

## CIVIL RESISTANCE IN SOUTH AFRICA



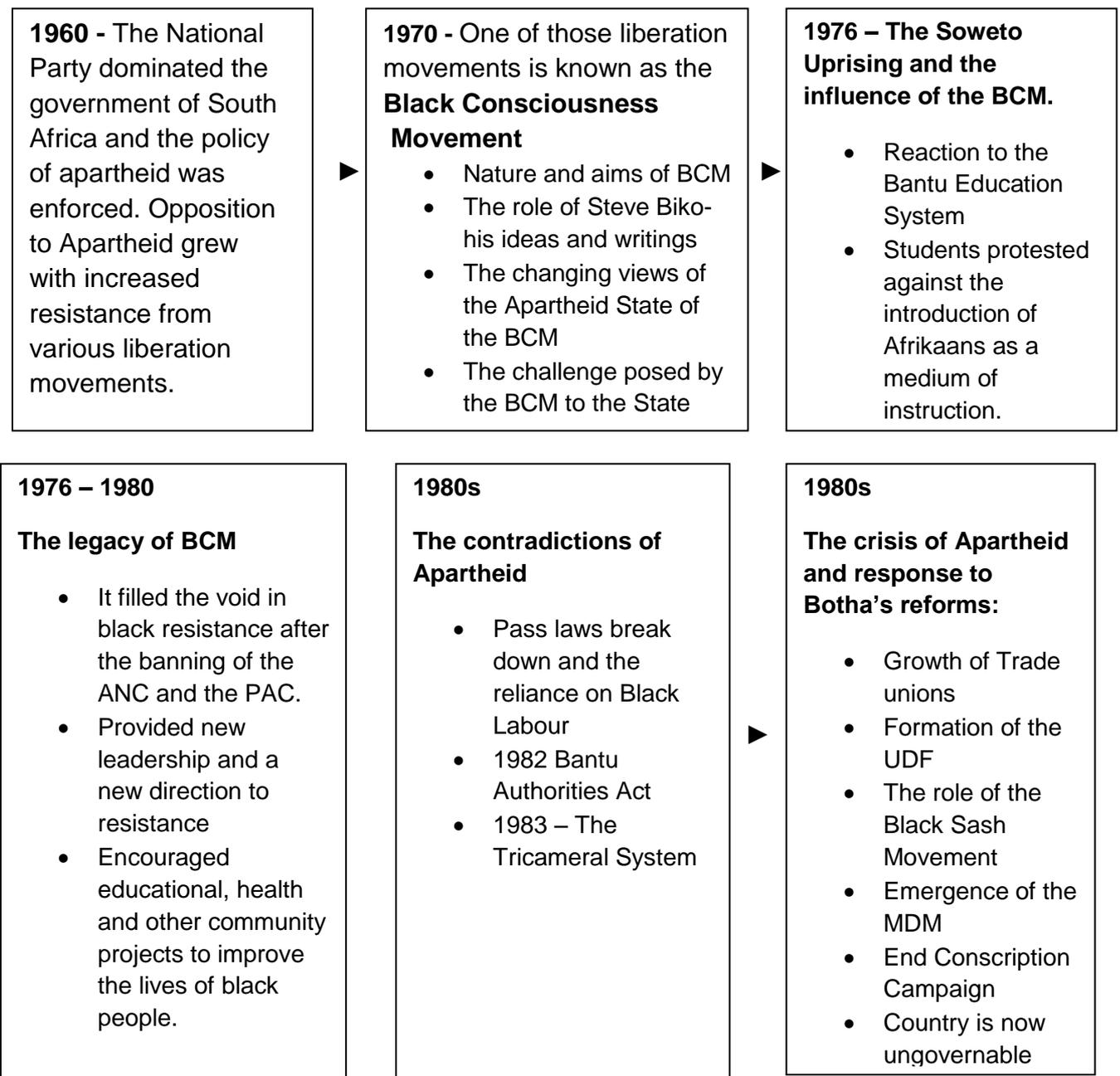
### Checklist

Make sure:

- Know the structure of the paper.
- Understand of the concepts related to the theme
- Apply the skills to analyse different types of sources
- Able to construct to construct a coherent argument related to the topic

## CONTENT OF CIVIL RESISTANCE IN SOUTH AFRICA

### FLOW CHART





## Exam Questions

### IMPROVE YOUR SKILLS

In this section we are going to look at the interpretation of both a written and a visual source.

When working with sources it is very important that one asks the following questions:

1. Who produced the source?
2. When was it produced?
3. Why was the source produced?
4. Where was the source written?
5. What is the source about?
6. How is the source produced?

These are the Five 'W' questions and the one 'H' question. By using these questions to analyse the sources, you will be better understanding of the sources and will now be able to answer the questions effectively.

#### Question 1

*(Adapted from Exemplar 2014, Paper 2, Question 1.1.1)*

What, according to the source, were the main aims of the of the philosophy of Black Consciousness? (2 x 1)(2)

In answering this question, one needs to first look at the mark allocation. Your answer must include two points for one mark each.

The question requires of you to make reference to the source and state evidence from the source. **What, according to the source.....**

Let us analyse source using the Five W questions and one H question:

1. Who produced the source? **It is written by MV Mzamane.**
2. When was it produced? **There are no dates attached to the source.**
3. Why was the source produced? **To inform the reader about the philosophy of Black Consciousness.**
4. Where was the source written? **In South Africa, it is a collection of books related to the Road to democracy.**
5. What is the source about? **The source focuses on the philosophy of Black Consciousness.**
6. How is the source written? **Here one needs to look for any bias in the source, or is it merely stating facts and are accurate.**

By doing this you will clearly be able give the main aims of the Black Consciousness Movement.

**Question 2**

*(Adapted from Exemplar Paper 2, 2014, Question 1.5)*

Study Source 1D

2.1 What message does this cartoon convey regarding Biko? (1 x 2)(2)

2.2 Comment on the significance of the caption in the cartoon: BIKO 20 years on, an indelible legacy'. (2 x 2)(4)

**Look at the mark allocation for each question.**

**Once again look at the source and use the Five 'W' and one 'H' question. Get as much information as possible from looking at this visual source.**

- **Size of the name Biko –highlighting his role in BCM**
- **Shape of his face – shape of South Africa –highlighting his influence in South Africa.**
- **The meaning of the caption: indelible legacy: his lasting legacy**
- **This was done by Zapiro in 1997, two decades after his role in BCM**
- **It certainly paints a positive image of Biko.**
- **The black background could speak about the dark past of Apartheid and his name in white speaks about the light he brought to the black people**

**Question 3**

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

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

- **For this question, a rubric is used and your answer is given a level, you will find this in the memo given to you.**
- **Here you need to look for evidence in each source that gives evidence on how the BCM challenged the apartheid regime. Do not make the mistake of merely writing what the BCM is all about. The question is very specific and often learners write general answers in paragraph questions.**
- **The key words are CHALLENGED THE APARTHEID REGIME.**
- **To challenge means to oppose, to question and to actively resist so if you have to look for evidence in all the sources that provide this information.**



**Question 4**

**“The apartheid government’s attempt to strengthen its position resulted instead in mounting resistance which by 1989 had become unstoppable.”**

Do you agree with this view? In your answer, examine the impact of the 1983 Tricameral constitution and the internal mass resistance that followed.

**This is an essay question on Civil Society Protest in South Africa.**

**In an essay question, it is very important that you underline key words.**

- **The government’s attempt to strengthen its position: would be Botha’s reforms. In this case specifically, the Tricameral system and how this caused the resistance to increase(mounting resistance), that by 1989 had become unstoppable ( that is the resistance)**
- **You also need to say whether you agree with the statement or not.**
- **Then in your answer, examine the impact of the Tricameral system on the internal( within the country) resistance.**

**In your introduction, use words from the question, it is a way to start and then state your viewpoint (remember to use the word ONE instead of I, write in the third person) and finally mention your plan to answer the question for example: *In this essay one will examine the impact.....***

**In your body: outline the details of the internal resistance, each idea in a new paragraph. It is always good to use chronological order as it make provides a good flow in your essay. Do not mix your points in your body and jump from one idea to the next in the same paragraph.**

**Conclusion: Finally tie up you argument with a relevant conclusion. Do not write any new points.**



### 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.

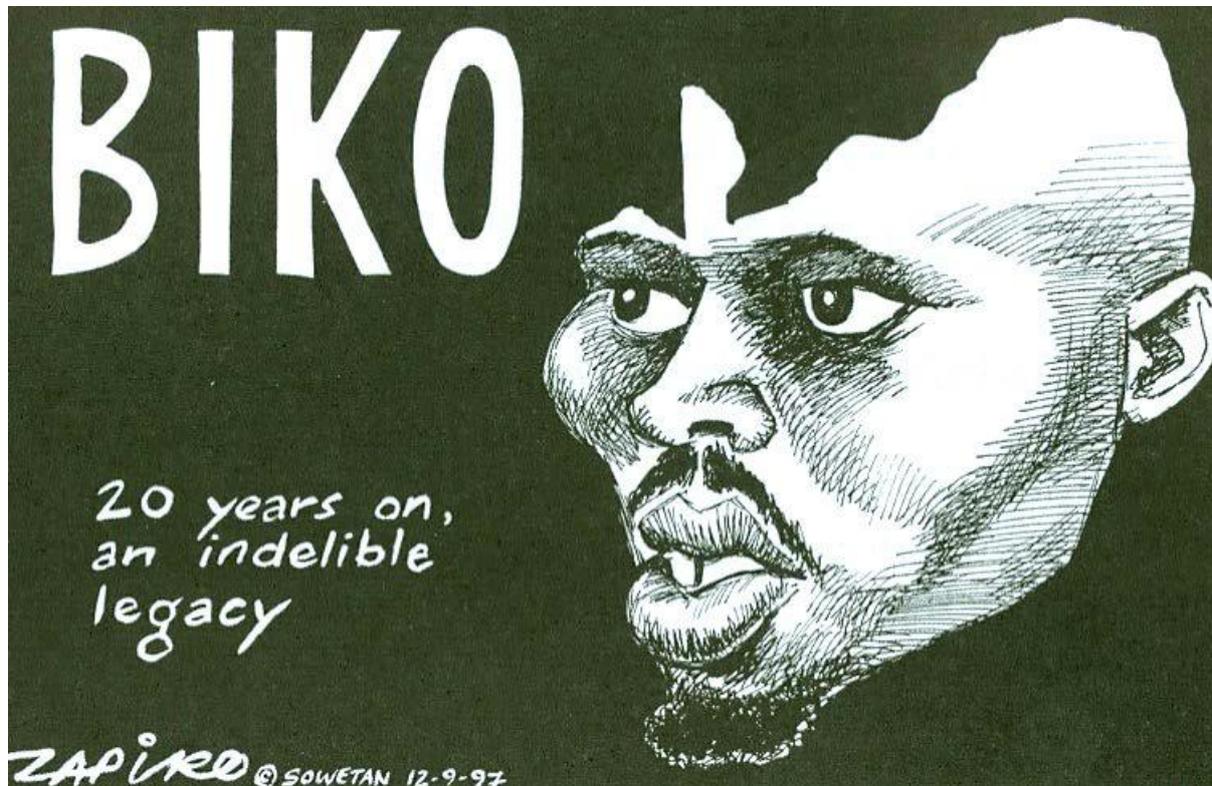
... SASO's ability to pull off simultaneous boycotts contributed to the government's perception that Black Consciousness was a threat. It did not act immediately, but in early 1973, the Minister of State Security followed by the banning of eight NUSAS leaders by banning the leadership of the SASO and 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.





## Answers

### Question 1

- Self-emancipation
- Black South Africans must become self-reliant
- Must move away from becoming apathetic and stagnant
- To accord dignity to the downtrodden and the oppressed

### Question 2

#### 2.1

- It commemorates Biko's political influence in South Africa during the 1970's
- Steve Biko served as an inspiration for most South Africans
- Biko's ideas had a huge impact on South Africa

#### 2.2

- Biko left a firm and long legacy on the struggle for freedom
- The ideas of Steve Biko are still relevant
- Biko is regarded as the foremost political heroes/martyrs in South Africa

### Question 3

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**

Learners must show they understand the “total strategy” concept and its combination of reform and repression as a means of trying to retain control in the 1980’s. They must then show how these policies led to increased internal resistance to apartheid.

#### Introduction

During the 1980’s the apartheid government under PW Botha adopted a new policy in an attempt to retain control. This was “total strategy”. These policies only increased resistance to apartheid both within South Africa.

#### Body

- Total strategy – limited reforms (abolition of pass system, legalisation of black trade unions, Black Local Authorities Act, 1983 Tricameral Constitution)
- Increased repression of opposition – state of emergency, bannings, detentions without trial, army moves into townships.
- Increase resistance - Strikes, stay-aways, boycott of Tricameral elections.
- Township revolt against community councils
- Opposition to conscription, mass marches.
- New opposition organisations emerge – UDF, civics, ECC, MDM
- Increasing international opposition – Release Mandela Campaign; boycotts’ sanctions; disinvestment; US Congress Anti-Apartheid Act 1986.

#### Conclusion

By the end of the 1980’s it was clear that “total strategy” had failed.

Reforms made were widely rejected and led to greater resistance within South Africa. Formation of UDF and MDM.

Government’s position was worse by 1989 than it had been at the start of the decade.