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GAUTENG DEPARTMENT OF EDUCATION

PREPARATORY EXAMINATION

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HISTORY

PAPER 2

ADDENDUM

14 pages

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GAUTENG DEPARTMENT OF EDUCATION

PREPARATORY EXAMINATION

HISTORY – ADDENDUM
(Paper 2)

QUESTION 1: HOW DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS INFLUENCE THE SOWETO UPRISING OF 1976?

SOURCE 1A

The source below outlines the reasons for the emergence of the Black Consciousness Movement (BCM) in the 1960s.

By the late 1960s, the government had jailed, banned or exiled the majority of the Liberation Movements' leaders. In response to this, an intensified wave of tyranny (dictatorship) and a new set of organisations emerged. These organisations filled the vacuum created by the government's suppression of the African National Congress (ANC) and the Pan Africanist Congress (PAC) after the Sharpeville massacre in 1960. United loosely around a set of ideas described as "Black Consciousness", these organisations helped to educate and organise black people, particularly the youth. In fact, the eruption (outbreak) of the Black Consciousness Movement signalled (marked) an end to the quiescence (inactivity) that followed the banning of the black political movements.

The BCM urged a defiant rejection of apartheid, especially among black workers and the youth. The South African Students' Organisation (SASO) was founded by black students who refused to join the National Union of South African Students (NUSAS), another student led organisation. At the same time, black workers began to organise trade unions in defiance of anti-strike laws. In 1973, there were strikes throughout the nation, in cities like Durban. This culminated (ended) in the Soweto Uprising of 1976.

[From https://www.sahistory.org.za/article/ideology-black-consciousness-movement. Accessed on 22 August 2018.]

SOURCE 1B

The extract below focuses on how the philosophy of Black Consciousness encouraged black South Africans to defy the policy of apartheid.

Another significant aspect of Black Consciousness is the call for cohesive (unified) group solidarity, i.e. Black solidarity. Thus, the quintessence (ideal) of Black Consciousness is the realisation and acceptance by blacks in South Africa that, in order to play a positive role in the struggle for liberation and emancipation, they must effectively employ the concept of group power and thereby build a strong base from which to counter the oppressor's policy of 'divide and rule'.

The philosophy of Black Consciousness therefore means group pride and determination by black people in South Africa to rise together from the death bed of oppression and exploitation. At the heart of Black Consciousness is also the realisation by blacks that the most potent and effective weapon of oppression and exploitation in the hands of the oppressor is the mind of the oppressed. In South Africa, the oppressor has attempted to twist and manipulate our minds to make us mentally and psychologically pliable (bendable) to his exploitation and manipulation.

Black Consciousness therefore calls for a psychological revolution in the black community; this will be a revolution which is directed towards the elimination of all stereotypes (labels) by blacks about themselves and one which is directed towards the complete eradication (removal) of the slave-mentality and feelings of inadequacy characteristic of an oppressed and exploited society. The basic logic inherent (built-in) in Black Consciousness is that no man can wage a meaningful war of liberation unless and until he has effectively eradicated (removed) his slave-mentality and accepted him/herself as a full human being who has a role to play in his/her own salvation (rescue). Black Consciousness therefore forces black people to see themselves as full human beings, complete, full and total in themselves, and not as an extension of others.

[From http://www.sahistory.org.za/sites/default/files/The meaning of Black Consciousness by Ranwedzi Nengwekhulu. Accessed on 21 August 2018.]

SOURCE 1C

The source below focuses on why students protested against the introduction of Afrikaans as a medium of instruction.

Black Consciousness raised political consciousness and gave many young black South Africans a fearlessness to protest and act against injustice, which their parents and older generations did not always have. It also encouraged black self-help.

The spark that set off the Soweto Uprising was a law passed during this time which said that half the subjects in black schools had to be taught in Afrikaans. In many cases neither teachers nor students could cope with this, making a difficult learning environment even worse. Afrikaans was also seen as the language of the oppressor. Angry students, empowered by BC, decided to take action.

In protest, 15 000 school children marched through Soweto on June 16, 1976. Police confronted the crowd, firing at and killing several students. As a result attacks were carried out on police, administration buildings and beerhalls, all symbols of apartheid. Class boycotts and the burning of schools followed, while police counter-attacked and raided.

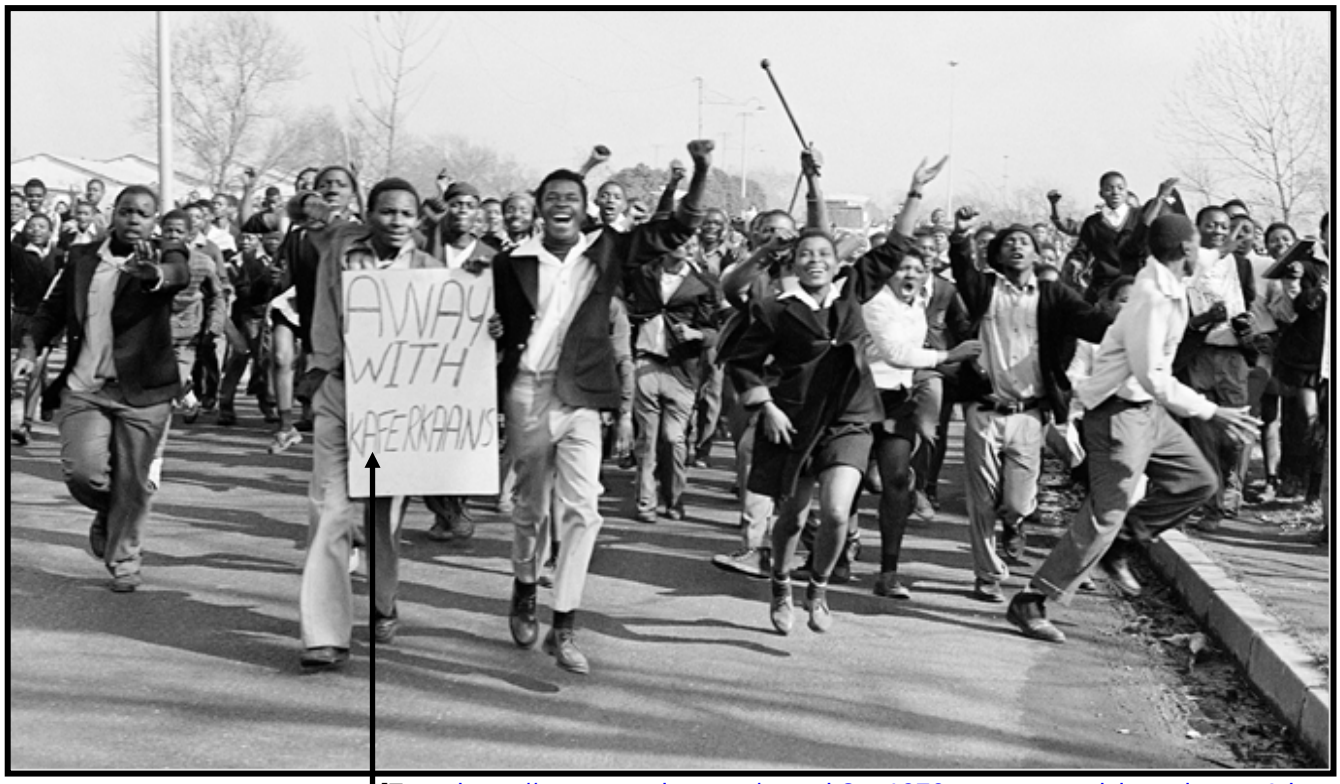
The students and teachers who led these protests were heavily influenced by the ideology of Black Consciousness. However, they were not part of a structured political movement and didn't have the organisational strength to keep up revolutionary activity. Some people saw this as a missed opportunity. Nevertheless, it was a very important moment in the eventual fall of apartheid. It gave new life to black protest on a big, national scale.

A year later, Steve Biko was killed at the hands of the police. Other leaders of the Black Consciousness Movement were arrested, and the main organisations were banned and gradually crushed. However, the ideas for which they stood continued to shape protest, struggle, and daily life.

[From https://live.fundza.mobi/home/library/non-fiction-books/amagama-enkululeko/5-black-consciousness-and-the-soweto-uprising-context/5-/. Accessed on 23 August 2018.]

SOURCE 1D

The photograph below shows students protesting against Afrikaans as a medium of instruction in Soweto in June 1976.



[From https://www.google.co.za/search?q=1976+soweto+uprising+pictures&tbm. Accessed on 21 August 2018.]

AWAY WITH KAFERKAANS

QUESTION 2: HOW DID THE TRUTH AND RECONCILIATION COMMISSION (TRC) DEAL WITH THE MURDER OF GRIFFITHS MXENGE?

SOURCE 2A

The source below focuses on the assassination of anti-apartheid activist and attorney, Griffiths Mxenge.

On 20 November 1981, Mr Griffiths Mxenge was found dead in a cycling stadium in Umlazi. Three Vlakplaas operatives namely, Commander Dirk Coetzee and askaris (spies/sell-outs) Almond Nofemela and David Tshikalange were charged and convicted of the killing. Coetzee, Nofemela and Tshikalange applied for amnesty for Mxenge's killing.

Nofemela told the commission that the three intercepted (captured) Mxenge on his way home from work on the evening of 20 November 1981. They dragged him out of his car and took him to a nearby Umlazi stadium where they beat and stabbed him repeatedly. Nofemela told the Commission that Mxenge had resisted his attackers fiercely and aggressively until he was struck on the head with a spanner. He fell to the ground, and the stabbing continued until he was dead. They then took his car, wallet and other belongings to make it look like a robbery. Mxenge's vehicle was later found, burnt out and abandoned, near the Golela border post between South Africa and Swaziland.

On 15 May 1997, Coetzee, Nofemela and Tshikalange were found guilty of killing Mxenge. At the request of the Commission's Amnesty Committee, sentencing was postponed until the Committee had reached a verdict on the applications.

[From www.justice.gov.za/trc/report/. Accessed on 20 September 2018.]

SOURCE 2B

The following statement was issued by the Amnesty Committee of the Truth and Reconciliation Commission (TRC). It explains the reasons for the granting of amnesty to Dirk Coetzee, Almond Nofemela and David Tshikalange for the murder of Griffiths Mxenge.

The Amnesty Committee of the Truth and Reconciliation Commission today granted amnesty to Dirk Coetzee, David Tshikalange and Butana Almond Nofemela in respect of the murder of Durban attorney, Mr Griffiths Mxenge, in November 1981.

The Committee said that while 'there may be some doubt' about the identity of those who ordered or advised Coetzee to kill Mr Mxenge, there was no doubt that Coetzee had acted on 'the advice, command or order of one or more senior members of the Security Branch' of the South African Police.

The Committee placed on record its 'strong disapproval' of the conduct of the police in 'arranging for the assassination of an attorney who was doing no more than his duty in providing adequate representation for persons facing criminal charges'.

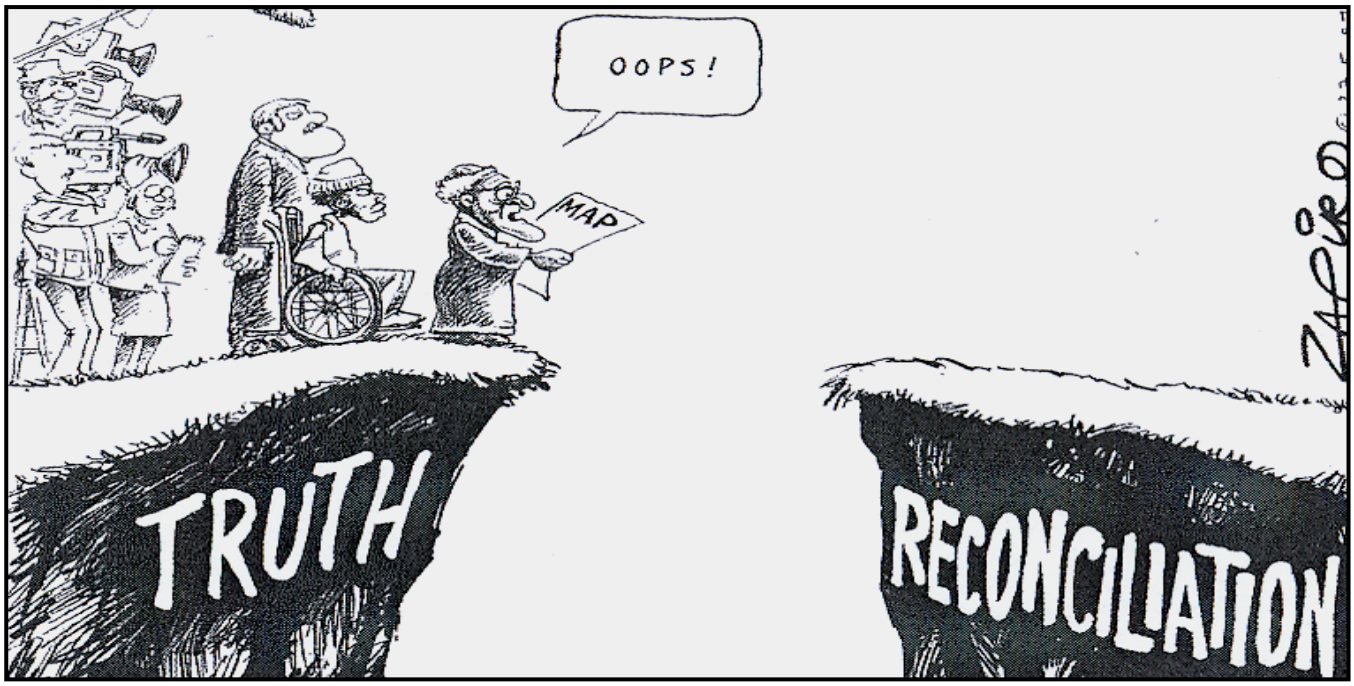
In its findings, the Committee said: 'On the evidence before us we are satisfied that none of the applicants knew the deceased, Mxenge, or had any reason to wish to bring about his death before they were ordered to do so. We are satisfied that they did what they did because they regarded it as their duty as policemen who were engaged in the struggle against the ANC and other liberation movements. It is, we think, clear that they relied on their superiors to have accurately and fairly considered the question as to whether the assassination was necessary or whether other steps could have been taken ...'

The three amnesty applicants were convicted of Mr Mxenge's murder during a trial in Durban after their amnesty application had been heard. As a result of the granting of amnesty, it was not necessary for the trial court to proceed with the question of sentence.

[From www.info.gov.za/speeches/1997/08050w13297.html. Accessed on 16 September 2018.]

SOURCE 2C

This cartoon by Zapiro was published in *The Sowetan*, in 1997. It depicts the challenges that the Truth and Reconciliation Commission experienced.



[From http://www.sahistory.org.za/topic/-and-reconciliation-commission-trc. Accessed on 25 September 2018.]

SOURCE 2D

The following source focuses on how Griffiths Mxenge's family responded to the granting of amnesty to perpetrators.

In November 1981, the human rights lawyer and anti-apartheid activist Griffiths Mxenge's body was found on a sports field near Umlazi, Durban. He had 45 stab wounds, his throat was slit, and his ear severed (cut off). The murder of Griffiths Mxenge became one of the most notorious and scandalous political assassinations ever. In 1996, Dirk Coetzee, Almond Nofemela and David Tshikalange confessed to the crime and applied to the TRC for amnesty (which they were eventually granted).

The Mxenge family lodged an application with the constitutional court to declare the Truth and Reconciliation Commission unconstitutional. The Mxenge family had this to say:

"Dirk Coetzee, Nofemela, Tshikalange and those brigadiers who gave them instructions, have committed crimes against humanity. We'll say that over and over again. That it is not forgivable in terms of international law. Even the president of this country can't grant that. Can you forgive them? We can't forgive them! It's just out of the question. It's out of the question if you just listened to what I said now, the terrible way they killed our brother. I think it is only a person with the character of Jesus Christ who can probably try to forgive, but not us. We are still as bitter as we were in 1981, when they did this."

[Adapted from http://sabctrc.saha.org.za/tvseries/episode4/section7/transcipt9.htm. Accessed on 28 April 2019.]

QUESTION 3: WHAT IMPACT DID GLOBALISATION HAVE ON THE CLOTHING AND TEXTILE INDUSTRY IN SOUTH AFRICA IN THE 21st CENTURY?

SOURCE 3A

The source below outlines the impact that globalisation had on developing countries.

Globalisation is a process of interaction and integration among the 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 and on human physical well-being in societies around the world. Policies and the technological developments of the past few decades have spurred (encouraged) increases in cross-border trade, investment and migration so large that many observers believe that the world has entered a qualitatively (dependent) new phase in its economic development.

This current wave of globalisation has been driven by policies that have opened economies domestically and internationally. In the years since the Second World War, and especially during the past two decades, many governments have adopted free-market economic systems, vastly increasing their own productive potential and creating a myriad (great number) of new opportunities for international trade and investment. 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.

Globalisation is deeply controversial, however. Proponents (supporters) of globalisation argue that it allows poor countries and their citizens to develop economically and raise their standards of living, while opponents of globalisation claim that the creation of an unfettered (unrestricted) international free market has benefited multinational corporations in the Western world at the expense of local enterprise, local cultures and ordinary people.

[From http://www.globalization101.org/what-is-globalization/. Accessed on 20 July 2018.]

SOURCE 3B

The source below explains how South Africa's Clothing and Textiles Industry increased its production.

The Clothing and Textiles Competitiveness Programme (CTCP) has South Africa's textile industry on the rise, creating more than 12 000 new permanent jobs in South Africa's clothing, textiles, leather and footwear sectors. This was revealed by the Department of Trade and Industry (DTI). The programme has helped more than 400 companies and approved R1,5 billion worth of applications.

The CTCP is a programme of the DTI that is aimed at boosting the competitiveness of South Africa's clothing and textile industry, while also creating jobs. It is part of the Industrial Policy Action Plan (IPAP), which seeks to revive labour intensive manufacturing in the country. According to the IPAP document, the introduction of the CTCP has had a substantial impact on the textile, clothing, leather and footwear sectors in South Africa. However, the industry is still faced with a range of significant challenges: Currency strength and volatility (unpredictability), under-invoicing (lowering of tariffs) and illegal imports, skills and competitiveness deficits (shortfalls) and limited economies of scale (producing lower quantities) in parts of the textiles sub-sector.

Some under-developed countries have taken full advantage of international trade agreements like the African Growth and Opportunity Act to build their industries.

Their exports into the South African Customs Union (SACU) have grown substantially (considerably) whilst targeting South Africa as their main African destination.

[From https://www.vukuzenzele.gov.za/sa%E2%80%99s-textile-industry-rise. Accessed 01 August 2018.]

SOURCE 3C

The cartoon below portrays the effects that globalisation had on South Africa's textile industry.



[From www.obama.com. Accessed 12 August 2018.]

SOURCE 3D

The following source outlines COSATU's response to globalisation.

The Congress of South African Trade Unions (COSATU) said in a statement on Monday that it joined its partners, the South African Clothing and Textile Workers' Union (SACTWU) in welcoming the announcement that quotas on clothing and textile imports from China were gazetted (recorded) by the government on 1 September 2006.

"We particularly welcome the SACTWU general secretary's prediction that, if properly implemented, the agreement on quotas could help to create more than 55 000 new jobs in the local clothing and textile industry.

In just four years, this industry has lost around 67 000 jobs, largely because of the surge in Chinese imports. Since 2002, clothing imports from that country have risen 480%. As a result, at the end of 2005, our trade balance with China was a shortage of R23 billion."

COSATU said that retailers, the five biggest of which have made R18.1 billion in pre-tax profits over those four years were reportedly complaining that these quotas would raise prices for the consumer.

These quotas should make us all better off. Jobs will be saved and created. An industry that faced collapse can be revived. Meanwhile consumers will be able to buy Proudly South African goods of excellent quality and value. The trade balance with China will move from deficit towards surplus and the whole economy will benefit from a strong and expanding clothing and textile sector.

[From http://www.fin24.com/Economy-20060904. Accessed on 2 August 2018.]

ACKNOWLEDGEMENTS

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

https://www.sahistory.org.za/article/ideology-black-consciousness-movement.

http://www.sahistory.org.za/sites/default/files/The_meaning_of_Black_Consciousness_by Ranwedzi_Nengwekhulu

https://live.fundza.mobi/home/library/non-fiction-books/amagama-enkululeko/5-black-consciousness-and-the-soweto-uprising-context/5-/

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SABC Special Report (Episode 4, section 7) on the TRC 1996

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www.obama.com

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