

Pearson Edexcel Level 3 GCE

Monday 20 May 2019

Afternoon

Paper Reference **8H10/2H**

History

Advanced Subsidiary

Paper 2: Depth study

Option 2H.1: The USA, c1920–55: boom, bust and recovery

Option 2H.2: The USA, 1955–92: conformity and challenge

Sources Booklet

Do not return this Booklet with the question paper.

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Sources for use with Section A.

Answer the questions in Section A on the option for which you have been prepared.

Option 2H.1: The USA, c1920–55: boom, bust and recovery

Source for use with Question 1(a).

Source 1: From the Living History Farm website. Living History is located in Nebraska and collects oral history interviews of people from the rural Midwest. Here Florence Thompson is interviewed in the 1990s about her experiences in the 1930s.

I was one of the Okies. I left Oklahoma and went to Oroville, California. That's where my husband died in 1931. I was 28 years old and I had five kids; one never even saw her daddy. She was born after he died. It was very hard. I picked cotton for a measly 50-cents a hundred pounds in weight. I generally picked around 500 pounds a day. I didn't even weigh a hundred pounds myself. 5

After that I lived in Shafter, California and I'd leave home before daylight and come in after dark. We just existed! We survived, let's put it that way. I walked from what they called a Hoover camp to way down on First Street, and worked in a diner for 50-cents a day and the leftovers. Yeah, they'd give me what was left over to take home with me. Sometimes, I'd carry home two buckets of scraps. 10

Source for use with Question 1(b).

Source 2: From a speech to the US Senate by Democrat Senator James Eastland of Mississippi, 27 May 1954. Eastland, a wealthy landowner, was best known nationally as a symbol of white Southern support for racial segregation. Here he is responding to the Supreme Court's ruling on school integration.

The southern institution of racial segregation or racial separation is the correct, self-evident truth. Separation promotes racial harmony. It permits each race to follow its own pursuits, and its own civilization. Segregation is not discrimination. Segregation is not a badge of racial inferiority, and that is recognized by both races in the Southern States. Segregation is desired and supported by the vast majority of the members of both races in the South, who dwell side by side under harmonious conditions. 15

It is where social questions are involved that Southern people draw the line, where Southern people will not permit the Supreme Court to tamper. 20

There is no racial hatred in the South. The Negro race is not an oppressed race. All free men have the right to associate exclusively with members of their own race, the right to send their children to schools of their own choosing and to build up their own culture, all free from governmental interference. These rights are clear in the American system of government, both state and national. 25

Option 2H.2: The USA, 1955–92: conformity and challenge

Source for use with Question 2(a).

Source 3: From *To America, Personal Reflections of an Historian* by Stephen E. Ambrose, published 2002. Ambrose was a prominent history professor. Here he is reflecting on his early married life.

In 1966 I married Moira. She worked at the hospital, but felt she could not work and raise kids as well. She met the wife of one of my students, who invited her to a consciousness-raising meeting. When Moira came home I realised that my whole life had been changed. Look at literature, entertainment, politics and see which sex takes precedence, she said. I thought, what on earth is she talking about? 5

Betty Friedan had published *The Feminine Mystique* in 1963. Moira read it more than once. Friedan wrote that the feminine role as homemaker, maintained by advertising, media and the world of education, caused uneasiness, frustration and despair among its victims. 10

For Moira, there was no bra-burning, but she wanted me to do more around the house. I continued to go out one night a week with the boys and she went to her group venting long pent-up rage. And they went to work on their husbands in order to educate them. It wasn't just older men that resisted, it was even those who regarded themselves as revolutionaries or reformers. 15

Source for use with Question 2(b).

Source 4: From *East to America: Korean-American Life Stories* by Elaine Kim and Eui-Young Yu, published 1996. Here a South Korean immigrant is describing his everyday experience in Los Angeles, California in the early 1990s.

I got a job working for a white shopkeeper in a neighbourhood where ninety per cent of the customers were black. I got into trouble when I gave away rejected cuts of meat to the customers, even though the boss couldn't sell them anyway. When I stopped doing it I was threatened and cursed by the customers. So, I thought that if I had my own store I wouldn't have to listen to this kind of complaint. 20

Many Korean store owners have been killed. I feel like this is a war zone and that my life is a battle. I am scared every day. I have been beaten, cursed and spat upon. The police arrive late, write a report and leave. In Korea I would not have to endure this kind of abuse. What future is there? American-born Koreans will face race discrimination too. I have a degree in architecture from Seoul University, but look at me now. The American Dream is unattainable. 25



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