



**LIMPOPO**  
PROVINCIAL GOVERNMENT  
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF  
**EDUCATION**

**NATIONAL  
SENIOR CERTIFICATE**

**GRADE 12**



**HISTORY P2**

**JUNE 2021**

**ADDENDUM**

This addendum consists of 10 pages.

**QUESTION 1: WHY DID SOUTH AFRICANS REJECT THE POLITICAL REFORMS THAT WERE INTRODUCED BY PRESIDENT PW BOTHA IN THE 1980S?****SOURCE 1A**

This extract explains the political reforms that were introduced by President PW Botha in South Africa in the 1980s.

After the Soweto Uprising of 1976, the South African government led by P.W. Botha, introduced changes which it claimed were reforms. These, it was hoped would reduce international criticism of apartheid, satisfy white South Africans form relations with other black countries in Africa and reduce internal black resistance.

Botha also realized the strength of united black resistance. The National Party (NP) government had initially used a 'divide and rule' approach by dividing the population into ethnic groups and by treating each group differently. A hierarchy of privilege was propagated (spread) according to skin colour, with whites, Indians, Coloureds and blacks in descending ranking. Further, black South Africans were divided even more according to language.

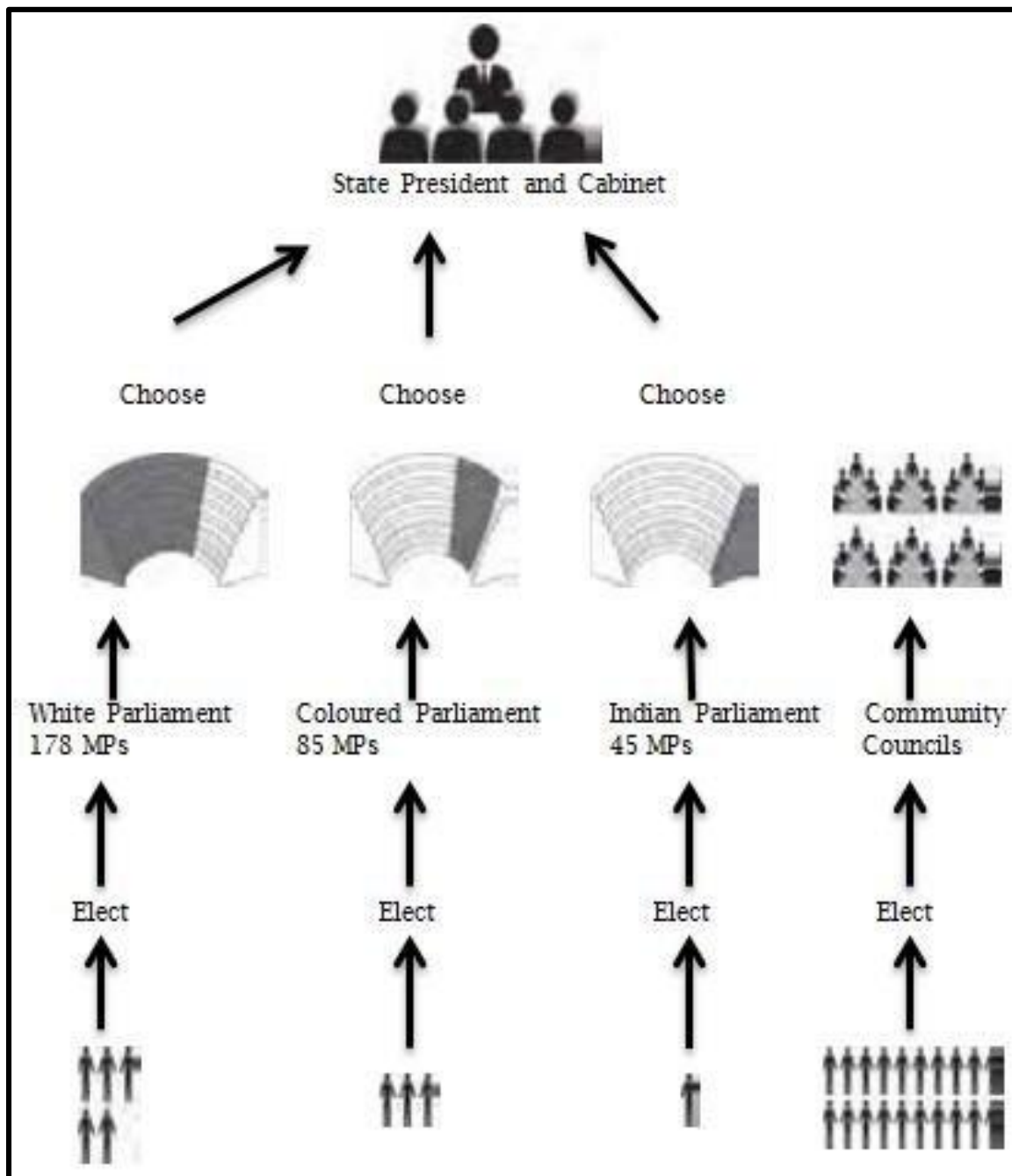
Government also tried to make the gap between Indian, Coloured and African more defined through the new constitution that the NP government introduced in 1983. The Constitution created a new parliamentary system, called the Tri-cameral Parliament.

Specific apartheid laws were relaxed or removed, such as laws regarding separate amenities and even some of them regarding influx control and job reservation. Many people however saw these reforms as merely cosmetic, as although they changed the face of apartheid from the outside, the system did not really change at all, and the situation for the normal man on the street got worse rather than better. The 1980s were also the most violent years of apartheid, as the government tried to hold onto its power and repress the resistance of the black people by any means they could.

[From [www.sahistory.org.za/article/apartheid-early-1980s](http://www.sahistory.org.za/article/apartheid-early-1980s). Accessed 23 January 2021.]

**SOURCE 1B**

This source is an illustration of how PW Botha's Tricameral parliament was supposed to work in terms of representation of different race groups.



[From [https://www.researchgate.net/figure/How-Bothas-new-tricameral-parliament-was-supposed-to-work\\_fig1\\_311088253](https://www.researchgate.net/figure/How-Bothas-new-tricameral-parliament-was-supposed-to-work_fig1_311088253). Accessed on 15 May 2021.]

**SOURCE 1C**

The source below is extracted from Reverend Allan Boesak' speech at the launch of the UDF at the Rocklands Civic Centre, Mitchell's Plain on 20 August 1983. It shows the launch as a direct reaction to the introduction of the new constitution (Tricameral parliament).

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, we are here to say that what we are working for is one, undivided South Africa which shall belong to all of its people, an open democracy from which no single South African shall be excluded, a society in which the human dignity of all its people shall be respected, dignity of all its people shall be respected.

We are here to say that there are rights that are neither conferred by nor derived from the State; you have to back beyond the dim mist of eternity to understand their origin: they are God-given. And so, we are here not to beg for those rights, we are here to claim them.

In a sense, the formation of the United Democratic Front both highlights and symbolizes the crisis apartheid and its supporters have created for themselves. After a history of some 331 years of slavery, racial discrimination, dehumanization and economic exploitation, what they expected were acceptance of the status quo, 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 a people ready at every level of society to fight this evil system

[From <https://www.sahistory.org.za/archive/speeche-rev-dr-allan-boesak-launch-united-democratic-front-20-august-1983-rocklands-civic>. Accessed on 17 May 2021.]

**SOURCE 1D**

The source below explains how the South African Coloured and Indians objected to the Tricameral parliament by staying away from the 1984 elections, that were meant to identify their representatives to the new Parliament.

The bulk (many) of South Africa's Coloured and Indian population groups appear to have concluded the white government's new tricameral Parliament is a sham reform.

More specifically, these groups apparently have concluded the new limited-power-sharing arrangement that makes them junior partners to whites in government is most important for what it does not do. It does not make any provision for the country's black majority.

Elections for non-white members of the new tricameral Parliament ended Tuesday with a barrage of rubber bullets, tear gas, stone-throwing, and baton charges - and a trickle of voting.

Only about 20 percent of the registered Indian voters went to the polls Aug. 28, signalling an unambiguous (clear) rejection of the new Parliament, according to most political analysts here. Last week most Coloureds (persons of mixed-race descent) also stayed away from the polls, with only 30 percent of those registered voting.



The poor voter turnouts will not deter the government. Minister of Internal Affairs F. W. de Klerk said after the Indian polling percentages were made public that the government regarded the Indian and Coloured results as enough of a mandate to go ahead.

De Klerk blamed the "disappointing" voter turnouts in both elections on intimidation by organizations that urged a boycott and on negative coverage by the news media. Other top government officials have said inexperience and ignorance about political participation in the Coloured and Indian communities were factors

[From <https://www.csmonitor.com/1984/0830/083040.html>. Accessed on 17 May 2021.]

**QUESTION 2: WHAT CHALLENGES DID THE TRUTH AND RECONCILIATION COMMISSION (TRC) FACE IN ITS ATTEMPTS TO UNEARTH TRUTH FROM THE HIDDEN PAST****SOURCE 2A**

The source below explains how composition of the TRC, right from its establishment, would compromise its even-handedness in dealing with issues affecting individuals from different political backgrounds.

The Truth and Reconciliation Commission (TRC) was established in 1995 to investigate human rights violations since 1960. It was authorized to grant amnesty to those perpetrators who made full disclosure. The commission also had to foster reconciliation and unity among South Africans. The TRC's mandate charged it with the responsibility to be even-handed, but its composition was hardly balanced.

The chairman, Archbishop Desmond Tutu, was a patron (supporter) of the United Democratic Front, the ANC internal front since the early 1980s. Deputy Chairman Alex Boraine had been an NP opponent in Parliament in the 1970s and 1980s and was considered by De Klerk as a 'hothead and inquisitor'. None of the seventeen members had been a member of either the NP or the IFP. Almost all members were considered to be tacit (implied) or overt (obvious) ANC supporters.

It was not so much the body's composition, the way in which it performed its task or the reports of a largely sycophantic (back slapping) press that inspired confidence, but the fact that both Nelson Mandela and Desmond Tutu, two leaders of great moral stature, gave the proceedings authority. Blacks felt free to approach the commission to tell painful stories of injury to themselves or the death of their beloved.

The saturation media coverage of the hearings made it impossible for anyone thereafter to deny the atrocities of the previous regime. The TRC was not afraid to criticize human rights violations by the liberation movements.

On the other positive side, the TRC performed an important therapeutic (healing) role, giving victims the opportunity to tell their story and have their suffering acknowledged. It revealed the truth in some notorious cases.

[From *New History of South Africa*. Hermann Giliomee et al.]

**SOURCE 2B**

This cartoon by Zapiro portrays the former Minister of Justice, Dullah Omar highlighting a challenge laying ahead that the TRC would face when trying to unearth truth from the hidden past.



[From <https://images.app.goo.gl/GuRxbydLZJgUswJE6>. Accessed on 15 February 2021.]

**SOURCE 2C**

This source was taken from a report on the TRC hearings of the Human rights abuses in the former Venda homeland. It focuses on the interrogation of those detained for the bombing of the Sibasa police station in 1981.

Evidence about police action after the bombing of the Sibasa police station in the former Venda homeland on October 26, 1981, which killed several policemen, dominated Friday's hearing of the Truth and Reconciliation Commission at Thohoyandou in Northern Province (Limpopo).

Matamela Dladlamba said she was shocked and surprised when her son, Tshifhiwa Muofhe, was arrested at Sibasa in connection with the blast.

She told the commission that her son was a sincere Christian who frequently helped to strengthen her faith in God when he visited her at her home in Messina, and was always a loving and peaceful person.

He planned to become a Lutheran minister, she said.

Dladlamba said her son died in detention shortly after his arrest. She was not informed immediately of his death, and was only given the information after repeated inquiries.

She could not understand why her son was singled out, among 18 detainees, to be killed.

Lutheran minister the Rev Ndanganeni Phaswana testified that he was subjected to electric shocks, punches and clubbing by police, who accused him of bombing the police station. They tried in vain to force him to make a statement confessing to the bombing.

Phaswana said his eardrum burst when a policeman hit him with an open hand. He added that he still had scars on his body from the torture he endured.

Another Lutheran minister, the Rev Mbulaheni Phosiwa, who said he was arrested and detained several times after the bomb blast, also endured electric shock treatment.

Commissioner Russel Ally indicated that Sgts Ramaligela and Manaka, both mentioned in testimony related to police torture, might be subpoenaed to testify before the commission.

[From <https://www.justice.gov.za/trc/media/1996/9610/s961004e.htm>. Accessed on 16 March 2021.]



**SOURCE 2D**

The source below is extracted from an interview that the TRC Amnesty Commission held with Sergeant Ramaligela in May 1999. It focuses on his amnesty application on the torture of those suspected for the bombing of Sibasa police station in 1981.

MR MEYER: What was the aim of your interrogation?

MR RAMALIGELA: We wanted to ascertain much information on what exactly happened so that we should charge them and they must be sent to court in regard to what they did.

CHAIRPERSON: I notice, Director, you make no mention of the electric shock method.

MR RAMALIGELA: ...when it comes to electric shock, it just slipped my mind. I just don't want to leave anything; I want to say everything that I did.

MR MEYER: You said in your statement that, 'I can safely say that no person was ever seriously assaulted, no person ever had serious wounds inflicted or even medical treatment.' Could you just explain to us why you made such an allegation in that statement?

MR RAMALIGELA: Well I couldn't say much on the people who were taken to the hospital or who had not, however today after I have submitted a statement I realised that I lied, it is better for me today before this committee just to say exactly what I did on these people.

JUDGE KHAMPEPE: Why did you have to say that in your application form knowing that you are applying for amnesty and the primary condition for satisfying the granting of amnesty is that you must tell the truth? Why did you think that you have not seriously assaulted the people when you knew then, that you had assaulted them in the manner that you have described to this committee?

MR RAMALIGELA: With regard to the seriousness of the wounds, I can't tell exactly how big they were, because on our own, they couldn't tell us exactly how badly injured they were because I couldn't see any evidence, or anything coming from the hospital and I am not saying I am disputing that this people had, I couldn't see anything visible or written by the doctor that this is how they were injured.

[From [https://www.justice.gov.za/trc/amntrans/1999/99050406\\_tza\\_990504tz.htm](https://www.justice.gov.za/trc/amntrans/1999/99050406_tza_990504tz.htm). Accessed on 12 March 2021.]

## ACKNOWLEDGEMENTS

Visual sources and other historical evidence were taken from the following:

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<https://images.app.goo.gl/GuRxbydLZJgUswJE6>

[https://www.justice.gov.za/trc/amntrans/1999/99050406\\_tza\\_990504tz.htm](https://www.justice.gov.za/trc/amntrans/1999/99050406_tza_990504tz.htm).

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