



Province of the
EASTERN CAPE
EDUCATION

NATIONAL SENIOR CERTIFICATE

GRADE 12

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**HISTORY P2
ADDENDUM**



This addendum consists of 11 pages.

**QUESTION 1: WHAT ROLE DID STEVE BIKO PLAY IN SOUTH AFRICA'S
LIBERATION STRUGGLE IN THE 1970s?**

SOURCE 1A

This extract focuses on the growth of the philosophy of Black Consciousness (BC).

The aged had almost forgotten the brave leaders who sat in prison or were in exile. The young had never heard these leaders – or set eyes on them. The Black Consciousness Movement was bridging the political vacuum that had existed in South Africa since the government tried to suppress any opposition to apartheid in the 1960s by banning the ANC and PAC. From 1972, with the formation of the Black People's Convention (BPC), the movement made an effort to go beyond its narrow student base. Black people – workers, students, teachers, the unemployed – gathered in the hall to listen to the voices of Black Consciousness. At this meeting held by the BPC, Biko and other BC member speakers were welcomed with song and applause. A wonderful sense of pride filled the hall that day. The struggle had begun again. In between the speeches the building echoed with cheers and shouts of "Amandla ... Amandla ..." Biko was the last speaker. He rounded off his speech with the following words: "We are oppressed, not as individuals, not as Zulus, Xhosas, Venda's or Indians. We are oppressed because we are black. We must unite ourselves and respond as a strong force."

[From: *They Fought For Freedom: Steve Biko* by L. Price]

SOURCE 1B

This source outlines Biko's attempt to uplift black South Africans.

Black Consciousness sought to mobilise workers. The South African Student Movement and the Black Parents Committee were formed to spread the message at schools. Black community programs, self-help programmes were established in rural areas to forge a link of "solidarity (unity) in action" between urban intellectuals and the rural poor. As Dr Mamphela Ramphele describes in her autobiography how she, Biko and other comrades set up clinics in rural areas to promote home industries and community health. In 1975 he played a leading role in the formation of the Zimele Trust and the Ginsberg Education Trust. Zimele means "stand on your own." Church and overseas organisations who were opposed to apartheid in South Africa, put money into these trusts.

Black Consciousness in the 1970s saw an increase in political activity. This meant that scores of people were being imprisoned by the government. Many of these people were fathers and mothers who had families. The Zimele Trust took care of these families while their breadwinners were in prison. The Ginsberg Trust provided financial help for black students. In 1975 Biko was among many young black activists detained by the government. After his release more restrictions were placed on him and he was not allowed to have anything to do with the Black Community Program. In 1977 Biko was killed by the security police.

[From: *Africa Since 1990* by Y.N. Seleti]

SOURCE 1C

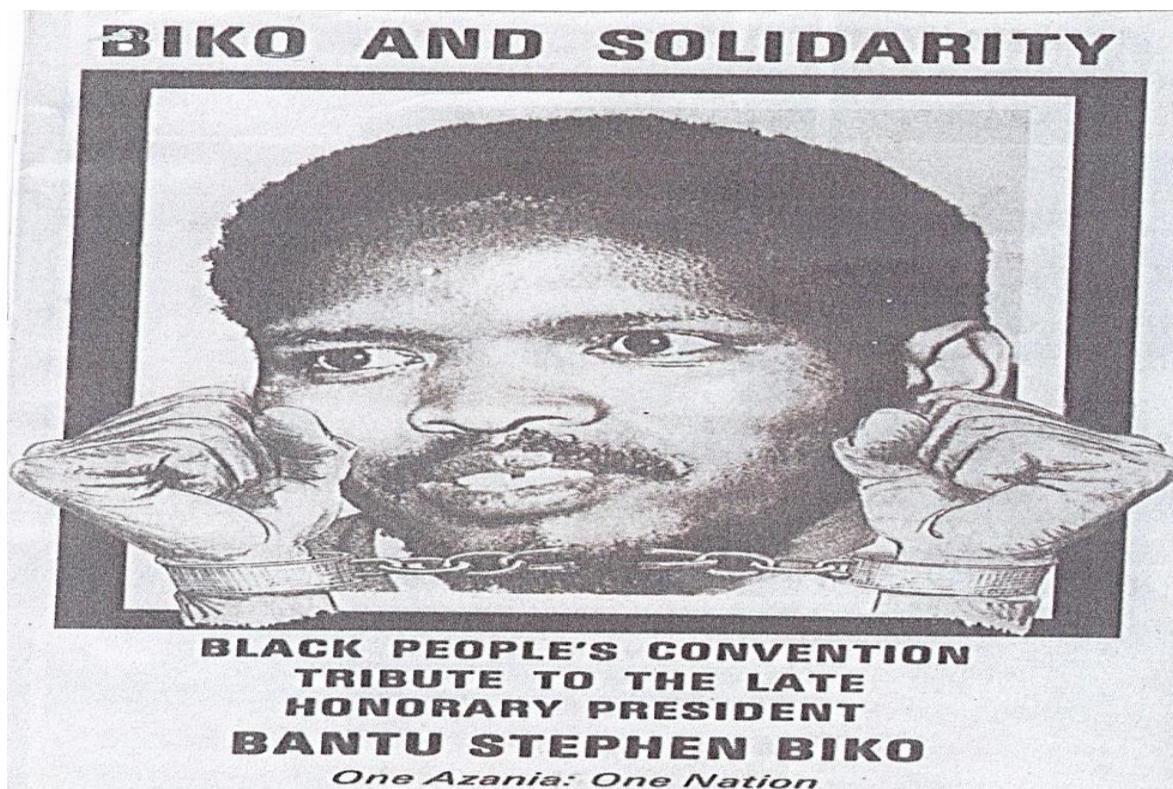
This source below consists of a written and visual source. It pays tribute to Biko's contribution to the liberation of South Africa.

WRITTEN SOURCE: MANDELA PAYS TRIBUTE TO BIKO.

Living, he was the spark that lit a veldfire across South Africa. His message to the youth and students was simple and clear: "Black is Beautiful: Be proud of your blackness" and with this he inspired our youth to shed themselves of the sense of inferiority they were born into as a result of more than three centuries of white rule. Assert yourself and be self-reliant. We know today that when, in the life of a nation, the time comes for an idea, nothing – not even murder – can kill the idea. He was focused on how to get our people into action, on how we could achieve freedom. Whether his death came from an accidental (not intended) blow or not, they had to kill him to prolong the life of apartheid. The very thought of a link between the ANC and the BCM was unthinkable to the apartheid government. As a courageous leader Biko helped to shape a democratic South Africa.

[From: *Biko: A Biography* by X. Mangcu]

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



[From: *Steve Biko* by M. Westcott]

QUESTION 2: TO WHAT EXTENT WAS THE TRUTH AND RECONCILIATION COMMISSION SUCCESSFUL 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 that 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

The following source comprises of two extracts which focus on the different views and feelings on the issue of amnesty.

VIEWPOINT 1: This extract deals with the testimony of Phillip (a perpetrator), who was granted amnesty.

Phillip (an agent of apartheid) sought amnesty for setting off a bomb that killed several innocent people. At his amnesty hearing, the families of the victims were allowed to tell how the bombing had affected their lives. Phillip then told his version of the bombing. In reaction to his closure, his family said they were feeling ashamed of what he had done, and his wife subsequently divorced him. Phillip apologised for his actions, and his apology was accepted by the families of the victims. He was granted amnesty. Afterwards the families of the victims were given financial compensation by the government for the loss of their loved ones.

[From: *Overcoming Apartheid* by J.L. Gibson]

VIEWPOINT 2: This extract deals with victims who were against the granting of amnesty.

It is true that there have been other victims who have rejected the notion of reconciliation and amnesty, who insisted on retributive justice, and who insisted on the punishment of perpetrators for their apartheid-era crimes. We can count amongst these the Mxenges, the Seremanes and some of the women of the Khulumani group. Some had qualified their attitude by saying that they cannot find it in themselves to be reconciled with perpetrators who did not reveal the details of their atrocities committed, those who refused to give their testimonies and some who showed no remorse. Some have stated that they cannot be reconciled with the violators of human rights who have appeared before the TRC, but have peppered (overloaded) the hearings with lies, denials and obfuscations (confusion) of the truth.

[From: *After the TRC: Reflections on Truth and Reconciliation in South Africa* by D. Ntsebeza]

SOURCE 2C

This cartoon focuses on P.W. Botha's reluctance to appear before the TRC in 1996.



QUESTION 3: WHAT IMPACT DID GLOBALISATION HAVE ON AFRICA AFTER 1989?

SOURCE 3A

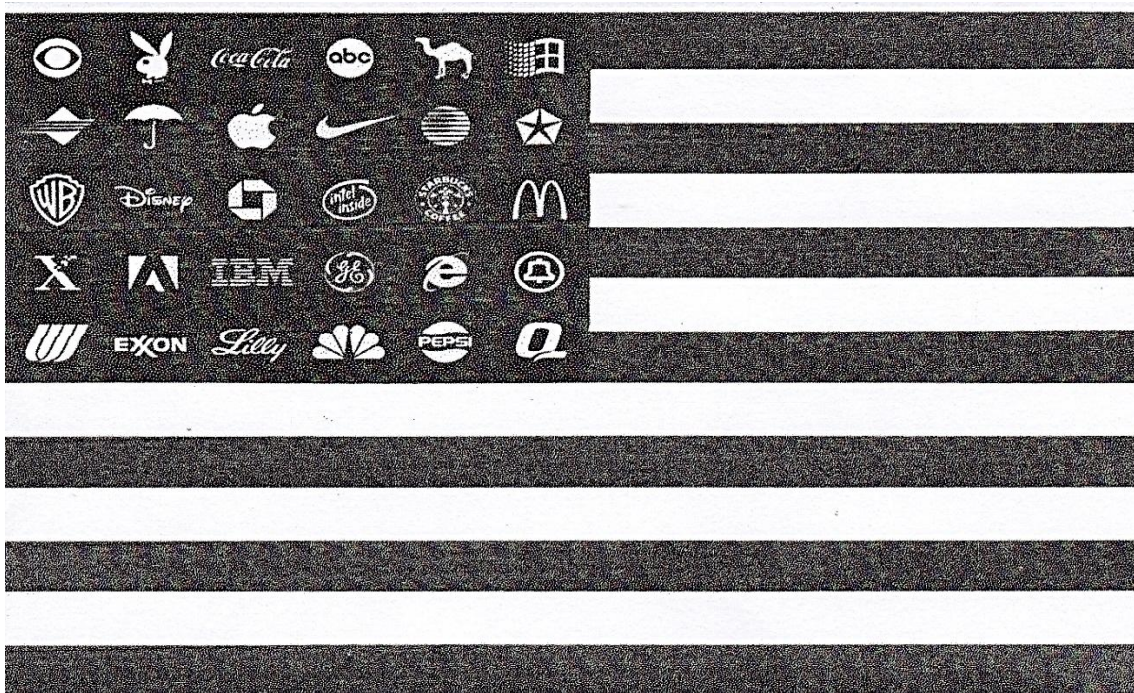
This source below consists of a written and visual source. It deals with the causes and consequences of globalisation.

WRITTEN SOURCE: This extract describes the growth of international corporations in the late twentieth century.

A major cause of globalisation is the growth of large companies searching for economies of scale. This is when a company produces goods more cheaply by producing them in bulk. Economies of scale means that large companies can be more profitable than smaller ones. These are companies so large that they are not located in any one country. In the 1960s these corporation accounted for around 17% of world trade. However, in recent years, this figure has grown rapidly. Approximately 200 transnational corporations now dominate 32% of world trade.

[From: *Global Concerns* by H. Collins]

VISUAL SOURCE: This poster shows the power that multi-national corporations had in America and on the rest of the world. The stars on the American flag have been replaced by logos of multi-national companies.



[From: *In Search of History* by J. Bottao at al, *Adbusters MediaFoundation*]

SOURCE 3B

This extract explains how America became the only superpower in the new global order. This has led to Third World countries being forced to adopt capitalism.

Although the end of the Cold War meant that Africa was released from the pressures and demands of a bipolar world, the capacity of the new states to develop their economies was affected by the withdrawal of Soviet aid. The withdrawal of the Soviet Union and the collapse of communism swept in the new global order with the United States as the only superpower and capitalism as the only successful model of development for the Third World.

The pressures and demands for development on the African continent compelled African leaders to turn to Western institutions for the development aid. The West seized the opportunity to link the doling (giving) out of development aid to a demand for political reforms.

[From: *In Search of History* by J Bottaro et al]

SOURCE 3C

This extract explains the influence and power of multi-national organisations on the world.

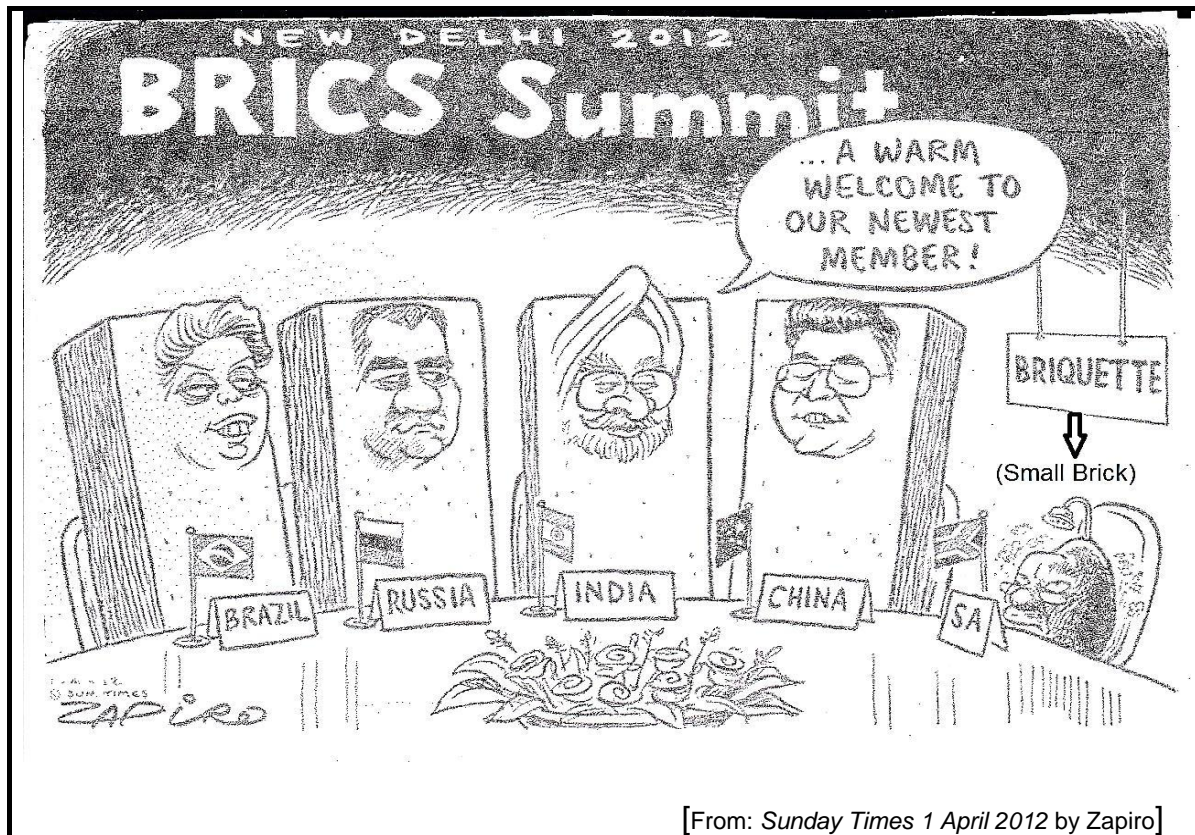
All states find it hard to control an organisation with many branches that are beyond its frontiers and not subject to its laws. If the multi-national is a major investor and employer, the possibility that it will withdraw its operations and relocate to a different country is likely to alarm any government. For this reason, governments may be easily persuaded to lower the rate of taxation on the multi-national's profits or relax labour laws to make it easier for the multi-national to control its workforce. Another way of interpreting this situation is to see Western governments and multi-nationals as allies, working towards the same goal in the globalisation project.

For all their supposed lack of nationality, the great majority of multi-nationals have their headquarters in the most economically powerful countries (especially the USA, Germany and Japan). Another alleged result of globalisation is that the states are losing control over their own destinies. Capital, goods, services and technologies now flow uncontrolled and in huge quantities across frontiers, locating and relocating in different parts of the world. These are said to limit the state's control of economic activity within its borders and even to prevent it from setting the value of its currency.

[From: *Globalisation: Ethical Debates* by N. Harris]

SOURCE 3D

This cartoon depicts the BRICS summit that was held in New Delhi, 2012 featuring South Africa as the “briquette” (small brick).



ACKNOWLEDGEMENTS

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

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