



## CIVIL SOCIETY PROTESTS IN SA

**24 SEPTEMBER 2013**

**18:00 – 19:00**

### Checklist

Make sure you revise the following:

- **Skills**
  - Source Analysis (written and visual)
  - Detecting bias
  - Assessing the usefulness, reliability, value and limitation of the source.
  - Understanding the origin of the source
  
- **The Examination structure**
  - Comprehension
  - Extraction
  - Interpretation
  - Analysis (breakdown)
  - Application
  - Compare and contrast different views.
  
- **Concepts**
  - Apartheid
  - Civil Society
  - Black Consciousness
  - Bantu Education
  - Self-reliance
  
- **How to learn this section?**
  - Context/ Background
  - Aims of the BCM
  - Actions/ tactics
  - Significance (successes and failures)
  - How BCM influenced the Soweto Uprising.



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## Questions

### Question 1

*(Adapted from Nov 2012, Paper 1, Question 4.1)*

Study **Source 1**.

- 1.1 According to the source, what was the fastest growing philosophy among the black South African youth? (1 x 1) (1)
- 1.2 Explain the term Black Consciousness in your own words. (1 x 2) (2)
- 1.3 What factors, do you think, motivated black South African students to break away from NUSAS? (1 x 2) (2)
- 1.4 Name TWO organisations that were formed to instil the philosophy of Black Consciousness in black South African students. (2 x 1) (2)
- 1.5 Explain how the philosophy of Black Consciousness influenced African and Coloured school children in the Cape in 1976. (2 x 2) (4)

### Question 2

*(Adapted from Nov 2012, Paper 1, Question 4.2)*

Study **Source 2**.

- 2.1 The Afrikaans word 'skool' (school) is crossed out in the cartoon. Using this information and your own knowledge, explain the messages that the cartoonist intended to convey. (2 x 2) (4)
- 2.2 How does the cartoonist Berry use the visual element of the flame/torch to convey his message? (2 x 2) (4)

### Question 3

*(Adapted from Nov 2012, Paper 1, Question 4.3)*

Study **Sources 1 and 2**. Comment on how these sources support each other regarding the Soweto Uprising.

(2 x 2) (4)

### Question 4

*(Adapted from Nov 2012, Paper 1, Question 4.6)*

Using the information from ALL the sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words) to explain the various measures that the apartheid government put in place to limit the influence of the Black Consciousness Movement.

(8)



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## Question 5

*(Adapted from Nov 2012, Paper 1, Question 4.7)*

EXTENDED WRITING (Your response should be about TWO pages long.)

Answer ONE of the following questions: QUESTION 5.1 OR QUESTION 5.2.

5.1 Explain how the philosophy of Black Consciousness influenced the Soweto Uprising of 1976.

(30)

5.2 John Kane-Berman stated that 'a new generation has grown up and these younger men and women are impatient, radical, militant, brave and proud'.  
Do you agree with this statement? Substantiate your answer using the information from ALL the sources and your own knowledge.

(30)

## Addendum

### Source 1

This extract focuses on the influence that the philosophy of Black Consciousness had 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 schoolgoers, 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.

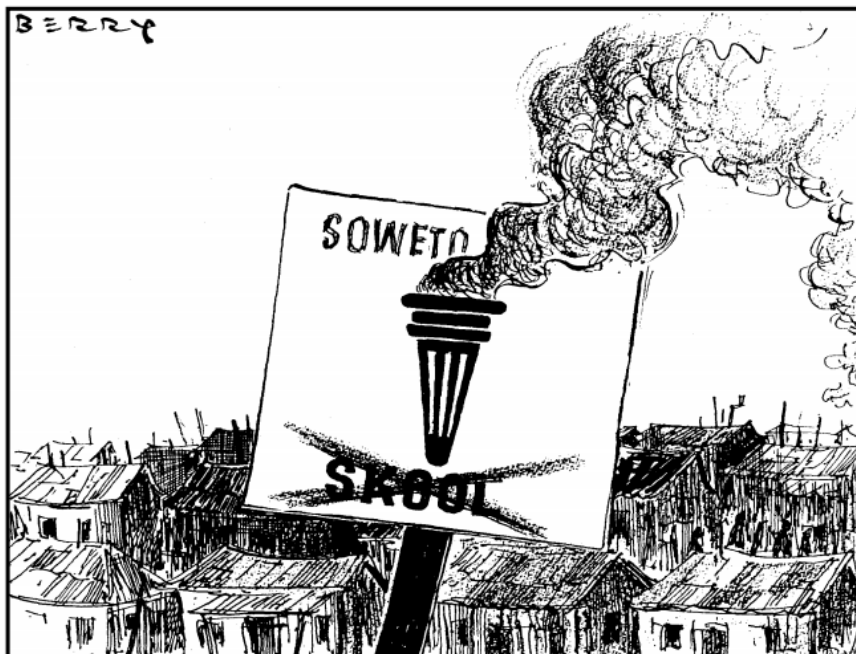
*[From: SOWETO Black Revolt, White Reaction by J Kane-Berman]*



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## Source 2

This cartoon by Abe Berry which appeared in The Star newspaper, depicts the reasons for the Soweto Uprising of June 1976. (Date unknown)



[From: Act by Act 40 Years of Nationalist Rule in South Africa. A Cartoon History of Apartheid by A Berry]

## Source 3

This source consists of a testimony by Colonel Kleingeld and an account by Jon-Jon Mkhonza regarding the shooting of students during the Soweto Uprising of 1976.

**Colonel Kleingeld's Testimony:** A policeman stationed at the Orlando Police Station submitted the following testimony to the Cillie Commission. This commission was set up after the 1976 Soweto Uprising and the report was presented to parliament in 1979.

As we came directly opposite the street where they were moving, they immediately started throwing stones and moving towards us. At this stage it was clear to me that they were aggressive ... I deduced that the purpose of the march was to destroy property and to endanger lives ... They were now so close that I was hit on the left thigh. The windscreen of my vehicle was shattered ... I threw three [gas] canisters into the crowd in an attempt to stop their attack and disperse them. The tear gas had no significant effect on the crowd and further stoning was let loose on us ... It was now decided to launch a dog and baton attack to disperse the crowd. The purpose was to push the crowd back until help arrived ... I saw that one of the dogs had been beaten to death. I also saw that we were completely surrounded. Stone throwing came from all directions. The only solution to protect our lives and property was to shoot warning shots in the air ... I did not give an instruction to fire. However, some police were shooting out of desperation. I myself never saw that a person was dead or injured. I later heard that the leader or agitator was indeed dead and removed by a vehicle.

[From: The Road to Democracy in South Africa, Volume 2 [1970–1980] edited by B Theron]



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**Jon-Jon Mkhonza's Account:** This focuses on how a number of police vehicles were sent to intimidate students while they were singing 'Morena boloka sechaba Sa Heso' ('God Bless Our Nation'). He led this march during the Soweto Uprising.

'The police told us to disperse. But we refused, saying that, "No, we are not going to intimidate anybody, we are not going to loot, we are not going to do anything wrong. We are just going to march, and demonstrate and sing and then go back home." They again said that we must disperse.

'Police dogs were then released. These vicious, well-trained dogs were grabbed and destroyed,' an eyewitness recalls. 'That was when the police took up position and started shooting teargas. All hell broke loose ...

'Students were scattered, running up and down ... coming back, running ... It was some kind of a game because they were running away; coming back, taking stones, throwing them at the police ... It was chaos. Whenever the police shot teargas, we jumped the wall and then came back and started again. It was during this battle that journalists reported seeing a policeman draw his revolver and, without warning, fire directly into the crowd. Seconds later, several other policemen opened fire. That's when Hector Pieteron was shot,' says Mkhonza.

[From: Soweto a History by P Bonner and L Segal]

#### Source 4

The following is an extract by Black Consciousness leader, Steve Biko. It focuses on the impact that the philosophy of Black Consciousness had on the youth.

Now when these youngsters started with their protests they were talking about Afrikaans, they were talking about Bantu education, and they meant that. But the government responded in a high-handed fashion, assuming as they always have done that they were in a situation of total power. But here for once they met a student group which was not prepared to be thrown around all the time. They decided to flex their muscles, and of course, the whole country responded.

There are lessons to be gleaned (accumulated) from this whole unrest situation of last year. In the first instance, I think blacks have flexed their muscles a bit – and they now know the degree of dedication they can find among their own members when they are called to action. And they now know the kind of responses they will get from the various segments of the population – the youth, the older ones and so on.

The second lesson is of course the response from the government and the white population at large. The government responded in one way, and the white population also in another way. One doesn't want to get into details here but reading these newspapers you get some kind of idea of the extent of fear that was prevalent in white society at a particular time, especially just after the first onslaught in Soweto where there was a real fear throughout the community throughout the country. Nobody knew just where something would happen next.

[From: I write what I like by S Biko]