



# education

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Education  
**REPUBLIC OF SOUTH AFRICA**

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**HISTORY P1**

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**ADDENDUM**

**This addendum consists of 11 pages.**



**QUESTION 1: WHY DID THE MARSHALL PLAN GIVE RISE TO DISTRUST AND ANIMOSITY (BITTERNESS) BETWEEN THE UNITED STATES OF AMERICA (USA) AND RUSSIA (USSR)?****SOURCE 1A**

This extract of a speech made by the US Secretary of State, General George C Marshall in 1947, is taken from *The Truman Administration: A Documentary History* by BJ Bernstein.

I need not tell you gentlemen that the world situation is very serious ...

The truth of the matter is that Europe's requirements for the next three or four years of foreign foods and other essential products – principally from America – are so much greater than her present ability to pay, that she must have substantial economic help, or face economic, social and political deterioration of a very grave character ...

It is logical that the United States should do whatever it is able to do to assist in the return of normal economic health in the world, without which there can be no political stability and no assured peace. Our policy is directed not against any country or doctrine, but against hunger, poverty, desperation and chaos. Its purpose should be the revival of a working economy in the world so as to permit the emergence of political and social conditions in which free institutions can exist.

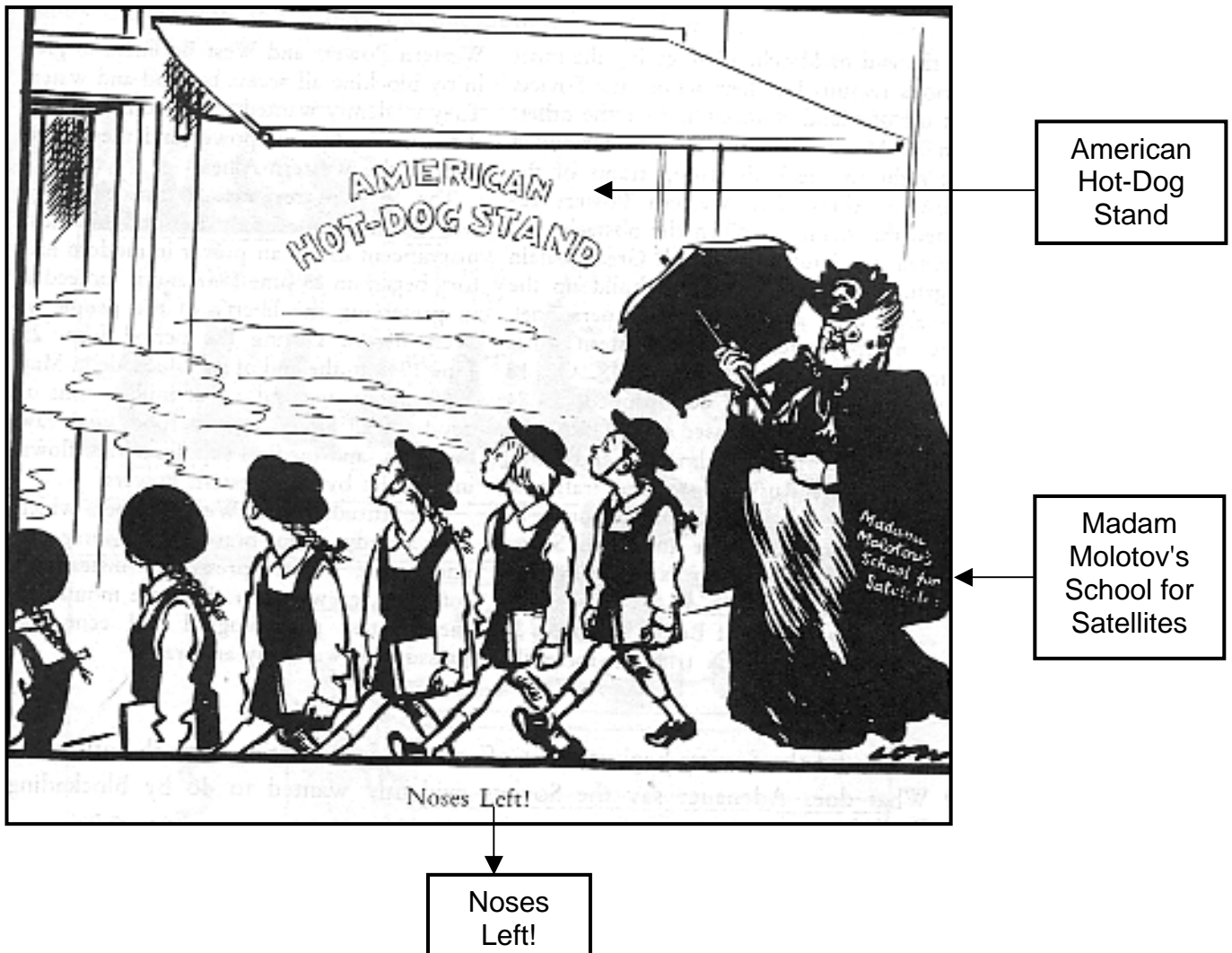
**SOURCE 1B**

The following extract on the Marshall Plan is taken from *The Cold War* by D Taylor.

On 5 June the US Secretary of State, General Marshall, published his Marshall Plan of massive financial aid to the war-damaged countries of Europe. The American idea was to restore the economies of Europe and so destroy the conditions of deprivation and hopelessness which could stimulate the growth of communism. Under the Marshall Aid Programme, the US gave \$13,150,000,000 to sixteen European states, but the USSR refused to join in the scheme. The Soviets did consider the Marshall Plan carefully; Foreign Minister Molotov and a large team of experts went to Paris at the end of June 1947 to confer with their British and French opposite numbers. Meanwhile, to retain the option of rejecting the plan, the Soviet press kept up a constant barrage of hostile criticism, denouncing it as 'foreign interference' and preparing Soviet and world opinion for Moscow's rejection of Marshall Aid. On 2 July, Molotov withdrew from the Paris conference, and any prospect of large-scale East-West economic cooperation was at an end. One by-product of the Soviet decision was that Hungary, Poland and Czechoslovakia who had shown interest in the Marshall Plan also had to withdraw.

**SOURCE 1C**

This cartoon by David Low illustrates Madam Molotov's School for Satellites.



**QUESTION 2: HOW DID NYERERE ATTEMPT TO CHANGE TANZANIA THROUGH THE USE OF UJAMAA?****SOURCE 2A**

The following extract relating to ujamaa is taken from the site [http://en.wikipedia.org/wiki/History of Tanzania](http://en.wikipedia.org/wiki/History_of_Tanzania).

**Ujamaa** was the concept that formed the basis of Julius Nyerere's social and economic development policies in Tanzania just after it gained independence from Britain in 1961. Ujamaa comes from the Swahili word for 'extended family' or 'familyhood' and is distinguished by several key characteristics, namely that a person becomes a person through the people or community. Nyerere used ujamaa as the basis for the national development project. He translated the ujamaa concept into a political-economic management model through several means.

1. The creation of a one-party state system under the leadership of the Chama Cha Mapinduzi (CCM) in order to help solidify the cohesion of the newly independent Tanzania.
2. The institutionalisation of social, economic and political equality through the creation of a central democracy, the abolition of discrimination based on ascribed status, and the nationalisation of the economy's key sectors.
3. The villagisation of production which essentially collectivised all forms of local productive capacity.
4. The fostering of Tanzanian self-reliance through two dimensions: the transformations of economic and cultural attitudes. Economically, everyone would work for both the group and for him/herself; culturally, Tanzanians must learn to free themselves from dependence on European powers. For Nyerere, this included Tanzanians learning to do things for themselves and learning to be satisfied with what they could achieve as an independent state.
5. The implementation of free and compulsory education for all Tanzanians in order to sensitise (make aware) them to the principles of ujamaa.

**SOURCE 2B**

The following extract relating to policy shift in Tanzania is taken from the site <http://www.infoplease.com/ce6/world/A0861437.html>.

In February 1967, Nyerere issued the Arusha Declaration, a major policy statement. It promised a decentralised government and a program of rural development called ujamaa (pulling together) that involved the creation of cooperative farm villages. Factories and plantations were nationalised, and major investments were made in primary schools and health care. While Nyerere put some of the declaration's policies into practice, it was not clear if power in Tanzania was, in fact, being decentralised.

It was left to Julius Nyerere of Tanzania to chart [direct or plan] a bold new course and to try to take African development in an entirely new direction. Nyerere sought to reverse the trend of African development based upon the European model of capitalist industrialisation. The early years of independence had shown that the European model depended on huge foreign investment. This increased African indebtedness. At the same time, as Africa grew poorer and less able to feed itself, private greed was increasing class divisions within African society. Nyerere was determined to end this 'fattening of the elite'.

Nyerere's vision of a future Tanzania was of a prosperous [wealthy], self-reliant and classless society. He called it 'African Socialism'... Tanzanian socialism was to be based on local resources rather than imported, high-technology industrialisation. The country's main banks and foreign-owned capitalist companies were to be nationalised, that is taken over by the state on behalf of the people. A Leadership Code banned political leaders from accumulating [building up] private wealth. The main emphasis of government was to be on rural development, leading to self-reliance.

Cooperative  
farming  
(ujamaa)



**QUESTION 3: WAS MARTIN LUTHER KING JR THE KINGPIN (KEY PLAYER) OF THE CIVIL RIGHTS MOVEMENT IN THE UNITED STATES OF AMERICA?****SOURCE 3A**

The following passage is taken from *Free At Last* by S Bullard.

When black leaders in Montgomery launched a boycott of city buses in December 1955, they picked an articulate young newcomer as their spokesman. Martin Luther King Jr was the minister of Dexter Avenue Baptist Church, the son of a prominent Atlanta preacher, and a biblical scholar who received his doctorate at age 26 from Boston University School of Theology.

King had a coolness about him when he discussed ideas and strategy, but his preaching could set a congregation on fire. He told the boycotters they had truth on their side, and made them believe they could win the battle for equality. 'One of the great glories of democracy is the right to protest for right,' he said.

King told them they were right to be tired of discrimination and injustice. 'For many years, we have shown amazing patience ... But we come here tonight to be saved from that patience that makes us patient with anything less than freedom and justice.' By the time King finished his remarks, the boycotters were jubilant in the face of their challenge.

Martin Luther King's life was in danger from the moment his enemies recognised the power he held. Klansmen bombed his home in Montgomery. He was attacked by fanatical white supremacists in Selma, and stabbed by an angry black woman in New York. He spent many nights alone in jail. He received countless death threats.

In spite of the danger, he continued to lead campaigns for integration – in Albany in 1962, in Birmingham in 1963, in St Augustine in 1964, and in Selma in 1965. He led with an imagination and strength that surprised his friends as well as his enemies.



**SOURCE 3B**

The following is taken from *Generations of Change: The Civil Rights Movement in America* by G Pergl.

Last Sunday (we) started on a mighty walk from Selma, Alabama ... They told us we wouldn't get here. And there were those who said that we would get here only over their dead bodies, but all the world today knows that we are here and that we are standing before the forces of power in the state of Alabama saying, 'We ain't goin' let nobody turn us around.'

There never was a moment in American history more honourable and more inspiring than the pilgrimage of clergymen and laymen of every race and faith pouring into Selma to face danger at the side of its embattled Negroes.

Our whole campaign in Alabama has been centered around the right to vote. We are on the move now. The burning of our churches will not deter us ... We are on the move now. The beating and killing of our clergymen and young people will not divert us. We are on the move now.

Let us therefore continue our triumph and march ... Let us march on segregated housing ... Let us march on segregated schools ... Let us march on poverty ... Let us march on ballot boxes.

This photograph shows King and his wife leading a march from Selma to Montgomery.



**SOURCE 3C**

The following is taken from *Free At Last* by S Bullard and comprises two parts.

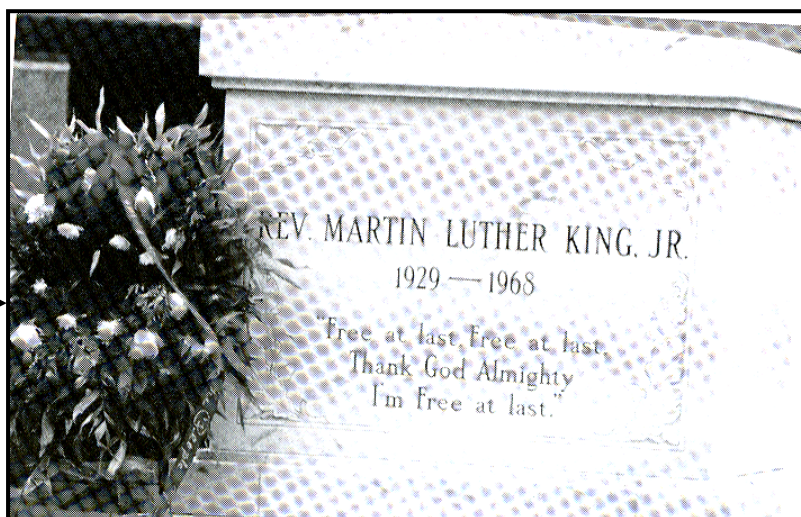
**PART 1: WRITTEN SOURCE**

As a result of efforts, and those of the thousand Americans – black and white – who laboured alongside him, America has moved boldly toward the vision of a society where all people are equal in the eyes of the law, no matter the colour of their skin. It was in recognition of King's prodigious (remarkable) achievements that, on 2 November 1983, President Ronald Reagan signed a bill making the third Monday in January a federal holiday in honour of the birth of Dr King. For the first time, the nation honors a black American; the dream is alive and shaping the destiny of the country. Responding to the president at the signing ceremony establishing the federal holiday, Coretta Scott King (wife of Martin Luther King Jr), now director of the Martin Luther King Center for National Social Change, said,

*In his own life's example, he symbolised what was right about America, what was noblest and best, what human beings have pursued since the beginning of history. He loved unconditionally. He was in constant pursuit of truth, and when he discovered it, he embraced it. His non-violent campaigns brought about redemption, reconciliation and justice. He taught us that only peaceful means can bring about peaceful ends, that our goal was to create the love in our community.*

**PART 2: VISUAL SOURCE**

The tombstone of Martin Luther King. The inscription reads: 'Free at last. Free at last. Thank God Almighty I'm Free at last.'





**QUESTION 4: WHY WERE STEVE BIKO AND THE BLACK CONSCIOUSNESS MOVEMENT SIGNIFICANT IN SOUTH AFRICA'S LIBERATION STRUGGLE?****SOURCE 4A**

This is an excerpt from an address by President Nelson Mandela at the commemoration of the twentieth anniversary of Steve Biko's death in East London on 12 September 1997. Source unknown.

We are gathered here to pay homage to one of the greatest sons of our nation, Stephen Bantu Biko. His hope in life, and his life of hope, are captured by his resounding words, 'In time, we shall be in a position to bestow on South Africa the greatest possible gift – a more humane face.'

History called upon Steve Biko at a time when the political pulse of our people had been rendered faint by banning, imprisonment, exile, murder and banishment. Repression had swept the country clear of all visible organisations of the people.

From the start, black consciousness articulated itself as an 'attitude of mind, a way of life' ... it has fired the determination of leaders and the masses alike. The driving thrust of black consciousness was to forge pride and unity amongst all the oppressed, to foil the strategy of divide-and-rule, to engender pride amongst the mass of our people and confidence in their ability to throw off their oppression. One of the greatest legacies of the struggle that Biko waged – and for which he died – was the explosion of pride among the victims of apartheid.

... It is then a happy coincidence of history that Steve Biko is honoured with a statue, sculpted in bronze by Naomi Jacobson ... the financial cost of the statue was footed by people in the creative field, including Denzel Washington, Kevin Kline (American film icons) and Richard Attenborough, who will be remembered for the film on Biko, 'Cry Freedom'. Another contributor is Peter Gabriel, whose song 'Biko' helped keep the flame of anti-apartheid solidarity alive.

We are confident that by forging a new and prosperous nation, we are continuing the fight in which Steve Biko paid the supreme sacrifice. We hope that by unveiling this statue, renaming the bridge and declaring his Ginsberg house a national monument, we are making our own humble contribution to immortalising his life.

Biko's statue outside the East London City Hall, unveiled on the 20<sup>th</sup> anniversary of his death, September 1997.



**SOURCE 4B**

An article from *The Times*, 12 September 2007, entitled *Steve Biko Has No Equal* (30<sup>th</sup> anniversary of Biko's death).

So much has been written about Steve Biko but, more often than not, the emphasis is on the subhuman treatment he received at the hands of the apartheid police, which culminated in his brutal murder and in his great book, *I Write What I Like*.

Though these are all very important, there is more to Biko than his lonely death on a cold concrete slab in a Pretoria cell.

Biko still lives and speaks to us. He was not only the embodiment of our liberation struggle, but its cornerstone, a resonant (ringing) and triumphant voice that spoke to all of us in our language. There is no denying the contention that he almost single-handedly inspired the people at a critical moment when all seemed lost.

Were it not for Biko and his radical black consciousness movement, one wonders how long it would have taken our people to rid themselves of the fear that hindered them in their fight against apartheid. In reality, Biko is incomparable with anyone in our country and, I dare say, in the world.

Though Biko had weaknesses like any other person, his mind, commitment and vision were in a class of their own.

It would be easy to say black people lost their greatest leader and visionary in Biko, but the truth is that all South Africans, both blacks and whites, lost a true leader who understood that cosmetic change would not do for a country like South Africa, that was historically divided.

Even in the darkest hours of apartheid Biko did not display bitterness towards whites, but understood the poison that was apartheid and how it permeated the psychology of their thinking in that they were not passive victims but conscious participants in the oppression of black people.

## ACKNOWLEDGEMENTS

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