



JENN

Training and Consultancy

The path to enlightened education

SUBJECT: HISTORY

GRADE 12

2026 WINTER CLASSES

TEACHER AND LEARNER CONTENT MANUAL

Topics

**TOPIC 1: THE TRUTH AND RECONCILIATION
COMMISSION (TRC)-SOURCE BASED**

**TOPIC 2: THE BLACK CONSCIOUSNESS MOVEMENT (BCM)
(ESSAY)**

CONTENTS	PAGE
WHAT WAS THE TRUTH AND RECONCILIATION COMMISSION: NOTES	2
PHOTOS OF DR ALEX BORRAINE AND ARCH-BISHOP DESMOND TUTU	2
WHAT WAS THE TRC: NOTES	3
PHOTO: THE FIRST DAY OF TESTIMONY IN EAST LONDON	3
SOURCE 2A	4
ACTIVITY 1: REFER TO SOURCE 2A	4
CARTOON ON TRUTH AND RECONCILIATION	4
SOURCE 2B: CARTOON BY ZAPIRO	5
SOURCE 2C: REFER TO SOURCE 2C	6
ACTIVITY 2	7
NOTES ON ESSAY WRITING	7
NOTES ON ESSAY WRITING	8
ACTIVITY 3: ESSAY WRITING ACTIVITY	8

WHAT WAS THE TRUTH AND RECONCILIATION COMMISSION (TRC)

After years of conflict brought about by years of apartheid in South Africa, the new democratic government which came into power in 1994 decided to set up the Truth and Reconciliation Commission (TRC) as part of achieving reconciliation in South Africa. The new democratic government therefore passed the Promotion of National Unity and Reconciliation Act of 1995. This is the reason the motto of the TRC was "Truth: The Road to Reconciliation"

Two leading figures in South Africa were chosen to lead the TRC. They were Arch-Bishop Desmond Tutu as chairperson and Dr Alex Boraine as deputy chairperson. The TRC was given a mandate to investigate gross human rights violations that happened in South Africa between 1960 and 1994. Two specific conditions were set for perpetrators to receive amnesty. They were 1. Full disclosure of what happened -the truth and nothing else but the truth and 2. The crimes committed were to be politically motivated

The TRC started with victims all over South Africa telling their stories. Three committees were further appointed to listen to these stories. They were the Human Rights and Violations committee (HRV); the Amnesty committee and the Reparations committee. All in all 1818 people had an opportunity to tell their stories. It held 140 public hearings on 65 locations countrywide.



Dr Alex Boraine



Ach Bishop Desmond Tutu

At the end of its work, having listened to all the stories from different people, the TRC was faced with the question of how to dispense of justice. The choice was whether to impose Retributive justice or Restorative justice. Retributive justice had to do with imposing revenge or punishment for the crime(s) committed like during the Nuremberg trials in Germany after the second world war. Restorative justice dealt more with bringing about healing or taking accountability and responsibility for one's actions. After all the deliberations the TRC decided that Restorative justice would repair the damage that had been done under apartheid.

After completing its work there were debates concerning the work of the TRC. These debates continue even to this day. Some viewed the TRC with anger, mistrust and suspicion. Mostly these were people or victims who were against the granting of amnesty to perpetrators, they wanted harsh punishments to be imposed on these perpetrators like the families of the PEBCO three. Others however acknowledged that the TRC had done a good work to bring reconciliation in South Africa even though it was difficult





SOURCE 2A

The source below focuses on the formation of the Truth and Reconciliation Commission (TRC) in 1995.

The main objective of the TRC is to establish as complete a picture as possible about gross human rights violations between March 1960 - the month of the Sharpeville massacre and subsequent beginning of the armed liberation struggle - and 10 May 1994, the date of Nelson Mandela's inauguration as first democratically elected State President of South Africa.

The Truth and Reconciliation Commission is assisted by three subcommittees: the Human Rights Violation Committee, the Amnesty Committee and the Reparation and Rehabilitation Committee.

The 1993 Interim Constitution made specific provision for an amnesty process but did not prescribe what this would entail. Although the undertaking to indemnify (protect) perpetrators was a bitter pill to swallow, especially for those within the anti-apartheid movement, most commentators agreed that the momentum towards transition (change) would have been fundamentally undermined without it.

Amnesty was to be granted where applicants made full disclosure of all relevant facts and only for acts 'associated with a political objective committed in the course of the conflicts of the past'.

[From Common Past, Divided Truth and Reconciliation Commission in South Africa – Public Opinion
by G Theissen

ACTIVITY 1

2.1 Refer to Source 2A.

2.1.1 Why, according to the source, was the TRC established? (1x1) (1)

2.1.2 Name the THREE subcommittees of the TRC referred to in the source. (3x1)

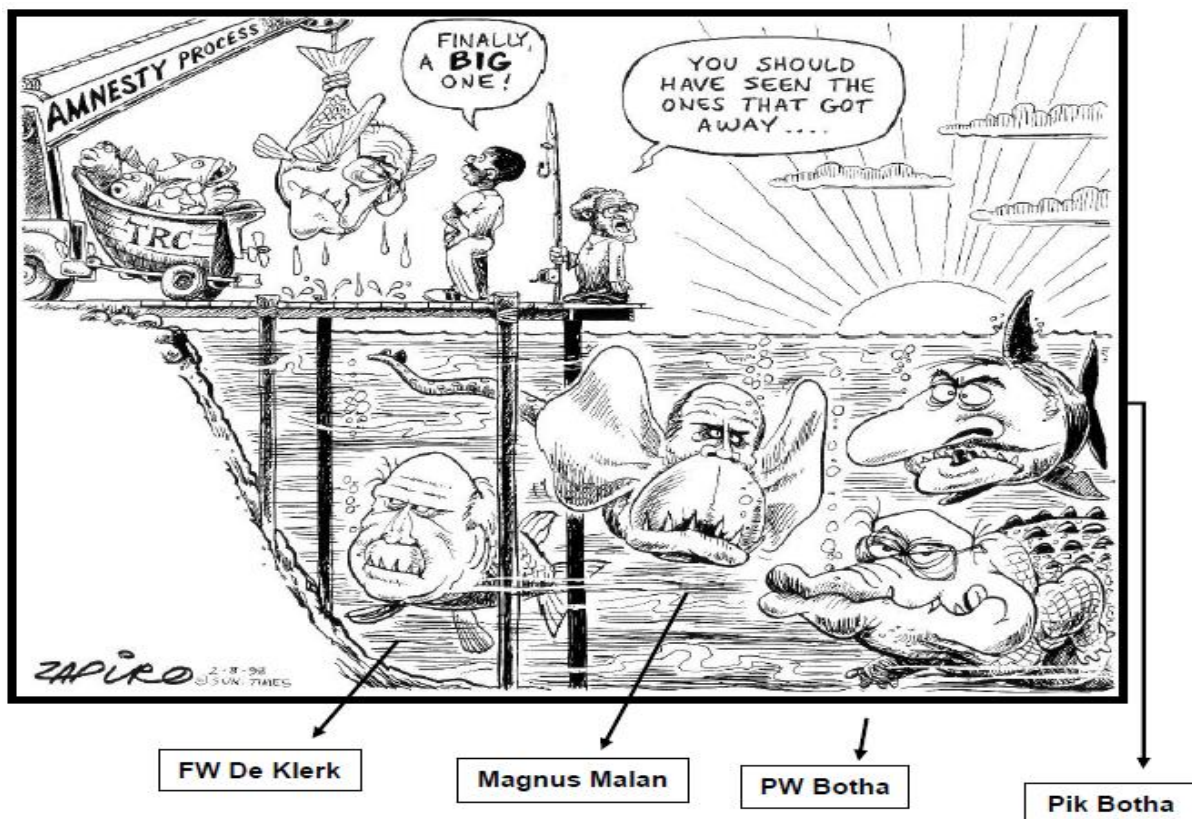
2.1.3 Define the concept *amnesty* in the context of the TRC. (1 x 2) (2)

2.1.4 Why do you think anti-apartheid activists were against the granting of amnesty to perpetrators? (2 x 2)(4)

2.1.5 What, according to the source, were TWO preconditions for amnesty to be granted? (2 x 1) (2)

SOURCE 2B

The cartoon by Zapiro entitled, The one that got away, was published in the Sunday Times on 02 August 1998. The chairperson of the TRC, Archbishop Desmond Tutu comments that several key leaders during apartheid have 'gotten away' because they would not apply for amnesty or appear before the Truth and Reconciliation Commission



2.2 LOOK AT SOURCE 2B.

2.2.1 Explain the messages conveyed in this cartoon regarding the following, in the context of the TRC:

(a) P.W Botha (1x2) (2)

(b) The TRC and the amnesty process (1x2) (2)

2.2.2 What do you think is implied by Tutu's words, "You should have seen the ones that got away". (1x2) (2)

2.2.3 According to the source which leading apartheid figures would not apply for amnesty? (4x1) (4)

SOURCE 2C

The source below is a transcript (written record) on how Joyce Mtimkulu felt about the Amnesty hearings that were held in East London regarding the murder of her son Siphiwo Mtimkulu.

It was all that was left of her son, Siphiwo, in the physical sense. Everything else, the memory, the emotion was intact. What was hard for Joyce Mtimkulu was that after all these years, after all the pain and anguish (suffering) and unanswered questions, the truth about her son's fate required her to confront (to face) the man who had sealed it and know that the truth would set him free.

It was a harrowing (painful) experience that was repeated for many thousands of other South Africans in the course of the month of hearings by the Truth and Reconciliation Commission (TRC) into the abuses – killings, torture, abductions, poisoning – of the last 33 years of the apartheid era. It was hard. But for Joyce Mtimkulu, never again would anyone be able to say that Gideon Niewoudt, policeman and killer, was justified in taking Siphiwo's life, and never again would anyone say they didn't know. The TRC story is a story of extremes of humanness. One set of extremes falls within the scope of the extraordinary capacity of men and women to gentle, accommodating, caring, forgiving and selfless, and of their to understand, to accept to live with emotional and physical pain, and to confront, listen to, be in the same room with, tolerate and even forgive those who caused it.

2.3 Refer to Source 2C.

2.3.1 Quote TWO words from the source that describe how Joyce Mtimkulu felt about Siphiwo's death (2x1) (2)

2.3.2 Mention the gross human rights abuses that are mentioned in the source (4x1) (1)

2.3.3 Who is the perpetrator named in the source responsible for Siphiwo's death? (1X1) (1)

2.3.4 Explain the reliability of this source for a historian studying the circumstances regarding Siphiwo's death (2x2) (4)

ACTIVITY 2:

Using the information in Sources 2A, 2B and 2C and your own knowledge, write a paragraph about EIGHT lines (about 80 words) explaining how the Truth and Reconciliation Commission (TRC) dealt with the amnesty application of the killers of a political activist (8)

NOTES ON ESSAY WRITING:

CIVIL RESISTANCE, 1970s TO 1980s: SOUTH AFRICA – THE CRISIS OF APARTHEID IN THE 1980s

It was Steven Bantu Biko and the Black Consciousness Movement (BCM) that was instrumental in challenging the apartheid government in the 1970s.

Do you agree with the statement? Use relevant evidence to support your line of argument

Introduction

- It is made up of three components
 - ✓ The stance/standpoint e.g. (Do you agree?)
 - ✓ The Line of argument (LOA) e.g. why did you take a particular standpoint, for instance why did you agree or disagree?
 - ✓ The content focus e.g. prepare or summarise for us what you are going to discuss

Example of the above introduction

One may agree that it was Steven Bantu Biko and the Black Consciousness Movement (BCM) that was instrumental in challenging the apartheid government in the 1970s (standpoint +question statement). Through its philosophy of black pride, self-confidence and self-assertiveness the BC began to have an influence on the black youth who began to challenge apartheid government in the 1970s (LOA). This essay will show how the BCM movement and different organisations associated with it challenged the apartheid government in the 1970s (Content Focus)

The Body

- It is made up of different paragraphs
- Each paragraph must focus on one idea and not too many ideas in one paragraph e.g. ONE IDEA ONE PARAGRAPH
- It must follow the PEEL method e.g.
 - ✓ P---Making a point
 - ✓ E---Elaborating/explaining your point
 - ✓ E—Giving examples to drive your point home

- ✓ L—Making use of some of the concepts in the question statement to link with your paragraph e.g. instrumental in challenging and apartheid government

N/B: Please DO NOT repeat the question statement after every paragraph because it does not show the link and it makes the essay monotonous

Example of the PEEL

- ✓ P—Early in 1973 the South African Student Movement (SASM) began to encourage students in Soweto to boycott Bantu Education
- ✓ E---SASM was one of the organisations that fell under the umbrella of BCM
- ✓ E---It later played an important role in the 1976 Soweto uprisings
- ✓ L---SASM was therefore instrumental in challenging the apartheid government as it operated from school classrooms to organise and educate scholars about BC philosophy

The Conclusion

- It is a wrap up or summary of what is discussed in the body
- Learners must not come up with any new information in the body

Example of the conclusion

In conclusion this essay has shown that indeed the Black Consciousness Movement was instrumental in challenging the apartheid government in the 1970s. It promoted the philosophy of self-reliance by showing the apartheid government that blacks can do things for themselves. It challenged the inferior Bantu education in 1976. Black Consciousness gave black people hope at the time there was no hope in South Africa

ACTIVITY 3: ESSAY WRITING

CIVIL RESISTANCE, 1970s TO 1980s: SOUTH AFRICA: THE CRISIS OF APARTHEID IN THE 1980s

Explain to what extent the Black Consciousness Movement (BCM) played an important role in challenging the apartheid state in the 1960s and 1970s

(50)