

Pearson Edexcel Level 3 GCE

History

Advanced

Paper 2: Depth study

Option 2F.1: India, c1914–48: the road to independence

Option 2F.2: South Africa, 1948–94: from apartheid state to
'rainbow nation'

Sample assessment materials for first teaching
September 2015

Sources Booklet

Paper Reference

9HI0/2F

Do not return this booklet with the question paper.

Turn over ►

S47500A

©2014 Pearson Education Ltd.

1/1/1



S 4 7 5 0 0 A

PEARSON

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

Option 2F.1: India, c1914–48: the road to independence

Source for use with Question 1.

Source 1: From a letter written by Jinnah to Gandhi, 30 October 1920. This followed a disagreement between the two men.

I thank you for your kind suggestion offering me 'to take my share in the new life that has opened up before the country'. If by 'new life' you mean your methods and your programme, I am afraid I cannot accept them; for I am fully convinced that it must lead to disaster.

Our own countrymen are divided. The Moderate Party is still going wrong. Your methods have already caused split and division in almost every institution that you have approached, and in the public life of the country not only amongst Hindus and Muslims but between Hindus and Hindus and between Muslims and Muslims and even between fathers and sons. People generally are desperate all over the country and your extreme programme has, for the moment, struck the imagination mostly of the inexperienced youth and the ignorant and the illiterate. I do not wish my countrymen to be dragged to the brink of a precipice in order to be shattered. The only way for the Nationalists is to unite and work for a programme which is universally acceptable for the early attainment of complete responsible government. Such a programme cannot be dictated by any single individual, but must have the approval and support of all the prominent Nationalist leaders in the country.

Source 2: From a speech made by Gandhi at a public meeting in the city of Varanasi, 26 November 1920. Gandhi had gone here to speak to students at the university, but responded to public calls to hold another meeting for all those who wanted to hear him speak.

What we have to tell you is that our government is a satanic government. Our duty is either to mend it or to end it. Our condition is extremely bad. So far we have only talked. Now it is the duty of all of us, men and women, to act.

What is it that we can do? We on our part consider the government so evil that we must either destroy it or purify it. If it does not repent, if it does not do justice to the Punjab, if it does not act justly over the Khilafat, we cannot stand by it. How can we mend it? Our Congress, our Muslim League, our Sikh League have all suggested the way in which we can mend it. This is the way of non-cooperation, or peaceful severing of relations. That is, that we should neither seek help from the government nor offer it any help. How can we part company with it? First we should renounce titles. Next we should give up the courts. The dispensing of justice should lie in our own hands. Lawyers should give up their practice. If it is possible for them, they should, after giving up legal practice, serve the country. Parents should withdraw their children from schools and universities.

Option 2F.2: South Africa, 1948–94: from apartheid state to ‘rainbow nation’

Source for use with Question 2.

Source 3: From an address made by Hendrick Verwoerd to the Native Representative Council, December 1950. At this time, Verwoerd was Minister of Native Affairs. The Native Representative Council had been set up in 1936 by the government of South Africa. It consisted of six white officials and 12 elected black Africans.

Apartheid policy is as much in the interests of the Bantu as those of the European.

If Bantu and European in future develop as intermixed communities, there will be competition and conflict everywhere. The more this intermixing develops, the stronger the conflict will become. The Europeans will, for a long time, hold the stronger position, and the Bantu will be the defeated party in every phase of the struggle. This must cause them an increasing sense of resentment and revenge. Neither for the European, nor for the Bantu, can this increasing tension and conflict be an ideal future. 5

The endeavours and desires of the Bantu and Europeans will be antagonistic. Such a clash can only bring unhappiness and misery to both. Both Bantu and European must, therefore, consider in good time how this misery can be averted. They must find a plan to provide the two population groups with opportunities for the full development of their respective powers and ambitions without coming into conflict. 10

The only possible way out is to adopt a development divorced from each other. The Bantu have been made to believe that apartheid means oppression. In reality, however, exactly the opposite is intended. Apartheid takes into consideration the languages, traditions, history and different national communities of the Bantu, so that they may pass through a development of their own. This opportunity arises for them as soon as such a division is brought into being between them and the Europeans so that they need not be the imitators and henchmen of the latter. 15 20

Source 4: From Trevor Huddleston, *Naught for Your Comfort*, published 1956. Huddleston was a white English clergyman and noted anti-apartheid campaigner who worked in South Africa from 1943–55. This book about apartheid was written on his return to England.

The Christian drawing rooms in the white suburbs would, for the most part, shudder at the idea of friendship and affection existing between persons of different colours. Miscegenation*, that fearful spectre which hovers over all South African society, is certainly regarded as a sin more mortal than any in the handbook of moral theology. The great commandment, ‘thou shalt love thy neighbour as thyself’, cannot be applied too literally. It might endanger the close and confined security of European Christian homes. 25

To keep up the barriers: that is the first essential of good government in South Africa. It is because the Nationalists are so much more efficient and far-sighted in doing so than their opponents that they increase their majority at each election.

It seems that we do not care that we lose something splendid and enriching by apartheid for we do not even know of its existence. We think we can do our duty to the black man without loving him. We are sure we know him better than anyone else, without knowing him as a person at all. 30

* Miscegenation – intermarriage between races

BLANK PAGE

Acknowledgements

Source 1 is from Matlubul Hasan Saiyid, *Muhammad Ali Jinnah: A Political Study*, Shah Muhammad Ashraf: Lahore 1945; Source 2 © Copyright 2008–2012 GandhiServe Foundation; Source 3 is from A N Pelzer, *Verwoerd speaks. Speeches, 1948–1966*, APB Publishers 1966; Source 4 is from Trevor Huddleston, *Naught for Your Comfort*, Doubleday & Company, Inc. 1956

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.