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**EASTERN CAPE**

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| **HISTORY − PAPER 1**  **ADDENDUM** |

**MARKS: 150**

**TIME: 3 hours**

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| This addendum paper consists of 9 pages. |

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| **QUESTION 1:** | **WHAT WERE STALIN’S ECONOMIC POLICIES AND**  **TO WHAT EXTENT DID THEY FOLLOW A SOCIALIST MODEL?** |  |
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| **SOURCE 1A** |  |  |
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| **Socialism in One Country, is the name given to the process developed by Stalin to bring about a Socialist state in Russia which would withstand the capitalist world. It incorporates the policies of collectivisation of agriculture and rapid industrialisation.** | |  |
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| **Stalin gave these motives for Socialism in One Country:** | |  |
| “We must transform the U.S.S.R. from a weak, agrarian country dependent upon the caprices (whims) of world capitalism…drive out without mercy the capitalist elements, widen the front of the socialist forms of economy, create the economic basis for the abolition of classes in the U.S.S.R. and for the construction of a socialist society…create in our country an industry which would be capable of re-equipping and organising not only the whole of our industry but also of our transport and our agriculture on a socialist basis…”.  He went further to say:  “We are fifty to a hundred years behind the advanced capitalist countries. We must make good this lag in ten years. Either we do it or they crush us.” | |  |
| **Source: *Shuters History*, Grade 11, p.136** | |  |
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| **SOURCE 1B.** |  |  |
|  | |  |
| **Stalin’s reaction to resistance to his plans was ruthless.**  **Here are two differing points of view on collectivisation:** | |  |
| **Viewpoint 1**:  Stalin countered the countryside’s resistance in characteristic fashion. First, he took measures which even for him were unusually draconian. Millions of peasants were transplanted to distant regions. Whole villages in the Ukraine, the North Caucasus, and other areas were depopulated. This ruthlessness clarified the alternative: enter the collective farms or go to Siberia.  ***(From Louis Fisher: The Life and Death of Stalin)***  **Viewpoint 2:**  In the Soviet Union the parasitical classes of capitalists, landlords, and kulaks are completely liquidated, and thus forever ended the exploitation of man by man. The whole national economy has become socialistic, and [we] are preparing the condition for a transition from socialism to communism.  ***(Pravda, 4 April 1936)*** | |  |
| **Source: *History*, Grade 11, Hugo, P, p.94** | |  |

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| **SOURCE 1C** | |  |
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| **In 1928 a gloating rich man calls the 5 year plan 'a fantastic dream'. In 1933 he is angry at being proved wrong.** | |  |
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|  | **Source: *Stalin’s Russia, 1924 − 39*, Tamara Pimlott p.23** |  |

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| **QUESTION 2:** | | **WHAT WAS THE IMPACT OF THE GREAT DEPRESSION ON THE AMERICAN PEOPLE?** |  |
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| **SOURCE 2A** | | |  |
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| **Ben Isaacs, a successful clothing salesman before the crash, remembers how he lost everything when many of the banks closed down:** | | |  |
| Lotta these banks closed down overnight. We lost everything. It was the time I would collect four, five hundred dollars a week. After that I couldn’t collect fifteen, ten dollars a week. I was going around trying to collect enough money to keep my family going. It was impossible. Very few people could pay you. Then I couldn’t pay the rent. I had a little car, but I couldn’t pay to licence for it… I sold it for $15 in order to buy food for the family. | | |  |
| **Source: *New Africa History*, Frick, N. p.88** | | |  |
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| **SOURCE 2B** | |  |  |
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| **This 1932 cartoon shows a man who has lost all his savings because of bank failures.** | | |  |
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| His Im1.JPG | | |  |
| **Source: *In Search of History*, Bottaro, J. p.101** | | |  |

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| **SOURCE 2C** | | |  |
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| **Diane Morgan, whose father was a rich cotton merchant and owner of a general store before he went bankrupt, describes some of the changes to her life:** | | |  |
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| I came home (from college) for Christmas. I found the telephone disconnected.  And this was when I realised that the world was falling apart. Imagine us without  a telephone! When I finished school, we didn’t have a cook anymore. I’d see dust  under the beds, which is something I’d never seen before. I knew the curtains  weren’t as clean as they used to be. Things were beginning to look a little shabby… | | |  |
|  |  | **Source: *New Africa History*, Frick, N. p.88** |  |
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| **SOURCE 2D** | |  |  |
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| **Clifford Burke describes how the onset of the Great Depression did not really make that big a difference to his life:** | | |  |
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| The Negro was born in depression. It didn’t mean too much to him, The Great  Depression, as you call it. There was no such thing. The best he could be is a  janitor or a porter or a shoeshine boy. It only became official when it hit the  white man. | | |  |
|  |  | **Source: *New Africa History*, Frick, N. p.88** |  |

**Diane**

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| **QUESTION 3:** | | **HOW DID THE VIEWS EXPRESSED BY THE AFRICANIST INFLUENCE THE NATURE OF AFRICAN NATIONALISM IN THE 1940s?** | |  |
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| **SOURCE 3A** | | | |  |
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| **Anton Muziwakhe Lembede was the first president of the ANC Youth League. This is part of a piece that he wrote for the *Inkundia ya Bantu* entitled *'Africa is a blackman's country'* in which he outlines his view on African nationalism.** | | | |  |
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|  | | | “Africans are the natives of Africa, and they have inhabited Africa, their Motherland, from time immemorial; Africa belongs to them. Africans are one. Out of the heterogeneous tribes, there must emerge a homogenous nation. The basis of national unity is the nationalistic feeling of the Africans, the feeling of being Africans irrespective of tribal connection, social status, educational attainment, or economic class”. |  |
| **Source: *Making History*, Deftereos, R. p.206** | | | |  |

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| **SOURCE 3B** | |  |
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| **Mandela gives testimony about Lembede’s belief in the philosophy of Africanism:** | |  |
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| ‘Lembede said that Africa was a black man's continent, and it was up to Africans to reassert themselves and reclaim what was rightfully theirs. He hated the idea of black inferiority complex and castigated what he called the worship and idolisation of the West and its ideas. The inferiority complex he affirmed was the greatest barrier to liberation. He noted that wherever the African had been given the opportunity, he was capable of developing to the same extent as the white man, citing such African heroes as Marcus Garvey, W.E.B. Du Bois and Haile Selasie. “The colour of my skin is beautiful,” he said, “like the black soil of Mother Africa.” He believed that blacks had to improve their own self-image before initiating successful mass action. He preached self-reliance and self-determination, and called his philosophy Africanism.’ | |  |
|  | **Source: *Making History*, Deftereos, R. p.206** |  |
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| **SOURCE 3C** | | |  |
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| **This is part of an interview with Dan Thloome, a founding member of the ANC Youth League.** | | |  |
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| I found that at the time I first joined, the ANC was an organisation of teachers, intellectuals, clergymen – all the elite of African society. Young people were not very much interested in the ANC. They felt it was an organisation of elderly people. As a result, the ANC never became progressive, because in the past the elderly people believed in demonstrations, reconciliation with the powers that be and so on. They weren’t very interested in action against the government.  My concept of non-racialism is quite different from what many people think about it being an issue between white and black. My approach is that this whole thing means a question of profits. It is the economic motive of it which one should take into account. People talk about racism, but I’m not so much bothered about it – I’m bothered about the motive. | | |  |
|  |  | **Source: *Making History*, Deftereos, R. p.207** |  |
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| **SOURCE 3D** | | |  |
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| **During the 1940s the ideology of Africanism found its main expression in the ANC Youth League… (which) was to be the driving force behind the conversion of the ANC from a moderate, elitist organisation to a mass movement for national liberation.** | | |  |
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| **PROGRAMME OF ACTION: Statement of policy adopted at the ANC Annual Conference, 17 December 1949.** | | |  |
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| The fundamental principles of the Programme of Action of the African National Congress are inspired by the desire to achieve national freedom. By national freedom we mean freedom from white domination and the attainment of political independence. This implies the rejection of the conception of segregation, apartheid, trusteeship, or white leadership which are in one way or another motivated by the idea of white domination or domination of the whites over the blacks. Like all other people the African people claim the right of self-determination…Congress realises that ultimately the people will be brought together by inspired leadership, under the banner of African nationalism with courage and determination. | | |  |
| **Source: *Turning Points in History*, Mohamed Adhikari, p.42** | | |  |

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| **ACKNOWLEDGEMENT** |  |
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| Visual sources and other historical events were taken from the following books: |  |
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| Bartels, J. et al, Shuters *History, Grade 11* (Shuter & Shuters Publishers) 2006 |  |
| Bottaro, J. et al, Oxford, *In Search of History*, Grade 11 (Oxford University Press) 2006 |  |
| Deftereos, R. et al, *Making History*, Grade 11 (Heineman Publishers) 2006 |  |
| Frick, N. et al, *New Africa History*, Grade 11 (New Africa Books) 2006 |  |
| Grundlingh, A. et al, *Turning Points in History*, Book 4 (STE Publishers) 2004 |  |
| Hugo, P. et al, *History Grade 11* (Nasou Via Afrika) 2006 |  |
| Pimlott, T. et al, *Stalin’s Russia 1924 − 39* (MacMillan Education Ltd) 1986 |  |