



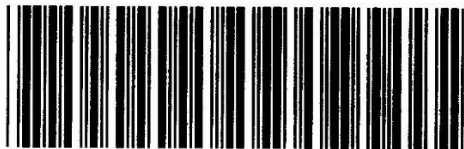
# basic education

Department:  
Basic Education  
**REPUBLIC OF SOUTH AFRICA**

**NATIONAL  
SENIOR CERTIFICATE**

**GRADE 12**

**HISTORY P2  
NOVEMBER 2022  
ADDENDUM**



EHISTP2AD

This addendum consists of 14 pages.



**QUESTION 1: HOW DID THE MASS DEMOCRATIC MOVEMENT (MDM) CHALLENGE THE SEGREGATORY LAWS OF SOUTH AFRICA'S APARTHEID GOVERNMENT IN THE LATE 1980s?**

**SOURCE 1A**

The source below is an extract that outlines the formation of the Mass Democratic Movement (MDM) in South Africa in 1989 and how it challenged the apartheid government's racial legislation.

The Mass Democratic Movement (MDM) was the name of an informal coalition (alliance) of anti-apartheid groups during the 1970s and early 1980s. As a formal organisation, the MDM was established as an anti-apartheid successor to the United Democratic Front (UDF) after the 1988 emergency restrictions effectively banned the UDF and several other opposition groups. The UDF introduced the term 'Mass Democratic Movement (MDM)', and it said that the MDM should strengthen grassroots structures and bring in all those organisations on the periphery (sidelines), thus involving them in the struggle. Many previously excluded groups, including white groups and homeland groups, were invited to an Anti-Apartheid Conference organised by COSATU in September 1988. The government did not approve, and banned the conference.

Even after 1988, the MDM was a temporary loose coalition of anti-apartheid activists with no permanent constitution, no official membership rolls, no national or regional governing body, and no officeholders. Like the UDF, the MDM drew much of its support from the black community; a condition for affiliation with the MDM was adherence to the provisions of the ANC's Freedom Charter.

The MDM gained prominence (importance) in 1989, when it organised a campaign of civil disobedience in anticipation (hope) of national elections scheduled to take place in September of that year. Defying the state-of-emergency regulations in effect at the time, several hundred black protesters entered 'whites-only' hospitals and beaches. During that month, people of all races marched peacefully in several cities to protest against police brutality and repressive (brutal) legislation.

[From [https://photius.com/countries/south\\_africa/government/south\\_africa\\_government\\_mass\\_democratic\\_move~2494.html](https://photius.com/countries/south_africa/government/south_africa_government_mass_democratic_move~2494.html).  
Accessed on 30 April 2022.]



**SOURCE 1B**

The photograph (photographer unknown) below was taken at the 'whites-only' Addington Hospital in Durban on 2 August 1989. It highlights a protest against segregation as part of the Mass Democratic Movement's (MDM) 'Open Hospital' campaign.



[From <http://146.141.12.32/protest-about-segregation-in-hospitals-at-addington-hospital-in-durban>. Accessed on 31 March 2022.]

**DESEGREGATE HOSPITALS**

**NUSAS SUPPORTS  
OPEN HOSPITALS**





## SOURCE 1C

The source below is an extract from a book written by a historian, A Jeffery. It explains the events that took place during the peace march to the Cape Town City Hall that was organised by the Mass Democratic Movement (MDM) against police brutality on 13 September 1989.

In the aftermath (outcome) of the election, the MDM pledged (promised) to intensify the defiance campaign. Tutu and Boesak said they would lead a march on parliament when it reconvened (restarted) on 13 September 1989 to express outrage (anger) against police killings on election day. The day before the protest Tutu announced that the march would go to Cape Town's City Hall, rather than to parliament. He added that the march would be peaceful and disciplined, but stressed that there could be no question of the protest being abandoned (stopped). 'They have killed our people,' he said. It did not matter whether the death toll was 23, as he had first stated, or 15 as the police said. 'Fifteen is a massacre ... Even if we deal only with their figures, it is a scandal (shame).'

Encouraged by assurances from the Rev. Johan Heyns, moderator (negotiator) of the Dutch Reformed Church, that the march would be non-violent, De Klerk allowed it to proceed, saying: 'We cannot have a democracy without protest marches.' De Klerk added that there was no reason for people to give vent (outlet) to their political aspirations (ambitions) through disorderly protest or rioting. 'The door to a new South Africa is open. It is not necessary to batter (hit) it down,' he said.

The march passed peacefully and signalled the de facto (actual) unbanning of the ANC. ANC flags and banners were prominently flown.

Placards with ANC slogans were openly displayed, ANC freedom songs were sung, and ANC leaders were praised. Tutu and Boesak addressed the crowd from the balcony of the City Hall, which was adorned (decorated) with the flags of the ANC and the UDF. 'Walk Cape Town Open' the posters declared. The police kept a low profile and no action was taken to enforce the ban on the ANC or the restrictions on the UDF.

[From *PEOPLE'S WAR – NEW LIGHT ON THE STRUGGLE FOR SOUTH AFRICA* by A Jeffery]



**SOURCE 1D**

The source below is an extract from a book written by a historian, A Jeffery. It explains the reaction of the apartheid government towards the defiance campaigns organised by the Mass Democratic Movement (MDM) in 1989.

The police clamped (blocked) down, arresting or detaining some 30 MDM leaders as well as scores of people who had contravened (disobeyed) their restriction orders. Vlok (Minister of Police) said he was well aware that the aim of the defiance campaign was to compel the police to enforce laws providing for racial segregation and then draw negative publicity from this. However, the police were not acting to enforce apartheid laws. Rather, they were not prepared to tolerate civil disobedience activities which led to polarisation (division), confrontation, and violence. Tutu's wife was twice arrested during illegal protests, while both Boesak and Tutu were all taken into custody.

The clampdown drew sharp disapproval, the US (United States) administration registering deep concern over the arrest of Tutu and his spouse and urging the government to permit the peaceful expression of political dissent (opposition). In the UK (United Kingdom), television footage and newspaper coverage concentrated on the instances in which the police resorted to teargas, water cannons, sjamboks and mass arrests to break up demonstrations.

In the run-up to the poll, there were also a number of occasions when abuse by the police of their powers was abundantly clear. This was the case in Mitchell's Plain on 2 September, when police laid into protest marchers with batons and quirts (sjamboks), prompting one of their members, Lieutenant Gregory Rockman, to comment that his colleagues had acted like 'wild dogs with a killer instinct'. Said Tutu in response: 'Many people claim we are melodramatic (overemotional) and exaggerate when we say that ... it is almost always the police with their presence or their action who provoke (cause) violence. But now a police lieutenant has charged the police with brutality and has said what we have been saying all along.'

[From *PEOPLE'S WAR – NEW LIGHT ON THE STRUGGLE FOR SOUTH AFRICA* by A Jeffery]





**QUESTION 2: WHAT CAN SOUTH AFRICANS LEARN FROM THE ROLE PLAYED BY ARCHBISHOP DESMOND TUTU, CHAIRPERSON OF THE TRUTH AND RECONCILIATION COMMISSION (TRC) FROM 1995 TO 1998?**

**SOURCE 2A**

The extract below has been taken from Archbishop Desmond Tutu's acceptance speech at the first public gathering of the Truth and Reconciliation Commission (TRC) at the City Hall in East London in the Eastern Cape, on 16 December 1995.

Everyone is aware that we have been assigned a delicate (tricky) task whose execution, successful or otherwise, will have critical and far-reaching consequences for our land and nation. It is an awesome (tremendous) responsibility. It is important to bear constantly in mind the title of the Act that has brought us into being – the Promotion of National Unity and Reconciliation.

Absolutely central to our concern in the work of our Commission is helping our land and people to achieve genuine, real and not cheap and spurious (false) reconciliation. Some view the Commission with considerable misgiving and indeed suspicion and even hostility because they have convinced themselves that the Commission is going to degenerate (decline) into an inquisition (investigation), a witch-hunt hell-bent on bringing miscreants (offenders) to book.

We must scotch (stop) that rumour or suspicion from the outset. We are meant to be a part of the process of the healing of our nation, of our people, all of us, since every South African has to some extent or other been traumatised (upset). We are a wounded people because of the conflict of the past, no matter on which side we stood. We all stand in need of healing.

We are privileged to be on this Commission to assist our land, our people to come to terms with our dark past once and for all. They say that those who suffer from amnesia (forgetfulness), those who forget the past, are doomed to repeat it.

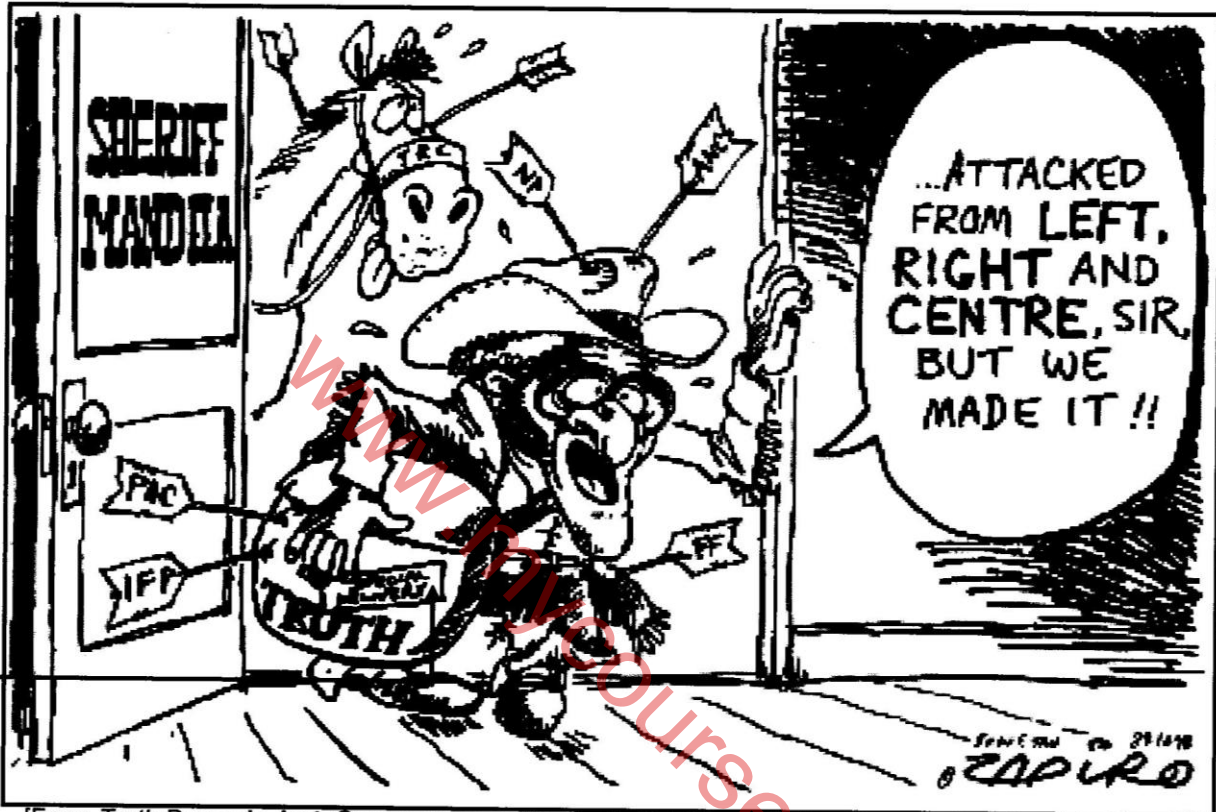
That is why the truth is so central to this whole exercise. But we will be engaging in something that is ultimately deeply spiritual, deeply personal. That is why I have been appealing to all our people – this is not something just for the Commission alone. We are in it, all of us together, black and white, coloured and Indian.

[From *The South African Institute of Race Relations – Race Relations Survey*, 1990]



**SOURCE 2B**

The cartoon below was drawn by J Shapiro, 'Zapiro', for the *Sowetan* newspaper. It depicts Archbishop Desmond Tutu delivering the Truth and Reconciliation Commission's report to President Nelson Mandela on 29 October 1998.



[From *Truth Drawn in Jest, Commentary on the Truth and Reconciliation Commission Through Cartoons* by W Verwoerd and M Mabizela]

**SPECIAL DELIVERY**





**SOURCE 2C**

This source by A Yates is taken from a special report titled 'Justice Delayed: The TRC Recommendations 20 Years Later'. It focuses on Advocate Ntsebeza's (one of the TRC commissioners) evaluation of the work of the TRC led by Archbishop Desmond Tutu, the chairperson of the TRC.

The TRC submitted around 300 perpetrators of human rights violations to prosecute. Until the recent National Prosecuting Authority (NPA) announcement to prosecute 15 cases from this list, there had been only one person found guilty of apartheid-era crimes, Eugene de Kock. The recent resurgence (revival) in TRC-related prosecutions is a welcome sign that this recommendation may be realised, albeit (although) slowly ... The cases of Ahmed Timol, the Cradock Four, and others are currently being litigated (charged). Many hope that the 15 new cases taken on by the NPA will be the start to a long process of prosecuting the full list from the TRC report.

The TRC was successful in some of its aims. As Ntsebeza Dumisa (TRC commissioner) recalls with vivid (clear) detail, the simple act of having one's story publicly validated (confirmed), was a significant and meaningful step for all who were involved. Apartheid was an era in which proliferating (increasing) misinformation created a fabricated (false) narrative (story) both nationally and globally about the reality of what was happening in South Africa. It is reasonable to dream that in the wake of the absence of truth, public declarations of fact would not just be a restoration of personal dignity but would also be the first step towards national unity.

Ntsebeza Dumisa agrees that the international narrative that the TRC liberated South Africans of their past and resulted in a fairy-tale ending for a massive human rights struggle is false. The notion that, with Desmond Tutu at the helm (in control), Christian values prevailed, and forgiveness erased (removed) the trauma of 50 plus years of oppression, is also short-sighted.

[From *Daily Maverick*, 5 September 2018]





**SOURCE 2D**

The source below by the South African writer and political commentator, Sisonke Msimang, was published on 27 December 2021 in the *Al Jazeera* editorial. It was a tribute to Archbishop Tutu who passed away on 26 December 2021.

Tutu was neither made nor broken by the difficult exchanges that took place in the context of the Truth and Reconciliation Commission (TRC). He was a man with nothing to prove and he ran the commission with a deep sense of love and a commitment to truth-telling and forgiveness. This instinct (feeling) sometimes overshadowed (exceeded) his country's need for tangible (real) justice, for perpetrators to serve time behind bars and for victims to be provided the details of where their loved ones had been killed.

By focusing on the stories of the most obviously wounded – the relatives of the tortured and murdered – the commission missed an important opportunity to address the structural and systemic (whole) impact of apartheid. In other words, in spite of its harrowing (disturbing) stories and its scenes of spectacular grief, the TRC was never given a full mandate to address the group effects of apartheid – the loss of opportunity wrought (created) on generations of black people by naked racism.

The TRC handed a list of apartheid operatives (secret agents) who were thought to have been involved in killing anti-apartheid activists to the National Prosecuting Authority (NPA). In the two decades since then, the South African government has done nothing to bring those people to justice, nor has it ever agreed to address the question of redress (restore) and compensation for all the victims of apartheid. The fault for this does not lie with Desmond Tutu. To the contrary, his death reminds us of the unfinished business of the transition from apartheid to democracy. This was not his business – it is ours. The jaded (tired) among us would do well to heed (take note) the great man's words. With his trademark bluntness, Tutu said, 'If you want peace, you don't talk to your friends. You talk to your enemies.' This insistence on reaching out and across all sorts of divides was the key to his effectiveness.

[From *Al Jazeera*, 27 December 2021]



**QUESTION 3: HOW COMMITTED HAVE DEVELOPING COUNTRIES OF BRICS BEEN TO GLOBAL CLIMATE CHANGE ISSUES BETWEEN 2000 AND 2021?**

**SOURCE 3A**

This source is an extract from a statement by the South African Department of Energy, issued on 30 November 2011. It highlights South Africa's commitment to the United Nations Framework Convention on Climate Change (UNFCCC).

South Africa is a party to both the United Nations Framework Convention on Climate Change (UNFCCC) and its Kyoto Protocol, having acceded (agreed) to the Convention in 1997 and ratified (approved) the Protocol in 2002. As a signatory (participant), the country has to comply with and participate in meetings and discussions of the UNFCCC and its Kyoto Protocol.

The United Nations Framework Convention on Climate Change (UNFCCC) is the main global response to climate change. The associated Kyoto Protocol is an international agreement that classifies countries by their level of industrialisation and commits certain countries to greenhouse gas (GHG) emission-reduction targets.

The South African Cabinet approved the hosting of the United Nations Climate Change Conference in May 2008, which will encompass (include) the seventeenth Conference of the Parties (COP17) of the United Nations Framework Convention on Climate Change (UNFCCC). The UNFCCC accepted the country's offer to host in December 2008.

The Department of Environmental Affairs (DEA) together with the Department of International Relations and Cooperation (DIRCO) are the main lead departments in the coordination of the conference. The Interministerial Committee on Climate Change constituting all of the relevant departments has been established to oversee both the logistics and substantive (practical) content issues of our hosting, and at operational level two technical working subcommittees have been formed to look at logistics and substantive content, respectively.

[From <http://www.energy.gov.za/cop%2017/default.htm>. Accessed on 15 May 2022.]





**SOURCE 3B**

This source below is an extract from a transcript of a speech made by Greta Thunberg, a Swedish environmental activist at the UN's 25<sup>th</sup> Conference of Parties (COP25) in Madrid, Spain, on 11 December 2011. It highlights how rich and developing countries were not honouring their commitment to reduce emissions of greenhouse gases.

For about a year I have been constantly talking about our rapidly declining carbon budgets over and over again. But since that is still being ignored, I will just keep repeating it. The G20 countries account for almost 80 per cent of total emissions (discharges). The richest 10 per cent of the world's population produce half of our carbon dioxide (CO<sub>2</sub>) emissions, while the poorest 50 per cent account for just one-tenth. We indeed have some work to do but some more than others.

Recently, a handful of rich countries pledged (promised) to reduce their emissions of greenhouse gases by so-and-so many per cent by this or that date or to become climate neutral or net zero in so-and-so many years. This may sound impressive at first glance but even though the intentions may be good, this is not leadership. This is not leading. This is misleading because most of these pledges do not include aviation, shipping, imported and exported goods and consumption. They do, however, include the possibility of countries to offset their emissions elsewhere.

... and without that sense of urgency, how can we, the people, understand that we are facing a real crisis. And if the people are not fully aware of what is going on, then they will not put pressure on the people in power to act. And without pressure from the people, our leaders can get away with basically not doing anything, which is where we are now.

Well, I'm telling you, there is hope. I have seen it but it does not come from the governments or corporations. It comes from the people. The people who have been unaware but are now starting to wake up. And once we become aware, we change. People can change. People are ready for change.

[From *Express*, 13 December 2019]



**SOURCE 3C**

The source below is an extract from the national statement made by the Indian Prime Minister, Shri Narendra Modi, at the COP26 Summit in Glasgow on 2 November 2021. It highlights how India was committed to honouring climate change programmes.

When I first came to Paris for the Climate Summit, it was not my intention to add one promise to the many promises already being made in the world. I came with a concern for humanity. I came as a representative of a culture that gave the message of 'Sarve Bhavantu Sukhinah', which means 'Happiness for All'. And so, for me the event in Paris was not a summit, it was a sentiment and a commitment. And India was not making those promises to the world, but crores (ten million) Indians were making those promises to themselves.

And I am happy that a developing country like India, which is working to lift crores of people out of poverty, and which is working day and night on the ease of living for crores of people, today, despite being 17% of the world's population, whose responsibility has been only 5 per cent in emissions, it has left no stone unturned to show that it has fulfilled its obligation.

Today the whole world believes that India is the only big economy which has delivered in letter and spirit on the Paris Commitment. We are making every effort with determination; and we are working hard and showing results. Today India is moving forward on the subject of climate with great courage and great ambition. India also understands the suffering of all other developing countries, shares them, and will continue to express their expectations.

For many developing countries, climate change is looming (threatening) large over their existence. We have to take big steps today to save the world. This is the need of the hour and this will also prove the relevance of this forum. I am confident that the decisions taken in Glasgow will save the future of our future generations, giving them the gift of a secure and prosperous life.

[From *Ministry of External Affairs, Media Centre*, 2 November 2021]





### SOURCE 3D

This photograph by C Kampfner for *The Times* newspaper was taken outside the COP26 Summit held at Glasgow, Scotland, on 12 November 2021. It portrays a protest by Brazilians against their political leaders (Joaquim Leite, Minister of Environment, and Bolsonaro, Brazilian President) for not doing enough in protecting the Brazilian forests.



[From *The Times*, 12 November 2021]

AMAZON OR BOLSONARO

CAATINGA FOR SALE \$1.89

JOAQUIM LEITE  
MINISTRO DO NENHUM AMBIENTE

\*AMAZON – Brazilian Rain Forest

\*CAATINGA – Brazilian Forest



**ACKNOWLEDGEMENTS**

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

*Al Jazeera*, 27 December 2021

*Daily Maverick*, 5 September 2018

*Express*, 13 December 2019

[http://146.141.12.32/protest-about-segregation-in-hospitals-at-addington-hospital-in-durban.](http://146.141.12.32/protest-about-segregation-in-hospitals-at-addington-hospital-in-durban)

[http://www.energy.gov.za/cop%2017/default.htm.](http://www.energy.gov.za/cop%2017/default.htm)

[https://photius.com/countries/south\\_africa/government/south\\_africa\\_government\\_mass\\_democratic\\_move-2494.html.](https://photius.com/countries/south_africa/government/south_africa_government_mass_democratic_move-2494.html)

Jeffery, A. 2009. *PEOPLE'S WAR – NEW LIGHT ON THE STRUGGLE FOR SOUTH AFRICA*, Jonathan Ball Publishers (PTY) LTD, Cape Town

*Ministry of External Affairs, Media Centre*, 2 November 2021

*The South African Institute of Race Relations – Race Relations Survey, 1990*

*The Times*, 12 November 2021

Verwoerd, W and Mabizela M. 2000. *Truth Drawn in Jest, Commentary on the Truth and Reconciliation Commission Through Cartoons*, New Africa Books, Cape Town.

