



education

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**NATIONAL
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GRADE 12

HISTORY P1

ADDENDUM

NOVEMBER 2008

This addendum consists of 15 pages.

QUESTION 1: HOW DID THE BERLIN WALL INTENSIFY COLD WAR TENSIONS IN EUROPE?**SOURCE 1A**

The following source is part of an interview that was conducted with Charles Wheeler, a West German citizen. He gives his views on the conditions which prevailed in East Berlin and West Berlin in the early 1960s.

Adapted from www.gwu.edu/nsarchiv/coldwar/interviews.

1. Conditions in East Berlin in the early 1960s as viewed by Wheeler.

... East Berlin struggled to recover from the effects of the Second World War and was feeling the effects of Russia extracting reparations (payments) from East Germany. In fact very little rebuilding took place and despite a huge housing shortage, no building of houses took place, yet money was spent on building prestigious projects like the Communist Party headquarters.

The standard of living was poor compared to the West, wages were low, and there were no consumer goods in the shops, only endless jars of pickles. What production there was, was either going to the Soviet Union or being exported in the interests of the Soviet Union. Conditions here were desperate and people were indeed left destitute.

2. Conditions in West Berlin in the early 1960s as viewed by Wheeler.

On the other hand West Berlin was a prosperous Western city that was rebuilt as a result of assistance from the Marshall Plan and assistance from other European states. The result of this was evident in a number of ways such as, many people I knew were employed, they enjoyed a good quality of life, most shops were well stocked with several goods and services and they bustled with shoppers. Moreover, there was freedom to travel and unemployment was really very low. Many people were happy with this state of affairs.

It was difficult to disentangle politics from economics. West Berlin thrived as a democracy and enjoyed the fruits of freedom, while East Berlin could not develop because of communist influence.

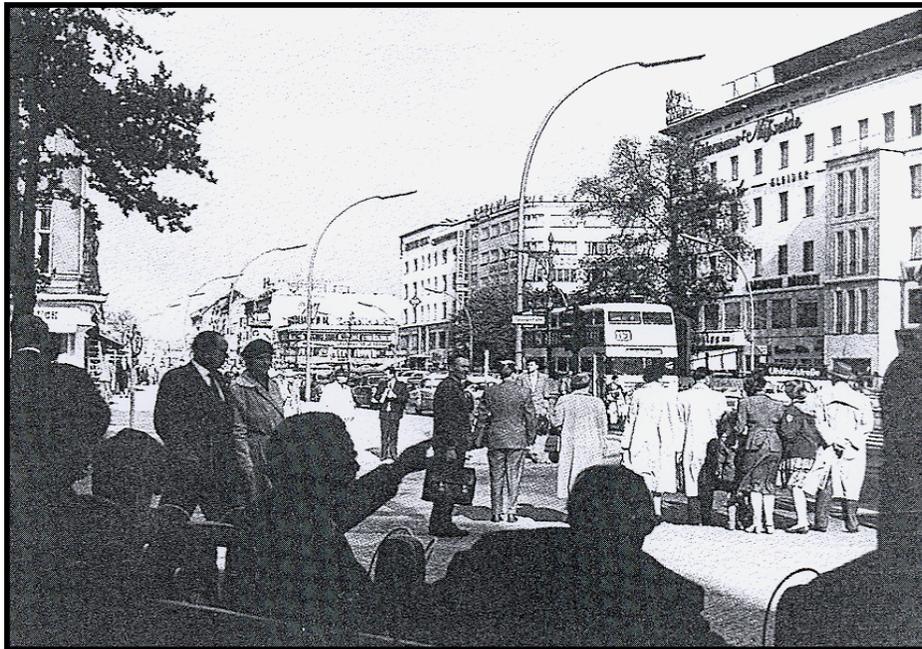
SOURCE 1B

This source consists of two photographs of life in West Berlin and in East Berlin. It has been taken from *The Great Power Conflict after 1945* by Peter Fisher.

Photograph 1: This is an illustration of city life in East Berlin in the early 1960s.

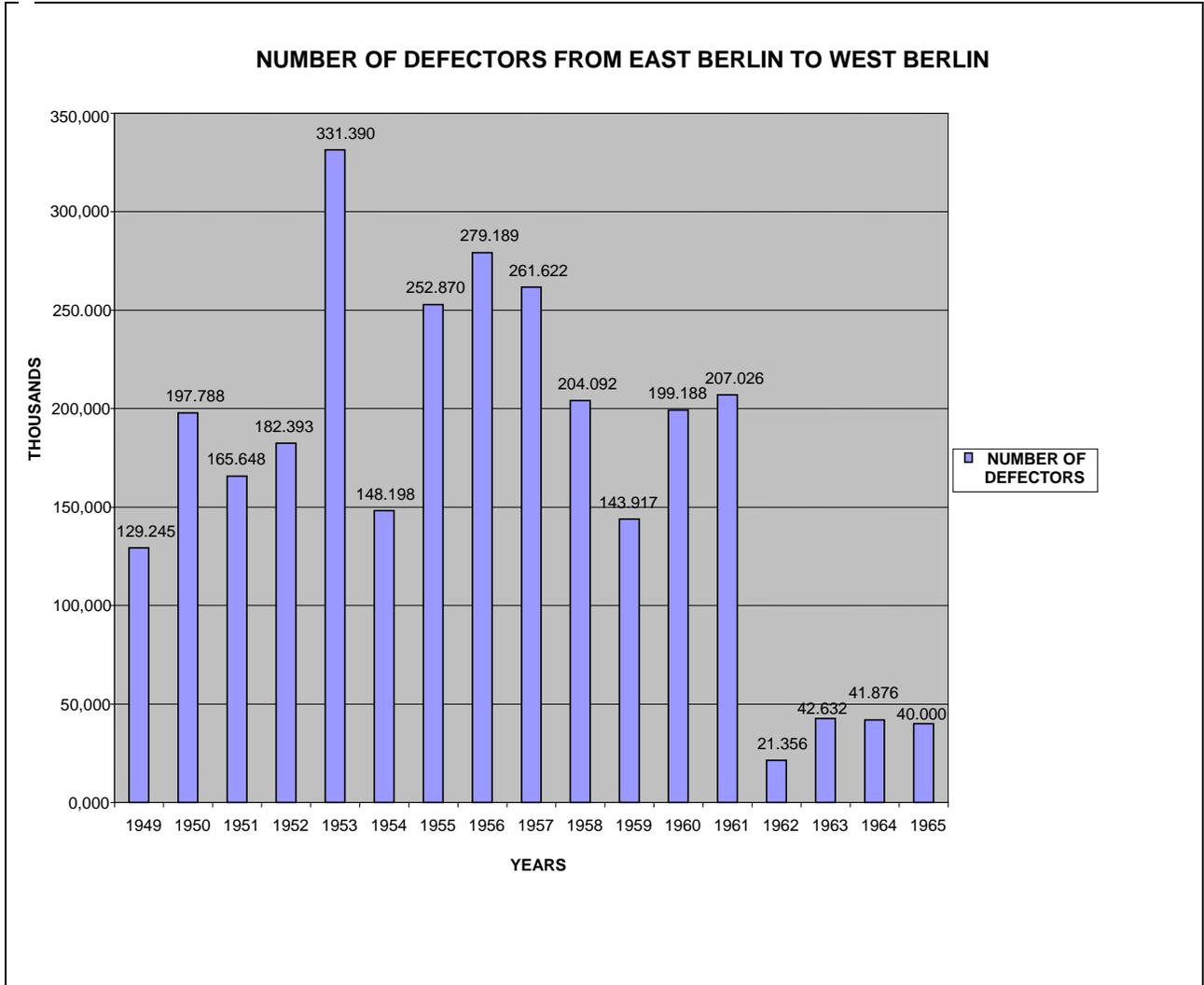


Photograph 2: This is an illustration of city life in West Berlin in the early 1960s.



SOURCE 1C

The graph below shows the number of East Berlin defectors crossing to West Berlin between 1949 and 1965. Taken from *The Modern World* by Nigel Kelly and Rosemary Rees.



SOURCE 1D

Police sergeant Hans Peters and Ursula Heinemann were eyewitnesses to the events that took place in Berlin on 13 August 1961. The following extract has been taken from *The Great Power Conflict after 1945* by Peter Fisher.

Hans was on border duty in the French Sector of West Berlin. At 2.20 a.m. six trucks roared towards him, headlights blazing. Eighty yards away they stopped. A moment later the street was full of armed soldiers who set up machine guns aimed at the French Sector. Two guards approached carrying coils of barbed wire. At the invisible border line between the Soviet and French sectors the squads cordoned off the street. In the houses no one stirred.

At 4.45 a.m. Ursula Heinemann awoke in her East Berlin flat to another working day at the Plaza Hotel in West Berlin. She walked to the nearby station and went to the ticket counter. 'Nein! Nein! [No! No!] Take your pfennings [money] back! It's all over now with trips to Berlin.'

At that moment Ursula saw five armed East German transport police heading her way. She turned and ran back to her flat. 'They've closed the border!' In a moment the landing and corridors of the flats were full of people shouting and crying.

She decided that she must cross to the West. But how? Near the US Sector she slipped through an orchard and reached the barbed wire border. Ursula crawled forward on her stomach. She felt the metal barbs tearing her skin. At last she reached a border post. A moment later, she was in West Berlin. By early morning East German police and soldiers had cut the city in two. The seal-off operation went on. Only a few crossing points stayed open, protected by tanks, armoured cars and water cannons. Nevertheless, some were still determined to risk death by crossing from East to West.

QUESTION 2: HOW WAS PATRICE LUMUMBA'S RULE UNDERMINED IN THE STRUGGLE FOR UHURU (FREEDOM) IN THE CONGO?**SOURCE 2A**

The following is an extract of Ludo De Witte's book *The Assassination of Patrice Lumumba*. Lumumba was the first elected prime minister of the Congo. He held this post for only two months before he was removed from office and murdered.

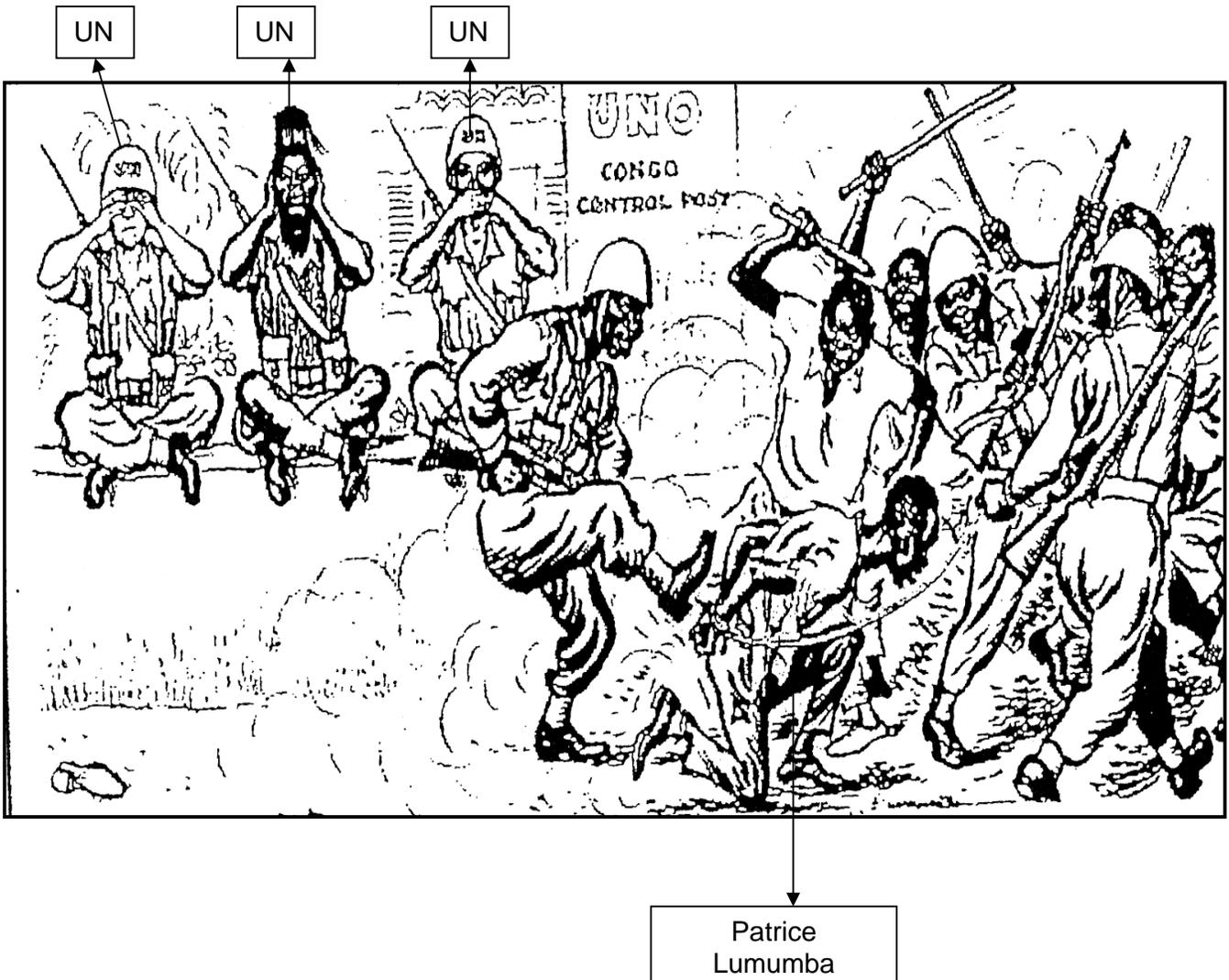
Lumumba's fate had been sealed at the Congo's independence celebrations on 30 June 1960 when he passionately denounced the harsh brutalities and indignities suffered by the Congolese under Belgian colonial rule. It was Lumumba's vision to build a united Congo; he was after all a pioneer of African unity. His ability to politicise and radicalise the masses posed a danger to Belgium's idea of a neo-colonial state in which she would continue to exercise the real power. Western interests in the Congo had to be safeguarded at all costs. Lumumba was an obstacle to that scenario.

A crisis developed when copper-rich Katanga, under Moïse Tshombe, decided to break away. The copper mines were owned by Belgium's Union Minière. The mining company and Belgian troops backed Katanga's independence and Tshombe. De Witte believed that [Belgium] masterminded Katanga's secession. Lumumba opposed Katanga's breakaway and opted to use force to bring Katanga back into line. He expelled Belgian diplomats, called on the United Nations to defend the newly independent state and accepted help from the Soviet Union. Paranoia (fear) in the West, particularly in Washington [USA] and Brussels [Belgium], determined that action be taken. The Belgian Minister for African Affairs, demanded 'definitive elimination' [total removal/death]. The UN supported the West, recognised Katanga and believed that Lumumba should be politically ostracised [spurned] and that the UN did not need to become involved.

Lumumba was arrested by Joseph Mobutu, who would later become president Mobutu Sese Seko. The Belgians demanded a more decisive ending – they wanted Lumumba delivered into the hands of his most sworn enemy, Moïse Tshombe. This was in effect a death sentence. Lumumba was murdered by firing squad on 17 January 1961. Nothing was said for three weeks. When his death was announced on Katanga's radio, the reason given was that he tried to escape and was murdered by enraged [angry] villagers.

SOURCE 2B

A cartoon by Leslie Illingworth which depicts the role of the United Nations (UN) during the Congo crisis in the early 1960s. Note the word 'UN' on the hats of the figures at the top left. The people on the right of the cartoon are supporters of Mobutu.



SOURCE 2C

An adapted extract from an article by Stephen Weissman for the *Washington Post* in July 2002. Weissman's article refers to evidence contained in classified documents that reveal how the Central Intelligence Agency [CIA] planned to kill Lumumba. Larry Devlin was a CIA agent.

... the Eisenhower administration saw Lumumba as an African Fidel Castro [revolutionary leader of Cuba who challenged the USA] and was worried that he would tilt towards the Soviets.

Devlin was given a tube of poisoned toothpaste that had to get into Lumumba's bathroom. Devlin was horrified by the plan. 'I had never suggested assassination, nor did I believe that it was advisable,' he now says. 'The toothpaste never made it into Lumumba's bathroom. I threw it into the Congo River when its usefulness had expired.'

Devlin says he suspected that the order to assassinate Lumumba had come from President Eisenhower himself. In August 2000, Devlin's suspicion was confirmed officially by Washington – the order had come from the President.

SOURCE 2D

This is an excerpt from Patrice Lumumba's last letter written to his wife before his death.

My dear wife

I am writing this without knowing whether you will ever get it or whether I will still be alive when you read it ... What we wished for our country, its right to an honourable life, to an unstained dignity, to an independence without restrictions, was never desired by Belgian colonialism and its Western allies ... Dead or alive, free or imprisoned, it is not I who matter, it is the Congo ...

History will one day have its say; it will not be the history taught in Brussels, Paris, Washington or the United Nations, but the history taught in the countries that have rid themselves of colonialism and its puppets. Africa will write its own history – a history full of glory and dignity.

QUESTION 3: HOW DID MARTIN LUTHER KING JR INFLUENCE THE CIVIL RIGHTS MOVEMENT IN THE UNITED STATES OF AMERICA (USA)?**SOURCE 3A**

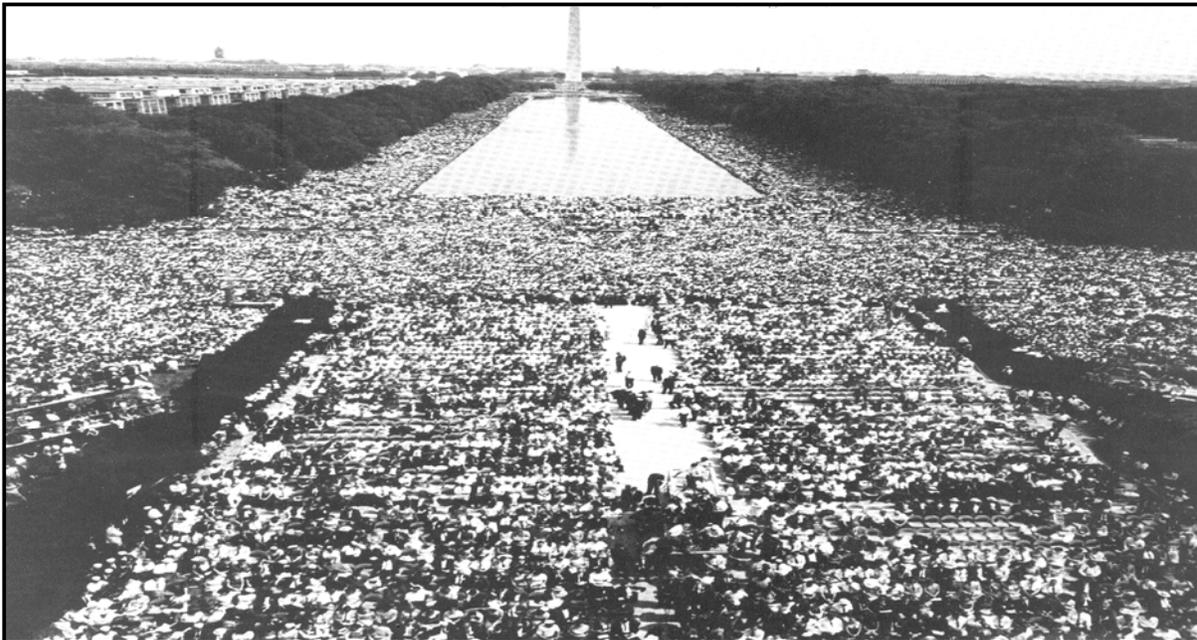
The following source comprises two parts: a written and a visual source.

Written Source: This excerpt, which is taken from *Generation of Change* by G Pergyl, focuses on the events leading to the civil rights march from Lincoln Memorial to Washington on 28 August 1963.

They converged from all directions on the nation's capital. On the morning of the march on Washington, 21 chartered trains chugged into the Union Station. More than 100 chartered buses per hour streamed south through the Baltimore, Maryland Tunnel, filled with high-spirited demonstrators singing, 'Woke up this morning with my mind set on freedom'. It was the largest commingling [coming together] of blacks and whites that the country had ever seen – hundreds of thousands filling the vast spaces between the Washington Monument and the Lincoln Memorial to add the weight of their attendance to the cause.

Although many had predicted violence, the masses remained peaceful, almost enraptured [captivated], during a morning of song by movement stalwarts such as Odetta, Joan Baez, and Bob Dylan. The heavy August afternoon air was rent by the stirring words of dozens of speakers, each confined to seven minutes, but the day clearly belonged to the program's final orator, Martin Luther King. Casting aside much of his prepared text, King responded to the impassioned congregation like a preacher that he was ...

Visual Source: This photograph taken from *The Civil Rights Movement and the Legacy of Martin Luther King Jr*, shows part of the approximately 250 000 people who attended the march to the Lincoln Memorial.



SOURCE 3B

This is part of the 'I have a dream' speech that Dr Martin Luther King Jr delivered on the steps of the Lincoln Memorial during the historic march on Washington, 28 August 1963. Taken from *Generation of Change: The Civil Rights Movement in America* by G Pergyl.

When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was the promise that all men, yes, black men as well as white men, would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness ...

But there is something that I must say to my people, who stand on the warm threshold which leads into the Palace of Justice. In the process of gaining our rightful place, we satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plain of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force; and the marvellous new militancy, which has engulfed the Negro community, must not lead us to a distrust of all white people.

For many of our white brothers, evidenced by their presence here today, have come to realise that their destiny is tied up with our destiny. And as we talk, we must make the pledge that we shall always march ahead. We cannot turn back ...

I say to you today, my friends, so even though we face the 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, '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, sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin, but by the content of their character ... [So that one day] all of God's children, black men and white men, Jews and gentiles, Protestants and Catholics, will be able to join hands and sing the words of the old Negro spiritual 'Free at last! Free at last! Thank God Almighty, we are free at last!'

SOURCE 3C

The following extract focuses on the signing of the Civil Rights Act of 1964.

The march to Washington motivated the US government to implement the Civil Rights Act of 1964. It was the most far-reaching and comprehensive law in support of racial equality ever enacted by Congress. It sought to eliminate 'the last vestiges' of discrimination. With the signing of the law by president Lyndon B Johnson, discrimination in public accommodation was outlawed. No more could blacks be barred from hotels ... Nor could they be denied entrance to, or relegated to separate accommodation in theatres and other places of entertainment ... No longer black children be barred from city parks or public swimming pools. The law authorised the US government to provide technical and financial aid to all schools in districts engaged in the process of desegregation. The Civil Rights Act boldly attempted to redress the great contradiction of America: a country predicated on liberty, equality, opportunity and justice for everyone but which had for some 300 years denied those rights on the basis of skin colour.



A photograph of president Lyndon B Johnson shaking hands with Dr Martin Luther King Jr during the signing of the Civil Rights Act in 1964.

QUESTION 4: WHY WERE STEVE BIKO AND THE BLACK CONSCIOUSNESS MOVEMENT VIEWED AS THREATS BY THE APARTHEID REGIME?

SOURCE 4A

The following are viewpoints on the philosophy of Black Consciousness.

Viewpoint 1: Drake Koka, a founding member of the Black People's Convention.

Through the philosophy of Black Consciousness black people could be led onto the road of self-discovery ... This would eventually lead to the self-assertion of the black man's inner pride, of the 'I' in him and thus strengthen him to accept or reject with confidence certain things that are being done for him or on his behalf ... he will develop an attitude of self-reliance ... The self-realisation develops in the black man a yearning to create and to take the initiative in doing things.

Viewpoint 2: Harold Pakendorf, editor of *Die Vaderland*.

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. 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, and if it's a nationalist organisation that can base itself on colour, it makes it so much easier ...

SOURCE 4B

The following extract contains two perspectives on the death of Steve Biko.

Perspective 1: Major Harold Snyman gives details leading to the death of Biko.

Late on the night of 18 August 1977 banned Eastern Cape political activist Steve Biko was detained at a police roadblock that had been especially set up for him on the outskirts of Grahamstown. Biko was held under section 6 of the Terrorism Act that allowed for the indefinite detention, for the purposes of interrogation, of any person thought to be a 'terrorist'. The police justified his detention stating that he was on his way to Cape Town to distribute 'inflammatory' pamphlets ... 'inciting [stirring] blacks to cause riots'.

Biko was detained at the Baaken Street Police Station, Port Elizabeth. The incident book was signed by Major Harold Snyman and contained the following: Entry number 633 at 10:44. Injury. Section 6(a) detainee. On 7 September 1977 Snyman reports that at 7:00 he and Siebert and Beneke at the Security Offices in the Sanlam offices interrogated Steven Bantu Biko. The detainee was extremely arrogant, went beserk, took one of the chairs in the office and threw it at Snyman. With his fists he then stormed at other members and then other members overwhelmed him. After a violent struggle, he fell with his head against the wall and with his body on the floor and in this process he received injuries on the lip, body and head.

Perspective 2: A Cable News Network (CNN) report which focuses on the outcome of the TRC hearings regarding the death of Steve Biko.

28 January 1997, South African officers confess to killing Biko. Former South African security officers have confessed to killing anti-apartheid activist Steve Biko, according to a statement released by the country's Truth and Reconciliation Commission.

September 10, Major Harold Snyman is among five white former policemen implicated in the death of Biko ... but while Snyman testified he took part in a brutal interrogation and cover-up, he claimed Biko's death was an accident ... Snyman, 69, testified that Biko spent at least a day in an apparently unconscious state, shackled to a grille with his legs and arms outspread.

SOURCE 4C

This source comprises two parts: a written source and a visual source. Both focus on reaction to the death of Steve Biko.

Written Source: The following statements were made by the Minister of Justice, Jimmy Kruger, after the death of Steve Biko.

The Cape Times reported on 14 September 1977 that 'The political leader Mr Stephen Biko died while in security police custody, eight days after he began a hunger strike', the Minister of Justice, Mr Jimmy Kruger, said yesterday [13 September].

Mr Kruger detailed how Mr Biko, 30, refused meals and water from September 5th, and how he was examined by various doctors, then sent to a prison hospital in Port Elizabeth, taken back to police cells and finally transferred to Pretoria where he died on the night of his arrival.

On 14 September 1977, at the Transvaal Congress of the National Party, Kruger, who had the reputation as a hawk, stated at the Transvaal Congress that 'I am not glad and I am not sorry about Mr Biko ... He leaves me cold' he told an appreciative audience of cabinet ministers, MPs and other pillars of the party. Later a delegate from Springs, capturing the mood of the gathering, drew roars of laughter when he praised the minister for granting Biko 'his democratic right to starve himself to death'.

Visual Source: A cartoon of Jimmy Kruger by Abe Berry.



ACKNOWLEDGEMENTS

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

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