



education

Department:
Education
REPUBLIC OF SOUTH AFRICA

**NATIONAL
SENIOR CERTIFICATE**

GRADE 12

HISTORY P1

ADDENDUM

FEBRUARY/MARCH 2009

This addendum consists of 14 pages.

QUESTION 1: HOW DID THE STRUGGLE FOR CONTROL AND INFLUENCE BETWEEN THE SUPERPOWERS CONTRIBUTE TO COLD WAR TENSIONS IN EUROPE?

SOURCE 1A

This extract from President Truman's speech highlights the concerns of the US government. Taken from: <http://www.learningcurve.gov.uk/coldwar/G3/cs3/s1.htm>

The peoples of a number of countries of the world have recently had totalitarian regimes forced upon them against their will. The government of the United States has made frequent protests against coercion and intimidation, in violation of the Yalta agreement, in Poland, Rumania, and Bulgaria. I must also state that in a number of other countries there have been similar developments.

At the present moment in world history nearly every nation must choose between alternative ways of life. The choice is too often not a free one.

One way of life is based upon the will of the majority, and is distinguished by free institutions, representative government, free elections, and guarantees of individual liberty, freedom of speech and religion, and freedom from political oppression.

The second way of life is based upon the will of a minority forcibly imposed upon the majority. It relies upon terror and oppression, a controlled press and radio; fixed elections, and the suppression of personal freedoms.

I believe that it must be the policy of the United States to support free peoples who are resisting attempted subjugation (control) by armed minorities or by outside pressures.

I believe that we must assist free peoples to work out their own destinies in their own way.

I believe that our help should be primarily through economic and financial aid which is essential to economic stability and orderly political processes.

SOURCE 1B

The table below gives details of the financial aid provided by the Marshall Plan. Taken from: *The Marshall Plan Fifty Years Later*.

COUNTRIES	1948 – 1949 (US dollars billions)	1949 – 1950 (US dollars billions)	1950 – 1951 (US dollars billions)	Total (US dollars billions)
Austria	232	166	70	468
Belgium and Luxembourg	195	222	360	777
Denmark	103	87	195	385
France	1 085	691	520	2 296
Germany	510	438	500	1 448
Greece	175	156	45	366
Iceland	6	22	15	43
Ireland	88	45	-	133
Italy	594	405	205	1 204
Netherlands	471	302	355	1 128
Norway	82	90	200	372
Portugal	-	-	70	70
Sweden	39	48	260	347
Switzerland	-	-	250	250
Turkey	28	59	50	137
United Kingdom	1 316	921	1 060	3 297
TOTALS	4 924	3 652	4 155	12 721

SOURCE 1C

The following are Soviet viewpoints on the Truman Doctrine and the Marshall Plan.

Viewpoint 1: The Soviet government denounced both the Truman Doctrine and the Marshall Plan. In response, the Soviet newspaper *Izvestia* commented as follows:

We are now witnessing a fresh intrusion (interference) of the USA into the affairs of other states. American claims to leadership in international affairs grow parallel with the growing appetite of the American quarters concerned. But the American leaders ... fail to reckon with the fact that the old methods of the colonisers and diehard politicians have outlived their time and are doomed to failure. In this lies the chief weakness of Truman's message.

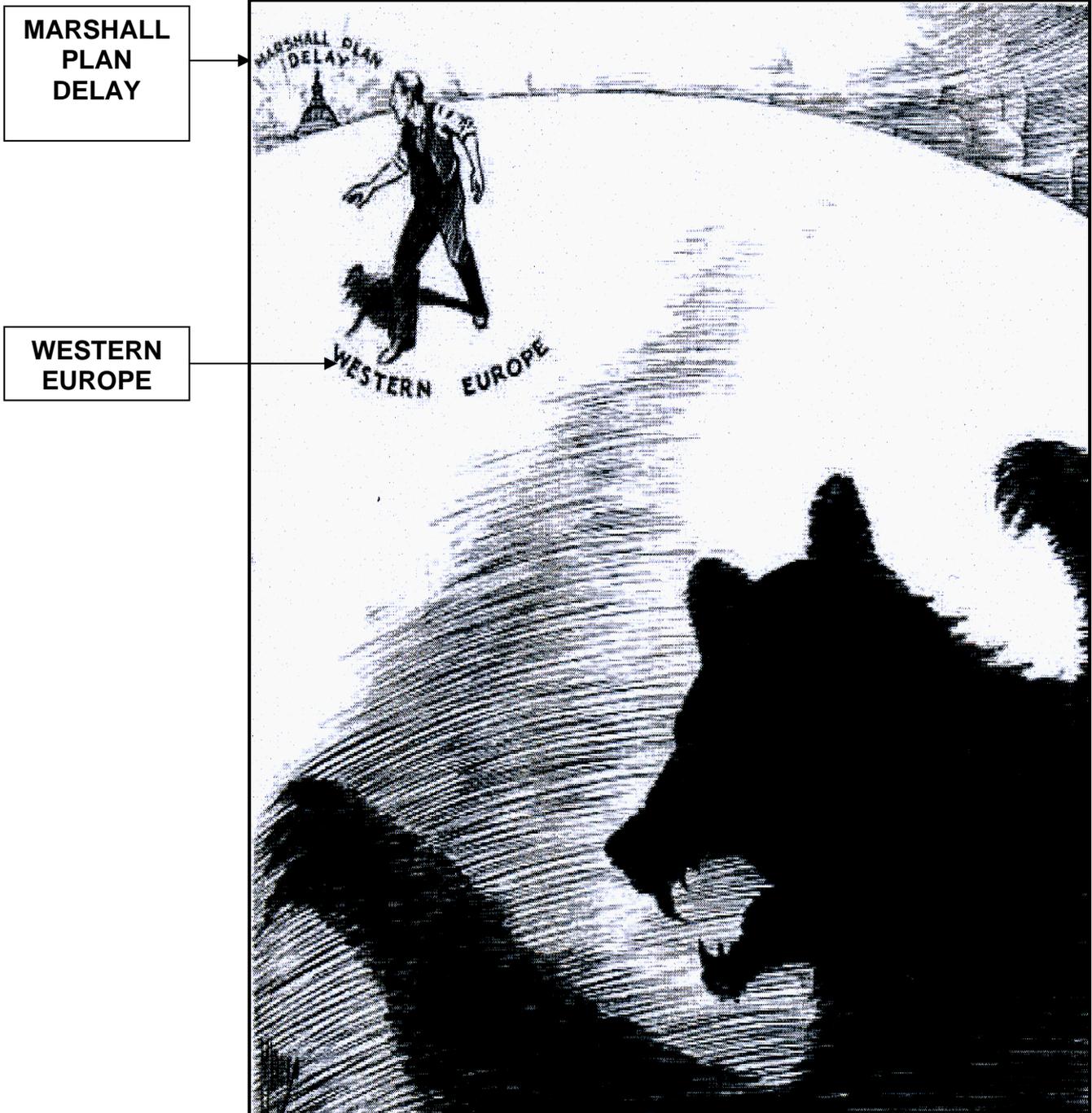
Viewpoint 2: In October 1947, the Manifesto of Cominform created by the USSR to co-ordinate the activities of communist parties in Eastern European countries stated the following:

The Truman-Marshall Plan is only a constituent part of the general plan of the world expansionist policy carried out by the United States in all parts of the world. The plan of economic and political enslavement of Europe by American imperialism is supplemented by plans for the economic and political enslavement of China, Indonesia and South America.

SOURCE 1D

The cartoon titled '*WHILE THE SHADOW LENGTHENS*' depicts Russia's bid for the control of Europe.

Taken from: <http://www.loc.gov/exhibits/marshall/images/bearwtext.jpg>



**MARSHALL
PLAN
DELAY**

**WESTERN
EUROPE**

QUESTION 2: DID JULIUS NYERERE'S POLICY OF UJAMAA HELP TANZANIA IN ATTAINING UHURU?**SOURCE 2A**

The following is an extract from a paper delivered by Julius Nyerere entitled *Socialism and Rural Development*.

... Socialism is an attitude of mind. The basis of socialism is a belief in the oneness of man and the common historical destiny of humankind. Its basis, in other words, is human equality.

Our agricultural organisation would be predominantly that of cooperative living and working for the good of all. This means that most of our farming would be done by groups of people who live as a community and work as a community. They would live together in a village; they would farm together; market together, and undertake the provision of local services and small local requirements as a community. Their community would be a traditional family group, or any other group of people living according to *ujamaa* [defined in English as 'familyhood'] principles, large enough to take account of modern methods and the twentieth century needs of man. The land this community farmed would be called 'our land' by all the members; the crops they produced on that land would be 'our crop'; it would be 'our shop' which provided individual members with the day-to-day necessities from outside; 'our workshop' which made the bricks from which houses and other buildings were constructed, and so on ...

The essential thing is that the community would be farming as a group and living as a group ... The return from produce of the farm, and from all other activities of the community, would be shared according to the work done and to the needs of the members, with a small amount being paid in taxes and another amount invested in their own future ...

Such living and working in communities could transform our lives in Tanzania. We would not automatically become wealthy, although we could all become a little richer than we are now. But most important of all, any increase in the amount of wealth we produce under this system would be 'ours'; it would not belong just to one or two individuals but to all those who have worked hard to produce it ...

SOURCE 2B

The following are two viewpoints on Nyerere's policy of Ujamaa.

Viewpoint 1: The following is an extract from an interview with Reverend Christopher Mtikila. He was the leader of the Democratic Party, the first opposition party in Tanzania.

Question: *When did you first become involved in opposition work?*

Response: I first got into trouble when I was a student in secondary school because I refused to become a member of TANU youth league, the youth wing of the ruling party. I was opposed to the ideologies of Mr Nyerere. I realised that the system was wrong. We were not told the truth. The History books that we read in school were burnt out. New ones were published so the nation was built on the foundation of lies. There was no truth.

Now the brainwashing was successful because the media was nationalised. And only one person was allowed to use the media for himself. You must speak what Nyerere wants you to speak. Speaking, or resenting the opinion of the party and the government, was treason, or treated like treason. Any view, however useful it would be to society, even to our home, if it conflicted with the wishes of the father of the nation, it would be criminalised.

Viewpoint 2: The following is an extract from *The State of Africa* by M Meredith.

Before the end of 1976, Nyerere declared to the people of Tanzania: 'To live in a village is an order.' Between 1973 and 1977 some 11 million people were placed in new villages, which was the largest mass movement of people in Africa's history.

According to a university researcher from Mara: 'The officials decided that people should move immediately and so the police, army, national service and militiamen were mobilised to move the people. People were ill-treated, harassed, punished in the name of TANU [the ruling party] under socialism, and those who questioned it were told: 'This is Nyerere's order.'

A civil servant reported from Shinyanga: 'In some instances houses were burnt down when it was realised that some people, after having been moved, returned to their former homes again after a few days.'

SOURCE 2C

The following cartoon entitled 'Universal Brotherhood' is taken from *Socialism for Beginners*.



QUESTION 3: HOW DID MARTIN LUTHER KING JR INFLUENCE THE AMERICAN CIVIL RIGHTS MOVEMENT IN THE 1960s?**SOURCE 3A**

The following is an extract explaining the Birmingham Campaign. Taken from: *The USA 1917 – 1980* by Nigel Smith.

Dr Martin Luther King Jr mobilised thousands of blacks and whites in a massive campaign of non-violent civil disobedience and protest to demand desegregation of public facilities, including the right for blacks to attend all southern universities. In April 1963, whilst leading a demonstration in Birmingham, King was arrested. The chief of police, Bull Connor, ordered his men to attack King's supporters with tear gas, fire hoses and dogs. In all, more than 3 300 black men, women and children, who were peacefully demonstrating in support of their civil rights, were hauled off to jail.

SOURCE 3B

The following is part of a letter written by Martin Luther King Jr from jail explaining why he thought mass demonstrations and protests were justified.

We have waited for more than 340 years for our constitutional and God-given rights ... we creep at horse-and-buggy pace towards gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging darts of segregation to say, 'Wait' ... when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to coloured children ... then you will understand why we find it difficult to wait.

SOURCE 3C

The following source comprises two parts: a written and a visual source. Both pay tribute to Martin Luther King Jr.

Written Source: A tribute to Dr Martin Luther King Jr by Professor Melvin Sylvester.

Martin Luther King Junior catapulted to fame when he came to the assistance of Rosa Parks, the Montgomery, Alabama Black seamstress who refused to give up her seat on a segregated Montgomery bus to a white passenger. In those days American blacks were confined to positions of second-class citizenship by restrictive laws and customs. To break these laws would mean subjugation (infringement/violation) and humiliation by the police and the legal system. Beatings, imprisonment and sometimes death were waiting for those who defied the system.

Black Americans needed a Martin Luther King, but above all America needed him. His tactics of protest involved non-violent passive resistance to racial injustice. Hope in America was waning on the part of many black Americans, but Martin Luther King Jr provided this nation with a road map so that all people could share together in the abundance of this great democracy.

We honour Dr Martin Luther King Junior because he showed us how to build this land rather than destroy it. He led campaign after campaign in the streets of America and on to the governor's mansion, even to the White House – in an effort to secure change. Today black Americans have federal legislation which provides access and legal protection in the areas of public accommodation, housing, voting rights, schools and transportation.

Visual Source: Taken from *Time Magazine* which named Martin Luther King Jr 'Man of the Year' in 1964.

QUESTION 4: DID THE BLACK CONSCIOUSNESS MOVEMENT (BCM) CONTRIBUTE TO THE LIBERATION STRUGGLE IN SOUTH AFRICA IN THE 1970s?

SOURCE 4A

The following source consists of two perspectives on Black Consciousness.

Perspective 1: Focuses on the roots of Black Consciousness. Taken from *Power of Development* by J Crush.

The term Black Consciousness stems from the American educator WEB du Bois's evaluation of the double consciousness of American blacks being taught what they feel inside to be lies about the weakness and cowardice of their race. Du Bois echoed Civil War era black nationalist Martin Delaney's insistence that black people take pride in their blackness as an important step in their personal liberation. This line of thought was also reflected in the Pan Africanist, Marcus Garvey, as well as Harlem Renaissance philosopher Alain Locke and in the salons of the Nardal sisters in Paris.

Perspective 2: Focuses on Steve Biko's philosophy of Black Consciousness. Taken from the SASO newsletter called *I write what I like*.

All in all the black man has become a shell, a shadow of a man, completely defeated, drowning in his own misery, a slave, an ox bearing the yoke (burden) of oppression with sheepish timidity (shyness). This is the first truth, bitter as it may seem, that we have to acknowledge before we can start on any programme to change the status quo (remain as is). It becomes more necessary to see the truth, as it is, if you realise that the only vehicle for change is these people who have lost their personality. The first step, therefore, is to make the black man come to himself; to pump back life into his empty shell; to infuse him with pride and dignity, to remind him of his complicity in the crime of allowing himself to be misused and therefore letting evil reign supreme in the country of his birth. This is what we mean by an inward-looking process. This is the definition of Black Consciousness.

SOURCE 4B

The following source consists of two viewpoints.

Viewpoint 1: Focuses on the ideology of BCM. Taken from: *In Search of History Grade 12.*

The BCM's policy of perpetually challenging the philosophy of Apartheid South Africa as a means of conscientising Blacks brought it into direct conflict with the full force of the Security Apparatus of the Apartheid regime. 'Black man, you are on your own' became the rallying cry as mushrooming activity committees implemented what was to become a relentless campaign of challenge to what was then referred to by the BCM as 'the System'. It eventually sparked a confrontation on June 16, 1976 in the Soweto Uprising, when at least 200 people were killed by the South African Security Forces, as students marched to protest against the use of the Afrikaans language in African schools. Unrest spread like wildfire throughout the country. The Black revolution in South Africa had begun.

Viewpoint 2: Focuses on an interview between a journalist, Mark Mathabane, and a young activist. Taken from *Mathabane's Autobiography.*

'What is it that you children are fighting for, anyway?' he asked ...

'To be free, Ntate [father] I said. 'We are fighting so that you, me and every black man, woman and child in this country can lead a life of dignity.'

'It can never be done,' the old man shook his head. 'The white man will always rule. The freedom struggle is dead.'

'It's been reborn in us, Ntate,' I said. 'We'll pick up the flame of liberation and march onward toward victory.'

'It can never be done,' the old man said. 'You should not sacrifice your young lives for something that can never be.'

'Freedom will come to South Africa, Ntate,' I vowed. 'Azania will be born, and we, the young ones, will do it. To die fighting for one's freedom is no sacrifice, for life without freedom isn't worth living. We've been under the white man's yoke for too long, Ntate, it's time we tore the chains.'

SOURCE 4C

The following photograph shows students marching in Soweto on 16 June 1976.



Afrikaans
oppressor's
language

We
demand
decent
housing

To hell
with
Afrikaans

Release our
leaders

Jobs for our
parents

ACKNOWLEDGEMENTS

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