



Province of the
EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

**HISTORY P2
COMMON TEST
JUNE 2014**

MARKS: 100

TIME: 1½ hours

**This question paper consists of 7 pages and an
addendum of 6 pages.**



INSTRUCTIONS AND INFORMATION

1. This question paper consists of SECTION A and SECTION B based on the prescribed content framework as contained in the CAPS document.
2. SECTION A consists of TWO (2) source-based questions. Source material that is required to answer questions will be found in the ADDENDUM.
3. SECTION B consists of TWO (2) essay questions.
4. Answer TWO (2) questions.
 - 4.1 Answer ONE (1) source-based question and ONE (1) essay question.
5. When answering questions, candidates should apply their knowledge, skills and insight.
6. A mere rewriting of the sources as answers will disadvantage candidates.
7. Questions and subsections of questions must be numbered clearly and correctly.
8. Write neatly and legibly.

SECTION A: SOURCE-BASED QUESTIONS

Answer ONE (1) question from this section. Source material to be used to answer these questions is in the ADDENDUM.

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

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

1.1 Refer to Source 1A.

- 1.1.1 What do you understand by the concept *Black Consciousness*? (1 x 2) (2)
- 1.1.2 In what way did 'colonialism' deprive black people of their pride and dignity'? (1 x 2) (2)
- 1.1.3 How did the African Americans influence Biko's ideas on Black Consciousness? (1 x 3) (3)
- 1.1.4 Explain why conservative white South Africans would have reacted negatively to philosophy of Black Consciousness. (2 x 2) (4)
- 1.1.5 Comment on whether this source would be reliable to a learner studying Black Consciousness in the 1970s. (2 x 2) (4)

1.2 Study Source 1B.

- 1.2.1 What was the reaction of SASO towards NUSAS as depicted in the cartoon? (1 x 2) (2)
- 1.2.2 Why did SASO react in that manner? Give TWO reasons. (2 x 1) (2)
- 1.2.3 Using our own knowledge explain why the apartheid government was opposed to SASO. (1 x 2) (2)
- 1.2.4 Using the source and your own knowledge, explain how SASO influenced the lives of black South Africans. (2 x 2) (4)

1.3 Refer to Source 2C.

1.3.1 Why, according to the source, was the film '*Cry Freedom*' banned in South Africa? (1 x 2) (2)

1.3.2 Explain how the opponents of apartheid reacted to the banning of the film. (3 x 1) (3)

1.3.3 Why, do you think, *The Times* chose to publish this article on the front page of the newspaper? (2 x 2) (4)

1.3.4 According to van der Merwe, why was the film regarded as a threat to the apartheid government? (2 x 2) (4)

1.3.5 Using the source and your own knowledge, explain how useful the film would be to a historian studying the life of Biko. (2 x 2) (4)

1.4 Using all the sources and your own knowledge, write a paragraph of 8 lines (80 words) explaining how the ideas of Black Consciousness inspired the youth of Soweto in the 1970s.

(8)
[50]

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

Study Sources 2A, 2B and 2C and answer the following questions.

2.1 Refer to Source 2A.

- 2.1.1 What, according to the source, were the main reasons for the establishment of the TRC? (2 x 1) (2)
- 2.1.2 How does Tutu's appeal to South Africans reinforce the purpose of the TRC? (2 x 1) (2)
- 2.1.3 Explain why a historian would consider this source useful in order to find out about the work of the TRC. (2 x 2) (4)

2.2 Study Source 2B.

- 2.2.1 State the message that is conveyed by the National Party (NP) about the TRC in the cartoon? (1 x 2) (2)
- 2.2.2 What do the figures in the cartoon symbolise? (1 x 2) (2)
- 2.2.3 Explain what prompted the NP to make the following statement: 'The trick is to shout so loudly that **we** start to look like victims' (2 x 2) (4)
- 2.2.4 Describe why the cartoonist makes reference to the words 'hit squads' and 'detainees murdered' in the cartoon. (2 x 1) (2)
- 2.2.5 Why, in the opinion of the cartoonist, is the carpet marked NP appropriate? (2 x 2) (4)
- 2.2.6 Explain the limitations of this source to a historian researching TRC process. (2 x 2) (4)

2.3 Use Source 2C.

2.3.1 Explain what, according to the source, was the main purpose of Nieuwoudt's visit to Mrs Mtimkhulu's residence? (2 x 2) (4)

2.3.2 According to your opinion, what did Mrs Mtimkhulu hope to achieve from the TRC? (2 x 2) (4)

2.3.3 In considering Jillian's diary entry, explain why you think there was justification for Sikhumbuzo's negative reaction against Nieuwoudt. (2 x 2) (4)

2.4 Using Source 2C as well as your own knowledge, comment on whether Jillian's diary entries were an effective way of capturing the experiences of the victims. (2 x 2) (4)

2.5 Using the information from all the sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words) explaining why the work of the TRC was a difficult task. (8)
[50]

TOTAL SECTION A: 50

SECTION B: ESSAY QUESTION

Answer ONE (1) question from this section.

Your essay should be about THREE pages long.

QUESTION 3: CIVIL RESISTANCE 1970s – 1980s: SOUTH AFRICA

There was a stalemate in South Africa by 1989 caused by internal pressures on the government.

Critically discuss to what extent is this an accurate assessment of the situation in South Africa in the late 1980s?

[50]**QUESTION 4: THE COMING OF DEMOCRACY TO SOUTH AFRICA AND
COMING TO TERMS WITH THE PAST**

It was hope and commitment of all South Africans that led to the birth of a non-racial democratic South Africa in 1994.

Do you agree with this statement? Use relevant examples to support your argument. **[50]**

TOTAL SECTION B: 50
GRAND TOTAL: 100



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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).



Biko, The Quest for a True Humanity by C Bailey

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 Siphiwo'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. Siphiwo'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.

Bailey, C. 1999 *Biko, The Quest for a True Humanity*
Boraine, A. 1999. *A Country Unmasked*
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Department of Education 2000. *Footprints in the Sands of Time*
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Wilson, RA . 2009. *Challenging Restorative Justice, Human Rights Dialogue*
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