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EASTERN CAPE
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GRADE 11

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**HISTORY PAPER 2
ADDENDUM**

MARKS: 150

TIME: 3 hours

This addendum consists of 9 pages.

QUESTION 1 WHAT IMPACT DID SCIENTIFIC RACISM HAVE ON THE RACE POLICIES IN AUSTRALIA?

SOURCE 1A

This is an extract from an Australian newspaper, The Age, Melbourne, January 1888. This extract is taken from a history textbook, In Search of History Grade 11.

It seems a law of nature that where two races whose stages of progression differ greatly are brought into contact, the inferior race is doomed to wither and disappear... The process seems to be in accordance with a natural law which, however it may clash with human kindness, is clearly beneficial to mankind at large by providing for the survival of the fittest... It may be doubted whether the Australian Aborigine would ever have advanced much beyond the status of the Neolithic [stone age] races in which we found him, and we need not therefore regret his disappearance.

SOURCE 1B

Mr A.O. Neville was the Chief Protector of Aborigines in Western Australia from 1915 to 1936. Under the W.A. Aborigines Act, he removed many 'half-castes' Aboriginal children from their families. This source is an extract from *Bringing Them Home: Human Rights and Equal Opportunities Commission: Western Australia*.

By the 1930s, Neville, the Chief Protector [of the Aborigines in Western Australia] had refined his ideas of integrating indigenous people into non-indigenous society. His model was a biological one of 'absorption' or 'assimilation', argued in the language of genetics. Unlike the ideology of racial purity that emerged in [Nazi] Germany, according to which 'impure races' had to be prevented from 'contaminating' the pure Aryan race, Neville argued the advantages of 'miscegenation' [racial mixing] between Aboriginal and white people. The key issue to Neville was skin colour. Once 'half-castes' were sufficiently white in colour they would become like white people. After two or three generations the process of acceptance in the non-Indigenous community would be complete, the older generations would have died and the settlements* could be closed.

SOURCE 1C

The following is sources dealing with the Aborigines and the history of the “Stolen Generation” in Australia. This extract and photo is taken from the textbook, In Search of History, Grade 11.

WRITTEN SOURCE

As part of the policy of ‘assimilation’, the Australian authorities seized young ‘half-caste’ children from their families and placed them in settlements, with the aim of eventually integrating them into white societies. These children became known as ‘the Stolen Generation’...

VISUAL SOURCE

This photograph is from the film ‘Rabbit Proof Fence’ that examined the experiences of some of these ‘Stolen children’. Here, two children are forcibly being removed from their mother.

**SOURCE 1D**

Whitfield is a history teacher in Sydney, Australia. He wrote this article on his website after watching a documentary on television – Frontier – that dealt with the treatment of the Aborigines.

There can be deliberate policies of a state, which aim at the elimination of a people, which do not involve even one killing. If the final five minutes of Frontier gave an accurate account of what some of the most important administrators in Aboriginal affairs were anticipating and planning – to allow the full-blood Aborigines to die out, and to breed out the half-castes – then it seemed to me inescapable that in at least one period of our history something genuinely terrible – genocide... – had been seriously contemplated by those who held in their hands the powers vested in them by the state, to administer Aboriginal affairs.

QUESTION 2 HOW DID THE GROWTH OF AFRICAN-NATIONALISM IMPACT ON COLONIAL RULE IN AFRICA?

SOURCE 2A

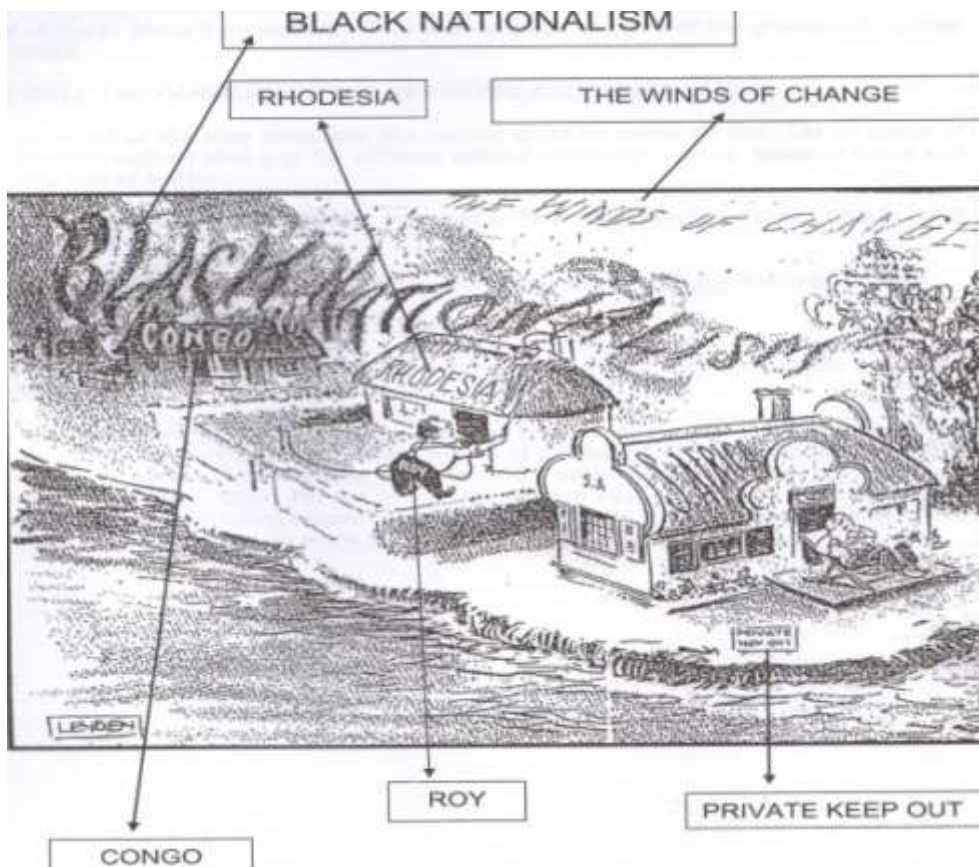
The following is an extract on nationalism and is taken from the History textbook, Looking into the Past, Grade 11.

WRITTEN SOURCE

One of the achievements of nationalism was that it united people from different cultural backgrounds. Although the interests of those who lived in rural areas were not necessarily the same as those of their urban countrymen, they all share the same enemy: colonialism. Nationalism also brought people from different classes together... The nationalist movement joined the elite, the traders, teachers, peasants and the unemployed... African nationalism became a force that could not be stopped. In 1960 Harold Macmillan, the British Prime Minister, referred to it as the “winds of change sweeping across the African continent”.

VISUAL SOURCE

The following cartoon by Jock Leyden was published in 1960, the year in which many African countries gained their independence and the year in which the British prime minister made his famous “Winds of Change” speech.



SOURCE 2B

This is an extract by Anton Lembede, first president of the African National Congress Youth League (ANCYL). This appeared in Inkundla ya Banti, May 1946.

All over the world, nationalism is rising in revolts against foreign domination, conquest and oppression in India, in Indonesia, in Egypt, in Persia and several other countries. Among Africans, there are also clear signs of national awakenings... A new spirit of African nationalism or Africanism is...stirring the African society. A young, strong nation is in the process of birth and emergence. The national movement animated (energised) by the national spirit is gaining strength and momentum. African nationalism is based on the following basic principles:

1. Africa is a black man's country. Africanism is the natives of Africa and they have inhabited Africa, their Motherland, from the time immemorial; Africa belongs to them.
2. Africans are one. One of the diverse tribes, there must emerge a unified nation. The basis of national unity is the nationalistic feeling of the Africans, the feeling of being African irrespective of tribal connection, social status, educational attainment or economic class... African national freedom, then socialism. Africans are naturally socialistic as illustrated in their social practices and customs. The achievement of national liberation will therefore bring in a new era of African socialism. Our immediate task, however is not socialism, but national liberation.

SOURCE 2C

The following is an extract explaining the formation of the Mau-Mau as a national movement fighting for the liberation of the people of Kenya. This taken from the history textbook, In Search of History, Grade 11.

The Mau-Mau was a national liberation movement that opted for armed struggle as the highest form of political and economic struggle. On top of demanding back the land and power, they rejected the culture of the oppressor and created a popular oral literature embodying anti-exploitation values. They took Christian songs; they even took the Bible and gave these meanings and values in harmony with the aspirations of their struggle.

QUESTION 3 IN WHAT WAYS WAS 1960 A TURNING POINT IN THE STRUGGLE AGAINST APARTHEID?

SOURCE 3A

The following sources show the incidents that occurred at Sharpeville on the 21 March 1960. It was taken from the website <http://www.answers.com/topic/apartheid>.

WRITTEN SOURCE

On 21 March 1960 20 000 black people congregated in Sharpeville to demonstrate against requirements for blacks to carry identity cards (under the stipulations of the Pass laws). Police opened fire on the demonstrators, killing 69 and injuring 180. All the victims were black. Most of them had been shot in the back.

VISUAL SOURCE

Col. J. Pienaar, the senior police officer in charge on the day, was quoted as saying "hordes of natives surrounded the police station. My car was struck with a stone. If they do these things, they must learn their lessons the hard way.

The photo was taken on 21 March 1960 where 69 black protestors were killed by police officials in Sharpville.



SOURCE 3B

This extract is taken from the Drum Magazine and deals with an interview between the then editor, Humphrey Taylor and Sobukwe, leader of the PAC and explains the details of the plan of the PAC. It was taken from the History resource, In Search of History, Grade 11.

The Pan Africanist Congress plan was very simple. The idea was that all black men in the country would march peacefully to their nearest police station on a particular day and hand in their passbooks. They would tell the police that they would never carry a pass again. If the police arrested them, they would not offer resistance. If the police did nothing the protestors would go home. However, they would not go to work.

.... Sobukwe came in but he had time to talk only very briefly. He said yes, the protest would be non-violent. The protestors would not resist arrest. Those who were not arrested would not go back to work. Yes, they would get hungry. Men would become angry when they saw their families without food. Yes, it was possible that this could lead to confrontations and there could be violence from the police to put down protests. It was possible the people would die. However, there seemed no alternative if people were to become free.

SOURCE 3C

The date of the following document is 1960 - the year of widespread black unrest in South Africa. Albert Luthuli was found guilty that he burned his passbook. In the following extract, Albert Luthuli defends his actions.

What I have done, I have done, because I feel together with my people that the pass system should be abolished, because it causes so much pain and suffering among my people.

We say that it is nothing less than a deliberate instrument for the humiliation of us as a nation, a hallmark for slavery, a weapon used by the authority to keep us in a position of inferiority.

Sir, it won't be easy for you to understand how deep rooted the repulsion for the pass system among blacks is. If there's a country anywhere in the world that regularly commit a crime by preventing husband and wife to live together, separating 18 years old children from their parents, I've never heard of it before. That is precisely what the pass is doing in the Union of South Africa.

Half a million of my people are arrested each year, because of the pass laws. The physical arrest, the detention, and the effects such as broken marriages, jobs and loss of income are but a small part of the grim story.

In all modesty I've exposed through my action the responsibility under the highest moral laws and try to fulfil it to the best interest of my people of South Africa, because I am convinced that it is of utmost important for peace and harmony between the different race groups, black and white, that the pass system immediate and overall be abolished.

SOURCE 3D

The following extract is taken from *Lives of Courage*, Women for a new South Africa, D. Russell. It deals with the decision to resort to the armed struggle. It was taken from the History resource, *In Search of History*, Grade 11.

At the time that the African National Congress was using peaceful means to try to bring change in South Africa, the reaction from the regime was violent. People were shot at peaceful gatherings... This violence also occurred when our people were arrested. Thousands upon thousands of South Africans have died at the hands of the police... There is also the violence of the conditions of living in South Africa. The whole life of the African person is a life of violence... Our people are banned and banished. Our organisation is outlawed. Even the non-violent methods which we had were made illegal... We decided that, if the gun is what the South African regime has use to rule us, it will have to be the gun that breaks that rule.

ACKNOWLEDGEMENTS

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

Bottaro, J et al. 2007 *In Search of History - Grade 11* (Oxford University Press)
Claire, H et al. 2007 *Making History - Grade 11* (Heinemann Publishers)
Dlamini, N et al. 2007 *Shutters History - Grade 11* (Shutters & Shooters Publishers).
Govender, SP et al 2007 *New Generation History Grade 11* (New Generation Publishing Enterprises)
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Hugo P et al 2006 *History for Grade 11 Learner's Book* (Nasou via Africa)
Frick Nicola. et al 2007 *New Africa History Grade 11* (New Africa Education)
Friedman, M et al 2007 *Focus on History Looking into the Past Grade 11* (Maskew Miller Longman)
<http://www.answers.com/topic/apartheid>