



basic education

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Basic Education
REPUBLIC OF SOUTH AFRICA

NATIONAL SENIOR CERTIFICATE

GRADE 12

HISTORY P1

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ADDENDUM

This addendum consists of 12 pages.

QUESTION 1: HOW SUCCESSFUL WAS THE UNITED STATES OF AMERICA (USA) IN THE VIETNAM WAR?**SOURCE 1A**

The source below focuses on the Tet Offensive and the American public's reaction to it. Taken from *International Relations 1914 – 1995* by T Rea and J Wright.

The turning point in the war was the Vietcong's Tet Offensive of 1968. Sixty-seven thousand Vietcong troops stormed 100 South Vietnamese cities and towns and took over 12 American military bases. Even the US embassy in Saigon came under severe attack. The American forces quickly recaptured most of these places but the problem for the American commanders was that the Vietcong attacks had been witnessed on television by the American public. The American people could see for themselves that the war was not being won.

The American news reports showed the fighting in the grounds of the embassy, and the worst report showed a South Vietnamese policeman shooting a Vietcong prisoner in the head. Within weeks of the Tet Offensive, opinion polls showed that only 26% of Americans approved of Johnson's handling of the war – a fall of 14%.

On the streets of America the chant of the demonstrators was 'Hey, hey, LBJ, how many kids did you kill today?' (LBJ was President Lyndon Baines Johnson.) After the Tet Offensive, the number of demonstrators against the war increased.

SOURCE 1B

The two sources below relate to the My Lai massacre.

Visual source: This photograph was taken after the My Lai massacre in 1968. It shows women and children that were massacred by American soldiers.



Written source: The following is part of an interview with Paul Meadlo (US soldier involved in the My Lai massacre) that appeared in the *St. Louis Post*, an American newspaper, on 25 November 1969.

Why did he do it?

'We all were under orders,' Meadlo said. 'We all thought we were doing the right thing. At the time it didn't bother me.'

He began having serious doubts that night about what he had done ... He says he still has them.

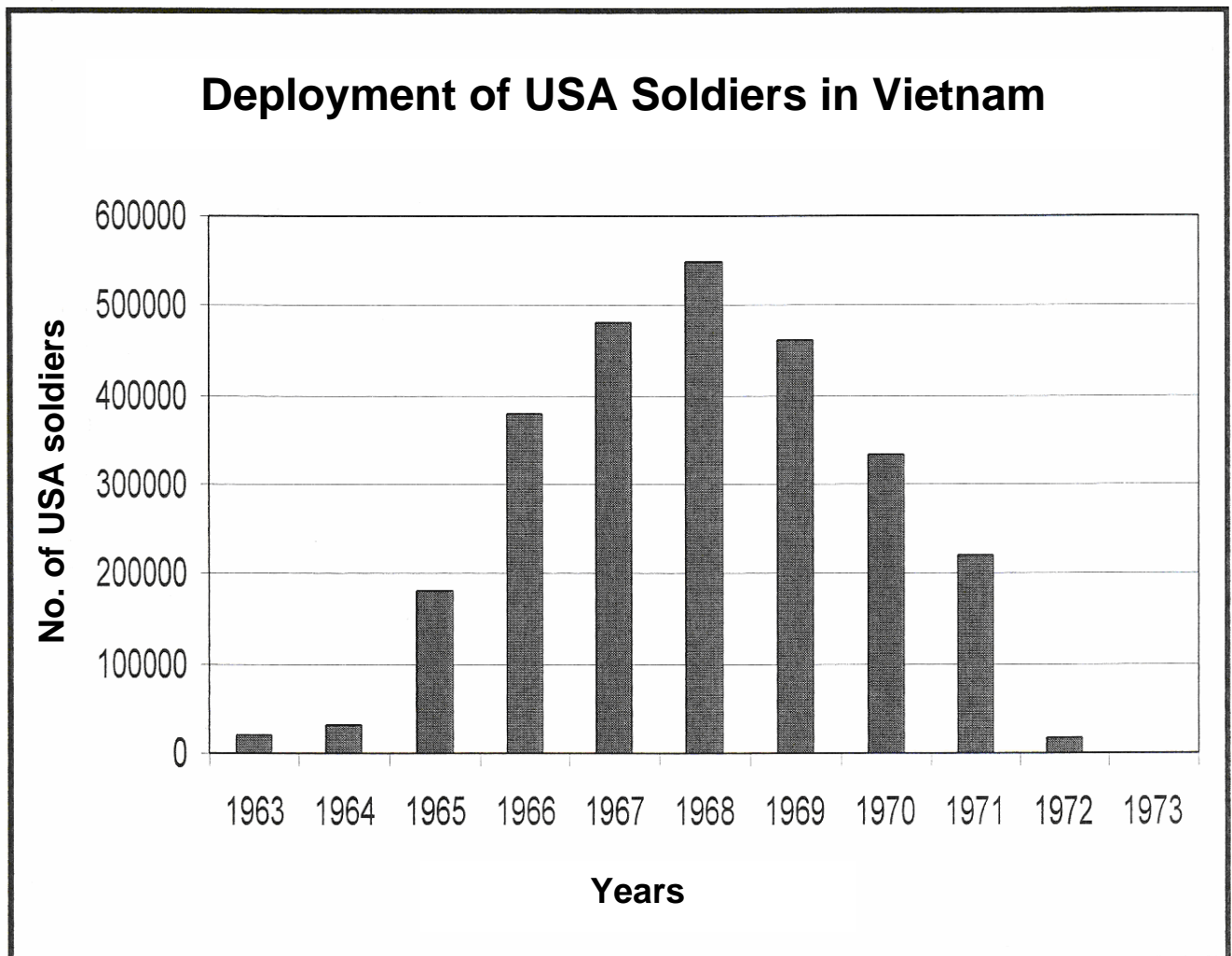
'The kids and the women – they didn't have any right to die.'

'In the beginning,' Meadlo said, 'I just thought we were going to be murdering the Vietcong.' He, like other members of his company, had attended a squad meeting the night before, at which time Company Commander Medina promised the boys a good fight ...

He has some haunting memories, he says. 'They didn't put up a fight or anything. The women huddled against their children and took it. They brought their kids real close to their stomachs and hugged them, and put their bodies over them trying to save them. It didn't do much good,' Meadlo said.

SOURCE 1C

The graph below shows the number of USA soldiers that were deployed in (sent to) the Vietnam war between 1963 and 1973. Taken from *Essential Modern World History* by S Waugh.



QUESTION 2: WHAT WERE THE POSSIBILITIES AND CHALLENGES THAT KENYA FACED ON ITS ROAD TO UHURU?**SOURCE 2A**

This is an extract from an article by R Conley published in *The New York Times*, 12 December 1963, entitled 'Joyful Kenya Gets Independence From Britain'.

Nairobi, Kenya, Thursday, Dec. 12 – Kenya emerged today as Africa's newest independent state.

Jubilation swept through the new country. Britain's Union Jack was replaced by the black, red and green flag of the new state's political power. Britain's last East African colonial holding slipped from the grasp of its 55 759 whites and was taken up by its 8 365 942 Africans.

Change is evident everywhere, from mud-hut villages on the slopes of Mount Kenya to old Arab towns on the coast, where carved front doors still bear great brass spikes to keep elephants from butting their way in.

In Nairobi, a bronze statue of the first lord who opened the highlands to white farming half a century ago, is gone from the town square in front of the New Stanley Hotel. An Independence (water) Fountain replaced the statue.

The main street is now called Kenyatta Avenue. Photographs of Mr Kenyatta don (decorate) the streets. Henceforth, 20 October will be Kenyatta Day, one of the country's ten national holidays.

There is every indication that Kenya will evolve into a one-party state in the pattern of nearly every other black country on the continent. Thus Mr Kenyatta is gaining additional support to create a strong central government and a unitary (one-party) state while Mr Ngala has lost almost all chance of creating the dispersed series of regional administrations he advocated.

SOURCE 2B

The following consists of a written and a statistical source which relate to Kenya's economic growth:

Written source: The following extract from *The State of Africa*, by M Meredith, focuses on developments in Kenya after independence.

The African share of new companies formed after independence rose from 19 per cent of the total in 1964, to 46 per cent in 1973. Kenyatta's government was also vigorous in promoting local self-help development organisations known as *Harambee* – a KiSwahili word, meaning 'let's pull together' – that were responsible for the construction and operation of schools, health clinics and water provision. 'God,' Kenyatta liked to remind his audiences, 'helps those who help themselves.'

In the 1970s, the annual growth rate of agriculture was 5,4 per cent. The capital, Nairobi, reflected Kenya's growing prosperity. It flourished as an international business and conference centre, its skyline constantly changing with the construction of new hotels and office blocks. Foreign tourists flocked to the country's spectacular wildlife parks and coastal resorts, providing a major source of revenue. Overall, the economic record of the Kenyatta years was impressive. Gross domestic product (GDP) rose on average by 6% a year in the 1960s and by 6,5% in the 1970s. The annual average growth rate of per capita incomes between 1960 and 1979 was 2,7%.

Statistical source: Average GDP growth rates in selected African countries 1960 – 1979. Taken from *Africa – A Biography of the Continent* by J Reader.

COUNTRY	1960 – 1970	1970 – 1979
Tanzania	6,0%	4,9%
Kenya	6,0%	6,5%
Ghana	2,1%	-0,1%
Cote d'Ivoire (Ivory Coast)	8,0%	6,7%

SOURCE 2C

A drawing by William Kentridge, an artist, that generalises the rich politicians, businessmen and government officials of African countries, like Kenya, who drove around in Mercedes Benz cars. They were referred to as the 'wabenzi'. Date unknown.



'wabenzi'

QUESTION 3: WHY WERE THE 1965 SELMA TO MONTGOMERY MARCHES IN THE UNITED STATES OF AMERICA (USA) OF SPECIAL SIGNIFICANCE IN THE CIVIL RIGHTS MOVEMENT?**SOURCE 3A**

The extract below from an article in *National Geographic*, February 2000, by C Stone, illustrates how the marches eventually culminated in the passing of the Voting Rights Act of 1965.

Thirty-five years ago, civil rights activists marched from Selma to Montgomery in a protest that led to the passing of the Voting Rights Act in 1965.

Back then, Selma was a small southern town of 28 000 people with segregated schools, housing, jobs, theatres, swimming pools. Like millions of African Americans, those in Selma were denied the right to vote by poll taxes, literacy tests, and other intimidation tactics.

... The Voters League appealed to Martin Luther King Jr to add his charismatic clout (charming personality). In January 1965, King launched a series of demonstrations in Alabama. 'We must be willing to go to jail by the thousands,' ... 'We are not on our knees begging for the ballot, we are demanding the ballot ...'

... On Sunday 7 March, hundreds of demonstrators led by John Lewis and Hosea Williams of the SCLC (Southern Christian Leadership Conference) set out on a 54-mile (86-kilometre) trek. At the Edmund Pettus Bridge they confronted Alabama State troopers sent by Governor George Wallace, along with Sheriff Jim Clark and his 'posse' (sheriff's assistants). Ordered to disperse (break up), the marchers stood fast ... Clark's men, some on horseback, charged in. A chaos of tear-gassing, whipping and clubbing left several demonstrators unconscious ... Televised images of flailing (swinging) clubs spilled into living rooms across the country. Americans were horrified. Ironically, a non-violent march ended violently in 'Bloody Sunday'.

... Momentum began building for another march. On Tuesday 9 March, Martin Luther King Jr led 2 000 people across the Pettus Bridge. Once again state troopers blocked the way. King turned the marchers around, and no one was injured.

The following week President Lyndon Johnson went on television to call for legislation banning restrictions that denied blacks the right to vote.

... For five days, from March 21 to 25, the road between Selma and Montgomery was lined with marchers. Led by King, more than 3 000 people set out from Selma. At the march's end the crowd that King addressed live on national television from the foot of the state capital steps had swelled beyond 25 000. Another speaker was Rosa Parks, whose refusal to give up her seat on a Montgomery bus had helped set off the modern Civil Rights Movement.

'The march was a turning point in the movement,' said John Lewis. That August, Congress passed the Voting Rights Act.

SOURCE 3B

This source comprises two photographs which depict scenes from the Selma–Montgomery marches.

Photograph 1: This photograph, taken on 7 March 1965, is entitled 'Bloody Sunday'. It shows state troopers using violence to stop the marchers.



Photograph 2: This photograph shows Martin Luther King Jr leading the march from Selma into Montgomery on 25 March 1965.



QUESTION 4: WHAT WAS THE INFLUENCE OF THE BLACK CONSCIOUSNESS MOVEMENT ON THE SOWETO UPRISING OF 1976?**SOURCE 4A**

The extract below, taken from *Biko* by D Woods (Biko's friend), explains the philosophy of Black Consciousness.

Basically Black Consciousness directs itself to the black man and to his situation, and the black man is subjected to two forces in this country. He is first of all oppressed by an external world through institutionalised machinery (apartheid government forces) and through laws which restrict him from doing certain things, through heavy work conditions, through poor pay, through difficult living conditions, through poor education; these are all external to him.

Secondly, and this we regard as the most important, the black man in himself has developed a certain state of alienation (isolation), he rejects himself precisely because he attaches the meaning white to all that is good, in other words, he equates (views) good with white. This arises out of his living and it arises out of his development from childhood. When you go to school, for instance, your school is not the same as the white school, and the conclusion you reach is that the education you get there cannot be the same as what the white kids get at school. ... The homes are different, the streets are different, the lighting is different, so you begin to tend to feel that there is something incomplete in your humanity, and that completeness goes with whiteness.

SOURCE 4B

The following is part of an interview with Murphy Morobe, a student activist at Morris Isaacson School, Soweto. He recalls the influence of Black Consciousness on his thinking. Taken from *Soweto A History*, by P Bonner et al.

[Because of Black Consciousness I became] more conscious of the situation of black people in this country and this township. I was able to go into town; I was able to see the contrast, the differences and all that raised questions in my mind. Amongst us, we began to develop a keen sense for wanting to discover more ideas about struggles, not only in this country, but also about what happened in other areas. There was always a list published of books that were banned and for us it meant that whatever the government banned must be something good and it was part of our adventure as youngsters to actually go out to actively look for those books. The 1970s were not long after the major student uprising in France, Europe and the Civil Rights Movement and the Black Power Movement of the United States. 1974 was, of course, the year of the Portuguese defeat in Mozambique and Angola and, when that happened, I think it had a major boost on us. I remember trying to organise a meeting when many people were on the run, with the police all out to detain people. We all pretended to be swimmers and we had the meeting at the swimming pool in Orlando, dressed only in bikinis and swimming trunks. I must say it wasn't the most comfortable way to have a serious meeting but it was out of sight of the authorities.

SOURCE 4C

This source consists of a visual and a written source relating to the Soweto uprising.

Visual source: This is a photograph taken from *South Africa 1948 – 1994* by M Roberts. It shows students marching in Soweto on 16 June 1976.



DO NOT WANT AFFRIKAANS

TO HELL WITH AFRIKAANS

Written source: The following is an extract of Steve Biko's comments on the role the philosophy of Black Consciousness played in the Soweto uprising. Taken from *Steve Biko Speaks for Himself in News and Letters*, November 1977.

Where is the evidence of support among the younger generation for Black Consciousness? In one word: Soweto! The boldness, dedication, sense of purpose, and clarity of analysis of the situation – all of these things are definitely a result of Black Consciousness ideas among the young generation in Soweto and elsewhere. But this cannot be measured. For the power of a movement lies in the fact that it can indeed change the habits of people. This change is not the result of force but of dedication, of moral persuasion. This is what has got through to the young people. They realise we are not dealing with mere bread-and-butter issues.

ACKNOWLEDGEMENTS

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