



Province of the
EASTERN CAPE
EDUCATION

HISTORY P2

ADDENDUM

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COMMON TEST

GRADE 12

**NATIONAL
SENIOR CERTIFICATE**

N.B. This addendum consists of 6 pages including this page.



★ H I S T E 2 ★

QUESTION 1: HOW DID STEVE BIKO AND THE PHILOSOPHY OF BLACK CONSCIOUSNESS INFLUENCE THE LIBERATION STRUGGLE IN SOUTH AFRICA IN THE 1970s?**SOURCE 1A**

This extract focuses on the roots of Black Consciousness.

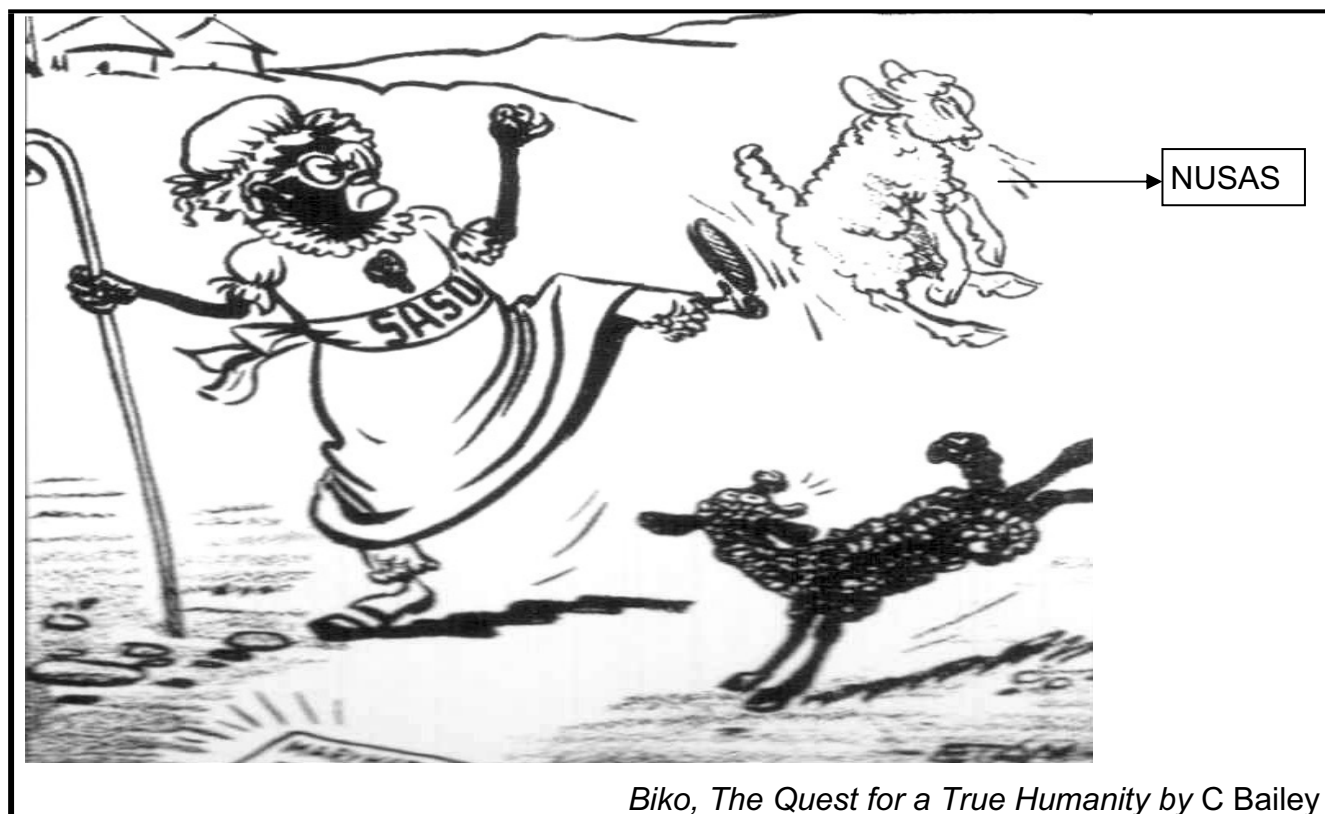
The term Black Consciousness stems from American educator Du Bois's evaluation of the double consciousness of American blacks being taught what they feel inside to be lies about the weakness and cowardice of their race. Du Bois insisted that black people take pride in their blackness as an important step in their personal liberation.

Biko's understanding was further shaped through the lens of postcolonial (after colonisation) thinkers. Biko reflects the concern for the struggle of the black person as a human being, dignified and proud of his blackness, in spite of the oppression of colonialism...The aim of this global movement of black thinkers was to restore black consciousness and African consciousness, which they felt, had been suppressed under colonialism.

Footprints in the Sands of Time by Department of Education

SOURCE 1B

A cartoon depicting the exclusion of National Union of South African Students (NUSAS) from South African Students Organisation (SASO).



SOURCE 1 C

A front page newspaper article entitled *South Africa Bans Showing of Film 'Cry Freedom'*.

JOHANNESBURG, South Africa - Only hours after "Cry Freedom" won approval from government censors and made its South African premiere Friday; the authorities banned the anti-apartheid movie as a threat to public safety and seized films reels from at least 30 theaters nationwide.

A multiracial crowd waiting for the 5 p.m. show outside a major downtown Johannesburg theater broke into shouts of "*Amandla! Amandla!*" – "power" in Zulu- when a manager announced that the movie had been cancelled by government order. Some in the crowd sang freedom songs.

The film's debut here was punctuated by a rash of explosions and bomb threats at cinemas that caused no injuries. Stoffel van der Merwe, the Minister of Information, said the government seized the film because it was a piece of "crude propaganda" that portrayed security forces "in such a negative light that their public image would be seriously undermined, and "could even lead to violence." He cited Friday's bombs as evidence of the film's potential for violence.

The Times, 30 July 1988

QUESTION 2: DID THE TRUTH AND RECONCILIATION COMMISSION (TRC) SUCCEED IN HEALING SOUTH AFRICANS FROM ITS DIVIDED PAST?

SOURCE 2A

The following extract relates to Archbishop Desmond Tutu reflection of the TRC process.

The TRC was established under the Promotion of National Unity and Reconciliation Act of 1995 to deal with the violence and human rights abuses of the apartheid era...and to advance the causes of reconciliation. The TRC was presented to the public as being in accordance with traditional African restorative (not about revenge) justice. Retributive (with revenge) justice was defined as “un-African” by prominent members of the ANC. TRC chair and former archbishop Desmond Tutu stated in 1996: “God has given us a great gift, **ubuntu**...Ubuntu says I am human only because you are human...You must do what you can to maintain this great harmony, which is [constantly damaged] by resentment, anger, desire for vengeance. That’s why African [thinking] is restorative rather than retributive.”

When Parliament debated how South Africa could deal with the past and face the future, several historical examples served as guides. One particular example was the Nuremberg Trials.

Challenging Restorative Justice, Human Rights Dialogue by R A Wilson

SOURCE 2B

The following cartoon by Zapiro was published in the *Sowetan* on 25 July 1995. It shows the National Party’s reaction to the TRC proceedings.



Truth and Reconciliation in South Africa: 10 Years On by F du Toit

SOURCE 2C

The following source comprises two parts: a written source and a visual source about the TRC hearing on 12 February 1996.

Visual Source: This is a photograph of Joyce Mthimkhulu holding a piece of Sipiwo's (her son's) hair.



South Africa: My Vision of the Future by B. Weidenfeld and A Nicolson

Written Source: Jillian Edelstein kept a diary of the TRC process and the people involved. Below is her diary entry for 12th February 1997.

Mrs Mtimkulu held up her son's hair [kept the hair for more than 20 years], which looked as if it was still attached to part of his scalp. Her husband sat at the corner, his head bowed. The front room of a modest township house. It was into this room that Gideon Nieuwoudt would come to ask the family's forgiveness for his role in their son's death. Sipiwo's son, Sikhumbuzo did not like Nieuwoudt's advance to his family nor did he believe in forgiveness. He [Sikhumbuzo] drove right up to the house, armed with a missile, I think it was a brick. He found his target, took aim, the object flew through the window and connected with the side of Nieuwoudt's head. The blood began to gush freely down the side of his face.

Truth and Lies: Stories from the Truth and Reconciliation Commission in South Africa
by Jillian Edelstein

ACKNOWLEDGEMENTS

Visual sources and other historical evidence were taken from the following books.

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