

Hillcrest High School

September 2019

Examiner: Moore



History Paper 2

Grade 12

150 Marks

3 Hours

- Answer One Source Based Question and the Essay

Section A: Source-Based Questions

- Question 1: Civil Resistance, 1970s to 1980s: South Africa
- Question 2: The Coming of Democracy to South Africa and Coming to Terms with the Past

Section B: Essay Questions

- Question 3: Civil Resistance, 1970s to 1980s: South Africa: The Crisis of Apartheid in the 1980s
- Question 4: The Coming of Democracy to South Africa and Coming to Terms with the Past

Section A: Source – Based Questions

Question 1: To what extent did the ideology of Black Consciousness (BC) influence the Soweto Uprising?

Use Sources 1A, 1B, 1C and 1D to answer the following questions.

1.1 Refer to Source 1A

1.1.1 Using your own words, explain what you understand by the term “*Black Consciousness*”? (1x2) (2)

1.1.2 Using the Source, explain how Biko justified the need for Black Consciousness. (2x2) (4)

1.1.3 What, according to Biko, needed to happen before any real change could occur in South Africa? (1x2) (2)

1.2 Study Source 1B

1.2.1 What evidence is there in the Source to suggest that the number of African learners at secondary schools increased between 1950 and 1975? (2x1) (2)

1.2.2 Identify THREE challenges experienced by learners at secondary schools in Soweto. (3x1) (3)

1.2.3 Explain how learners were made politically aware at schools in Soweto. (2x2) (4)

1.2.4 How did schools contribute to the spread of the ideas of Black Consciousness? (1x2) (2)

1.2.5 Discuss the usefulness of this Source to a historian studying the influence of Black Consciousness on schools. (2x2) (4)

1.3 Refer to Source 1C.

Viewpoints 1,2,3 and 4 represent the views of anti-apartheid writers and activists. Viewpoint 5 is a summary of the government Commission of Inquiry into the Soweto Uprising.

1.3.1 Using Viewpoint 1 and your own knowledge, explain what is meant by “occupied the political vacuum left by the outlawed Congress movements”.

(1x2) (2)

1.3.2 Explain how Viewpoints 3 and 4 differ from Viewpoints 1 and 2.

(2x2) (4)

1.3.3 To what extent do you agree with the criticism of the youth leaders in Viewpoint 4? Explain your answer.

(2x2) (4)

1.3.4 How reliable would Viewpoint 5 be with regard to the reasons for the Soweto Uprising?

(1x2) (2)

1.4 Refer to Source 1D.

1.4.1 What does the photograph of armed policeman tell you about the Government’s response to 16 June 1976?

(1x3) (3)

1.4.2 Explain to what extent this Source would be considered reliable by a historian investigating the events of the 1976 Soweto Uprising.

(2x2) (4)

1.5. Using all the Sources and your own knowledge, write a paragraph of about 10-12 lines explaining the extent to which the philosophy of Black Consciousness influenced the Soweto Uprising of 1976.

(8)

[50]

Question 2: To what extent was the Truth and Reconciliation Commission successful in healing South Africa from its divided past?

Study Sources 2A, 2B and 2C in order to answer the questions which follow.

2.1 refer to Source 2A

2.1.1 Define the term “amnesty” in the context of the TRC. (1x2) (2)

2.1.2 Explain why “political motivation” referred to in the Source was a vital condition for the granting of amnesty. (2x2) (4)

2.1.3 To what extent would the information in the Source be regarded as reliable? Provide TWO reasons to support your answer. (2x2) (4)

2.2 Refer to Source 2B.

2.2.1 According to Mbeki, why was the formation of the TRC regarded as controversial? (1x2) (2)

2.2.2 Explain the meaning of the term “perpetrator” in the context of the TRC. (1x2) (2)

2.2.3 Explain why Mbeki believed that telling the full truth needed courage on the part of the perpetrators. (2x2) (4)

2.2.4 The TRC was unique in expecting both perpetrators and victims to give their testimonies at the hearings. Explain the value of this request. (2x2) (4)

2.3 Consult Source 2C (Written Source and Visual Source)

2.3.1 How, according to the information in the Source, did de Kock become involved in the ‘Motherwell Bombing? (Written Source) (1x2) (2)

2.3.2 Quote evidence to explain whether de Kock showed any remorse at the TRC hearings. (Written Source) (1x2) (2)

2.3.3 What conclusions can you draw from the attitudes of the two widows after they met with de Kock? Use evidence from the written source to support your answer. (2x2) (4)

2.3.4 Explain the messages the cartoonist wishes to convey regarding the role played by the “The 3 Terrors” at the TRC hearings. (Visual Sources) (2x2) (4)

2.3.5 Why do you think the cartoonist has depicted the Union Buildings in the foreground of the cartoon? (1x2) (2)

2.3.6 Compare the Written Source and the Visual Source. Explain the similarities between these two Sources regarding de Kock’s testimony at the TRC. (2x2) (4)

2.4 Using the relevant Sources and your own knowledge, write a paragraph of about 10-12 lines explaining the role of and controversy surrounding amnesty in the TRC process. (8)

[50]

Section B: Essay Questions

Question 4: Civil Resistance 1970s to 1980s: The Crisis of Apartheid in the 1980s

“Disinvestments and sanctions proved to be the two most effective forms of resistance imposed on the N.P. government by the international anti-Apartheid movements. They brought the South African economy to the brink of collapse and thus the eventual downfall of Apartheid occurred by the end of the 1980’s”.

Discuss to what extent this statement is true with reference to the various forms of resistance used by the international anti-Apartheid movement during the 1980’s.

[50]

Question 5: The Coming of Democracy to South Africa and coming to terms with the past

“The successful transition to democracy in South Africa in 1994 was a direct result of the role played by Nelson Mandela and F.W. de Klerk in the negotiation process between 1990 and 1994”.

To what extent is the above statement a true reflection of the negotiation process and the establishment of a democracy in South Africa by 1994.

[50]

SOURCES

Question 1: To what extent did the ideology of Black Consciousness (BC) influence the Soweto Uprising?

Source 1A

The extract below appeared in a SASO newsletter called *I Write What I Like*, September 1979. It was written by Steve Biko and focuses on the philosophy of Black Consciousness.

All in all the black man became a shell, a shadow of a man, completely defeated, drowning in his own misery, a slave, an ox bearing the yoke (burden) of oppression with sheepish timidity. This is the first truth, bitter as it may seem, that we have to acknowledge before we can start on any programme to change the status quo [current situation] ...

The first 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. This is what we mean by the inward-looking process. This is the definition of 'Black Consciousness'.

Source 1B

Below is an account of how Black Consciousness ideas spread from the 'black' universities to schools. It is adapted from *Twentieth Century South Africa* by W Beinart.

If university students and writers were the heart of Black Consciousness, school students proved to be its most effective political vanguard [people in the forefront]. Between 1950 and 1975, the number of African children at school rose from around one million to 3,5 million and the proportion at secondary schools from 3 per cent to over 8 per cent. Secondary expansion was especially dramatic between 1965 and 1975 when it increased nearly five-fold to about 280 000. Class sizes averaged over 60 in Soweto schools and reached 100. Under-trained teaching staff in acutely under-resourced schools found it difficult to cope and corporal punishment was commonplace. Schools became sites of expansion, of expectation, of deprivation and of explosive political potential.

The South African Students Organisation (SASO) was responsible for making school students more aware of Black Consciousness ideas. They were responsible for 'conscientising' [making politically conscious] high schools and black university students made a direct impact by taking up teaching posts in Soweto. Onkgopotse Tiro, a Black Consciousness leader who had been expelled from Turfloop University, took up a post teaching history at Morris Isaacson school in Orlando, Soweto. School students were made aware of the history of the struggle and Black Consciousness ideas at debating societies and through the Students Christian Movement, co-curricular activities that were encouraged by the school authorities.

Source 1C

This extract highlights some of the key issues and differences in the debate on the causes of the Soweto Uprising. [Sourced from a variety of books and internet sites]

VIEWPOINT 1

'By the mid-1970s high school students were uniquely placed to assume political leadership in Soweto. Secondary schools ... had a unifying influence. They drew together literate youths with similar experiences and grievances, on a large scale. High schools ... were receptive to the Black Consciousness ideology ... School students, with energy and independence, and brimming with a self-belief inspired by Black Consciousness, occupied the political vacuum left by the outlawed Congress movements.'

VIEWPOINT 2

'The accomplishment of SASO and the BC movement was to bring about 'a mental revolution among black youth', to hand over a new generation of young people that were 'proud, self-reliant, determined'; and to generate 'an urban African population psychologically prepared for confrontation with white South Africa'.

VIEWPOINT 3

'Yes, the influence of Black Consciousness was important. But the banned ANC also had an influence. Soweto's youth leaders had contact with some ANC leaders who had recently been released from Robben Island. By the end of June 1976, the ANC underground was distributing pamphlets which mobilized further resistance, and connected the schools crisis with other grievances against apartheid.'

VIEWPOINT 4

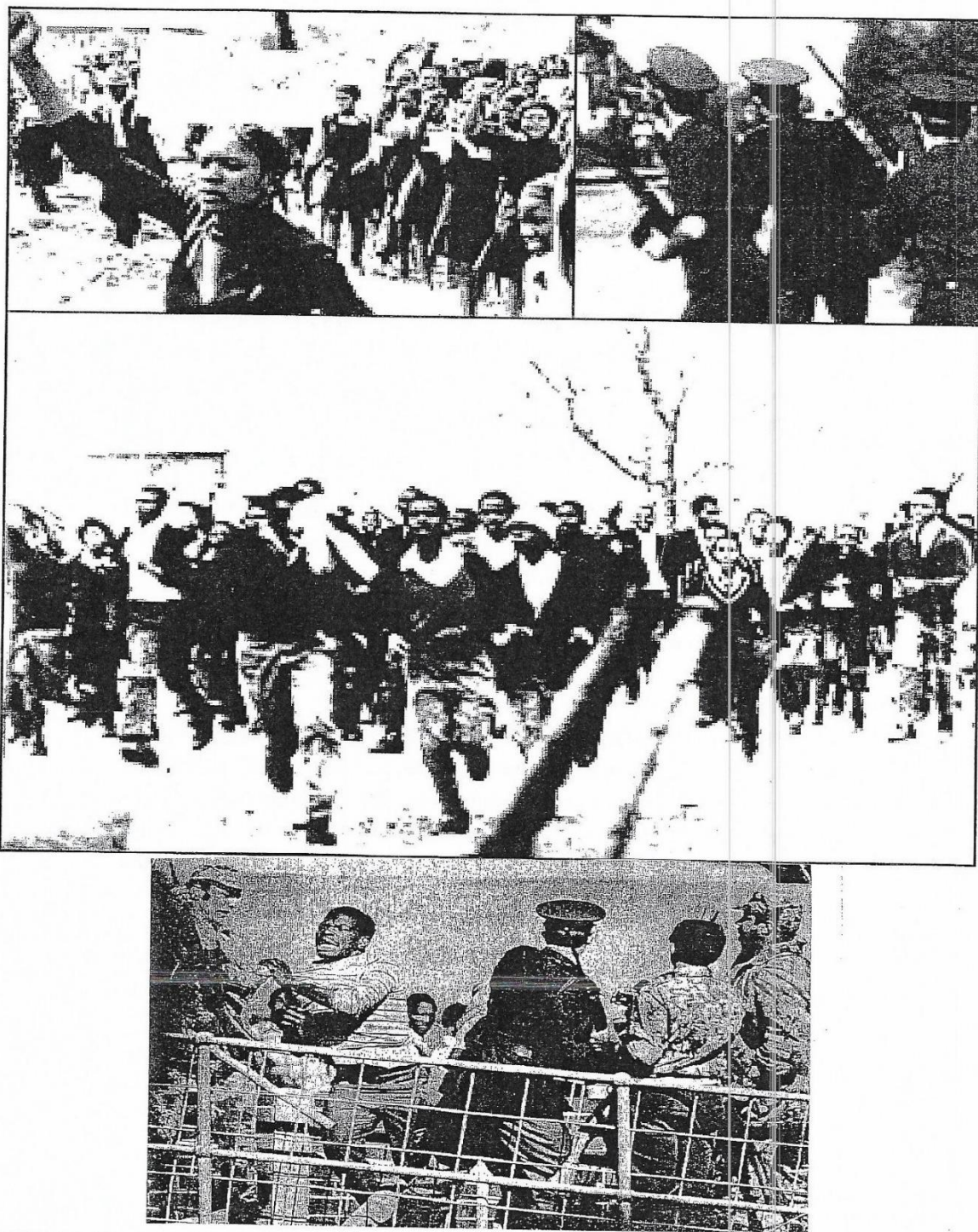
'The influences of Black Consciousness ideas and of the ANC have been exaggerated. The central cause of the uprising was the rise of worker militancy. The 1973 strikes showed black South Africans what could be achieved through mass action and confrontation. The youth leaders of Soweto and elsewhere lost an opportunity in 1976 to unite effectively with workers in building a truly revolutionary struggle against both the government and the bosses.'

VIEWPOINT 5

'Yes, the people of Soweto did have grievances. Agitators exploited these grievances to start a revolt. They used intimidation, and so it cannot be said that the riots were an expression of the black man's wish, or that, by rioting, he was raising his voice against oppression and for a more democratic dispensation in the Republic of South Africa.'

Source 1D

Below is a collage of photographs taken of the Soweto Uprising on 16 June 1976. Taken from *The Soweto Uprisings* by SM Ndlovu.



Question 2: To what extent was the Truth and Reconciliation Commission successful in healing South Africa from its divided past?

Source 2A

This is an extract by Desmond Tutu which stipulates the conditions for the granting of amnesty.

The only conditions for gaining amnesty were:

- Human rights violations which occurred between 1960, the year of the Sharpeville massacre, and 1994, when President Mandela was inaugurated as the first democratically elected South African head of state.
- The act must have been politically motivated. Perpetrators did not qualify for amnesty if they killed because of personal greed, but they did qualify if they committed the act in response to an order by, or on behalf of, a political organisation, such as the former apartheid state and its satellite Bantustan homelands, or a recognised liberation movement such as the ANC or PAC.
- The applicant had to make full disclosure of all the relevant facts relating to the offence for which amnesty was being sought.

If those conditions were met, the law said that amnesty 'shall' be granted. Victims had the right to oppose applications for amnesty by trying to demonstrate that these conditions had not been met, but they had no right of veto over amnesty.

[From: *No Future Without Forgiveness* by D Tutu]

Source 2B

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]

Source 2C

The following consists of a written source and a visual source about the trial of apartheid agent, Eugene de Kock.

Written Source: 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' for 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.

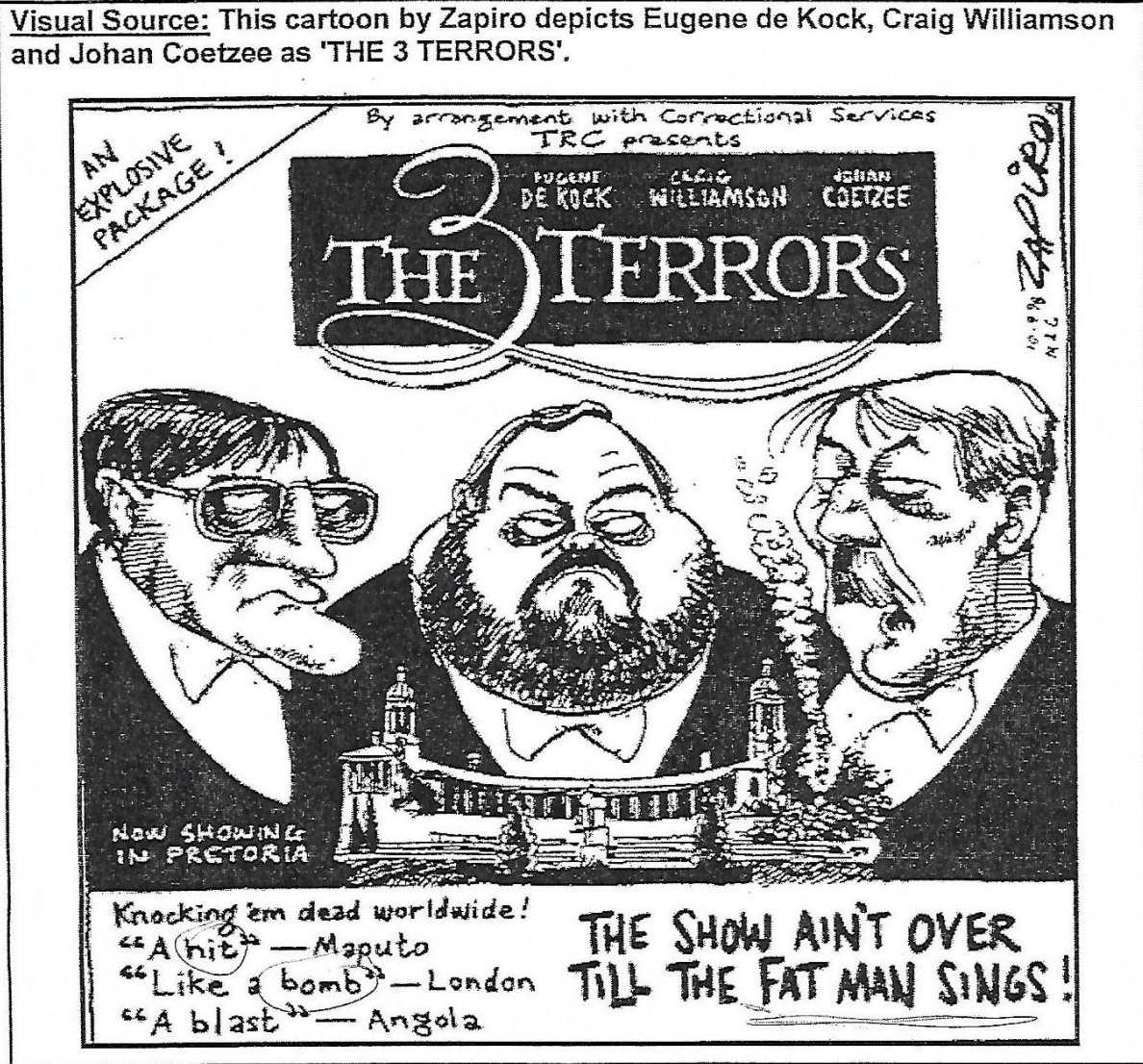
This was De Kock's first appearance before the TRC. As he concluded his testimony, he made an appeal to meet with the widows of the victims of the Motherwell bombing. He wanted to apologise to them but wished to do so privately, he said. I was intrigued by De Kock's request ...

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

Visual Source: This cartoon by Zapiro depicts Eugene de Kock, Craig Williamson and Johan Coetzee as 'THE 3 TERRORS'.



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