

Pass laws in the Western Cape: Implementation and resistance

An oral history resource guide for teachers
Revised for the National Curriculum Statement (NCS)



A project of the IJR in partnership with the Western Cape Education
Department, Central



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The Pass Laws Project and the publication of this booklet were made possible through the generous funding by the Finnish government and Standard Bank

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REVISED EDITION

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Design and production: Compress.DSL
www.compressdsl.com

Cover photograph: Inspecting a Reference Book: *Mayibuye*

ISBN 09585002-4-X

Dedication

Dedicated to the memory of those who bravely resisted the system of pass laws in our country and those who aided them.



Women protest against Pass Laws

Acknowledgements

Thanks and appreciation go to the IJR's Cecyl Esau for the co-ordination of this project and to Valdi van Reenen-Le Roux, History Subject Advisor of EMDC Central, who facilitated the relationship with the history teachers of the five participating schools.

This publication was compiled under the guidance of an editorial team, and the text was written by development trainer, Linda C Saunders. Members of the editorial team were: Cecyl Esau, Valdi van Reenen-Le Roux, Linda C Saunders, Zubeida Jaffer and history teachers, Kwezi Faltein, Veda Swart, Mike Harris and Hussain Mohamed. Thandisizwe Mgudlwa conducted several interviews in Langa.

For the reprint Valdi van Reenen-Le Roux revised the sections on Oral History and the Curriculum, as well as the Sample Learning Unit.

The pass laws project and the publication of this booklet have been made possible through the generous funding of the Finnish government and Standard Bank, South Africa.

Photo: Mayibuye

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1. Introduction

History consists of that which is written as well as that which is spoken and passed down from generation to generation. People throughout South Africa who were previously denied the right to speak are now telling their stories so that new generations of South Africans can learn something of what used to be. This publication is the result of one such process.

Background

The Education Management Development Centre (EMDC) Central of the Western Cape Education Department (WCED), in partnership with the Institute for Justice and Reconciliation (IJR), embarked on an oral history project involving 50 Grade 11 learners from five high schools in the Western Cape. The topic to be researched was the pass laws. Learners were to explore the impact these laws had on the lives of people in the Western Cape and the methods of resistance that were employed. The learners spent a day with men and women who were affected by the pass laws, and listened to their stories. People interviewed were residents of Langa township, who experienced the pass laws first-hand, and former members of the Black Sash, an organisation consisting of white women who were active in opposing unjust laws passed by the government and who played an important role in rendering assistance to victims of pass law offences.

This publication gives an account of the process that was undertaken, and examines what the pass laws were, their history, how they were applied and the impact they had on the lives of people.

The stories based on the interviews can be found on the website www.ijr.org.za.



Photo: Nurene Jassiem, IJR

Learners conducting an interview

The process

The five schools were chosen on the basis of their being within the EMDC Central jurisdiction, in relatively close proximity to each other, representing different cultural and language communities. Participating schools were Athlone, Ikamvalethu, Jan van Riebeeck, Pinelands and Rylands High Schools. Participating learners, ten from each school, were selected by their History educators after meetings at each of the schools with learners and educators to explain and discuss the programme. During these discussions, it was made clear that while actual project work should be done outside of teaching time, educators should include lessons in the classroom that would support the work done for the project. It was also suggested that the project work should form part of the learners' portfolios.

Both educators and learners were very positive about the whole idea. Ms Veda Swart of Jan van Riebeeck High reported that the interest of the learners was overwhelming and that it was heartening to see the eagerness with which the youth were prepared to tackle something new and challenging. Mr H Mohamed of Rylands High saw it as an important process in view of the celebration of ten years of democracy, stressing that we should not lose track of our past and heritage: 'I immediately realised the importance of documenting a part of our history which is so neglected in our school textbooks. We must keep the memories alive in order to shape our future.'

Learners received their training in two groups, one group meeting on 5 and 6 April 2004, and the second group on 28 April and 3 May. Topics included what oral history is, its importance, advantages and disadvantages; and training in interviewing techniques and drawing up a questionnaire was provided. The training was facilitated by Dr Sean Field of the Centre for Popular Memory at the University of Cape Town and Linde Dietrich, a doctoral student in History at the University of Stellenbosch. At the last session, the learners brainstormed questions that could be asked during interviews in order to elicit the kind of information and stories that would be needed in terms of the aims of the project. Various themes, with possible questions to be covered, were identified within each area. The final questions were written into two interview guides (one for Langa residents and one for Black Sash members) around which the learners would base their interviews.

Why Langa?

Cape Town had racially segregated residential areas long before the advent of the Group Areas Act that was one of the pillars of the Nationalist Party apartheid programme since it came to power in 1948. Black Africans were first removed from Cape Town to Ndabeni in 1901. In the 1920s they had to make way for industrial and residential areas of Pinelands that were for white people. Langa, across the way from Pinelands, is the oldest black township in Cape Town. It was established in 1927.

The Pass Law Offices and Commissioner's court were also located in Washington Street, the main thoroughfare in Langa. This court dealt exclusively with pass law offences. The proceedings at the court were monitored by members of the Black Sash. Today the court has been converted into a Cultural Heritage Museum.

Langa was the site of the historic anti-pass march to Cape Town by about 30 000 people following the Sharpeville massacre on 21 March

1960.

2. Pass laws in South Africa

What were the laws that had such an influence on people's lives? This section details some of the legislation and what the implications were, and gives a brief historical background to these laws.

What were pass laws?

'Pass laws' is the term used for the various Acts of Parliament that restricted the movement of black African people in South Africa. The plan was to keep black Africans out of metropolitan areas, ensuring that they worked there only as migrants. Where they 'belonged' was in the reserves, also known as homelands or bantustans. Areas outside of the bantustans where black Africans were allowed to live were called 'prescribed areas', and it is to these areas that many of the regulations referred.

What were the roots of the pass laws?

Although the pass laws are very much associated with apartheid policy under the National Party (1948–1994), their roots can be traced to early colonial times and the laws controlling slave labour. In the 1760s, slaves in the Cape Colony were required to carry passes signed by their owners in order to travel anywhere. From 1797, Africans from outside the Cape had to have a special certificate before they could be employed in the Cape. In 1809, 'the Hottentot Code' was introduced, requiring every 'Hottentot' or Khoikhoi to have a 'fixed place of abode' and to obtain a pass from their master or a local official if they wished to travel anywhere. Any

'Hottentot' found without a pass (by any landowner) was reported to the local Landdrost. In 1828, further laws were passed requiring all Africans living beyond the frontier to have a pass to enter the Cape Colony. Penalties for failure to produce a pass included arrest and imprisonment with forced labour. This was extended in 1837 to include even those 'foreign natives' already living in the Cape. The Masters and Servants Act of 1856 imposed further restrictions; although policies related to this Act officially applied to all unskilled workers, in practice they were only imposed on people of colour. Any breach of contract, 'indiscipline', strike action as well as desertion, insolence and drunkenness became criminal offences. Up to 30 000 people were sentenced annually under these laws. (See SADET 2004)

However, it was after the discovery of diamonds and gold, and hence the need for cheap migrant labour, that stronger laws were needed to control the labour force.

What restrictions did the pass laws place on black South Africans during apartheid?

From the late 1870s to early 1900s, provinces throughout South Africa began to impose laws on Africans living in their territories. These included laws preventing squatting on land appropriated by whites, laws requiring the carrying of passes and laws enforcing curfews on Africans in urban areas. In 1923, the Urban Areas Act provided a uniform influx policy for the whole of South Africa, thus paving the way for the various Acts making up what we know as the pass laws. Influx control was further tightened in 1937 when women were required to obtain permits to leave the reserves. In 1952, all the laws restricting the movement of Africans in the different provinces were brought together in what was called the 'Abolition of Passes and Co-ordination of Documents Act'. Rather than being abolished, passbooks were replaced by 'reference books' but they were the very same thing, a fact of which people were well aware. A pamphlet produced by the Federation of South African Women and the ANC

Women's League in June 1957 declared that:

No woman is fooled by the 'Reference Book'. We know that this is the same as a pass. If a woman is found without this book or if all the papers inside are not in order, she will be pushed into the Kwela-Kwela and taken to gaol. (FSAW & ANCWL 1957)

Although initially applying only to men, the pass laws were extended to women at different times in different provinces. In Cape Town, women were arrested for not carrying passes from 1954. In Johannesburg it was from 1959. By 1963, African women throughout the country were subject to the same restrictions as men, and had to carry their passes with them wherever they went.

Where I was staying the toilets were outside. So my sister went from the house to the toilet and just as she was coming out of the toilet, the police arrived and demanded her pass. She said, 'I have a pass but it is inside the house.' They didn't want her to go inside so they took her and they arrested her. (Mr Xollie Mavata)

The pass laws consisted of various Acts of Parliament that dealt with where Africans could and could not live and work, the administration of these areas, and the legalities surrounding their employment and residence. Chief among these laws were the following.

The Bantu (Urban Areas) Consolidation Act (No 25 of 1945)

This law governed the rights of Africans to be in a prescribed area. It was in terms of Section 10 of this law that most pass law prosecutions occurred. According to Section 10, no African could remain in a prescribed area for more than 72 hours unless he could prove that:

(a) he had lived there continuously since birth; or

- (b) had worked there continuously for one employer for at least ten years; or had lived there for at least fifteen years without leaving the area, working outside the area, and without having been imprisoned for more than six months or been sentenced to a fine of more than R100; or
- (c) in the case of a woman or child; that s/he was the wife, unmarried daughter or minor son of a man with rights to live there; that s/he had entered the area legally and that s/he ordinarily resided with the husband or father in that area; or
- (d) that permission to remain in the area had been granted by an officer appointed to manage a labour bureau.

If a person was *officially* resettled to another prescribed area, he did not lose his residency rights. People relocated from Ndabeni to Langa, for example, retained their rights. As soon as a person moved voluntarily, though, all such rights were lost. People also lost their rights if they were forcibly removed from an area and *not* resettled by the authorities (e.g. if a township was abolished). One example of this happening was when Bonnievale in the Cape Province was declared a 'coloured area' and Africans were simply removed without being relocated.

Section 29 allowed for Africans to be removed from prescribed areas if the commissioner declared them 'idle or undesirable'. This could be interpreted in various ways, and people banished to the homelands under this law included people who were found loitering or drunk, people who had engaged in strike action, and very often even people who were mentally retarded or unable to work as a result of brain damage through a head injury.

Section 31 allowed for the proclamation of curfews prohibiting Africans from being in certain areas during certain hours. This became known as the 'white by night' rule. Between July 1978 and July 1979, 20 777 people were prosecuted under the curfew laws (SAIRR 1980).

The Bantu Labour Act (No 67 of 1964)

This Act brought together all the different laws relating to African labour so that recruitment, employment, housing, provision of food and the health conditions of African employees were centrally controlled and not dependent on individual areas or employers.

The Bantu Labour Regulations, Gazette No R.1892, 3 December 1965

Together with the Bantu Labour Act of 1964, these laws provided for the enforcement of the 'coloured labour preference' policy in the Western Cape. Employers were only allowed to employ African labour if they could provide a certificate from the Department of Labour stating that no coloured labour was available.

If maybe I went out and looked for work and found work, the employer would give me a letter that he wants to employ me. So this letter I have to take back to the administration office, and they have to register me. But before registering me they have to contact Coloured Affairs to see if there is any coloured interested in this job. We were under Bantu Affairs. If there was one coloured interested in this job, then I wouldn't get it. (Mr Xollie Mavata)

The Regulations for Labour Bureaux at Bantu Authorities, Gazette No R.2029, 29 March 1968

These regulations required the setting up of labour bureaux in 'Bantu areas' in all district offices and in the offices of all territorial, tribal and community authorities. The role of these offices was to place work seekers in specific categories of employment according to the need for such work and in line with the person's qualifications or experience. Every African over the age of 15 was required to register as a work seeker, and the office would place them in whatever employment was found. It was an offence for an African to leave a

tribal area (homeland) without authorisation in order to look for work.

The Regulations Governing the Control and Supervision of an Urban Bantu Residential Area and Relevant Matters, Gazette No R.1036, 14 June 1968

These regulations provided that family housing permits could be allocated only to males who were South African citizens, over 21 years of age and who qualified in terms of Section 10 of the Urban Areas Act. A housing permit could be cancelled if the holder was unemployed for a continuous period of 30 days, if he was imprisoned for more than six months or if, for whatever reason, the superintendent deemed him unfit to reside in a township.

The Bantu Affairs Administration Act (No 45 of 1971)

Under this Act, several prescribed areas previously under the responsibility of different local authorities fell under the administration of a Bantu Administration Board. These boards took over all responsibility for 'African Affairs' in these areas, including labour and township administration. This made control over the movement of Africans much easier.

How were people's lives affected by the pass laws and what were the implications for families?

Implications for families

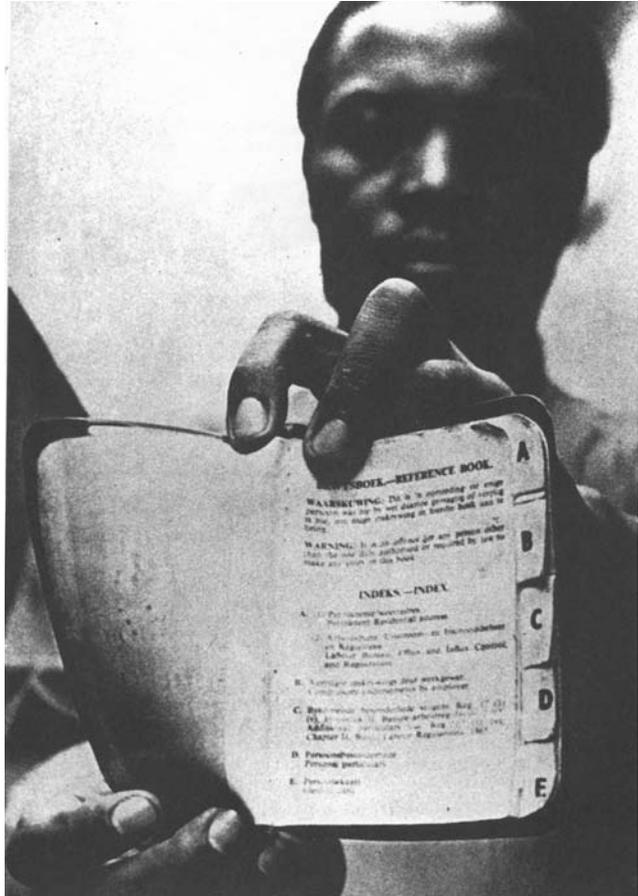
Women those days would not come here during the week, they would come on Fridays, Saturdays and Sundays. On Sunday you would have to hide your wife and put her in the location. They searched for her even in the location and she would be hidden in the location. (Mr Victor Damane)

- Families were broken up as a wife was not allowed to live with her husband if she herself did not have legal residency or if her husband lived in a hostel.
- Children were forbidden to live with their parents unless both parents were legal residents, the children were born in the prescribed area or their names were on the housing list. Children not complying with these rules had to leave the schools they were attending and were relocated to the rural areas.
- Elderly parents were not allowed to live with their adult children if they themselves did not qualify to live in an urban area.
- Women who wished to visit relatives or who were receiving medical treatment or convalescing had to apply for special permission to stay with their husbands or other family members.
- Orphans were not allowed to live with their surviving relatives unless the relatives themselves were legal residents and had applied in person to the authorities in both the child's 'homeland' and in the area where they lived, and had received permission to have the child's name included on their housing permit. This process often took years.
- In many cases, people who were fully qualified to stay in a prescribed area still did not receive permission to do so because their papers were incorrectly filled in, signed or stamped.

The police would go round with vans and they would just scoop people up and if they didn't have the pass on them or the pass was one that didn't entitle them to be in Cape Town, they would just arrest them ... if they came in the early hours of the morning and they raided the hostels ... and found women and children living with their husbands and fathers they would arrest them even without giving them a chance to get dressed properly so that when we would go to the courts we would see women still in their nightgowns.
(Ms Mary Burton)

What were the implications for workers?

- People who worked for companies that moved them from place to place never gained residency rights in any one area because, although they may have been employed by one company for ten years, they had not resided in one area for 15 years.
- People who were unhappy in their jobs, who wanted a job with better prospects or who wished for a better wage left their jobs at the risk of jeopardising their residency and being sent back to the reserve for being unemployed.
- Employers would employ their workers on an annual contract rather than in a full-time capacity, with the result that they never qualified as permanent employees. Workers would be signed off when they took leave and went home and then would be re-registered on their return, so that the residency clause did not apply either.



A Reference Book

Photo: May/buys

3. Opposition to the pass laws in Langa

By no means did black Africans take these laws lying down. There were various forms of protest against South Africa's policies from the outset, with anti-pass campaigns organised by the trade union movement and Communist Party as early as the 1940s, but it was after the National Party came to power in 1948 that these protests took on a more formidable quality. The ANC's Programme of Action adopted in 1949 and the Defiance Campaign of 1952 paved the way for the new era of organised, militant mass-based action that was to characterise the struggle from then on. The ease with which people were mobilised during the Pan-Africanist Congress (PAC) anti-pass campaign epitomised the readiness of black South Africans for this kind of action.

What was the reaction of people in Langa to the Pass Laws?

Although the pass laws were in force all over South Africa, this project focused on how they affected the people of Langa in the Western Cape. The reason for this is that Langa was the hub of the resistance that took place in the Western Cape. It was in Langa that people were arrested, shot and killed on the same day that the infamous Sharpeville killings occurred in Gauteng, and it was from Langa that people marched, first in their thousands to Caledon Square and then in their tens of thousands to Parliament itself to protest against the pass laws.

The township of Langa was built as a means of bringing together all the black Africans living in various parts of the Cape into one

location. The name 'Langa' literally means 'sun' but the township was actually named after Langalibalele, the chief of the Hlubi tribe, who was imprisoned on Robben Island in 1875.

Langa was a well-planned township with straight streets and blocks of houses in neat rows, ensuring maximum visibility of residents by the authorities, and thereby easy control. Such control was facilitated by the fact that Langa had one road into and out of the township, which could easily be sealed off by the authorities in the event of any kind of 'trouble'.

What form did Resistance to the pass laws take?

Throughout the 1950s there were anti-pass protests, many led by women. These culminated in the demonstrations in Sharpeville in Gauteng and Langa in the Western Cape in March 1960.

The Langa protests were organised by the PAC and the ANC. The initial ANC protest was to involve a mass burning of passes throughout the country on 31 March, but the PAC launched their protest on 21 March. The plan was for groups of men to present themselves one after the other at police stations without their passes. The number of people having to be arrested would render the police stations unworkable.

In the Western Cape alone, thousands responded to the call. The march on Langa Police Station was thwarted by a strong police contingent, but 5 000 protesters presented themselves at Philippi Police Station in Nyanga East. Protestors were later released because of the station's inability to cope. Later, at a mass meeting in Langa to review the situation, police shot into the crowd killing three people, injuring 49 and arresting many of the leaders. This was the same day on which 69 people were killed during the non-violent protest at Sharpeville. The rest of the week saw growing strike action throughout the city and heavy-handed police action in the townships, including the arrest of several campaign leaders.

What happened on the day of the Langa march against the pass laws?

On Friday 25 March, more than 5 000 people converged on the Grand Parade in Cape Town and marched from there to Caledon Square Police Station to demand the release of those arrested. The funeral for those killed on 21 March was held on 27 March and the following day was declared a day of mourning. Chief Albert Luthuli, leader of the ANC, publicly burned his pass and called on people everywhere to do the same. Arrests and police raids continued, becoming increasingly violent, and another march was planned.



Photo: Mayibuye

Marchers take to the streets in Cape Town

On 30 March, people began gathering at 2 a.m. for the march, which started a few hours later. This time they marched all the way from Langa to Cape Town, to Parliament itself. By the time the march reached Parliament, there were about 30 000 people. Despite the large numbers and threats from the police, the march was quiet and well disciplined. After negotiations between the authorities and PAC member Philip Kgosana, the police agreed that a group of leaders could meet with the Minister of Justice. The crowd dispersed and returned to Langa, and the leaders went to their appointment with the minister – where they were arrested.

And then we came back and they said we must not be armed, we must just come to Langa and just sit. Indeed we did turn back although they had taken our leaders. They had taken our leaders and pretended as if they were just going to talk to them. Our leaders, we wanted to fight that time! The leaders refused; they said we must not fight. We left town in numbers and came to Langa. There at the Flats A and B, we sat there as many people. They had said we must come at six o'clock; we will wait there. So we came and waited there. Then at quarter to six the people got up there on the flats so that they could hear the speakers. And then came the Boers with Saracens – the one used for wars. They said we must disperse in five minutes. And then there was a local black policeman who assaulted us. After the black police assaulted us, they started shooting. People were falling off the flats from up there. And then the nearby pass office was burnt down. When they said disperse in five minutes, Magwaca started the assaults and then the shootings followed and people fell. There was no chance for us to fight for ourselves because they had cut our arms. Because they said in town we must not carry weapons and we did that. But they carried arms. (Mr Victor Damane, interviewed by Sibongiseni Magela, Nokulanga Joja and Nonceba Masangwana)

The events at Langa and Sharpeville heralded a new era in South African history. The government introduced several harsh security measures in an effort to break the back of the growing resistance. A State of Emergency was declared, the ANC and PAC along with other political organisations were banned, and Philip Kgosana and many other leaders went into exile. Several others were arrested and imprisoned, among them Robert Sobukwe, president of the PAC. In the meantime, South Africa had withdrawn from the Commonwealth and become a republic.

However, South Africa's tightening grip on its apartheid policies was becoming something of a two-edged sword. The ANC and PAC continued to operate as underground movements, growing in

strength as they drew support from other countries within Africa and beyond. Whereas previously resistance had been mainly reactive – opposing particular laws and events – and generally non-violent, both liberation movements now established armed wings, *Umkhonto We Sizwe* (MK) of the ANC and Poqo of the PAC. The international community, having seen the Sharpeville massacre broadcast worldwide, strengthened their calls on the government to abolish apartheid. There were even strong challenges from within the ranks of the South African Dutch Reformed Church. The South African government continued to resist change, further tightening influx control as it fought to maintain white supremacy. Between July 1970 and June 1971, over 615 000 people were prosecuted for pass law offences, an average of 1 685 per day (Black Sash n.d.).

The idea of 'independent homelands' was consolidated as the government began to grant self-governing status to the bantustans. An amendment to the 'Abolition of Passes Act' allowed for the introduction of identity documents for residents of homelands, thus removing from people their South African citizenship. An African did not have to carry a pass if in possession of an ID book showing citizenship of a homeland. These changes were indications not only of the government's desire to totally separate black Africans from white South Africa as different nations, but also of the plan to promote and institutionalise tribalism, thus limiting the chances of a united force against apartheid.

The story of Annie Silinga

Marches, demonstrations and burning of passes were not the only forms of resistance that people engaged in. There were many people who simply refused to carry a pass. One who stands out among them is Annie Silinga. At an anti-pass laws protest on the Grand Parade in Cape Town in 1954, this lone woman declared that she would never carry a pass. After the pass laws were extended to women, she stuck to her word and despite several arrests and other hardships never gave in.

Annie Silinga was born in the Transkei and moved to Cape Town in

1937. She lived in Somerset West, not being allowed to live with her husband until 1943 when they moved to Langa. She joined the Langa Women's Vigilance Association and later the ANC and was active in fighting for better living conditions for her people. As part of the defiance campaign of the 1950s, Mrs Silinga was involved in various acts of defiance such as sitting in 'Whites Only' waiting rooms. For these, as well as for being caught without a pass, she was repeatedly arrested. In 1955, she was deported to the Transkei and remained there for a month before returning to Cape Town, where she was once again arrested. Annie Silinga's repeated defiance eventually led to her being arrested on a charge of high treason along with people like Nelson Mandela and Walter Sisulu. At that stage, they were all acquitted.

Further arrests did not deter her, and even when she suffered a stroke that rendered her paralysed from the hip down, Annie Silinga remained steadfast (despite her refusal to apply for a pass disqualifying her for a disability grant or a state pension). She died before the repeal of the pass laws, but never relinquished her stand.¹

The Black Sash

Opposition to the pass laws, as well as to other apartheid laws and regulations, was not limited to those who were the direct victims of these laws. Some very good and effective work came from unlikely sources, chief among them being a group of white middle-class women who formed the Black Sash in 1955. These women were not afraid to express their opposition to the various unjust laws that were passed by the South African government. They were often to be seen lining the streets of Cape Town or outside Parliament wearing their trademark black sashes, with posters in hand, as they silently protested against the laws being passed.

Advice offices set up by the Black Sash were instrumental in helping many Africans who were victims of the apartheid laws, and

1 Jaffer, Z., *A Lifetime's Struggle against the System*. Cape Times 28 November 1980.

also served to gather information as the people told their stories. The information was circulated in the Black Sash's newsletters and reports, thus highlighting the plight of Africans and raising awareness both within South Africa and abroad. Black Sash members also attended court cases involving black people, in order to see whether proceedings were fair and to report such instances where this was not so. Public meetings, films and books were other means used by the Black Sash to get information out to the public.

A lot of Black Sash members were very supportive because, after that march, what happened was that Langa was cordoned off by the police and people couldn't get in or out. One of the things that Black Sash did was help to bring food to people because there was a shortage of bread and milk and baby food and so on, and I heard lots of older women in the Black Sash tell their stories about how they came to Langa and they insisted in being allowed past the barriers and coming to bring the food.

(Ms Mary Burton, Black Sash member interviewed by Corné Volschenk, Ishrafiel Johaardien, Colleen Thomas, Charné Weldman and Primrose Mbane)

They would go to that Langa court, stand before the magistrate, be charged and fined, put in a police truck and taken to the station. I did that work. I sat in that court. We used to sit and write down every case. He was an appalling man, the one that was mostly doing this. He used to sometimes make the women show their teeth to prove how old they were. It was like a cattle market ... The Sash's role there was to monitor, but we heard from people very clearly that when we were there the fines were less, people were treated with more respect, and the women really appreciated it.

(Ms Beverley Runciman, Black Sash member interviewed by Megan Morta, Muneebah Hendricks, Tasneem Pharo, Martine Daniels, Glynnis Pangle, Kwandile Kewana, Yonela Dlulane, Jardus van Loggerenberg and Tamzin Beichter)

4. Doing oral history in Langa

Learners and teachers from the participating schools followed the project workplan which included a five-week learning unit. You will see that it includes more than one source-based activity, a research assignment as well as an enrichment activity. Both these activities have an Oral History Component. It thus fulfills CASS requirements and ensures that both critical outcomes and development outcomes are addressed.

An explanation of the how the oral history project fits into the learning unit and how it should be facilitated in class is given. Educators should note that the oral history component is used for several activities and is worth the time spent in class. Learners will use the interviews and transcripts as source material to answer the research questions. The very same interviews and transcripts are used for the exhibition, which is an oral history enrichment activity. In Weeks 4 and 5, these oral sources are used again in a source-based activity.

Many learners fail to submit their research, enrichment and oral history project because they are given the activities to do independently. The sample unit avoids this method of engaging with these forms of assessment by showing educators how valuable it would be to do these activities, or some of them, in class. Note that the research essay actually starts in Weeks 1 and 2 with the identification and accumulation of sources. The information gained

from the interviews will help learners to write the research essay in response to the research questions.

A sample learning unit

Over a five-week period, learners will have engaged in all of the forms of assessment, with the exception of tests. Educators should use the sample learning unit as a building block to add to or combine with other key questions.

Overall key question: How did apartheid affect the lives of people in South Africa? A case study of pass laws in Langa.

Time frame	Content focus	Resources	Activities
Key question 1: What was apartheid?			
Week 1	Issues that will be explored here include: <ul style="list-style-type: none"> • Background to segregation • The concept and ideology of apartheid • Where did it come from? • The roots of the pass laws with specific reference to the colonial era in the 18th C • Nazi Germany • The National Party victory in 1948 	Film: <i>Generations of resistance</i> Cartoons, written primary and secondary sources	Discussion after viewing the film Pre-interviewing exercise with classmates: How has your family experienced apartheid? Source-based work
Key question 2: What were the pass laws?			
Week 2	A study of each Act of Parliament that made up the pass laws, with emphasis on the implications for black people affected by these laws Langa as a case study: <ul style="list-style-type: none"> • Why was Langa established? • The Langa march of 1960 • Getting to know some Langa residents 	Background notes: An overview of the pass laws Film: <i>Qamata uVumile</i>	CASS activity: Source-based task focusing on Key question 2 Extended writing based on the film





Key question 3: How did implementation of the pass laws impact on the lives of South Africans?

Week 3	<p>An introduction to oral history:</p> <ul style="list-style-type: none"> • Outline of the process and significance • Interviewing skills <p><i>'The residents of Langa accepted the apartheid ideology without resistance. The Langa march of 1960 drew very little support from the residents of Langa.'</i></p> <p>Research the validity of this statement by investigating the following key question: How were the residents of Langa affected by the pass laws and what were their reactions to these laws?</p> <p><i>'Why should women carry passes? Women of South Africa will always oppose the carrying of passes. With all our strength we must fight against this attack on ourselves, our mothers, sisters, children and families.'</i> (FSAW & ANCWL 1957)</p> <p>What role did women play in resisting the pass laws in the late 1950s?</p>	<p>Background notes: Oral history and the curriculum; Opposition to the pass laws</p> <p>TRC hearing transcripts</p> <p>Black Sash</p> <p>Ministry of Education: <i>Every step of the way</i></p> <p>Visual sources: <i>Portrait of a people</i> by Eli Weinberg Film: <i>Qamata uVumile</i></p>	<p>Oral history research project (CASS activity)</p> <p>Phase 1: Use notes on oral history to develop open-ended questions for the interview</p> <p>Phase 2: Use source material to organise mock interviews Hold discussions on pre-interviewing skills and preparation for interviews Conduct interviews</p>
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<p>Week 4</p>	<p>Based on research questions in Week 3</p> <p>Enrichment activity: Host an exhibition</p> <ul style="list-style-type: none"> • Transcribe the interviews and then use the transcripts to write a biographical summary based on one of the persons you interviewed • Combine the transcripts and the biographical summaries of the class into an exhibition for your school or perhaps your local shopping complex • Consider using photographs of the interviewees and the area they lived in to enhance your exhibition 	<p>Completed interview questionnaires</p> <p>Tape recordings</p>	<p>Phase 3: Transcribing interviews and writing a biographical summary based on the interviews</p> <p>Source-based activity: Assessing reliability, appropriateness and relevance of oral sources</p> <p>A comparison of sources</p> <p>Checking information of transcript and interview with written sources to assess validity of sources</p> <p>Write a summary</p>
Conclusion			
<p>Week 5</p>	<p>Wrap up the learning unit by reflecting on the overall key question: How did apartheid affect the lives of people in South Africa?</p> <p>The focus should be on the link between pass laws and other apartheid laws, and how these laws worked together to dehumanise and degrade certain race groups in South Africa during apartheid</p>	<p>Transcripts, summaries and sources used in Weeks 1 and 2</p>	<p>First draft of research essay based on the research questions given in Week 3</p> <p>Final submission of research essay</p>

The oral history project

Introducing learners to Oral History

Weeks 1 and 2 play a crucial role in familiarising learners with the topic that will lead to the oral interviews. Learners are guided by the overall key question and the weekly support key questions, which help them to gather sufficient information and knowledge regarding the pass laws. An important factor that influences the success of the interview questionnaire and the interviews is the preparedness of the

learners in terms of the key question. The interviews are based on the third key question: How did implementation of the pass laws impact on the lives of South Africans? However, before the learners can conduct the interviews, they need to have an understanding of the pass laws and their implications for Black people during apartheid.

At the end of Week 2, learners could be given an exercise such as the following, based on oral tradition, in preparation for Week 3 when they will be taught interviewing skills:

Having watched the film, *Qamata uVumile*, interview your parents or guardians regarding their recollection or their parents' recollection of the Langa march. What was the day like? What were the headlines in the newspapers? What was the mood of the community? And so on.

The responses of learners can act as an introduction to oral history. In Week 3, using the background notes and other sources in the bibliography of this book, educators should introduce learners to interviewing skills. Lessons should focus on the following aspects:

- development of a interview guide;
- preparation for the interview;
- the pre-interview;
- the interview; and
- transcribing skills (Week 4).

All of these will be assessed in the oral history project and should be facilitated in class. These aspects may seem relatively easy for senior learners, but many learners struggle to set appropriate questions and lack the required interviewing skills. Bear in mind that the interviewees are probably people the learners have not met previously. Cultural differences and language barriers may hamper successful interviewing. These sensitive issues should be addressed in class and be seen as part of answering the key question, because they begin to contextualise the lives of the interviewees.

The learning outcomes and assessment standards are clearly linked to these aspects. For example, developing an interview guide creates the opportunity to address Learning Outcome 1 Historical Enquiry: Assessment Standard 1 for Grades 10, 11 and 12. Interviewing is linked to Learning Outcome 1 Assessment Standard 2 and Learning Outcome 3 Assessment Standards 2, 3 and 4.

Next, divide learners into groups of four. Provide the learners with an envelope of sources used in Weeks 1 and 2. Write the research questions on the board and on the envelope:

'The residents of Langa accepted the apartheid ideology without resistance. The Langa march of 1960 drew very little support from the residents of Langa.'

Research the validity of this statement by investigating the following key question: How were the residents of Langa affected by the pass laws and what were their reactions to these laws?

Or

'Why should women carry passes? Women of South Africa will always oppose the carrying of passes. With all our strength we must fight against this attack on ourselves, our mothers, sisters, children and families.' (FSAW & ANCWL 1957)

What role did women play in resisting the pass laws in the late 1950s?

Based on the research question, learners should:

- List who they could possibly interview – e.g. Black Sash members, residents of Langa (they will need a specific interview guide depending on the interviewee). Guide learners with regard to the

- suitability of the interviewee.
- Brainstorm themes that would answer the research question – e.g. Employment and the pass laws, or Family life and the pass laws.
 - Take each theme and develop a set of questions based on the theme.
 - Take their interview guide (set of questions) and use the following checklist to assess whether the questions are appropriate and suitable?

Checklist for the interview guide	Yes	No
Have I asked questions regarding the biographical details of the interviewee? (Name, surname, age, residence, place of birth, any other relevant information)		
Have I asked open-ended questions, which will not allow the interviewee to simply answer 'yes' or 'no'? (Instead of asking, 'Did you attend the Langa march in 1960?', ask 'What was it like attending the Langa march in 1960?')		
Have I set one question at a time? (Instead of asking, 'Why did you participate in the march and where did you march from?', first ask 'Why did you participate in the march?' and then ask, 'Where did you march from?')		
Have I asked specific questions? (Instead of asking, 'What forms of anti-pass laws protest did people embark on?', ask 'What forms of protest did you participate in?')		
Have I asked probing questions? (Instead of asking, 'Who participated in the march?', ask 'Did you participate in the march?')		
Have I asked leading questions? (Instead of asking, 'Did you march because the pass laws were racist laws?', ask 'How did you feel about the pass laws?')		
Have I asked enough questions to gain sufficient information?		

Preparing for the interviews

Learners have different learning styles. A shy learner who prefers to work on his or her own may prefer a written assignment to an interview. On the other hand, a talkative learner may dominate the interview without giving the interviewee sufficient time to answer or may want to compensate for the silences between questions by talking too much. A lesson should be set aside for a mock interview, where learners can interview each other on a set of questions unrelated to the interview guide that will be used later. The checklist below can be completed by the interviewee after the interview and the findings discussed after the mock interviews.

Checklist for mock interview	Yes	No
The interviewer was fully prepared for the interview (had a pen, paper, tape recorder, etc.)		
The interviewer introduced herself/himself to me		
The interviewer explained the project and the process to me		
The interviewer asked the questions clearly		
The interviewer spoke at an acceptable pace (not too fast or too slow)		
The interviewer interrupted my responses		
The interviewer rushed to ask the questions without waiting for responses		
The interviewer stuck to the set of questions when she/he could have asked follow-up questions		
The interviewer ended the interview appropriately (e.g. thanked me)		

This lesson can also be used to take learners through the pre-interview and the necessary preparations required for the interview.

A number of factors may hamper the success of the activity, such as:

- inability of learners to find suitable interviewees,
- plagiarism – learners may copy the interviews of classmates and pass it off as their own;
- lack of financial resources for interviewing equipment or travelling expenses; and
- lazy, demotivated learners.

Educators are in the best position to take the context of the learners into consideration when deciding on who to interview and how and where the interviews should take place. In the case of the project, it was quite useful logistically to have all the interviewees meet at Ikamvaletu High School for the interviewing process. All of the learners from the five high schools converged at the school and interviewed members of the Black Sash as well as Langa residents. However, learners indicated that too many of them interviewed the same person at the same time. Some learners felt that they wanted to ask additional questions but time constraints hampered their efforts. On the other hand, learners who were not from the Langa community were relieved that they did not have to go and find interviewees to interview.

Troubleshooting and possible solutions:

- Learners identify interviewees and pool the interviewees for the entire class to interview. The learners take responsibility for contacting the interviewees via the school and use the school as a central venue.
- Learners divide the interviewing guides and select the interviewees. Learner interviewers meet the interviewees after school. They then share the tape recordings and transcripts. Learners who actually conducted the interviews are acknowledged in the bibliography of the final product.
- The educator invites several interviewees over several sessions to the school.
- The most conducive climate is one where the interviewer has chosen a suitable time and venue, feels relaxed and unrushed and is able to give the interviewee the time he or she deserves.

Transcribing the interviews

After learners have conducted the interviews, the transcribing of the oral speech begins. Transcripts provide others with access to the memory and experience of the interviewee and are used for a wide

range of purposes – academic research, museum displays and local, family and community history. In class, they add to the development of learners' historical and literacy skills. Educators can file transcripts in the school library for future reference by learners.

Learners should produce a word-for-word transcript of the interview. There is no consensus on how to transcribe, but there are ethical and practical guidelines that learners should adhere to:

- Do not correct grammatical errors of the interviewee.
- Do not add to the interview.
- Use dashes (-) for interruptions, pauses or incomplete sentences.
- Expressions such as 'ahh' and 'um' can be left out of the transcript.
- If a tape recording was made, play the tape over and over to make sure that you have transcribed the words of the interviewee correctly.
- The transcript can be sent to the interviewee for approval.

After transcribing their interviews, learners should write a summary of them. Unlike in the transcript, the learners can share their view of how the interview went in the summary. They can add their viewpoint regarding the topic and the lessons they have learnt from the interview.

Assessment tasks for Grade 10

The following key questions have been taken directly from the FET content focus for Grade 10 (see pages 28 and 30 of the National Curriculum Statement Grade 10–12). Since the chronological context of the Grade 10 content focus in the NCS is mid-fifteenth century to the nineteenth century, an oral history project based purely on the time period is impossible. The oral history project suggested here links contemporary issues relating to the key questions, and learners would be comparing the past to the present when investigating the key questions.

Overall key question: How did the Industrial Revolution lay the foundations for a new world economic system?

Choose one of the key questions below for an oral history project. Investigate the key question by interviewing people in your community. Proceed as follows:

- work in groups of four;
- formulate questions in an interview guide;
- select suitable interviewees;
- each learner should interview at least two people;
- transcribe the interviews; and
- write a summary.

1. How are workers in South Africa affected by the world economic system?

Look at:

- trade unions and the role they play today;
- strikes and the reasons for strikes;
- poverty and other social problems;
- campaigns for a living wage; and
- worker rights.

2. To what extent were worker rights protected during the apartheid era?

Look at:

- job reservation;
- worker rights;
- strike/stay-aways; and
- trade unions.

3. To what extent have attitudes towards racism changed in our world today?

Look at:

- people who have experienced xenophobia and racism; and
- people's attitudes towards others who are different to them in

- terms of race, religion, culture or gender;
- education/educational opportunities; and
- how do the effects of the pass laws still influence your life today?

Sample interview guides

These interview guides were developed during the first oral history training session to guide the interview process. Two interview guides were structured, one for those who fell victim to the pass law system and a second for those members of the Black Sash that assisted the victims of pass law offences.

Interview guides served merely as an aid in the interview process ensuring that the relevant ground is covered. It was impressed on learners that they should listen to the responses given by the interviewee and if needs be ask follow-up questions.

Joint project on memory and history between the Institute for Justice and Reconciliation and WCED: EMDC Central

Implementation of pass laws

Were you ever assaulted/tortured/physically abused for not carrying a pass? If yes, how has this affected your life?

Were you ever arrested for any pass law offences?

Effects

How did the pass laws affect your life in terms of your work?

How did they affect your family life?

How do the effects of the pass laws still influence your life today?

Resistance

Do you remember the Langa march led by Philip Kgosana in 1960?

What were you doing on the day of the march?

Conclusion

How do you feel about the pass laws today?

How did you experience being part of this project?

What do you think the value of memories like yours may be for young people today?

The exhibition of transcripts and summaries provides learners with an opportunity to obtain additional information for their research essay from their peers. Learners will need time in class to work on the first draft of the research essay. Peer-marking of the first draft will help learners to assess each others' work critically. The final draft can be edited at home before submission. The bibliography for the assessment activities must include acknowledgement of the interviewees.

Joint Project on Memory and History between the Institute for Justice and Reconciliation and the Central EMDC of the Department of Education, Western Cape Provincial Government

ORAL HISTORY PROJECT ON: RESISTANCE AGAINST THE PASS LAWS IN THE WESTERN CAPE:

INTERVIEW GUIDE [A]

The objective of the interviews is to obtain direct evidence of how people who reside(d) in Langa, Cape Town, experienced the Pass Laws

Questions for the Interviews:

Biographical Details:

- Name:
- Address:
- Date and Place of Birth:
- How long are you living in Langa? Where did you live before?
What was the purpose of the move?
- Family Details:

Doing oral history in Langa

Implementation

- Were you ever assaulted/ tortured/ physically abused for not carrying a pass? If yes, how has this affected your life?
- Were you ever arrested for any pass law offences?

Effects

How did the pass laws affect your life?

For example in:

- Areas of work/ employment
- Family life
- Housing/ place of residence
- Education/ educational opportunities.

How do the effects of the pass laws still influence your life today?

Resistance

Do you remember the Langa march led by Philip Kgosana in 1960?

What were you doing the day of the march?

Conclusion

- How do you feel about the pass laws today?
- How did you experience being part of this project?
- What do you think the value of memories like yours may be for young people today?

Joint Project on Memory and History between the Institute for Justice and Reconciliation and the Central EMDC of the Department of Education, Western Cape Provincial Government

ORAL HISTORY PROJECT ON: RESISTANCE AGAINST THE PASS LAWS IN THE WESTERN CAPE:

INTERVIEW GUIDE [B]

The objective of the interviews is to obtain direct evidence of who were involved in rendering assistance, e.g. Black Sash, to victims of pass law offences in the Western Cape

Questions for the Interviews:

Biographical Details:

- Name + Surname:
- Date and Place of Birth:
- Tell me / us about your family background

Involvement in Black Sash

- When did you join / become a member of the Black Sash?
- How did it come about that you joined the Black Sash?
- In what position did you serve the Black Sash?

Rendering assistance to victims of pass law offences

- In what way/s did Black Sash assisted victims of pass law offences?
- What role did you play in that process?
- Please tell me / us about one or two incidents which stand out in your memory about your work in Black Sash.

Doing oral history in Langa

Effects

- How did your involvement in Black Sash affect your personal / family life?
- How did you deal with opposition to the work you were involved in?

Resistance

Do you remember the Langa march led by Philip Kgosana in 1960?
What were you doing the day of the march?

Conclusion

- How do you feel about the pass laws today?
- How did you experience being part of this project?
- What do you think the value of memories like yours may be for young people today?

5. Using oral history to profile participants

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After conducting the interviews, the recordings were transcribed. Learners were given the transcriptions and asked to write profiles on each interviewee. Below are a few examples of profiles written by the learners.

Xolile Mavata

This profile was prepared by Aneesa Enos, a Grade 11 pupil at Rylands High School in 2004.

Xolile Mavata was born in Langa's Papu Square. He lived in Langa during the apartheid era and experienced the difficulties and heartache of that time. His memories of the past are still as clear to him as if it had happened yesterday. He told us that growing up in that environment was extremely tough. Looking at today's lifestyle and comparing it to the apartheid days is extremely different.

Xolile Mavata was part of a family of 8 and he was the 6th child. When he used to go to school it was quite a hassle. He used to fight on his way to and from school as he was regarded as a sissy. He was also different from his peers at home because of the fact that he went to school. This was the only life he knew. There was only one high school for blacks available in the whole Western Cape, Langa High. Anybody who wasn't white, coloured or Indian had to go to that school. The government did not care about building more schools for blacks.





Xolile got married and later was divorced. His elder brother took part in politics, but he always discouraged Xolile from becoming involved. He didn't want Xolile to be arrested by the police. Xolile became involved with the ANC, but instead of fighting for the ANC, he joined the PAC. To avoid arrest they moved from house to house and never stayed in the same place twice. They divided themselves into different cells, with one cell concentrating on economics, another on recruitment and so on. Xolile's cell was involved with explaining socialism to the people. Socialism as it was practiced in Russia and other socialist countries wouldn't be the same as socialism in Africa or South Africa so they had to modify socialism so as to accommodate life in South Africa. They termed this Scientific Socialism. They were a group of 10 in a cell. Every year they had to change to different cells. Xolile says that they never involved the government in discussions of socialist strategy, for they would surely have been killed.

Xolile was never assaulted, physically abused or tortured by the police. He always had to carry a pass, which was known as the 'dompas'. Xolile refused to carry his pass and he was never caught because he was a good sprinter. If he felt he was about to be approached by the police, he would side-step them, change direction or run. At this time he was working for the city council in the very same department that issued passes. That was the only time he carried one.

He explained what the purpose of the pass was. If you were seeking employment, you would have to get your passbook stamped at the administration office. They gave you 7 days to find work. If the 7 days expired, you would have to go back to the administration office for another stamp every week until you found employment. If the police caught you with your 7-day period expired, you could be arrested. If you found employment, your employer would have to sign your 'dompas' every month. If the police caught you with the



current month unsigned, you would definitely be arrested. Thirdly, an annual tax of R20 known as 'Blackjacks' was imposed on every passbook holder. Failing to pay this tax would mean trouble. If your book ran out of space for the stamps, you had to reapply for a pass. This was especially hard on those seeking work, as they might not have the money for reapplication. Everybody had a problem with their 'dompas'; the police were never completely satisfied with all the requirements. And of course you had to carry it all the time. One could not open an account or go to the bank without it. This is why even during the 7 years when he was working for the administration office he would avoid confrontation with the police.

The pass laws were introduced to curb influx from the rural to urban areas, to keep track of every movement by blacks. Xolile was born in Cape Town and he could only work in Cape Town. Langa was under the city council, and Goodwood towards Bellville was under the divisional council, which meant in those days that he couldn't work beyond Goodwood. Nobody liked it but they never had a choice.

One day his sister went to the outside toilet and the police came onto the property and demanded her pass. They wouldn't accept her explanation that she had merely gone to the toilet, nor would they let her go inside to fetch it, and arrested her. Fortunately, because Xolile was working for the administration office at the time, he heard about the arrest and was able to retrieve her passbook and get her released before her court appearance the following day.

Xolile never participated in the 1960 pass burning, but he took part in the march from Langa to Cape Town. He was 11 years old and went with his two brothers (his sisters stayed at home). It was a long walk but they didn't feel it; they chatted and sang freedom songs and it was fun. When they got to Cape Town things got tense so his brother sent him home by train. The police arrested a student from UCT. A lot of his friends were also arrested.





Xolile spoke about the bad old days. 'It was bad; the bad old days. It is just figurative when you talk about the good old days. There was nothing good about it; nothing at all. These are good days. Today children have every opportunity to be anything and everything they want in life. Only they must just keep on going to school, that's all they need to do. They don't need to fight; they don't need to do anything. Just go to school and the world will open up to them but they do not want to go to school. They do not know what they want in life.'

The nightmare that he was talking about was almost like a bad dream for him. But it still comes back if someone reminds him about it. For example, if someone is walking to town and a white man screams, '*Kaffir kom hier!*' then all the memories come streaming back.

Today Xolile does not hate whites and doesn't want young children to be influenced by what happened in the past because it's all history. He doesn't want them to hate whites. Everyone should live in equality. He also hopes that the apartheid laws will never come back to destroy people's lives. If children learn about history, they should have an open mind. Now Xolile can rest in a peaceful and more enjoyable life and go and do whatever he wants to do. Remember, putting people apart from one another based on the colour of their skin doesn't solve people's problems, but creates more problems, and dying just for freedom.

Douglas Nyandi

This profile was prepared by Glynnis Pangle, a Grade 11 pupil at Athlone High School in 2004.

Eighty-year-old Douglas Nyandi, born in a Xhosa village at Engcobo in Transkei left his home to look for work. There were many places where he worked; he would often go back home and then return. The place where you could get your pass was in Langa. Mr Nyandi said that if you had a pass, at the end of the month you should say whether you were working and the 'good person/*umlungu*' (white man) as he put it – the person who employed you – had to sign at the end of the month. Because of the pass laws he and many black people were beaten up when the 'good person' (white man) came to look for information. He said that they were beaten up with the back of a gun by the boers. He was arrested for three days and then released. It was the 'good people' who governed at the time; there were no black people in government. They were oppressing the black people. The pass was painful. Black people had to carry a pass and white people took pleasure in humiliating them. You could not be employed without a pass.

Mr Nyandi is a father of five children, none of whom are studying. He is a widower and says his home is in the Transkei. He doesn't have a home here.

Talking about events after the march from Langa to Cape Town, he said that the people were told to go back to Langa and that they were going to receive an answer at six, whether or not the passes would be abolished. So they came at six. When they came there was a prayer by those who were praying, and the Boers were there. They said that in five minutes the prayer should stop. Three people from those who were praying were shot, and died. These things were the kind of things that took place here.



However, Mr Nyandi is living well today and he is happy; happy about the fact that the youth are interested in hearing about the pass laws. He hopes that this will teach the youth to study because in his time they never had the type of privileges that we have today. He still doesn't like white people, but says that there's nothing he can do to them. He is currently living here in Zone 19, at no 88.

Mary Burton

This profile was prepared by Vuyelwa Gongxeka, a Grade 11 pupil at Pinelands High School in 2004.

On the 29 May 2004 I found myself in a group with pupils from the following schools; Athlone High, Ikamvalethu, Jan van Riebieeck and Rylands High School. We were all anxious to begin our interviews with the members of the Black Sash.

I felt very honoured to interview a member of the Black Sash because I believe that they played a very important role in the history of South Africa. I interviewed Mary Burton and Susanna Philcox; two women whom I consider to be very courageous.

I liked the way in which the facilitators set up the interviews by giving us tape recorders so that we could get a sense of reality; just like historians or journalists would conduct an interview.

I was very excited to hear how Mary joined the Black Sash, as a white woman who lived in an era of hatred. She told me that she joined the Black Sash in 1963 when she came to live in Cape Town. She was one of the people who wrote articles and participated in numerous protests. I really felt honoured to be in the room with her because she was courageous and she wanted to see change in our country.





She told me that for many years it looked hopeless. It looked as though things were never going to change. But she never stopped fighting for liberation. The level of commitment she showed during the struggle really impressed me because she was brave enough to become active in the struggle against the pass laws in Cape Town. I was fascinated to hear from her about the Langa march that took place in 1960. She said that the Black Sash was assisting with legal aid to the people. I was also intrigued by the fact that she did not worry about her safety and that of her family. She said that she was sometimes afraid when things were particularly risky, but it was worth it. I truly felt her honesty was conveyed through her interview and her sincerity.

Most of all I enjoyed meeting new people and finding out how they felt about the pass laws and what their aspirations for South Africa are; also their views on the government and how they relate to our new democracy.

Walter Wana

This profile was prepared by Mbombo Masomelele, Ngozi Sicelo, Mbeki Thumeka, Daniso Amanda, Mbombo Nobahle, Ntozini Nolundi, Ngcoko Siphokazi, Radu Deliwe, Mpalala Buziwe and Bheja Bolekwa, Grade 11 pupils at Ikamvalethu High School in 2004.

The person we interviewed was very passionate about his past. His name is Walter Wana. He lives at no.37, Zone 12, Langa. He was born in 1919 and used to live in Cape Town at 185 Waterkant Street. He had eight children but unfortunately one passed away.

The pass laws affected Walter Wana badly. People were not allowed



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to go anywhere or enter any area without a 'dompas' and if the police found you without it they would arrest you immediately. Walter Wana had been arrested once before for contravening the pass laws.

Mr Walter Wana was a committee member of the ANC during the struggle. All towns were affected by the pass laws. In his years they had no choice but to demonstrate against these laws and burn their pass office. For this they were arrested and sent to Robben Island and when they returned their people had been relocated. Today he feels very liberated, because he is living in freedom and he is out of jail. He is happy for our youth today because we are not getting the treatment he and his peers got when they were young.

They also introduced and passed the law which would not allow a black person to go to the next location without producing a permit. If you could not do so, you were sent to jail. Your employer would pay for you if perhaps you left your permit at home. In some cases the whites would come by night to vandalise the houses of black people, kicking their doors down. A group of literate blacks organised political organisations in order to do away with those laws. These organisations were banned and they worked at night trying to mobilise people.

At first women who were pregnant were not arrested. This resulted in women disguising themselves to look as if they were pregnant. After a while pregnant women were also arrested. If your wife visited you she was only given 3 weeks and after that they would make sure she left or was arrested.

In 1960 a conflict between blacks and whites started. The people wanted to free themselves from those laws. A man by the name of Philip Kgosana led a delegation to Caledon Square. The main aim was to inform them that South Africa belonged to the black people.

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Beyond that it was to make it clear to them that we had not invited them to our land to introduce the pass laws. The white people were shocked since they were not being attacked but simply being told what black people thought of the pass laws.

The pass laws were over and the downfall of apartheid began. The white people thought they saw an opportunity to take our country. But we as blacks did not relax because we knew what white people did to blacks. We did not let them control us; we did not let them take our land or country. We did all we could to let them know that we belonged here in this country. It was difficult because some of our people were killed and some were arrested, but that did not get us down; the more we got arrested, the more we marched.

Beverley Runciman

This profile was prepared by Tamzin Beichter, a Grade 11 pupil at Jan van Riebeeck High School in 2004.

Ek het onlangs die wonderlike geleentheid gehad om deel te neem aan die Paswet-Projek, waarvan net 'n paar uitgesoekte leerders gekies is. Die projek handel grootliks oor die paswette en watter gevolge dit gehad het op die algemene Suid-Afrikaner. Die onderhoud was met Mevrou Beverley Runciman, gebore in 1950, te Pretoria gevoer. Sy woon tans gelukkig in Kaapstad en doen steeds vrywillige werk in die veld van ontwikkeling. Sy is een van vier kinders. Haar vader is alreeds oorlede maar haar moeder leef steeds. Sy het ook drie kinders waarvan die jongste nou matriek voltooi.

Mev. Runciman het op die ouderdom van 30 in 1980 by Black Sash organisasie aangesluit. Sy het opgang in die organisasie gemaak en is uiteindelik as Streeksvoorsitter aangewys. Mev. Runciman het die





betrekking vir twee jaar vanaf 1988 tot 1989 beklee. Sy het op 'n baie interessante manier aansluit by die organisasie, na haar eerste kind se geboorte. Mev. Runciman was toevallig by Wynberg biblioteek, waar daar 'n dame gestaan het om handtekeninge te kry vir die petisie teen die verwydering van die inwoners van Distrik Ses. Sy was baie belangstellend en die dame het vir haar die kontak nommer vir Black Sash gegee.

Die Black Sash organisasie was nie baie groot en uitgebrei nie. Daar was ongeveer 'n 100 vrouens wat aktief betrokke was en ongeveer 250 vrouens wat die vergaderings bygewoon het. Die Black Sash organisasie het oor 'n advies kantoor beskik. Mense kon na die kantore toe kom om gratis advies te kry oor hul pensioene en werkloosheidsversekeringsfondse, maar ook was dit daar om mense te help met paswet oortredings. Die Black Sash sou reel dat daardie mense prokureurs het, en verder het hulle alle prosedures in die Langa Hof gemonitor. Baie vrouens het dit innerlik waardeur en daar was ook vir hulle gese dat die organisasie se teenwoordigheid 'n merkbare verskil gemaak het. Die boetes was minder en hul was met meer respek behandel. Die enigste oortreders van die paswette wat aangekla was in die Langa Hof, was vroue. Die rede hiervoor was dat die vrouens se mans wat in die stad gewerk het wel toestemming gehad het om daar te bly. Ongelukkig was dit slegs geldig vir nege maande en hulle moes terugkeer na die buitewyke van Kaapstad vir 'n minimum tydperk van drie maande. Die meeste mans het nie van hul verdienste in daardie nege maande aan hul vrouens gestuur nie. Die vrouens sou dan Kaapstad toe kom om hul deel te eis. So is hulle gearresteer omdat hulle nie oor wettige toestemming beskik het nie, naamlik die pasboek.

Die Black Sash het oorwegend bestaan uit blanke vroue lede. In die begin toe dit gestig was, was dit nie veronderstel om 'n blanke organisasie te wees nie. Die werk wat mev. Runciman en haar kollegas verrig het was vrywillig, dit wil sê dat slegs die mense wat

die tyd daarvoor gehad het en relatief na aan mekaar gewoon het, bereid was om dit te doen. Die Black Sash het ook die voordeel gehad dat van die lede welgesteld was, en so het hulle ook ander organisasies in die vryheidsstryd gehelp, byvoorbeeld plakkate gedruk en gehelp met die befondsing van ander organisasies se veldtogte. Die Black Sash was ook een van die stigters van die End Conscription Campaign en was verantwoordelik vir die heropening van die Doodstrafsaak, om dit te probeer afskaf.

Mev. Runciman voel dat sy nie teen gediskrimineer was oor haar lidmaatskap aan die Black Sash nie, maar sy was wel vervolgd en geviktimizeer. Sy het ook van haar vriende verloor, maar nuwe vriende binne die organisasie gemaak. Die mense wie teen werklik gediskrimineer was, was die nie-blankes. Haar familie was baie ondersteunend teenoor haar besluit om lid te wees van die Black Sash. Haar man het tuis gewerk sodat sy kon vry wees om haar werk te doen. Hy het dit beskou as sy bydrae in die vryheidstryd. Mev. Runciman se skoonouers het dit eers afgekeur, en daar het baie rusies ontstaan.

Haar familieverhoudinge het egter nie verbeter vir 'n lang periode nie, aangesien sy vier keer gearresteer was. Tydens die 1990s het hulle probeer verstaan waardeur die nie-blankes in Suid-Afrika gegaan het en die bydrae wat mev. Runciman gevoel het sy moet lewer.

Mev. Runciman was ook betrokke by die ontwikkeling van nie-blanke skole. Sy verduidelik dat die skole in erge toestande was. Vensters was gebreek, daar was geen banke nie en daar was ook nie geteelde vloere nie, slegs sement. Verder was daar ook geen boeke of penne tot hul beskikking nie. In mev. Runciman se ervaring as lid van die Black Sash, het die leerders van 'n Langa skool in opstanding gekom met hierdie omstandighede.



Die leerders het na die binnehof beweeg en geweier om te werk. Die feit dat Black Sash daar was, het beteken dat die polisie nie op die leerders kon skiet of beseer nie. Sy het ook baie leerders wat lid van COSAS was gehuisves. In die apartheidjare was kinders ontsteld en kwaad oor dit wat met hulle gebeur het. Die lede van COSAS het besluit om dit te probeer stop te sit.

Vandag voel mev. Runciman trots en tevrede met die bydrae wat sy gelewer het tot die vryheidstryd. Sy is 'n besondere vrou en ek voel so bevoorreg dat ek iemand soos sy ontmoet het. As almal in ons land net 'n klein onselfsugtige daad elke dag wil doen aan ander, dan is Suid-Afrika al klaar 'n veiliger plek waar almal gelukkig kan saam leef. Sy het so baie vir hierdie land gedoen, en al wat ons as nuwe generasie kan doen, is om haar voorbeeld ten volle te volg.

Hierdie projek het vir my soveel meer insig en wysheid gegee, maar ook waardige ondervinding wat ek kan toepas in my dae wat volg.



6. Conclusion

By Mike Harris, Pinelands High School

An episode of the 1980s' television comedy, *The Cosby Show* focuses on the 1963 march on Washington at which Martin Luther King gave his famous 'I have a dream' address. The son of the family has been set a history assignment to describe the event and comment on the significance of the occasion. He and a friend dutifully prepare, referring to textbooks and general works, and write their findings. The Cosby family parents and four grandparents gather eagerly to hear the boys read their paper because they had all been participant witnesses on that memorable day. They listen and are stunned by the banality of what they hear. The boys are surprised, disappointed too, because their attempts had been sincere. 'It wasn't like that at all', respond the adults, pained that the drama, excitement and vitality of the occasion had escaped the boys. 'You have missed so much. Why didn't you talk to us? We could have told you what it was like.'

So many history assignments suffer a similar fate. That is understandable because the summary-thin style of textbooks and many reference works – the ready resources – must present a broad and disinterested picture. We live, moreover, in a world comfortable with 'soundbite' information. Daily important events, let alone speeches, are described in essence only and life moves on. The real study of history, as the Cosby episode suggests, goes beyond such superficiality. Therein lies the value of the entire oral history project on the pass laws.

All the learners involved were given time to understand the background and the details of apartheid legislation. In class, and with exercises, all had the opportunity to think about a South Africa that was very real half a century ago with most disturbing impact on the social life of many who were treated as less than citizens. All were well initiated in training sessions, which helped to teach skills of empathetic interviewing, at a level of expertise that could not have been managed in the ordinary classroom. Finally, the learners were given the opportunity of coming face-to-face with South Africans who were young when the pass laws were reality, of hearing many tell their tales of hardship and fear, even with the humour that often comes from those who look back and remember. To hear the experiences of veterans of the Black Sash brought home vividly more than a sense of the struggle against complacency and prejudice in the face of the state's callous disregard of elementary human rights.

The learners were inspired and moved. No banality here. No dry summaries. No superficiality. That the learners were enthralled, informed and saddened by much of what they heard meant that they had been involved in an activity of true learning about the past because it affected their present.



Burning of pass books, 1960

Photo: Mayibuye

Educational resources

Educational resources

The learners and teachers relied on the following resources during the research phase of this project.

Black Sash Advice Office, minutes, correspondence and papers
Black Sash Western Cape Region, minutes, correspondence and papers
Federation of South African Women, UCT manuscripts and archives
Langa Cultural Heritage Museum, Washington Street, Langa
Noel Robb Papers, UCT manuscripts and archives
Qamata uVumile, film, Department of Historical Studies, UCT
Simons Papers, UCT manuscripts and archives
SAIRR archives, UCT manuscripts and archives
The Guardian, 1937–1963

Project participants

Project participants

List of interviewees

Ms Mary Burton, Mr Nolwandle Butshaka, Mr Victor Damane, Mr Thozamile Galela, Mr Mnyamezili Mabumbulu, Mr Nddi Mbula, Mr Frank Mgudlwa, Ms Candy Malherbe, Mr Xolile Mavata, Mr Bantu Memani, Mr Lennox Menu, Mr Mzwandile Mlambo, Ms Thozama Mphunyaka, Mr Douglas Nyandi, Jim Nyetyeni, Ms Beverley Runciman, Mr Edward Simelo, Mr Thembilo Vilo and Walter Wana

The educators and learners who worked together on the project

Athlone High School

Ms Rashieda Kimmie and learners Ashley Adriaanse, Byron Alcock, Andrew Foster, Tanya Julius, Nicole Naidoo, Glynnis Pangle, Tasneem Pharo and Charé Weldman.

Ikamvalethu High School

Mr Kwezi Faltein and learners Yonela Dlulane, Saba Gcobani, Mbulelo Gxasheka, Nokulunga Joja, Kwandile Kewana, Sibongiseni Magela, Richard Magundubalana, Nonceba Masangwana, Mzwandile Mbethe, Masomelele Mbombo, Ntombekhaya Mdletye, Mzingizi Mpukwana, Akhona Rorwana, Clarence Saba, Buyiswa Sidlydia, Masakhane Sisusa and Fezeka Sonamzi.

Jan van Riebeeck High School

Ms Veda Swart and learners Tamzin Beichter, Nelle du Toit, Jan Louw, Wendy Maritz, Primrose Mbane, Liesl Potgieter, Jardus van Loggerenberg, Corné Volschenk

Pinelands High School

Mr Mike Harris and learners Martine Daniels, Shadley Desai, Vuyelwa Gongxeko, Kirsty McConnachie, Magaret McGrath, Lee-Anne Papathonsiou, Nicola Rodwell

Rylands High School

Mr Hussain Mohamed and learners Jocelyn Chetty, Aneesa Enos, Tamlyn Koen, Muneebah Hendricks, Nasreen Jainoodin, Ishrafiel Johardien, Mishka Moodly, Megan Morta, Vasen Pather and Shameema Samodien.

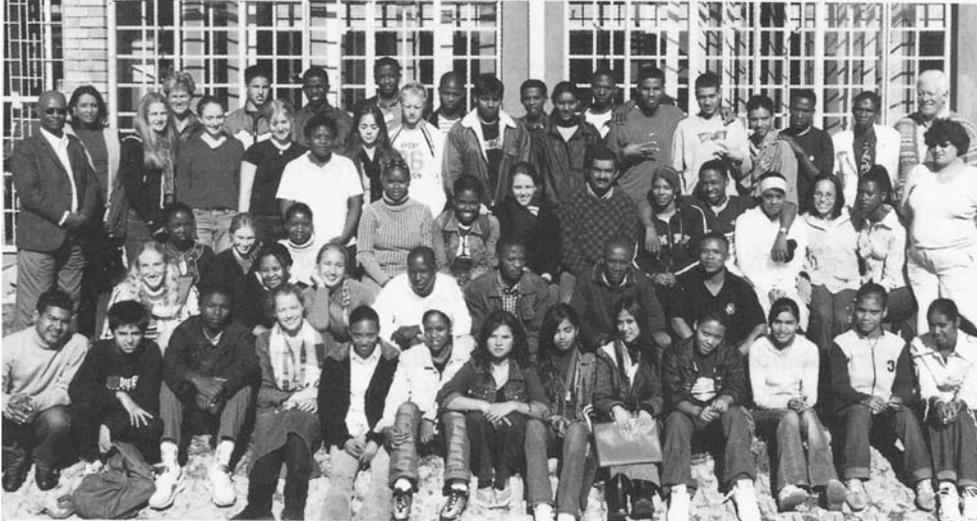


Photo: Nurene Jassiem, IJR

Project members

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