



Education and Sport Development

Department of Education and Sport Development
Departement van Onderwys en Sportontwikkeling
Lefapha la Thuto le Tlhabololo ya Metshameko

NORTH WEST PROVINCE

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

HISTORY P2

MID-YEAR EXAM 2019

ADDENDUM

This addendum consists of 5 pages.



QUESTION 1: HOW DID THE IDEAS OF THE BLACK CONSCIOUSNESS MOVEMENT CHALLENGE THE APARTHEID REGIME IN THE 1970s

SOURCE 1A

This extract describes the ideas of Black Consciousness that were put forward by Stephen Bantu Biko.

By 1969 African university students were especially frustrated with their deteriorating situation and broke away from the multi-racial National Union of South African

Students (NUSAS) to form their own group, the South African Students' Organisation (SASO). Objecting to the fact that the avowedly (openly) anti-apartheid NUSAS still adhered to apartheid laws in its daily practice (for example requiring that black and white students occupy segregated dormitories (rooms) at its national convention), the founder of SASO, Stephen Bantu Biko, argued that blacks should take matters into their own hands in the following ways:

Firstly, they needed their own representative organisations. Blacks should work themselves into a powerful group so as to go forth and stake their rightful claim in the open society rather than to exercise that power in some obscure part of the Kalahari.

Secondly, they should not rely on whites, no matter how well meaning, as allies in the struggle against apartheid. White liberals vacillate (move) between the two worlds [of black and white] verbalising (speaking about) all the complaints of blacks beautifully while skilfully extracting what suits them from the exclusive pool of white privileges.

Thirdly, blacks had to remake themselves psychologically: as long as blacks are suffering from an inferiority (second-rate) complex – a result of 300 years of deliberate oppression, denigration (hate) and derision (mockery) ... What is necessary is a very strong grass-roots build-up of black consciousness such that blacks can learn to assert themselves and stake (demand) their rightful claim.

In developing the major tenets (beliefs) of Black Consciousness, Steve Biko defined 'black' as including people from all racial groups denied basic rights under apartheid, including Africans, Coloureds and Asians. In bringing about change, he stressed the need for 'blacks' to free themselves first from their psychological chains and then work together for liberation.

[From: *South Africa: The Rise and fall of Apartheid* by NL Clark]



SOURCE 1B

This cartoon depicts the formation of the South African Students' Organisation (SASO) in 1969.



[From: *Biko: The Quest for A True Humanity* by the Ministry of Education]



SOURCE 1C

This extract describes the influence that SASO had on the youth of South Africa in the 1970s.

On one of the programmes that left the BCM's most enduring legacy, Ramphete wrote:

'The programme for leadership development involves several levels of training and was undertaken as a joint venture by SASO and BPC ... Weekend "formation schools" were held to train university students in various skills. In addition, an extensive training programme for youth leadership was undertaken to address the needs of high school and township- based youth clubs in all the provinces of South Africa.'

By early 1972 SASO branches catering for students in high schools were either in Existence or in formation in far-flung places such as Umtata, Kimberley and Port Elizabeth in the Cape Town: Pietermaritzburg in Natal: Pretoria and Springs in the Transvaal and Bloemfontein in the Orange Free State. In 1973 SASO held a leadership seminar in Durban, which gave birth to the Natal Youth Organisation. Another workshop was held in the Transvaal with similarly gratifying (pleasing) results.

At these 'formation schools' students acquired critical, analytical skills and learnt about the political situation in other parts of the continent. They engaged in vigorous (lively) debates about events in South Africa. Murphy Morobe, one of the products of these "formation schools", described their importance in his political education as follows:

'We got introduced to a way of thinking, a way of taking responsibility, how take initiative ... leadership in the kinds of situations that we were involved in. Other graduates of the "formation schools" who became significant leaders in the liberation movement and in a transformed South Africa includes Amos Masondo, MatheDiseko, ItumelengMosala, KhehlaMthembu and Cyril Ramaphosa. Training programmes provided 'practical exposure to community development' and 'skills in administration, organisational dynamics, social analysts and public speaking'. They also taught students on how to resist Bantu education.

[From: The Road to Democracy in South Africa by M Mzamane et al]

SOURCE 1D

This extract is taken from a book of paper from Seminar of Black Theology Essay on how OR Tiro pressured apartheid policies in schools and universities in March 1970

On 29th April 1972, OR Tiro delivered a blistering speech at Turfloop graduation ceremony, attacking apartheid education system and anticipating a movement of national liberation.

Subsequently Tiro was expelled from Turfloop University, sparking a student boycott of lecturers the next day. Eventually, all 1146 students were expelled. Tiro eventually got a job as a history teacher at Morrison Isaac school in Soweto, but was fired after six months as he was putting pressure on authorities. Many students joined SASM (South African Student Movement).

By 1 June 1972, every major black university campus and most schools endorsed strike that eventually led to SASO being banned on many campuses. Black students continued to resist against white domination and white driven curriculum policies

[From: The UCM Theology Essay; <https://www.sahistory.org.za>]

