



Province of the
EASTERN CAPE
EDUCATION

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REPUBLIC OF SOUTH AFRICA

CHIEF DIRECTORATE – CURRICULUM MANAGEMENT

**GRADE 12 LEARNER SUPPORT
PROGRAMME**

**REVISION AND REMEDIAL TEACHING
INSTRUMENT:
ADDENDUM**

SUBJECT: HISTORY – FIRST PAPER

June 2009

This document consists of 13 pages.

Strictly not for test/examination purposes

QUESTION 1: HOW DID THE COLD WAR TENSIONS PLAY OUT IN GERMANY AFTER THE WAR?**SOURCE 1A**

A map of the Germany showing the German zones of occupation. This map was adapted from *Essential Modern World History*. At Yalta, the Allies agreed to divide Germany into zones of occupation.



Govender SP, et al, *New Generation History*, p26

SOURCE 1B

The Berlin airlift was one of the options that the Western powers' response to the Berlin Blockade. Historian Jack Watson writing in 1984:

The Berlin Airlift was a considerable achievement but neither side gained anything from the confrontation. The USSR had not gained control of Berlin. The West had not gained control of Berlin. The West had no guarantees that land communications would not be cut again. Above all, confrontation made both sides even more stubborn.

Walsh B, *Modern World History*, 2nd ed, John Murray, 2001

SOURCE 1C

A German child's drawing of the Berlin Airlift. The writing says, "We thank the pilots for their work and effort."



Source: *In Search of History*, p13

SOURCE 1D

The building of the Berlin Wall was done under the watchful eyes of the East German army. Many thousands crossed from East to West but some were also killed whilst trying to escape.

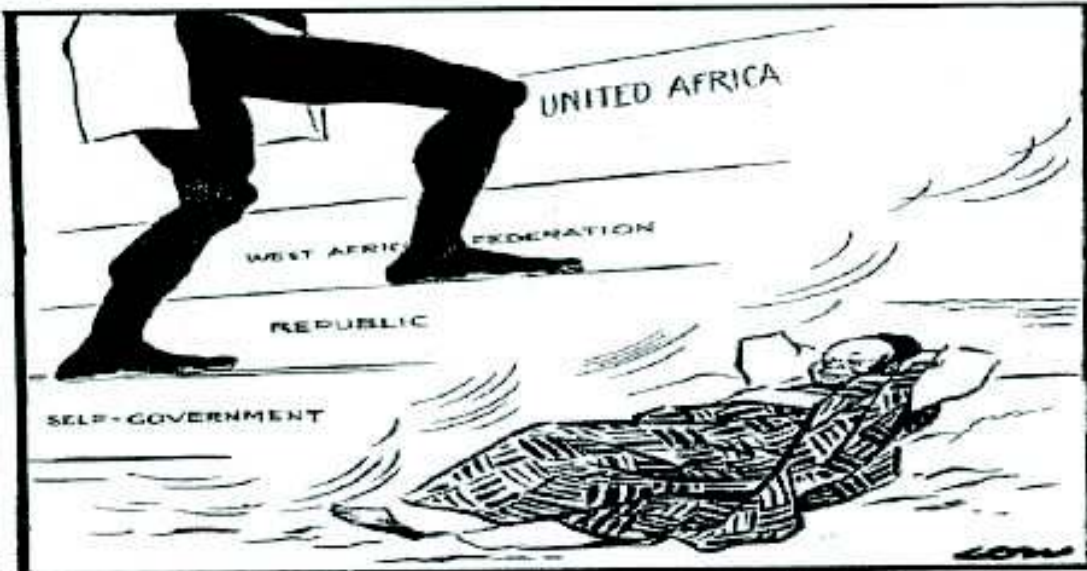


Source: *In Search of History*, p342

QUESTION 2: WHAT WERE THE FACTORS THAT LED TO THE INDEPENDENCE OF AFRICAN STATES IN THE 1960s AND 1970s?

SOURCE 2A

Cartoonist David Low's view of Nkrumah's vision for a 'United States of Africa'. The cartoon shows that one country is interested in change whilst the other is simply happy about remaining the same.



(This cartoon was published in *The Guardian*, 9 March 1960) [Internet source: <http://opal.kent.ac.uk>, accessed 15/05/06]

SOURCE 2B

In another famous speech made in 1961, Nkrumah had this to say:

It is clear that we must find an African solution to our problems, and that this can only be found in African unity. Divided we are weak; united, Africa could become one of the greatest forces for good in the world ...

Never before have a people had within their grasp so great an opportunity for developing a continent endowed with so much wealth. Individually, the independent states of Africa, some of them potentially rich, others poor, can do little for their people. Together, by mutual help, they can achieve much.

But the economic development of the continent must be planned and pursued as a whole. A loose confederation designed only for economic co-operation would not provide the necessary unity of purpose. Only a strong political union can bring about full and effective development of our natural resources for the benefit of our people.

The greatest contribution that Africa can make to the peace of the world is to avoid all the dangers inherent in disunity, by creating a political union which will also by its success, stand as an example to a divided world. A union of African states will project more effectively the African personality. It will command respect from a world that has regard only for size and influence.

We have to prove that greatness is not to be measured in stockpiles of atomic bombs. I believe strongly and sincerely that with the deep-rooted wisdom and dignity, the innate respect for human lives, the intense humanity that is our heritage, the African race, united under one federal government, will emerge not as just another world bloc to flaunt its wealth and strength, but as Great Power whose greatness is indestructible because it is built not on fear, envy and suspicion, nor won at the expense of others, but founded on hope, trust, friendship, and directed to the good of all mankind.

Source: *Viva History* p74

SOURCE 2C

The Sweep Out! A Soviet cartoonist's interpretation of the decolonisation process in Africa.



Source: *Looking into the Past*, p69

SOURCE 2D

This source shows a comparison between African workers and working-class Europeans.

During the war, Africans had worked and fought alongside a wide range of working-class Europeans and found them to be very similar to themselves. They had fought against and killed Europeans, in the name of freedom and democracy. They had observed poverty in Europe and savagery in warfare. Africans, with their range and level of experience, would never return to their home countries as a docile and subservient colonial labour force.

Source: Kevin Shillington, *History of Africa*, St Martin's Press, 1995

**QUESTION 3: WHAT FORMS DID THE STRUGGLE FOR RACIAL EQUALITY TAKE
IN THE UNITED STATES OF AMERICA (USA) IN THE 1960S?**

SOURCE 3A

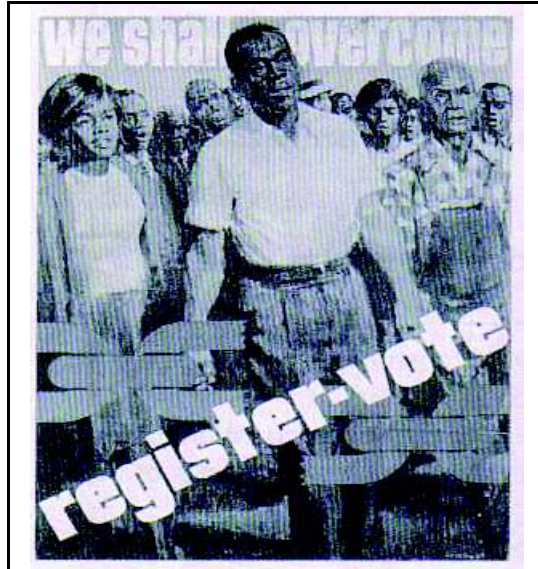
This is a photo of the Little Rock Nine. President Eisenhower called out 1 000 Federal Paratroopers against the Governor of Arkansas, who was using the National Guard to prevent these students from taking their places in the secondary school in Little Rock. The NAACP organised the students' integration.



Source: *Making History Grade 12* by H. Claire et al, p98

SOURCE 3B

This is a poster encouraging African Americans to register to vote.



In Search of History Grade 12 by J. Bottaro et al, p121

SOURCE 3C

This is a source where James Farmer, the Director of CORE, explained the motivation behind the Freedom Rides.

We planned the Freedom Rides with the specific intention of creating a crisis. We were counting on the bigots in the South to do our work for us. We figured that the government would have to respond if we created a situation that was headline news all over the world, and affected the nation's image abroad.

Looking into the Past Grade 12 by M. Friedman et al, p131

SOURCE 3D

This is an extract from a speech by Martin Luther King at the start of the Montgomery bus boycott.

We have known humiliation, we have known abusive language, we have been plunged into the abyss of oppression. And we decided to rise up only with the weapon of protest. It is one of the greatest glories in America that we have the right of protest.

If we are arrested everyday, if we are exploited everyday, if we are trampled over everyday, don't ever let anyone pull you so low as to have them. We must use the weapon of love. We must have compassion and understanding for those who hate us. We must realize so many people are taught to hate us that they are not totally responsible for their hate. But we stand in life at midnight, we are always on the threshold of a new dawn.

New Generation History Grade 12 by Suren Govender, p130

QUESTION 4: WHAT CONTRIBUTION DID THE BLACK CONSCIOUSNESS MOVEMENT MAKE TO THE FREEDOM STRUGGLE IN THE 1970s?

SOURCE 4A

The Black Consciousness Movement (BCM) in South Africa developed out of the university student organisation, the National Union of South African Students (NUSAS). One of the black student leaders, Steve Biko argued that NUSAS was an organisation dominated by white liberals and that whites could not be tasked to genuinely fight for black liberation.

Biko developed the philosophy of Black Consciousness (BC), in which he urged black people to free themselves from the chains of oppression, and for all Blacks (Africans, Coloureds and Indians) to work towards liberation. He urged black South Africans to take responsibility for their own struggle and not rely on white liberals.

In order to do this, Biko said that black people needed to develop self-confidence in their abilities. Biko recognised that 300 years of oppression had psychologically damaged black people, leading them to develop an inferiority complex. He believed that what was needed was a 'strong grassroots build-up of black consciousness such that blacks can learn to assert themselves and stake their rightful claim.'



BIKO

Source: *Looking into the Past*, p152

SOURCE 4B

The Black consciousness movement used what to be called a political definition of black – it included Indians and Coloureds as blacks. Its argument was that all people who were oppressed by the racial discrimination of apartheid should unite to overthrow the system.



The symbol of the Black Consciousness Movement

Source: *Understanding Apartheid: A supplement for teachers and learners, Issue 4, September 2004*

SOURCE 4C**EXORCISING THE DEMON OF SELF-HATE:**

by Archbishop Desmond Tutu speaking on: **Steve Biko 21 years on:**
A special supplement in the *Sunday Times* by the Steve Biko Foundation,
September, 2001.

In 1972 I visited Nigeria for the first time. My heart thrilled with pride as we took off in a Nigerian Airways plane on a domestic flight. I grew inches because the pilots were black like me. I had never in my life before flown in a plane by blacks.

I had not known until that moment just how conditioned I had been, how brainwashed, and how, unbeknown to me I had internalised the white person's definition of who I was.

God raised Steve Biko to help us exorcising the demon of self-hate in our psyches. Steve did this through black consciousness which was absolutely indispensable in the struggle for freedom and justice. Our liberation would not have happened unless we threw our victim-hood, our self-hatred, our being shunted around as objects, unless we accepted that we were subjects, the masters and mistresses of our fate, taking charge of our lives, walking tall, not apologetically as if God had made a mistake in creating us black for black was beautiful. White was beautiful too but not as the only occupant of the arena. Black consciousness was not anti-white for being pro-black.

Source: *Sunday Times*, September 2002

ACKNOWLEDGEMENT

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

- Bottaro, J et al. 2007. *In Search of History* (Oxford University Press)
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Basil Davidson. 1994. *Modern Africa*, Pearson.