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**HISTORY P2
ADDENDUM**



This addendum consists of 12 pages.

QUESTION 1: WHAT IMPACT DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS (BC) HAVE ON SOUTH AFRICAN STUDENTS IN THE 1970s?

SOURCE 1A

This extract focuses on the influence that the philosophy of Black Consciousness have on the Soweto Uprising of 1976. It was written in 1978 by John Kane-Berman, who was a member of the SRC at the University of the Witwatersrand.

One of the principal factors explaining the new mood of assertiveness (self-confidence) so evident among black youth in many parts of the country is the growth of the Black Consciousness philosophy. This is one of the most important developments in South Africa in recent years... At about the same time, black students, after much soul-searching, broke away from the multi-racial but white-dominated National Union of South African Students (NUSAS) to form the South African Students' Organisation (SASO). After that, numerous organisations espousing (standing for) Black Consciousness were formed, including the South African Students' Movement (SASM) among schoolchildren and the Black People's Convention (BPC), a political organisation, of which Steve Biko was honorary president at the time of his death ...

The extent of allegiance (loyalty) to SASM and the degree to which schoolchildren in general, identify with Black Consciousness are not readily measurable. Again, it appears as if the impact on both African and Coloured school goers, and particularly on their leaders, has been very considerable. A small but telling example of how blacks' self-images have been changing and of their growing readiness to act was provided by pupils at a Coloured high school in the Cape. In November 1976 more than 100 of the 180 pupils boycotted an examination on a book called *Swart Pelgrim* by FA Venter. In the past they had not objected to this book, but now they said it was biased because it showed blacks in an inferior light, and that it was frustrating and humiliating. The only good thing about it was that it showed how whites had been exploiting blacks. The students tore up and burnt copies of the book.

[From: *SOWETO Black Revolt, White Reaction* by J Kane-Berman]

SOURCE 1B

The following is an extract of Steve Biko's comments on the role the philosophy of Black Consciousness played in the Soweto uprising.

Where is the evidence of support among the younger generation for Black Consciousness? In one word: Soweto! The boldness, dedication, sense of purpose, and clarity of analysis of the situation – all of these things are definitely a result of Black Consciousness ideas among the young generation in Soweto and elsewhere. But this cannot be measured. For the power of a movement lies in the fact that it can indeed change the habits of people. This change is not the result of force but of dedication, of moral persuasion. This is what has got through to the young people. They realise we are not dealing with mere bread-and-butter issues.

[From: *Steve Biko Speaks for Himself in News and Letters*, November 1977]

SOURCE 1C

This photograph shows students marching in Soweto on 16 June 1976.



**DO NOT WANT
AFFRIKAANS**

**TO HELL WITH
AFRIKAANS**

[From: *South Africa 1948 – 1994* by M Roberts]

SOURCE 1D

This is an excerpt from an address by President Nelson Mandela at the commemoration of the twentieth anniversary of Steve Biko's death in East London on 12 September 1997.

We are gathered here to pay homage to one of the greatest sons of our nation, Stephen Bantu Biko. His hope in life, and his life of hope, are captured by his resounding words, 'In time, we shall be in a position to bestow on South Africa the greatest possible gift – a more humane face.'

History called upon Steve Biko at a time when the political pulse of our people had been rendered faint by banning, imprisonment, exile, murder and banishment. Repression had swept the country clear of all visible organisations of the people.

From the start, black consciousness articulated itself as an 'attitude of mind, a way of life' ... it has fired the determination of leaders and the masses alike. The driving thrust of Black Consciousness was to forge pride and unity amongst all the oppressed, to foil the strategy of divide-and-rule, to engender pride amongst the mass of our people and confidence in their ability to throw off their oppression. One of the greatest legacies of the struggle that Biko waged – and for which he died – was the explosion of pride among the victims of apartheid.

... It is then a happy coincidence of history that Steve Biko is honoured with a statue, sculpted in bronze by Naomi Jacobson ... the financial cost of the statue was footed by people in the creative field, including Denzel Washington, Kevin Kline (American film icons) and Richard Attenborough, who will be remembered for the film on Biko, 'Cry Freedom'. Another contributor is Peter Gabriel, whose song 'Biko' helped keep the flame of anti-apartheid solidarity alive.

We are confident that by forging a new and prosperous nation, we are continuing the fight in which Steve Biko paid the supreme sacrifice. We hope that by unveiling this statue, renaming the bridge and declaring his Ginsberg house a national monument, we are making our own humble contribution to immortalising his life.

[From: www.anc.org.za/show.php?id=3148. Accessed on 25 April 2016.]

QUESTION 2: HOW DID THE TRUTH AND RECONCILIATION COMMISSION (TRC) DEAL WITH THE PAST?**SOURCE 2A**

This source is taken from an address by the former President of South Africa, Thabo Mbeki. It was held on the 10th Anniversary of the TRC at Freedom Park, Tshwane.

In our country, this difficult task, to reconcile discordant elements and make them cling together in our society, fall on the shoulders of the TRC.

In doing so, they themselves had to go through the terrors, the pains, miseries, vexations (worries) and lassitude (state of physical or mental weariness) which the victims and the families of the victims of the crime of apartheid had gone through. They also had to put themselves in the position of those perpetrators of these gross human rights violations, who genuinely demonstrated remorse and regret and were willing to ask for forgiveness and help our society move forward.

These terrors, pains and miseries, which, to a forgiving mind seen as though they happened a very long time back, took place over a decade ago. Fortunately, because our people are endowed with the spirit of Ubuntu we continue to have the possibility to build a united, non-racial and non-sexist society ...

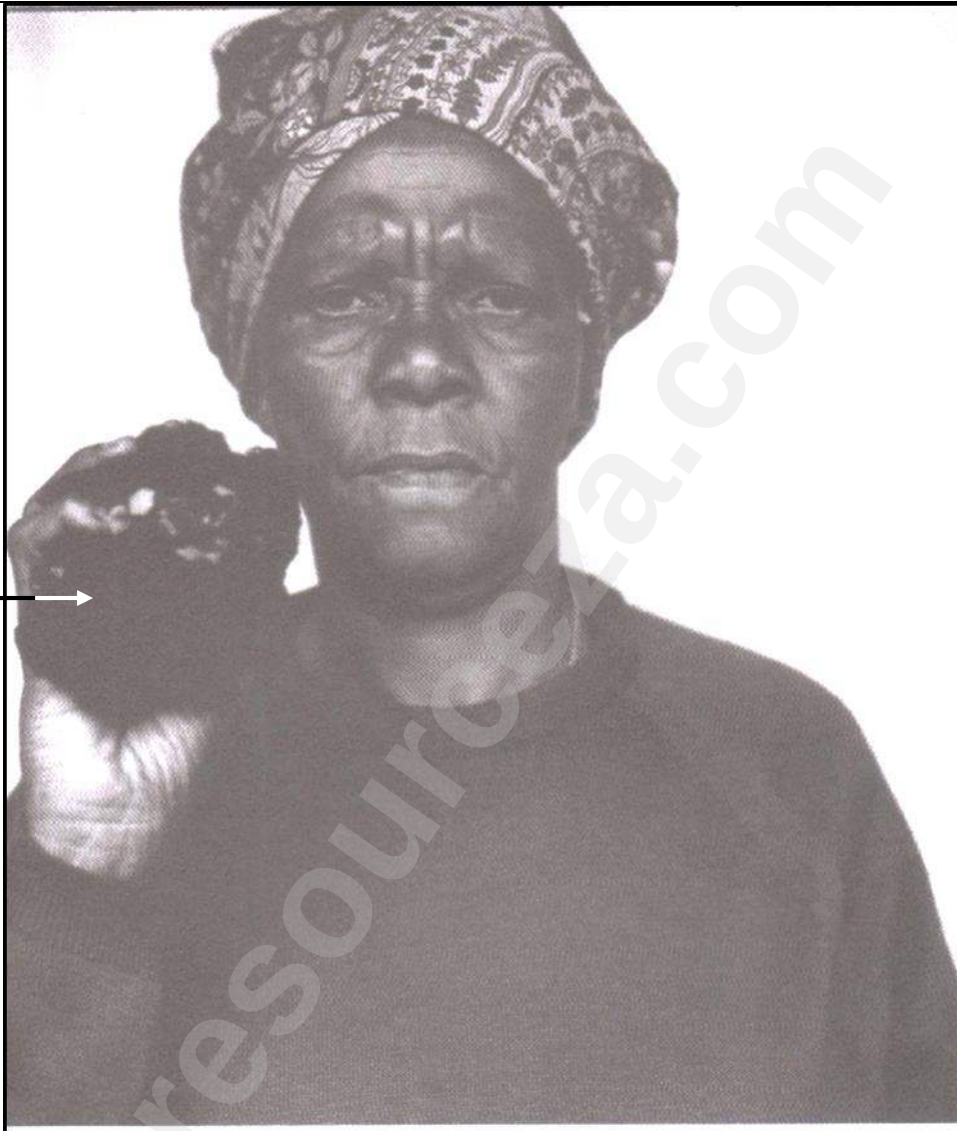
As we are aware, over the past years, government has taken steps to implement the recommendations of the TRC. These include reparations to victims, in the form of:

- Grants and bursaries
- The creation of commemorative symbols and monuments such as the Freedom Park
- The dignified reburials of victims of apartheid
- Social pension and housing

[From: www.dfa.gov.za/docs/speeches/2005/mbeki1216.htm. Accessed on 27 April 2016.]

SOURCE 2B

This photograph depicts Joyce Mtimkulu, the mother of Sphiwo Mtimkulu. She kept a piece of Sphiwo's hair for more than 20 years.

**SIPHIWO'S HAIR**

From: Truth and Lies: Stories from the Truth and Reconciliation Commission in South Africa, by J Edelstein]

SOURCE 2C

The following is an extract from a newspaper article from the Daily Despatch (a newspaper in the East Cape known for its anti-apartheid views). It was written at the time of amnesty hearings of the security policemen implicated in Siphiso's murder.

Family collapses at TRC hearing

Daily Dispatch Correspondent

PORT ELIZABETH – Chaos erupted at the TRC hearing in New Brighton yesterday when the mother, daughter and son of murdered activist Siphiso Mtimkulu collapsed as a former security police general gave evidence.

Police had to force back an angry crowd as they surged towards the stage, where the elderly Mrs Joyce Mtimkulu and teenagers Aleuta and Sikumbuzo lay crying on the floor.

This happened as General Nic van Rensburg told the TRC how Mr Mtimkulu was shot in the back of the head and put on a pyre to burn. Wailing loudly, Sikumbuzo had to be carried from the stage.

The restless audience in Centenary Hall formed circles, toyi-toyed and sang freedom songs as Gen Van Rensburg, who yesterday admitted he lied to the Harms Commission in 1990 about the murders of Mr Mtimkulu and Mr Topsy Madaka, hastily left the stage.

He had been giving evidence about the shooting of the activists in the Cradock district in 1982.

The hearing resumed about 15 minutes later when Mrs Mtimkulu and Aleuta reappeared, looking drawn and exhausted, and sat in the front row.

It is believed a member of the defence team was heard to say: "It has been 15 years and only now they f...ing cry!" ...

Gen Van Rensburg told the amnesty committee that he had blatantly lied to the Harms Commission in 1990, when he denied any knowledge of the death of Mr Mtimkulu in 1982.

Mrs Mtimkulu testified last year about her son, pleading for his remains so as to give him a proper burial. Her hair has turned snow white since her last appearance ...

Col du Plessis and Gen van Rensburg have admitted to the abduction and shooting of Mr Madaka and Mr Mtimkulu on April 14, 1982 on orders from Gen Erasmus. Col Nieuwoudt has also confessed to being involved in the murders.

Source C ▲

[From: *The Sowetan*, 23 August 1996]

SOURCE 2D

In Graeme Simpson's article, Tell No Lies, Claim No Easy Victories: A brief evaluation of South Africa's Truth and Reconciliation Commission, he speaks about two people who testified before the TRC.

Mrs Mlangeni – the mother of the Bheki Mlangeni

– whose son was killed by a South African Security Branch bomb hidden in the earphones of a walkman tape player. Despite her status as survivor, Mrs Mlangeni described herself as dead when she said: 'You killed one member of the family and the whole family is dead ... as we are dead now.'

Mr Sithole – the father of an ANC guerrilla killed in action

– similarly made no mention of forgiveness. He acknowledged that his son was a former combatant – a fighter – and did not express any surprise or anger at the fact that he was killed: 'I understand why he was killed. He fought to achieve what we have today, democracy, change.' But Mr Sithole went on to say: 'What I want is that the world should know that the people he fought for are now in positions of real power and I am nothing. What will they do for me now?'

[From: <http://www.csvr.org.za/wits/articles/artcyl.htm>. Accessed on 27 April 2016.]

QUESTION 3: WHAT WAS THE IMPACT OF GLOBALISATION ON THE LIVES OF ORDINARY PEOPLE IN THE NEW WORLD ORDER?**SOURCE 3A**

This source explains the benefits of globalisation through trade which was a way for countries to exchange goods and resources.

Globalisation can benefit all countries, rich or poor, if that country is willing to be open to international trade. Not only do they have to be open to the world market, but they would have to do it in such a strategic way based on how their country is run in order to gain from trade. Practising globalisation the exact same way, by a set of regulations may lead to a country's economic downfall. By choosing the best way to engage in international trade, a country can successfully grow economically as well as socially. By using a country's comparative advantage, or what they can produce at a lower opportunity cost than other countries, they can get all the benefits of trade. If every country has a comparative advantage that means that everyone can gain from trade. There is remarkable evidence that globalisation is helping countries expand and achieve higher incomes or a higher GDP. Research was conducted on national incomes around the world during the 1990s and results showed that the income of rich globalised countries increased by 2% each year. The results also show that poor, more globalised countries have a higher increase in income per year than poor, less globalised countries. Actually according to this research the poor, more globalised countries had an increase in income of 5% each year while the poor, less globalised countries had a decrease of 1% per year. On the other hand, it is suggested that there is a big gap between the rich and the poor. In 1960 the average income of the richest 20 countries was 15 times higher than the poorest 20 countries. Today the income of the richest 20 countries is 30 times higher.

[From: <http://www.edu-mthong/benefits of globalisation.htm#>. Accessed on 27 April 2016.]

SOURCE 3B

This photograph shows a demonstration held in November 2006 against the IMF and the World Bank.



From: <http://1123.photobucket.com/albums/o319/vegan0wer/S2010133.jpg&ipg&imgrefurl=http:news.infonshop.org/article.php>. Accessed on 27 April 2016.]

SOURCE 3C

The source outlines the impact of globalisation of countries around the world. It explains the relationship between the IMF, World Bank and the WTO, and how they affect the economies of the countries around the world.

The IMF, World Bank, and WTO work together in an iron triangle to carry out the corporate plan of privatisation, deregulation (removal of control), and 'free' trade. Although the World Bank and IMF were originally founded to be part of the United Nations, they have always been controlled by bankers and economists from the United States and Europe.

While outwardly promoting economic growth, financial stability and development, the World Bank and IMF have forced more than 60 countries to open up their forests, minerals, fisheries, agricultural land, workforce and financial markets to foreign investors. They ignored domestic needs such as local communities and domestic business, protection for workers, women, marginalised peoples, and the limits on nature's capacity to be exploited and polluted.

Countries are being forced to recognise their economies to produce export in order to generate the hard currency required to pay off loans from irresponsible lenders such as the World Bank and the IMF. Instead of growing food for local consumption, for example, countries now export luxury crops such as snow peas during times of famine and food shortages. Protection for indigenous people, workers and environment is sacrificed to attract foreign investment.

[From: History for all, Grade 12, by E Brink, M Malinga et al]

SOURCE 3D

This source highlights the living conditions in Mumbai, India. It was published in July, 2011.



[From: www.poverties.org/poverty-in India.html. Accessed on 27 April 2016]

ACKNOWLEDGEMENTS

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