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EASTERN CAPE
EDUCATION

**NATIONAL
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**HISTORY P1
ADDENDUM**



This addendum consists of 8 pages.

QUESTION 1

KEY QUESTION: HOW DID THE CUBAN MISSILE CRISIS INTENSIFY COLD WAR TENSIONS BETWEEN THE USSR AND THE USA IN THE 1960s?

SOURCE 1A

The following extract outlines the USSR president Nikita Khrushchev's reasons for sending missiles to Cuba.

During a vacation on the Black Sea Coast in April, Khrushchev suddenly realised a way to solve his international problems. His plan would make the world think the Soviet Union was the nuclear equal of the United States, while providing time to produce enough missiles to balance the US arsenal (weapons collection). Thinking of American nuclear missiles pointing at him from NATO member Turkey, across the Black Sea, Khrushchev decided to station similar missiles in Cuba. Nuclear missiles in Cuba would not only keep the United States from attacking the communist island, but would teach the Americans what it was like to be surrounded by close-range enemy nuclear weapons.

'Why shouldn't the Soviet Union have the right to do the same as America?', Khrushchev said to his aides. It was an appealing plan and the Soviet leader moved quickly to implement it. Khrushchev decided it was essential to keep the project completely secret. When Cuba was fully armed, it would be too late for the United States to react. There were dissenters (rebels) in the Soviet government. Foreign Minister Andrei Gromyko told Khrushchev, "Putting our nuclear missiles in Cuba would cause a political explosion in the United States". Khrushchev did not listen. Certain of success, he refused to consider alternate plans of action if the US discovered the missiles before they were fully operational.

[From *Thirteen Days/Nines Miles, The Cuban Missile Crisis*, 2000 by N Finkelstein]

SOURCE 1B

This article focuses on the reaction of John F. Kennedy (President of the USA) and how he dealt with the Cuban Missile Crisis.

Taken from *The New York Times*, 23 October 1962.

October 23, 1962

**US Imposes Arms Blockade on Cuba on Finding Offensive Missiles Sites –
Kennedy Ready for Soviet Showdown
Special to *The New York Times***

Washington, October 22 – President Kennedy imposed a naval and air ‘quarantine’ (blockade) tonight on the offensive military equipment to Cuba.

In a speech of extraordinary (unusual) gravity, he told the American people that the Soviet Union, contrary to promises, was building offensive missiles and bomber bases in Cuba. He said the bases could handle missiles carrying nuclear warheads up to 2 000 miles. Thus, a critical moment in the Cold War was at hand tonight. The President had decided on a direct confrontation with and challenge to the power of the Soviet Union. Two aspects of the speech were notable. One was the direct thrust (push) at the Soviet Union as the party responsible for the crisis. President Kennedy treated Cuba and the government of Premier Fidel Castro as a mere pawn (puppet) in Moscow’s hands and drew the issue as one with the Soviet government ... The President made it clear that this country would not stop short of military action to end what he called ‘clandestine (secret), reckless and provocative (offensive) threat to world peace’. ... He called on Premier Khrushchev to withdraw the missiles from Cuba and so ‘moves the world back from the abyss (depth) of destruction’.

SOURCE 1C

This cartoon, drawn in 20 October 1962, shows Khrushchev and Kennedy involved in a game of arm-wrestling.

This is a British political cartoon by Leslie Gilbert Illingworth.

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



SOURCE 1D

The following extract is a response by President Kennedy to President Khrushchev's letter dated 27 October 1962.

I have read your letter of October 26th with great care and welcome the statement of your desire to seek a prompt solution to the problem. The first things that need to be done, however, is for work to cease on offensive missile bases in Cuba and for all weapons systems in Cuba capable of offensive use to be rendered inoperable (unworkable), under effective United Nations arrangements.

... the first ingredient, let me emphasize, is the cessation (end) of work on missile sites in Cuba and measures to render such weapons inoperable (unworkable), under effective international guarantees. The continuation of this threat, or a prolonging of this discussion concerning Cuba by linking these problems to the broader questions of European and world security, would surely lead to an intensified situation on the Cuban crisis and a grave risk to the peace of the world. For this reason, I hope we can quickly agree ...

John F. Kennedy

[From *Thirteen Days, A Memoir of The Cuban Missile Crisis* by R Kennedy]

QUESTION 2: WHAT WERE THE REASONS FOR THE ESTABLISHMENT OF THE BLACK POWER MOVEMENT IN THE USA IN THE 1960s?**SOURCE 2A**

The source below explains the different views of the Black Power Movement by different African-Americans.

Some African-Americans saw it as a cry against the whites who held all the resources in a white-dominated society. All forms of power, but especially political power, lay with whites. There were some African-Americans who wanted to use the call as a way of elevating the status of African-Americans in society but then dropping such a potentially inflammatory call once this had started as it would serve no positive purpose after that advance. By initially closing ranks, it was believed that African-Americans could advance themselves in American society.

However, there were those who believed that 'Black Power' was exactly that. The supporters of this belief wanted no integration with whites whatsoever. They wanted a purely black society in which white people were not allowed to trespass. The whole theory of racial integration was rejected. Malcolm X and Stokely Carmichael were believers in this approach. 'Black Power' was seen as a way of resurrecting 'Black Pride' and African-American culture, Carmichael said in 1966.

[From <http://www.historylearningsite.co.uk/the-civil-rights-movement-in-america-1945-to-1968/black-power>. Accessed on 24 April 2017.]

SOURCE 2B

The following source explains Malcolm X's views on violence.

Since self-preservation is the first law of nature, we assert the Afro-Americans' right to self-defence. The Constitution of the USA clearly affirms the right of every citizen to bear arms. And as Americans we will not give up a single right guaranteed under the Constitution.

The history of unpublished violence against our people clearly indicates that we must be prepared to defend ourselves or we will continue to be a defenseless people at the mercy of a ruthless and violent racist mob.

We assert in those areas where the government is either unable or unwilling to protect the lives and property of our people, that our people are within their rights to protect themselves by whatever means necessary. A man with a rifle or a club can only be stopped by a person who defends himself with a rifle or a club.

Tactics based solely on morality can only succeed when you are dealing with basically moral people or a moral system. A man or system which opposes a man because of his colour is not moral. It is the duty of every African-American community throughout this country to protect its people against mass murderers, bombers, lynchers, floggers, brutalizers and exploiters.

[From http://www.digitalhistory.uh.edu/teachers/lesson_plans/pdfs/unit11_6. Accessed on 24 April 2017.]

SOURCE 2C

The 'Black Power' slogan was adopted by African-Americans of virtually every persuasion. Revolutionaries used it to preach guerrilla warfare; liberals, to demand reform; conservatives to demand self-help. For many who adopted it, the phrase meant self-pride. 'Say it loud – I'm black and I'm proud', chanted soul singer James Brown, and a generation of African-Americans affirmed that 'black is beautiful'. Rejecting skin bleaches and hair straighteners [*which helped users look more like whites*], young blacks donned dashikis (*berets*), wore Afro hairstyles, enjoyed soul music and soul food, and established black studies programmes at colleges. Black power reflected an insistence that African-Americans shape their own culture and define their own destiny.

Black Power celebrated black pride ... and the importance of self-determination as no mass movement had done before ... As never before African-American ... gave their children Islamic names 'I may have lost hope,' SCLC leader Jesse Jackson had students repeating after him, 'but I am somebody ... I am black ... beautiful ... proud ... I must be respected'.

[From *The Enduring Vision: A History of the American People*, by Boyer et al]

SOURCE 2D

This photograph shows the Black Panthers standing guard outside the trial of two of their leaders, Bobby Seale and Huey Newton. The US Constitution protects the rights of its citizens to bear arms and they felt that they needed arms to protect themselves against white racists.



[From *History of the United States*, by B. Clark]

ACKNOWLEDGEMENTS

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

N Finkelstein, *Thirteen Days/Nine Miles, The Cuban Missile Crisis*, 2000

Boyer et al, 1989. *A History of the American People* (Oxford University Press, New York)

Clark, B. 1988. *History of the United States* (Oxford University Press)

<http://www.historylearningsite.co.uk/the-civil-rights-movement-in-america-1945-to-1968/black-power/>

http://www.digitalhistory.uh.edu/teachers/lesson_plans/pdfs/unit11_6.pdf/.