

**HISTORY P1 SG : SOUTH AFRICAN HISTORY
GESKIEDENIS V1 SG : SUID-AFRIKAANSE GESKIEDENIS**

ADDENDUM

**OCTOBER/NOVEMBER 2004
OKTOBER/NOVEMBER 2004**

503-2/1



VRAAG 4: DIE PERIODE 1924 TOT 1948**4.1 DIE ROL VAN GENERAAL J C SMUTS EN GENERAAL J B M HERTZOG IN DIE SAMESMELTINGS- EN SKEURINGSPOLITIEK IN DIE 1930's.****BRON 4A**

Hierdie spotprent is geneem uit *Die Burger* van 8 Desember 1934. Dit handel oor die verhouding tussen General Smuts en General Hertzog. In die hoofgedeelte van die spotprent lê Hertzog met sy kop op Smuts se skoot.



SENIOR CERTIFICATE EXAMINATION - 2004
ADDENDUM

QUESTION 4: THE PERIOD 1924 TO 1948

4.1 THE ROLE OF GENERAL J C SMUTS AND GENERAL J B M HERTZOG
IN THE POLITICS OF FUSION AND SPLIT IN THE 1930s

SOURCE 4A

This cartoon is from *Die Burger*, 8 December 1934, about the relationship between General Smuts and General Hertzog. In the main part of the cartoon, Hertzog is lying with his head on Smuts' lap.



BRON 4B

Hierdie spotprent het in *Die Burger* van 10 Desember 1934 verskyn. Dit toon *Die Burger* se siening van die verhouding tussen Hertzog en Smuts. Hulle staan rug-aan-rug en kolonel Stallard en dr. Malan loop weg.

**BRON 4C**

Hierdie is uittreksels uit toesprake in die Parlement wat deur Eerste Minister Hertzog en Adjunk-Eerste Minister Smuts op 4 September 1939 gelewer is nadat Brittanje oorlog teen Duitsland verklaar het aan die begin van die Tweede Wêreldoorlog.

Verklaring 1 deur Hertzog

... Ons word gevra om onself in daardie oorlog te dompel. Ons het geen reg om dit te doen nie, en sou ons dit doen, sal die Afrikaanssprekende mense daar buite so 'n groot kok kry dat dit hulle baie jare sal neem om daarvoor te kom. In hierdie omstandighede sal julle verstaan dat ek as Eerste Minister skaars kon oorweeg om met die regering van die land voort te gaan tensy die Parlement sy vertroue uitspreek, 'n vertroue wat in hierdie omstandighede noodsaaklik is en deur myself en my kollegas wat saam met my staan, vereis word om ons pligte behoorlik uit te voer...

BRON VERVOLG OP VOLGENDE BLADSY

SOURCE 4B

This cartoon appeared in *Die Burger* on 10 December 1934. It shows *Die Burger's* perception of the relationship between Hertzog (left) and Smuts (right). They are standing back-to-back and Colonel Stallard and Dr Malan are walking away.

**SOURCE 4C**

These are extracts from speeches before Parliament delivered by Prime Minister Hertzog and Deputy Prime Minister Smuts on 4 September 1939 after Britain declared war on Germany at the beginning of the Second World War.

Statement 1 by Hertzog

...We are asked to plunge ourselves into that war. We have no right to do so, and if we do so the Afrikaans speaking people outside will get such a shock that it will take them years and years to get over it. In these circumstances you will understand that I, as Prime Minister, can hardly contemplate continuing the government of the country unless the House gives a demonstration of its confidence, a confidence which in the circumstances is essential and which is required by myself and my colleagues who stand by me, to carry out our duties properly...

SOURCE CONTINUES OVER THE PAGE



BRON 4C VERVOLG**Verklaring 2 deur Smuts**

Die Eerste Minister het 'n verklaring gemaak wat volgens my, dit spyt my baie om dit te sê, klink soos 'n volledige regverdiging van Hitler in al sy onlangse gevalle...As Suidwes-Afrika val, volgens my mening, sal die toekomstige veiligheid van die Unie van Suid-Afrika nie baie werd wees nie. Dit is my vrees. Ons sal op ons grens 'n mag gevestig sien, die sterkste in die wêreld, 'n mag wat aggressief is, wat gewoon is aan hierdie metodes van oorheersing...

4.2 KRITIEK OP DIE AFRICAN NATIONAL CONGRESS (ANC) IN DIE 1940's**BRON 4D**

David Bopape, 'n stigterslid van die ANC Youth League (Jeugliga), het die ANC in 1944 gekritiseer.

Die ANC het mense op die hoogste vlak gewerf sodat ons konferensies hoofsaaklik bygewoon is deur wat ons beskou het as intellektuele. Die ANC het nie genoeg tot die massas gespreek nie.

BRON 4E

Uittreksel uit 'n onderhoud met Joe Matthews van die ANC Youth League (Jeugliga) wat 'n strategie van massa-aksie ná 1944 bepleit het.

...ons wil nie meer op afvaardigings na die regering gaan nie. Die Xuma-idee om Kaapstad toe te gaan om 'n minister te sien elke keer as daar 'n krisis is, moet end kry. En ons moet stakings hê, en massa-aksies.



SOURCE 4C CONTINUES**Statement 2 by Smuts**

The Prime Minister has made a statement which to me, I regret very much to say, reads like a complete justification of Hitler in all his recent cases...If South West Africa goes, in my opinion, the future security of the Union of South Africa will not be worth very much. That is my fear. We shall see established on our frontier a power which is very strong, the strongest in the world, a power which is aggressive, which is given to these methods of domination...

4.2 CRITICISM OF THE AFRICAN NATIONAL CONGRESS (ANC) IN THE 1940s**SOURCE 4D**

David Bopape, a founder member of the ANC Youth League, criticised the ANC in 1944.

The ANC recruited the top-level type of people so that our conferences were, in the main, attended by what we regarded as intellectuals. The ANC didn't go down enough, to the masses.

SOURCE 4E

Extract from an interview with Joe Matthews of the ANC Youth League who advocated a strategy of mass action after 1944.

...we no longer want to go on deputations to the government. The Xuma idea of going off to Cape Town to see a Minister every time there was a crisis must come to an end. And we must have strikes, and mass action.



BRON 4F

Elias Motsoaledi, lid van die ANC, lewer kommentaar oor die invloed van die Kommunistiese Party van Suid-Afrika (KPSA) op die ANC in 1947. Neem kennis dat daar 'n noue verhouding was tussen die KPSA en die ANC.

Jy sien, die [Kommunistiese] Party het ons polities opgelei. Ek is oor ANC-beleid deur die Kommuniste Party geleer. Toe ek by die ANC aangesluit het, het ek die ANC beter verstaan as sommige van sy lede... Ons het politieke onderrig ontvang. Daar was geen politieke klasse in die ANC [op daardie tyd] nie. Die politieke onderrig is deur die Party verskaf, wat jou nie net laat aansluit het nie. Jy moes opleiding ondergaan en jy moes seker maak dat jy [verstaan] waarvoor jy geveg [het]. Die rede hoekom die ANC ontwikkel het, is as gevolg van die klasse wat deur ons [KPSA-lede van die ANC] aangebied is wat ons van die Party gekry het.

4.3 BEHANDELING VAN DIE TERUGKERENDE SOLDATE NA DIE TWEDE WÊRELDOORLOG**BRON 4G**

Hierdie is 'n uittreksel uit 'n onderhoud met Graham Morodi wat een van die sowat 120 000 Suid-Afrikaanse swartes was wat by die Suid-Afrikaanse Leër tydens die Tweede Wêreldoorlog aangesluit het.

In 1941 het ek by die leër aangesluit. Ons het 'n geweer hanteer, maar nooit geskiet nie. Ons het slegs assegaai gedra. Ons het nie daarvan gehou nie. Ons is in 1945 gedemobiliseer. Ek het niks meer as 'n khaki-pak, 'n kombes, 'n klomp sertifikate en 'n paar medaljes en vyf pond sakgeld ontvang nie, en is belowe dat ons iets sal kry wanneer ons by die huis is: ons sal nie passe dra nie en ons sal huise kry wat ons nie vir so baie sou huur nie. Maar al daardie dinge het nooit gebeur nie.



SOURCE 4F

Elias Motsoaledi, member of the ANC, comments on the influence of the Communist Party of South Africa (CPSA) on the ANC in 1947. Take note that there was a close relationship between the CPSA and the ANC.

You see the [Communist] Party was training us politically. I was taught [about] the ANC [policy] by the Communist Party. So that when I joined the ANC, I understood the ANC better than some of its members... We were given political education. There were no political classes in the ANC [at that stage]. The political education was imparted (provided) by the Party, who did not just make you join. You had to undergo training and you had to make sure that you [understood] what you [were] fighting for. The reason the ANC developed is because of the classes run by us [CPSA members in the ANC], which we got from the Party.

**4.3 THE TREATMENT OF THE RETURNING SOLDIERS AFTER
WORLD WAR TWO****SOURCE 4G**

This is an extract from an interview with Graham Morodi who was among some 120 000 South African blacks who joined the South African Army in the Second World War.

In 1941 I joined the army. We handled a gun, but never to shoot. We were only carrying *assegais* [spears]. We didn't like it. We were demobilised in 1945. I was given a khaki suit, a blanket and a lot of certificates and some medals and nothing else but five pounds pocket money, and promised that we'll get something when we're at home: we won't carry passes, and we'll be given houses which we are not going to rent for so much. But all those things never happened.



BRON 4H

Hierdie is uittreksels uit 'n berig in die *Cape Times* (Top of the Times) van 15 November 1995 wat die verskillende maniere waarop soldate met hulle terugkeer behandel is, beskryf.

Gedurende die Tweede Wêreldoorlog het 123 131 swart-, gekleurde- en Indiërmans vrywillig by die gewapende magte aangesluit; 2 300 van hulle is in aksie gedood.

In 1945 het Generaal Smuts vir hulle gesê; 'Die oorlog is verby; julle gaan huis toe na 'n nuwe Suid-Afrika waar dinge verander het. Julle sal rojal (ruimskoots) vergoed word.' Veteraan Johannes Chaba onthou, 'Toe ons by die huis kom, het die situasie versleg, apartheid was erger as voor die oorlog.'

Terug tuis is hulle lidmaatskap van oud-soldate-organisasies soos die MOTH's geweier. Hulle het niks van die materiaal, opvoedkundige of pensioenvoordele ontvang wat aan hulle blanke eweknieë gegee is nie. Willie Stevens van die Kaapse Kleurlingkorps is 'n fiets en R18,00 gegee en dit was al.



SOURCE 4H

These are extracts from an article in the *Cape Times* (Top of the Times), 15 November 1995, that describe the different ways in which South African soldiers were treated on their return from the Second World War.

During the Second World War 123 131 black, coloured and Indian men volunteered for the armed forces; 2 300 of them were killed in action.

In 1945, General Smuts told them: 'The war is over; you are going home to a new South Africa where things have changed. You will be handsomely rewarded.' Veteran Johannes Chaba recalled, 'When we got home, the situation had worsened, apartheid was worse than before the war.'

Back home they were refused membership of ex-servicemen's organisations such as the MOTHS. They got none of the material, educational or pension benefits given to their white counterparts. Willie Stevens of the Cape Coloured Corps was given a bicycle and R18,00 and that was that.



VRAAG 5: DIE PERIODE 1948 TOT 1976**5.1 VROUE IN DIE WEERSTANDBEWEGING IN DIE 1950's****BRON 5A**

Hierdie is 'n uittreksel oor die vroue se opmars na die Uniegebou, wat in die *Drum* tydskrif van September 1956 verskyn het.

Op 9 Augustus 1956, het 20 000 vroue van alle rasse, uit stede en dorpe, uit reservate en dorpies, 'n petisie (versoekskrif) wat aan die Eerste Minister gerig was, na die Uniegebou in Pretoria geneem. Hy was nie daar nie. Hulle petisie het geëis dat Strijdom die paswette moet afskaf.

Baie van die vroue het babas op hulle rûe gedra. Die meerderheid was van die Transvaal, maar ten minste 200 het van ander provinsies gekom. Helen Joseph, Lilian Ngoyi, Rahima Moosa en Sophie Williams het die petisie buite die leë kantoor van die Minister van Naturellesake gelaat. Die vrouens het vir 'n halfuur in stilte in die voorplein van die Uniegebou gewag en toe saam 'Wathint' abafazi, wathint' imbokodo, uzokufa' (Jy het aan die vroue getorring, jy het teen 'n rots geslaan, jy sal vernietig word.) gesing. Dit was vir Strijdom bedoel.

Staatsamptenare, wat rondgestaan het, het die toneel gadeslaan en het baie verbaas gelyk. Toe het die vroue in stilte vertrek.



QUESTION 5: THE PERIOD 1948 TO 1976**5.1 WOMEN IN THE RESISTANCE MOVEMENT DURING THE 1950s****SOURCE 5A**

This is an extract on the Women's March to the Union Buildings that appeared in *Drum* magazine in September 1956.

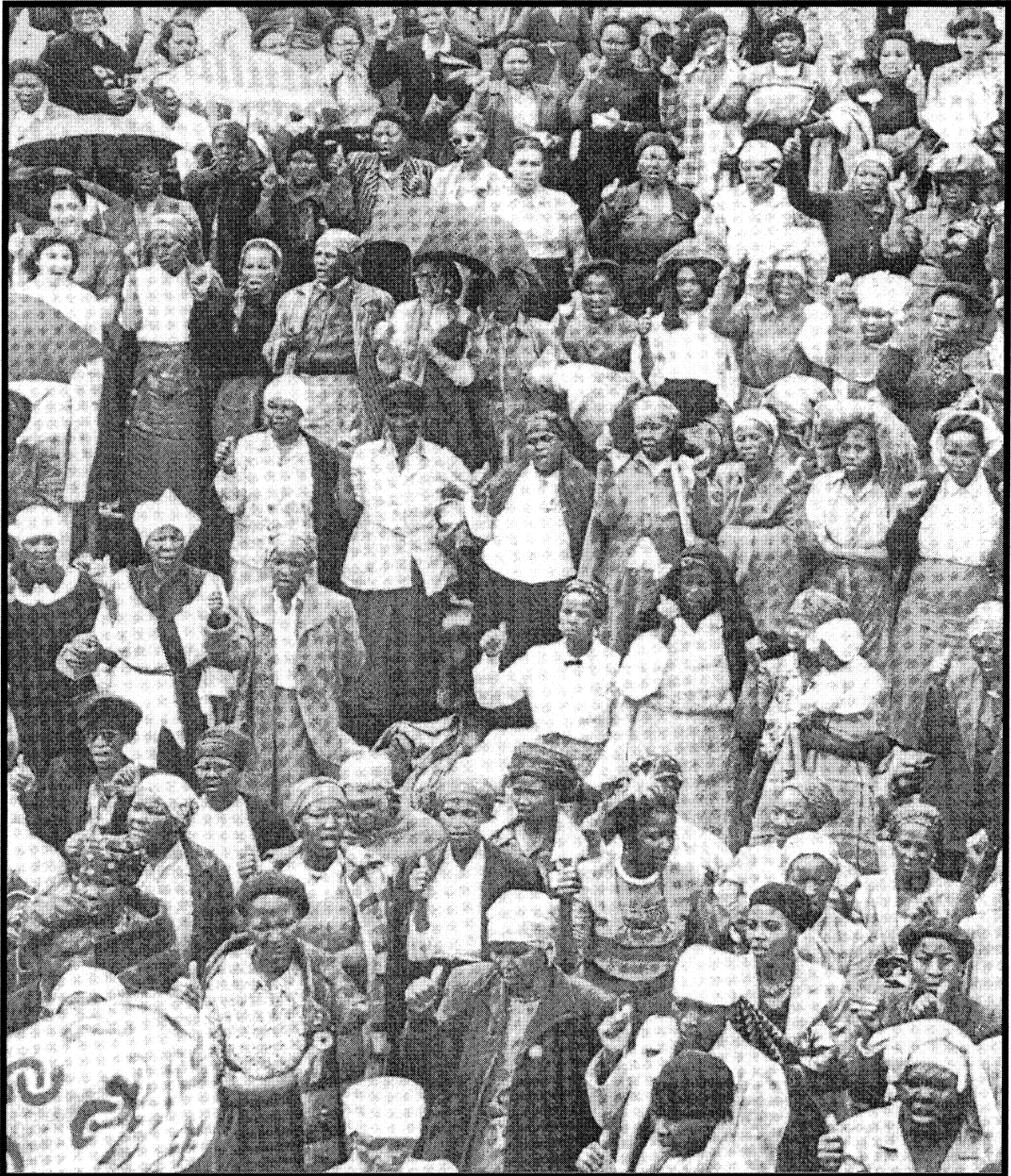
On 9 August 1956, 20 000 women of all races, from the cities and towns, from reserves and villages, took a petition addressed to the Prime Minister to the Union Buildings in Pretoria. He was not in. Their petition demanded of Strijdom that the pass laws be abolished.

Many of the women carried babies on their backs. The majority were from the Transvaal, but at least 200 had come from other provinces. Helen Joseph, Lilian Ngoyi, Rahima Moosa and Sophie Williams left the petitions outside the empty office of the Minister of Native Affairs. The women waited in the forecourt of the Union Buildings in silence for half an hour, and then sang, together 'Wathint' abafazi, wathint' imbokodo, uzokufa' (You have tampered with the women, you have struck a rock, you shall be destroyed). It was meant for Strijdom. Civil servants, milling about and witnessing the scene, looked astonished. Then the women quietly left.



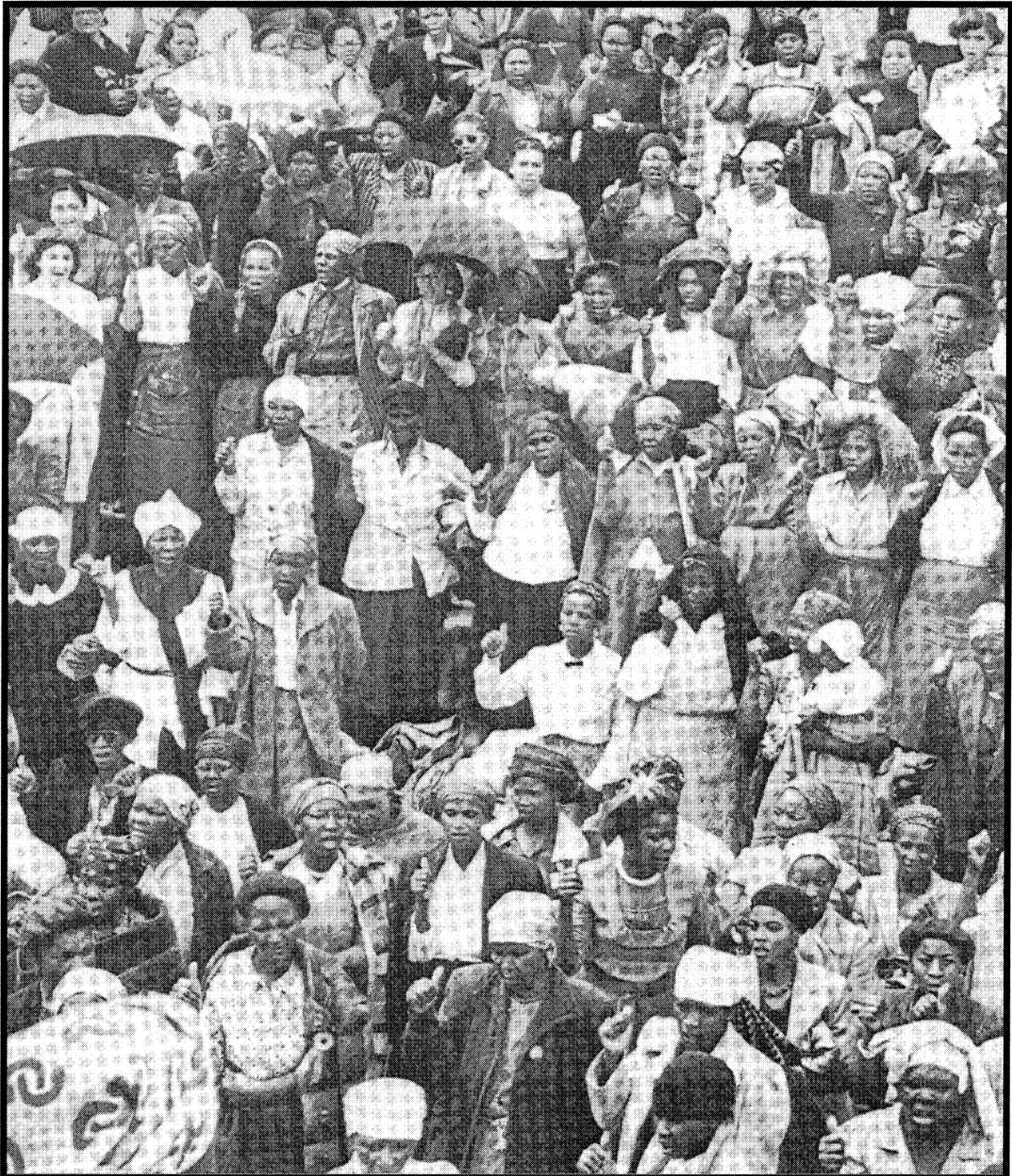
BRON 5B

Hierdie is 'n foto van vroue wat weerstand bied teen die paswette. Hulle het almal aan die vroue-opmars in Augustus 1956 deelgeneem.



SOURCE 5B

This is a photograph showing women resisting pass laws. They all participated in the Women's March in August 1956.



BRON 5C

Dit is deel van die petisie wat die vroue op 9 Augustus 1956 by die kantoor van die Minister van Naturellesake by die Uniegebou afgelewer het.

... Ons is die vroue van alle dele van Suid-Afrika. Ons is vroue van alle rasse, ons kom van die stede en die dorpe, van die reservate en die dorpies. Vir honderde jare het die swart mense gely onder die bitterste wet van almal – die paswet – wat ongekende lyding vir elke swart familie gebring het.

Klopjagte, arrestasies, loonverlies, lang ure by die paskantoor, weke in die selle om te wag vir verhore, gedwonge plaasarbeid – dit is wat die paswette vir swartmense beteken het. Straf en ellende – nie vir 'n misdaad nie, maar vir die gebrek aan 'n pas. Jou regering verkondig luidkeels tuis en oorsee dat die paswette afgeskaf is, maar die vroue weet dat dit nie waar is nie. Dit is slegs die naam wat verander het. Die 'verwysingsboek' en die pas is dieselfde. In Maart 1952 het u Minister van Naturellesake in die Parlement ontken dat 'n wet ingestel sal word wat swart vroue sal dwing om passe te dra. Maar in 1956 probeer u regering om passe op swart vroue af te dwing, en ons is vandag hier om beswaar te maak teen hierdie belediging van alle vroue.

Ons wil u vertel wat 'n pas vir swart vrouens sal beteken, en ons wil hê u moet weet dat of u dit nou 'n verwysingsboek noem, 'n identiteitsboek, of enige ander verskuilde naam, vir ons is dit 'n Pas...



SOURCE 5C

This is part of the petition that the women delivered to the office of the Minister of Native Affairs on 9 August 1956 at the Union Buildings.

...We are the women from every part of South Africa. We are women of every race, we come from the cities and the towns, from the reserves and the villages. For hundreds of years the African people have suffered under the most bitter law of all – the pass law – which has brought untold suffering to every African family.

Raids, arrests, loss of pay, long hours at the pass office, weeks in the cells awaiting trials, forced farm labour – this is what the pass laws have brought to African men. Punishment and misery – not for a crime, but for the lack of a pass. Your government proclaims aloud at home and abroad that the pass laws have been abolished, but we the women know that is not true. It is only the name that has changed. The 'reference book' and the pass are one. In March 1952 your Minister of Native Affairs denied in Parliament that a law would be introduced which would force African women to carry passes. But in 1956 your government is attempting to force passes upon the African women, and we are here today to protest against this insult to all women.

We want to tell you what the pass would mean to an African woman, and we want you to know that whether you call it a reference book, an identity book, or by any other disguising name, to us it is a Pass...



5.2 DIE ROL VAN DIE PAN AFRICANIST CONGRESS (PAC) EN ROBERT SOBUKWE IN DIE STRYD TEEN APARTHEID**BRON 5D**

Dit is deel van 'n huldeblyk wat deur J Thlolo, 'n vriend van Robert Sobukwe, vir die *Sunday Times* in 'n 2003-publikasie wat die 25ste herdenking van Robert Sobukwe se dood herdenk het, geskryf is.

Robert Mangaliso Sobukwe het nie net 'n merk in my lewe gemaak nie, hy het dit gevorm. En om jou te laat verstaan waarom en hoe, moet ek jou na die inskripsie op sy grafsteen in Graaff-Reinet in die Oos-Kaap neem.

'Ware leierskap vereis totale onderwerping van jouself, algehele eerlikheid, integriteit en 'n onkreukbare karakter, moed en vreesloosheid en, bo alles, 'n alles oorheersende liefde vir jou mense.' Dit is 'n uittreksel vanuit een van sy toesprake, maar ook 'n akkurate beskrywing van die man self...

Op 6 April 1959 het Sobukwe trots by die Orlando Gemeenskapsaal die hooftoespraak gemaak en gedefinieer wie die Pan-Afrikaniste is en waarheen hulle op pad is: na vryheid vir Suid-Afrika nou en môre die Verenigde State van Afrika. Hy was dinamies. Ons het na elke sin gejuig. Ek het nog nooit 'n man ontmoet wat so welsprekend soos hy was nie.



**5.2 THE ROLE OF THE PAN AFRICANIST CONGRESS (PAC) AND
ROBERT SOBUKWE IN THE STRUGGLE AGAINST APARTHEID****SOURCE 5D**

This is part of a tribute written by J Thloloe, a friend of Robert Sobukwe, for the *Sunday Times* in a 2003 publication commemorating the 25th anniversary of Robert Sobukwe's death (1978).

Robert Mangaliso Sobukwe didn't just leave a mark on my life, he shaped it. And to make you understand why, and how, I'll have to take you to the inscription on the tombstone on his grave in Graaff-Reinet in the Eastern Cape.

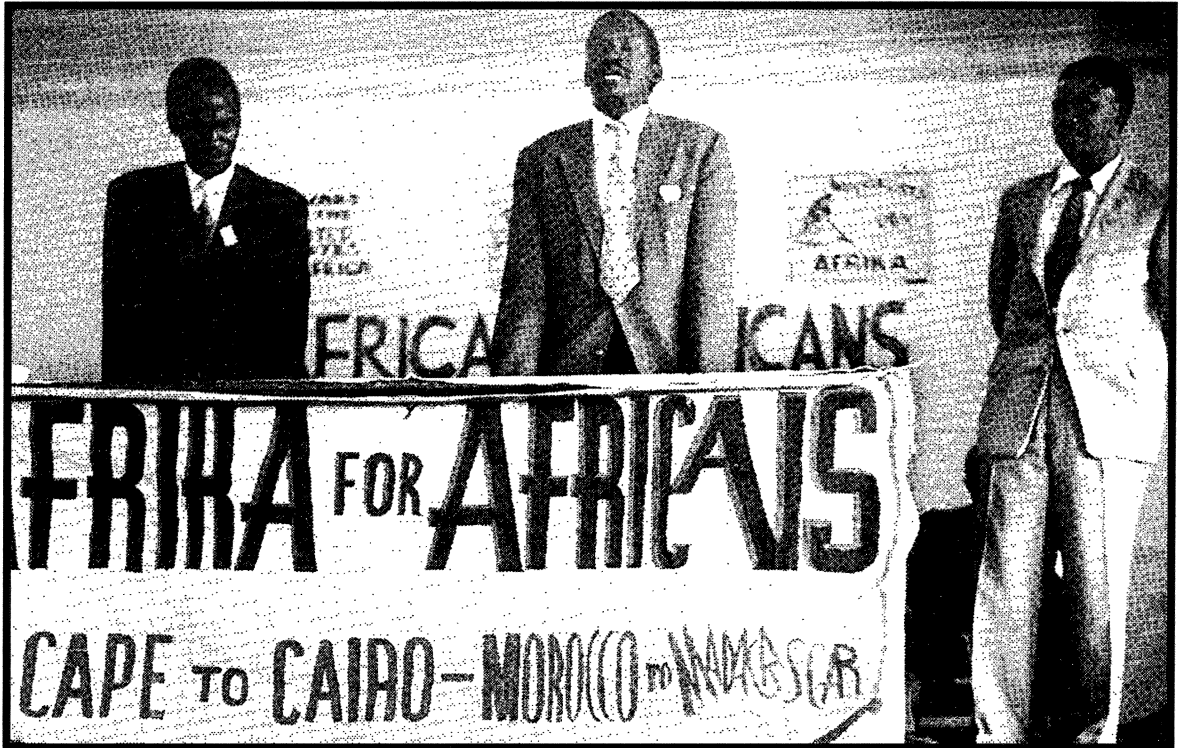
'True leadership demands complete subjugation of self, absolute honesty, integrity and uprightness of character, courage and fearlessness and, above all, a consuming love for one's people.' It's an extract from one of his speeches but also an accurate description of the man himself...

On April 6 1959, Sobukwe stood tall at the Orlando Communal Hall giving the key address and defining what the Pan Africanists were and where they were headed: to freedom for South Africa now and tomorrow the United States of Africa. He was electric. We cheered after every sentence. I had never met a man as eloquent as he was.



BRON 5E

Hierdie is 'n foto van Robert Sobukwe wat by die stigting van die Pan Africanist Congress in Johannesburg op 6 April 1959 'n toespraak gelewer het. Dit het ook in die *Sunday Times* 2003-publikasie wat die 25ste herdenking van Robert Sobukwe se dood herdenk het, verskyn.



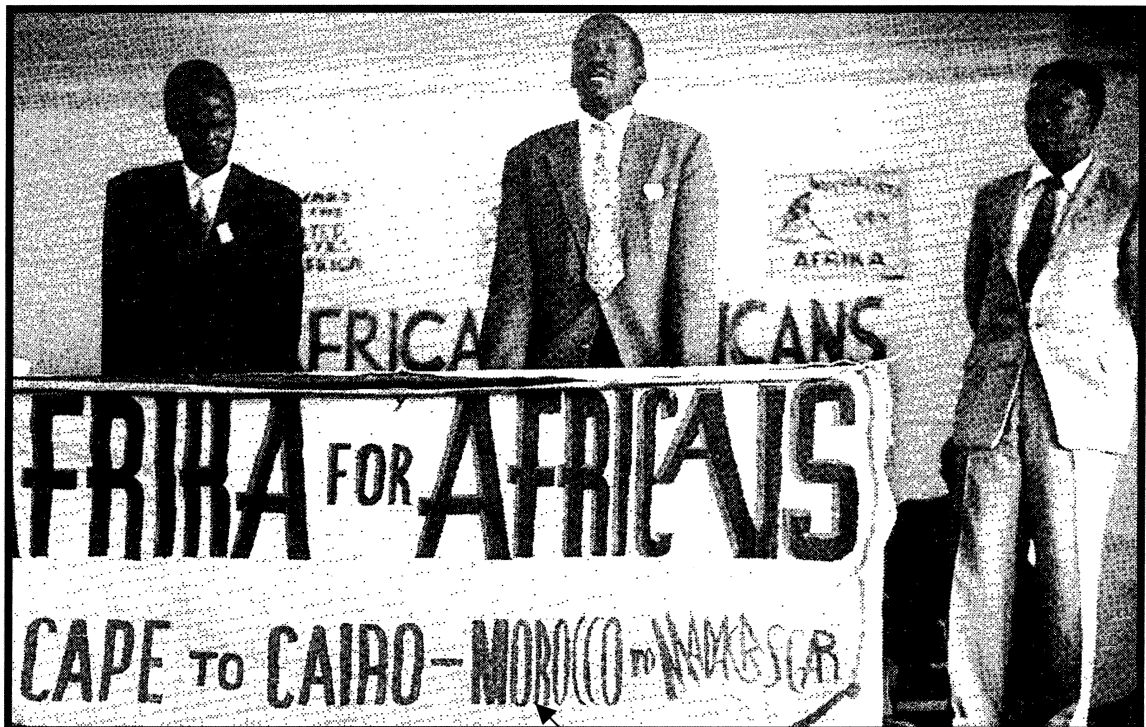
Afrikaanse vertaling:

AFRIKA VIR AFRIKANE
KAAP NA KAIRO - MAROKKO NA MADAGASKAR



SOURCE 5E

This is a photograph of Robert Sobukwe speaking at the founding of the Pan Africanist Congress in Johannesburg on 6 April 1959. It appeared in the *Sunday Times* 2003 publication commemorating the 25th anniversary of Robert Sobukwe's death.



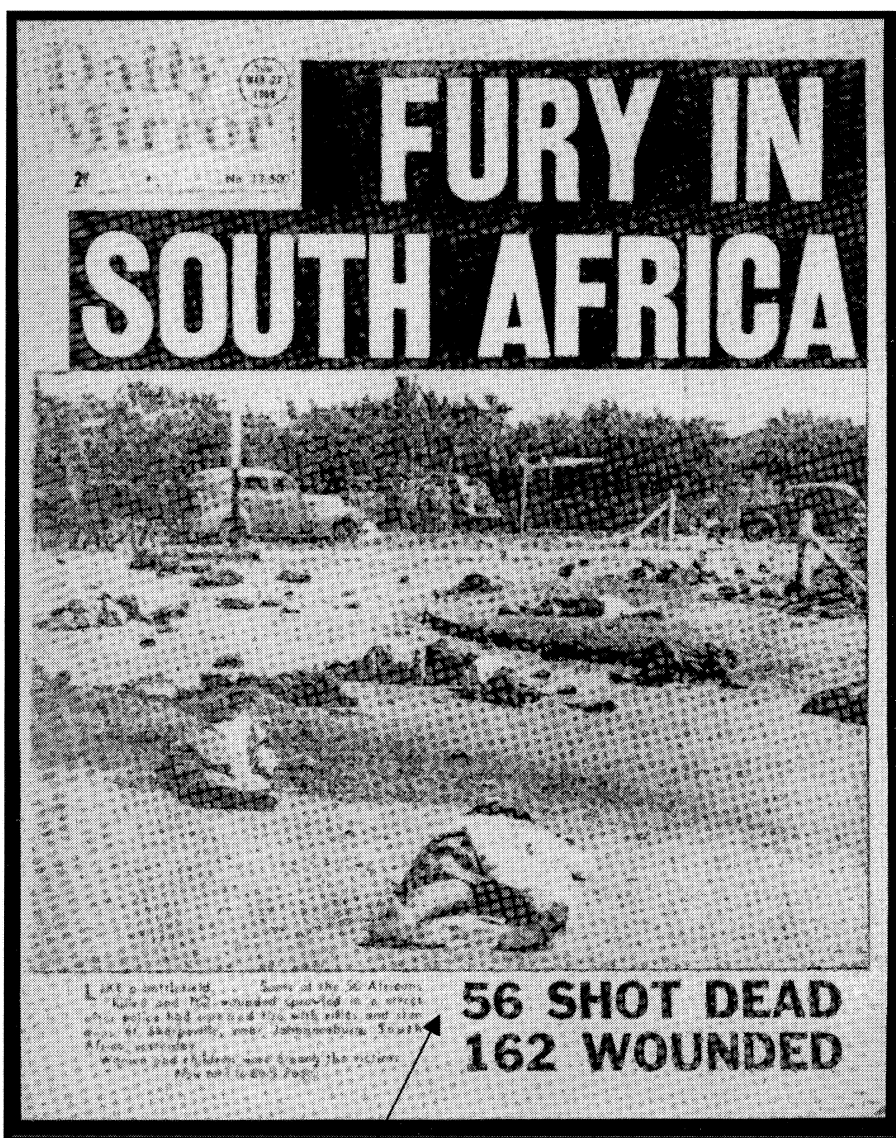
CAPE TO CAIRO - MOROCCO TO MADAGASCAR



BRON 5F

Dit is die hoofopskrif oor die Sharpeville-massamoord op die voorblad in 'n Britse koerant, *Daily Mirror*, op 22 Maart 1960.

Die Afrikaanse vertaling van die hoofopskrifte is: **WOEDE IN SUID-AFRIKA**



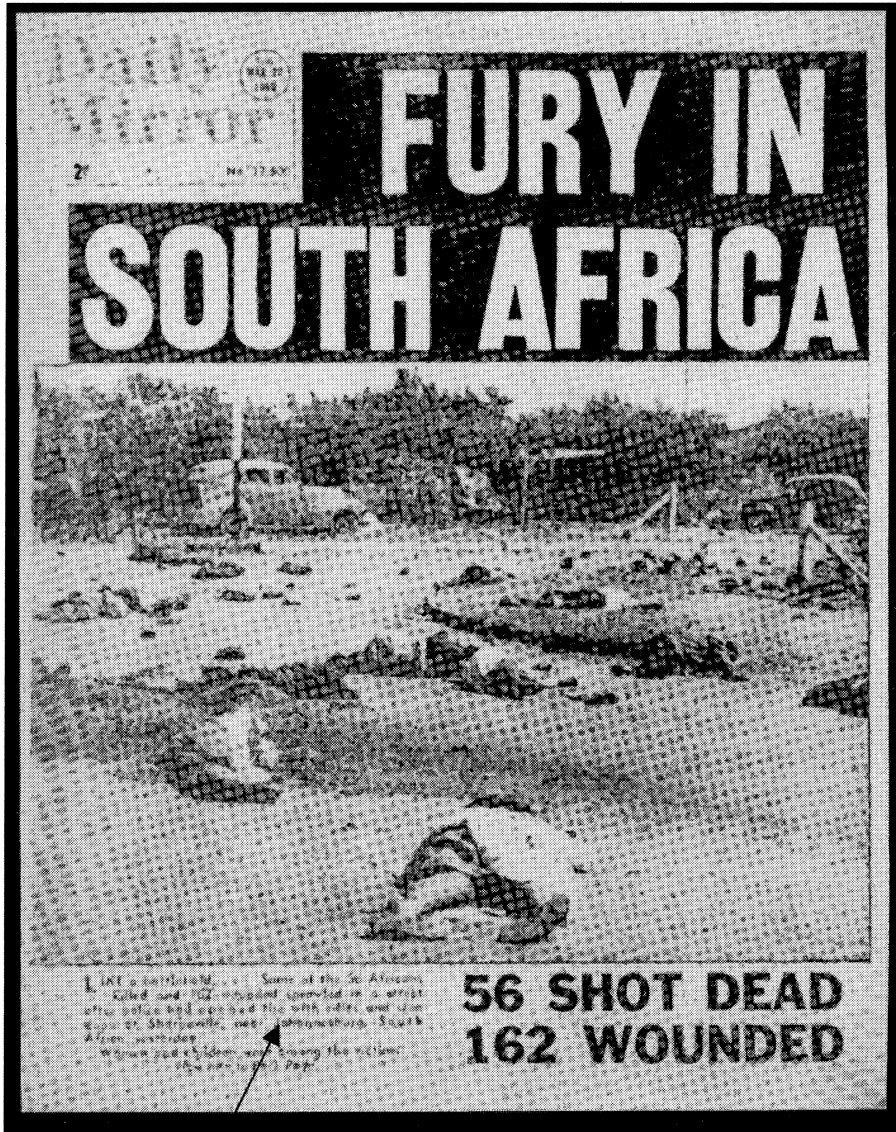
Soos 'n slagveld...sommige van die 56 swartes wat doodgeskiet en 162 wat gewond is, lê uitgestrek in 'n straat nadat die polisie gister met gewere en stengewere by Sharpeville naby Johannesburg in Suid-Afrika begin skiet het. Vroue en kinders was tussen die slagoffers...

**56 DOODGESKIET
162 GEWOND**



SOURCE 5F

This was the front page headline on the Sharpeville massacre that appeared in a British newspaper, *Daily Mirror*, on 22 March 1960.



Like a battlefield ... some of the 56 Africans killed and 162 wounded sprawled in a street after police had opened fire with rifles and sten guns at Sharpeville, near Johannesburg, South Africa, yesterday. Women and children were among the victims...



BRON 5G

Dit is 'n uittreksel uit 'n berig wat deur Helen Suzman geskryf is en in die *Sunday Times* in 2003 verskyn het.

Ek het nie Robert Sobukwe ontmoet voor ek hom in die middel-1960's op Robbeneiland besoek het nie. Teen daardie tyd was hy reeds besig met 'n addisionele gevangenis tydperk van ses jaar wat hy uitgedien het bo en behalwe die drie jaar wat die howe hom gevonnissen het vir sy aandeel in die anti-apartheidveldtog wat in 1960 die Sharpeville-massamoord tot gevolg gehad het.

Die Minister van Justisie, John Vorster, was by magte om dit te doen deur middel van Artikel 4 van die Algemene Regswysigingswet van 1963, wat hom die mag gegee het om mense aan te hou sonder 'n verhoor op 'n jaarlikse basis.

Vorster het in Parlement gesê: 'Hierdie klousule sal gebruik word om hom langer daar te hou – want hier het ons te doen met 'n persoon, laat ek dit sê, wat 'n sterk magnetiese persoonlikheid het, 'n persoon wat kan organiseer, 'n persoon wat voel hy het 'n roeping om hierdie taak uit te voer, wel wetende watter metodes aangewend sal word.'



SOURCE 5G

This is an extract from an article written by Helen Suzman that appeared in the *Sunday Times* in 2003.

I did not meet Robert Sobukwe until I visited him on Robben Island in the mid-1960s. By then he was well into an additional six-year term of imprisonment that he served over and above the three years that the courts had sentenced him to for his part in the anti-apartheid campaign that resulted in the Sharpeville Massacre in 1960.

The Minister of Justice, John Vorster, was able to do this by virtue of Section 4 of the General Laws Amendment Act of 1963, which gave him the authority to hold people in detention without trial on an annual basis.

Vorster said in Parliament: 'This clause will be used to keep him there longer – for here we are dealing with a person, let me say this, who has a strong magnetic personality, a person who can organise, a person who feels he has a vocation to perform this task, well knowing what methods will be applied.'



VRAAG 6: DIE PERIODE 1976 TOT 1994**6.1 DIE WEERSTAND VAN DIE UNITED DEMOCRATIC FRONT (UDF) OP P W BOTHA SE HERVORMINGS****BRON 6A**

Dit is 'n uittreksel uit 'n toespraak wat deur dr. Allan Boesak gelewer is. Hy het 'n vergadering in Mitchell's Plain naby Kaapstad op 20 Augustus 1983 by die stigting van die United Democratic Front toegesprek.

Laat ek u aan drie klein woordjies herinner. Die eerste woord is 'al'. Ons wil al ons regte hê, nie net 'n paar pasellas wat die regering goed dink om uit te deel nie - ons wil *al* ons regte hê. En ons wil hê al Suid-Afrika se mense moet hulle regte hê. Nie net 'n paar uitverkorenes nie, nie net 'Kleurlinge' of 'Indiërs' nie, nadat hulle ere-blankes gemaak is nie. Ons wil die regte van alle Suid-Afrikanners hê, insluitende daardie wie se burgerskap alreeds deur hierdie regering weggestroop is.

Die tweede woord is die woord '*hier*'. Ons wil al ons regte hê *hier* in 'n verenigde onverdeelde Suid-Afrika. Ons wil hulle nie in verarmde tuislande hê nie, ons wil hulle nie in ons afsonderlike klein groepsgebiede hê nie. Ons wil hulle in hierdie land wat ons eendag weer ons eie sal noem, hê.

Die derde woord is die woord '*nou*'. Ons wil al ons regte hê, ons wil dit hier hê en ons wil dit nou hê. Ons het so lank gewag, ons het so lank geworstel. Ons het nou te lank gepleit, gehuil, petisies ingedien. Ons is vir te lank opgesluit, verban, doodgemaak. *Nou* is die tyd.



QUESTION 6: THE PERIOD 1976 TO 1994**6.1 THE RESISTANCE OF THE UNITED DEMOCRATIC FRONT (UDF) TO P W BOTHA'S REFORMS****SOURCE 6A**

This is an extract from a speech given by Dr Allan Boesak. He was addressing a meeting in Mitchell's Plain near Cape Town on 20 August 1983 at the launch of the United Democratic Front.

Let me remind you of three little words. The first word is '*all*'. We want all our rights, not just a few token handouts, which the government sees fit to give - we want *all* our rights. And we want all of South Africa's people to have their rights. Not just a selected few, not just 'Coloureds' or 'Indians', after they have been made honorary whites. We want the rights of all South Africans, including those whose citizenship has already been stripped away by this government.

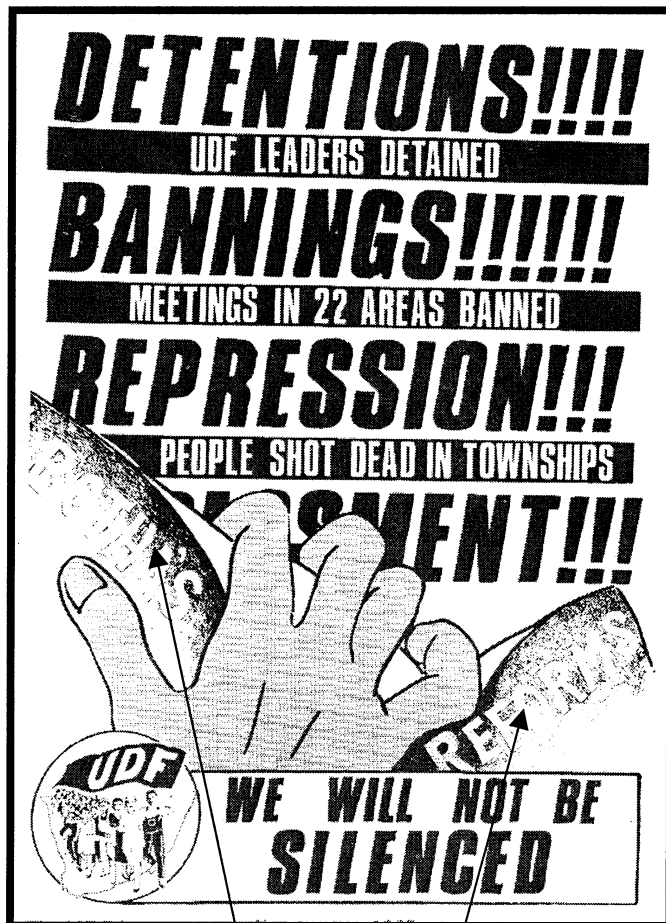
The second word is the word '*here*'. We want all our rights *here* in a united, undivided South Africa. We do not want them in impoverished homelands, we do not want them in our separate little group areas. We want them in this land which one day we shall once again call our own.

The third word is the word '*now*'. We want all our rights, we want them here, and we want them now. We have been waiting for so long, we have been struggling for so long. We have pleaded, cried, petitioned too long now. We have been jailed, exiled, killed for too long. *Now* is the time.



BRON 6B

Dit is 'n United Democratic Front-plakkaat van 1985 wat gebruik is om mense aan te wakker om met die protes teen die onderdrukkingsmaatreëls van die regering vol te hou. 'n Hand skeur 'n plakkaat met P W Botha se hervormings op af en onthul dat die hervormings niks meer is as wat op die plakkaat getoon word nie, naamlik aanhoudings, ens.



BOTH A SE

HERVORMINGS

AANHODINGS!!!!

UDF LEIERS AANGEHOU

VERBANNINGS!!!!!!

VERGADERINGS IN 22 AREAS VERBIED

ONDERDRUKKING!!!

MENSE IN TOWNSHIPS DOODGESKIET

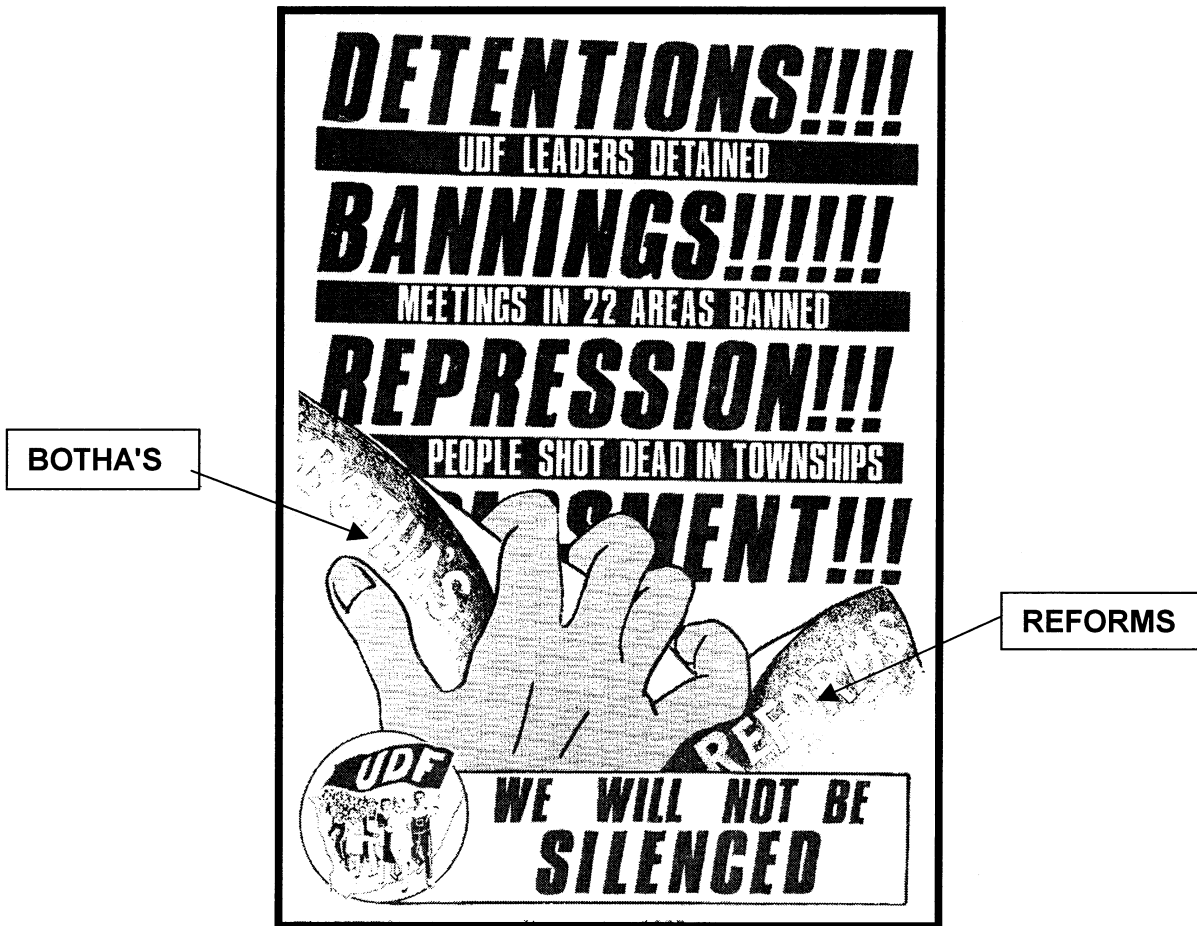
...ERING!!!

UDF

ONS SAL NIE
STILGEMAAK
WORD NIE

SOURCE 6B

This is a United Democratic Front poster from 1985 which was used to keep alive the protest against oppressive measures by the government. A hand is tearing down a poster of P W Botha's reforms revealing that the reforms are nothing more than what is mentioned on this poster, for example detentions, etc.



6.2 DIE BELANGRIKHEID VAN DIE VRYLATING VAN DR. NELSON MANDELA VIR DIE VREDESPROSES IN SUID-AFRIKA**BRON 6C**

Hierdie bron bevat twee uittreksels uit President F W de Klerk se historiese verklaring aan die Suid-Afrikaanse parlement op 2 Februarie 1990 wat uiteindelik die hele struktuur van die apartheidstaat afgebreek het. Hy het die verbod op die African National Congress, die Pan Africanist Congress, die Suid-Afrikaanse Kommunistiese Party en 30 ander organisasies opgehef; politieke gevangenes bevry en die doodstraf afgeskaf.

Uittreksel 1

...Die agenda is oop en die oorhoofse doelstellings waarna ons streef, moet aanvaarbaar wees vir alle redelike Suid-Afrikaners.

Onder andere sluit hierdie doelstellings 'n nuwe, demokratiese grondwet; algemene stemreg; geen oorheersing; gelykheid voor 'n onafhanklike regbank; die beskerming van minderhede, asook individuele regte; godsdiensvryheid; 'n gesonde ekonomie gebaseer op bewese ekonomiese beginsels en private onderneming; dinamiese programme wat beter onderwys, gesondheidsdienste, behuising en maatskaplike toestande vir almal ten doel het.

In hierdie verband kan dr. Nelson Mandela 'n belangrike rol speel. Die Regering het kennis geneem dat hy homself gewillig verklaar het om 'n konstruktiewe bydrae te maak tot die vreedsame politieke proses in Suid-Afrika...

...Ek wil dit duidelik stel dat die regering 'n definitiewe besluit geneem het om dr. Mandela onvoorwaardelik vry te laat...

Uittreksel 2

...Vandag se aankondigings, in besonder, is die kern van wat swart leiers – ook dr. Mandela – oor die jare aangevoer het as hulle rede waarom tot geweld oorgegaan is. Die aantuiging was dat die regering nie met hulle wou praat nie en dat hulle ontnem is van hulle regte tot normale politieke aktiwiteit deur die verbanning van hulle organisasies.

Sonder om toe te gee dat geweld ooit geregverdig was, wil ek aan diegene wat so geredeneer het, vandag sê:

- Die Regering wil met alle leiers wat vrede nastreef, praat;
- Die onvoorwaardelike opheffing van die verbanning van die genoemde organisasies plaas almal in 'n posisie om vrye politieke bedrywighede na te streef;
- Die regverdiging vir geweld wat altyd aangevoer is, bestaan nie meer nie...



6.2 THE IMPORTANCE OF DR NELSON MANDELA'S RELEASE TO THE PEACE PROCESS IN SOUTH AFRICA**SOURCE 6C**

This source contains two extracts from President F W de Klerk's historic statement to the South African parliament on 2 February 1990, which began finally to demolish the whole structure of the apartheid state. He unbanned the African National Congress, the Pan Africanist Congress, the South African Communist Party and 30 other organisations; freed political prisoners and suspended the death sentence.

Extract 1

...The agenda is open and the overall aims to which we are aspiring should be acceptable to all reasonable South Africans.

Among other things, those aims include a new, democratic constitution; universal franchise; no domination; equality before an independent judiciary; the protection of minorities as well as of individual rights; freedom of religion; a sound economy based on proven economic principles and private enterprise; dynamic programmes directed at better education, health services, housing and social conditions for all.

In this connection Dr Nelson Mandela could play an important part. The Government has noted that he has declared himself to be willing to make a constructive contribution to the peaceful political process in South Africa...

I wish to put it plainly that the Government has taken a firm decision to release Dr Mandela unconditionally...

Extract 2

...Today's announcements, in particular, go to the heart of what black leaders - also Dr Mandela - have been advancing over the years as their reason for having resorted to violence. The allegation has been that the Government did not wish to talk to them and that they were deprived of their right to normal political activity by the prohibition [banning] of their organisations.

Without conceding that violence has ever been justified, I wish to say today to those who argued in this manner:

- The Government wishes to talk to all leaders who seek peace;
- The unconditional lifting of the prohibition [banning] on the said organisations places everybody in a position to pursue politics freely;
- The justification for violence which was always advanced, no longer exists...



BRON 6D

Hierdie foto is in *The Cape Argus* van 12 Februarie 1990 gepubliseer. Dit toon Nelson Mandela wat deur sy vrou, me. Winnie Mandela, vergesel word. Hulle loop deur die hekke van die Victor Verster-gevangenis nege dae na F W de Klerk se toespraak in die parlement op 2 Februarie 1990. Hy is onvoorwaardelik vrygelaat.



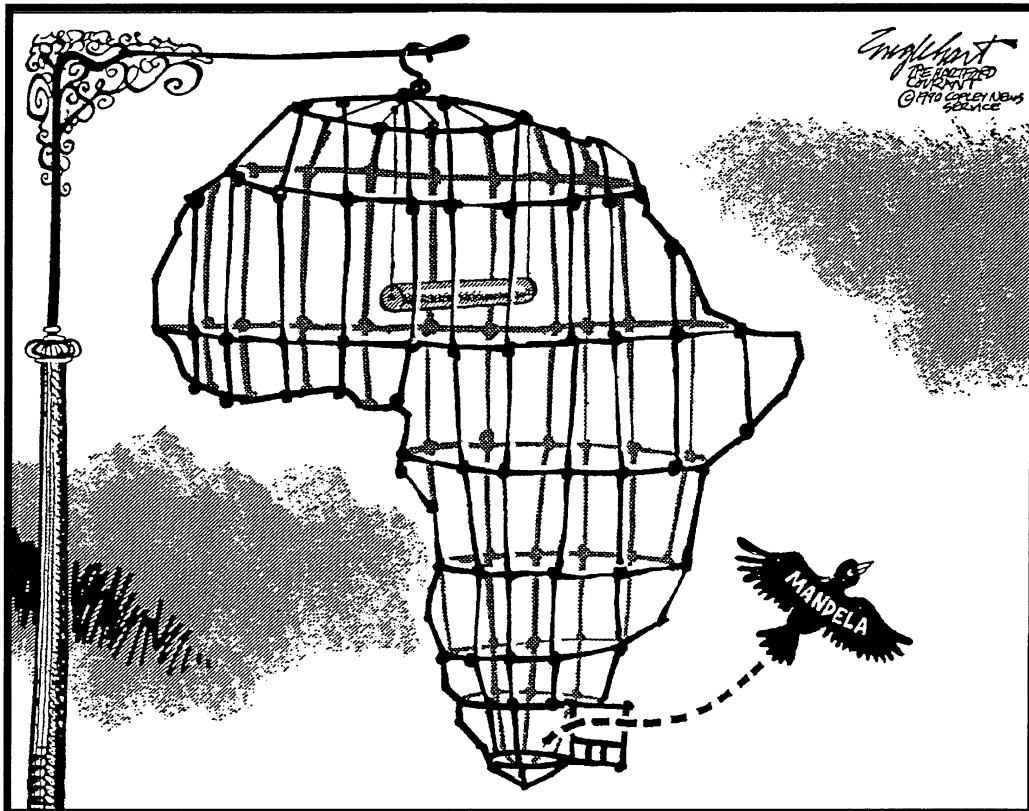
SOURCE 6D

This photograph was published in *The Argus* of 12 February 1990. It shows Nelson Mandela, accompanied by his wife Winnie Mandela, walking through the gates of Victor Verster prison nine days after F W De Klerk's speech to parliament on 2 February 1990. He was released unconditionally.



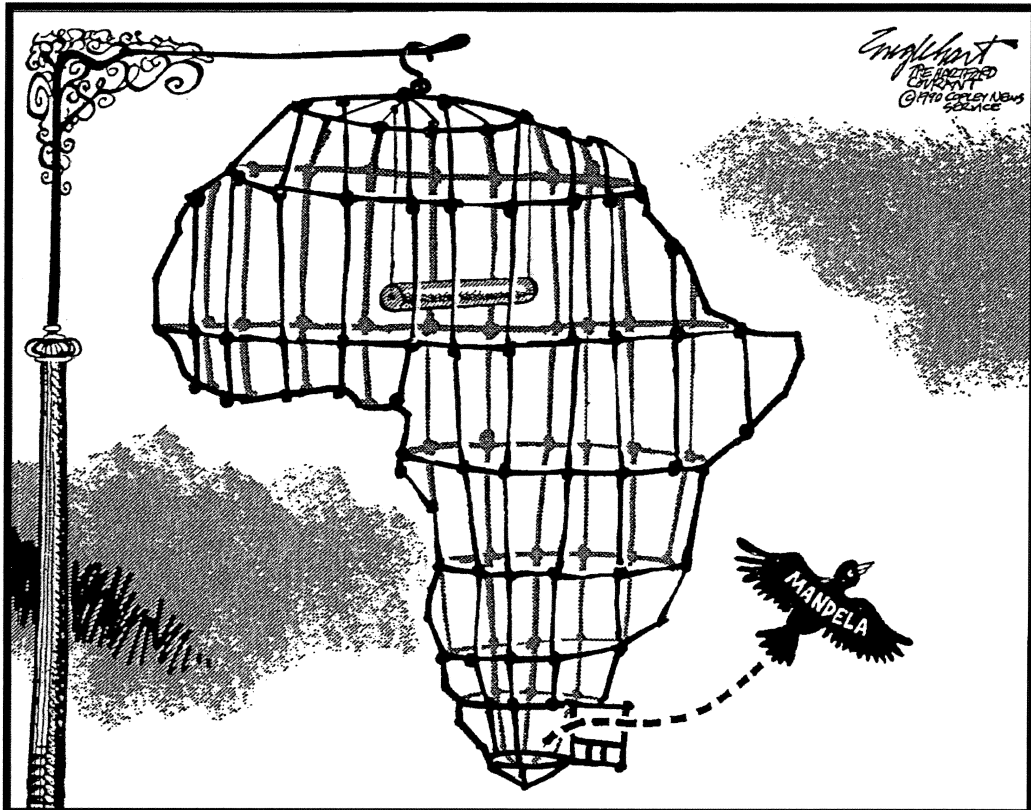
BRON 6E

Hierdie is 'n spotprent wat deur Bob Engelhart in 1990 vir *Copley News Service* geteken is. Die hele Afrika het Nelson Mandela se vrylating verwelkom asof 'n nuwe gees van vryheid oor die vasteland vrygelaat is.



SOURCE 6E

This is a cartoon drawn by Bob Engelhart in 1990 for *Copley News Service*. The whole of Africa welcomed Nelson Mandela's release as if a new spirit of freedom had been released upon the continent.



BRON 6F

Dit is 'n verslag oor die vrylating van Nelson Mandela wat in *The Star* op 12 Februarie 1990 verskyn het.

Mandela loop na vryheid

Kaapstad. Nelson Mandela het gister sy eerste treë na vryheid gegee en onmiddellik 'n beroep gedoen op 'n verskerping in die vryheidstryd, insluitende gewapende weerstand en die internasionale isolasie van 'die apartheid-regime'.

'Ons het te lank gewag vir ons vryheid. Dit is nou die tyd om die vryheidstryd op alle fronte te verskerp,' het hy die tienduisende mense wat hom op die Groot Parade verwelkom het, meegedeel. Baie van die groot skare het meer as 12 uur gewag om sy eerste openbare toespraak in Suid-Afrika sedert 1961 te hoor...

Toe Mandela uiteindelik op die Stadsaal se balkon verskyn en die skare salueer, is daar met uitroepe van 'Viva, viva' en 'Amandla' gereageer. Sy toespraak het geen afwyking van die ANC se beleid bevat nie en hy het beklemtoon dat hy 'n lojale en gedissiplineerde lid van die organisasie gebly het. Tog het hy 'n versoenende houding aangeneem in erkenning dat President De Klerk 'werklike stappe gedoen het om die situasie te normaliseer', en het hy 'n beroep gedoen op 'ons blanke landgenote om saam met ons die nuwe Suid-Afrika te vorm. Die vryheidsbeweging is 'n politieke tuiste vir jou ook'.



SOURCE 6F

This is a report on the release of Nelson Mandela that appeared in *The Star* on 12 February 1990.

Mandela steps to freedom

Cape Town. Nelson Mandela yesterday took his first steps to freedom, and immediately called for the intensification of the struggle, including armed resistance and the international isolation of 'the apartheid regime'.

'We have waited too long for our freedom. Now is the time to intensify the struggle on all fronts,' he told the tens of thousands of people who welcomed him at the Grand Parade. Many of the vast crowd had waited for more than 12 hours to hear his first public speech in South Africa since 1961...

When Mandela finally did appear on the City Hall balcony and saluted the crowd, it responded with roars of 'Viva, viva' and 'Amandla'. His speech contained no deviations from ANC policy and he stressed that he remained a loyal and disciplined member of the organisation. However, he struck a conciliatory note in acknowledging that President De Klerk had taken 'real steps to normalise the situation', and he called on 'our white compatriots to join us in the shaping of a new South Africa. The freedom movement is a political home for you too'.



Behalwe in gevalle waar spesifiek aangedui is, is alle materiaal in hierdie addendum vertalings van oorspronklike bronnemateriaal uit Engels.

ERKENNINGS

Uittreksels en visuele bronne wat in hierdie addendum gebruik is, kom onder andere uit die volgende publikasies:

- ANC. n.d. *What Can I Do? – A Guide to Action Against Apartheid* ([Amsterdam]: World Assembly of Youth)
- Beinart, W. 1994 *Twentieth Century South Africa* (Oxford: University Press)
- Berry, A. 1989 *Act by Act – 40 Years of Nationalist Rule in South Africa* (Johannesburg: Lowry)
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- Seleti, Y. (series ed.) *Looking into the Past Grade 12* (Cape Town: Maskew Miller Longman)
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ADDENDUM**ACKNOWLEDGEMENTS**

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