



# basic education

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

## **NATIONAL SENIOR CERTIFICATE**

**GRADE 12**

**HISTORY P1**

**NOVEMBER 2010**

**ADDENDUM**

**This addendum consists of 14 pages.**

**QUESTION 1: WHAT WERE THE CONSEQUENCES OF THE UNITED STATES OF AMERICA'S (USA'S) INVOLVEMENT IN THE VIETNAM WAR?****SOURCE 1A**

The following source consists of two viewpoints on the USA's entry into the Vietnam war. It is taken from *The Making of the Modern World* by C Condon.

**Viewpoint 1: An extract of the speech delivered by President Johnson at the John Hopkins University on 7 April 1965.**

... Over this war, and all Asia, is the deepening shadow of Communist China. The rulers in Hanoi are urged on by Peking. This is a regime (government) which has destroyed freedom in Tibet, attacked India and been condemned by the United Nations for aggression in Korea. It is a nation which is helping the forces of violence in almost every continent. The contest in Vietnam is part of a wider pattern of aggressive purpose.

Why are these realities our concern? Why are we in South Vietnam? We are there because we have a promise to keep. Since 1954 every American president has offered support to the people of South Vietnam. We have helped to build, and we have helped to defend. Thus, over many years, we have made a national pledge to help South Vietnam defend its independence. And I intend to keep our promise.

To dishonour that pledge, to abandon this small and brave nation to its enemy, and to the terror that must follow, would be an unforgivable wrong ...

**Viewpoint 2: An extract of a message written by Ho Chi Minh, leader of North Vietnam to USA's President Johnson on 15 February 1967.**

... Vietnam is thousands of miles away from the US. The Vietnam people have never done any harm to the US. But contrary to the pledges made by its representatives at the 1954 Geneva Conference, the US government has ceaselessly (without end) intervened in Vietnam; it has unleashed (let loose) and intensified the war of aggression in South Vietnam with a view to prolonging (extending) the partition of Vietnam and turning South Vietnam into a neocolonial and military base of the US ...

The US government has committed war crimes, crimes against peace and against mankind. Half a million US troops have resorted to the most inhuman weapons and the most barbarous (inhuman) methods of warfare, such as napalm (a burning chemical), toxic chemicals and gases, to massacre our compatriots, destroy crops and raze villages to the ground.

In North Vietnam thousands of US aircraft have dropped hundreds of bombs, destroyed towns, villages, factories, roads, bridges, dikes, dams and even churches, pagodas, hospitals, schools ... The Vietnamese people will never submit to force, they will never accept talks under the threat of bombs ...

**SOURCE 1B**

This source consists of two photographs showing the effects of the USA's involvement in the Vietnam war.

**Photograph 1:**

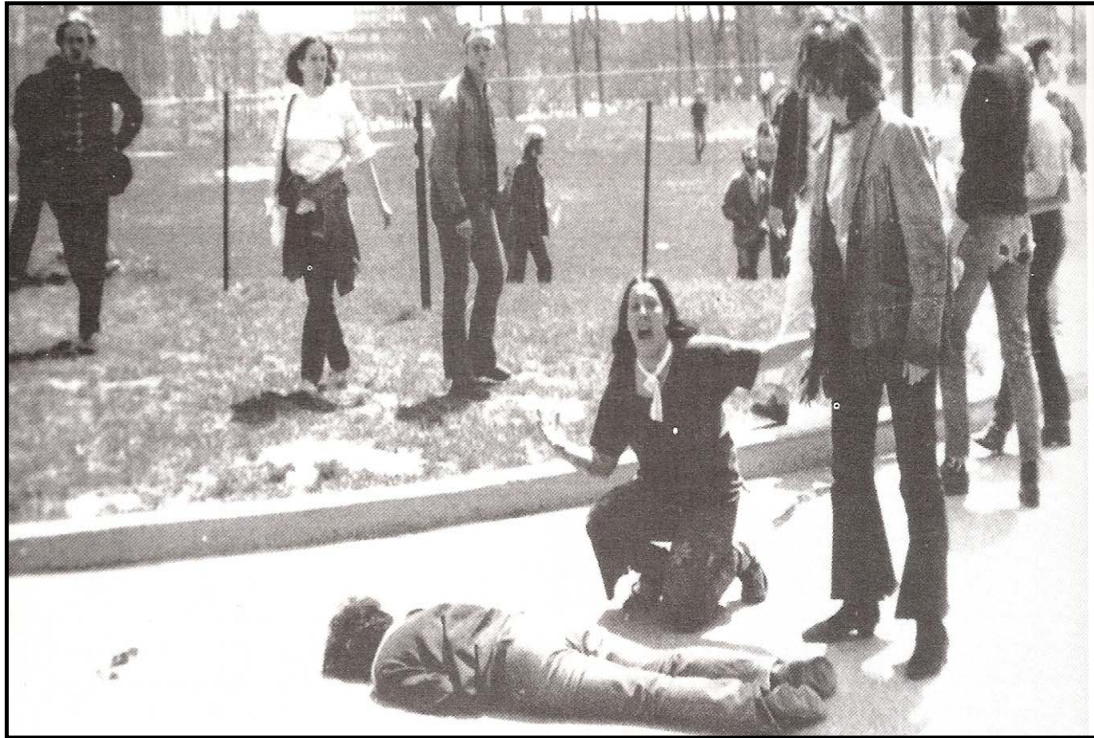
The following photograph was taken by Associated Press photographer Nick Ut. It shows Vietnamese children and Kim Phuc, a nine-year-old girl running naked after a napalm attack near Trang Bang on 8 June 1972. Napalm was a burning chemical that the USA army used to spray from military aircraft on the Viet Cong army and their hide-outs. Taken from *The Twentieth Century World* by P Martin.



Kim Phuc

**Photograph 2:**

This photograph shows a USA student who was shot while demonstrating against American involvement in Vietnam at the University of Kent in 1970. Taken from *The World Since 1914* by J Scott.

**SOURCE 1C**

The table below gives information on the total number of American soldiers who died during the Vietnam War. Taken from *Vietnam War – Participants and Casualties* by R Kolb et al. Date unknown.

AMERICAN SOLDIERS KILLED DURING MILITARY SERVICE		
ARMY	30 950	65%
MARINES	13 091	28%
AIR FORCE	1 744	4%
NAVY	1 628	3%
TOTAL	47 413	100%

**QUESTION 2: WHAT ROLE DID JOMO KENYATTA PLAY IN TRANSFORMING KENYA FROM 1960 TO 1970?**

Kenya was a British colony. White settlers occupied the fertile 'white highlands' which led to much conflict and anger among indigenous Kenyans. Jomo Kenyatta led the movement for an independent Kenya. He was later jailed for his revolutionary activities. Kenyatta was released in 1961 and became the first democratically elected leader of Kenya in 1963.

**SOURCE 2A**

The extract below explains the mood in Kenya after the release of Kenyatta. Taken from *Britain's Gulag: Brutal End to Empire in Kenya* by C Elkins.

For thousands of Kikuyu, Kenyatta's liberation in August 1961 was sweet: 'I wept, I wept with joy' recalled one former detainee. We danced and celebrated ... Our leader was free and he was going to save us from the colonial oppressors'. Triumphant (victorious) appearances soon followed and Kenyatta toured the country. He also made a remarkable impression upon the British public when he gripped millions of viewers in their living rooms during an interview on BBC's television series *Face to Face*. No one knew quite what to make of this man who spoke eloquently (well-spoken) and wore a Western-style suit. It was becoming apparent to everyone that this 'leader to darkness and death' (as described by the British Governor of Kenya, Patrick Reninson) or great African statesman, no one at the time was sure which one, was going to become Kenya's first president.

... From the moment he stepped out of detention, Kenyatta did his best to allay (to put to rest) the fears of the British government and the settler population, assuring them that an independent Kenya would forgive the past and most important, would not take their land. Kenyatta went to the heart of the settler nation in Nakuru, where he won over the white, hostile crowd. He told them, 'We are going to forget the past and look forward to the future ... Let us join hands and work for the benefit of Kenya. We want you to stay and farm well in this country ...' By the end of the meeting the settlers – the same ones who had for years condemned Kenyatta, were patting him on the back and shouting, 'Harambee' or 'Let's all pull together' ...



**SOURCE 2B**

The source below consists of a written source and visual sources highlighting Kenya's Independence Day celebrations.

**Written source:** This source explains the events that occurred when Kenya became independent from Britain on 11 December 1963. Taken from *Britain's Gulag: Brutal End to Empire in Kenya* by C Elkins.

In less than two years after he was reintroduced to the world, Kenyatta stood on the podium of Nairobi's Uhuru stadium. 'This is the greatest day in Kenya's history and the happiest day in my life' he told a crowd of some forty thousand ecstatic Africans ... Kenyatta was a spell-binding speaker, refusing to read his prepared address in English. Dramatically he tossed his speech aside and spoke to his people in KiSwahili and the crowd was virtually uncontrollable. Looking down with him were dignitaries from around the world who had all come to Kenya on that day to witness Kenya achieve its independence from European rule.

Then at midnight, after hours of ceremonies and dancing, a spotlight zeroed in on the Union Jack being lowered and Kenya's new flag was raised for the first time.

**Visual sources:****Photograph 1:**

The photograph below shows Jomo Kenyatta celebrating Kenya's independence from Britain at Nairobi's Uhuru Stadium, December 1963. Taken from *History For You: Twentieth Century World* by J Ray and J Hagerty.



Jomo Kenyatta

**Photograph 2:**

The photograph below shows police attempting to control the crowd who were attending the Independence Day celebrations at Nairobi's Uhuru Stadium. Taken from *East African Standard Newspaper*, a Kenyan newspaper, 1963.



**SOURCE 2C**

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

In contrast to the socialist programmes fashionable in Africa at the time, Kenyatta adhered to capitalist policies, encouraging both indigenous private enterprise and foreign investment. With government assistance, an expanding African middle class grasped opportunities in the civil service, agriculture, commerce and industry. Kenyatta's government was also vigorous (forceful) in promoting local self-help development organisations, known as *Harambee* – a KiSwahili word meaning 'Let's all pull together' – responsible for the construction and operation of schools, health clinics and water provision ...

White farmers were bought out by both smallholders and by other African owners, often members of the Kenyan elite. By 1970 a total of 1,5 million acres had been acquired for settlement schemes involving some 500 000 people. Africans also gained ownership of corporate ranches and coffee plantations ...

The capital, Nairobi, reflected Kenya's growing prosperity. It flourished (grew) as an international business and conference centre, its skyline 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.

... yet there was wide disparity (difference): while the rich got richer, the level of rural poverty increased and despite the land transfer programme, the problem of land hunger continued.

Kenyatta's capitalist strategy aroused fierce dissension (disagreement) ... Oginga Odinga, whom Kenyatta had appointed vice-president after independence, resigned from the government and set up an opposition party. As well as free distribution of white-owned land, he advocated a programme of nationalisation of foreign-owned enterprises and a shift in foreign policy away from Kenya's close links with Western countries in favour of new ties with the Eastern bloc ...

Kenyatta was ruthless in dealing with any challenge to his authority. In 1969 Odinga was arrested and his party banned ...



**QUESTION 3: HOW DID THE MARCH TO THE LINCOLN MEMORIAL GATHER MOMENTUM IN THE STRUGGLE FOR CIVIL RIGHTS IN THE UNITED STATES OF AMERICA (USA) IN THE 1960s?**

**SOURCE 3A**

The following consists of a written and visual source on the march to the Lincoln Memorial.

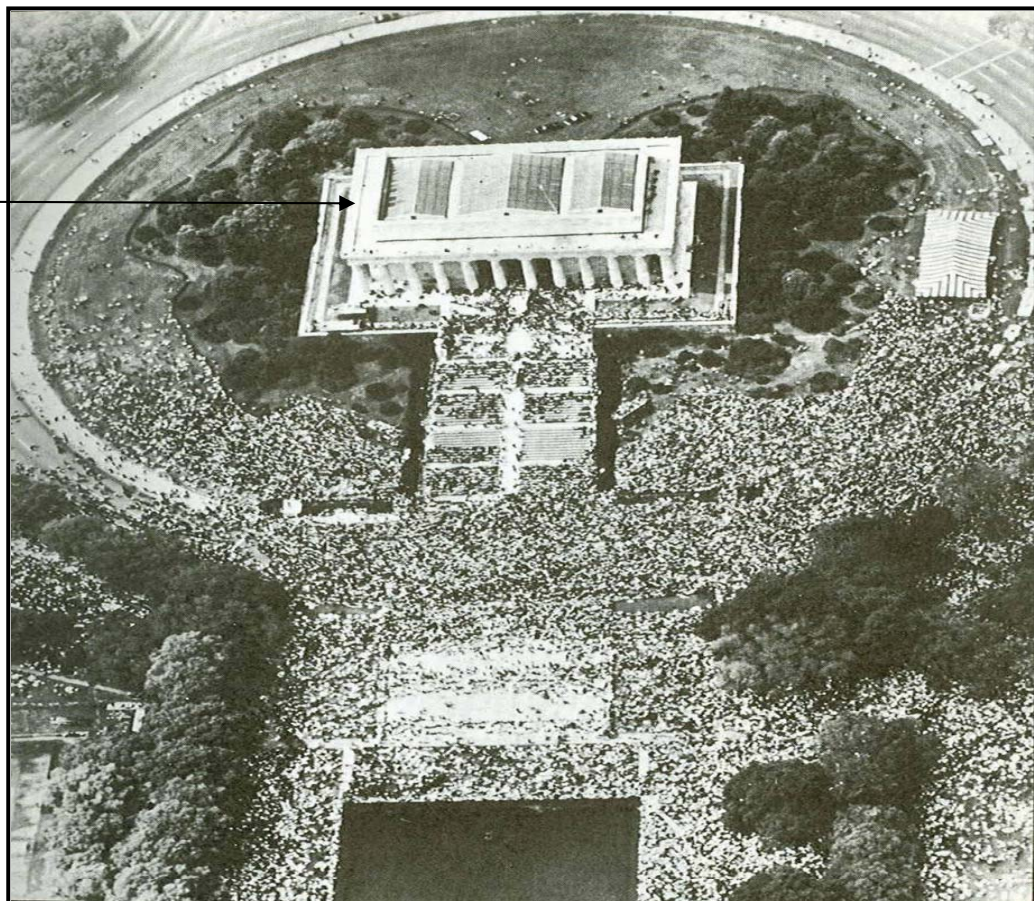
**Written source:** This is part of an address delivered by Martin Luther King Junior on 28 August 1963 on the steps of the Lincoln Memorial. Taken from *Black Peoples of the Americas* by J Shuter et al.

'... I say to you today, my friends, so even though we face difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed (statement of belief). We hold these truths to be self-evident, that all men are created equal. I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood ...'

**Visual source:**

The photograph below, taken from the air, shows about 250 000 people who attended the march to the Lincoln Memorial on 28 August 1963. Taken from *Studies in 20<sup>th</sup> Century World History* by S Harrison.

**The Lincoln Memorial**



**SOURCE 3B**

The following editorial (editor's comments on current issues) from the *The New York Times*, dated 29 August 1963, comments on the march to the Lincoln Memorial. Taken from *The Modern World 1914 – 1980*, by N Kelly.

**WASHINGTON**

More than 250 000 Americans, most of them black but many of them white, demonstrated here today for a full and speedy programme of civil rights and equal opportunities. It was the greatest assembly for a redress of a grievance that this capital has ever seen ...

There was no evidence to mar (stop) the demonstration. In fact, at times there was an air of hootenanny (happiness/excitement) about it as groups of schoolchildren clapped hands and swung into the familiar freedom songs. But if the crowd was good-natured, the underlying tone was one of dead seriousness. The emphasis was on 'freedom' and 'now'. At the same time the leaders emphasised, paradoxically (in contradiction) but realistically, that the struggle was just beginning.

On Capitol Hill (home of the US Congress) opinion was divided about the impact of the demonstration in stimulating congressional action on civil rights legislation. But at the White House, President Kennedy declared that the cause of 20 000 000 Negroes had been advanced by the march ... 'The nation,' the President said, 'can properly be proud of the demonstration that has occurred here today.'

**SOURCE 3C**

The extract below is part of a response by President JF Kennedy delivered in 1963 with regard to the march to the Lincoln Memorial. Taken from *Studies in 20<sup>th</sup> Century World History* by S Harrison.

I hope that every American ... will stop and examine his conscience ... Today we are committed to a world-wide struggle to promote and protect the rights of all who wish to be free. And when Americans are sent to Vietnam or West Berlin we do not ask for whites only ... Now the time has come for the nation to fulfil its promise ... The fires of frustration and discord (disagreement) are burning in every city, North and South ... We face therefore a moral crisis ... it is time to act in Congress.

**QUESTION 4: HOW DID STEVE BIKO AND THE PHILOSOPHY OF BLACK CONSCIOUSNESS INFLUENCE THE SOWETO UPRISING OF 1976?****SOURCE 4A**

This source consists of two viewpoints on Black Consciousness.

**Viewpoint 1: The following are Biko's thoughts on Black Consciousness. Taken from *I Write What I Like* by S Biko.**

All in all the black man has become a shell, a shadow of a man, completely defeated, drowning in his own misery, a slave, an ox bearing the yoke (burden) of oppression with sheepish timidity (shyness). This is the first truth, bitter as it may seem, that we have to acknowledge before we can start on any programme to change the status quo. It becomes necessary to see the truth, as it is, if you realise that the only vehicle for change is these people who have lost their personality. The first step, therefore, is to make the black man come to himself; to pump back life into his empty shell; to infuse him with pride and dignity, to remind him of his complicity in the crime of allowing himself to be misused and therefore letting evil reign supreme in the country of his birth. This is what we mean by an inward-looking process. This is the definition of Black Consciousness.

**Viewpoint 2: The following is a translation of an article that appeared in the Afrikaans newspaper, *Die Vaderland*, written by the editor Harold Pakendorf. This newspaper was the mouthpiece of the Transvaal National Party.**

I've no quarrel with Black Consciousness as such; there is nothing wrong with it. It's part of a nationalist feeling and it's understandable and we shouldn't react negatively to it. We should react positively to it. It would be foolish not to recognise that there are grievances and that those grievances can be addressed best through a nationalist organisation. If it's a nationalist organisation that bases itself on colour, it makes it so much easier.

**SOURCE 4B**

This source consists of two extracts on the Soweto uprising.

**Extract 1:** The following extract is a comment by historian C Glaser on the influence of Black Consciousness in Soweto schools. Taken from *Youth Culture and Politics in Soweto, 1958 – 1976* by C Glaser.

By the mid-1970s, high-school students were uniquely placed to assume political leadership in Soweto. Secondary schools ... had a unifying influence. They drew together literate (knowledgeable) youths with similar experiences and grievances, on a large scale. High schools ... were receptive to the Black Consciousness ideology ... School students, with energy and independence, and brimming (overflowing) with a self-belief inspired by Black Consciousness, occupied the political vacuum left by the outlawed (banned) Congress movements.

**Extract 2:** Teboho Mohapi, a student leader, comments on how the SASM was organised. Taken from *Soweto: A History* by P Bonner and L Segal.

SASM (South African Students Movement) had reached a point where it couldn't hide from students and we gradually became more and more conspicuous (clear) in the schools ... Towards the end of my Standard 8 (Grade 10) year, we'd clearly gathered a large number of students at my school. Some of us started rotating from school to school to talk to the students. We'd talk about Bantu education as a poison that enslaved us. This was the gist (idea) of politicising students and influencing them. This was how we organised SASM into a fully fledged organisation.



**SOURCE 4C**

This is a photograph by P Magubane taken on 16 June 1976. The caption of the photograph reads 'The Young Lions of Soweto, 16 June 1976'.





## ACKNOWLEDGEMENTS

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

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