

Pearson Edexcel Level 3 GCE

History

Advanced Subsidiary

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'

Wednesday 25 May 2016 – Afternoon

Source Booklet

Paper Reference

8HI0/2F

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Sources for use with Section A.

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

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

Sources for use with Question 1a.

Source 1: From an article written by Gandhi in *Young India*, February 1922. This was a weekly newspaper published in English by Gandhi. In March 1922, Gandhi was tried and imprisoned for publishing articles like this one.

How can there be any compromise while the British lion continues to shake his bloody claws in our faces? No empire which glories in its own power over a weaker race has yet lived long in this world. This 'British Empire', which is based upon organised exploitation and upon a continuous display of brute force, cannot live if there is a just God ruling the universe. It is high time that the British people were made to realise that the fight that was begun in 1920 is a fight to the finish, whether it lasts one month or one year or many months or many years. I shall only pray and hope that God will give India sufficient humility and sufficient strength to remain non-violent to the end. Submission is now an utter impossibility.

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Source for use with Question 1b.

Source 2: From the *Nehru Report*, published 1928. This was produced by a subcommittee of the All-Parties Conference headed by Motilal Nehru, who was a leading member of Congress and a Hindu.

The Muslims, being in a minority in India as a whole, fear that the Hindu majority may harass them. To meet this difficulty they have made a novel suggestion - that they should at least dominate in some parts of India. The Hindus, on the other hand, although in a great majority all over India, are in a minority in Bengal, the Punjab and the North-West Frontier Province. In spite of their overall majority in India, they are afraid of the Muslims in these provinces.

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We cannot have one community dominating another but we may not be able to prevent this entirely. Our aim should be to prevent the harassment and exploitation of any individual or group by another. If the fullest religious liberty is given, and cultural freedom provided for, the communal problem is in effect solved, although people may not realise it.

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We suspect that the real opposition to separation is not due to any high national considerations but to economic considerations; to the fear of the Hindus that their economic position might suffer if Muslims were in charge of affairs in a separate area. We are sure that this fear is baseless.

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

Sources for use with Question 2a.

Source 3: From R.M. Sobukwe, *Future of the Africanist Movement*, printed in *The Africanist* newspaper, January 1959. Sobukwe formally launched the PAC in April 1959. At this time, he was the editor of *The Africanist*. Here he is writing about the differences between the ANC and the PAC.

First of all we differ radically in our conception of the struggle. To us, the struggle is a national struggle. The ANC leadership maintains, in the face of all the hard facts, that ours is a class struggle.

Secondly we differ in our attitude to ‘co-operation’ with other national groups. We believe that co-operation is possible only between equals. There can be no cooperation between oppressor and oppressed, dominating and dominated. That is collaboration, not co-operation. And we cannot collaborate in our own oppression! The ANC leadership, on the other hand, would seem to regard collaboration and cooperation as the same thing. They seem to believe that all that is required for people to be ‘equals’ is that they should declare that they are equals. At the present moment the ANC leadership regards anybody and everybody who is against the Nationalist government (for whatever reasons) as allies. We stand for the complete overthrow of white domination.

Source for use with Question 2b.

Source 4: From Helen Joseph, *Side by Side: the Autobiography of Helen Joseph*, published 1986. Joseph was an anti-apartheid activist who was a founding member of the Congress of Democrats, a radical, white anti-apartheid organisation founded in 1953. Here she is describing the Women’s March against the Pass Laws that took place on 9 August, 1956.

Twenty thousand women of all races, from all parts of South Africa, were massed together, marching against unjust laws, against the hated pass system, against passes for African women. We were women of every race; we came from the cities and the towns, from the reserves and the villages — we came as women united in our purpose to save the African women from the degradation of passes.

Raids, arrests, loss of pay, long hours at the pass office, weeks in the cells awaiting trial, forced farm labour — this is what the pass laws brought to African men: punishment and misery, not for a crime, but for the lack of a pass. We who were African women knew too well the effect of this law upon our homes, upon our children. We who were not African women knew how our sisters suffered.

We would not rest until all pass laws and all forms of permits restricting our freedom had been abolished. We would not rest until we won for our children their fundamental right to freedom, justice and security.

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