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EASTERN CAPE
EDUCATION

**NATIONAL
SENIOR CERTIFICATE**

GRADE 11

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**HISTORY P2
ADDENDUM**



This addendum consists of 14 pages.

QUESTION 1: HOW DID THE DIFFERENT ORGANISATIONS CONTRIBUTE TO THE DEVELOPMENT OF AFRIKANER NATIONALISM?

SOURCE 1A

The source below describes how the National Party contributed to the rise of Afrikaner Nationalism.

The establishment of the 'purified' National Party under D.F. Malan in 1934 introduced a new chapter for Afrikaner Nationalism. In the 'purified' National Party the Afrikaner found a political home where their interests were exclusively put first which caused a flourishing time for Afrikaner Nationalism. The newly found nation pride reached its peak when the National Party won the 1948 elections and can be attributed to the National Party's racial policy. The National Party also used the support of the cultural organisations and strived for the economic upliftment and protection of the Afrikaner. The National Party was therefore the party that united the Afrikaner as it served the social, economic and political interest of the Afrikaner.

On a cultural level the National Party undoubtedly enjoyed the support from various organisations. The Band of Brotherhood ('Afrikaner Broederbond') and its affiliates, including the Federation of Afrikaner Cultural Organisation (FAK) and the 'Nasionale Pers' were part hereof. Cultural leaders also mobilised the youth through organisations such as the Voortrekkers and the National Student Bond.

The 1930s and 1940s were also characterised by the movement of Afrikaners from the rural to urban areas. Here the professional English speaking people posed a threat to the Afrikaans middle class in the business world, while the working class Afrikaner felt threatened by the blacks in the labour market.

[From www.fanieosoppiejas.com/.../afrikaner-nationalism-the-factors. Accessed on 11 February 2019.]

SOURCE 1B

The source below describes the contribution of the Band of Brotherhood (Broederbond) to promote Afrikaner Nationalism.

The Afrikaner Broederbond was established in 1918. The aim of the Afrikaner Broederbond was that it would be an anti-political organisation that would work behind the scenes to ensure the Afrikaner gets its rightful place in the Union of South Africa.

In its 1920 constitution, the Afrikaner Broederbond committed itself to have a Christian National basis, to strive to unite Afrikaners and to awake a national self-consciousness amongst Afrikaners. In the beginning they played a big role in the advancement of Afrikaner nationalism: the Ossewatrek of 1939, the Economic People's Congress, Sanlam, Reddingsdaadbond and the Afrikaner Trade Institute were established. As their influence increased, they disregarded their establishment aims.

The Afrikaner Broederbond started to control the Afrikaans churches, schools, universities, business world, culture, politics, media and much more. They became like a sea cat with many arms. They did this behind the scenes and many people were not even aware of this. They claimed they did it for the nation.

The Afrikaner Broederbond was a highly secretive organisation. Nobody was sure who the members of this organisation were. You could not even apply to become a member of this organisation; they approached you.

[From www.minderheidsverslag.co.za/.../die_broederbond_n_adder_in_die_boesem. Accessed on 11 February 2019.]

SOURCE 1C

This source describes the contribution of the Ossewabrandwag to the growth of Afrikaner Nationalism.

The Ossewabrandwag was a semi-military organisation, based on the doctrine of the National Socialist, as introduced by Hitler and the Nazi Party. Members had to sign an oath in their own blood to Hitler and its representative, Robey Leibrandt. As national socialist rebels they committed themselves to:

- To bring the country in total chaos
- To eliminate General Smuts and to kidnap his wife
- To eliminate Sir Ernest Oppenheimer and all the Jews
- To remove all mine and commercial interests out of the hands of the Jews
- To kill the Prime Minister, to arrest all Cabinet ministers and remove them from their posts and to break the power of the British Empire in South Africa

A more active group, the Stormjaers, was also formed as an integral part of the Ossewabrandwag. It was this group which was responsible for deeds such as the cutting of telephone lines, etc. This resulted in many South African soldiers being withheld to ensure stability in South Africa and therefore could not fight against Germany.

[From <https://gelofteland.org/...die Afrikaner.../2827-wie-is-die Afrikaner-...geskiedenis van die Ossewabrandwag>. Accessed on 11 February 2019.]

SOURCE 1D

This photograph shows the Retief and Pretorius ox-wagons that joined the centenary celebrations in the 1930s.



[From *Illustrated History of South Africa: The real story* by Reader's Digest Association of South Africa]

QUESTION 2: HOW DID JEWISH NATIONALISM LEAD TO CONFLICT AND SUFFERING AMONGST THE PEOPLE OF PALESTINE?

SOURCE 2A

The source below by Theodore Herzl describes the plan for the creation of a Jewish state.

If nationalism posed a problem to the Jews by identifying them as an alien and unwanted minority, it also suggested a solution: self-determination for the Jews in a state of their own in which they would constitute a majority. Zionism, however, wanted to create not merely a new Jewish state in Palestine, but also a new society, based on the universal values of freedom, democracy and social justice ...

Herzl, who became the leader of the Zionist movement, concluded that assimilation (incorporation) and emancipation (freedom) would not work because the Jews were a nation. Their problem was not economic or social or religious but national. It followed rationally from these ideas that the only solution was for the Jews to leave the Diaspora and acquire a territory over which they would exercise sovereignty and establish a state or their own.

[From *In Search of History* by J. Bottaro. et al.]

SOURCE 2B

The extract below describes the establishment of the state of Israel and the consequences thereof.

On November 29, 1947, the United Nations General Assembly adopted Resolution 181 (also known as the Partition Resolution) that would divide Great Britain's mandate into a Jewish and Arab state in May 1948. Under the resolution, the area of religious significance surrounding Jerusalem would remain under international control administered by the United Nations. The Palestinian Arabs refused to recognise this arrangement, which they regarded as favourable to the Jews and unfair to the Arab population that would remain in Jewish territory under the partition.

The United Nations resolution sparked conflict between Jewish and Arab groups within Palestine. Fighting began with attacks by Palestinian Arabs who were attached to the Arab Liberation Army, composed of volunteers from Palestine and neighbouring Arab countries. These groups launched attacks against Jewish cities, settlements and armed forces. The Jewish forces were composed of the Haganah, the underground militia of the Jewish community in Palestine and two smaller groups, the Irgun and LEHL. The goal of the Arabs was initially to block the Partition Resolution and to prevent the establishment of the Jewish state. The Jews, on the other hand, hoped to gain control over the territory allotted to them under the Partition Plan.

After Israel declared its independence on May 14, 1948, the fighting intensified with other Arab forces from Lebanon, Syria, Iraq and Egypt, joining the Palestinian Arabs. The Israeli's called it the 'War of Independence' and the Palestinian Arabs called it el-Nakba (disaster or catastrophe).

[From *Milestones: 1945-1952*. Accessed on 11 February 2019.]

SOURCE 2C

The source below explains the consequences of the conflict and the experience of Hind Naser's mother who became a refugee because of the First Israeli War.

To escape the raging war of 1948, 70 percent of Palestine's Arab population fled their homes and farms. Hoping to return when things cooled down, most moved to the safety in the areas of the West Bank and the Gaza Strip. As things settled down, many families attempted to return to their homes, businesses and farmlands, only to be told they were not welcome. As many families had fled with only the clothes on their backs, they were unable to produce land deeds for Jewish officials. The only evidence most could provide was a simple skeleton key.

Hind Naser, the first local employee of UNRWA (the United Nations Relief and Work Agency for Palestinian Refugees) in the West Bank, recalls that in the early days she found a key in the pocket of her mother's traditional Palestinians dress: "It's a key to our old house in West Jerusalem," her mother told her. The key stayed in her dress pocket for over 35 years. Finally, one day in 1983, Hind returned with her mother to their old home. After a tense conversation with the Jewish person living there, her mother placed the treasured key on the old doorstep and walked away. A few months later, she died.

[From *Palestinian Refugees Today*, No.137; UNRWA. Accessed on 11 February 2019.]

SOURCE 2D

The photograph shows a refugee camp where Palestinian Arabs were forced to stay in because of the conflict in the Middle East.



[From *In Search of History Grade 12* by J.Bottaro et al.]

QUESTION 3: HOW DID THE PASS LAWS AFFECT THE LIVES OF BLACK SOUTH AFRICANS IN THE 1950s?

SOURCE 3A

This source explains how the Apartheid government controlled the influx of black South Africans into urban areas.

The main aim of apartheid required that existing legislation, which denied Africans the rights of permanent residence and property outside the reserves, be reinforced. Above all it required that the influx of Africans into urban areas be brought under closer control and ultimately halted and reversed. The 1952 Native Laws Amendment Act indicated which Africans had a right to permanent residence in the towns. Section 10 of the Act limited the right to those who had been born in a particular town and had subsequently resided there for a continuous period of fifteen years, or who had been employed in the town for a continuous period of fifteen years, or who resided in the town and had continuously been employed by the same employer for a period of not less than ten years.

They were restricted to the town concerned and had no right to move and settle in other urban areas. However, rights of residence could be revoked (withdrawn) and an individual denied the right to live outside the reserved areas if they were unemployed for long periods, or they were judged redundant to the needs of the white population through ill-health or old age.

In 1952 an Act, which was ironically called the Abolition of Passes and Consolidation of Documents Act, was introduced. Black South Africans were now required to have a single reference book. It was a criminal offence to be unable to produce this document when required by the police.

[From *History of Southern Africa* by J.D. Omer-Cooper]

SOURCE 3B

The source below by Bloke Modisane recalls the day he first saw his father accosted (confronted) by a policeman during a pass raid.

Then the walls of my world came tumbling down ... There was a Pass raid and two white police constables with their African 'police boys' were demanding to see the Passes of all adult African males.

"Passes jong, k...", demanded the police constable from Uncle George, a distant relation of my father. "Come on, we haven't all day."

He would not dare to address my father in that tone, I bragged, my father is older than him.

"And you, why you sitting on your black arse?" the constable bawled (shouted) at my father. "Scratch out your Pass and tax."

I was diminished (shrunk). My father was calm, the gentleness in his face was unruffled (unmoved), only the hardness came in his eyes; he pulled out his wallet and showed his documents, an Exemption Pass certificate and a tax receipt for the current year. My hero image disintegrated (crumbled), crumbling into an inch-high heap of ashes; I could not face it, could not understand it, I hated the young constable for destroying my father; questions flashed through my mind, I wanted to know why, and I think I resented (hated) my father, questioned his integrity (honour) as a man. I turned my face away and disappeared into the bedroom, reaching for a parting in the earth that I could crawl into and huddle up into a ball of shame.

[From *New Africa History* by N. Frick et al.]

SOURCE 3C

This photograph shows the power the police had to stop black South Africans to ask for their passes.



[From *Pictorial History of South Africa* by A. Preston]

SOURCE 3D

The extract below describes why Albert Luthuli defended his actions of burning his passbook during his court hearing. Luthuli was found guilty of burning his passbook.

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 (symbol) 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 (dislike) for the pass system among blacks is. If there's a country anywhere in the world that regularly commits a crime by preventing husband and wife to live together, separating 18-year-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 (ugly) 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 immediately and overall be abolished.

[From *Let my People Go* by A. Luthuli]

ACKNOWLEDGEMENTS

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

Bottaro. J. et al, *In Search of History*

Frick, N. et al, *New Africa History*

Reader's Digest Association of South Africa *Illustrated History of South Africa: The real story*

Luthuli, A., *Let my People Go*

Milestones: 1945-1952

Palestinian Refugees Today, No.137;UNRWA

Pictorial History of South Africa by A. Preston

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