education

Department:
Education
North West Provincial Government
REPUBLIC OF SOUTH AFRICA

PROVINCIAL ASSESSMENT

GRADE 12

HISTORY P2

JUNE 2024

MARKS: 150

TIME: 3 hours

This question paper consists of 7 pages and an addendum of 9 pages.

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INSTRUCTIONS AND INFORMATION

1. This question paper consists of SECTION A and SECTION B based on the prescribed content framework in the CAPS document.

   SECTION A: SOURCE-BASED QUESTIONS

   QUESTION 1: CIVIL RESISTANCE, 1970s TO 1980s: THE CRISIS OF APARTHEID IN THE 1980s

   QUESTION 2: THE COMING OF DEMOCRACY TO SOUTH AFRICA AND COMING TO TERMS WITH THE PAST

   SECTION B: ESSAY QUESTIONS

   QUESTION 3: CIVIL RESISTANCE, 1970s TO 1980s: SOUTH AFRICA

   QUESTION 4: THE COMING OF DEMOCRACY TO SOUTH AFRICA AND COMING TO TERMS WITH THE PAST

2. SECTION A consists of TWO source-based questions. Source material that is required to answer these questions will be found in the ADDENDUM.

3. SECTION B consists of TWO essay questions.

4. Answer THREE questions as follows:

   4.1 At least ONE must be a source-based question and at least ONE must be an essay question.

   4.2 The THIRD question can be either a source-based question or an essay question.

5. You are advised to spend at least ONE hour per question.

6. When answering questions, candidates should apply their knowledge, skills and insight.

7. You will be disadvantaged by merely rewriting of the sources as answers.

8. Number the answers correctly according to the numbering system used in this question paper.

9. Write neatly and legibly.

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SECTION A: SOURCE-BASED QUESTION

Answer at least ONE question, but more than TWO questions, in this section.
Source material to be used to answer these questions is contained in the ADDENDUM.

QUESTION 1: HOW DID THE UNITED DEMOCRATIC FRONT RESPOND TO THE APARTHEID REFORMS INTRODUCED BY PW BOTHA IN 1983?

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

1.1 Study Sources 1A.

1.1.1	Mention the TWO racial groups in the source that United Democratic Front (UDF) persuaded not to participate in the elections.	(2 x 1)	(2)
1.1.2	Define the term *Tricameral Parliament* in your own words.	(1 x 2)	(2)
1.1.3	Explain what is implied by the statement, 'Reforms provided renewed impetus for the resistance movements'.	(1 x 2)	(2)
1.1.4	Using the information in the source and your own knowledge, explain the primary (main) reason for PW Botha creating the Tricameral Parliamentary System.	(2 x 2)	(4)
1.1.5	Comment on the response of the black communities to the campaigns of the United Democratic Front.	(2 x 2)	(4)

1.2 Consult Source 1B.

1.2.1	According to the source, what were the aims of the launching of the United Democratic Front?	(2 x 1)	(2)
1.2.2	Quote evidence from the source, that shows that the government's constitutional proposals were inadequate.	(1 x 2)	(2)
1.2.3	Explain what you think is implied by the following, 'we are here to say that there are rights that are neither conferred (granted) by, nor derived from the state,'	(2 x 2)	(4)
1.2.4	Why do you think that a historian would consider this source as reliable regarding the launch of the UDF in 1983?	(2 x 2)	(4)

1.3 Refer to Source 1C.

1.3.1 Why do you think this poster was published by the United Democratic Front? (2 x 2) (4)

1.3.2 Comment on the slogan in the poster 'WE WILL NOT BE SILENCED' in the context of the resistance to the oppressive measures of the state. (1 x 2) (2)

1.4 Refer to Sources 1B and 1C. Explain how the information in Source 1B supports the evidence in Source 1C regarding the UDF and the resistance against the governments proposed reforms. (2 x 2) (4)

1.5 Study Source 1D

1.5.1 Quote evidence from the source that suggests, the Tricameral elections witnessed a low turn-out from Indian voters in 1984. (1 x 2) (2)

1.5.2 Define the concept *constitution* in the context of the Tricameral Parliament elections of 1984. (1 x 2) (2)

1.5.3 Using the information in the source and your own knowledge, comment on why white voters would endorse the constitution by a two thirds majority at a referendum held in November 1983. (1 x 2) (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 how the United Democratic Front (UDF) responded to the apartheid reforms introduced by PW Botha in 1983. (8)

[50]

QUESTION 2: WAS THE TRUTH AND RECONCILLIATION COMMISSION (TRC) SUCCESSFUL IN RECONCILLING SOUTH AFRICA FROM ITS DIVIDED PAST?

Study Sources 2A, 2B, 2C and 2D and answer the questions that follow.

2.1 Refer to Source 2A.

2.1.1	Why, according to the source, was the TRC formed?	(1 x 2)	(2)
2.1.2	Define the term *reconciliation* in your own words.	(1 x 2)	(2)
2.1.3	Using the information in the source and your own knowledge comment on why you think the new democratic parliament approved the creation of the TRC.	(2 x 2)	(4)
2.1.4	Explain the usefulness of this source to a historian studying the establishment of the TRC by the post-apartheid government.	(2 x 2)	(4)

2.2 Use Source 2B.

2.2.1	Why did the TRC decide to publish this poster?	(1 x 2)	(2)
2.2.2	Explain what is implied by the words, 'LETS SPEAK OUT TO EACH OTHER … SO THAT WE CAN WALK THE ROAD TO RECONCILLIATION TOGETHER', in the context of the TRC.	(2 x 2)	(4)

2.3 Consult Source 2C.

2.3.1	Explain the concept *restorative justice* in the context of the TRC.	(1 x 2)	(2)
2.3.2	Using information in the source, explain why some political groups were opposed to the work of the TRC.	(2 x 1)	(2)
2.3.3	What according to the source was the Truth Commissions biggest blunder?	(1 x 2)	(2)
2.3.4	What impact did this blunder have on the work of the TRC?	(2 x 2)	(4)

2.4 Consult Source 2D.

2.4.1	Using the information in the source and your own knowledge, explain why the TRC in South Africa was regarded as successful?	(1 x 2)	(2)
2.4.2	Comment on the implication of the statement …. ' TRC laid the foundation for building reconciliation among all South Africans'	(1 x 2)	(2)

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2.4.3 Why according to the source did the TRC in South Africa attract international attention? (1 x 2) (2)

2.4.4 Using the information in the source and your own knowledge, explain how the South African TRC differed from the Nuremburg trials after the Second World War. (2 x 2) (4)

2.5 Refer to Source 2C and 2D. Explain how the information in Source 2C differs from the evidence in Source 2D regarding the work of the TRC. (2 x 2) (4)

2.6 Using the in the relevant sources and your own knowledge, write a paragraph of about EIGHT lines (about 80 words) explaining whether the Truth and Reconciliation Commission (TRC) was successful in reconciling South Africa from a divided past (8)

[50]

SECTION B: ESSAY QUESTIONS

Answer at least ONE or TWO questions in this section.

Your essay should be about THREE pages long.

QUESTION 3: CIVIL RESISTANCE, 1970s TO 1980s: SOUTH AFRICA

The philosophy of Black Consciousness and Steve Biko played an important role in organising black South Africans against the apartheid regime in the 1960s and 1970s.

Critically discuss this statement. Substantiate your answer with relevant historical evidence. **[50]**

QUESTION 4: THE COMING OF DEMOCRACY TO SOUTH AFRICA AND THE COMING TO TERM OF THE PAST

'South Africa's road to democracy was beset (affected) with various challenges, dilemmas (problems) and obstacles. It was the spirit of intense negotiations, resolute (firm) leadership and commitment to democracy that eventually led to the birth of a democratic dispensation in 1994'

Do you agree with the statement? Support your line of argument with relevant historical evidence. **[50]**

Total: 150

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ADDENDUM

This addendum consists of 9 pages.

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QUESTION 1: HOW DID THE UNITED DEMOCRATIC FRONT (UDF) RESPOND TO THE APARTHEID REFORMS INTRODUCED BY PW BOTHA IN 1983?

SOURCE 1A

The source below explains how the United Democratic Movement (UDF) resisted PW Botha's reforms in the 1980s.

During the 1980s, the apartheid government came under increasing internal pressure. The National Party attempted a political solution to the crisis it faced by creating the cosmetic Tricameral Parliament which included limited representation of South Africans classified 'Coloured' and 'Indian' but excluded Blacks. The principal effect of the Tricameral Parliament was to further entrench the political power of the White section of the South African population, specifically that of the ruling National Party,

The reforms had the opposite affect to what the apartheid regime intended. Reforms provided renewed impetus for the resistance movements, and the 1980s was a decade which became a turning point in South African history. Popular protest by masses of ordinary South Africans against the apartheid regime reached its height in the 1980s.

The newly formed Liberation Movement, the United Democratic Front (UDF), launched a massive nationwide campaign to dissuade Coloured and Indian voters from participating in the elections for the Houses of Representatives and Delegates. Civil society protest against the Tricameral Parliament showed that the majority of South Africans were opposed to the new structure. Coloured and Indian voter turnout was extremely low. In reaction to these political developments, mass action campaigns swept through the country. These included strikes, mass protests, school boycott, rent and consumer boycotts. Violence erupted on many occasions, and the Government responded by declaring a State of Emergency that lasted for much of the 1980s.

[From SAHO@21-south African History]

SOURCE 1B

The extract below is taken from a speech delivered by Dr Allan Boesak, keynote speaker, at the launching meeting of the United Democratic Front (UDF) held on 20 August 1983 in the Rocklands Community Hall, Mitchells Plain, near Cape Town.

We are here to say that the government's constitutional proposals are inadequate, and that they do not express the will of the vast majority of South Africa's people. But more than that, what we are working towards (aims), is an undivided South Africa which shall belong to all its people, an open democracy from which no single South African shall be excluded and a society in which the human dignity of all its people shall be respected.

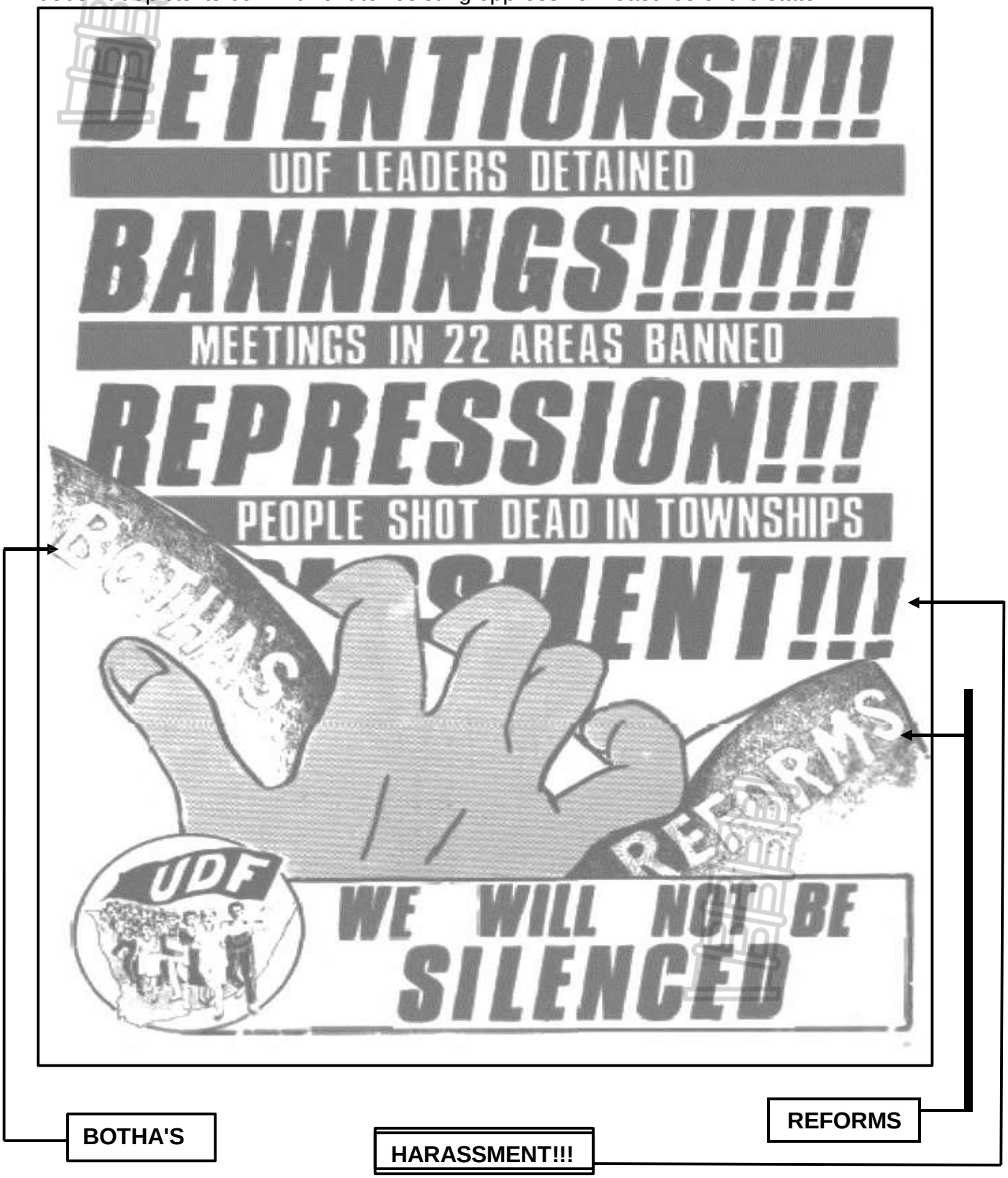
We are here to say that there are rights that are neither conferred (granted) by, nor derived from the state; you have to go back beyond the dimmest (faintest) of eternity to understand their origin: they are God-given. And so, we are here to claim this.

In a sense, the formation of the United Democratic Front (UDF) both highlights and symbolises the crisis of apartheid and what its supporters have created for themselves. After a history of some 331 years of slavery, racial discrimination, dehumanisation (not concerned about human beings) and economic exploitation, what they expected was acceptance of the status quo (position remaining the same). Docility and subservience. Instead they are finding a people, refusing to accept racial injustice and ready to face the challenges of the moment. After more than three decades of apartheid they expected humble submission to the harsh rule of totalitarianism and racial supremacy. Instead they find people ready at every level of society to fight this evil system.

[From:https://www.sahistory.org.za/archive/united-democratic-front-national-launch-august-20-1983. Accessed on 13 February 2024.]

SOURCE 1C

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.



[From *Images of Defiance: South African Resistance Posters of the 1980s]*

SOURCE 1D

The source below, taken from a newspaper article titled 'Indian Turnout about 20% in South African Elections', was written by Allister Sparks for the *Washington Post* on 29 August 1984. It explains why there was a low turn-out from both Indians and Coloureds in the tricameral elections in 1984.

About 20 per cent of the registered voters in South Africa's Indian community appeared to have voted today in elections for a new parliament that were marked by sporadic violence between boycotters and police in several cities.

The results available tonight indicated that members of the 870 000-strong Indian community stayed away from the polls in even larger numbers than the mixed-race Coloured electorate did in last week's voting for representatives in the racially compartmentalised (classified) tricameral parliament.

There was a 30 per cent turnout at the elections for the larger Coloured community. The government declared that figure adequate for pressing ahead with plans to implement its new constitution, but other observers labelled it a rebuff (refusal).

Since many people who were eligible to vote did not register, particularly among the Coloureds, leaders of the boycott movement were claiming tonight that the effective vote in the two elections was about 18 per cent out of a joint population of 3, 5 million. The movement said this represented a 'massive rejection' of the white minority government's new constitution, which offers the Coloured and Indian minority groups a form of parliamentary representation for the first time, but continues to exclude the black African majority.

White voters endorsed the constitution by a two-thirds majority at a referendum last November, and the United States State Department joined in praising the government of President PW Botha for taking 'a step in the right direction.'

[From *Washington Post*, 29 August 1984]

QUESTION 2: WAS THE TRUTH AND RECONCILLIATION COMMISSION (TRC) SUCCESSFUL IN RECONCILING SOUTH AFRICA FROM ITS DIVIDED PAST?

SOURCE 2A

The extract below focuses on the reasons for the establishment of the Truth and Reconciliation Commission (TRC) in 1995.

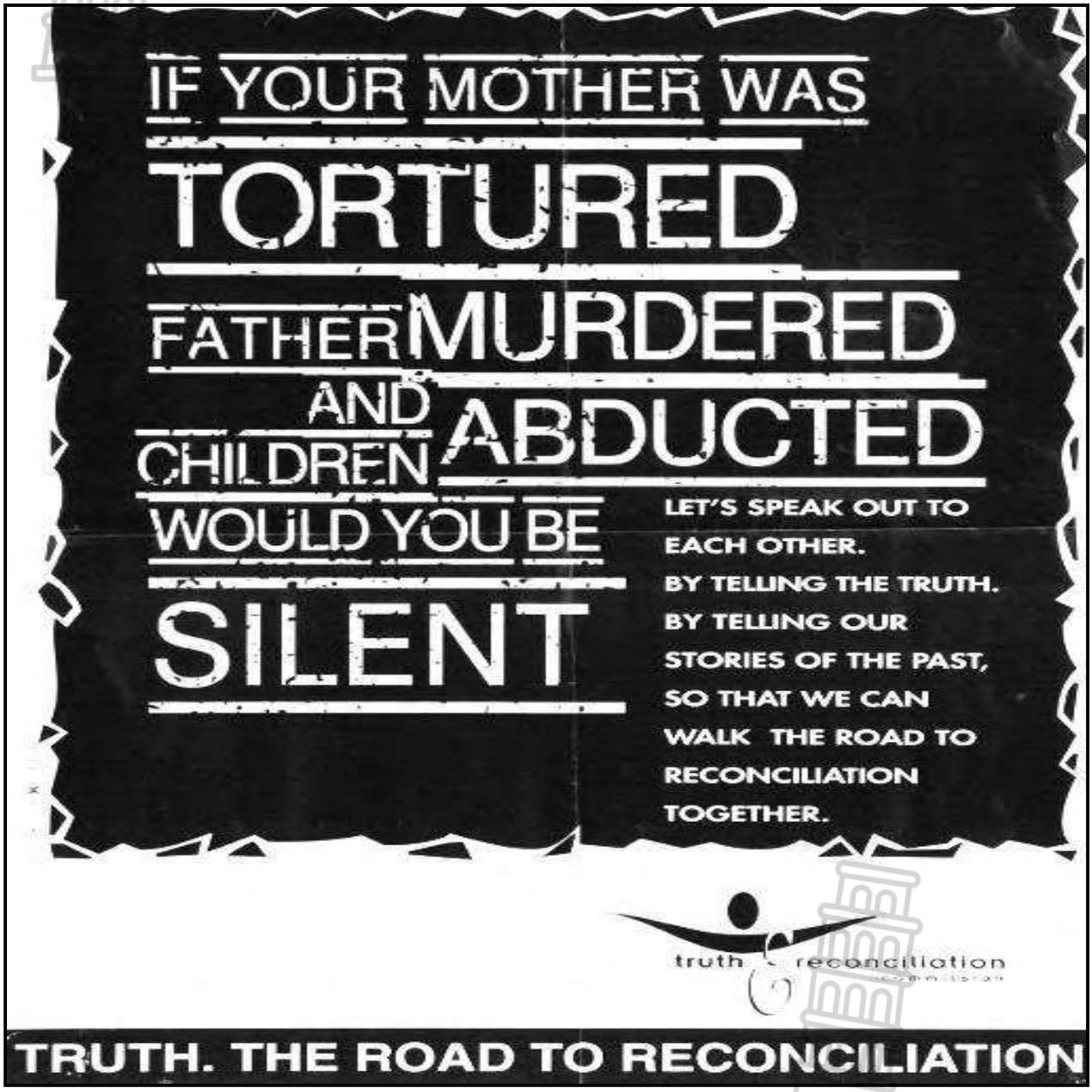
The TRC was set up by the post-apartheid government as a way to deal with the past and to see that people's human rights are not abused again. The Interim Constitution of 1993 spoke of "a need for understanding, but not for vengeance, a need for reparation, but not for retaliation, a need for Ubuntu but not for victimisation." It also said, "The pursuit of national unity, the well-being of all South African citizens and peace require reconciliation between the people of South Africa and the reconstitution (rebuilding) of society." Therefore, the first democratic parliament approved legislation that set up the TRC.

The TRC was founded with the aims of establishing a restorative, rather than a punitive justice, hear testimony from victims and perpetrators, and to promote national unity and reconciliation. The goal of the TRC was not to prosecute and impose punishment on the perpetrators, but rather to bring closure to the many victims and their families in the form of full disclosure of the truth. The amnesty hearings undertaken by the TRC represents these aims, by offering full amnesty to those who came forward and confessed their crimes.

[From history and society –Accessed on 21 February]

SOURCE 2B

The poster below was produced by the TRC. It invites both perpetrators and victims to appear before the TRC and testify about human rights abuses that were committed between 1960 and 1994.



[From https://www.saha.org.za/udf/don't_vote_in_apartheid_elections_forward_to_freedom.htm. Accessed on 19 February 2024.]

SOURCE 2C

The following focuses on the evaluation of the work of the Truth and Reconciliation Commission (TRC) in 1998.

One of the greatest limitations to restoring victims' dignity – and which was largely beyond the control of the commission – was the political tension that prevailed (existed) during its operations. This stemmed from the reluctance of the National Party and some extreme right-wing groups to see the TRC investigating aspects of the past that might damage their political credibility. These parties accused the TRC of being a (witch-hunt) rather than a genuine tool for national reconciliation, and frustrated the Commission's work [bringing about] frequent legal actions against the TRC.

The Commission's biggest political blunder was the tendency to [give in] to these political groupings in an attempt to keep them committed to the process, ...[the] politically delicate (fragile) task of the TRC worsened its relations with victims who were justifiably frustrated by the lack of proper justice that the position implied. For restorative justice to succeed, victims need to see offenders' express remorse (regret). That this was not forthcoming from the political party that governed the country under apartheid (National Party), dealt a blow to the process.

[From The Truth and Reconciliation Commission as a Model of Restorative Justice by T Maepa,2005]

SOURCE 2D

This extract focuses on the Assessment of the Truth and Reconciliation Commission (TRC).

Despite these challenges and limitations, the TRC was internationally regarded as successful and showed the importance of public participation in such processes, including the initial decision-making process leading up to the establishment of a truth commission. The hearings of the TRC attracted global attention, as it was the first commission to hold public hearings in which both victims and perpetrators were heard. While amnesties are generally considered inconsistent with international law, the South African TRC provided some basis for considering conditional amnesties as a useful compromise, particularly if they help to secure perpetrator confessions.

The South African TRC represented a major departure from the approach taken at the Nurnberg trials. It was hailed as an innovative model for building peace and justice and for holding accountable those guilty of human rights violations. At the same time, it laid the foundation for building reconciliation among all South Africans. Many other countries dealing with post conflict issues have instituted similar methodologies for such commissions, although not always with the same mandate. The South African TRC has provided the world with another tool in the struggle against impunity and the search for justice and peace.

[From history and society – Accessed on 21 February]

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