



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

GRADE 11

**HISTORY P2
EXEMPLAR 2013
ADDENDUM**

This addendum consists of 12 pages.

QUESTION 1: HOW DID THE FREEDOM CHARTER PROMOTE A SENSE OF NATIONHOOD AMONGST ALL SOUTH AFRICANS?

SOURCE 1A

The Congress Alliance called on all South Africans to send in their grievances and their ideas for the kind of South Africa they wanted. This is an excerpt of some of the grievances against apartheid.

WE CALL THE FARMERS OF THE RESERVES AND TRUST LANDS!

Let us speak of the wide lands and the narrow strips on which we toil. Let us speak of the brothers without land and the children without schooling. Let us speak of taxes and of cattle and of famine.

LET US SPEAK OF FREEDOM! WE CALL THE MINERS OF COAL, GOLD AND DIAMONDS!

Let us speak of the dark shafts and the cold compounds far from our families.

[From: Fifty Years of the Freedom Charter by J Cronin]

SOURCE 1B

This photograph shows a delegation marching to Kliptown with their demands on 26 June 1955.



[From: *Readers Digest Illustrated History of South Africa*]

SOURCE 1C

Below is an extract from the Freedom Charter.

THE FREEDOM CHARTER

We, the People of South Africa, declare for all our country and the world to know:

- *Clause 1, **The People Shall Govern***, affirms the right of all, regardless of race, colour or sex, to vote;
- *Clause 2, **All National Groups Shall Have Equal Rights***, affords equality before the law, in schools, and forbids racial insults;
- *Clause 3, **The People Shall Share In The Country's Wealth***, calls for the nationalisation of the mines, banks, and industrial monopolies, and for all people to have equal economic and job rights;
- *Clause 4, **The Land Shall Be Shared Among Those Who Work It***, demands a redistribution of the land, as well as the abolition of any restrictions on movements of people, access to land, and stock holdings;
- *Clause 5, **All Shall Be Equal Before The Law***, promises the abolition of detention or banning without trial, as well as all discriminatory laws;
- *Clause 6, **All Shall Enjoy Equal Human Rights***, guarantees freedom of speech, worship and association, and unfettered freedom of movement;
- *Clause 7, **There Shall Be Work And Security***, recognises the right of all to work and to equal pay for equal work, lays down minimum working conditions, and promises the abolition of child labour;
- *Clause 8, **The Doors Of Learning And Culture Shall Be Opened***, sets out principles of free, universal, compulsory and equal education, promises to wipe out illiteracy, and undertakes to remove all cultural, sporting and educational colour bars;
- *Clause 9, **There Shall Be Houses, Security And Comfort***, promises decent housing for all, the demolition of slums and fenced townships, proper medical care for all, as well as care of the aged, the disabled and orphans;
- *Clause 10, **There Shall Be Peace And Friendship***, says that South Africa will respect the rights of other states and will strive for world peace.

The Freedom Charter concludes: '*Let all who love their people and their country now say, as we say here: these freedoms we will fight for, side by side, throughout our lives until we have won our liberty.*'

[<http://www.anc.org.za/show.php?id=72>]

SOURCE 1D

This photograph, by an unknown photographer, shows Africanists being removed from a meeting of the ANC at Orlando Hall in November 1958. The Africanists later formed the Pan-Africanist Congress led by Robert Sobukwe.



[From: *The World that made Mandela – A Heritage Trail of 70 Sites of Significance* by L Callinicos]

QUESTION 2: HOW DID THE SIX-DAY WAR BETWEEN THE JEWS AND ARABS INTENSIFY TENSIONS IN THE MIDDLE EAST IN THE 1960s?**SOURCE 2A**

This source focuses on the causes of the Six-Day War.

The United Nations were unable to keep the peace for long. Eleven years after the Suez War another war erupted. Israel had continued to build up its armed forces by purchasing supplies from Britain, France, the USA and West Germany; the Arab states were supplied by the USSR.

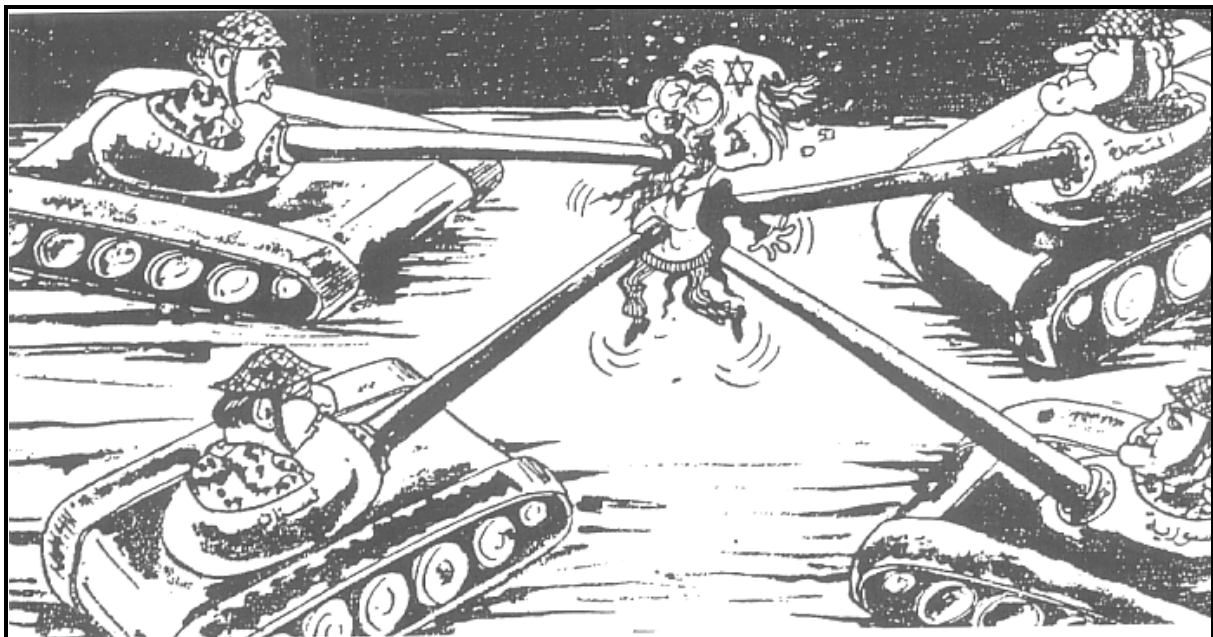
Despite the presence of the United Nations, border skirmishes continued between the Israelis and Palestinian guerrilla groups. Groups such as Fatah and the Palestine Liberation Organisation were a constant problem for the Israeli security forces and those who lived in settlements near the borders.

By 1967, Nasser felt that the Arab forces were strong enough to defeat Israel. In May, Nasser ordered the UN forces out of Egypt and he then closed the Gulf of Aqaba to Israel, blockading the port of Eilat. There were also troop movements near Israel's borders with Lebanon, Syria, and Jordan (whose forces were supplemented by Iraqi, Saudi Arabian and Algerian troops).

[From: *The Arab-Israeli Conflict* by T Rea and J Wright]

SOURCE 2B

A Lebanese cartoon showing Israel surrounded by the military forces of her Arab neighbours.



[From: *The Arab-Israeli Conflict* by T Rea and J Wright]

SOURCE 2C

This source focuses on the Israeli offensive of the Arab states.

At 07:45 on 5 June 1967 Israeli Mirage jets launched a surprise attack on Egyptian air bases. Flying low and maintaining strict radio silence, they destroyed Egyptian airfields and aeroplanes. Later that day another wave of Israeli jets knocked out the Jordanian, Syrian and Iraqi air forces. Although only one day old, the war was virtually over. With the Egyptian air force knocked out, Israeli land forces swept across the Sinai Desert. As Egyptian troops retreated they were ensnared at the Mitla Pass, where they were bombed by Israeli planes. Within six days Egyptian troops had been pushed back to the Suez Canal.

Elsewhere the Israelis met with the same stunning success. The West Bank and Jerusalem were taken from Jordan. At the Wailing Wall, Defence Minister Moshe Dayan exclaimed: 'We have returned home to this most sacred of shrines never to part from it again.' On the northern front Israel seized the Golan Heights from Syria. By 10 June the Arabs stood defeated and demoralised. For Israel the war had been a spectacular success. It had acquired more than 70 000 square kilometers of territory and now had defensible borders. On the debit side, however, about 350 000 new refugees were created and Israel had to deal with the problem of governing another million Arabs.

[From: *The Arab-Israeli Conflict* by SJ Perkins]

SOURCE 2D

The extract below deals with Resolution 242.

The Soviet Union had also suffered a setback from the defeat of her allies in the Middle East. At first she could only reply with words. In the General Assembly of the UN she called for Israel to withdraw immediately from her conquered territories. In 1956 this sort of pressure had led to an Israeli withdrawal. Now, in 1967, the situation was different. This time Israel had the backing of a superpower. The United States used her influence to stop the Soviet Union winning the support of the two-thirds of countries in the UN which she needed for the resolution to be passed. The United States, Britain and Israel were then free to put a compromise resolution to the Security Council, which was passed unanimously. This was Resolution 242 of 22 November 1967. It has formed the basis for a settlement of the Arab-Israeli conflict ever since. Resolution 242 called for:

1. The withdrawal of Israeli armed forces from territories occupied during the Six-Day War.
2. The end of all hostilities and an acknowledgement of the sovereignty, territorial integrity and political independence of every state in the area, and their right to live in peace within secure and recognised boundaries.

[From: *The Arab-Israeli Conflict: Modern Times* by SJ Houston]

QUESTION 3: WHAT STRATEGIES DID LIBERATION ORGANISATIONS USE AGAINST THE APARTHEID REGIME AFTER THE 1950s?

SOURCE 3A

This source provides a comment on how Nelson Mandela understood Gandhi's policy of non-violence.

Nelson Mandela describes a discussion between the ANC and the South African Indian Congress (SAIC) after the joint Defiance Campaign had been announced. 'We discussed whether the campaign should follow Gandhian principles of non-violence, or what the Mahatma called Satyagraha, a non-violence that seeks to conquer through conversion. Some argued for non-violence on purely ethical grounds, saying it was morally superior to any other method'.

Other argued in favour of a tactical approach, and that the method of resistance should be dependent on the prevailing conditions. Mandela's own view was: 'I saw non-violence in the Gandhian model not as an inviolable (unbreakable or sacred) principle but as a tactic to be used as the situation demanded ... I called for non-violent protest for as long as it was effective'.

In his autobiography, Mandela comments on his feelings about the futility of passive resistance in the face of the increasing repressiveness of the government in the wake of the Defiance Campaign. 'I said that the time for passive resistance had ended, that non-violence was a useless strategy and could never overturn a white minority regime bent on retaining its power at any cost. At the end of the day, I said violence was the only weapon that would destroy apartheid and we must be prepared, in the near future, to use the weapon'.

[From: *New History of South Africa* by H Giliomee and B Mbenga]

SOURCE 3B

This photograph (photographer unknown) depicts the four leaders of the Women's march delivering their petitions to the Union Buildings on 9 August 1956. They are, from left to right, Rahima Moosa, Lilian Ngoyi, Helen Joseph and Sophie Williams.



[From: *Apartheid to Democracy: South Africa 1948–1994* by T Nuttal et al.]

SOURCE 3C

The following is a letter written by R Sobukwe (leader of the PAC), just before the Anti-Pass Laws march campaign on 21 March 1960, to the Commissioner of the South African Police, Major General CI Rademeyer.

Sir: My organisation, the Pan-Africanist Congress, will be starting a sustained, disciplined, non-violent campaign against the pass laws on Monday 21 March 1960. I have also given strict instructions to, not only to members of my organisation but also to the African people in general, that they should not allow themselves to be provoked into a violent action by anyone. In a Press statement I am releasing soon, I repeat that appeal and make one to the police too.

I am now writing to you to ask you to instruct the Police to refrain from actions that may lead to violence. It is unfortunately true that many white policemen, brought up in a racist hothouse of South Africa, regard themselves as champions of white supremacy and not as law officers.

We will surrender ourselves to the police for arrest. If told to disperse, we will. But we cannot be expected to run helter-skelter [all over the place] because a trigger-happy, African-hating young white police officer has given thousands or even hundreds of people three minutes within which to remove their bodies from his immediate environment.

Hoping you will co-operate to try and make this a most peaceful and disciplined campaign.

[From: *Robert Sobukwe – How can man die better* deur B Pogrund]

SOURCE 3D

This photograph (photographer unknown) depicts the anti-pass marchers running away from shooting police officers on the day of the Sharpeville massacre (21 March 1960).



[From: <http://media.photobucket.com>]

ACKNOWLEDGEMENTS

Extracts and visual sources used in this addendum were taken from the following publications:

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