months at a time in mines and other industries; wages were low but they were given food and lodgings
- **MK** – the abbreviation for Umkhonto we Sizwe (‘Spear of the Nation’), the military wing of the ANC
- **Pan African Congress (PAC)** – a black nationalist organisation formed by Robert Sobukwe in 1959
- **Pass system** – a system first introduced by Dutch settlers to control the movement of black workers and extended under apartheid; black people had to carry a pass giving personal details and information about their employer
- **Petty apartheid** – laws governing separation of the races in lots of minor ways, especially those laws brought in under the Separate Amenities Act of 1953, which prevented blacks and whites from using the same public transport, parks, shops, beaches etc.
- **Poqo** – ‘We alone’, the military wing of the PAC
- **Rand** – the Southern African currency
- **Republic** – a form of government in which the supreme authority (president) is elected by the people (instead of inheriting his or her position, as a king or queen does)
- **Reservations** – areas of land where blacks were allowed to own or rent property
- **Sanctions** – punishments or rules designed to make people behave in a different way
- Segregation – separation into different groups; in South Africa people were segregated according to their racial group
- Socialism – a system in which most economic activity (factories, farms, banks, transport) is owned and run by the government for the benefit of everyone. Also, more simply, a belief that wealth should be divided equally between everyone
- South African Defence Force (SADF) – the South African Army
- State security council – a group of army generals and police chiefs, set up in 1982 by P.W. Botha to advise him on policy
- Subsistence – producing food mainly for your own consumption, not to sell to others
- Truth and reconciliation commission – a committee led by Archbishop Desmond Tutu, set up after the 1994 elections in South Africa so that the truth about the crimes committed during the apartheid years could be told
- United democratic front (UDF) – a group of over 500 smaller organisations, set up in 1985 to coordinate the resistance to Prime Minister Botha’s constitutional reforms
- United Nations – an international organisation set up in 1945 that works to promote peace and justice around the world
- Uitlanders – foreigners
- Xhosa – an ethnic group of black Africans from the south-eastern area of South Africa
1. **What was the ideology of apartheid?**
The ideology of Apartheid involved the simple belief of racial division to maintain the supremacy of the white minority population within South Africa. Introduced under the Malan state government, and became an ideologically influenced system designed to preserve the white political, social and economic superiority over their demographic inferiority. From a white perspective, apartheid was a system of “good neighbourliness” that accepted “differences between people”, and that separate development would be an effective strategy. However in practice, apartheid segregated and perpetuated the non-white population dramatically, through forced removals, manual labour and little to no education.

2. **Outline the main features of the apartheid system**
The main features of the apartheid system involved political, economic, social and demographic concepts that amalgamated to totally isolate the non-white population of South Africa. From a political perspective, the apartheid system was essentially an ever-growing set of laws that separated South African society; the basis of apartheid was legal. A series of Acts and legislations were passed since the inception of apartheid in 1948 to repress the non-white majority population, such as the Pass Laws which detailed the compulsory carrying of a pass book that defined racial categorisation, employment history and travel restrictions. Further laws such as the Population Registration Act required the classification of all South Africans exclusively along racial lines. This involved the conduction of inane tests such as the eyelid and pencil test to determine if an individual was to be classed as “non-white”, thereby stating their socially inferior position within society. Economic issues became a prominent feature of apartheid, with a distinct wage gap between white and non-white South Africans. This escalated to cause issues in employment, housing and education within the non-white population, jeopardising their chances of becoming useful individuals within society and ultimately leading to their segregation to bantustans and homelands. Demographic issues were dominated by racial social issues, with the Prohibition of Mixed Marriages Act and the Immorality Act generating clear distinctions on the limits of relationships in South Africa. Areas were designated for racial groups, such as public amenities, living and working areas. Society under the system of apartheid rapidly became based not only on race, but on the implementation of fear, violence and repression.

3. **How did the apartheid system operate?**
The apartheid system operated legally within South Africa, with the use of legislation allowing racial segregation and the total enforcement of the policy. The Malan, and later Verwoerd governments that ran under the early years of apartheid allowed the system to flourish under the legalisation such as the Pass Laws, Group Areas Act, Bantu Self-government Act and the Public Safety Act. The use of legislation made brutal punishment and violence an accepted punishment for disobedience of the non-white individuals who were directly affected by the laws, resulting in events such as the Sharpeville Massacre, Sophiatown evictions and the Soweto uprising. The continuation of the apartheid system operated on the sustained support of the white minority who were allowed to vote for governments; as long as they allowed the
election of political powers that enforced apartheid, it would operate as an entirely legal system within South Africa.

4. **Account for the changing nature of the Apartheid system**

5. **How did apartheid affect rural and urban communities?**
Apartheid directly affected all aspects of society, as entire communities were rearranged and new settlements were created to support the idea of separate development. The creation of Bantustans created separate homelands for non-white South Africans to relocate to. These areas were often situated in rural parts of the country that had little facilities, infrastructure or education opportunities. The forceful evictions of non-whites to these areas saw the dislocation of families, communities and cultural practices. The effect on urban communities saw the loss of employment and income of non-white individuals, and a limit of education of young individuals, endangering the chances within life that were available to the population. The overall effect of apartheid upon communities caused major disruption within society.

6. **What was the purpose of the Bantustans?**
The purpose of the Bantustans were to create separate living areas that would satisfy the idea of separate development within Apartheid. Enforced brutally under the apartheid regime, non-white individuals were forcefully relocated to these areas to remove their traditions from the white minority areas of society.

7. **Explain the nature of resistance to apartheid within South Africa.**
The nature of resistance to apartheid within South Africa began prior to its inception in 1948, with the African National Congress (ANC) established in 1912 to promote and defend African civil rights under existing white governments. The ANC remained a very passive method of resistance to apartheid, with the promotion of a highly non-confrontational approach to maintaining civil liberties. Although the ANC championed a non-violent opposition to the apartheid regime, many individuals believed that their approaches were too passive, and thus the assembly of the Pan-Africanist Congress (PAC) saw a more radical offshoot of the ANC form as a more confrontational and effective form of resistance. With the increase in the strength of enforcement of apartheid, resistance grew simultaneously, with the eventual implementation of international forms of resistance culminating to generate the eventual collapse of apartheid in 1994.

8. **Explain the significance of the Sharpeville Massacre**
The Sharpeville Massacre can be argued as a great turning point within the events of apartheid. Intended as a confrontational protest against the Pass Laws, thousands of Sharpeville residents and PAC members joined the demonstration on the 21st of March 1960, however they were met by armed police who opened fire on the crowd, resulting in 69 deaths and 180 seriously wounded. The repercussions of the Sharpeville Massacre were profound, greatly affecting various elements of the nation; from a political perspective, it saw a brutal emphasis on the apartheid system, revealing the precarious nature of the white grasp of power. The event was followed by the banning of resistance groups such as the ANC and PAC, and saw the arrest of
many leaders such as Robert Sobukwe on Robben Island. The repercussions of the Sharpeville Massacre epitomised the fact that apartheid could be maintained by banning any forms of opposition and violently suppressing attempts that challenged the law.


10. Describe what life was like socially for different groups under apartheid.  
The only group that was accepted in the social milieu of the apartheid period was the white individuals, as they were particularly favoured by the white government; all other racial groups (“non-whites”) were seen as inferior, inclusive of black South Africans, and coloured people, such as Indians and Asians. These people were ostracised from society and were forced to live in separate, designated areas under the ideology of separate development. From a social perspective, individuals who belonged to white demographics within society had more chances of being of use from a communal perspective - they were allowed proper education, had more job opportunities and lived in areas that were properly facilitated and resourced. Other racial groups such as the non-whites were subject to homelands of subordinate living and education standards, making their position within society inferior.

11. What was Steve Biko and the BCM’s vision for South Africa  
The Black Consciousness Movement (BCM) instigated a social cultural and political awakening within South Africa in the 1970s. At this moment in the history of apartheid, resistance groups such as the ANC and PAC had been banned, and influential leaders such as Sobukwe and Mandela were imprisoned. Steve Biko emerged with his new philosophy that detailed a new vision for black South Africans that redefined “black” as a positive and inclusive identity; it relied on the promotion of self-actualisation and individual empowerment to overcome the repressive nature of apartheid. This vision embodied all members of oppressed society; youth, men, women, and contributed to the development of Black Theory and cultural movements that led to the formation of new communities and political organisations.

12. What was the significance of the events in Soweto in 1976?  
In the immediate years after Biko’s death, his philosophy of the BCM remained pervasive within society, arousing self-empowerment as an effective tool of resistance to the apartheid regime. A growing notion that individuals embraced under the vision of the BCM was the promotion of education, allowing individuals to attain professional roles within society, however the repressive laws of apartheid hindered this movement. On the 16th of June 1976, school children in the town of Soweto began rioting against the policies that obstructed their education such as lack of funding, lack of resources, overcrowding and high fees. Over 20,000 protestors were involved, however as anticipated, the event was met by white state police brutality, with the death of between 180-700 school children. One of the most significant factors of this event was the international attention that it gained, revealing to the greater world the horrific reality of the apartheid regime. Images such as dying 12 year old Hector Pietersen were displayed demonstrating the brutal effects that apartheid had on South Africa’s population. The fact that this event was able to invite international attention to the issue has allowed historians to label the Soweto Uprising as “the beginning of the end of apartheid”.
13. Why was there such anger in the townships in 1976.
Township revolts were a commonality within the reign of apartheid, especially in the years that followed the Soweto Uprising in 1976. Township revolts became a common feature since the uprising, with the continuation of school boycotts, daily protests and activist gatherings that became increasingly violent over the years (from state police retaliation and activist activities such as setting tyres alight and throwing stones). The assumed reason for this anger was the growth of apartheid and the lack of effective resistance, therefore violence became a popular method of attaining a voice against apartheid.

14. How did the government of South Africa control and repress black society during the apartheid period?
Two of the main forms of control and repression that were used to limit the black society by the apartheid government included legislation and violence. Legislation allowed the government to ban organisations that blatantly opposed the apartheid regime; formal approaches to repression were applied by the South African government to subjugate the non-white population, for example the government’s ability to enforce Banning of individuals, Banning of organisations, Political trials and Repression of gatherings created formal forbidding of oppositional assemblies. This was exhibited through circumstances such as the banning and death of Steve Biko under police custody, trials such as the Rivonia Trial, and the banning of the ANC, PAC and South African Communist Party. Although these measures became ineffective as with each banning, more outraged forces of opposition erupted, violence also became a common measure of controlling and oppressing black society during the apartheid regime. At attempts of revolution and protest such as the Soweto Uprising and the Sharpeville Massacre, diffusion of the events came at the expense of individual life as a result of police brutality. During the later years of apartheid, political violence became common, with tens of thousands of deaths of individuals each year under government authorisation.

15. What was South Africa like under apartheid by the 1970s?
By the 1970’s, it became highly evident that apartheid was becoming a ruthless and increasingly oppressive regime...

16. What was the significance of the government’s tactics by the 1980’s
One of the key factors regarding government tactics of repression and oppression by the 1980’s was that the white government had legalised all approaches to maintaining compliance with the apartheid regime. By allowing forms of repression to fall under formal acts, this permitted the government to execute several styles of oppression. Examples of formal repression include legislation, banning of individuals, detention without trial, repression of gatherings and publications, control of passports and the banning of organisations. However, accompanying such formal examples of repression were informal acts such as the establishment of secret groups that involved army generals and police chiefs to engage in ‘counter-revolutionary’ activities. Further terror was created by vigilante groups and ‘hit-squads’ in the confidentiality of the government, enhancing the extent of repression in the final decade of apartheid. The fundamental significance of the government’s tactics by the 1980’s demonstrated that all
approaches taken by the South African Government relied upon its security forces and the aspirations of the non-white people.

17. **What was the role of the South African security forces in maintaining control?**
South African security forces were assigned to do the government’s bidding, and evaded formal terms of repression to implement forms of brutality that are associated with the apartheid regime. South African security forces were able to evade punishment from acts of brutality and illegality committed under the apartheid regime. The security forces fulfilled acts such as taking individuals into custody, as evident within the arrest of Steve Biko, and to eliminate forms of opposition (e.g. protests, demonstrations, riots and marches).

18. **What were South Africa’s relations with neighbouring countries?**
Angola, Namibia, Mozambique, Rhodesia (Zimbabwe) and Botswana were considered as ‘buffer zones’ as they were supported by Marxist governments, including the Soviet Union and Cuba, who were determined to avoid the ANC and the other black freedom fighter organisations such as SWAPO in Namibia in their attempt to rid South Africa of apartheid. The South African government continued to undermine the stability of their neighbouring countries by destabilising nations who supported oppositional revolutionary forces which had the ability to cause devastating civil wars. With assistance from the Cuban Army, this allowed the South African government to allow incursions into Portugal. There was also a secret war in Angola, as well as the war on the border of Namibia and South Africa.

19. **How did the international community apply pressure on apartheid-era South Africa in the 1970s and 1980s?**
International pressure within the 1970s and 1980s became a growing force that called for the end of the apartheid regime. The South African government under the system of apartheid was physically surrounded by nations that opposed their system of role as they were run by black governments, which had evolved to cast off senses of repression and segregation amongst their population. These surrounding nations all claimed independence, disassociating themselves with South Africa. Incursions into foreign international territory became a regularity within South African military activity, where Mandela stated the “South African Defence Force launched a raid on ANC offices in Mozambique … and an ANC outpost in Maseru, Lesotho”. International pressure brewed between South Africa’s racist government and more developed powers, as observed through the United State’s disinvestment in South Africa (removed their financial investment from a company/country) and pressured American companies existing in South Africa into treating their workers with equality. The General Assembly of the United Nations requested that the nations under it were to “suspend cultural, educational, sporting and other exchanges with the racist regime”, isolating South Africa on an international scale. Disruptions to South African economy were observed as inflation rose by up to 15%, and 5,500,000,000 rand was withdrawn from South Africa, placing them in a crippling financial position and indicating the persistent international urge for change in South Africa. International pressure increased in the final decade under the Botha government when Archbishop Desmond Tutu was awarded the Nobel Peace Prize for his work advocating for a non-violent solution to apartheid, making it virtually impossible for the extented fruition of the apartheid regime as it became difficult to sustain repressive tactics. Boycotting of sporting
events greatly damaged South African economy, as sporting and musician tours rejected offers to perform within the racist nation. Change within the apartheid regime was indirectly applied through international pressures of social, territorial and economic perspectives that crippled the nation and sparked change.

20. How did international pressure help end apartheid in South Africa?
International pressure regarding the abolition of South Africa’s apartheid government became a significant catalyst for the abandonment of the racist regime in the 1990s. Toward the latter end of the reign of apartheid from 1960-1994, global tension escalated toward South Africa, through the execution of disinvestment, sanctions and boycotting, crippling South Africa from an economic and political perspective, alongside protests and international campaigns. Additionally, South Africa endured internal pressure from events such as protests, strikes and demonstrations from resistance groups to renounce apartheid.

International pressure contributed remarkably to the deterioration and eventual abolition of apartheid, primarily through the execution of disinvestment, sanctions and boycotting. Global reactions to the apartheid regime were initially exposed through international response events such as the Sharpeville Massacre and Soweto Uprising, which captured and distributed media footage, such as the image of dying Hector Pieterson, to the outside world. From this, worldwide pressure accumulated toward the white South African government to discard the policy of apartheid that was responsible for the carnage. Initially, sanctioning was requested by the General Assembly of the United Nations, exemplifying international resignation to enforce severe economic penalties. However as the years progressed and the brutality of the apartheid regime grew, international pressure gained momentum and introduced mandatory economic suspensions toward South Africa. Corporate disinvestment was imposed in the late 1980s, where more than 250 worldwide companies withdrew from South Africa, inclusive of Ford, Coca-Cola and General Motors. Economic sanctions were further placed on the nation in an effort to politically isolate the nation, demonstrating how international nations condemned the morally reprehensible apartheid regime. These factors saw the emergence of an immediate financial crisis in South Africa, with a 35% decline in the value of the Rand, leaving the white-governed nation in an economically vulnerable and dependent position to secure the continuation of apartheid. The boycotting of cultural, educational, sporting and entertainment events further crippled South Africa’s economy while simultaneously displeasing the South African population. International resentment of the apartheid regime was further epitomised by the boycotting of sporting events in particular, through formal agreements such as the Gleneagles Agreement of 1977, which discouraged sporting interactions between Commonwealth Nations and South Africa. Rebel sporting tours were held, which violated the boycotting restrictions placed against South Africa, but these tours sparked greater international pressure with riots at the sporting events. International pressure from an economic perspective significantly degenerated the stature of the apartheid government and allowed the complete removal of the racist regime in 1994.
21. What was The United Democratic Front (UDF)?
The United Democratic Front was an anti-apartheid organisation that was established in the 1980s. Their goal was to abolish the terms of apartheid and segregation and petition for a non-racial Africa. The UDF represented more than 700 organisations and had over 2,000,000 members; it was a powerful force in demanding the immediate end to apartheid.

22. Discuss how the State of Emergency contributed to worsening conditions in townships.
By issuing a Stage of Emergency, the South African Government enabled the use of powers to impose curfews, ban organisations and restrict or ban meetings, detain ‘undesirables’ and to prevent media from reporting on the emergency. An effective weapon that was employed against this tactic was consumer boycotts of white-owned shops. Along with this was the growing power of the United Democratic Front (UDF), which was a powerful force in contributing to the conditions of townships; UDF influenced revolts and marches caused the eruption of violence within townships. Growing fear and tension escalated within the townships after the initiation of a State of Emergency, as perceived police informers or collaborators were treated harshly, assaulted and sometimes tortured. Within the first six months of the State of Emergency, close to 600 people were killed - nearly half of them by police. Instead of quelling resistance, the extreme measures of the State of Emergency seemed to encourage anti-apartheid mobilisation through increasingly violent measures.

23. How successfully did South Africa transition to democracy by 1994?
South Africa’s transition to democracy was a monumental task which had been labelled a ‘miracle’ by many historians and personalities involved within the era such as Mandela. With the resignation of Botha and his replacement with de Klerk, it became highly evident that the new governmental body wished to dismantle apartheid, as made evident within his maiden speech. With the transition of the South African Government to democracy, the parliament faced problems with the National Party and the ANC. The Convention for a Democratic South Africa (CODESA) was established to hold meetings to discuss the future of South Africa’s new democracy, which allowed formal and internal debate of differing visions for the nation. The first CODESA (I) ended when the ANC walked out of negotiations, however CODESA II was able to restore the way for a new constitution. However, the National Party still head extreme right-wing views regarding the transition, holding demonstrations across the country and even letting off bombs and threatening assassinations. The ANC faced difficulties as well, with violence also becoming prominent. In the end, South Africa achieved the desired “one man one vote” outcome, and Nelson Mandela was also freed.

Disinvestment associated with South Africa became an application used by international powers as a method of generation pressure to call for the abdication of the apartheid regime. The disinvestment campaign, after being realized in federal legislation enacted in 1986 by the United States, is credited by some as pressuring the South African Government to embark on negotiations ultimately leading to the dismantling of the Apartheid system.
25. **Assess the role played by de Klerk in the dismantling of apartheid.**
F.W. de Klerk was the last white minority President of South Africa, elected in 1989. De Klerk began to dismantle apartheid by appealing to the requests of the non-white population, by freeing Nelson Mandela, allowing “one man one vote”, and negotiating with Mandela for a peaceful transfer of power and free elections.

26. **Describe Mandela’s rise to prominence.**
1. **How important was Nelson Mandela to the resistance to apartheid?**

Nelson Mandela was a keystone in the resistance to apartheid, and a powerful figure in the struggle to end the regime.

**Body Paragraph One: Leadership in the ANC**

Mandela was of extreme importance during the resistance to apartheid, initiating his prominence as a leader within the ANC.

- Drafting of the freedom charter - established rights and liberties of non-whites
- Highly charismatic and persuasive in anti-apartheid acts
- Heavily involved in anti-apartheid activism - burned his pass book
- Banned multiple times - authorities saw him as a threat

**Body Paragraph Two: Mandela as the head of MK**

After the carnage at the Sharpeville Massacre, the ANC and PAC were formally banned, however Mandela pushed for the ANC and its military unit, Umkhonto we Sizwe, to stand toward the direction of retaliation and resistance to apartheid.

- The banning of the ANC as a resistance group left it with no option but to pursue a policy of violence; this was headed by Mandela
- He noticed policies of violence would be recognised and effective in the resistance
- Sabotage attacks in 1961 - power stations and other government buildings and symbols of apartheid e.g. Department of Bantu Administration and Development

Nelson Mandela played a highly important role in the resistance to apartheid, maintaining complete efforts of ensuring defiance of the racist policy through his position within the ANC.

2. **To what extent was international pressure responsible for the end of apartheid?**

International pressure was responsible for the end of apartheid to a great extent. After internal events such as Soweto and Sharpeville, international attention was drawn to the issue of apartheid, where it grew to become one of the most powerful factors that influenced the end of apartheid.

**Body paragraph one:**

International pressure contributed remarkably to the deterioration and eventual abolition of apartheid, primarily through the execution of *disinvestment, sanctions and boycotting*. As the years progressed and the brutality of the apartheid regime grew, international pressure gained momentum and introduced mandatory economic suspensions toward South Africa.

- Disinvestment - companies such as Ford, Coca-Cola and General Motors
- Sanctions - enforced by the UN
- Boycotting - entertainment and sporting events e.g. Gleneagles Agreement 1977

International pressure from an economic perspective significantly degenerated the stature of the apartheid government and allowed the complete removal of the racist regime in 1994.

**Body paragraph two:**
International pressure enforced upon the South African apartheid government further emerged through worldwide demonstrations, campaigns and protests to abandon the apartheid regime. Although economic punishment was imposed, further social and political international pressure contributed heavily to the end of apartheid.

- **International campaigns** - “Free Mandela Campaign”, ‘Nelson Mandela: Freedom at 70’ concert at Wembley Stadium
- **Media** - UK Sunday Post (freedom of Mandela)
- **Protests** - Freedom marches, Bishop gatherings

Festering social and political grievances delivered from international pressure generated an ideal atmosphere for the resignation of apartheid.

International pressure in the form of economic sanctions, boycotting and corporate disinvestment, alongside global campaigns and demonstrations held immense significance in instigating the end of apartheid.

3. **To what extent do you agree that the Soweto uprising in 1976 was a major turning point for South Africa?**

The events of the Soweto Uprising in 1976 were one of the most significantly major turning points for South Africa in the struggle under the apartheid regime.

**Body Paragraph One - Overthrow of the ideology of apartheid (uneducating non-whites)**
The events of the Soweto Uprising emphasises the influence self-empowerment from the BCM within the oppressed non-white community, however for them to achieve this, they felt entitled to an education to grant passage to employment opportunities within society. This meant that the non-white population planned to overthrow the constitutional ideology of apartheid regarding the preparation of non-whites to be uneducated servants.

- BCM made them feel as if they had the right to an education, therefore sparking the protests
- Indicator of a psychological resurgence (BCM inspired)
- Indicator of the ineffectiveness of control measures (formal legislation such as banning organisations e.g. ANC and PAC did not stop a philosophical revolution)
- Further indicator that the regime had lost its moral authority

**Body Paragraph Two - resulted in gaining international attention**
The Soweto Uprising generated media attention regarding the brutal reality of the apartheid regime, thus involving international attention to encourage and influence the end of apartheid.

- The publication of images such as dying Hector Pieterson
- Publication of casualty statistics (180-700 dead, all school children)
- Illustrated the brutality of the regime - shocked other nations
- Eventually brought about sanctions, boycotting and disinvestment
- Culminated to become a considerable factor of the end of the regime

The Soweto Uprising had massive future repercussions on the apartheid government in South Africa, emphasising the majority’s ability to overthrow ideologies of apartheid and arousing international condemnation that would eventuate to form the end of apartheid.
4. **How did the apartheid government control and repress black society through the Homeland System?**

The Homeland System was a fundamental element that supported the ideology of apartheid; the policy of separateness and “good neighbourliness” between the racial division of society. To ensure full compliance of the non-white population, whole towns were relocated to bantustans which allowed the government to control and repress society.

**Body Paragraph One: Physical isolation (demographic, social, economic issues)**

By physically isolating the black society within South Africa, the apartheid government allowed for control and repression to occur by creating demographic and socioeconomic issues within the majority population.

- Demographic isolation - cultural disturbances
- Economic issues - ability to find a job, education
- Resources available - extremely limited, very poor quality

**Body Paragraph Two: The evolution of homelands becoming independent**

Through the progression of apartheid, certain homelands were able to become “independent states”, however they were still economically dependent on the government, meaning that they were still under the control of the apartheid regime.

- Maintained order within the “independent” states through economic dependency
- Sustained enforcement of violence and terror - this period saw an increase in military, meaning compliance within homeland legislation was heavily enforced

5. **What methods were used by the apartheid regime to enforce control over the non-white population?**

The apartheid government was able to maintain control through formal legislation and the implementation of fear and terror through violence. These two methods in particular characterised the reign of apartheid, and allowed the white minority to maintain rule over the non-white majority.

**Body Paragraph One - Legislation**

The use of formal legislation allowed the apartheid regime to enforce control over the non-white population through a totally legitimate way. Several acts were created since the conception of apartheid to ensure the inferior position of non-whites within society.

- The Pass Laws (1952): passes which identified racial status, employment, travel restrictions - most hated of all apartheid legislation
- Population Registration Act (1950): racial categorisation - pencil test/eyelid test
- Immorality Act (1949): prohibited mixed marriages/intercourse or relationships - racial purity
- Bantu self-government act (1950): created homelands for racial segregation and separate development
- Separate Amenities Act (1953): segregation of public facilities
- Formal banning of individuals and organisations: eliminated opposition
Body Paragraph Two - Fear and terror through violence
As the extent of apartheid continued, and opposition to the regime grew, the government began to use fear and terror through violence to control the population.

- Police enforced brutality - retaliation to events, death of Biko
- Sharpeville Massacre
- Sophiatown evictions
- Soweto Uprising
- Political violence during the end of apartheid

Formal legislation and fear and terror through state police violence were two of the fundamental methods of control that were used by the South African government under the reign of apartheid. These measures were executed to ensure compliance and limited opposition within the regime.

6. What factors brought about the end of the apartheid state?
The end of apartheid was brought about by both internal and international factors that had direct impacts on the durability of the apartheid regime.

Body Paragraph One: Internal resistance
Since the conception of the apartheid regime, internal resistance were a prominent factor through the establishment of organisations that appeal for the abolition of the racist regime.

- ANC and PAC - events that they sparked
  - Sharpeville Massacre - escalated tension
- BCM - events sparked
  - Sparked international recognition - escalated tension

Body Paragraph Two: International Pressure
International pressure had an immense effect on bringing in the end of apartheid, as it increased global awareness and tension towards the regime, and added to factors that called for the abdication of the government.

- Boycotting - damaged international relations and economy: sporting (Gleneagles agreement 1977) and entertainment
- Corporate disinvestment - companies such as Coca-Cola, Ford and General Motors
- Sanctioning - burden from an economic perspective

These factors created pressure that urged the end of the regime.

The end of apartheid was brought about by both internal and external factors that amalgamated to result in the end of the racist regime. Internal violence and disorder alongside escalating international pressures generated instability within the legitimacy of the regime and saw the end of apartheid.

7. How important were Steve Biko and the Black Consciousness Movement in the growth of national resistance to apartheid?
The Black Consciousness Movement (BCM) and Steve Biko were of paramount importance in maintaining and promoting the growth of national resistance to apartheid in South Africa in its final decades.

**Body Paragraph One - BCM**
The BCM evolved from the South African Students Organisation (SASO), which provided the foundation for the Black Consciousness philosophy and the approach to maintaining the growth of national resistance to apartheid in the absence of the ANC and PAC.
- Philosophy of the BCM: empowerment, self-actualisation. Positive identity and overcoming apartheid through activism
- Cultural, communal and youth influences
- Mention the Soweto Uprising (1976) - inspired by empowerment through education. Evidence: 20,000 student protestors, 200-700 killed, Hector Pieterson

**Body Paragraph Two - Steve Biko**
Steve Biko became a martyr of the BCM and a revered figure within the national resistance to apartheid during his life, yet his death in 1977 summoned international input in the struggle, amplifying the magnitude of the resistance in its later years.
- Death in police brutality - highlighted the barbarity of the apartheid regime
- Global recognition of the event
- Induced boycotting, sanctions and disinvestment

**Body Paragraph Three - Other forms of resistance to apartheid**
Resistance to the apartheid regime initiated with the development of groups such as the ANC and the PAC, although the imprisonment of its leaders during the Rivonia Trial and eventual banning of the organisations left a leadership void within the struggle, which became filled by Biko and the BCM to sustain national resistance to apartheid.
- Influence of PAC - confrontational and radical
- Mention the Sharpeville Massacre (1960) - 69 dead from police retaliation

Resistance to apartheid from 1960-1994 was especially attributed to Steve Biko and the BCM who sustained the promotion of resistance. National resistance prior to 1960 was established on the basis of the ANC and PAC who initiated a foundation for the Biko and the BCM to build upon in a national strive for liberation.