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**GAUTENG DEPARTMENT OF EDUCATION
PREPARATORY EXAMINATION**

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HISTORY – ADDENDUM

SECOND PAPER

Pages 12

GAUTENG DEPARTMENT OF EDUCATION
PREPARATORY EXAMINATIONHISTORY
(Second Paper)

ADDENDUM

**QUESTION 1: HOW DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS
CHALLENGE THE APARTHEID STATE IN THE 1970s?****SOURCE 1A**

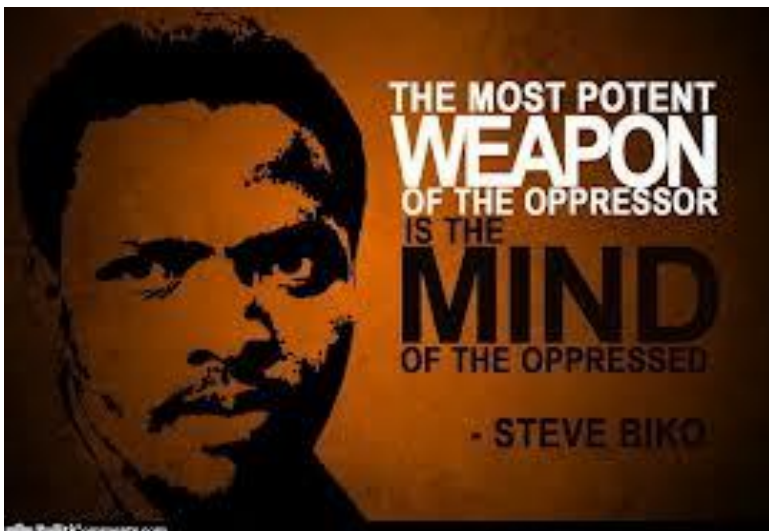
This source consists of a written and a visual source.

Written Source: This source explains the philosophy of Black Consciousness.

'It becomes more necessary to see the truth as it is if you realise that the only vehicle for change are these people who have lost their personality. The first step therefore is to make the black man come to himself; to pump back life into his empty shell; to infuse him with pride and dignity, to remind him of his complicity in the crime of allowing himself to be misused and therefore letting evil reign supreme in the country of his birth.'

[From: *We Blacks, I Write What I Like*, by Steve Biko.]

Visual source: This poster quotes the famous words by Black Consciousness leader Steve Bantu Biko.



[From: <http://www.kalvati.org/steven-biko.html>. Accessed on 7 February 2014]

SOURCE 1B

This source consists of two viewpoints on the philosophy of Black Consciousness and the subsequent Soweto school uprisings of 1976.

Viewpoint 1: This extract refers to the SASM and the philosophy of Black Consciousness.

On 28 May 1976, the South African Student Movement (SASM) held a conference in Roodepoort. During the conference Aubrey Mokoena, a member of the Black People's Convention (BPC) and the Black Parents' Association (BPA), delivered a speech about Black Consciousness, in which he raised the issue of Afrikaans. Student delegates passed a resolution... against the use of Afrikaans and expressed support for students boycotting classes. The minutes of the General Students' Council read:

The recent strikes by schools against the use of Afrikaans as a medium of instruction is a sign of demonstration against schools' systematised to producing 'good industrial boys' for the powers that be ... We therefore resolve to totally reject the use of Afrikaans as a medium of instruction, to fully support the students who took the stand in the rejection of this dialect (and) also to condemn the racially separated education system.

After the May 1976 conference, SASM contacted Seth Mazibuko and other leaders of the co-ordinating committee from junior secondary and higher primary schools. This group, with the help of SASM, called a meeting at Orlando East on 13 June 1976. A committee was formed. This committee subsequently met on 15 June 1976 to consolidate strategies regarding the planned march on 16 June 1976.

[From: South African History Online. *The Youth Struggle: The 1976 Students' Revolts*]

Viewpoint 2: This is an extract on Jimmy Kruger's views on the reasons for the Soweto School uprising.

The minister of police, Jimmy Kruger, said before Parliament on Thursday, June 17, 1976: The alleged cause of the riots in Soweto was the fact that the students did not want to accept tuition in Afrikaans for certain subjects. The question arises whether they did not merely use the language as a convenient excuse for starting the riots. The principle of secondary education in both Afrikaans and English on a 50-50 basis has existed ever since 1955, and we have never had any difficulty with it. The true position in regard to the tuition in senior secondary education in Soweto is that 95% of the tuition is given through the medium of English, with less than 5% in Afrikaans. It is strange that this should now be a cause of riots of this nature. It is a fact, and I want to state it as a fact, that of the seven schools that participated in the protest march and initiated the arson, six received tuition only in English and Afrikaans is not even used. If one considers those facts, one is entitled to ask: Why did the schools receiving tuition only in English, begin the march ...

[From: *I saw a Nightmare* by Helena Pohlandt-McCormick]

SOURCE 1C

This is an extract from a speech by Nelson Mandela at the 5th Steve Biko Lecture, 10 September 2004.

From Robben Island we followed with immense interest the movement led and inspired by Steve Biko ... The driving thrust of Black Consciousness was to forge pride and unity amongst the masses of our people and confidence in their ability to throw off their oppression.

For its part the ANC welcomed Black Consciousness as part of the genuine forces of the revolution. We understood it was helping give organisational form to the popular upsurge of all the oppressed groups in our society. Above all, the liberation movement asserted that in struggle – whether in mass action, underground organisation, armed actions or international mobilisation – the people would most readily develop consciousness of their proud being, of their equality with everyone else, of their capacity to make history ...

His revolution had a simple but overwhelmingly powerful dimension in which it played itself out – that of radically changing the consciousness of the people ...

The intervention on the level of consciousness – and consciousness was a key concept in his political approach and vocabulary – was at the essence of Biko's strategic brilliance and understanding. That intervention came at a time when the political pulse of our people had been rendered faint by banning, imprisonment, exile, murder and banishment. Repression had swept the country clear of all visible organisation of the people ...

[From: <http://www.anc.org.za/show.php?id=2875>, Accessed on 7 February 2014]

QUESTION 2: HOW DID THE GRANTING OF AMNESTY CHALLENGE THE PROCESS OF RECONCILIATION DURING THE TRC HEARINGS?**SOURCE 2A**

This following source focuses on the limitations of the Truth and Reconciliation Commission.

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 by [bringing about] frequent legal actions against the TRC. The Commission's biggest political blunder (mistake) was the tendency to [give in] to these political groupings in an attempt to keep them committed to the process. ... [the] politically delicate 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, dealt a severe blow to the process.

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

SOURCE 2B

This is an extract from *Turning Points in Human Rights*. Judge Richard Goldstone, who later became a judge in the South African Constitutional Court, gives his opinion on the TRC process.

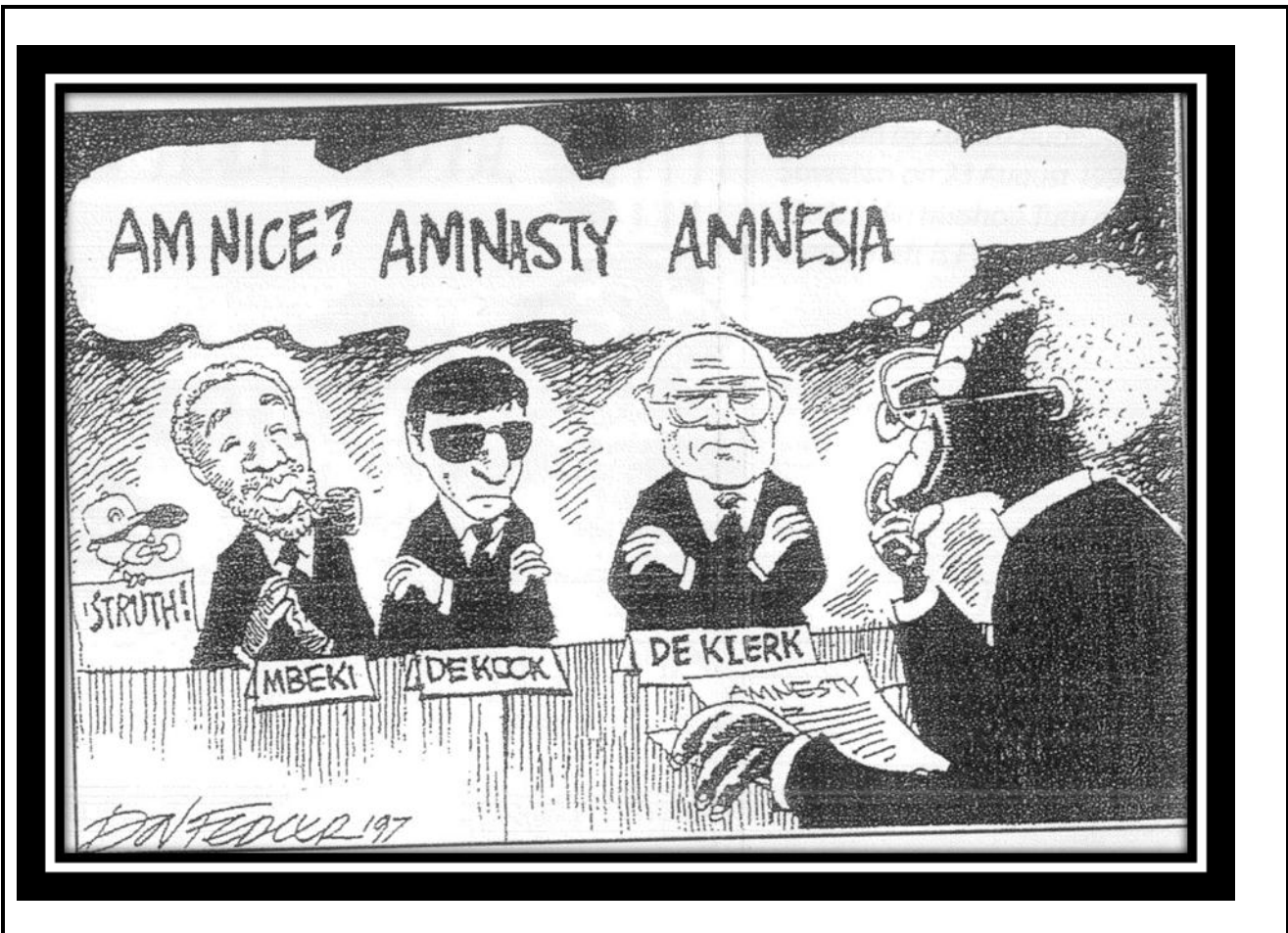
The decision to opt for a Truth and Reconciliation Commission was an important compromise (understanding). If the ANC had insisted on Nuremburg-style trials for leaders of the former apartheid government, there would have been no peaceful transition to democracy, and if the former government had insisted on blanket amnesty then, similarly, the negotiations would have broken down. A bloody revolution sooner rather than later would have been inevitable. The Truth and Reconciliation Commission is a bridge from the old to the new.

[From: *Constitutional Rights, Turning Points in Human Rights – Book 1*]

SOURCE 2C

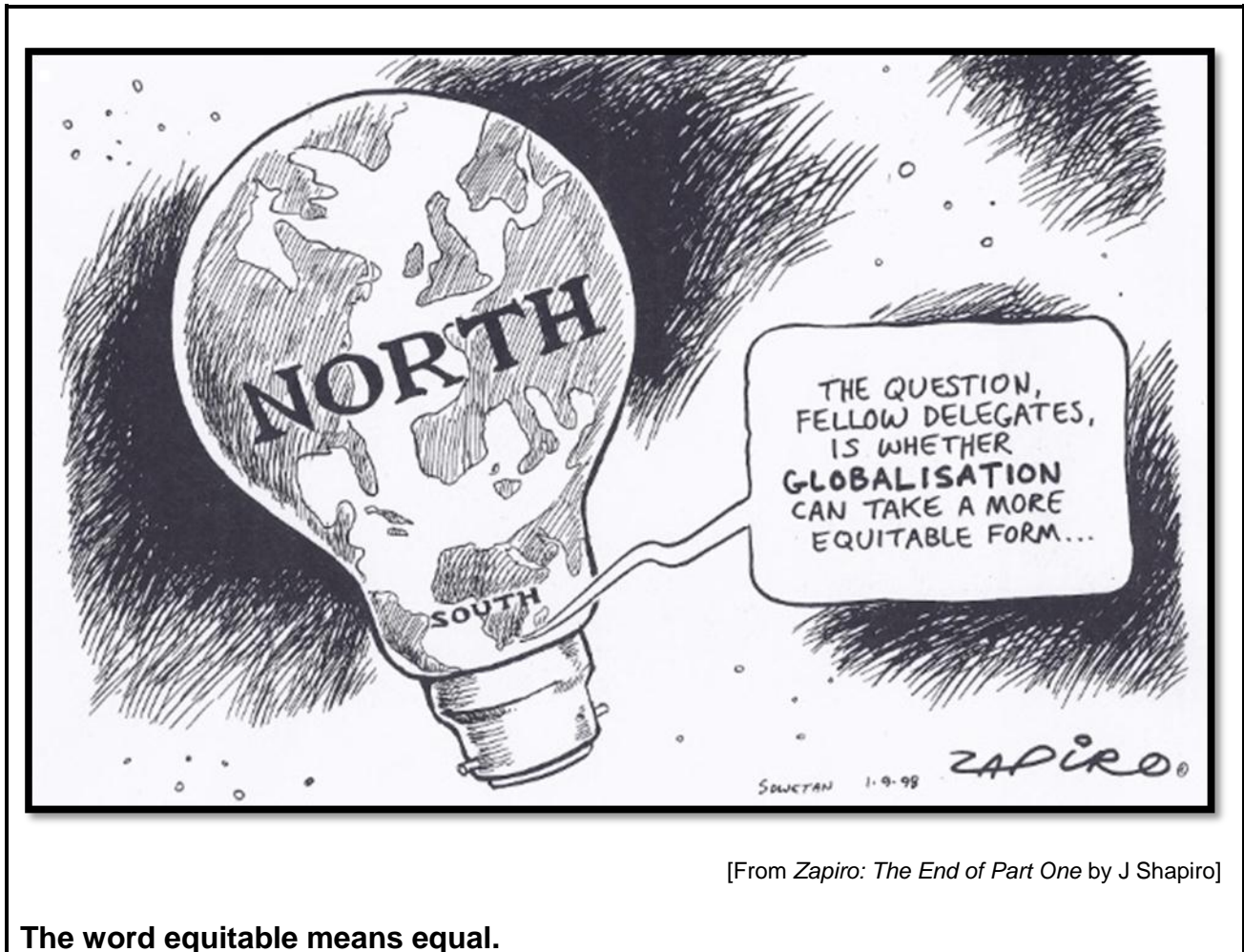
This is a cartoon by Dov Fedler, published in *The Star* newspaper in 1997. It shows Mbeki representing the ANC, Eugene de Kock was a state operative (he did not apply for amnesty and is still serving two life sentences in jail) and FW de Klerk who claimed not to know about The National Party's hit squads and covert operations.

Above the men we, see Tutu's thoughts about each one. (Take note of Fedler's use of the word 'Amnesty' in this cartoon)



QUESTION 3: WHAT IMPACT DID GLOBALISATION HAVE ON EMERGING ECONOMIES OF THE WORLD?**SOURCE 3A**

This cartoon by Zapiro appeared in the *Sowetan* on 1 September 1998. It depicts the relationship between the countries in the Northern and Southern hemispheres due to globalisation.



SOURCE 3B

This source consists of a written source and a visual source on the creation of BRICS nation of states (Brazil, Russia, India, China and South Africa).

Written Source: This source by Wang Yusheng appeared in the *China Daily* on the 25 March 2013 and focuses on the creation of the BRICS nation of states organisation.

After a decade of joint efforts, the BRICS mechanism is making sustainable contributions to the world. From the BRICS summit in Yekaterinburg, Russia, before South Africa became a member, through those held in Brazil, China and India, the group has focused on common interests while shelving differences over strategic plans, aims and obligations.

The five emerging economies, because of their huge potential and sustainability, have helped bring about changes across the world and played a pivotal (essential) role in the dialogue between G20 and G8.

The BRICS member states are striving to establish a peaceful international environment, and promote democracy and equality in international relations, as opposed to the Cold War mentality (attitude) of confrontational (argumentative) policies. They advocate and respect the independence of every country. The five member group hopes to build a fairer and more equitable global economic and financial order, which has been dominated by major developed countries, especially the United States owing to their hold over the International Monetary Fund and World Bank.

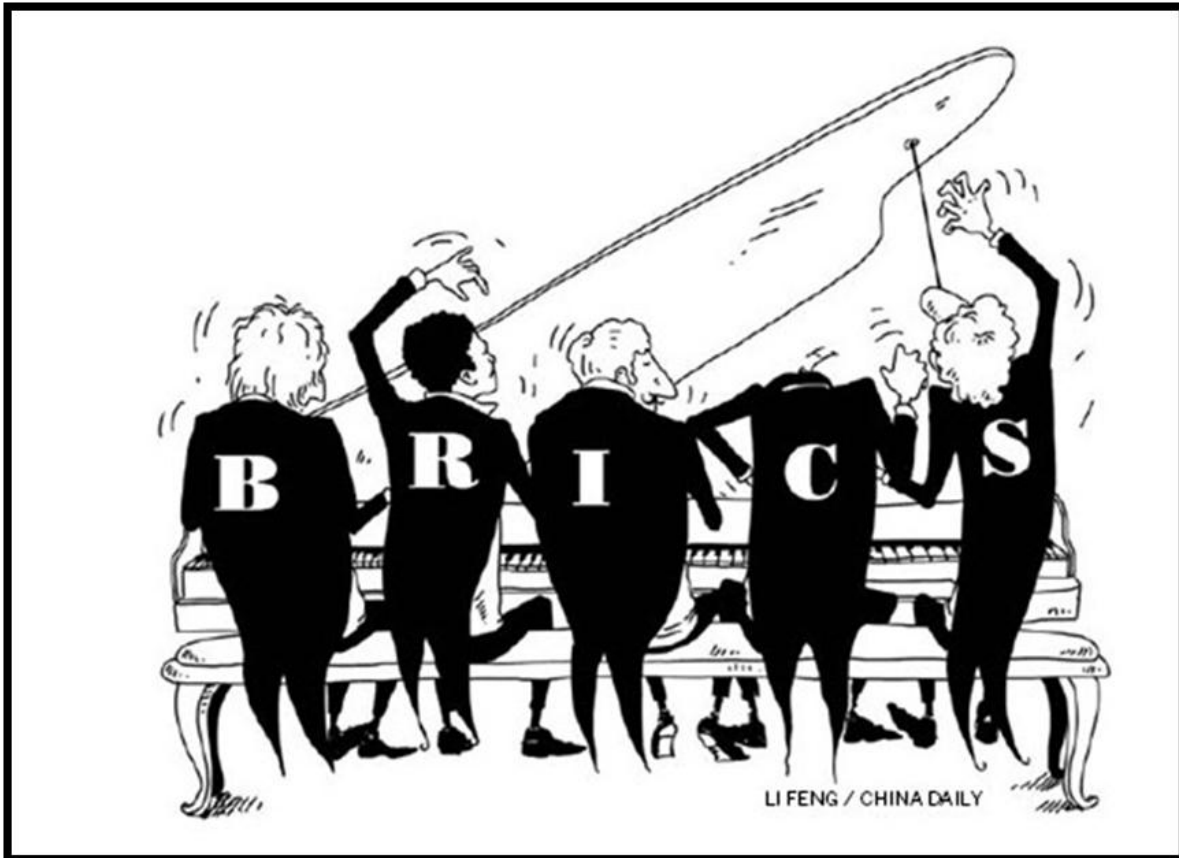
The BRICS group's shared strategic target is to build a more democratic, fairer world and ensure that the United Nations plays the central role in world affairs. China and Russia are permanent members of the Security Council. And, if India, Brazil or South Africa succeeds in getting a permanent Security Council seat, it will bolster (boost) BRICS' status and global influence.

Since BRICS member states are committed to strengthening partnerships for common development on the principle of inclusiveness (including all), solidarity (unity) and mutual assistance, they will deepen co-operation with not only other developing countries, but also regional and international organisations.

Based on a proposal of BRICS leaders at the last summit in India, the Durban summit will discuss the creation of a "BRICS Development Bank", which is highly significant because such a bank will help the five countries capitalise on and increase each other's advantages. Different from the IMF and World Bank, the BRICS bank would be more favourable (encouraging) to developing countries. Also, the BRICS bank would be an important move to reshape international relations among developing nations, working for the development of the entire world.

[From: http://www.chinadaily.com.cn/opinion/2013-03/25/content_16341396.htm. Accessed on 18 January 2014]

Visual Source: This cartoon by Li Feng was published in the *China Daily* on 25 March 2013.



SOURCE 3C

This source was written by Dmitry Babich on 15 May 2012 and it asks the question: 'Can BRICS become an international player?'

The disparate (dissimilar) BRICS countries – Brazil, Russia, India, China and South Africa – have become real friends in need. But, can BRICS, an organisation uniting such very different countries, become an international player? The first four countries were identified by analyst Jim O’Niell as the world’s fastest rising economic powers. South Africa joined the group because of its growing economic weight and leading role in Africa. With its cluster of world’s biggest developing nations, Africa was becoming too important globally for it not to be represented in the group.

A scholar of the world’s cultures would say that BRICS could not become an international player. He would remind us that the Chinese and Indians are not on good terms, and that Russia is still widely snubbed (ignored) by its Western neighbours as not really European, but it is not seen as truly Asian by its Eastern neighbours, either. As for Brazil and South Africa, they seem too far removed from each other and from the traditional global centres of the European Union and the United States.

But BRICS leaders, who are obviously busy people, manage to convene (call together) annual summits. Their foreign ministers and other diplomats meet even more frequently and manage to issue joint statements on which they agree – this, despite China’s lack of enthusiasm for India’s permanent membership of the UN Security Council. So what does glue these very disparate (dissimilar) giants together? The answer is discontent with the policy of the world’s traditional leaders.

[From <http://www.telegraph.co.za/sponsored/rbth/opinion/9267165/Brics-bond-West.html>. Accessed on 18 January 2014]

ACKNOWLEDGEMENTS

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

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I saw a Nightmare by Helena Pohlandt-McCormick, Chapter 5, Section 2