

A-level HISTORY

Component 1J The British Empire, c1857–1967

Friday 9 June 2017

Morning

Time allowed: 2 hours 30 minutes

Materials

For this paper you must have:

- an AQA 16-page answer book.

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Paper Reference** is 7042/1J.
- Answer **three** questions.
In **Section A** answer Question 01.
In **Section B** answer **two** questions.

Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 80.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Advice

- You are advised to spend about:
 - 60 minutes on Question 01
 - 45 minutes on each of the other questions answered.

Section AAnswer Question 01.

Extract A

For the self-righteous Victorians, Dr Livingstone laid a trail of glory. When he penetrated the interior of Central Africa he set a standard for his compatriots. He opened the way for trade and probably domination but, above all, he served God. He claimed he was revealing Christian truth to people miserably denied it. Actually, Livingstone broke with his original African sponsors, the London Missionary Society (LMS), because they thought he spent too much time exploring. Philanthropy was seldom altogether absent from the imperial enterprises of the Victorians. The one universally admired achievement of Empire was the abolition of the West African slave trade. The ideal imperial general was Gordon, whom the British celebrated as a Christian hero. In the heyday of Empire, the British had no doubts about the superiority of their civilisation and its faith. The British saw the profit and power of Empire only as additions to this high moral purpose.

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Adapted from James Morris, *Pax Britannica*, 1974**Extract B**

Extract B, an extract from *Religion in the British Empire*, 2008 by Elizabeth Elbourne cannot be reproduced here due to third party copyright restrictions.

Extract C

The missionaries bore a special responsibility for the increasing 'cultural arrogance' of the British public and misrepresenting African society in a way calculated to give rise also to racial arrogance. The reasons are not difficult to discern. The missionaries were entirely dependent on public support and subscriptions to carry on their work.

Missionaries were urged to send home detailed reports of their activities and of the conditions they found. These reports were then given a very wide circulation. To gain public sympathy, missionaries were inevitably tempted to stress the earthly as well as the spiritual aspects of their work and to represent the life of the unconverted African as brutal and barbarous. Some resorted to a kind of 'before and after' picture, representing the converted African as in a much happier condition. This form of propaganda did at least portray the African as capable of improvement, but it also, of necessity, belittled his indigenous culture. African religion was often ill-served by missionary observation.

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Adapted from M E Chamberlain, *The Scramble for Africa*, 2010

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Using your understanding of the historical context, assess how convincing the arguments in these three extracts are in relation to the influence of missionaries and religion on attitudes to empire in Britain in the years 1857 to 1890.

[30 marks]

Turn over for the next question.

Section B

Answer **two** questions.

0 2 To what extent was British rule challenged by indigenous peoples in India and North East Africa in the years 1890 to 1914? **[25 marks]**

0 3 How significant were the two world wars in strengthening trade and commerce between Great Britain and its Empire in the years 1914 to 1947? **[25 marks]**

0 4 'Decolonisation in Asia, in the years 1945 to 1965 was more the result of Britain's changed international position after the Second World War, than of pressure from nationalist groups.'

Assess the validity of this view. **[25 marks]**

END OF QUESTIONS

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