

### Candidate 1 evidence

ENTER NUMBER OF QUESTION	Part A.	DO NOT WRITE IN THIS MARGIN	ENTER NUMBER OF QUESTION		DO NOT WRITE IN THIS MARGIN
57.	<p>The Union and Constitution of South Africa set in motion the major social and political forces which would come to shape the later history - of segregation and later apartheid; of African dominance in light of the South African War of 1902; and of the connection with the British Empire, a legacy of Milner's administration of the early colonies. Much debate, then, centres on the true motives behind the Union. Ben Barber and other revisionists stress the importance of economic interests, in developing the mining and agricultural industries for prosperity and stability. But others, such as Grundlingh, argue more for ideological reasons - to foster British-African peace after the Boer War and so ensure the expansion of imperial interests. Economic interests, however, vis-a-vis</p>			<p>as they aimed at security, prosperity and peace between whites, must be viewed within the <del>past</del> three main pillars of the Constitution - in white conciliation; in native affairs; and in links with Britain. In these three areas economic interests played a significant role in shaping the Union and in the wider aim of peace and stability within South Africa.</p> <p>The 1902 Boer War and subsequent Treaty of Vereeniging highlighted the need for Britain to foster positive relations with Africans. Politically, this was done through granting considerable power to Africans - in <del>planning</del> planning the judicial and executive branches of government in former Boer territories, and, as Danvers argues, in the 'deliberations' of rural constituencies to favour Boer voters. But economically, the Union aimed at</p>	

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	<p>post-war economic growth to ensure future peace between whites and prevent another costly colonial war. The Union thus formalised Milner's customs and railway unions between the former colonies, and allowed for greater transparency in transporting and administering the mining industry, primarily located in the Transvaal, Transvaal and Orange Free State.</p> <p><del>The territorial positioning of the railway lines in these areas thus further drove the success of the Union. The political concessions given to Boers helped persuade Afrikaners to join the Union; in this way, the funds were made available to</del></p> <p>The provisions for natives were also done with economic growth in mind. Thompson is highly critical of the Union's lack of Bill of Rights, whilst Odendaal argues that blacks were better off before the Union. But these ethical</p>	



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	It allowed for the Native Land Act of	
	1913, which destabilised black populations and	
	forced them into tribal reserves. Thus, they were	
	forced either into migrant labour in the mines -	
	enabled further by the dissolution of former	
	colonial boundaries under the Union - or into	
	wage labour on farms. This allowed not only	
	for the expansion of these major industries, but	
	also for conciliation between whites. Warden	
	argues that this was the top priority of early	
	South Africa, and the Union's terms allowed	
	for cheap black labour to use in Afrikaner farms	
	and mines, and for capitalist expansion on	
	behalf largely of English-speakers, thereby achieving	
	the white goal of white unity through shared growth	
	The Constitution's link with the Commonwealth	
	further raised economic tensions for union. As	
	part of the Empire, South Africa was	







ENTER NUMBER OF QUESTION	Part B	DO NOT WRITE IN THIS MARGIN
62.	Source A was written and presented in	
	1939, immediately after the Second World	
	War broke out. It is therefore more useful	
	evidence of the difference between them on	
	entering the war on Britain's side, as it raised	
	the <del>an</del> constitutional issue of who with	
	Britain over which they disagreed for so long.	
	It was also written by Sruwa <del>they</del> himself,	
	and he addresses it to the recently-fractured	
	United Party, shedding more light on their	
	differences given Sruwa's intention to attract	
	Hertzog for a splitting from the party over there.	
	The source makes reference to "flags,	
	anthems and oaths", raising a point of	
	contention over the cultural significance of	
	the Afrikaner. Sruwa advocated a "one-	
	stream" policy of inclusion to white	

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nationalists, going so far as to ~~the~~  
~~African~~ crush African rebellions during  
the Great War (of whom Joseph Foweraker became  
a martyr for African nationalists) ~~to~~  
prevent the development of separate African  
identities. Hertzog instead advocated the  
"two-stem" policy of co-existence between  
Africans and English-speakers, legislation for  
the officialisation of Afrikaans and the  
Union Nationality and Flag Act during his  
time in office.

The source, in light of this, does however  
suggest that their differences on African  
nationalism are exaggerated. Smuts  
visited he did not protest to the use of the  
African national anthem, reflecting, as  
Wooden argues, a long-term desire for  
"white conciliation" after the Union of 1910,

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	<p>which Hertzog also deserved. Beinart goes further in this regard, contending that "Hertzog and Smuts had a good deal in common" despite their rhetoric and both aimed for a "relatively broad South African settler nationalism". Indeed, Beinart's view on the divergence between rhetoric and reality <del>can</del> makes sense of Hertzog's allegations, designed to create political support rather than be reflections of true beliefs.</p>	
	<p>The source makes indirect reference to the British imperial connection, with Smuts insisting on the use of the British national anthem. The imperial connection was a major source of contention. Smuts' SAP joined with the unionist party, and joined the Great War in aid of Britain. Their differences here is mirrored by Hertzog's consequent</p>	

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	defection from the SAP to form the
	National Party. Later, he attended the
	1926 Imperial Conference and used the
	Balfour Declaration as proof of South Africa's
	autonomy.
	The source makes no mention of native
	affairs, which Smuts and Hertzog largely
	agreed on. Smuts' SAP government
	legislated fairly comprehensive segregation
	legislation, such as the 1913 Native Land Act
	and Native Affairs Act in 1920. Hertzog's
	government largely consolidated these laws,
	with the Native Administration Act. Thus both
	believed in the long-term separation of black
	and white.
	In conclusion, source A only delivers a
	one-sided <del>view</del> and narrow view of

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	these differences, on the significance of	
	African identity and British connections,	
	making <del>more</del> little reference to their similarities	
	on other issues.	

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63.	<p>Source B suggests the communist links the ANC formed in the 1950s, as Mandela uses phrases such as "Comrade" and "Workers Committee". The ANC's links with communism allowed the white government to justify its sustained legal and political pressure under the guise of the Communist Act. Further, it was exploited to persuade white voters and Western governments of the seriousness of the apartheid state, by creating a communist-inspired black conspiracy to overthrow apartheid and capitalist civilization. This aroused Western government concerns and caused continued investment in, and support of, the white state which the ANC intended to abolish. In 1955 the Freedom Charter, infused with Marxist ANC dogma, turned away the Pan-Africanist Congress and other organizations, preventing the ANC fully <del>was</del> uniting black opposition.</p>	

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	<p>The source also suggests the ANC's struggle to <del>be</del> <sup>get</sup> equipment for the liberation struggle, <del>suggests</del> <sup>revises</sup> Bundy's argument that the ANC was "structurally ill-equipped" in the 1950s. Indeed, Worder revises the consequent revised opportunities of the ANC in writing disparate rural resistances, such as pass-burning on the Rand, and localised opposition to farming taxes and regulations.* Urban resistances, such as the Johannesburg bus boycott and <del>the</del> <sup>the</sup> circular township nationalisation, was also left uncoordinated due to the ANC's administrative and logistical failure to organise different resistance groups.</p>
	<p>Source B further suggests the internal divisions of strategy which plagued the ANC at this time, with Mandela opting for military action against the wishes of other</p>



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	Was "local" and "transient".	
	The source therefore only implies difficulties	
	in strategy and resources, without reference to	
	problems of unification and coordination.	