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EASTERN CAPE
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GRADE 12

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**HISTORY P1
ADDENDUM**

This addendum consists of 10 pages.

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

SOURCE 1A

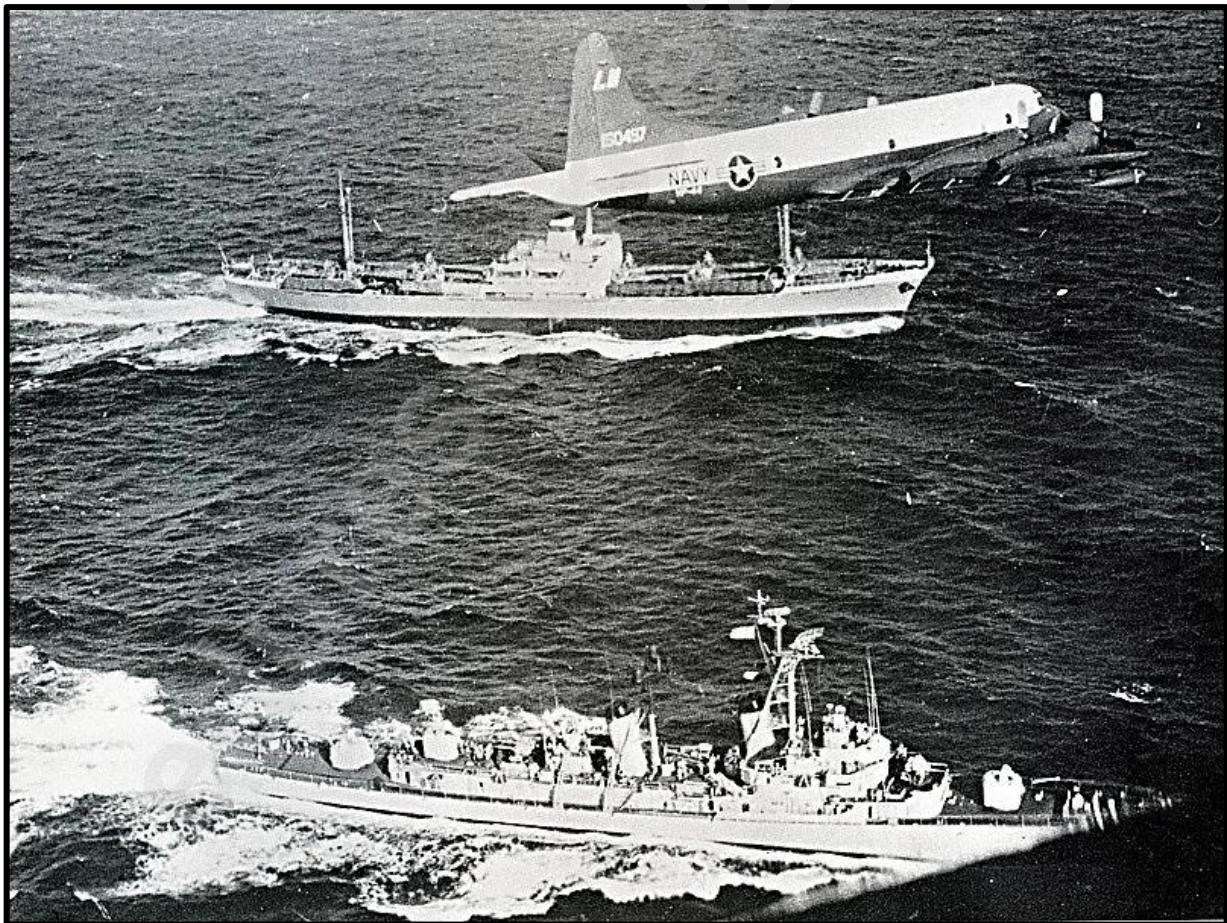
The following source is an extract taken from N. Khrushchev's memoirs, written in the late 1960s, justifying the deployment of Soviet missiles in Cuba.

Everyone agreed that America would not leave Cuba alone unless we did something. We had an obligation to do everything in our power to protect Cuba's existence as a Communist country and as a working example to other countries in Latin America. I want to make one thing absolutely clear. We had no desire to start a war. Only a fool would think that we wanted to invade the American continent from Cuba. Our aim was the opposite. We wanted to keep the Americans from invading Cuba.

[From: *Essential Modern World History* by S. Waugh]

SOURCE 1B

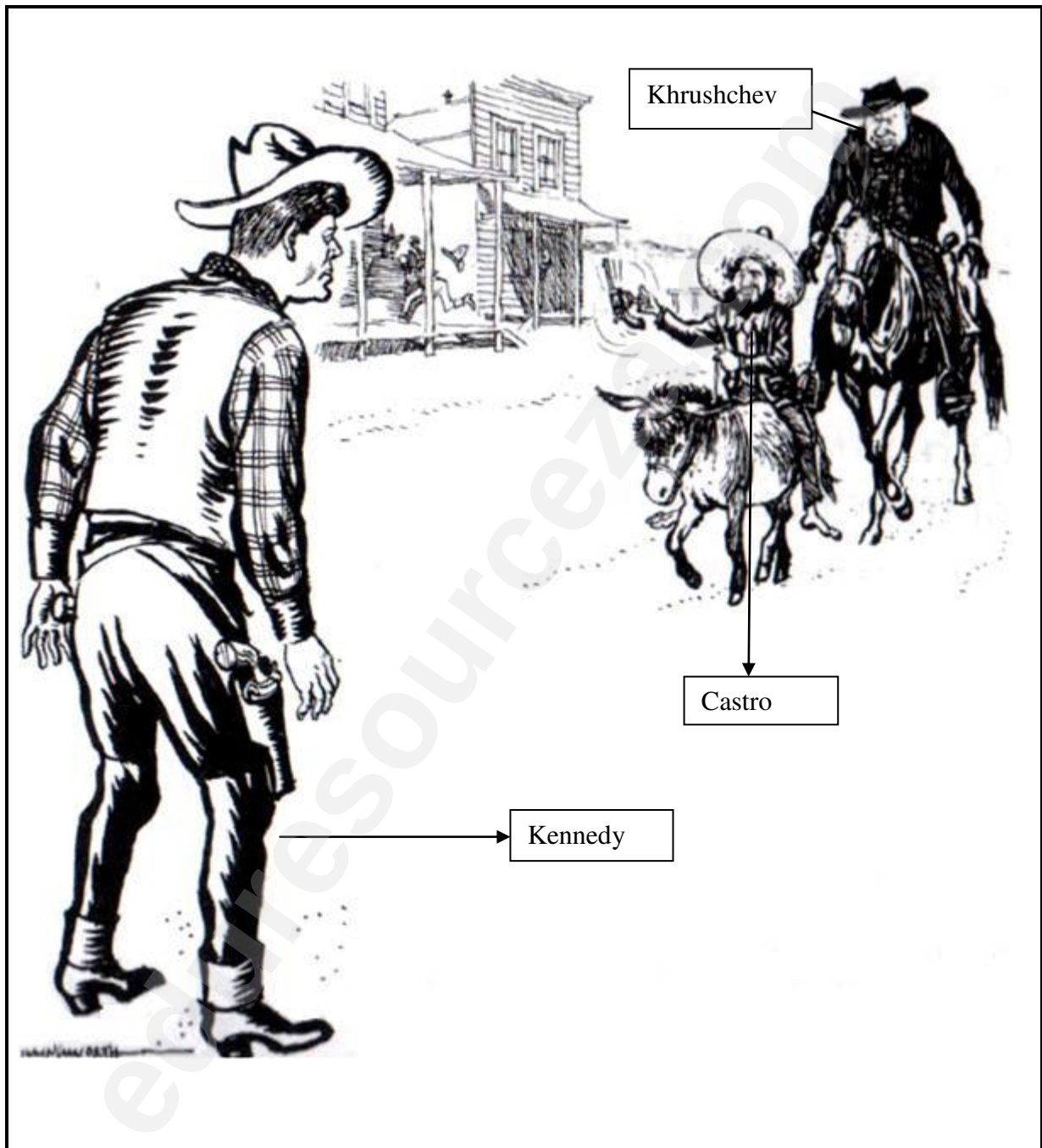
This picture was taken during the height of the Cuban missile crisis.



[From: transgriot.blogspot.com]

SOURCE 1C

A cartoon published in the *Daily Express*, a British newspaper, in October 1962. President Kennedy and Khrushchev are seen as gunfighters; Castro is on the donkey.



[From: *Modern World History* by N. Kelly and G. Lacey]

QUESTION 2: WAS JULIUS NYERERE'S POLICY OF SOCIALISM A SUCCESS IN TANZANIA?

SOURCE 2A

The following extract gives a better understanding of what Nyerere meant by Ujamaa.

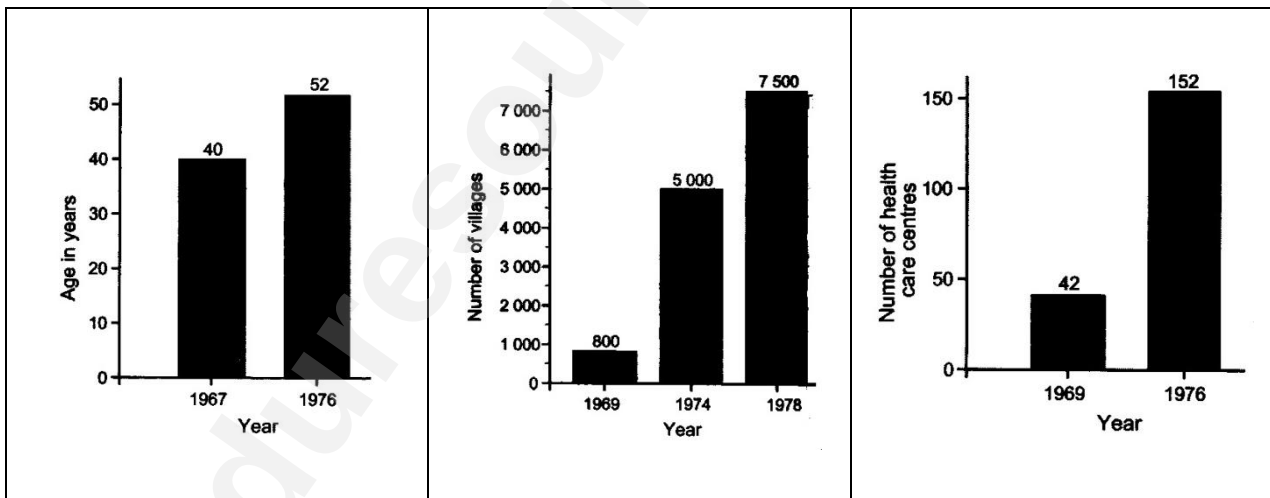
'Ujamaa', then, or 'Familyhood', describes our socialism. It is opposed to capitalism, which seeks to build a happy society on the basis of the exploitation of man by man; and it is equally opposed to the doctrine socialism, which seeks to build its happy society on a philosophy of inevitable conflict between man and man. We, in Africa have no more need of being 'converted' to socialism than we have of being 'taught' democracy. Both are rooted in our past – in the traditional society, which produced us.

Ujamaa villages are intended to be socialist organisations created by the people and governed by those who live and work in them ... No one can be forced into an Ujamaa village ... An Ujamaa village is a voluntary association of people who decide of their own free will to live together and work together for their common good ... It is important that this be thoroughly understood.

[From *Ujamaa, the Basis of African Socialism* by J. Nyerere]

SOURCE 2B

This source explains the successes of the Ujamaa policy between the years 1967 and 1978.



[From: *History for all* by Elsabe Brink et al]

QUESTION 3: WHAT FORMS OF CIVIL PROTESTS OCCURRED IN THE UNITED STATES OF AMERICA (USA) DURING THE 1960s?

SOURCE 3A

This is an extract of a speech made by Martin Luther King Jr. on 28 August 1963 on the steps of the Lincoln Memorial.

We have known humiliation, we have known abusive language, and we have been plunged into the abyss of oppression. And we decided to rise up only with the weapon of protest. It is one of the greatest glories of America that we have the right of protest.

If we are arrested every day, if we are exploited every day, if we are trampled on every day; don't ever let anyone pull you so low as to hate them. We must use the weapon of love. We must have compassion and understanding for those who hate us. We must realise so many people are taught to hate us that they are not totally responsible for their hate. But we stand in life at midnight; we are always on the threshold of a new dawn.

*abyss – deep hole

[From: *A People's History of the United States* by H. Zinn]

SOURCE 3B

James Zwerg was badly injured and left in the road for over an hour. White ambulances refused to take him to hospital. Afterwards he was interviewed in hospital by reporters.

Segregation must be stopped. It must be broken down. Those of us on the Freedom Ride will continue. No matter what happens, we are dedicated to this. We will take the beatings. We are willing to accept death. We are going to keep going until we can ride anywhere in the South.

[From: www.spartacushistory.com]

SOURCE 3C

This source explains the conservative attitude of the people of Mississippi towards the Voter Registration Campaign and was published in the editorial, *Lowell Liberator* (June, 1964).

A thousand college students from the North are reported to be invading Mississippi this summer in order to engage in a Negro voter registration drive. It is unbelievable that a thousand college students would do this of their own volition. Those who know the ways of propaganda, especially of a Communist nature, probably correctly suspect that the idealism of some college youngsters has been taken advantage of by some very hard boiled left wingers and Communists who know exactly what they want to do – stir up trouble in the South.

This newspaper a long time ago pointed out that a part of the Communist plan in the United States is to stir up racial strife. The ultimate aim is a black revolution. The invasion of Mississippi this summer is part and parcel of this plan.

These young people who have gone to Mississippi have been attending training schools which can be described as nothing short of inflammatory. The naive inexperience of these youngsters has been preyed on, and they have been stirred up by tales of horror and violence that simply don't exist in Mississippi.

Entirely aside from the arrogance and the holier-than-thou attitude of these college students, who are going to Mississippi with no knowledge of the Negro problem, the really serious aspect of this invasion ... is (that) it is part of an over-all scheme to destroy the United States by way of a racial war.

*volition – want to do something and not because you are forced to do it

*inflammatory – piece of writing that will cause anger

*naïve – lacking experience

[From: www.spartacushistory.com]

QUESTION 4: HOW DID STEVE BIKO AND THE BLACK CONSCIOUSNESS (BCM) MOVEMENT CONTRIBUTE TO THE LIBERATION STRUGGLE IN SOUTH AFRICA DURING THE 1970s?

SOURCE 4A

This extract outlines how Biko understood the philosophy on Black Consciousness.

Blacks are those who are by law or tradition politically, economically and socially discriminated against as a group in South African society and identify themselves as a unit in the struggle towards the realisation of their aspirations ... Being black is not a matter of pigmentation – being black is a reflection of a mental attitude ... By describing yourself as black you have started on the road to emancipation, you have committed yourself to fight against all forces that seek to use your blackness as a stamp that marks you out as a subservient (compliant and obedient to authority) being.

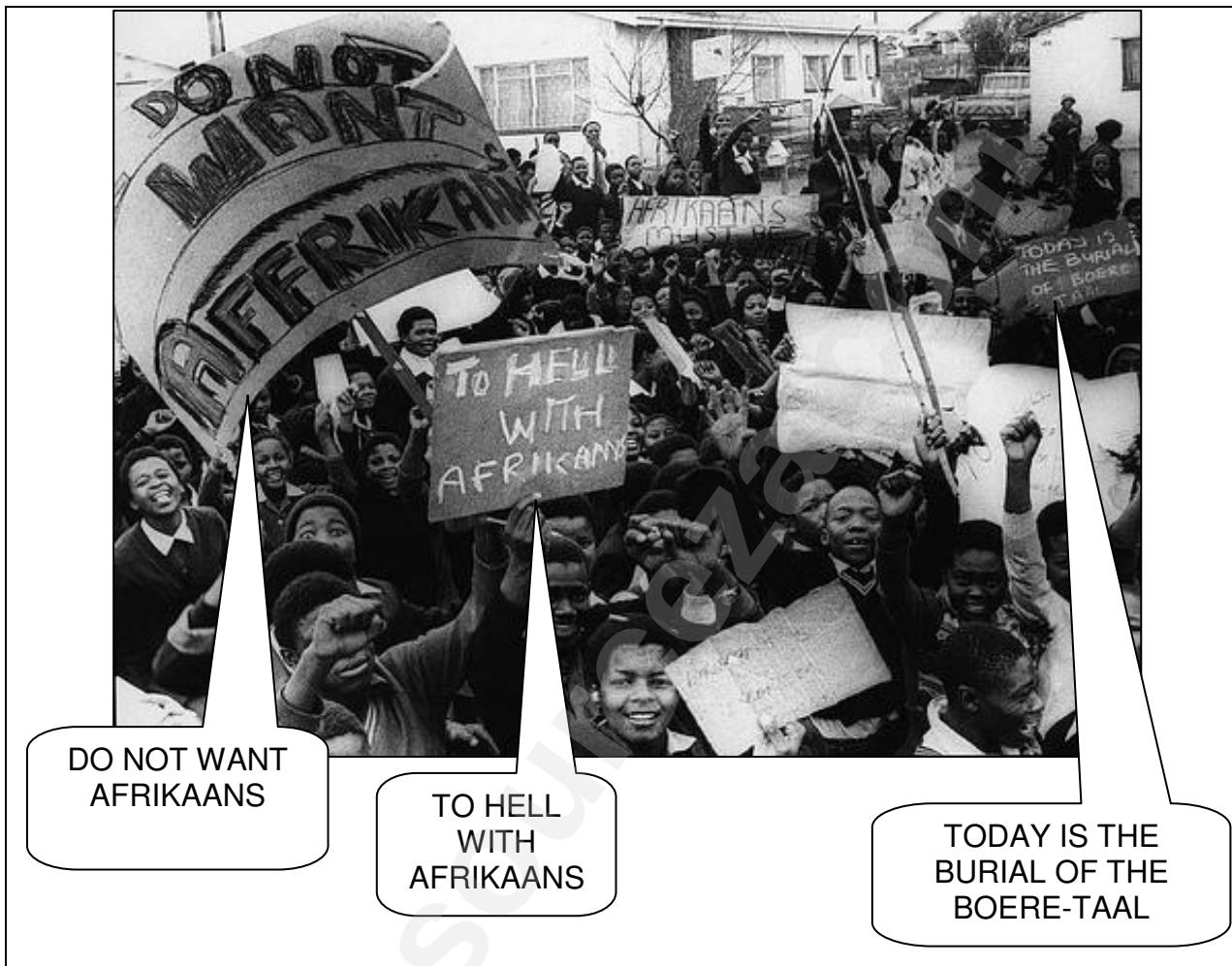
Black Consciousness sought ... to show black people the value of their own standards and outlook ... to judge themselves according to these standards and not to be fooled by white society who have whitewashed themselves and made white standards the yardstick by which even black people judge each other. The most potent weapon in the hands of the oppressor is the mind of the oppressed. A people without a positive history are like a vehicle without an engine.

*Emancipation – give people the same legal, political and social rights as other people

[www.africahistory.about.com/od/bikosteve/. Accessed 14 April 2012]

SOURCE 4B

This picture shows the South African Students Movement (SASM) inspired by Biko's legacy, demonstrating against the use of Afrikaans in schools, 16 June 1976, Soweto.



[From: *Looking into the Past* by Dyer, C. et al]

SOURCE 4C

The source below refers to the Black Consciousness Movement (BCM).

It challenged the entire white power structure that existed in South Africa by providing alternative structures. Until they had confidence in themselves and their society, Biko said, blacks would never gain their freedom, and to regain their confidence they must end their dependence on whites. With friends he set up the Black Community Programmes in which blacks helped other blacks without white assistance. The BC movement used a variety of programmes – clinics, crèches and literacy training – to reach out to the masses. However, although it successfully implemented a system of comprehensive local committees to facilitate organised resistance, the BCM itself was decimated (devastated) by security action taken against its leaders and social programmes. By 1976, 123 key members had been banned and confined to remote rural districts. By 1977 all BCM-related organisations were banned, many of its leaders arrested and social programmes dismantled.

[Extract from: *I Write What I Like* by Steve Biko]

ACKNOWLEDGEMENTS

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

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- www.spartacushistory.com
- History for all*: Elsabe Brink et al.