



LIVE: CIVIL RESISTANCE IN SOUTH AFRICA



Lesson Description

In this lesson we:

- Work through selected examination questions adapted from 2014 Exemplar Paper covering:
 - The Black Consciousness movement in South Africa in the 1970s



Improve Your Skills

Question 1

(Adapted from Exemplar 2014, Paper 2, Question 1.3)

Compare Sources 1A and 1B. Explain how the information in Sources 1A and 1B are similar regarding the philosophy of the Black Consciousness Movement. (2 x 2) (4)

Question 2

(Adapted from Exemplar 2014, Paper 2, Question 1.6)

Refer to Sources 1A, 1B, 1C and 1D. Select and explain which ONE of the sources you would consider to be most useful when studying the influence of the Black Consciousness Movement on South Africans in the 1970s. (2 x 2) (4)

Question 3

(Adapted from Exemplar 2014, Paper 2, Question 1.7)

Using the information in the relevant sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words) explaining how the ideas of Black Consciousness challenged the apartheid regime in the 1970s. (8)

Question 4

(Adapted from Exemplar 2014, Paper 2, Question 4)

PW Botha's policy of 'divide and rule' to oppress the majority, was, at best, 'political suicide'.

Critically examine the validity of this statement by referring to intensified internal resistance by the anti-apartheid organisations against Botha's apartheid regime in the 1980s. (50)

SOURCES**SOURCE 1A**

The extract below focuses on the philosophy of Black Consciousness (BC).

Black Consciousness (BC) became a doctrine of self-emancipation and a strategy for escape from the political doldrums (state of stagnation) into which South Africa had been cast in the 1960s. BC was also the breeding ground for a new generation of leaders and the training ground for imparting organisational skills. BC succeeded in popularising self-reliance as a viable (practicable) liberation strategy. Its initiatives in launching a student movement and adult political organisations, leadership training programmes, and in enunciating (uttering) a philosophy which accorded with the dignity of the downtrodden (burdened) and oppressed, served to demonstrate that self-reliance was attainable. The tasks BC set were to uplift sagging spirits; raise battered self-esteem; affirm identity and assert human dignity; fight off apathy and stagnation; turn racial stereotypes on their heads; exorcise (to get rid of) the arsenal (collection) of complexes that haunted and kept down individuals and communities; instil self confidence and self-reliance and reinvigorate (revive) the masses in their struggle for emancipation (freedom).

[From: *The Road to Democracy in South Africa Vol. 2* by MV Mzamane et al.]

SOURCE 1B

This source describes the organisations that were established as a result of the philosophy of Black Consciousness.

In addition, some of the younger teachers, also in Soweto, had come from the ethnically divided campuses of Fort Hare and the University of the North, where they had formed the South African Student's Organisation (SASO). The organisation was based on the philosophy of Black Consciousness and was associated with Steve Biko. These young professionals had a major impact on emerging student organisations such as the South African Student's Movement (SASM), which were founded in schools. Some accounts even refer to the SASM as a school-based branch of SASO. Statements by the SASM and the SASO reflected the growing excitement felt by young black people, inspired by the workers' strikes of 1973 in Durban, the fall of the Portuguese regimes in Angola and Mozambique in 1975, and the successes of resistance movements in the war in Rhodesia ...

[From: *Recollected 25 years later Soweto 16 June 1976* by E Brink et al.]

SOURCE 1C

This extract focuses on the reaction of the apartheid government to the philosophy of Black Consciousness in the 1970s.

... SASO's ability to pull off simultaneous boycotts contributed to the government's perception that Black Consciousness was a threat. It did not act immediately, but in early 1973, the Minister of State Security followed by the banning of eight NUSAS leaders by banning the leadership of the SASO and the BPC. The banned leaders included Nengwekhulu, Biko, Pityana, Cooper, Moodley and Mafuna, nearly all of whom had been critical in Black Consciousness philosophical development from the outset ... Banned to their hometowns and forbidden to attend public meetings or publish, the founders of Black Consciousness essentially vanished from public life they had only recently attained. They were still consulted, but these and subsequent bannings paved the way for a new generation of leaders that included people like Tiro, who had made a name for themselves not only by organising or theorising but also by confronting the state ...

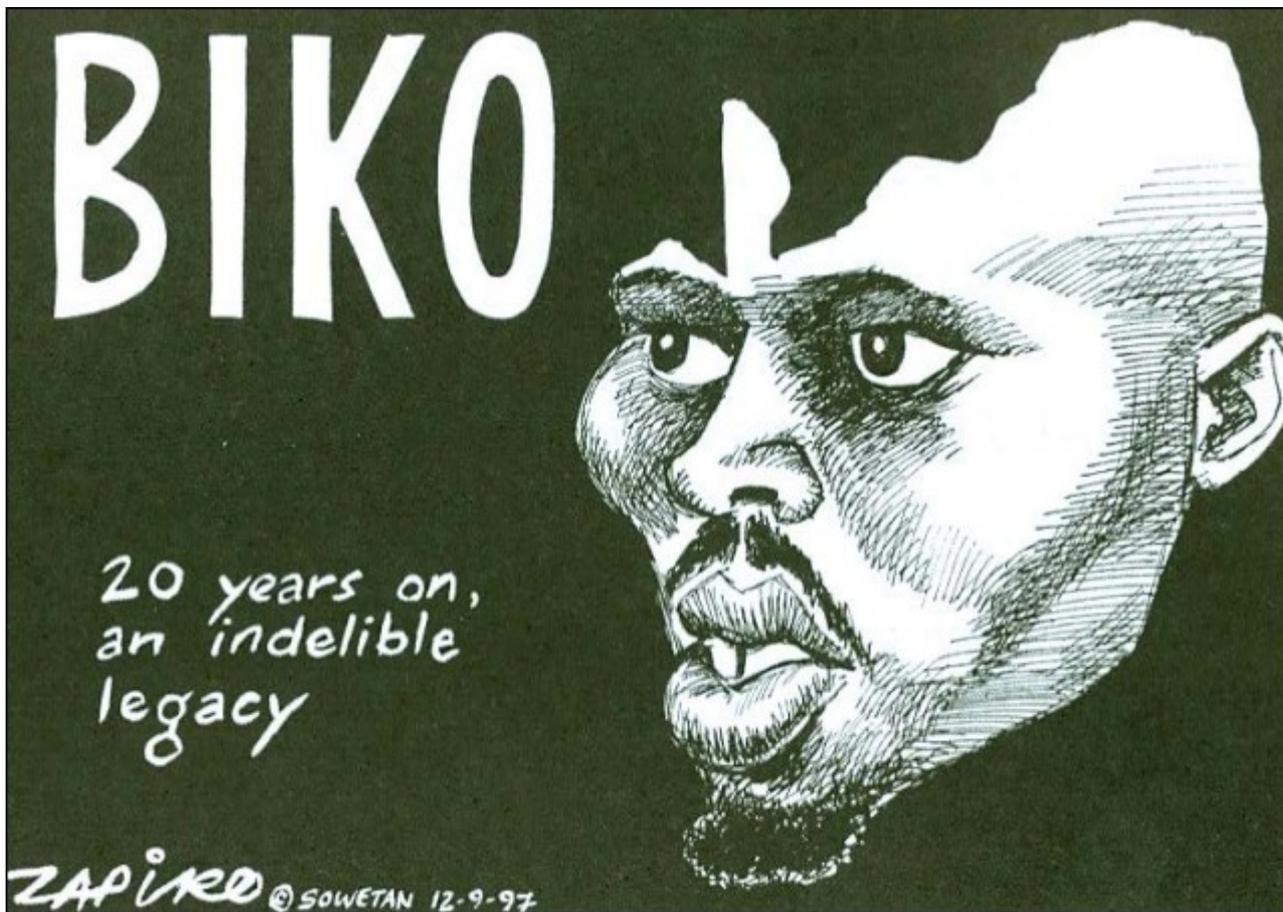
This new generation of leaders expressed glee (excitement) when the 'junta of national salvation' overthrew the Portuguese government in April 1974 ... Thousands of Africans freely celebrated in Lourenço Marques (Maputo) and Prime Minister Vorster conceded, with considerable understatement, that the events would 'affect' white South Africa.

As winter turned to spring, the movement announced a nationwide series of rallies to commemorate the occasion, in Durban at Currie's Fountain Sports Ground, in Johannesburg, and at still highly organised and militant University of the North. Jimmy Kruger, the Minister of State Security, pledged that these rallies would not take place ... When dust settled in late September and early October, the fears of the King William's Town contingent had been realised. Police raids broke up rallies of a thousand people each at Currie's Fountain and Turfloop, and dozens of leaders were detained, including previously banned individuals such as Cooper and Moodley, as well as the entire leadership of SASO, BPC and the University of the North SRC. As 1974 closed, more than sixty Black Consciousness activists remained in detention.

[From: *The Law and the Prophets: Black Consciousness in South Africa, 1968–1977* by DR Magaziner]

SOURCE 1D

This cartoon, drawn by Zapiro, commemorates the legacy of the former Black Consciousness leader, Stephen Bantu Biko's struggle against the apartheid regime.



[From: *The Sowetan*, 12 September 1997]

SOLUTIONS TO CIVIL RESISTANCE IN SOUTH AFRICA (LIVE)**Question 1**

(Adapted from Exemplar 2014, Paper 2, Question 1.3)

Both Sources 1A and 1B are similar in the following ways:

- Source 1A states that the BC is a breeding ground for a new generation of leaders while
- Source 1B states that SASO recruited young trainee teachers from Fort Hare and the University of the North as members
- Source 1A states that BC wanted to launch a student movement while
- Source 1B states that SASO was formed as a movement to propagate BC

Question 2

(Adapted from Exemplar 2014, Paper 2, Question 1.6)

Candidates can choose either Source 1A or Source 1B or Source 1C or Source 1D to substantiate its usefulness:

SOURCE 1A

- The source contains key ideas on the philosophy of Black Consciousness
- The source provides a definition of Black Consciousness
- The source outlines the reasons for the establishment of the Black Consciousness Movement

SOURCE 1B

The source describes the impact of Black Consciousness

The source mentions organisations associated with the Black Consciousness Movement

The source describes how the philosophy of Black Consciousness influenced teachers, students and learners

SOURCE 1C

- The source explains the impact of the Black Consciousness Movement
- The source mentions the various leaders of the Black Consciousness Movement
- The source outlines the challenges faced by the Black Consciousness Movement

SOURCE 1D

- The source shows the influence of the ideas of Black Consciousness on South Africa
- The source appeared in a national newspaper depicting the legacy of Steve Biko as the 'father' of Black Consciousness in South Africa
- The cartoon pays tribute to Biko's legacy

(Any 2 x 2) (4)

Question 3

(Adapted from Exemplar 2014, Paper 2, Question 1.7)

Candidates should include the following aspects in their responses:

- Instilled self-pride, discipline and assertiveness among black South Africans to demand equality (Source 1A)
- Exposed the negative effects of Bantu Education (Sources 1B and 1C)
- Increased political consciousness among black South Africans (Sources 1A and 1B)
- Filled the gap/void left by the banned liberation organisations (Source 1C)
- Young generation was inspired that being a black South African was worth fighting for (Sources 1B and 1C)
- Black South Africans wanted to collectively end apartheid
- Refusal to accept inferior education
- Led to the formation of SASO (Source 1B)
- Broke away from white dominated organisations like NUSAS (Source 1B)
- Set up community structures such as Zanempilo clinic
- Inspired student boycotts and marches

Question 4

(Adapted from Exemplar 2014, Paper 2, Question 4)

Candidates should include the following aspects in their essays:

- **Introduction:**

Candidates should take a stance as to whether or not Botha's policy to divide and rule the oppressed masses of South Africans.

ELABORATION

- Botha's policy of 'divide and rule'
- Attempts to reform apartheid
- The tri-cameral parliament and response by black South African political organisations
- Reaction to Botha's reforms, formation of the UDF, e.g. the 'million signature' campaign by UDF
- Intensification of the internal resistance e.g. violent protests in the Vaal Triangle
- Banning of political organisations (AZAPO, UDF)
- Detention of political activists, e.g. Thloki Mofokeng and S'celo Dlomo
- Banned organisations like the ANC called for the country to be ungovernable
- Imposition of the state of emergency 1985–1986
- Education struggles – Education Crisis Committee, COSAS, etc.
- Emergence and impact of MDM
- Apartheid at crossroads – country ungovernable

Conclusion:

- Candidates should tie up their argument with a relevant conclusion.