



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

JUNE 2019

**HISTORY P2
ADDENDUM**



This addendum consists of 10 pages.

QUESTION 1: HOW DID THE DIFFERENT YOUTH ORGANISATIONS AND LEADERS INFLUENCE THE SOUTH AFRICAN YOUTH 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.

[From *Footprints in the Sands of Time* by the Department of Education]

SOURCE 1B

The extract below outlines how the South African Student's Organisation (SASO) mobilised the black South African youth against the apartheid regime in the 1970s.

On one of the programmes that left the BCM's most enduring legacy, Ramphele wrote: 'The programme for leadership development involved several levels of training and was undertaken as a joint venture by the 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; 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', describes their importance in his political education as follows: 'We got introduced to a way of thinking, a way of taking responsibility, how to 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 include Amos Masondo, Mathe Diseko, Itumeleng Mosala, Khehla Mthembu and Cyril Ramaphosa.

Training programmes provided 'practical exposure to community development' and 'skills in administration, organisational dynamics, social analysis 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 1C

The following source highlights the impact that the South African Students' Movement (SASM) had on the youth of Soweto in 1976.

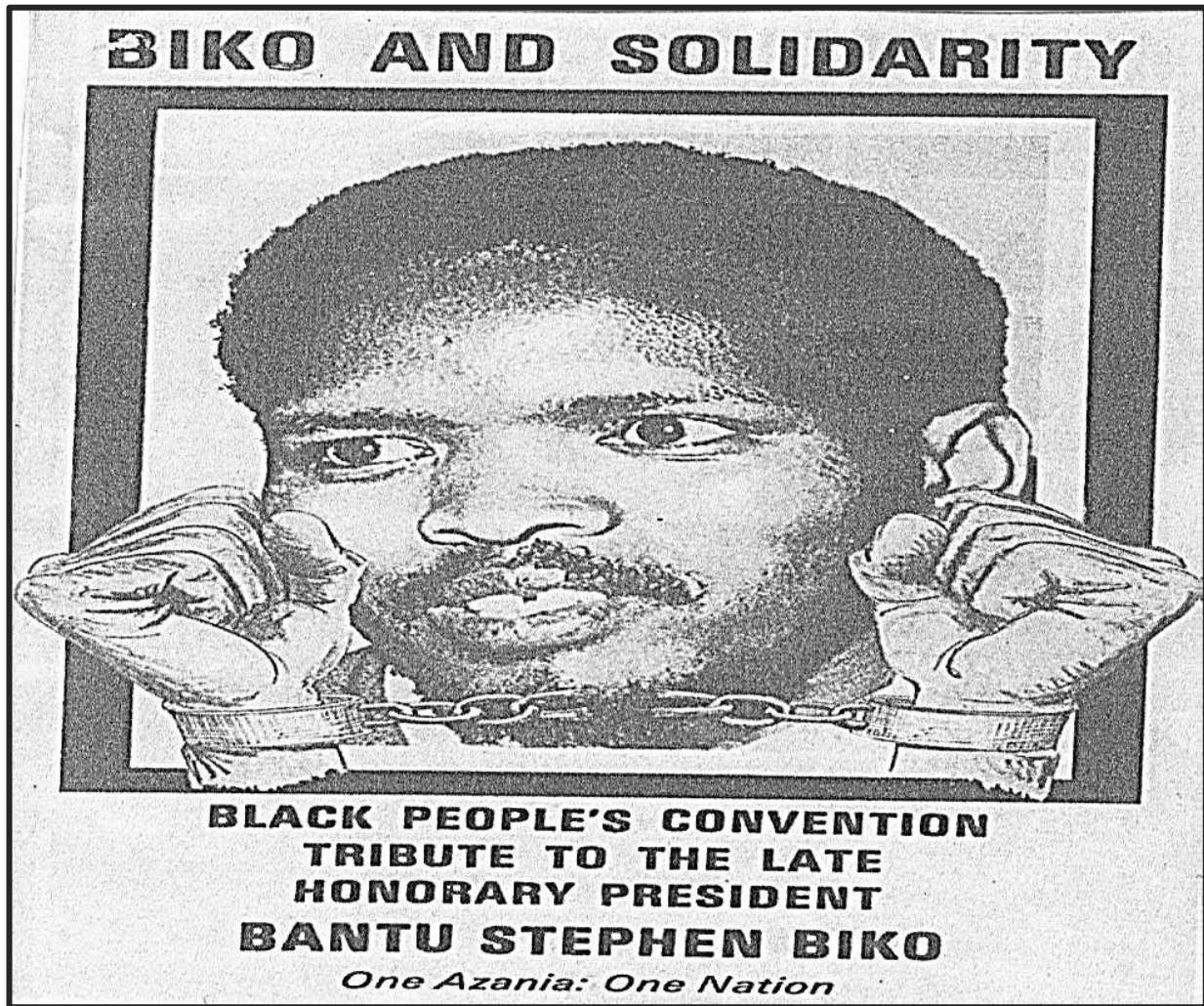
Sibongile Mkhabela, a leader of the South African Students' Movement (SASM) at Naledi High, recalls that 'there was serious mobilisation in the schools and this was done mainly through the SASM. SASM members were saying that this situation could not be allowed to continue. That was the build-up to the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

Nearly 400 students attended the meeting in Orlando on Sunday, 13 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. Mashinini 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 Secondary 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 classrooms,' recalls Seth Mazibuko, 'something would be done' ... On the cold and smoggy (misty) morning of Wednesday, 16 June, groups of excited students assembled at the different points throughout the township ... Columns of students converged on Orlando West from all over the township. By 10:30 over 5 000 students had gathered in Vilikazi Street and more were arriving every minute.

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

SOURCE 1D

The following poster was created to pay tribute to Biko after his death in 1977.



[From *Steve Biko* by M. Westcott]

QUESTION 2: HOW SUCCESSFUL WAS THE TRUTH AND RECONCILIATION COMMISSION (TRC) IN DEALING WITH SOUTH AFRICA'S DIVIDED PAST?

SOURCE 2A

This extract explains the reasons for the establishment of the TRC.

After winning the 1994 elections, the ANC had a huge task of building a truly non-racial and democratic South Africa, without forgetting its past. As Mandela stated, 'There was no evil which has been so condemned (rejected) by the world as apartheid and therefore had to find a way to forgive the perpetrators of the system of apartheid without forgetting the crimes against humanity'. The ANC's solution to 'forgiving without forgetting' was the establishment of the Truth and Reconciliation Commission (TRC) in 1996.

The objectives of the TRC were to establish a complete picture as possible of the causes, nature and extent of the gross violation of human rights. It also had to facilitate the granting of amnesty to persons who made full disclosure of all the relevant facts related to acts of violence. The TRC was also charged with making known the fate of victims and restoring their human and civil dignity of such victims, by granting them the opportunity to tell their stories, by recommending reparation measures and providing them with compensation. The TRC also had to make recommendations on how to develop a political culture in South Africa that would be respectful of the human rights of all citizens.

[From *South Africa's Transition to Democracy* by S. Shaw]

SOURCE 2B

This is a report of an interview that was conducted with Eugene de Kock after his first appearance before the TRC in September 1997.

De Kock had been an 'implicated witness' in the TRC hearing of five white former security policemen in Port Elizabeth who were applying for amnesty for the bombing ... The 'Motherwell Bombing' was ordered by the commander of the police, General Nic van Rensburg, who had approached De Kock and asked him to 'make a plan' in silencing the Motherwell policemen.

De Kock set out first to design the plan and then to execute it. He approached the technical division of the Pretoria police and instructed them to build a bomb that could be exploded by remote control ... De Kock testified that the three black policemen were sent on a false mission in a car on which the explosives had secretly been planted. The bomb was set off as planned by remote control, killing the Motherwell policemen, as well as a fourth man, a friend who was in the car with them.

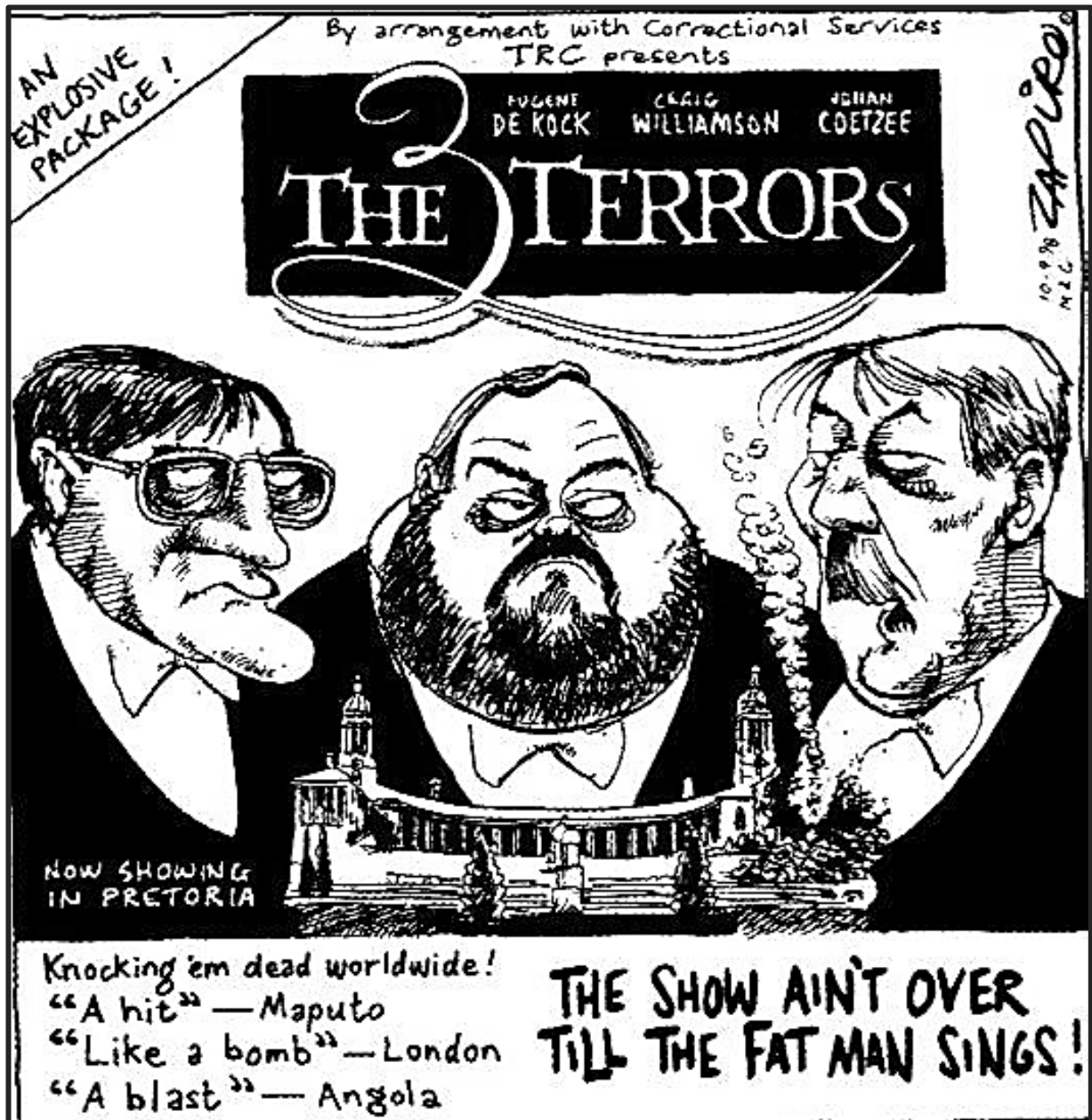
This was De Kock's first appearance before the TRC. As he concluded his testimony, he made an appeal to meet with the widows of the victims of the Motherwell bombing. He wanted to apologise to them but wished to do so privately, he said. I was intrigued by De Kock's request ...

The widows' lawyer agreed to the meeting ... 'I was profoundly touched by him,' Mrs Faku said of her encounter with De Kock. Both women (the widows) felt that De Kock had communicated to them something he felt deeply and had acknowledged their pain. 'I couldn't control my tears. I could hear him, but I was overwhelmed by emotion, and I was just nodding, as a way of saying yes, I forgive you. I hope that when he sees our tears, he knows that they are not only tears for our husbands, but tears for him as well ... I would like to hold him by the hand, and show him that there is a future, and that he can still change'.

[From *A Human Being Died That Night* by P Gobodo-Madikizela]

SOURCE 2C

This cartoon by Zapiro depicts Eugene de Kock, Craig Williamson and Johan Coetzee as 'THE 3 TERRORS' who were involved in the killing of many anti-apartheid activists.



[From *Truth and Reconciliation in South Africa: 10 Years On* by Charles Villa-Vicencio et al]

SOURCE 2D

This extract by former President Thabo Mbeki focuses on the importance of telling the truth at the TRC hearings.

The great crevices (gaps) in our society which represented the absence of a national consensus about matters that are fundamental to the creation of the new society are also represented by the controversy which seems to have arisen around the work of the Truth and Reconciliation Commission.

The hatred and animosity (hostilities) of the past will not go away unless the truth is told about what happened. The telling of the truth is painful to all of us. Where gross violations of human rights have occurred on either side of the conflict, they cannot but diminish anyone of us who were the perpetrators.

We are diminished by the acts which occurred, and not by their recounting to the Commission and the nation. Something of what we are worth will be restored by the courage we show by telling the truth and admitting that a wrong was done where it was done.

[From *The Life And Times Of Thabo Mbeki* by A Hadland and J Rantao]

ACKNOWLEDGEMENTS

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

Bonner P and Segal L. *Soweto, A History*

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Westcott M, *Steve Biko*

