

Matric
History Exam



Paper 2: June 2023
Three hours

150 Marks
Set by: Mr. Moore

Moderated by: Miss. Cope

Instructions

- Learners are to answer a question completely before proceeding onto the next.
- Learners may choose to answer the paper in which ever order they desire to.
- Learners must ensure that their name and teachers name are on their answer scripts.
- Learners need to answer ALL THREE Questions.
- Write as legibly as possible.
- Adhere to the time allocation.



www.google.images.com/

QUESTION 1: HOW DID THE UNITED DEMOCRATIC FRONT (UDF) REACT TO PW BOTHA'S REFORMS IN THE 1980s?

1.1 Refer to Source 1A.

1.1.1 What, according to the source, did PW Botha's constitutional proposals entail regarding South Africa's parliamentary system? (1x2) (2)

1.1.2 Define the term referendum in your own words. (1x2) (2)

1.1.3 Explain what is meant by the statement, 'This marked a short-term personal victory for Botha, but the cost was that opposition on both ends of the political spectrum (range) was mobilised', in the context of constitutional proposals in 1983. (2x2) (4)

1.1.4 Why do you think Africans were excluded from the new constitutional arrangements? (2x2) (4)

1.2 Read Source 1B.

1.2.1 Quote evidence from the source which suggests that the launch of the UDF was preceded by a lot of preparation behind the scenes. (1x2) (2)

1.2.2 Identify any TWO differences, stated in the source, that organisations which came together to form the UDF had to overcome. (2x1) (2)

1.2.3 What is the implication of the statement, 'I want to call on you, all peace-loving people of South Africa ... so that we can then destroy the system', in the context of the aim of the formation of the UDF? (1x2) (2)

1.2.4 Explain why a historian would consider this source reliable when researching the launch of the UDF. (2x2) (4)

1.3 Study Source 1C.

1.3.1 Name any TWO protest actions in the source that the UDF launched against Botha's apartheid reforms. (2x1) (2)

1.3.2 Comment on the implication of the slogan, 'Forward to People's Power', in the context of the UDF's resistance to PW Botha's apartheid reforms. (2x2) (4)

1.3.3 Explain the concept state of emergency in the context of general unrest in South Africa in the 1980s. (1x2) (2)

1.3.4 State any TWO measures (actions) in the source that the state took to suppress the general unrest that was taking place in the country in 1985. (2x1) (2)

1.4 Use Source 1D.

1.4.1 Why do you think the UDF published this poster? (2x2) (4)

Identify any TWO oppressive measures in the source that the apartheid regime took against UDF members. (2x1) (2)

1.5 Refer to Sources 1C and 1D. Explain how the evidence in Source 1D supports the information in Source 1C regarding the South African government's reaction to the UDF. (2x2) (4)

1.6 Using the information in the relevant sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words) explaining how the United Democratic Front (UDF) reacted to PW Botha's reforms in the 1980s. (8)

[50]

QUESTION 2: HOW DID THE TRUTH AND RECONCILIATION COMMISSION (TRC) DEAL WITH THE KILLING OF ACTIVIST, SIPHIWO MTIMKULU?

2.1 Study Source 2A.

- 2.1.1 What, according to the source, was the Truth Commission's job since April 1996? (2x1) (2)
- 2.1.2 Define the term amnesty in your own words. (1x2) (2)
- 2.1.3 Who, according to the source, was the Commission's rock of credibility? (1x2) (2)
- 2.1.4 Comment on what was implied by the following statement, 'the amnesty hearings have become legally tugs of war', in the context of the aims of the TRC. (2x2) (4)

2.2 Consult Source 2B.

- 2.2.1 Name the organisation from the source that Mtimkulu joined in 1979. (1x1) (1)
- 2.2.2 Why, do you think the security police kept a close watch on Mtimkulu and his movements? (2x2) (4)
- 2.2.3 Explain the term torture in the context of the TRC. (1x2) (2)
- 2.2.4 How, according to Joyce Mtimkulu, was her son tortured? (2x1) (2)

2.3 Refer to Source 2C.

- 2.3.1 Why, do you think, this photograph was taken? (2x2) (4)
- 2.3.2 What evidence in the source suggests that Sphiwo Mtimkulu will continue the struggle against apartheid? (1x2) (2)
- 2.4 Compare Sources 2B and 2C. Explain how the evidence in Source 2C supports the information in Source 2B regarding the treatment of antiapartheid activists by the NP government. (2x2) (4)

Read Source 2D.

- 2.5.1 Who, according to the source, admitted to executing Eastern Cape student leader, Sphiwo Mtimkulu? (1x1) (1)
- 2.5.2 Why, do you think, General Nic van Rensburg originally lied about his involvement in the murder of Sphiwo Mtimkulu? (2x2) (4)
- 2.5.3 Who, according to the source, was abducted and murdered with Sphiwo Mtimkulu? (1x2) (2)
- 2.5.4 Comment on what Van Rensburg implied when he described Mtimkulu and Madaka as 'two large cogs (parts) in the revolutionary struggle' that had to be eliminated. (1x2) (2)
- 2.5.5 Explain the reliability of this source to a historian studying the murder of Sphiwo Mtimkulu. (2x2) (4)

2.6 Using the information in the relevant sources and your own knowledge and write a paragraph of about EIGHT lines (about 80 words) explaining how the Truth and Reconciliation Commission dealt with the killing of activist, Siphiwo Mtimkulu. (8)

[50]

Question 3: CIVIL RESISTANCE IN SOUTH AFRICA- THE BLACK CONSCIOUSNESS MOVEMENT.

The philosophy of Black Consciousness successfully instilled blacks with pride and self-belief which enabled them to start challenging the Apartheid regime in South Africa during the 1970s.

Do you agree with this statement? Support your line of argument with relevant historical evidence.

[50]

TOTAL MARKS: 150.

ADDENDUM- SOURCES

SOURCE 1A: The source below is an extract from a book by S Dubow, a historian and academic, which focuses on PW Botha's reforms that were proposed by the new constitution of the Republic of South Africa (Act 110 of 1983). It explains how the tricameral system would be introduced.

PW Botha's long-awaited constitutional proposals entailed (required) replacing the Westminster system of government with the 'tricameral' parliament featuring separate chambers for whites, Coloureds and Indians. A President's Council, drawn from the three chambers, would advise the executive State President. The constitutional proposals were eventually passed by a large majority in a whites-only referendum in 1983. This marked a short-term personal victory for Botha, but the cost was that opposition on both ends of the political spectrum (range) was mobilised. It was the vexed (angry) matter of 'power-sharing' that finally provoked Treurnicht's long-expected right-wing split away from the National Party. Of even greater significance was the effect of the new constitution on the vast majority of the population. In attempting to entice (invite) Coloureds and Indians into the political process (with very limited success), the meretricious (false) constitutional arrangements highlighted the exclusion of Africans from South African citizenship. Limited political incorporation for some was no substitute for the loss of full political rights for South Africa's majority. In 1983 it was impossible to guess that the formation of the United Democratic Front (UDF) would transform South African politics, yet it was immediately apparent (obvious) that its formation was a highly significant political development. [From Apartheid, 1948–1994 by S Dubow]

SOURCE 1B: The source below is part of a speech delivered by Rev. Frank Chikane at the launch of the United Democratic Front (UDF) in Rocklands, Mitchells Plain, Cape Town on 20 August 1983. It explains the importance of forming a united front against the 1983 apartheid reforms.

Comrades, friends, this day, today, is the culmination (conclusion) of seven months' work to see the launching of the United Democratic Front. We are sure going to go into the record of history as an important event, bolstering (strengthening) the tide (rush) of the struggle, picking up that day when the people shall say, we are free and justice is here, when the people shall live together as brothers and sisters without the exploitation and oppression of the other. However, although this is a unique (special) day, it falls within the spectrum (range) of the history of struggle in South Africa.

...The idea of a front is a new concept in the struggle of the people for about the last twenty years, and it was understood to be standing for unity-in-action accepting the fact that all the organisations coming together have got differences. There are also differences of class, differences of ideology, differences of intent, but all of them agree that they reject the reform proposals that are proposed by the Botha regime, and as a result they need a broad front to do this.

That necessitates, therefore, the formation of this group, not necessarily as a national political organisation, but as a united front for the sole purpose of opposing the Koornhof Bills* ...

... And I want to call on you, all peace-loving people of South Africa, to put hands together, to walk side by side to fight against the implementation of these reform proposals so that we can then destroy the system, so that we can put up a government by the people where the people shall govern according to their will. [From A History of the United Democratic Front in South Africa 1983–1991 by J Seekings]

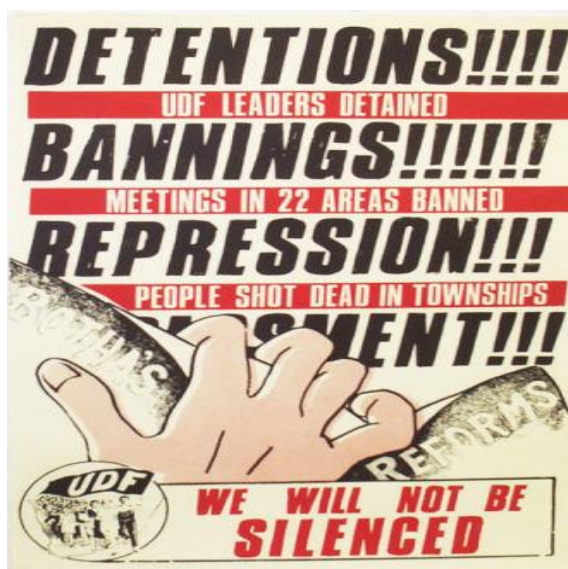
SOURCE 1C: The source below explains various forms of resistance initiated by the United Democratic Front (UDF) against apartheid reforms and the subsequent reaction by the state.

The UDF's opposition to apartheid manifested (showed) itself in a number of actions. Shortly after its formation, it launched a successful boycott action against the election of the (Coloured) House of Representatives and (Indian) House of Delegates. The UDF was involved in the organisation of a number of consumer boycotts and stayaways. In 1983 and 1984, it launched the 'one million signatures' campaigns, in which signatories were asked to voice their opposition to the so-called Koornhof legislation on black local government, as well as to the new constitution.

However, the UDF's greatest impact was at grassroots level where it created local structures that played a key role in the political education and mobilisation of the masses. At its second national congress, held in April 1985, it was decided to transform mass support into active participation, under the theme 'From Protest to Challenge: From Mobilisation to Organisation'. Four months later this theme was extended to include a new slogan, 'Forward to People's Power'. The UDF's strategy was to replace decision-making structures created by the government with a system of 'people's power'. It was equivalent to (the same as) the establishment of 'liberated areas' in South Africa.

The state headed off this threat and suppressed the general unrest in the country, which reached a peak in 1985, by calling a series of states of emergency. A large number of people were arrested in terms of security legislation. The UDF, in particular, was badly affected. Several key members of the organisation were murdered, including Matthew Goniwe (UDF organiser in the Eastern Cape) and Victoria Mxenge (UDF treasurer in Natal). Almost the entire leadership corps (group) of the UDF was restricted in the period 1985 to 1987.

SOURCE 1D: The poster below was published by the United Democratic Front (UDF) in the 1980s. It depicts its commitment to resisting oppressive measures of the state.



www.google.images/aouthafricanresistanceposters/

SOURCE 2A: This source below explains the reasons for the formation of the Truth and Reconciliation Commission (TRC) in 1995.

Since April 1996, the Truth Commission's job has been to listen to victim's stories, often told by surviving relatives and to offer amnesty in exchange for the truth from the perpetrators of political crimes during the era of whites-only rule. The commission's rock of credibility (trustworthy), is its diminutive (little) chairperson and father-confessor, retired archbishop Desmond Tutu, who also won the 1984 Nobel Peace Prize for his efforts to end apartheid. But as it heads into the final phase of its mandate, recently expanded to handle the flood of amnesty applications, it has become as controversial as the crimes it investigates.

Many blacks believe the commission is biased (unfair) in favour of whites and many whites believed that it was in favour of blacks. The televised hearings were supposed to be Oprah-styles tell-all sessions promoting national reconciliation and healing. Many victims and their families, however, complain bitterly that the amnesty hearings have become legally tugs-of-war.

Some victims found closure at the amnesty hearings, while others were 'unhappy' as they believed that some perpetrators never revealed the full truth of their crimes.

[From [https://archive.macleans.ca>article>the-painful-truth](https://archive.macleans.ca/article/the-painful-truth). Accessed on 8 May 2023.]

Mtimkulu was part of a new wave of anti-apartheid activism (involvement) in the 1970s, grounded in the ideals of black empowerment and youth activism. When the Congress of South African Students (COSAS) was formed in 1979, Mtimkulu joined the Port Elizabeth branch as soon as he was released from jail. His crime was the possession of banned literature. Mtimkulu's political activities soon made him well-known to the Port Elizabeth security police. At the time, it was common knowledge that COSAS was heavily invested in the liberation struggle and affiliated to banned political parties, operating from exile. This helps to explain why the security police kept such a close watch on Mtimkulu and his movements. It was only a matter of time before matters came to head – and in 1981 saw a confrontation that was to influence the course of Sphiwo's life (and ultimately, end it far too early).

Monde Mditshwa, one of Sphiwo's friends explained to the TRC how Sphiwo was caught for what would be his final stay in police custody. Sphiwo was shot in the arm, captured and taken (via hospital) into custody. Mtimkulu was detained for five months and was released on 20 October 1981. He immediately complained of severe pain in his legs, feet and stomach, as well as being vocal (outspoken) on the kinds of torture he had to endure (experience) while in custody. Joyce Mtimkulu, Sphiwo's mother, listened and recorded much of what Sphiwo said in 1981, and was able to re-tell her son's torture at a Human Rights Violation hearing at the TRC, fifteen years later. She explained that Sphiwo would be tortured through electrocution, beating and almost suffocated to death with a wet towel.

As the pains got worse, he was taken to Livingstone Hospital on 26 October 1981 and then transferred to Cape Town's Groote Schuur Hospital for more comprehensive tests. Tests has shown that thallium (poison) was present in Sphiwo's body, a rare, colourless and difficult to detect chemical. Sphiwo had been poisoned.

[From [sabcnews.com./sabcnews/life-and-times-of-a-youth-activist-the-murder-of-sphiwo-mthimkhulu](https://sabcnews.com/sabcnews/life-and-times-of-a-youth-activist-the-murder-of-sphiwo-mthimkhulu). Accessed on 8 May 2023.]

SOURCE 2C: This photograph shows Sipiwo Mtimkulu being discharged from Groote Schuur Hospital in 1982 after being treated for thallium poisoning given to him by the security police while held in detention. The photographer is unknown.



SOURCE 2D: The source below explains the testimony given at the TRC in Port Elizabeth on 26 January 1997, by a police general on how he executed drugged activist Siphiso Mtimkulu.

Retired security police General Nic van Rensburg admitted executing Eastern Cape student leader Siphiso Mtimkulu in 1982 after drugging him with spiked coffee, and lying about the murder to the Harms Commission of Inquiry. Testifying before the TRC's Amnesty Committee, Van Rensburg also admitted lying in an application to the Cape High Court to temporarily gag (block) Mtimkulu's mother. In the false statement he made to the Harms Commission in 1990, he had denied personal involvement in Mtimkulu's death.

Van Rensburg for the first time publicly told the committee of his role in the abduction and murder of Mtimkulu and fellow activist Topsy Madaka. He is seeking amnesty for the killings along with three former security policemen. Testifying earlier, Van Rensburg described Mtimkulu and Madaka as 'two large cogs (parts) in the revolutionary struggle'. After their abduction outside a Port Elizabeth hotel on 14 April 1982, the activists were taken to a disused police station near Cradock where they were interrogated and then given spiked drinks, he said. After shooting both activists their bodies were placed on piles of wood and set alight. The following morning, they raked up the remains and threw it into the Fish River. The same day they drove the activist's car to the Lesotho border to create the impression that they had left the country. "I am sorry for what I have done," Van Rensburg said.

In 2000 the murderers of Mtimkulu and Madaka were granted amnesty. The Commission found that they had disclosed the whole truth of the story of the deaths of the two activists. In 2007, ten years after the hearings took place, the Missing Persons Task Team found the remains of Mtimkulu and Madaka at Post Chalmers, the isolated site in the Eastern Cape where they were murdered.

[From justice.gov.za/trc/media1997/9701/s970924c.htm. Accessed on 6 May 2023.]