



**education**

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Department:  
Education  
PROVINCE OF KWAZULU-NATAL

**NATIONAL  
SENIOR CERTIFICATE**

**GRADE 12**

**HISTORY P2  
ADDENDUM  
COMMON TEST  
JUNE 2020**

This addendum consists of 10 pages including this page.

**QUESTION 1: WHAT IMPACT DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS HAVE ON BLACK SOUTH AFRICAN STUDENTS IN THE 1970s?****SOURCE 1A**

The extract below focuses on the reasons for the emergence of the philosophy of Black Consciousness and its subsequent impact.

In the late 1960s the philosophy of Black Consciousness began to gain influence. Black Consciousness emphasised psychological (emotional) reasons as the main barrier to black emancipation (freedom) and a generation which had known only the humiliation (embarrassment) of 'grand apartheid' decided that the time had come to challenge the status quo (current situation). The main vehicle for the Black Consciousness Movement was the South African Students' Organisation (SASO) launched at the University of the North (Limpopo) in July 1969. SASO was formed after black students decided to break away from the multiracial but white dominated National Union of South African Students (NUSAS).

SASO began to fill the political vacuum (space) which had been left in black communities after the banning of the PAC and ANC. Influenced by the American Black Power Movement, the organisation spoke a new language of political radicalism (militancy). SASO rejected passive acceptance of white superiority and domination and advocated a new black self-confidence and self-assertion (being strong).

The organisation set out to win black communities to its cause and attracted thousands of followers eager to break out of the mould of their parents' resignation. High schools were receptive (open) to the ideology of Black Consciousness. School pupils, with energy and independence and brimming (overflowing) with a self-belief, were inspired by the philosophy of Black Consciousness and occupied the political vacuum left by the outlawed (banned) Congress movements ...

[From *Soweto: A History* by Philip Bonner and Lauren Segal.]

**SOURCE 1B**

The extract below focuses on the role that Onkgopotso Tiro played in shaping Tsietsi Mashinini's political thinking.

In 1972 at the University of Turfloop's graduation ceremony, Onkgopotse Tiro, a SASO member and former president of the SRC, gave a fiery (powerful) speech condemning the implementation of Bantu Education.

The speech sparked controversy at Turfloop and beyond. The all-white council of the university expelled Tiro. Black academic staff walked out of the meeting where that decision was announced, in protest...

Legau Mathabathe, principal at Morris Isaacson High School, threw Tiro a lifeline when he gave him a teaching post. This is how mentor and mentee, Tiro and Tsietsi Mashinini, met. In Tiro, Mashinini encountered a fount (source) of knowledge about the philosophy of Black Consciousness and the dream that one day South Africa would be free to be named Azania. Tiro, who was Mashinini's English and History teacher, described him as a critical thinker of note with a passion for reading.

Mashinini was elected chair of the action committee, later renamed the Soweto Students' Representative Council (SSRC). He was the first president and was succeeded by Khotso Seathlolo and later Tromfomo Sono and Dan Motsisi.

The liberation victories in Mozambique in 1974 and Angola in 1976 served to inspire the students of Soweto. A decision was taken to stage a peaceful march on 16 June 1976 against the introduction of Afrikaans as a teaching medium. The march drew more than 20 000 uniformed students. No violence was planned. The march, Mashinini emphasised, was to be peaceful and conducted with all due care to avoid provocation (incitement). But the South African police force responded with live ammunition.

[From <http://aidc.org/turfloop-soweto-back-dialectic-1976/>. Accessed on 10 March 2020.]

SOURCE 1C

The article below appeared on the front page of *The World* newspaper on 16 June 1976. The photograph on the left-hand side of the page was taken by Sam Nzima. It shows Antoinette Pieterse alongside Mbuyisa Makhubu, carrying Hector Pieterse.

THE WORLD

NOT FOR SALE

5c    OUR OWN, OUR ONLY PAPER    EXTRA LATE

WEDNESDAY, JUNE 16, 1976

THE WORLD Wednesday June 16, 1976 Page 11



Students clench their fists in the "Black Power" salute as they march through Soweto streets.

# 4 DEAD, 11 HURT AS KIDS RIOT

## Whites ordered out

### Police clash with protest marchers

**AT LEAST** four people are reported dead and 14 injured in Soweto today when police clashed with some 10 000 schoolkids who marched through the streets of the townships, protesting against being taught certain subjects in schools through the medium of Afrikaans.

One of the dead is a student and another an old man, who died from a stray bullet.

A policeman was also reported to be dead and a White motorist, who was stabbed to death. His car was stoned and set alight.

Among the injured were a student who was shot in the leg and another, with a bullet wound in his back.

Police and schoolkids clashed near the Belle Higher Primary School, Orlando West.

A White motorist passing was stoned, stabbed to death and his car set alight. Another White man's car was also set alight. He escaped with head injuries.

In Pheteni a police car was stoned and set alight but the Black police driver escaped uninjured.

About 300 police fired hundreds of rounds into the air as they tried to quell the riot as kids hurled stones at the police.

At the time the police opened fire more than one thousand more pupils from Naledi on the west of Soweto were still marching to join the rioting pupils.

**Smashed**

Many of the 50 police cars which faced to the scene of the riot had their windcreens smashed by the rampaging students.

More than 10 000 students from a number of Soweto schools staged a march this morning through the township, protesting against the teaching of certain subjects in schools through the medium of Afrikaans.

The march follows the strike by students in Johannesburg.

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The schoolkid killed in today's riot in Soweto is carried away from the scene of the disturbances. At the time of going to press he had not yet been identified. (More pictures on Page 4).

**Foreman blasts Frazier — Page 3**

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[From <https://time.com/4365138/soweto-anniversary-photograph/>. Accessed 15 February 2020.]

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**SOURCE 1D**

The source below focuses on the impact that the publication of Hector Pieterse's photograph had on Sam Nzima.

No one was prepared for the impact. *The World* had a relationship with international news agencies, and by the next day, Nzima's photo of Hector Pieterse was splashed across the front pages of newspapers from New York to Moscow. Suddenly the world could no longer ignore the horror of apartheid. Almost overnight, international opinion hardened against South Africa's apartheid regime. The United States government condemned the shooting and activists worldwide began lobbying for economic sanctions, which eventually brought the apartheid government to its knees. In South Africa the picture helped launch a civil uprising and served to inspire the black liberation movement. 'We never thought that would be the turning point' says Sithole. 'The protest was about Afrikaans in schools. But it raised eyebrows for other countries that this is not right. How can kids be killed for claiming their rights?'...

Nzima immediately resigned from *The World* and fled to his hometown of Lillydale, a day's drive from Johannesburg. Three months later the police caught up with him and put him under house arrest. He never took a photo again. The government shut down *The World* two years later and raided the office. Nzima's negatives are thought to have been destroyed...

In Lillydale, Nzima picks up his old Pentax, the camera that made him famous and ended his career. He hits the shutter button and winds the non-existent film in a habit untarnished (unspoilt) by decades of disuse. 'That picture destroyed my future in journalism,' says Nzima, now 83. 'I regretted that I took the picture at that time, because I was compelled to leave my job. Now I say people are free in South Africa because of the contribution that I've made with this picture'.

[From <https://time.com/4365138/soweto-anniversary-photograph/>. Accessed 15 February 2020.]

**QUESTION 2: HOW DID THE TRUTH AND RECONCILIATION COMMISSION (TRC)  
DEAL WITH THE DEATH OF BANTU STEPHEN BIKO?****SOURCE 2A**

The extract below is part of a statement that the Truth and Reconciliation Commission issued. It focuses on the application for amnesty by the five security policemen who were responsible for the killing of Bantu Stephen Biko.

In January 1997, a group of notorious (ruthless) security policemen from the regional headquarters in Port Elizabeth applied for amnesty for a string of murders in the Eastern Cape. For years their names had struck terror in the townships as they went about acting with impunity (without consequences). Now their only hope of avoiding prosecution was to testify before the Truth and Reconciliation Commission.

Their most famous victim was Bantu Stephen Biko, a dynamic young leader from the Eastern Cape whose short life had a profound (huge) impact on black politics and thinking and whose lonely death was to stand as a permanent monument to police brutality.

Twenty years later the death of Biko was to be tested at a TRC amnesty hearing. Five members of the interrogation (questioning) team were present: Major Harold Snyman, Captain Daniel Siebert, Warrant Officer Johan Beneke, Warrant Officer Rubin Marx and Detective Sergeant Gideon Nieuwoudt.

The five policemen applied for amnesty for culpable homicide (murder). George Bizos, on behalf of the Biko family, opposed the amnesty. 'The applicants', he said, 'had not made a full disclosure of what had happened'. Statements made at the inquest have merely been modified (altered) to try and explain away concrete evidence which did not fit in with the false evidence given at the inquest. Nor did they have a political motive when they fatally injured Biko. Torturing helpless detainees for the purposes of extracting information to the point that they end up dead is not a political objective.'

[From <http://www.justice.gov.za/trc/media/pr/1999/p990216a.htm>. Accessed on 15 February 2020.]

**SOURCE 2B**

The transcript below about the killing of Steve Biko was taken from the amnesty hearing that was held on 10 September 1997 in New Brighton, Port Elizabeth. George Bizos, who represented the Biko family, interrogated the amnesty applicant, Mr Harold Snyman.

Mr Bizos: Now, this story that you made up required you personally to be particularly inventive (creative) in the story. Do you agree?

Mr Snyman: Yes, that's correct.

Mr Bizos: You had to make up an interrogation and the answers given by the late Mr Biko and his reaction that was supposed to have lasted the whole day?

Mr Snyman: No, that is not correct.

Mr Bizos: Well, didn't you have to account for what happened during the 6th, once you had decided to lie, that the injury and incapacity of Mr Biko started on the 7th?

Mr Snyman: Your Honour, that was because of the false statements that we compiled.

Mr Bizos: The question is that you showed yourself to be particularly inventive (creative), because you were capable of making up a story of an interrogation, responses by Mr Biko and reactions by Mr Biko throughout the 6th; something that never happened. You made it up.

Chairperson: When you are saying 'you', are you referring to him personally?

Mr Bizos: Him personally, because I'm going to put to you that it was you who described what happened during the interrogation and what documents Mr Biko was confronted with and how he reacted to them and how he confessed to be a terrorist and how he agreed on this, that and the other; something that never happened. I'm putting to you that, that is evidence of you being particularly inventive. Do you agree?

Mr Snyman: No, it never happened, your Honour, the interrogation.

Mr Bizos: We know that, because you now tell us that it never happened. The question is that you are a particularly inventive person, because you were able to fill the whole day's happenings that never happened and stand up in the witness-box and brazenly (unashamedly) lie about what happened throughout that day, without it having happened. Is the answer to my question, yes?

Mr Snyman: Yes.

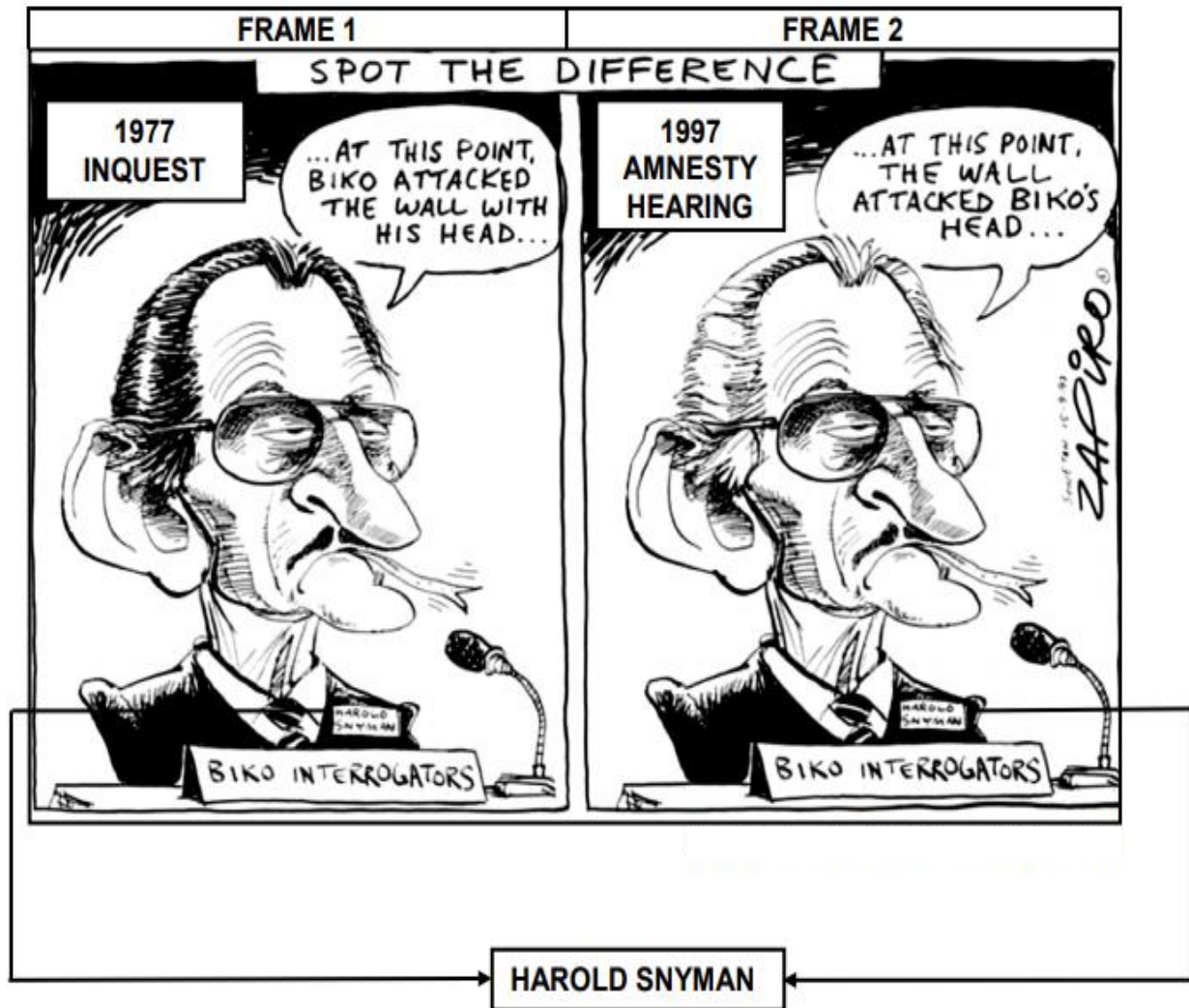
Mr Bizos: Now, do you agree that you and your associates made up false affidavits, supposedly having been made by other people with which you confronted Biko during the 6th? Do you recall that, that was your evidence?

Mr Snyman: It could possibly be.

[From <http://www.justice.gov.za/trc/amntrans%5cpe/snyman.htm>. Accessed on 15 February 2020.]

**SOURCE 2C**

This cartoon by Zapiro depicts Harold Snyman, one of Steve Biko's interrogators.



[From *The Sowetan*, 15 September 1997. Accessed on 15 February 2020.]



**SOURCE 2D**

The source below outlines the reaction of Biko's family to the news that the policemen who were involved in the interrogation and killing of Bantu Stephen Biko were denied amnesty.

Between December 1998 and February 1999, the Amnesty Committee of the TRC denied amnesty to the five policemen on the grounds that they had not made full disclosure, had not admitted to committing the crime for which they sought amnesty, and had failed to prove that their actions had been politically motivated.

The Biko family was pleased with the decision. Nkosinathi Biko, Steve Biko's oldest son, said on behalf of the family, 'The decision is significant in that it is a departure from the inquest findings that nobody was to blame. 'For the most part, however, the family was disappointed in the amnesty hearings because they did not bring out the truth. The family's lawyer accused the policemen of not having 'the courage to tell the whole truth, that they actually punched him to death'.

Speaking of Nieuwoudt's testimony, Mrs Ntsiki Biko, Biko's widow, remarked, 'His testimony is nothing new. I think he is lying more than he did at the inquest. I have been saying this all along, they are going to lie even more so they get amnesty. I feel bad'. Later, in 2003, the Minister of Justice determined that the state would not prosecute the policemen who applied for amnesty in Steve Biko's death because of the amount of time that had lapsed since 1977 and insufficient evidence, for example the lack of an eyewitness.

[From <http://www.overcomingapartheid.msu.edu/sidebar.php?id=65-258-4&page=5>.  
Accessed on 15 February 2020.]

## ACKNOWLEDGEMENTS

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

Bonner P and Segal L, 1995, *Soweto: A History*, Maskew Miller Longman, Cape Town.

<http://aidc.org/turfloop-soweto-back-dialectic-1976/>

<http://www.overcomingapartheid.msu.edu/sidebar.php?id=65-258-4&page=5>

<http://www.justice.gov.za/trc/amntrans%5cpe/snyman.htm>

<http://www.justice.gov.za/trc/media/pr/1999/p990216a.htm>

<https://time.com/4365138/soweto-anniversary-photograph/>

*The Sowetan*, 15 September 1997.