



INTERNATIONAL SECONDARY CERTIFICATE EXAMINATION
NOVEMBER 2024

HISTORY: PAPER II

SOURCE MATERIAL BOOKLET FOR SECTIONS A, B AND C

SECTION A SOURCES FOR INDIVIDUAL SOURCE ANALYSIS**QUESTION 1 VISUAL ANALYSIS**

A mural (painting on a wall usually done by a local artist) created in 2010 to commemorate the 30th Anniversary of the Polish labour movement, Solidarity. It was created to draw attention to the death of Jerzy Popieluszko, a Catholic priest who supported the Solidarity movement, who was killed by three security agents working for the pro-Communist government in 1984. The Polish people had been inspired to rise up against Communism after a visit by Pope John Paul II in 1979. This was significant as he was born in Poland.



[Source: <<https://historynewsnetwork.org/article/183667> Date accessed 14 February 2024>]

QUESTION 2 TEXTUAL SOURCE ANALYSIS

Extracts from Nelson Mandela's autobiography entitled, '*Long Walk to Freedom*', and published in 1994. In these extracts Mandela describes why he believed that there was a 'Third Force' involved in the violence of the 1990s.

Of all the issues that hindered (slowed down) the peace process, none was more devastating and frustrating than the escalation of violence in the country. We had all hoped that as negotiations got under way, violence would decrease. But in fact, the opposite happened. The police and security forces were making very few arrests. People in the townships were accusing them of aiding and abetting (supporting) the violence. It was becoming more and more clear to me that there was connivance (involvement) on the part of the security forces. Many of the incidents indicated to me that the police, rather than quelling (stopping) violence, were fomenting (encouraging) it.

In September I gave a speech in which I said there was a hidden hand behind the violence and suggested there was a mysterious 'Third Force', which consisted of renegade (rebels) men from the security forces who were attempting to disrupt the negotiations.

Those opposed to negotiations benefitted from the violence, which always seemed to flare up when the government and the ANC were moving towards an agreement. Those forces sought to ignite a war between the ANC and Inkatha. Many in the government, including Mr. de Klerk, chose to look the other way or ignore what they knew was going on under their noses. We had no doubts that men at the highest levels of the police and the security forces were aiding the Third Force. These suspicions were later confirmed by newspaper reports disclosing that the South African police had secretly funded Inkatha.

[Taken from: Mandela, N, 1994, *Long Walk to Freedom*, Little Brown Book Group, Victoria Embankment London, pp. 703–705]

QUESTION 3 CURRENT ISSUE IN THE MEDIA

An extract from an online article published by Aljazeera News 23 December 2023. It describes the ongoing story of how the German Government formally apologised for the massacres of the Nama and Herero peoples and that this was accepted by the Namibian Government without consulting the descendants of those most affected.

In South West Africa, German settlers were pushing the African people off their lands. When two ethnic groups rebelled and fought back, the colonial forces responded with such brute force that they almost wiped them out entirely. The massacre of the Nama and Herero peoples between 1904–1908, now in present-day Namibia, is widely recognised as an intentional extermination attempt. (Paragraph 1)

In May 2021, three years after the German government formally apologised for the massacres, the country announced a framework to address the tragedy. 'Germany asks for forgiveness for the sins of their forefathers,' the Joint Declaration issued by the German and Namibian authorities read, and 'the Namibian Government and people accept Germany's apology.' (Paragraph 2)

The agreement was supposed to be a win-win. Germany would atone (make up for and pay) for its bloody crimes and Namibia would get needed funding. But for the surviving communities, it was a betrayal. Protests broke out in the Namibian capital, Windhoek, as people vehemently (passionately) opposed the agreement, saying it was dictated by Germany. (Paragraph 3)

'I think the first response of the community was just total shock – so violent, so cruel, that what it (the declaration) did was re-traumatise us again,' says Sima Luipert, an adviser to the Nama Traditional Leaders Association (NTLA). Luipert, like many in the affected communities, says recognised members of the Nama and Herero were not present at the table and that the two governments were forcing the agreement upon them. 'This was not a trilateral process. It was a bilateral process, so the document defeats its purpose, and it lacks legitimacy because the legitimate people are not at the table,' Luipert says. (Paragraph 4)

[Source: <<https://www.aljazeera.com/features/2023/12/23/how-to-pay-for-genocide-the-cost-of-germanys-colonial-crimes-in-namibia>> Date accessed 10 January 2024]

SECTION B AND C SOURCE MATERIAL

Source A **An extract from, 'A Brief History of South Africa', written by two South African educators, John Pampallis and Maryke Bailey and published in 2021.**

By the end of the 1980s it was clear that the South African state was losing control, and the economy was deteriorating rapidly. As a result, some leading members of the regime realised that apartheid was unsustainable (not able to keep going). They began to consider new options for the future and made tentative (exploratory) moves to establish contact with the ANC in exile. (Paragraph 1).

By 1989, with the beginning of the collapse of the socialist systems in the Soviet Union and its Eastern European allies, the argument of the South African Government that it was protecting capitalism from the forces of 'international communism' could no longer be taken seriously. The ANC was also forced to reconsider its position in the light of the collapse of its strongest international allies, which were no longer in a position to provide the same support as before. (Paragraph 2).

[Taken from: Pampallis, J and Bailey, M, 2021, *A Brief History of South Africa*, Jacana Media, Auckland Park, South Africa, pp 162–165]

Source B **An extract from, 'Apartheid: An Illustrated History', written by journalist Michael Morris and published in 2012.**

The fading of the **Red threat**, long exploited by apartheid South Africa to justify its total onslaught/total strategy scheme (plan), gave De Klerk more room to manoeuvre (move). Like East Europeans, South Africans were massing to demolish (destroy) their old order too. Twelve days before Botha's rancorous (bitter and resentful) resignation, a fresh popular assault on apartheid was launched by the Mass Democratic Movement, a new front to emerge as a result of restrictions on the UDF, COSATU and other political groupings.

[Taken from: Morris, M, 2012, *Apartheid: An Illustrated History*, Jonathan Ball Publishers, Jeppestown, South Africa, pp 154–155]

Source C A photograph of a mass anti-apartheid demonstration held on 28 June 1986 from Hyde Park to Clapham Common in England. Thousands of people joined the AAM's March for Freedom. It was a culmination of a month-long campaign for sanctions against South Africa. At Clapham Common 250 000 people took part in a Festival for Freedom with a star-studded programme organised by Artists Against Apartheid.

Some of the posters stated: 'Solidarity with the ANC' and 'Non-Stop for Mandela' and many called to 'Isolate Apartheid South Africa'.



[Source: <<https://www.aamarchives.org/history/1980s.html>> Date accessed 7 February 2024]

Source D An extract from South African History Online, quoting FW De Klerk's opinions about how the end of the Cold War led to the end of apartheid.

The collapse of the Soviet Union helped to remove our long-standing concern regarding the influence of the South African Communist Party within the ANC Alliance. By 1990 classic socialism had been thoroughly discredited (disgraced) throughout the world and was no longer a serious option, even for revolutionary parties like the ANC. At about the same time, the ANC was reaching a similar conclusion that it could not achieve a revolutionary victory within the foreseeable future. The State of Emergency, declared by the South African Government in 1986, and the collapse of the Soviet Union – which had traditionally been one of the ANC's main allies and suppliers – led the organisation to adopt a more realistic view of the balance of forces. It concluded that its interests could be best secured by accepting negotiations rather than by committing itself to a long and ruinous (destructive) civil war.

[Source: <<https://www.sahistory.org.za/article/grade-12-topic-4-end-cold-war-and-new-global-world-order-1989-present>> Date accessed 7 February 2024]

Source E An extract from a speech made by Oliver Tambo broadcast on Radio Freedom in 1985.

Our own tasks are very clear. To bring about the kind of society that is visualised (imagined) in the Freedom Charter, we have to break down and destroy the old order. We have to make apartheid unworkable and our country ungovernable. The accomplishment of these tasks will create the situation for us to overthrow the apartheid regime and for power to pass into the hands of the people as a whole.

The apartheid system is in crisis. The state of emergency will not extricate (free) the racists from this situation. All it will do is further deepen that crisis and increase the cost in human lives of ending white minority domination in our country. We have advanced a great deal towards the realisation of our goal of a united, democratic, and non-racial South Africa. There can be no stopping now. There can be no turning back.

[Source: <<https://www.sahistory.org.za/archive/address-oliver-tambo-nation-radio-freedom-22-july-1985>>]

Source F An extract from '*The Rise and Fall of Apartheid*', written by historian David Welsh and published in 2009.

Two factors were helpful to De Klerk in pushing for inclusive (all parties included) negotiations. First South Africa succeeded in extricating (withdrawing) itself from Namibia ... It was perhaps a dress rehearsal for what could possibly be achieved in South Africa, as well as being a sign that under Gorbachev foreign adventures by the Soviets would be stopped, and that negotiated settlements should be sought in Namibia, South Africa and elsewhere by political rather than violent means. The second factor was the steady unravelling of the Soviet Union and the roll-back of its domination over much of Eastern Europe, which was symbolised by the destruction of the Berlin Wall on 9 November 1989. The collapse of Communism created an opportunity for a much more adventurous approach than had previously been conceivable (believable); a gap had opened, and De Klerk took it.

[Taken from: Welsh, D, 2009, *The Rise and Fall of Apartheid*, Jonathan Ball Publishers, Johannesburg & Cape Town, p 348]

Source G An extract from a book entitled '*Breakthrough*', written by ANC veterans Mac Maharaj and Z. P. Jordan. It was published in 2021.

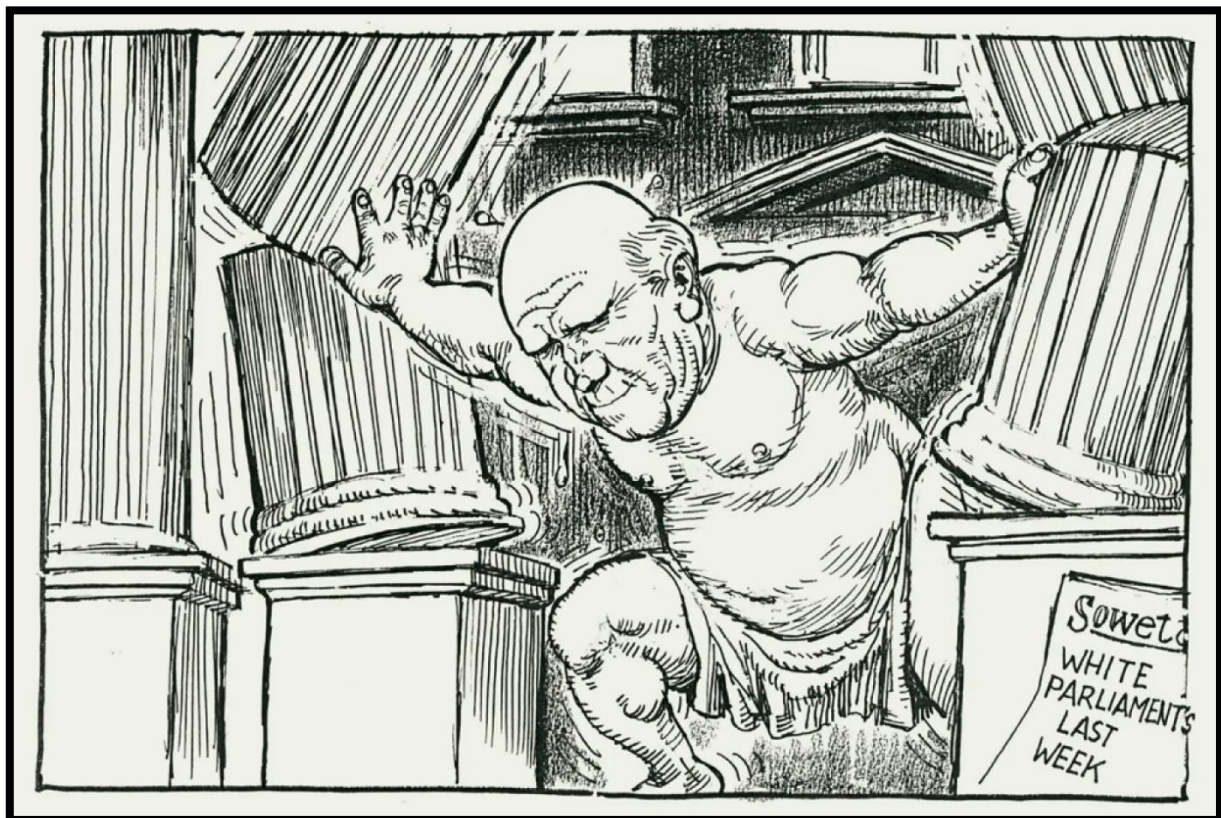
Two developments in the arena of overt struggle played a critical role in tilting the balance of power in favour of the democratic forces: the launch of the United Democratic Front (UDF) on 20 August 1983 and that of the Congress of South African Trade Unions (COSATU) in November 1985. Both put the masses centre stage in a manner that the regime (the apartheid government) was never quite able to suppress. They would provide renewed motivation to the international sanctions campaign and exert pressure on South Africa's allies.

[Taken from: Maharaj, M and Jordan, Z. P, 2021, *Breakthrough*, Penguin Random House, Cape Town, p.35]

Source H A Len Sak cartoon published in February 1990. The cartoonist portrayed FW de Klerk as the biblical character of Samson who was able to destroy the temple where he was imprisoned with strength from God. Samson was prepared to die with the destruction of the temple. Len Sak created cartoons for the Sowetan Newspaper in the 1990s. The Sowetan Newspaper was formed in 1981 as a liberation struggle newspaper and was freely distributed to residents of the apartheid-segregated township of Soweto.

Note the headlines of the Sowetan Newspaper read:

'White Parliament's last week.'



[Source: <<https://www.nelsonmandela.org/multimedia/entry/len-saks-cartoons-1990-1994>>

Date accessed 6 April 2024.]