SECTION A: SOURCE-BASED QUESTIONS

Answer at least ONE question, but not more than TWO questions, in this section. Source material that is required to answer these questions can be found in the ADDENDUM.

QUESTION 1: WHY DID THE BLACK CONSCIOUSNESS MOVEMENT DECIDE TO INTRODUCE COMMUNITY-BASED PROGRAMMES IN THE 1970s?

Study Sources 1A, 1B, 1C and 1D and answer the questions that follow.

1.1 Refer to Source 1A.
   1.1.1 Name any THREE Black Consciousness formations in which Steve Biko was actively involved. (3 x 1) (3)
   1.1.2 Explain the roles that Dr Mamphela Ramphele played at the Zanempiolo health facility. (2 x 2) (4)
   1.1.3 Using the information in the source and your own knowledge, comment on the impact that Steve Biko had on the Black Consciousness Movement. (2 x 2) (4)

1.2 Study Source 1B.
   1.2.1 What, according to the evidence in the source, were the aims of the philosophy of Black Consciousness? (2 x 1) (2)
   1.2.2 Explain the statement 'the centre [Zanempiolo] was not solely a health facility'. (2 x 2) (4)
   1.2.3 Why, according to the information in the source, did the Solempilo project end? (1 x 2) (2)
   1.2.4 Name the THREE initiatives in which Dr Ramphele's Isutheng Community Health Programme wanted the people of Tzaneen to participate. (3 x 1) (3)

1.3 Compare Sources 1A and 1B. Explain how these sources support each other regarding black community projects. (2 x 2) (4)

1.4 Consult Source 1C.
   1.4.1 Identify the community project that is shown in the photograph. (1 x 1) (1)
   1.4.2 Explain in what ways, in your opinion, this community health centre supported the philosophy of Black Consciousness. (2 x 2) (4)
1.5 Use Source 1D.

1.5.1 What were the main aims of the community development projects? (3 x 1)

1.5.2 Comment on how the apartheid government tried to 'divide' black South Africans. (2 x 2)

1.5.3 Explain the usefulness of the evidence in this source to a historian studying Black South Africans' involvement in community projects. (2 x 2)

1.6 Using the information in the relevant sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words), explaining why the Black Consciousness Movement decided to introduce community-based programmes in the 1970s. (8) [50]
SECTION A: SOURCE-BASED QUESTIONS

QUESTION 1: WHY DID THE BLACK CONSCIOUSNESS MOVEMENT DECIDE TO INTRODUCE COMMUNITY-BASED PROGRAMMES IN THE 1970s?

1.1
1.1.1 [Extraction of evidence from Source 1A – L1]
- SASO
- SASM
- NAYO
- BPC (any 3 x 1) (3)

1.1.2 [Interpretation of evidence from Source 1A – L2]
- Dr Ramphele was a BC activist and inspired people to follow the philosophy/teachings of BC
- Dr Ramphele was the resident doctor for the Zanempilo Clinic
- She played a role in making black South Africans aware of the philosophy/teachings of BC
- Any other relevant response (any 2 x 2) (4)

1.1.3 [Interpretation of evidence from Source 1A – L2]
- He played an active role in establishing the black community programmes
- He played a role in establishing other Black Consciousness organisations
- Through the philosophy of BC he inspired the youth to challenge the apartheid government
- Any other relevant response (any 2 x 2) (4)

1.2
1.2.1 [Extraction of evidence from Source 1B – L1]
- To encourage the youth to become independent
- To instil dignity
- To uplift the community through various projects
- To ensure black South Africans assist each other (2 x 1) (2)

1.2.2 [Interpretation of evidence from Source 1B – L2]
- Zanempilo was also used as a place where the community could meet to discuss issues that affected them
- Zanempilo was also used as a venue for various celebratory events
- It became a meeting point and a training ground for political activists
- Any other relevant response (any 2 x 2) (4)

1.2.3 [Extraction of evidence from Source 1B – L1]
- BC organisations were banned in 1977 (1 x 2) (2)
1.2.4 *Extraction of evidence from Source 1B – L1*
- Empowering women
- Encouraging them to establish vegetable gardens (self-reliance)
- Economic initiatives (3 x 1) (3)

1.3 *Comparison of evidence from Sources 1A and 1B – L3*
- Source 1A indicates that Biko wanted to launch projects such as Black Community Programmes while Source 1B confirms that the Zanempilo Health Clinic was established as a community project for the community
- Source 1A indicates that Biko's ideas would later become the theory for the philosophy of BC while Source 1B indicates his ideas which were translated into the aims of BC had encouraged black South Africans to become independent
- Source 1A refers to Zanempilo Clinic that was a BC inspired project outside King William's Town while Source 1B confirms that the Zanempilo Clinic provided primary healthcare to the community outside King William's Town
- Any other relevant comparison (any 2 x 2) (4)

1.4
1.4.1 *Extract evidence from Source 1C – L1*
- Zanempilo Clinic (1 x 1) (1)

1.4.2 *Interpretation of evidence from Source 1C – L2*
- Zanempilo was used as a meeting venue
- Zanempilo was used as a training facility for political activists
- Any other relevant response (2 x 2) (4)

1.5
1.5.1 *Extraction of evidence from Source 1D – L1*
- To encourage black South Africans to stand in solidarity
- To encourage black South Africans to become self-reliant
- To free black South Africans from white racism
- To free black South Africans from colonialism
- To free black South Africans from capitalism (any 3 x 1) (3)

1.5.2 *Interpretation of evidence from Source 1D – L2*
- The apartheid government's police force often harassed black South Africans
- The apartheid government's police force often intimidated black South Africans
- The apartheid government imposed banning orders on black South Africans
- Any other relevant response (any 2 x 2) (4)
1.5.3 [Evaluating the usefulness of evidence from Source 1D – L3]

- The source mentions the reluctance of black South Africans to become involved in community development programmes
- The source mentions it was not easy to eradicate psychological inferiority
- The source provides reasons on how the oppressor divided the oppressed
- The source highlights the difficulties of police harassment, intimidation and banning orders
- The source mentions the fear of being sent to Robben Island
- Any other relevant response (any 2 x 2) (4)

1.6 [Interpretation, evaluation and synthesis from relevant sources – L3]

Candidates could include the following aspects in their response:

- The philosophy of black Consciousness encouraged black pride and self-confidence (own knowledge)
- The role that the BCM played in establishing community based programmes (Source 1A)
- Community programmes were used to uplift the communities (Source 1B)
- The community programmes were introduced by black South Africans to uplift impoverished Black South Africans (Source 1B)
- The community programmes were an extension of the philosophy of black Consciousness which filtered into communities (Source 1B)
- Community programmes were used to unite people and teach them how to challenge the apartheid government (own knowledge)
- The Zanempilo Clinic was an example of the community programme to uplift black South African communities (Sources 1B and 1C)
- The Zanempilo Clinic was used as a meeting place, training venue and venue for celebrations and for political schooling (Source 1B)
- The community programmes wanted to instil self-reliance in black South Africans (Source 1D)
- The community programmes wanted to rid black South Africans of white racism, capitalism and colonialism (own knowledge)
- Any other relevant response
QUESTION 1: HOW DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS INFLUENCE THE SOWETO UPRISING OF 1976?

SOURCE 1A

The source below is part of an article entitled 'The June 16 Uprising Unshackled: A Black Perspective' by Nelvis Qekema. It focuses on how the philosophy of Black Consciousness influenced black South African learners to challenge the use of the Afrikaans language as a medium of instruction.

... The Black Consciousness message was simple, 'Black man, you are on your own.' We had nothing to beg from our oppressors. Biko even introduced a practical disincentive (warning): 'Any black man who calls a white man "baas" is a non-white.'

... No matter how painful it might be, it is a fact of history that the 16 June 1976 uprising occurred under the direct influence of the Black Consciousness Movement (BCM), its ideology and its leadership. On 28 May 1976 the South African Students' Movement (SASM), a student component of the BCM, held its general students' council meeting where the issue of Afrikaans as a medium of instruction was discussed. The minutes of the general students' council captured the spirit of the meeting and stated that the recent strikes by schools against the use of Afrikaans as a medium of instruction is a sign of demonstration against systematised (organised) schools to produce 'good industrial boys' for the powers that be ... 'We resolve to totally reject the use of Afrikaans as a medium of instruction ...'

Seth Mazibuko gave this testimony at his 1977 trial: 'On 13 June 1976 I attended this meeting. Various schools from Soweto were present. The main speaker explained to us what the aims and objectives of SASM were. He also discussed the use of Afrikaans as a medium of instruction and called upon the prefects of our schools to come forward and to explain what the position was [in their schools]. I stood up and told the congregation that the Phfeni [Junior Secondary] School refused to use Afrikaans and they had boycotted classes during May 1976.'

... Don [Tsietsi] Mashinini suggested that a mass demonstration should be held on 16 June 1976 by all black schools ... The election for the new [Soweto region] committee for SASM was then held. The following members were elected to the committee: President, Don Mashinini of Morris Isaacson; Vice President, Seth Malibu; myself, (Seth Mazibuko) Secretary; a female student [Sibongile Mkhabela] from Naledi High School ...

SOURCE 1B

The source below is part of an eyewitness account of how events unfolded on 16 June 1976. This source was written by H Mashabela.

Earlier that day, Soweto schoolchildren had risen up against white authority and marched through Vilakazi Street alongside Phefeni Junior Secondary School and Orlando West High School in Soweto. The children had over the years witnessed the creation of urban Bantu councils, tribal schools and ethnic school boards by the country's white rulers and now Afrikaans was being imposed as a medium of instruction in the teaching of Mathematics, History and Geography.

As days and weeks passed without a response from the government, the South African Student Movement (SASM) decided to hold a peaceful protest march in solidarity with those pupils who were boycotting classes. Wednesday 16 June was chosen as D-day. Chanting slogans and waving placards, some of which read 'Away with Afrikaans,' 'Amandla Ngawethu' (Power to the People) and 'Free Azania' – the huge crowd had attracted scores of people, including police …

Five uniformed white police officers stood side by side in the middle of the road some paces away, facing the sea of black faces. Behind them, more uniformed police, most of them black and riot squad men, armed with rifles accompanied by dogs, alighted from (got out of) the police trucks.

Suddenly one of the five officers stepped to the side, picking up what seemed to be a stone. He hurled the object into the throng (crowd). Instantly the children in front of the column scattered to the sides. They picked up stones and regrouped. They shouted 'Power, P-o-w-e-r!' as they advanced towards the police. And then the shooting began.

… Afterwards everybody seemed terribly shaken. The bewildered (confused) pupils then returned to the streets. Helped by motorists and journalists, they collected the dead and the wounded, removing them from the scene.

Mbuyisa Makhubu, a young activist, scooped (picked) up the pathetic body of Hector Pieterson, the child who had died and set off down the road, howling (crying loudly) with grief with Pieterson's sister in anguish at his side.

[From A People On The Boil by H Mashabela]
SOURCE 1C

The photograph below was taken by photojournalist Sam Nzima. It shows Mbuyisa Makhubu carrying a dead Hector Pieterson, who was shot by the apartheid police force on 16 June 1976 in Soweto. On the left-hand side of the photograph is Hector Pieterson’s sister, Antoinette.

SOURCE 1D

This source focuses on how the apartheid government responded to the Soweto uprising of June 1976.

The next day (17 June 1976) the government closed down the schools and put the South African military on alert. The Deputy Minister of Bantu Affairs, Andries Treurnicht (nicknamed ‘Dr No’), announced: ‘In the white areas of South Africa [including Soweto], where the government erects the buildings, grants the subsidies and pays the teachers, it is our right to decide on language policy.’

The Minister of Justice, Jimmy Kruger, accused the learners of being communists: ‘Why do they walk with upraised fists? Surely this is the sign of the Communist Party?’ And Prime Minister, John Vorster, announced: ‘The government will not be intimidated (threatened). Orders have been given to maintain order at all costs.’ Those costs would include the lives of 174 Africans and two whites who were killed that day, as well as hundreds more who would be killed in the following months. News of the shootings swept around the world and the South African economy began to feel the shock with both gold and diamond shares dropping.

Nevertheless, the South African government was prepared to deal with protests as it always had, with extreme force and repression. The radicalisation (becoming revolutionary) of the African youth was evident in the violence that began in Soweto. Parents who had seen their children take to the streets, risking and sometimes losing their lives, were stirred into action. Throughout the urban African townships parents began to organise new political groups for the first time since the Defiance Campaign of the 1950s.

[From The Rise and Fall of Apartheid by LC Clark et al.]
SECTION A: SOURCE-BASED QUESTIONS

Answer at least ONE question, but not more than TWO questions, in this section. Source material that is required to answer these questions may be found in the ADDENDUM.

QUESTION 1: HOW DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS INFLUENCE THE SOWETO UPRISING OF 1976?

Study Sources 1A, 1B, 1C and 1D and answer the questions that follow.

1.1 Refer to Source 1A.

1.1.1 What do you understand by the philosophy of Black Consciousness? (1 x 2) (2)

1.1.2 Quote TWO pieces of evidence from the source that suggest that the Soweto Uprising was directly influenced by the ideology of the Black Consciousness Movement. (2 x 1) (2)

1.1.3 What, according to the source, was discussed at the general council meeting of SASM that was held on 28 May 1976? (1 x 2) (2)

1.1.4 Comment on the roles that Seth Mazibuko and Tsietsi Mashinini played in mobilising the learners of Soweto. (2 x 2) (4)

1.2 Read Source 1B.

1.2.1 Quote THREE school subjects from the source that the apartheid government wanted black South African learners to study using Afrikaans as the medium of instruction. (3 x 1) (3)

1.2.2 Using the information in the source and your own knowledge, explain why the apartheid government did not respond to the request of SASM to have Afrikaans abolished as a medium of instruction. (2 x 2) (4)

1.2.3 Why do you think learners decided to chant slogans and wave placards during the march? (1 x 2) (2)

1.3 Consult Sources 1A and 1B. Explain which ONE of the sources (Source 1A or Source 1B) you think would be more useful to a historian researching how events unfolded in Soweto in June 1976. (2 x 2) (4)

1.4 Study Source 1C.

1.4.1 What messages does the photograph convey? (2 x 2) (4)

1.4.2 Explain why this photograph by Sam Nzima became an iconic image both locally and internationally. (2 x 2) (4)
1.5 Compare Sources 1B and 1C. Explain how the information in Source 1B supports the evidence in Source 1C regarding the Soweto uprising. (2 x 2) (4)

1.6 Use Source 1D.

1.6.1 How, according to the source, did the apartheid government respond to the events that occurred in Soweto? (2 x 1) (2)

1.6.2 Give THREE reasons that Andries Treurnicht gave to justify the South African government's language policy. (3 x 1) (3)

1.6.3 Why did the leaders of the apartheid regime respond in a different way to the Soweto Uprising than African parents? (1 x 2) (2)

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 philosophy of Black Consciousness influenced the Soweto Uprising of 1976. (8) [50]
SECTION A: SOURCE-BASED QUESTIONS

QUESTION 1: HOW DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS INFLUENCE THE SOWETO UPRISING OF 1976?

1.1
1.1.1 [Explanation of a historical concept from Source 1A – L1]
- A philosophy that advocated self-confidence, assertiveness and pride among black South Africans
- A philosophy propagated by Steve Biko and other activists for black South Africans to be independent of other races regarding the struggle for equality and justice
- Any other relevant response (any 1 x 2) (2)

1.1.2 [Extraction of evidence from Source 1A – L1]
- It is a fact of history that the 16 June 1976 occurred under the direct influence of the Black Consciousness Movement, its ideology and its leadership
- On 28 May 1976 the South African Students' Movement, a student component of the BCM held its General Students Council meeting where the issue of Afrikaans as a medium of instruction was discussed (2 x 1) (2)

1.1.3 [Extraction of evidence from Source 1A – L1]
- The issue of Afrikaans as a medium of instruction (1 x 2) (2)

1.1.4 [Interpretation of evidence from Source 1A – L2]
- Seth Mazibuko: showed leadership by mobilising the prefects of the schools to speak with one voice regarding the rejection of Afrikaans as a medium of instruction at schools located in Soweto; leader of SASM in Soweto
- Tsietsi Mashinini: was an influential leader by calling for mass demonstration on 16 June 1976 and he was also responsible for the formation of an Action Committee that led the Soweto uprising; leader of SASM in Soweto
- Any other relevant response (2 x 2) (4)

1.2
1.2.1 [Extraction of evidence from Source 1B – L1]
- Mathematics
- History
- Geography (3 x 1) (3)

1.2.2 [Interpretation of evidence from Source 1B – L2]
- The apartheid government did not care about the challenges that black students/pupils faced regarding the use of the Afrikaans language
- The government wanted to show the students that it had powers to decide on any school policy because the money to run schools came from government
- The apartheid government did not find young black South African students as a threat
- The apartheid government underestimated the power of black South African students
- Any other relevant response (2 x 2) (4)
1.2.3 [Interpretation of evidence from Source 1B – L2]
- The students wanted to show their anger and opposition to the use of Afrikaans as a medium of instruction
- To mobilise more learners to participate in mass action
- To show the apartheid government that they were brave enough to face the might of the oppressive apartheid system
- The students wanted to draw the attention of the country and the world to the negative impact that Bantu Education had on black South African students
- Any other relevant response

1.3 [Determining the usefulness of evidence in either Source 1A or 1B – L3]
Candidates could choose either SOURCE 1A or SOURCE 1B

SOURCE 1A
- The source provides specific historical dates that were crucial for the planning and organisation of the march in Soweto
- The source has valuable information on the role of leading figures such as Don [Tsietsi] Mashinini, Seth Malibu, etc. in the planning stages of the Soweto uprising
- The source clearly shows that the philosophy of Black Consciousness influenced the students of Soweto to take action against Bantu Education
- Any other relevant response

SOURCE 1B
- The source is an eyewitness account of the events that unfolded on 16 June 1976
- The source vividly describes the key historical events that occurred on 16 June 1976 that led to the uprising particularly the role of SASM
- The source gives information about the slogans that students used during the protest on 16 June 1976
- The source gives information about the role of white police officers
- Any other relevant response

1.4

1.4.1 [Interpretation of evidence from Source 1C – L2]
- The police reacted with lethal/brutal force during the Soweto uprising
- The trauma and pain experienced by Antoinette Pieterson and Mbuyisa Makhubu
- The bravery and compassion of Mbuyisa Makhubu
- The solidarity of black South African students
- The pain and trauma that black South African students experienced during the Soweto uprising
- Any other relevant response
1.4.2 [Interpretation of evidence from Source 1C – L2]
- The photograph shows how callous and brutal the apartheid regime was in treating black South African children
- The photograph to the further condemnation of the apartheid government
- It increased solidarity among black South African students in the struggle against oppression
- It symbolised the struggle of black South African students against Afrikaans as a medium of instruction
- It shows the bravery of black South African students against the apartheid regime
- Any other relevant response

1.5. [Comparison of evidence from Sources 1B and 1C – L3]
- Source 1B outlines how the learners of Soweto responded to the conduct of the police while Source 1C shows the reaction of Antoinette Pieterson and Mbuyisa Makhubu to the killing of Hector Pieterson/the consequences of the police's action
- Source 1B refers to the death of the learners on 16 June 1976 and the assistance given to the wounded learners while Source 1C shows Mbuyisa Makhubu carrying the lifeless body of Hector Pieterson
- Source 1B describes the events in the morning of 16 June 1976 while Source 1C shows the photograph taken on the morning of 16 June 1976
- Source 1B describes the grief that Antoinette Pieterson experienced while Source 1C shows the grief that Antoinette Pieterson experienced
- Any other relevant response

1.6

1.6.1 [Extraction of evidence from Source 1D – L1]
- Government closed down the schools
- Put the South African military on alert
- With extreme force and repression

1.6.2 [Extraction of evidence from Source 1D – L1]
- Where the government erected buildings
- Granted subsidies
- Paid teachers

1.6.3 [Interpretation of evidence from Source 1D – L2]
- They did not have personal experiences of the effects of Bantu Education and racial oppression
- They viewed the uprising as a ploy/conspiracy by black South Africans to overthrow the apartheid government (Communist onslaught)
- They were not concerned about the lives of black South African children
- White South African children were not oppressed and received better quality education
- The government wanted to defend the Afrikaans language policy
- Any other relevant response
1.7 \textit{[Interpretation, evaluation and synthesis of evidence from relevant sources – L3]}

Candidates could include the following aspects in their response

- Black South African students became aware of the dangers of Bantu education (own knowledge)
- Black South African students of Soweto demonstrated a sense of assertiveness when they challenged the language policy on 16 June 1976 (Source 1B)
- Black South African students acted independently of white South Africans (Source 1B)
- Black South African students displayed unity and solidarity during the Soweto uprising (Sources 1B and 1C)
- Black South African students and their parents took the initiative to challenge the apartheid regime and liberate themselves
- Black South African students were fearless in challenging the apartheid regime (Source 1D and own knowledge)
- SASM was a Black Consciousness inspired student organisation and was instrumental in the planning of the Soweto uprising (own knowledge)
- Teachers were political activists during the Soweto uprising and were members of SASO who influenced black South African students about the ideas of Black Consciousness (own knowledge)
- The Soweto uprising was in the main a struggle to liberate the minds of black South Africans against the indoctrination of Bantu education (own knowledge)
- Any other relevant response

Use the following rubric to allocate marks:

<table>
<thead>
<tr>
<th>LEVEL 1</th>
<th>Uses evidence in an elementary manner, e.g. shows no or little understanding of how the philosophy of Black Consciousness influenced the Soweto uprising of 1976. Uses evidence partially or cannot write a paragraph.</th>
<th>MARKS 0–2</th>
</tr>
</thead>
<tbody>
<tr>
<td>LEVEL 2</td>
<td>Evidence is mostly relevant and relates to a great extent on the topic, e.g. shows some understanding of how the philosophy of Black Consciousness influenced the Soweto uprising of 1976. Uses evidence in a very basic manner to write a paragraph.</td>
<td>MARKS 3–5</td>
</tr>
<tr>
<td>LEVEL 3</td>
<td>Uses relevant evidence, e.g. demonstrates a thorough understanding of how the philosophy of Black Consciousness influenced the Soweto uprising of 1976. Uses evidence very effectively in an organised paragraph that shows an understanding of the topic.</td>
<td>MARKS 6–8</td>
</tr>
</tbody>
</table>

(8) [50]
QUESTION 1: WHY DID THE COMPULSORY INTRODUCTION OF AFRIKAANS AS A MEDIUM OF INSTRUCTION IN BLACK SOUTH AFRICAN SCHOOLS LEAD TO THE SOWETO UPRISING IN 1976?

SOURCE 1A

The extract below focuses on the reasons for the emergence of the Black Consciousness philosophy 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. In 1972 SASO, together with leaders from other African educational and religious bodies, came together to form the Black People's Convention (BPC), a political wing of the Black Consciousness Movement which aimed to mobilise South Africans around the Black Consciousness ideology. The BPC wrote that they wanted to 'unite South African blacks into a black political movement which seeks to realise their emancipation (freedom) from both psychological and physical oppression'.

... High schools were receptive (open) to the Black Consciousness ideology. School students, 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

This extract was part of a commemorative newspaper article on the 1976 Soweto Uprising. It focuses on a directive which was issued by the Department of Bantu Administration and Development (Education) that instructed black South African schools to ensure that at least 50% of the subjects were taught in the medium of Afrikaans.

In 1974 the Southern Transvaal Regional Department of Bantu Education issued a directive that Afrikaans be a medium of instruction in black junior secondary schools and on a 50-50 basis with English. This generated widespread protests from teacher organisations and school boards inside and outside Soweto.

Educationists saw the directive as a contradiction (going against) to a statement made the previous year by the then Secretary for Bantu Education, the late Dr HJ van Zyl, who had made it clear that the medium of instruction in schools should be decided by the individual boards in consultation with him personally.

He stated that it was not in the interest of the pupils to have two mediums of instruction.

This is what happened:

- Following the 50-50 language directive in late 1974, school boards and teacher organisations made representations to the Minister of Bantu Administration and Development (Education), Mr MC Botha, for a decision against this policy. This was turned down.

- In May 1975 the joint Northern and Southern Transvaal school boards elected a committee to take up the issue again with the Department of Bantu Education.

- The committee subsequently had at least one meeting with Van Zyl but returned home dissatisfied.

- During 1975 several school boards ordered their schools to ignore the language instruction and teach in English only.

- At several secret meetings the school boards were told in no uncertain terms to toe the line of (follow) the Department of Bantu Education. Most school boards relented (gave in).

- In February 1976 the dispute surfaced when two members of the Meadowlands Tswana School Board in Soweto were fired by the Regional Director of Bantu Education, Mr WC Ackerman. The entire school board resigned in sympathy.

- Soweto secondary school pupils then took the matter up on 17 May 1976 when Form One (Standard 6) and Form Two (Standard 7) pupils refused to attend classes until their demands to have the Afrikaans order withdrawn were met.

[From: The Sowetan, Friday 16 June 1995]
SOURCE 1C

This photograph shows students from Soweto on 16 June 1976, protesting against the introduction of Afrikaans as a medium of instruction.

[From: The Soweto Uprising: Counter Memories of June 1976 by SM Ndlovu]
SOURCE 1D

This extract focuses on a meeting on 19 June 1976 between the Minister of Bantu Administration and Development (Education), Mr MC Botha, and members of the Urban Bantu Council. They discussed the continued use of the Afrikaans language as a medium of instruction in schools located in Soweto.

On 19 June 1976, in an effort to halt the violence and prevent renewed disorder and tragedy, a delegation of eleven black leaders met with a seven-man team of government, Bantu Administration and Bantu Education officials who were headed by MC Botha, the Minister of Bantu Administration and Development.

Most of the members of the Urban Bantu Council came to the meeting, in the words of Urban Bantu councillor L Mlonzi, 'with their caps in hand, pleading for mercy and the good judgement of the Minister'. Declaring that they, too, were extremely shocked by the 'vandalism' in Soweto, that this was 'purely the action of children', they assured the Minister that it was 'not a question of not wanting to have Afrikaans taught as a subject in the schools' but that 'the children were finding it difficult to do certain difficult subjects in Afrikaans'. Councillor L Mosala agreed, and he 'pleaded' with the Minister not to view the request for the suspension of Afrikaans as 'animosity (hatred) of the Blacks towards Afrikaans' but rather as a consequence of the 'inability of teachers' to teach difficult subjects in Afrikaans ... 'The children and the teachers were happy to have Afrikaans as a subject,' he said. RJ Maponya also assured the Minister that 'Afrikaans was not hated', and, without assigning responsibility, he expressed the opinion that 'irreparable damage' had been done to race relations in South Africa.

The Minister, 'moved by the earnestness (seriousness) of the statements by the members' of the delegation, explained the policy regarding Bantu education:

- There is no such thing as compulsion by the Department for the use of Afrikaans as a medium of instruction ... The basic truth is that the Department gives the principals the opportunity to apply for exemption where difficulty is experienced with the medium of instruction.
- English can be used as a medium of instruction for all subjects, provided extra time is allocated to the other language.
- Afrikaans can be used for all subjects, and again, extra time must be allowed for English as a subject.

SECTION A: SOURCE-BASED QUESTIONS

Answer at least ONE question, but not more than TWO questions, from this section. Source material to be used to answer these questions is contained in the ADDENDUM.

QUESTION 1: WHY DID THE COMPULSORY INTRODUCTION OF AFRIKAANS AS A MEDIUM OF INSTRUCTION IN BLACK SOUTH AFRICAN SCHOOLS LEAD TO THE SOWETO UPRISING IN 1976?

Study Sources 1A, 1B, 1C and 1D and answer the questions that follow.

1.1 Refer to Source 1A.

1.1.1 Explain the concept Black Consciousness in your own words. (1 x 2) (2)

1.1.2 Why, according to the source, was SASO formed? (1 x 2) (2)

1.1.3 What role did SASO play in black South African communities in the late 1960s and early 1970s? (1 x 2) (2)

1.1.4 In which ways did the philosophy of Black Consciousness influence students? (2 x 1) (2)

1.2 Study Source 1B.

1.2.1 Name TWO instructions that the Southern Transvaal Regional Department of Bantu Education issued to schools in 1974. (2 x 1) (2)

1.2.2 Explain how Dr HJ van Zyl's statement contradicted the directive that was issued by the Southern Transvaal Regional Department of Bantu Education. (2 x 2) (4)

1.2.3 Comment on how the various school boards responded to the instruction that was issued by the Southern Transvaal Regional Department of Bantu Education. (2 x 2) (4)

1.2.4 Why, according to the source, did pupils from secondary schools in Soweto refuse to attend classes? (1 x 2) (2)

1.3 Read Source 1C.

1.3.1 What message does the photograph convey? (1 x 2) (2)

1.3.2 Using the information in the source, explain how the students of Soweto reacted to the compulsory introduction of the Afrikaans language as the medium of instruction. (1 x 2) (2)

1.3.3 Comment on why you think this photograph would have been widely published in light of the events that occurred in June 1976. (2 x 2) (4)
1.4 Use Source 1D.

1.4.1 Why was it necessary for black South African leaders to meet with Bantu Education officials? Give TWO reasons for your answer. (2 x 2)

1.4.2 State TWO ways in which the members of the Urban Bantu Council responded to the Minister of Bantu Administration and Development regarding the Soweto uprising. (2 x 1)

1.4.3 Using the information in the source and your own knowledge, explain whether MC Botha's explanation of the policy of Bantu Education was justified in the context of what occurred in Soweto on 16 June 1976. (2 x 2)

1.5 Refer to Sources 1B and 1D. Explain how the evidence in Source 1B differs from Source 1D regarding the implementation of Afrikaans as a medium of instruction in black South African schools. (2 x 2)

1.6 Using the information in the relevant sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words) explaining why the compulsory introduction of Afrikaans as a medium of instruction in black South African schools led to the Soweto uprising in 1976. (8)
SECTION A: SOURCE-BASED QUESTIONS

QUESTION 1: WHY DID THE COMPULSORY INTRODUCTION OF AFRIKAANS AS A MEDIUM OF INSTRUCTION IN BLACK SOUTH AFRICAN SCHOOLS LEAD TO THE SOWETO UPRISING IN 1976?

1.1
1.1.1 [Explanation of a historical concept in Source 1A – L1]
- To instil black pride
- Emphasised self-confidence and self-esteem
- Encouraged self-worth
- Promoted Black identity
- Remove shackles of inferiority
- Led to mental/psychological emancipation
- Any other relevant response (any 1 x 2) (2)

1.1.2 [Extraction of information from Source 1A – L1]
- SASO was formed when black South African students decided to break away from the multi-racial white dominated NUSAS (any 1 x 2) (2)

1.1.3 [Extraction of information from Source 1A – L1]
- SASO played the role of promoting self-confidence and self-esteem among black South Africans
- Filled the political vacuum
- SASO played a role of conscientising black South African students to reject white supremacy and domination (any 1 x 2) (2)

1.1.4 [Extraction of information from Source 1A – L1]
- School students were inspired
- School students had self-belief
- School students became independent
- Encouraged students to take part in political activities
- Encouraged students to reject the policies of apartheid e.g. Bantu education (any 2 x 1) (2)

1.2
1.2.1 [Extraction of information from Source 1B – L1]
- Afrikaans must be used as a medium of instruction in black junior secondary schools
- Subjects must be taught in Afrikaans on a 50-50 basis with English (2 x 1) (2)

1.2.2 [Interpretation of evidence from Source 1B – L2]
[The directive: that schools must use Afrikaans as a medium of instruction]
- Contradiction: the medium of instruction is determined by the school board after consultation with Van Zyl

[The directive: Afrikaans must be taught on a 50-50 basis with English]
- Contradiction: It was not in the best interests of the pupils to have two mediums of instruction (2 x 2) (4)
1.2.3 [Interpretation of evidence from Source 1B – L2]
- School boards and teacher organisations made representation to the minister for a decision against this policy
- Some boards ordered their schools to ignore/reject the instruction from the department and teach in the medium of English only
- The school boards elected a committee to take up their battle with the Department of Bantu Education
- When board members were fired the entire school board resigned (e.g. the Meadowlands Tswana School Board)
- Some school boards decided to formulate their own language policy
- Some school boards relented (gave in)
- Some school boards decided to act in the best interests of the pupils
- Any other relevant answer (any 2 x 2) (4)

1.2.4 [Extraction of information from Source 1B – L1]
- They rejected the use of Afrikaans as a medium of instruction
- The pupils refused to attend classes until their demands were met
- The students would only attend classes when the order to learn in Afrikaans was withdrawn (any 1 x 2) (2)

1.3
1.3.1 [Interpretation of evidence from Source 1C – L2]
- The pupils demonstrated in a non-violent manner against the introduction of Afrikaans as a medium of instruction
- They showed complete disregard for the Afrikaans language (to hell with ...)
- They were determined and united to protest against Afrikaans as a medium of instruction
- Any other relevant answer (any 1 x 2) (2)

1.3.2 [Interpretation of evidence from Source 1C – L2]
- Dislike/hatred for the language
- It showed their disregard/contempt for the language
- They actively opposed it/demonstrated against it
- Any other relevant answer (any 1 x 2) (2)

1.3.3 [Interpretation of evidence from Source 1C – L2]
- To illustrate the youth rejecting the implementation of Afrikaans
- This photograph was widely published to expose the South African government's policy of Bantu Education
- Shows the unity of learners against the Afrikaans language
- Any other relevant response (any 2 x 2) (4)
1.4
1.4.1 [Interpretation of evidence from Source 1D – L2]
- It was necessary to bring an end/stop to the violence
- To restore calm at schools in Soweto
- To prevent any further outbreak of violence against students
- To reassure officials that black South Africans were not against the
  learning of the Afrikaans language
- Any other relevant response (any 2 x 2) (4)

1.4.2 [Extraction of information from Source 1D – L1]
- ‘with their caps in their hand, pleading for mercy and the good judgement
  of the minister'
- 'extremely shocked by the vandalism'
- 'they assured the minister ... Afrikaans taught as a subject in the schools'
- ‘the children were finding it difficult to do certain subjects in Afrikaans'
- 'inability of teachers' to teach difficult subjects in Afrikaans' (any 2 x 1) (2)

1.4.3 [Determine justification of evidence from Source 1D – L3]
Candidates should indicate whether MC Botha’s explanation was JUSTIFIED
or NOT JUSTIFIED.

JUSTIFIED
- MC Botha gave a clear explanation/instruction about his policy on education
  in black South African schools
- MC Botha’s explanation stated that the government was not responsible for
  the violence in schools in the Soweto area
- MC Botha implied the learners were responsible for the violence and not his
  government
- Any other relevant response (any 2 x 2) (4)

OR

NOT JUSTIFIED
- MC Botha did not want to take responsibility for the violence that engulfed the
  schools in Soweto
- MC Botha claimed that students did not fully understand the language policy
- MC Botha tried to shift the blame for the eruption of violence and loss of lives
  during the Soweto Uprising from government
- Any other relevant response
1.5 [Comparison of information in Sources 1B and 1D – L3]

- Source 1B: The Department of Bantu Education ordered Afrikaans to be used as a medium of instruction in black junior secondary schools, while in Source 1D: The department did not force/compel schools to use Afrikaans as a medium of instruction.

- Source 1B: Schools received a directive that Afrikaans be a medium of instruction in black junior secondary schools (50-50 with English), while in Source 1D: Schools could apply for an exemption if they had difficulty implementing Afrikaans as medium of instruction.

- Source 1B: It was not in the interest of the learners to have two mediums of instruction, while in Source 1D: English could be used as a medium of instruction for all subjects, provided extra time was allocated for Afrikaans.

- Any other relevant response (any 2 x 2) (4)
1.6 [Interpretation, evaluation and synthesis from relevant sources – L3]

Candidates could include the following aspects in their response:
- The philosophy of Black Consciousness encouraged black pride and self-confidence (Source 1A)
- Students were conscientised through the activities of SASO (Source 1A)
- Black South African youth became highly politicised and mobilised (Source 1A)
- Afrikaans as a medium of instruction was forced upon the black South African students (Source 1B)
- They were unable to understand what they were taught if Afrikaans became the medium of instruction (Source 1D)
- Many of the youth failed their examinations and could not proceed to the next grade (own knowledge)
- The students wanted to break the mould of their parents being subservient (Source 1A)
- Black South African communities were mobilised to support the children (own knowledge)
- Formation of the Black People’s Convention challenged the apartheid government (Source 1A)
- The students rallied around and encouraged many of their peers to stand united (own knowledge)
- On 16 June 1976 the students went on a march in Soweto in protest against Afrikaans as a medium of instruction (Source 1C)
- This marked a turning point in the history of South Africa (own knowledge)
- Any other relevant response

Use the following rubric to assess the paragraph:

<table>
<thead>
<tr>
<th>LEVEL 1</th>
<th>Uses evidence in an elementary manner, e.g. shows no or little understanding of why the compulsory introduction of Afrikaans as a medium of instruction in black South African schools led to the Soweto uprising in 1976.</th>
<th>MARKS 0–2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Uses evidence partially or cannot write a paragraph on the topic.</td>
<td></td>
</tr>
<tr>
<td>LEVEL 2</td>
<td>Evidence is mostly relevant and relates to a great extent to the topic, e.g. shows some understanding of why the compulsory introduction of Afrikaans as a medium of instruction in black South African schools led to the Soweto uprising in 1976.</td>
<td>MARKS 3–5</td>
</tr>
<tr>
<td></td>
<td>Uses evidence in a very basic manner to write a paragraph.</td>
<td></td>
</tr>
<tr>
<td>LEVEL 3</td>
<td>Uses relevant evidence, e.g. demonstrates a thorough understanding of why the compulsory introduction of Afrikaans as a medium of instruction in black South African schools led to the Soweto uprising in 1976.</td>
<td>MARKS 6–8</td>
</tr>
<tr>
<td></td>
<td>Uses evidence very effectively in an organised paragraph that shows an understanding of the topic.</td>
<td></td>
</tr>
</tbody>
</table>