



Education and Sport Development

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

NORTH WEST PROVINCE

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

**HISTORY P2
SEPTEMBER 2019
ADDENDUM**

This addendum consists of 14 pages.

QUESTION 1: WHAT IMPACT DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS HAVE ON THE STUDENTS OF SOWETO IN THE 1970s?

SOURCE 1A

The extract below focuses on the establishment of SASO (1969) and the BPC (1972) as the vehicles of the Black Power Movement.

In the late 1960s the philosophy of Black Consciousness began to gain influence. Black Consciousness emphasised psychological (emotional) reasons as the main barrier to black emancipation (freedom), and a generation which had known only the humiliation (embarrassment) of 'grand apartheid' decided that the time had come to challenge the status quo (current situation). The main vehicle for the Black Consciousness Movement was the South African Students' Organisation (SASO) launched at the University of the North (Limpopo) in July 1969. SASO was formed after black students decided to break away from the multiracial but white dominated National Union of South African Students (NUSAS).

SASO began to fill the political vacuum (space) which had been left in black communities after the banning of the PAC and ANC. Influenced by the American Black Power Movement, the organisation spoke a new language of political radicalism (militancy). SASO rejected passive acceptance of white superiority and domination and advocated a new black self-confidence and self-assertion (being strong). In 1972 SASO, together with leaders from other African educational and religious bodies, came together to form the Black People's Convention (BPC), a political wing of the Black Consciousness Movement which aimed to mobilise South Africans around the Black Consciousness ideology. The BPC wrote that they wanted to 'unite South African blacks into a black political movement which seeks to realise their emancipation (freedom) from both psychological and physical oppression'.

õ High schools were receptive (open) to the Black Consciousness ideology. School students, with energy and independence, and brimming (overflowing) with a self-belief, were inspired by the philosophy of Black Consciousness and occupied the political vacuum left by the outlawed (banned) Congress movements õ

[From *Soweto: A History* by Philip Bonner and Lauren Segal]

SOURCE 1B

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



[From Biko *The Quest for a True Humanity*]

BLACK SHEEP

WHITE SHEEP

SOURCE 1C

The source below highlights the influence that the philosophy of Black Consciousness had on the youth of Soweto in 1976.

Sibongile Mkhabela, a leader of the South African Students Movement (SASM) at Naledi high, recalls that there was serious mobilisation in the schools and this was done mainly through SASM. SASM members were saying that this situation could not be allowed to continue. That was the build up to the meeting on the 13th June

Nearly 400 students attended the meeting in Orlando on Sunday 13th June. It was there that Tsietsi Mashinini, 19 year-old leader of the SASM branch at Morris Isaacson (school), proposed a mass demonstration against Afrikaans on the following Wednesday. Mashini was an extremely powerful speaker and his suggestion was greeted with cheers of support. An Action Committee was formed under the leadership of Mashinini and Seth Mazibuko, another charismatic (charming) form 2 (Grade 9) student who had led the initial class boycott at Orlando West Junior Sec School. We thought that if we leave those classrooms and come as a big group and show the world that now it was tough out there in the classroomsq recalls Seth Mazibuko.

On the cold and smoggy (misty) morning of Wednesday 16 June, groups of excited students assembled at the different points throughout the township. Columns (thousands) of students converged on Orlando West from all over the Township. By 10:30 over 5000 students had gathered on Vilakazi Street and more were arriving every minute.

[From *Soweto, A History* by P Bonner and L Segal]

SOURCE 1D

The extract below describes the impact that the philosophy of Black Consciousness had on the Soweto Uprisings of 1976.

That day, two students, Hastings Ndlovu and Hector Pietersen, died from police gunfire; hundreds more sustained injuries during the subsequent chaos that engulfed (covered) Soweto. The shootings in Soweto sparked a massive uprising that soon spread to more than 100 urban and rural areas throughout South Africa.

The immediate cause for the 16 June 1976 March was student opposition to a decree issued by the Bantu Education Department that imposed (forced) Afrikaans as the medium of instruction in half the subjects in higher primary (middle school) and secondary school (high school). Since members of the ruling National Party spoke Afrikaans, black students viewed it as the language of the oppressor. Moreover, lacking fluency in Afrikaans, African teachers and pupils experienced first-hand the negative impact of the new policy in the classroom.

The Soweto uprising came after a decade of relative calm in the resistance movement in the wake of massive government repression in the 1960s. Yet during this silent decade, a new sense of resistance had been brewing. In 1969, black students, led by Steve Biko (among others), formed the South African Student Organisation (SASO). Stressing black pride, self-reliance, and psychological liberation, the Black Consciousness Movement in the 1970s became an influential force in the townships, including Soweto. The political context of the 1976 uprising must also take into account the effects of workers' strikes in Durban in 1973; the liberation of neighbouring Angola and Mozambique in 1975; and increases in student enrolment in black schools, which led to the emergence of a new collective youth identity forged (made) by common experiences and grievances.

[From <http://overcomingapartheid.msu.edu/sidebar.php?id=65-258-3>. Accessed 16 November 2018.]

QUESTION 2: WAS THE TRUTH AND RECONCILIATION COMMISSION (TRC) SUCCESSFUL IN RECONCILING SOUTH AFRICA FROM ITS DIVIDED PAST?**SOURCE 2A**

This source below focuses on the formation of the Truth and Reconciliation (TRC) Commission in 1995.

A key figure in the formulation of the law that established the commission was then Minister of Justice Dullah Omar. There was much public anxiety about the prospect of an anti-Afrikaner witch-hunt. He allayed (eased) these fears:

I wish to stress that the objective is not to conduct a witch-hunt or to haul (pull) violators of human rights before court to face charges. It is ... to enable South Africans to come to terms with their past on a morally acceptable basis and to advance the cause of reconciliation.

Nor would the claims of abuses against the ANC be 'glossed over or swept under the carpet'.

Omar constantly emphasised the need to provide a forum for victims to speak the truth as they experienced it, and for perpetrators to reveal the truth as they knew it.

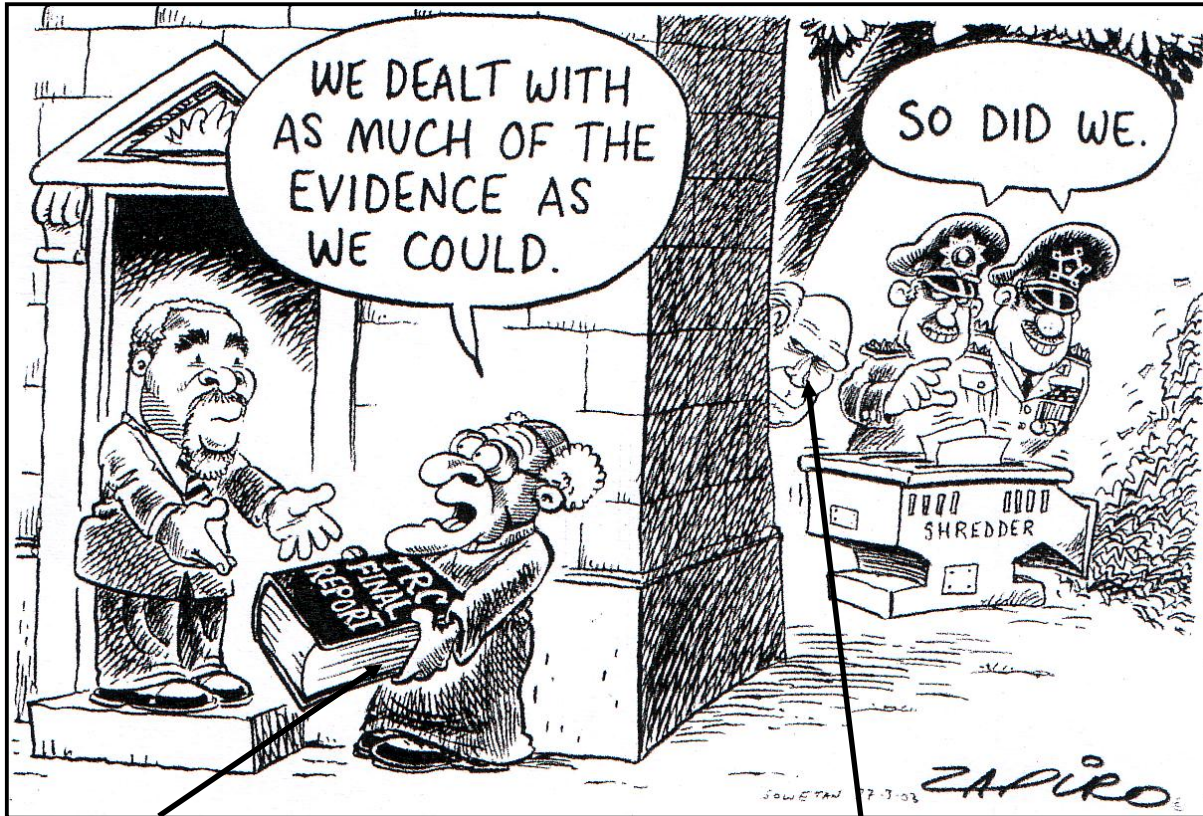
The TRC came into being early in 1996, under the joint leadership of Archbishop Desmond Tutu and former cleric and liberal politician Alex Boraine. Other commissioners spanned the racial and political spectrum.

Its task was to examine human rights abuses on all sides between 1960 and 1994, hear testimony from victims and perpetrators and, where there was full disclosure and political motivation was clearly present, grant perpetrators amnesty from prosecution or civil action. The objective was to encourage truth-telling.

[From *Every Step of the Way: The Journey to Freedom in South Africa* commissioned by the Ministry of Education, 2004]

SOURCE 2B

This cartoon by Zapiro shows Desmond Tutu presenting the final TRC report to President Mbeki in 1998. On the extreme right-hand side of the cartoon De Klerk is seen with officers from the apartheid state's security agency shredding (tearing) evidence.



[From *Truth and Reconciliation in South Africa: 10 Years On* by F du Toit.]

Desmond Tutu

F W de Klerk

SOURCE 2C

The following focuses on the evaluation of the work of the Truth and Reconciliation Commission (TRC) in 1998.

One of the greatest limitations to restoring victims' dignity . . . and which was largely beyond the control of the commission . . . was the political tension that prevailed (existed) during its operations. This stemmed from the reluctance of the National Party and some extreme right-wing groups to see the TRC investigating aspects of the past that might damage their political credibility. These parties accused the TRC of being a (witch-hunt) rather than a genuine tool for national reconciliation, and frustrated the Commission's work [bringing about] frequent legal actions against the TRC.

The Commission's biggest political blunder was the tendency to [give in] to these political groupings in an attempt to keep them committed to the process, ...[the] politically delicate (fragile) task of the TRC worsened its relations with victims who were justifiably frustrated by the lack of proper justice that the position implied. For restorative justice to succeed, victims need to see offenders express remorse (regret). That this was not forthcoming from the political party that governed the country under apartheid (National Party), dealt a blow to the process.

[From *The Truth and Reconciliation Commission as a Model of Restorative Justice* by T Maepa, 2005]

SOURCE 2D

The source below is an interview held by Lerato Mbele with FW de Klerk and Cyril Ramaphosa on *Interface* . SABC 3 on 30 April 2006. It focuses on the analysis of the process of the TRC.

FW DE KLERK: The TRC process was flawed in many respects: numerous atrocities (killings) of the past have not been properly investigated; there was an over-emphasis on the role of the former security forces; the assassination of about 400 top IFP leaders has not been thoroughly probed; there has not been an in-depth analysis of what many would call 'black-on-black' violence. These flaws create an imbalance which tarnishes the credibility of the TRC. Furthermore I think the TRC failed to get to the core of understanding the past, or building understanding thereof. There is unfinished business, but we must now live the spirit of the Constitution. We must have ubuntu ... instead of seeking vengeance. We should have reparation, instead of retaliation (revenge). If prosecutions go ahead, they must be even-handed: there must be prosecution of undisclosed crimes from all sides, not just from one side. I've never been in favour of blanket amnesty, but it will have a tremendous negative effect if we now get a situation that can be interpreted as a witch hunt. We must strike a balance. Prosecution in exceptional cases can be justified, if it is clear that people have hidden the truth of serious crimes for which they should have applied for amnesty.

CYRIL RAMAPHOSA: FW de Klerk uses emotive (sensitive) words when he says 'witch hunt'. The term 'witch hunt' has never been part of the lexicon (dictionary) of the new South Africa. Nelson Mandela in leading this country to unity and reconciliation made sure that there would not be any blanket 'witch hunt' type of process. We are not accustomed to witch hunts; we are, however, as an emerging democracy, accustomed to justice. If crimes were committed in the past, by whomever, and no application for amnesty was made when the opportunity was there, justice must prevail.

[From *Truth and Reconciliation in South Africa 10 years on* by C Villa-Vicencio & F du Toit]

QUESTION 3: HOW DOES GLOBALISATION NEGATIVELY AFFECT THE ECONOMIES OF DEVELOPING COUNTRIES?**SOURCE 3A**

The source below focuses on the impact of globalisation on world wide trade.

We now communicate and share each others culture through travel and trade, transporting products around the world in hours or days. We are in a huge global economy where something that happens in one area can have knock on effects worldwide. This process is called globalisation.

Globalisation has made the world to become increasingly interconnected as a result of massively increased trade and cultural exchange. Globalisation has increased the production of goods and services. The biggest companies are no longer national firms but multi-national corporations with subsidiaries (branches) in many countries. Globalisation has been taking place for hundreds of years, but has speeded up enormously over the last half-century.

Globalisation has resulted in increased international trade in companies operating in more than one country with greater dependence on the global economy, free movements of capital, goods, and services. Examples of multi-nationals corporations are Macdonalds, Starbucks and Nike.

Although globalisation is probably helping to create more wealth in developing countries it is not helping to close the gap between the worlds poorest countries and the worlds richest.

[From <http://.bbc.co.uk/schools/gcsebitesize/geography/globalisation>. Accessed 17 October 2018.]

SOURCE 3B

The source below was written by a member of the Anti-Globalisation Movement. It focuses on the role that the World Trade Organisation (WTO) played regarding globalisation.

With the chants of 'Hey, hey, ho, ho, the WTO has got to go!' and 'The people united, we'll never be divided!', the 'festival of resistance' had commenced ò followed by a lively assemblage (gathering) of drummers and flute players kicking off the beat.

An inspiring, passionate grassroots coalition of the most unlikely of individuals was gathering in the streets of downtown Seattle to voice their strong displeasure toward a common foe; the destructive corporate rule of the World Trade Organisation ò the WTO.

The protesters included union steel workers and their families, environmentalists, old hippies, college students, grandmas, migrant workers from Mexico, Tibetan monks, Pacific Rim sweatshop workers (factory workers that earn low wages, who work for long hours and under poor working conditions), animal rights activists dressed as sea turtles, and few wild n' crazy nuns. What a party!

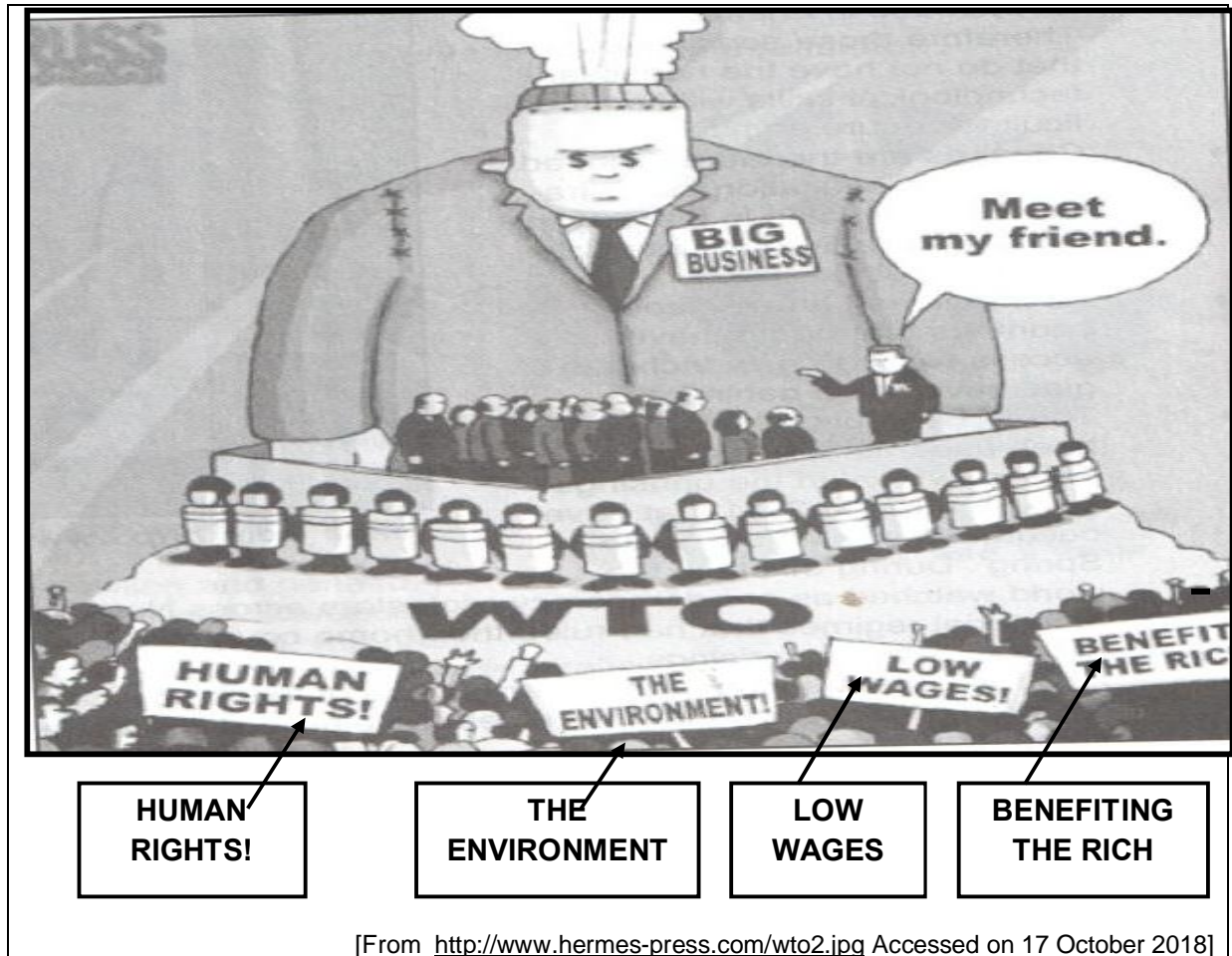
This beautiful motley crew of humanity was also very well educated and informed on the issues concerning the WTO's activities. They had done their homework. For the past four days that I had been in Seattle, and for numerous weeks before that, various workshops and seminars on a variety of national and international issues were held at the local union halls and churches.

Issues discussed ranged from the production of genetically-engineered foods; the sweatshops in Indonesia, Pakistan, Mexico and the Philippines; the clear cutting of forests; animal protection laws; beef hormones; poisoned air, water and land; the loss of American workers' jobs to overseas' markets (I'd call slave labour cheaper); ò Basically, the WTO's primary agenda involves the raping of the planet and the exploitation of the workers by a few multinational companies' CEOs and major shareholders ò in the name of blatant greed and power. And they wonder why so many people turned out in the streets to oppose them?

[From <http://pecoskid.com/my-writings/anti-globalization-movement-essays-battle-in-seattle/>.
Accessed on 20 September 2018.]

SOURCE 3C

The cartoon below highlights some of the criticisms levelled against globalisation.



SOURCE 3D

The extract below highlights the impact that the multi-national companies had on the lives of ordinary people in developing countries.

Since the Second World War, more and more of the global production has been carried out by big companies who operate across borders. Multinationals have become increasingly global by locating manufacturing plants overseas, in order to capitalise on cheaper labour costs or to be closer to their markets. Companies have become more powerful than many nation states.

While they bring much needed foreign investment to developing countries, these companies often put profits before the right of workers or the countries in which they are located. Supermarkets in developed countries have set up global supply chains and ensure cheap produce from all over the world. But the people who grow the produce are dependent on the prices they get, which in most cases has fallen significantly over the last few decades. This erodes their ability to provide a basic standard of living for their families.

The problem is not that international trade is inherently (basically) opposed to the needs and interests of the poor, but that the rules that govern it are fixed in favour of rich countries. For poor people to benefit from global trade, the rules need to be reformed so that they guarantee fair access for poor people to national and international markets.

[From http://www.youth deved.ie/issues/globalisation_and_trade. Accessed 17 October 2018.]

ACKNOWLEDGEMENTS

Visual sources and other historical evidence were taken from the following:

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