**Sourcework Practice Exercise (Q2/3): Conditions under Apartheid**

**Source A**

*Extract from the novel "Cry, the Beloved Country" by anti-apartheid activist Alan Paton*

He said "It is breaking apart, your tribal society. It is here in Johannesberg that the new society is being built...everything is in the mines. These high buildings, these wonderful City Hall, this beautiful Parktown with its beautiful houses, all this is built with the gold from the mines. This wonderful hospital for Europeans, the biggest hospital south of the Equator, It is built with the gold from mines". There was a change in his voice. It became louder like the voice of a bull or a lion. "Go to our hospital" he said, "and see our people lying on the ﬂoors. They lie so close you cannot step over them. But it is they who dig the gold. For three shillings a day...We live in the compounds. We must leave our wives and families behind. And when new gold is found, it is not we who will get more for our labour. They do not think, 'here is a chance to pay more for our labour'. They think only, 'here is a chance to build a bigger house and buy a bigger car'. 'It is important to ﬁnd gold' they say. 'For all South Africa is built on the mines'. But it is not built on the mines. It is built on our backs, on our sweat, on our labour. Every factory, every theatre, every beautiful house, they are all built by us".

**Source B**

*Learning Was Defiance, by Demisani Kumalo*

The government didn’t build schools for black students, so my parents had to help build mine. They had to buy the furniture, they had to buy the books, the chalk and help pay the teacher’s salary. The school I went to was just for mud walls and a corrugated iron roof. During the summer the school was like an oven because there were only little holes for windows. When it rained, or hailed, we couldn’t hear each other speak because of the corrugated iron roof. We had no chairs, so we had to sit on the ground, the dusty ground. When I started school in 1953, African could be taught in English. But the following year, they changed the law and Bantu Education was introduced. Now black children could be taught just enough to become the “better tool of the white man.” This meant that we had to be taught in our “mother tongue.” In other words, if you were a Zulu, you had to be taught in Zulu. But the trick was that there were no books in Zulu. We had to read a book in English, translate it in our heads into Zulu, and then write in Zulu.

**Source C**

*Extract from a roleplay exercise in “A Teaching Guide” by William Bigelo, Zinn Education*

Your school curriculum and the curriculum for all black schools was written by white South Africans who want everyone to believe their version of history. According to your textbook, South Africa’s history began with the coming of the whites in 1652. The books say almost nothing about the long history of African sin the country before the arrival of the white settlers. And all the history after that is also told only from the point of view of the whites. Even literature classes are taught as if white people were the only ones who ever did anything. You want to read black writers who talk about freedom and justice like Alex La Guno, Dennis Brutus, Mutuzeli Matshoba and Can Themba. You’ve coined a phrase to sum up your feelings about schooling you receive. You call it “gutter education.”

**Questions**

2. With reference to its origin, purpose and content, analyze the value and limitations of Source A for a historian studying the reasons why an anti-apartheid resistance movement developed. [4 marks]

3. Compare and contrast what Sources B and C reveal about why non-whites opposed the apartheid regime. [6 marks]

**Timings: Q2 = 10m; Q3 = 15m**