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Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

SENIOR CERTIFICATE/ NATIONAL SENIOR CERTIFICATE

GRADE 12

HISTORY P2

NOVEMBER 2020

ADDENDUM

This addendum consists of 14 pages.

QUESTION 1: WHY DID BLACK SOUTH AFRICAN STUDENTS PROTEST IN 1976?**SOURCE 1A**

The source below outlines how the philosophy of Black Consciousness influenced black South African students in the 1970s.

In terms of the struggle against apartheid, the 1960s is often referred to as the 'Silent Sixties' because leaders of the banned African National Congress (ANC) and the Pan Africanist Congress (PAC) were imprisoned on Robben Island. A new generation of young activists, such as Bantu Stephen Biko, began to re-think the role that black South Africans could play in the anti-apartheid struggle ... In 1968, he co-founded the South African Students' Organisation (SASO).

SASO was influenced by the philosophy of Black Consciousness (BC), which urged black South Africans to free themselves from the chains of oppression and work towards liberation as well as to take responsibility for their own struggle, be proud of their heritage and to develop self-confidence.

The philosophy of Black Consciousness influenced students at schools in Soweto to demand an educational system that was representative of Africa and Africans. In 1976, student leaders, such as Tsietsi Mashinini and Seth Mazibuko, raised the concern that the current educational system was Euro-centric (based on European values, customs and traditions) and undermined (weakened) African achievement. They yearned (wanted) for the revival of African history, which focused on themes such as African 'civilisations', black people's 'heroic achievements' and 'cultural accomplishments (successes)'.

The introduction of Afrikaans as a medium of instruction in half of the specialised subjects at black South African schools was seen as an obstacle in transforming (changing) the curriculum. In response, the South African Students' Movement (SASM) encouraged high school learners to take action.

[From <http://www.saha.org.za/youth/black-consciousness.htm>. Accessed on 10 August 2019.]

SOURCE 1B

The source below explains how students from Phefeni Junior Secondary School responded to Afrikaans as a medium of instruction. This source has been taken from an article that appeared in a South African newspaper, *The World*, on 19 May 1976. It was re-typed for clarity.

THE WORLD**19 May 1976****KIDS KEEP UP STRIKE****Big march planned**

The strike by students of Phefeni Junior Secondary School in Orlando West, Soweto, against the enforced use of Afrikaans in their school, entered its third day today against a background of mounting violence ...

The strike took a violent turn yesterday when they seized a tape recorder from the vice principal, Mr Nhlapo, accusing him of being a police informer and threatening to beat him up. When the new school board chairman, Mr Ngwenya, failed to turn up to address the students as he was expected to do, they began stoning the principal's office and classrooms. Other learners and teachers had to run for cover when the stone-throwing demonstration broke out. Mr Nhlapo had to be escorted by the principal, Mr Mpulo, when students threatened to beat him up.

The strike started on Monday when students refused to go to classes in protest at the subjects being taught in Afrikaans. They threatened the headmaster and threw out Afrikaans textbooks. Yesterday Mr Mpulo ordered learners home when they again refused his order, and accused him of being a police informer. The stone throwing stopped when the principal told the learners that the school board chairman refused to talk to them and had said that he [Mr Mpulo] must talk to them.

'I have had discussions with the chairman in my office and he has told me that if you don't want to listen to me, he will not talk to you. We, side with you. We are trying our best but we are failing,' Mr Mpulo said.

[From *The World*, 19 May 1976]

SOURCE 1C

The photograph below shows students from various schools in Soweto marching to Orlando Stadium on the morning of 16 June 1976. The photograph was taken by Sam Nzima.



[From <https://onlyeverydaysa.wordpress.com/2018/07/06/sam-nzima-a-name-to-be-remembered/amp>. Accessed on 12 August 2019]

**AFRIKAANS
MUST BE ABOLISHED!**

SOURCE 1D

The source below focuses on how the apartheid regime responded to the Soweto Uprising in June 1976. It was written by Lauren Hutton, a researcher, to commemorate the 35th anniversary of the Soweto Uprising.

Accounts of the events of that day (16 June 1976) estimated that 15 000 to 20 000 students participated in the march. There is no clarity (clearness) on whether the police fired without provocation (being provoked) or whether stones were thrown at the police, which led to them shooting students. The police did open fire, resulting in the deaths of a number of students (official death toll was 23 but unofficial sources claim that as many as 200 students were killed). The students responded by turning the march into a violent uprising by overturning cars and burning vehicles, buildings and other symbols of the apartheid regime.

The protests spread across the country causing the largest outbreak of violence against the repressive (brutal) state. The response from the government was to increase the use of force in an attempt to quell (crush) the unrest and restore law and order.

The Soweto Uprising caught the apartheid police force by surprise. The police were not ready for a march of that scale and the spread of unrest and mass uprising was not anticipated (expected) by the apartheid regime ...

The apartheid intelligence personnel and security structures failed to adequately assess the impact of their policies on black South Africans, they under-estimated the level of discontent (unhappiness). Of all the discriminatory (unfair) policies implemented, it was a policy aimed at reducing the amount of spending on education in the face of national recession (depression) that ignited (started) the fury of black South Africans which brought international condemnation and shame.

A costly misjudgement (error) on the part of the apartheid regime and renewal of the liberation struggle, 16 June 1976 is regarded as a turning point in South African history.

[From <https://www.polity.org.za/article/16-june-1976-the-day-apartheid-died-2010-06-17>.
Accessed on 12 August 2019.]

QUESTION 2: HOW DID THE TRUTH AND RECONCILIATION COMMISSION (TRC) DEAL WITH THE MURDER OF POLITICAL ACTIVISTS SUCH AS THE CRADOCK FOUR?**SOURCE 2A**

The extract below focuses on the reasons for the formation of the Truth and Reconciliation Commission (TRC) in 1995.

The fall of apartheid and the numerous examples of state-mandated human rights abuses against its opponents raised a number of critical questions for South Africans at the time. Among the many issues to be addressed, was the need to create an institution for the restoration of justice that had been denied to many victims who were killed during apartheid rule. Much like the numerous truth commissions established in Eastern Europe and Latin America after the introduction of democracy in those regions, the Truth and Reconciliation Commission in South Africa emerged from the Kempton Park negotiations between the National Party and the African National Congress as part of the negotiated transition to democracy in South Africa. It was founded with the aim of establishing a restorative, rather than retributive justice.

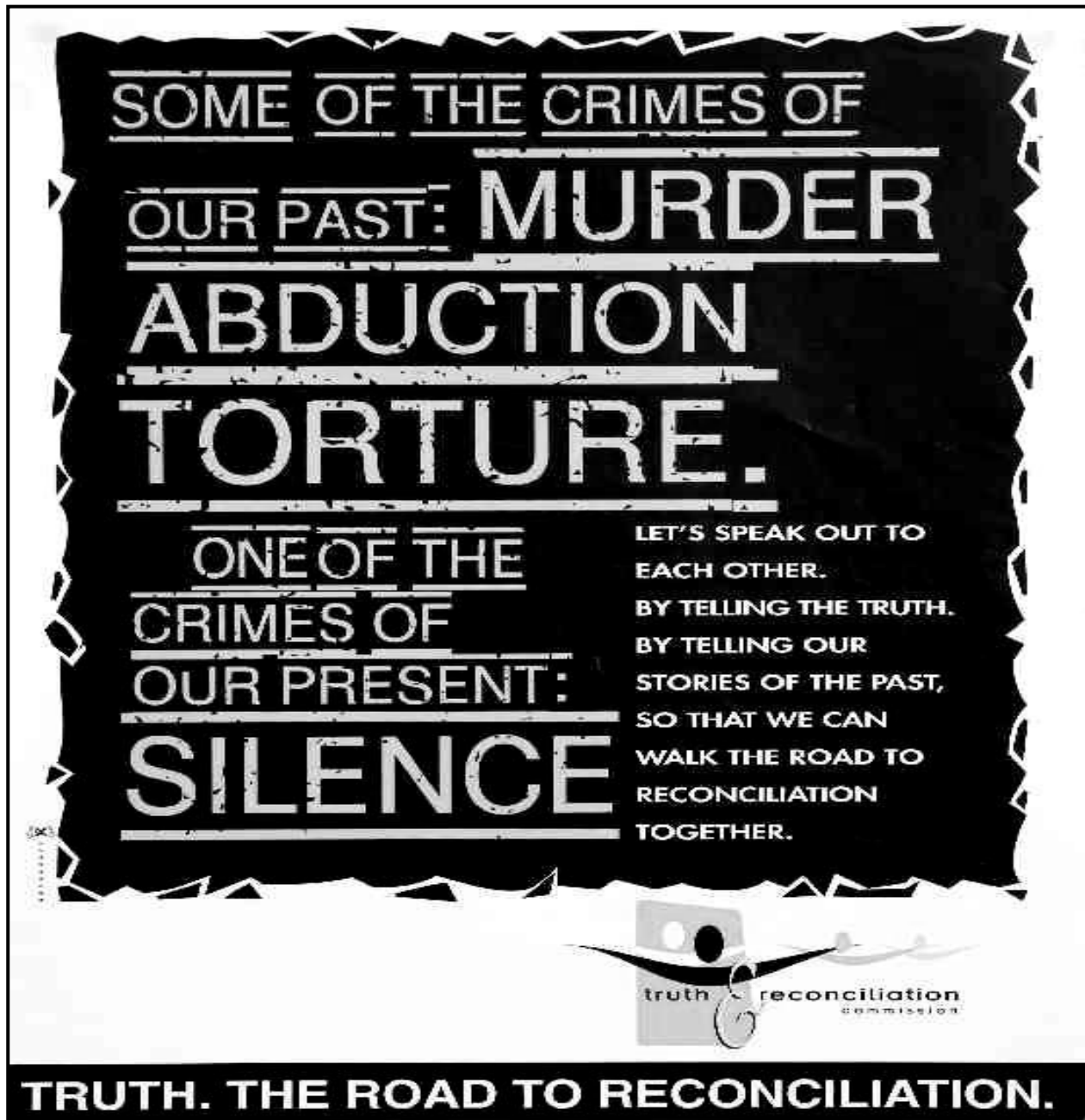
The goal of the TRC was not to prosecute and impose punishment on the perpetrators of the state's suppression of its opposition, but rather to bring closure to the many victims and their families in the form of full disclosure of the truth. The amnesty hearings undertaken by the TRC between 23 February and 6 March 1998 represent these aims, by offering full amnesty to those who came forward and confessed their crimes.

In the case of Johan van Zyl, Eric Taylor, Gerhardus Lotz, Nicholas van Rensburg, Harold Snyman and Hermanus du Plessis, the amnesty hearings offer more than just a testimony of their crimes. The amnesty hearings for the murders of a group of anti-apartheid activists known as the Cradock Four (Mathew Goniwe, Sparrow Mkonto, Fort Calata and Sicelo Mhlauli) show the extent of violence that the apartheid state used on its own citizens to silence any opposition and maintain its authority.

[From <https://www.sahistory.org.za/sites/default/files/SMU%20-%20Saifali%20Pardawala%20-%20Cradock%20Four%20Research%20Paper.pdf>. Accessed on 10 August 2019.]

SOURCE 2B

The poster below was produced by the TRC. It invited both perpetrators and victims to appear before the TRC and testify about the human rights abuses that were committed between 1960 and 1994.



[From http://www.saha.org.za/news/2014/September/gallery_trc_posters.htm.
Accessed on 20 August 2019.]

SOURCE 2C

The source below is part of a transcript that focuses on the testimony that Mr Lotz gave at the TRC hearings in Port Elizabeth on 4 March 1998. Mr Lotz was one of the six security policemen who applied for amnesty regarding the murder of the Cradock Four. Mr Booyens was the commissioner at the TRC hearings.

Mr Booyens: Did you know for what you were looking out?

Mr Lotz: We were waiting for a Honda Ballade (motor vehicle).

Mr Booyens: Yes, the vehicle passed you, then what happened?

Mr Lotz: And we followed this vehicle till we saw there was no traffic from either side. We put a blue light on our vehicle and we pulled that vehicle off the road and we told them that we were going to arrest them.

Mr Booyens: It was you and Taylor who put up the blue light?

Mr Lotz: That is correct.

Mr Booyens: And then? You told the people you were arresting them?

Mr Lotz: That is correct.

Mr Booyens: Did you recognise any of these people?

Mr Lotz: I immediately recognised Mr Goniwe and the other two people coming from Cradock. We had a description of Mr Mhlauli. I recognised him. I've seen a photograph of him, which was in Captain van Zyl's file.

Mr Booyens: What did you do then?

Mr Lotz: Two persons were put into Van Zyl's vehicle, they were handcuffed, another one was put in Taylor's vehicle and the other one we asked to remain behind in the Honda Ballade ... Captain van Zyl took petrol from his vehicle and I set the vehicle alight.

[From <http://www.justice.gov.za/trc/amntrans/pe/cradock9.htm>. Accessed on 17 August 2019.]

SOURCE 2D

The newspaper article below focuses on the amnesty application of the policemen who were accused of killing the Cradock Four. It appeared in the *Independent Online News* on 14 December 1999 and is titled 'No Amnesty for Killers of Cradock Four'.

Six former Port Elizabeth security policemen have been refused amnesty by the Truth and Reconciliation Commission for the murder of the Cradock Four.

The six security policemen are the late former security branch head Harold Snyman, Eric Alexander Taylor, Gerhardus Johannes Lotz, Nicolaas Janse van Rensburg, Johan van Zyl and Hermanus Barend du Plessis. Colonel Snyman gave the order for the killing of Mathew Goniwe, Sparrow Mkonto, Fort Calata and Sicelo Mhlauli in 1985. The four activists were abducted while returning to Cradock from a meeting in Port Elizabeth. Their bodies were found in the burnt-out remains of the vehicle in which they were travelling.

TRC spokesperson, Nhlanhla Mbatha, said last night that the security policemen were denied amnesty because the men never made a full disclosure regarding the killing of the Cradock Four. 'The commission could therefore not find a relationship between the act and political motives,' he said. Because of this, amnesty was refused. All three judges and the two panel members agreed with the decision.

Goniwe's eldest brother, 73-year-old Alex, said last night that he was pleased that the TRC had the courage to deny the six security policemen amnesty for the murder of the Cradock Four.

[From <https://www.iol.co.za/news/south-africa/no-amnesty-for-killers-of-cradock-four-23218>.
Accessed on 15 August 2019.]

QUESTION 3: WHAT IMPACT DID GLOBALISATION HAVE ON SOUTH AFRICA?**SOURCE 3A**

The source below describes the process of globalisation.

Globalisation is a process of interaction and integration among people, companies and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity (wealth) and on human physical well-being in societies around the world.

But policy and technological developments of the past few decades have contributed to increased cross-border trade, investment and migration so large that many observers believe that many countries have entered an uncertain phase in its economic development. From 1997 to 1999 flows of foreign investment nearly doubled, from 468 billion US dollars to 827 billion US dollars. Thomas Friedman, an economist, claimed that today globalisation is 'farther, faster, cheaper and deeper'.

The current wave of globalisation has been driven by policies that have opened economies domestically and internationally. Governments have also negotiated dramatic reductions in barriers to commerce and have established international agreements to promote trade in goods, services and investment. Taking advantage of new opportunities in foreign markets, corporations have built foreign factories and established production and marketing arrangements with foreign partners.

Technology has been the other principal driver of globalisation. Advances in information technology, in particular, have dramatically transformed economic life for consumers, investors and businesses.

[From <https://www.globalization101.org/what-is-globalization/>. Accessed on 24 March 2019.]

SOURCE 3B

The source below focuses on former South African Reserve Bank Governor, Gill Marcus', view of globalisation. It appeared in *Financial News24* on 2 October 2013.

'Globalisation has helped developed countries to become richer, prosperous and modern,' South African Reserve Bank Governor, Gill Marcus, said on Tuesday evening. 'Countries are able to use technology and innovation to change their comparative advantages, to move up the value chain, thereby raising incomes and living standards of the poor,' she said in a speech in Pretoria.

'The global financial system has also adapted (changed) to a world unimaginable a few decades ago. Capital is able to flow from savers to borrowers, seeking opportunities in every corner of the planet.'

Marcus said the net effect of greater global integration was that about a billion people had been lifted out of poverty in the past 20 years.

'And so, while globalisation and its tools, such as supply chains, technology and finance, have made a major positive contribution to development, these same tools have also made the world more complex, risky and dangerous.'

'As capital has become more mobile, investors are able to achieve higher returns by investing in new frontier markets.'

'On the other hand, the entry of a billion more workers into the global labour force has created employment opportunity for the masses but at the same time it led to a reduction in the wages for low-skilled workers.' ...

[From <https://www.fin24.com/Economy/Marcus-Globalisation-a-boon-for-all-countries-20131001>.
Accessed on 20 September 2019.]

SOURCE 3C

The source below explains the former Minister of Finance, Pravin Gordhan's, view of globalisation.

Former Finance Minister Pravin Gordhan said globalisation is one driver of higher inequality in countries such as South Africa.

He was speaking at the University of Johannesburg's Convocation Leadership Seminar on Monday, 15 May 2017 on 'Economy: The Global Revolution, Urbanisation and Digital Transformation and What It Means for the South African Economy'. Gordhan highlighted that with an increase in the level of stratification (levels of order), the issue of inequality must be at the forefront of policies. He added that new forms of social safety nets and economic inclusion should be created to mitigate (diminish) these social and economic divisions.

It was the effects of globalisation, such as the divergence (difference) of incomes and the loss of jobs because of technological advances that contribute to greater inequality in South Africa and other similar countries.

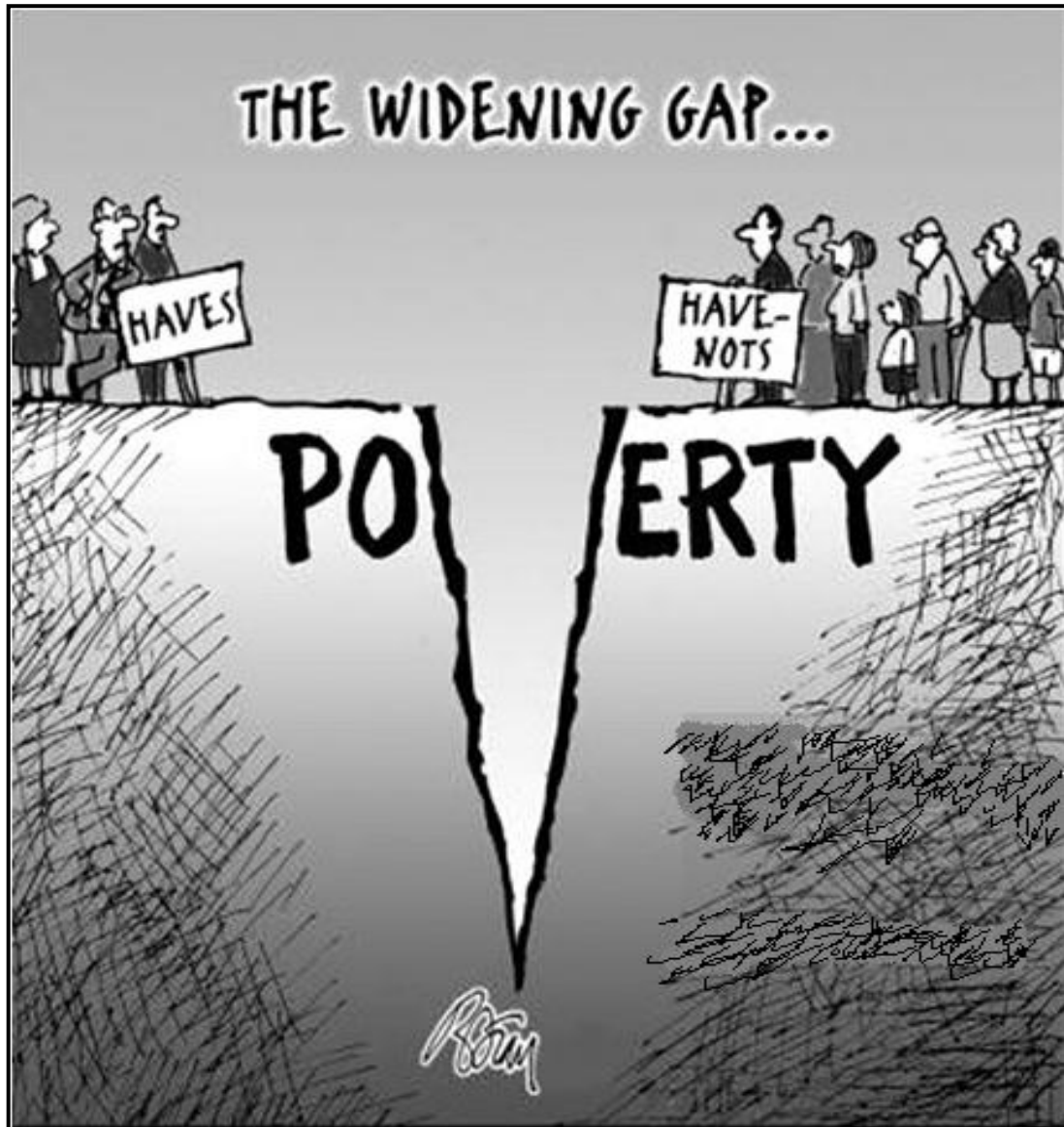
'There's a realisation that globalisation has actually resulted in winners and losers and that greater note needs to be taken of who are the winners and what percentage of the population do they constitute and who are the losers,' Gordhan said.

Gordhan noted that globalisation should bring about 'economic transformation that would benefit 55 million South Africans'. He further stated that 'globalisation will not do this, instead it has led to a flood of cheap foreign goods onto the South African market. This has contributed to many clothing and textile factories closing down resulting in high levels of unemployment, poverty and a social crisis'.

[From <https://mg.co.za/article/2017-05-22-gordhan-economic-transformation-must-benefit-all-55-million-south-africans>. Accessed on 24 March 2019.]

SOURCE 3D

The cartoon below depicts the impact that poverty had on the 'HAVES' and the 'HAVE-NOTS'. It was drawn by B Fray in 2008.



[From <https://aftruth.com/economic/the-widening-gap-between-the-rich-and-the-poor-the-shrinking-of-the-rights-of-workers-in-south-africa/>. Accessed on 5 May 2019.]

ACKNOWLEDGEMENTS

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

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<http://www.saha.org.za/youth/black-consciousness.htm>

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<https://onlyeverydaysa.wordpress.com/2018/07/06/sam-nzima-a-name-to-be-remembered/amp>

The World, 19 May 1976