



# basic education

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Department:  
Basic Education  
**REPUBLIC OF SOUTH AFRICA**

## **NATIONAL SENIOR CERTIFICATE**

**GRADE 12**

**HISTORY P1  
NOVEMBER 2011  
ADDENDUM**

This addendum consists of 11 pages.

**QUESTION 1: HOW DID THE CUBAN MISSILE CRISIS CONTRIBUTE TO COLD WAR TENSIONS BETWEEN THE USSR AND THE USA IN THE 1960s?****SOURCE 1A**

The following source is the viewpoint of N Khrushchev, President of the USSR, of the Cuban Missile Crisis.

Taken from *Khrushchev Remembers* by S Talbot.

We welcomed Castro's victory, of course, but at the time we were quite certain that the invasion was only the beginning and that the Americans would not let Cuba alone ... one thought kept hammering away at my brain. What would happen if we lost Cuba? I knew it would be a terrible blow to Marxist-Leninism. It would gravely diminish (reduce) our stature throughout the world, but especially in Latin America. If Cuba was to fall, other Latin American countries would reject us, claiming for all our might, the Soviet Union hadn't been able to do anything for Cuba but make empty protest to the United Nations. We had to think up some way of confronting America with more than words ...

The logical answer was missiles. I had the idea of installing nuclear missiles in Cuba without letting the United States find out they were there until it was too late to do anything about them. We had no desire to start a war. We sent the Americans a note saying that we agreed to remove our missiles on the condition that the president gave us his assurance that there would be no invasion of Cuba by the forces of the United States ... he gave in ... It was a great victory for us ... a success without having to fire a single shot.

**SOURCE 1B**

This source is part of a speech that JF Kennedy, President of the USA, delivered on 16 October 1962. In this address he talks about the Soviet Union's deployment of missiles in Cuba and how the government intended to deal with the crisis.

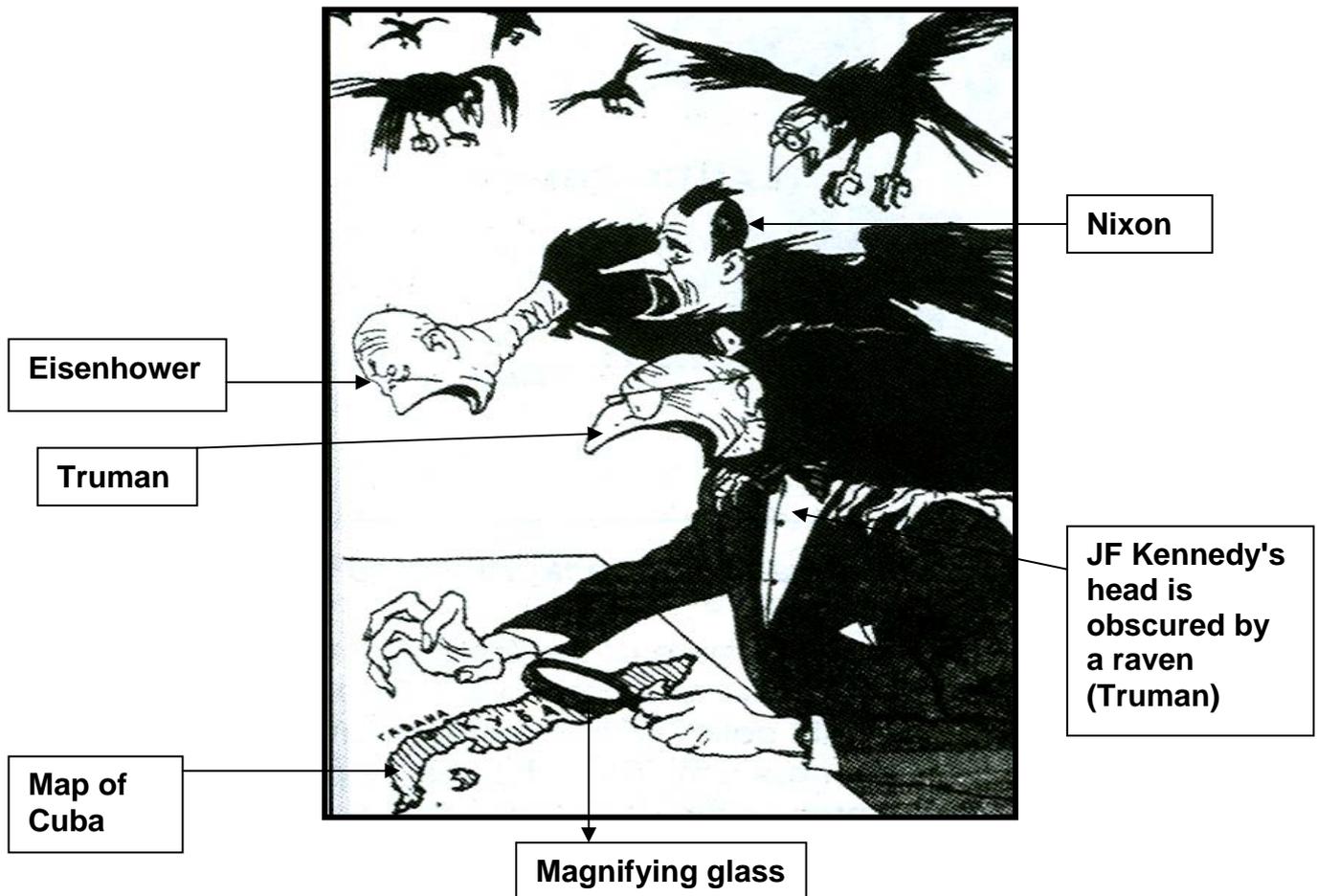
Taken from [http://www.famousquotes.me.uk/speeches/John\\_F\\_Kennedy/2.htm](http://www.famousquotes.me.uk/speeches/John_F_Kennedy/2.htm).

... This Government, as promised, has maintained the closest surveillance (close watch) of the Soviet military build-up on the island of Cuba. Within the past week, unmistakable evidence has established the fact that a series of offensive missile sites is now in preparation on that imprisoned island. The purpose of these bases can be none other than to provide a nuclear strike capability against the Western Hemisphere ... These long-range weapons of sudden mass destruction constitute an explicit threat to our peace and security ... I call upon the Soviet government to halt this offensive build-up. I have instructed a strict quarantine (blockade/keep under control) on all offensive military equipment under shipment to Cuba. All ships bound for Cuba ..., if found to contain cargoes of offensive weapons, be turned back. We are not at this time, however, denying the necessities of life as the Soviets attempted to do in the Berlin Blockade of 1948. I call upon Chairman Khrushchev to abandon this course of world domination, and to join in an historic effort to end the perilous (dangerous) arms race and to transform the history of man.

**SOURCE 1C**

Below is a Soviet cartoon which shows HS Truman, D Eisenhower and R Nixon as ravens (birds of prey) of war urging JF Kennedy to continue his battle against Cuba. The magnifying glass is used over a map of Cuba. Date unknown.

Taken from *Essential Modern World History* by S Waugh.



**SOURCE 1D**

This extract focuses on the impact the Cuban Missile Crisis had on Khrushchev's political career.

Taken from *The Cuban Missile Crisis* by J Griffiths.

The missile sites were dismantled and with them went Khrushchev's prestige in the Soviet Union. In October 1964, Nikita Khrushchev the 'missile man' as he was popularly known was deposed (removed). He spent the rest of his life in modest surroundings in semi-disgrace. Yet Khrushchev showed equal statesmanship, restraint and firmness to Kennedy throughout the crises. He did not mobilise Soviet troops, as Kennedy had done with his own, and his message to Kennedy showed his coolness as well as courage.

**QUESTION 2: HOW DID JULIUS NYERERE'S POLICY OF UJAMAA TRANSFORM TANZANIA INTO A SOCIALIST STATE DURING THE 1960s AND 1970s?****SOURCE 2A**

This source highlights socialism and self-reliance in Tanzania under Julius Nyerere's leadership. Taken from *History of Africa* by K Shillington.

Nyerere's vision of a future Tanzania was of a prosperous, self-reliant and classless society. He called it 'African socialism' ... Tanzanian socialism was to be based on local resources rather than imported, high-technology industrialisation. The country's main banks and foreign-owned capitalist companies were to be 'nationalised', that is, taken over by the state on behalf of the people. A 'Leadership Code' banned political leaders from accumulating (building up) private wealth. The main emphasis of government was on rural development, leading to self-reliance.

Nyerere proposed the gathering together of Tanzania's mass of small remote rural settlements into larger, more effective villages. This would make it easier for government to provide better roads and rural markets combined with agricultural advice and improved technology. Better water, health and education facilities could also be provided more efficiently to larger, centralised villages. The policy was known as 'ujamaa'. A vital aspect of 'ujamaa' was the promotion of the 'African socialist' principles of communal labour for the benefit of the community. Applied to the new large villages it would, Nyerere believed, increase agricultural productivity, enabling communally cultivated fields to produce a surplus for sale to the towns or for export.

**SOURCE 2B**

The sources below consist of viewpoints on how Nyerere implemented his policies. Both these viewpoints are taken from *The State of Africa* by M Meredith.

**VIEWPOINT 1: Sylvain Urfer, a French writer, explains how Ujamaa was implemented.**

Between August and November 1974, it was as if a tidal wave had washed over the country, with millions of people being moved in a dictatorial manner, sometimes overnight, onto waste land that they were expected to turn into villages and fields. In many places the army was called in to bring anyone who was reluctant (not willing) to heel and move them *manu militari* (using military arms/weapons). During the month of October the country seemed to be emerging from some national disaster, with huts made from branches and foliage (undergrowth) stretching in untidy rows beside the roads.

**VIEWPOINT 2: Martin Meredith gives his opinion on the outcome of the villagisation (communal living/farming) programme.**

The disruption caused by the 'villagisation' programme nearly led to catastrophe (disaster). Food production fell drastically, raising the spectre (presence) of widespread famine ... The shortfall was made up with imports of food, but the country's foreign exchange reserves were soon exhausted. In 1975 the government had to be rescued by grants, loans and special facilities arranged with the assistance of the International Monetary Fund (IMF) and the World Bank and by more than 200 000 tons of food aid. Far from helping Tanzania to become more self-reliant and to reduce its dependence on the international market economy, Nyerere's *ujamaa* programme made it dependent for survival on foreign handouts.

**SOURCE 2C**

This poster below explains the policy of ujamaa. It was done by Tanzanian artist, D Mwambele.

Taken from the internet on the website <http://www.ntz.info/gen/n01559.html>.

The words on the poster were retyped because of the lack of clarity.

## WHAT IS UJAMAA?

**U**JAMAA MEANS FAMILY TREE OR TREE OF LIFE, AND SHOW HOW,

**J**OINTLY DIFFERENT MEMBERS OF MAKONDE TRIBE SURVIVE AND SHOWS DIFFERENT,

**A**SPECTS OF WAYS OF LIFE AMONGST THE TRIBE,

**M**AKONDE TRIBE THE WORLD FAMOUS CARVES UJAMAA FROM ONE PIECE OF EBONY WOOD,

**A**RT, THIS FORM OF ART IS PASSED FROM ONE GENERATION TO OTHER AND,

**A**PPRECIATED BOTH LOCALLY AND INTERNATIONALLY.

**QUESTION 3: WHAT ROLE DID THE CIVIL RIGHTS MOVEMENT PLAY IN BRINGING ABOUT CHANGE IN THE UNITED STATES OF AMERICA (USA) DURING THE 1960s?****SOURCE 3A**

The source below explains the new Civil Rights Bill.

Taken from *Twentieth Century History Makers – Martin Luther King Jr.* by A Ganeri et al.

Throughout the summer of 1963, civil rights protests continued to grow, with marches, sit-ins and picket lines across the country. The protestors' demands were simple: freedom and equality for black Americans everywhere. In the White House, President Kennedy decided that, at last, the time had come to ask Congress to pass a civil rights bill which would put an end to segregation. On the night of 11 June, the President appeared on national television to talk about justice and civil rights. He would ask Congress to commit itself, he said, to the proposal that 'race has no place in American life or law'. Dr King was delighted. Although the proposal was not as wide-ranging as he had hoped, it was a step in the right direction. Not everyone shared his views, however. The following night, Medgar Evers, a leader of the National Association for the Advancement of Coloured People (NAACP), was shot dead by a white man in front of his house in Jackson, Mississippi. This dreadful act revealed, King said, that, 'we still have a long, long way to go in this nation before we achieve the ideals of decency and brotherhood.'

**SOURCE 3B**

The source below focuses on the march to the Lincoln Memorial for jobs and freedom held on 28 August 1963.

Taken from *Civil Rights March on Washington* by S Ross.

Nobody was sure how many people would turn up for the demonstration in Washington, D.C. Some travelling from the South were harassed and threatened. But on 28 August, 1963, an estimated quarter of a million people, about a quarter of whom were white, marched from the Washington Monument to the Lincoln Memorial, in what turned out to be both a protest and a communal (joint) celebration. The heavy police presence turned out to be unnecessary, as the march was noted for its civility (politeness) and peacefulness. The march was extensively (widely) covered by the media, with live international television coverage.

**SOURCE 3C**

The photograph below shows Martin Luther King Jr. leading the march to the Lincoln Memorial on 28 August 1963.

Taken from *Makers of the 20<sup>th</sup> Century*, by A Fairclough.



Martin Luther King Jr.

**SOURCE 3D**

This is an extract from a speech by Malcolm X. This was delivered in Detroit in 1964, called 'The Ballot or The Bullet'.

Taken from *The Civil Rights Movement and the Legacy of Martin Luther King Jr.* by G Puckrein.

... This country is a hypocrite (pretender). They claim they set you free by calling you a second-class citizen. No you are nothing but a 20<sup>th</sup> century slave. So, where do we go from here? First, we need some friends. We need some new allies. The entire civil-rights struggle needs a new interpretation, a broader interpretation.

When you expand the civil-rights struggle to the level of human rights, you can then take the case of the black man in this country before the nations in the UN. You can take Uncle Sam before the world court. Civil rights keep you under his (America's) restrictions, under his jurisdiction (control). Civil rights means you're asking Uncle Sam to treat you right. Human rights are your God given right. Expand the civil rights struggle to the level of human rights, take it into the United Nations, where our African brothers can throw their weight on our side, where our Asian brothers can throw their weight on our side, where our Latin-American brothers can throw their weight on our side ...

**QUESTION 4: WHAT IMPACT DID THE PHILOSOPHY OF BLACK CONSCIOUSNESS HAVE ON SOUTH AFRICA IN THE 1970s?****SOURCE 4A**

The following is part of the evidence that Steve Biko gave at the Black People's Convention (BPC) and South African Students Organization (SASO) trial in May 1976. Taken from *I Write What I Like – A Selection of his Writings* by S Biko.

I think basically Black Consciousness refers itself to the black man and his situation, and I think the black man is subjected to two forces in this country. He is first of all oppressed by an external world through institutionalized machinery (state organs), through laws that restrict him from doing certain things, through heavy work conditions, through poor pay, through very difficult living conditions, through poor education, these all external to him, and 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 associates good and he equates 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 ipso facto (as a result) the conclusion you reach is that the education you get there cannot be the same as what the white kids get at their schools.

**SOURCE 4B**

This source is a transcript of an interview with Gertrude Fester. Gertrude Fester was a member of the United Women's Congress. She was detained in 1988 and accused of terrorism. Her trial began in April 1989.

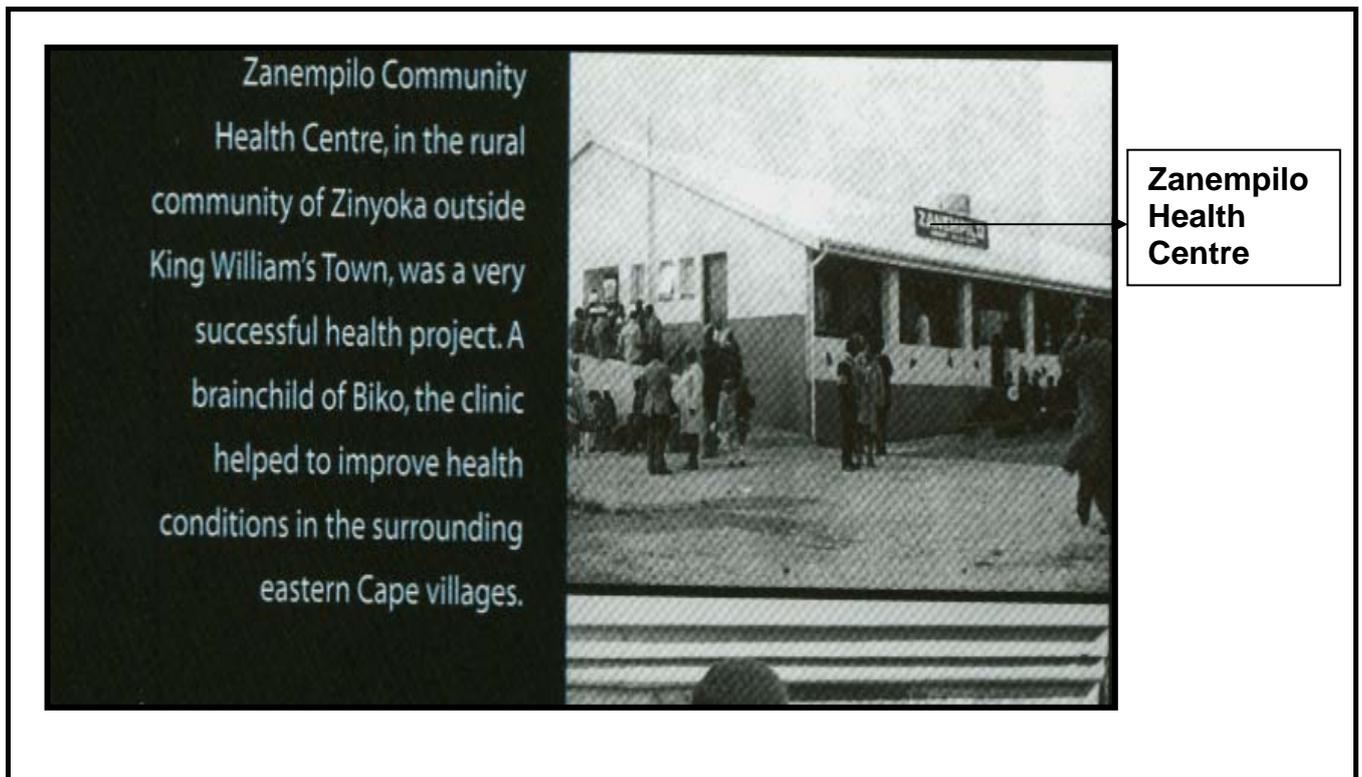
Taken from *Lives of Courage* by D Russell.

Feeling inferior because you are black is something that takes a very long time to get rid of. Perhaps being out of South Africa and mixing with other people in another country helped me to value myself for what I am. And participating in the Black Consciousness Movement helped a lot too. That was the beginning of my political involvement. Through it I came to understand that there's nothing wrong with me because I'm black. It's important to be proud of what you are. I remember the saying that we had that 'Black Consciousness is not a colour, it's a state of mind'. We sought mental emancipation (freedom).

**SOURCE 4C**

The poster below shows the Zanempilo Community Health Centre that was based in King William's Town. The project was introduced by S Biko in order to make the ideas of Black Consciousness more practical and achievable.

Taken from *Biko – The Quest for a Future True Humanity*.



## ACKNOWLEDGEMENTS

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

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