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GRADE 11

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**HISTORY P2
ADDENDUM**



This addendum consists of 10 pages.

SECTION A: SOURCE-BASED QUESTIONS**QUESTION 1: HOW WAS AFRIKANER NATIONALISM ENTRENCHED IN SOUTH AFRICA BETWEEN 1910 AND 1948?****SOURCE 1A**

This source explains the Afrikaners' concern with regards to their language.

After 1910, many Afrikaans speaking people gravitated to urban centres. There they increasingly spoke English and become more Anglicised. This created a fear that the Afrikaans language might dissolve.

The leaders of the Afrikaans-speaking community feared that this rapid and widespread urbanisation would bring Anglicisation of the entire Afrikaans-speaking white population. Individuals united to form voluntary associations in the Transvaal, Free State and Cape in order to agitate for official recognition of Afrikaans.

Committed leaders of this language movement were found mostly among younger generation Dutch Reformed clergy, journalists and students. These language enthusiasts sought to preserve their home language, but even more, they were desperately concerned with the survival of Afrikanerdom.

[From *The rise of Afrikanerdom: Power, Apartheid and the Afrikaner Civil Religion*]

SOURCE 1B

This source explains how the Afrikaners applied pressure on the National Party to formalise a policy towards resolving race relations in South Africa.

Afrikaners were deeply worried about the state of race relations. Nearly all believed that the state should do more to maintain white supremacy and the purity of the white race. They differed as to how that should be done. Farmers and businesspeople wanted unimpeded access to African labour, combined with stringent government controls over its allocation and discipline. By contrast, Afrikaner workers wanted greater protection from African competition – an attitude that harmonised with the ideas of intellectuals who were developing a blueprint for a complete economic and political segregation.

[From *Making History Grade 11* by R. Deftereos et al p228]

SOURCE 1C

This source describes the new economic forces among the Afrikaners in 1939.

This group recognised that in the era of finance capitalism and in a country like South Africa, where economic life is so dominated by few financial grants, the development of the independent small and medium enterprises was subject to the severe limitations. Thus the only way to real economic power and to a share in the super-profits of the monopoly lay in the co-ordination of the limited resources of the Afrikaner capitalist class as a whole. Such a co-ordination of economic resources was provided by the Reddingsdaadbond at a crucial stage in the historical development of Afrikaner capitalism.

Inevitably, the degree of economic centralisation involved in this policy resulted in the concentration of the economic power in a very few hands. The pooling of the economic resources gave enormous power to the tiny minority who had in effect control of these resources.

The spread of the chauvinistic (narrow-minded) propaganda of Afrikaner Nationalism was expected to induce an increasing number of Afrikaners to invest their savings and surplus capital with Afrikaans financial institutions, to take out policies with Afrikaans insurance companies, to build their homes through an Afrikaans building society and to do their shopping at Afrikaans shops.

[From www.sahistoryonline.co.za. Accessed on 05 April 2018]

SOURCE 1D

This photograph shows the founding members of the Broederbond.



The founder of the Broederbond, Henning Kloppers (seated, second from the left) and other members of the founding members of the Afrikaner Broederbond, 1918

[From *Viva History* by C Dugmore, EA Horner, S Maggs and R McLeod]

QUESTION 2: HOW DID THE SIX-DAY WAR OF 1967 ADD TO THE TENSIONS IN THE MIDDLE EAST?**SOURCE 2A**

This source focuses on the causes of the war between Israel and its neighbouring states.

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

This extract focuses on the causes of the Six Day War of 1967 in the Middle East

Israel's invasion of Sinai in 1956 was the second major conflict between the Arabs and Israelis. The third took place in 1967 and is known as the Six Days War. As in 1956, the initiative again came from Israel, but as in 1956 Israel once again feared that it did not attack first it would lose the advantage. Events during the early months of 1967 suggested that the Arab states were building up major for a attack. Syrian forces increased their shelling of Israeli settlements on the Golan Heights. Nasser moved up troops to the Sinai border and asked the UN to remove its peacekeeping forces from both Sinai and the Gaza strip. As in 1956, Israeli shipping was obstructed in the Gulf of Aqaba.

Israel's response, organised by its new Defence Minister, Moshe Dayan, was a series of lightning raids on all its enemies. Arab airfields were destroyed. Israel forces advanced simultaneously against Egypt, Jordan and Syria. The Egyptians were driven right back across the Sinai desert as far as the east bank of the Suez Canal. Jordan lost the west bank of the River Jordan. Syria was driven out of the Golan Heights. Shattered by the overwhelming superiority of the Israeli forces, all three countries had agreed to ceasefires within six days of the original Israeli attack.

[From: N.Tate, *People and Events in the Modern World*]

SOURCE 2C

This source depicts Egyptian prisoners and Israeli soldiers in the Sinai during the Six Day War in June 1967.



[From Fondation Gilles CARON/Gamma-Rapho via Getty Images]

SOURCE 2D

This is an extract from the U.N Security Council Resolution 242, 22 November 1967.

Following the June '67, Six-Day war, the situation in the Middle East was discussed by the U.N General Assembly, which referred the issue to the Security Council. After lengthy discussion, a final draft for a Security Council resolution was presented by the British Ambassador Lord Caradon, on November 22 1967. It was adopted on the same day.

Resolution 242 establishes three principles about the territorial aspect of the peace-making process:

- 1) Israel can occupy and administer the territories it occupied during the Six Day war until the Arabs make peace
- 2) When peace agreements are reached, they should delineate 'secure and recognised' boundaries to which Israel would withdraw
- 3) Those boundaries could differ from the Armistice boundaries of 1949.
- 4) In addition, it called for Israel to look at 'achieving a just settlement of the refugee problem'

[From <http://www.sixdaywar.org/content/242drafters.asp>. Accessed on 05 April 2018.]

QUESTION 3: HOW DID THE BANTU EDUCATION OF 1953 CHANGE THE LIVES OF BLACK STUDENTS IN THE 1950s?**SOURCE 3A**

This source deals with the birth of 'Bantu education' by the National Party Government.

Hendrik Verwoerd, the newly appointed Minister of Native Affairs took the following steps ...

The first step of his Bantu Education Bill was to remove control of African education from the provinces to his own department. Then, by reducing government aid to the mission schools, he forced most of them into the state system.

His department also assumed responsibility for the employment and training of African teachers. Said Verwoerd: 'The Bantu teacher serves the Bantu community and his salary must be fixed accordingly.' Thus, a black teacher in 1953 earned just over 2 pounds a week rising to 7 pounds after 13 years. The result was a dramatic drop in the number of trainee teachers.

Verwoerd explained that Africans had to be measured by different standards: 'The school he said, 'must equip the Bantu to meet the demands which the economic life ... Will impose on him ... '

[From *Illustrated History of South Africa, Readers Digest*, third edition]

SOURCE 3B

The extract below has been adapted from R.Mulholland, *South Africa 1948–1994* and deals with the value of work done by missionary schools.

No policy of free and compulsory education for all children had existed in South Africa before apartheid. This meant that the work of the missionary schools was even more important and they produced many fine graduates (including Nelson Mandela and Oliver Tambo). These schools often trained their own teachers and were not regulated (controlled) by the government. They taught liberal values (equality, democracy, fairness) and all lessons were in English.

The demand for places at these schools outnumbered the places available. In 1953 Verwoerd, then Minister of Education, introduced the Bantu Education Act. Under this Act all children were to be taught in their 'home' language until the eighth year of school. Black children were given a different syllabus from that taught in white schools and all schools, including mission schools were to be continued by the government.

[From R.Mulholland, *South Africa, 1948–1994*, 1997, p 67]

SOURCE 3C

This Extension of Universities Act of 1959 made it a criminal offence for a non-white student to register at a hitherto open university without the written consent of the Minister of Internal Affairs.

It also "provided for the establishment of a series of new ethnically-based institutions for Blacks, together with separate universities for Coloureds and Indians" (Christopher 1994: 152). "The Afrikaans-medium universities – Potchefstroom, Pretoria, Orange Free State and (after Afrikaans had become an established language) Stellenbosch – had from their foundation restricted admission to whites. Of the English-medium universities, Rhodes was all-white and Fort Hare in practice non-white; the remaining three, while more open, were by no means fully multi-racial. Natal admitted non-whites, but kept its classes racially segregated. Cape Town and Witwatersrand admitted students to courses without regard to race but applied a strict colour bar in social and sporting events". New universities were established at Bellville in the Western Cape for Coloureds, Ngoye in Zululand for Zulus, Durban in Natal for Indians, Turfloop in Transvaal for the Sotho-Tswana population, while Fort Hare (formerly, Lovedale Mission College) became restricted to Xhosas.

[From nelson.mandela.org/O'Malley/index.php/site/q/. Accessed on 05 April 2018]

SOURCE 3D

This source shows how unequal education was implemented at black schools at an early age from lower primary to high schools.



[From <https://hubpages.com/education/The-Miseducation-of-Africans-savage-Inequalities-in-Four-Part-Harmony>. Accessed on 05 April 2018]

ACKNOWLEDGEMENTS

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