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History

Higher level and standard level

Paper 1 – source booklet

Tuesday 4 May 2021 (afternoon)

1 hour

Instructions to candidates

- Do not open this source booklet until instructed to do so.
- This source booklet contains the sources required for history higher level and standard level paper 1.
- Read all the sources from one prescribed subject.
- The sources in this paper may have been edited and/or abridged: word additions or explanations are shown in square brackets []; substantive deletions of text are indicated by ellipses ... ; minor changes are not indicated.

Prescribed subject	Sources
1: Military leaders	A – D
2: Conquest and its impact	E – H
3: The move to global war	I – L
4: Rights and protest	M – P
5: Conflict and intervention	Q – T

Prescribed subject 1: Military leaders

Read sources A to D and answer questions 1 to 4. The sources and questions relate to case study 2: Richard I of England (1173–1199) — Impact: social, cultural and religious impact: anti-Jewish violence.

Source A John Gillingham, an historian specializing in medieval history, writing in the academic book *Richard I* (2002).

While celebrations went on inside the palace, a riot developed outside. Some Jews, bringing gifts for the new king, had tried to enter, but the Christian crowd at the gates would not allow it. They fell upon the Jews, killing some and wounding others. The trouble then spread to the city of London, where it continued throughout the night. Jews were killed, their houses robbed and burned down. Next day, Richard had some of the rioters arrested, three of them hanged. A Jew who in fear of his life had agreed to be baptized a Christian, Richard encouraged him to return to his religion. The king sent letters to every region ordering that the Jews should be left in peace ... Despite his efforts, there were more anti-Jewish riots in the next few months at Lynn, Norwich, Lincoln and Stamford. This wave of popular anti-Semitism [anti-Jewish feelings] reached its height at York in March 1190, by which time Richard had already left the country.

[Source: Gillingham, J. *Richard I*. Copyright © 1999 by John Gillingham.
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Source B Ephraim of Bonn, a Jewish scholar, writing in a manuscript in the 1190s.

In the year 1190, a group of knights attacked the Jews, in the city of York, on the Great Sabbath [before Passover]. The Jews fled to the house of prayer. Here Rabbi Yomtob stood and slaughtered sixty souls, and others were also killed. Some there commanded that they should slaughter their only sons. The number of those killed and burned was one hundred and fifty souls, men and women. Their houses also the knights destroyed, stole their gold and silver and many splendid books, precious as gold. These they brought to Cologne and to other places, where they sold them to the Jews.

[Source: Roth, C., *History of the Jews in England*, Cecil Roth, Oxford University Press,
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Source C

Removed for copyright reasons

Source D

Peter Dunn, an English illustrator, in a twentieth-century depiction of Clifford's Tower, York, during the attack on the Jews in 1190. The Jews had fled to the tower for safety.



End of prescribed subject 1

Turn over

Prescribed subject 2: Conquest and its impact

Read sources E to H and answer questions 5 to 8. The sources and questions relate to case study 2: The conquest of Mexico and Peru (1519–1551) — Context and motives: political and economic motives for exploration and conquest.

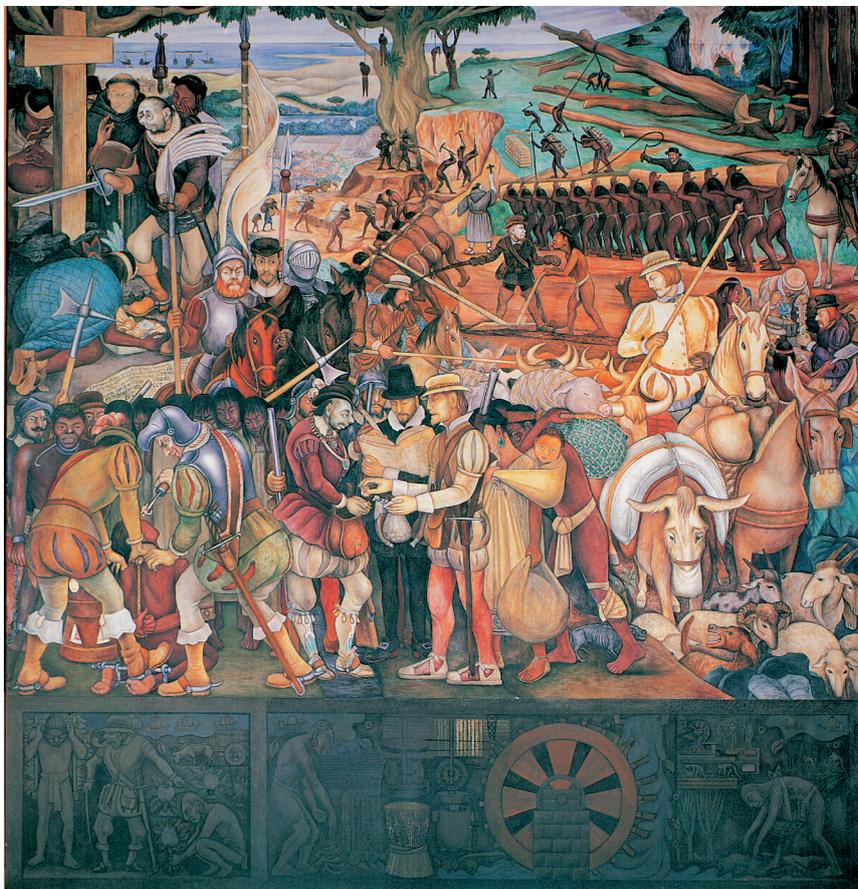
Source E R. Hassig, an American anthropologist specializing in Aztec history, writing in the academic book *Mexico and the Spanish Conquest* (2006).

Spain's expansion was part of a general European pattern that emerged after the economic and social crisis following the massive depopulation in the fourteenth century. But Europe also felt threatened by Muslims to the south and Ottoman Turks to the east, and much of its expansion—made possible by naval technological advances—was dictated ideologically and guided geographically by these concerns. Along with other Europeans, Spaniards ventured into foreign lands, driven by the zealotry [fanaticism] of the Church but also encouraged by the lure [appeal] of greater trade, new territory, and subject [conquered] population. Thus, when Spaniards moved into the Americas, they brought with them the powerful legacy of their expansionary experience, which was to influence their relations with the Indians. The men who reached Mexico had already participated in the earliest Spanish exploration of what was to them the New World, and they built on their experiences of conquering and colonizing Arab Spain and the Canary Islands. Spanish expansion beyond Iberia was primarily economic in motivation ...

Religious justifications marked much of the expansion into Mexico, as it had the Reconquista. The Spaniards used essentially the same ideology in the conquest of native populations as they had against the Muslims during the Reconquista. The conquest of Mexico, however, was primarily a political and military affair.

[Source: Republished with permission of UNIVERSITY OF OKLAHOMA PRESS, from *Mexico and the Spanish Conquest*, Ross Hassig, 2006; permission conveyed through Copyright Clearance Center, Inc.]

Source F Diego Rivera, a Mexican artist, depicts the historical scene titled *The arrival of Cortés* (Palacio Nacional de México, 1951).



Source G

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Source H

Bartolomé de las Casas, a Spanish friar appointed in America as “Protector of the Indians”, writing in a chronicle sent to prince Philip II of Spain, *An Account, Much Abbreviated, of the Destruction of the Indies* (1542).

The cause for which the Christians have slain [killed] and destroyed so many and such infinite numbers of souls, has been simply to get, as their ultimate end [main goal], the Indians’ gold. To stuff themselves with riches in a very few days and to raise themselves to high estates [status] without proportion to [regardless of] their birth or breeding, owing to the greed and ambition that they have had, which has been greater than any the world has ever seen before ... All the Indians of all the Indies never once did aught [any] hurt or wrong to Christians, but rather held them to be descended from heaven, from the sky, until many times they or their neighbours received from the Christians many acts of wrongful harm, theft, murder and violence.

End of prescribed subject 2

Prescribed subject 3: The move to global war

Read sources I to L and answer questions 9 to 12. The sources and questions relate to case study 2: German and Italian expansion (1933–1940) — Causes of expansion: impact of Fascism and Nazism on the foreign policies of Italy and Germany.

Source I Benito Mussolini, Italian Prime Minister, in a speech delivered during a state visit to Germany (29 September 1937).

Fascism and Nazism express the parallel historical situations which link the life of our nations ...

The Rome–Berlin Axis is not directed at other states, because we, Nazis and Fascists alike, want peace and are always ready to work for a real fruitful [productive] peace which does not ignore but resolves the problems of the coexistence of peoples ...

Not only have Nazism and Fascism everywhere the same enemies who serve the same masters, the Third International, but they share many conceptions of life and history. Both believe in violence as a force determining the life of peoples, as a dynamo [driving force] of their history, and hence reject the doctrines of the so-called historical materialism and their political and philosophical by-products. Both of us exalt at [glorify] work in its countless manifestations as the sign of nobility of man; both of us count on youth, from which we demand the virtues of discipline, courage, tenacity and patriotism.

[Source: Griffin, R., *Fascism*, Introduction, selection and editorial matter © Rodger Griffin 1995, Reproduced with permission of the Licensor through PLSclear.]

Source J Paul Ordner, a French artist, depicts Hitler and Mussolini in the cartoon “Les Semeurs” (The Sowers) for the French satirical magazine *Le Rire* (28 April 1939). The caption reads “What will the harvest be!”



Source K

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Source L

Reynolds M Salerno, an historian specializing in international history, writing in the book *Vital Crossroads: Mediterranean Origins of the Second World War, 1935–1940* (2002).

Hitler's determination to rearm and to revise the terms of [the Treaty of] Versailles inspired Mussolini to revitalize Fascist foreign policy and to reconsider his strategy for imperial expansion. He wanted to integrate Fascist Italy's ideological motives with its strategic objectives. Although Fascist Italy retained its strategic and economic interests in southern and east-central Europe, Mussolini increasingly appreciated that an extensive Italian empire in the greater Mediterranean region could exist alongside a German-dominated continent but would directly conflict with British and French vital interests. The possibility of becoming a strategic and ideological partner with Nazi Germany, which could challenge Britain and France to the north and help Italy achieve its imperial ambitions to the south, steadily encouraged Mussolini ...

As Nazi Germany had influenced Fascist foreign policy, Italy's Mediterranean ambitions motivated a reconsideration of German strategy. The basis of Hitler's foreign policy was the concept of a central European economic bloc with Germany at its core. Mussolini's Mediterranean ambitions and willingness to challenge Britain and France worked to Germany's strategic advantage: an Anglo-French-Italian tension or conflict in the Mediterranean would facilitate Germany's military conquest of Central and Eastern Europe. For this strategic reason as well as the close ideological affinities [connections] between German National Socialism and Italian Fascism, Hitler supported and demonstrated extraordinary loyalty to Mussolini before and during the war.

End of prescribed subject 3

Turn over

Prescribed subject 4: Rights and protest

Read sources M to P and answer questions 13 to 16. The sources and questions relate to case study 1: Civil rights movement in the United States (1954–1965) — The role and significance of key actors/ groups: key groups: National Association for the Advancement of Colored People (NAACP); Southern Christian Leadership Conference (SCLC) and Student Non-violent Coordinating Committee (SNCC); the Nation of Islam (Black Muslims).

Note: in Source O the word “Negro” is used to reflect the place and time of the original English language source. Today, in many countries, the word is no longer in common usage.

Source M Statement of purpose adopted in 1960 by the Student Non-violent Coordinating Committee (SNCC), revised 29 April 1962.

We affirm [state] the philosophical or religious ideal of nonviolence as the foundation of our purpose ...

Through nonviolence, courage displaces fear; love transforms hate. Acceptance dissipates [banishes] prejudice; hope ends despair. Peace dominates war; faith reconciles doubt. Mutual respect cancels hatred. Justice for all overcomes injustice ...

Love is the central theme of nonviolence. Love is the force by which God binds man to himself and man to man. Such love goes to the extreme; it remains loving and forgiving even in the midst of hostility. It matches the capacity of evil to inflict suffering with an even more enduring capacity to absorb evil, all the while persisting in love ...

Nonviolence nurtures [encourages] the atmosphere in which reconciliation and justice become actual possibilities.

Source N Herbert Block, a cartoonist, depicts an Alabama State Trooper in the cartoon “I got one of ‘em just as she almost made it back to the church” in the US newspaper, *The Washington Post* (9 March 1965). The badge on the officer’s arm reads “Selma Alabama Special Storm Trooper”.



[Source: A 1961 Herblock Cartoon, © The Herb Block Foundation]

Source O Robert Weisbrot, a professor specializing in African American history and civil rights, writing in the academic book *Freedom Bound: A History of America’s Civil Rights Movement* (1990).

King urged Negroes to sacrifice, to go to jail if necessary, not to defeat whites but to free all Montgomery from injustice ... Gradually he accepted absolute nonviolence as the spiritual foundation on which to build any movement for justice. After discussions with his wife he rescinded [withdrew] an application for a gun permit and dismissed the volunteers guarding his home, despite dozens of death threats against him and his family. When a bomb narrowly missed killing his wife and children, in January 1956, King upheld his faith in nonviolence by dispersing a mob that had gathered outside the remains of his dynamited front porch. Hurrying home after the blast, he arrived in time to hear a Negro provoke a policeman, “Now you got your .38 [gun] and I got mine; so let’s battle it out.” Fearing an imminent race riot, King told the armed and angry mob that there was a higher way: “We must love our white brothers no matter what they do to us. We must make them know that we love them.” To the astonished relief of white onlookers, King’s Negro listeners quietly returned to their homes ... The [Montgomery bus] boycott lasted nearly a year ... Late in December 1956, blacks boarded the buses in Montgomery as peacefully as possible, in accordance with the instructions of boycott leaders. Several whites took seats beside Negroes, and there was little violence.

Source P Steve Estes, an historian writing in the academic book *I Am a Man! Race, Manhood, and the Civil Rights Movement* (2005).

Nation of Islam members and ministers called civil rights leaders unmanly cowards, in large part because of their allegiance to the philosophy of nonviolence. Discussing the student sit-ins that swept across the South in 1960 and inspired the formation of the Student Non-violent Coordinating Committee (SNCC), Malcolm X told reporters, “Anybody can sit. An old woman can sit. A coward can sit ... It takes a man to stand.” Likewise, when Martin Luther King led a nonviolent civil rights campaign in Birmingham, Alabama, Malcolm questioned his recruitment of women and children for marches. “Real men don’t put their children on the firing line.” ...

More to Malcolm’s liking were southern rebels who recommended armed self-defence. Like these men, Malcolm and other ministers in the Nation articulated [voiced] their support for self-defence in terms of protecting womanhood. “You’ve got Ku Klux Klan (KKK) members knocking Black women down in front of a camera and that poor Black man standing on the sidelines because he’s nonviolent,” Malcolm said, scolding those who responded peacefully ...

Malcolm and King were both “God’s angry men,” but the two charismatic ministers were far apart philosophically. King’s faith in Christian love and nonviolent protest seemed unstoppable. This contrasted dramatically with Malcolm’s equally passionate faith in complete racial separation and the Nation of Islam.

End of prescribed subject 4

Prescribed subject 5: Conflict and intervention

Read sources Q to T and answer questions 17 to 20. The sources and questions relate to case study 1: Rwanda (1990–1998) — Impact: social impact; refugee crisis.

Source Q Philippe Lamair, a Belgian journalist specializing in international politics, writing in the article “Cooperation crucial in Rwanda crisis” for the UNHCR’s *Refugees Magazine* (September 1994).

On 28 April 1994, some 250 000 Rwandese flooded into Tanzania in one single human wave—at the time, it was the biggest and fastest refugee movement the United Nations High Commissioner for Refugees (UNHCR) had ever witnessed ...

Jacques Franquin, coordinator of UNHCR activities in Ngara, Tanzania remembers his initial reaction was to call his non-governmental organization (NGO) colleagues. “I rushed to my radio and called Médecins Sans Frontières (MSF) to quickly send us reinforcements, supplies and, above all, a water provision specialist. MSF worked all night in Benaco (a refugee camp in Tanzania) to provide a minimum of drinking water to the refugees.”

Thanks to constant cooperation from NGOs, UNHCR managed to cope with the arrival of this human tide and saved many lives.

“The cooperation between UNHCR and the NGOs in this emergency situation was almost perfect,” said Franquin ...

More than 15 NGOs work at the Benaco site. Each one is part of a complex project managed by the UNHCR, and each one has its speciality ...

Despite the early successes, the battle has not yet been won. Big problems are an everyday fact of life here. Just to avoid starvation, some 200 tons of food must be shipped to Benaco each and every day ... Add to that the problems of hygiene, the prevention of epidemics, the search for new sources of water, and the security problems inevitable in a population of hundreds of thousands of refugees ...

So the work goes on, day by day, problem by problem. So far, UNHCR and its NGO partners have exceeded expectation.

Source R Barry Lewis, an English photojournalist and filmmaker, photographing a Red Cross hospital at the Kibumba Refugee Camp in Goma, Zaire (July 1994).



Source S

Removed for copyright reasons

Source T Gérard Prunier, a French academic and historian, specializing in central Africa, writing in the academic book *The Rwanda Crisis: History of a Genocide* (1997).

The Hutu power structure ruled unchallenged in the camps ... The very men who had organized and carried out the genocide were in charge of most administrative aspects of camp life. The United Nations High Commissioner for Refugees (UNHCR) and many non-governmental organizations (NGOs) worked with them on matters of food distribution, health and schooling. Ex-FAR (Forces Armées Rwandaises/ Rwandan Armed Forces) soldiers and *Interahamwe* militiamen trained in full view of the foreign camp personnel. They collected taxes from the refugees and dealt violently with dissenters [those who refused]. Beatings and murders were commonplace, as was the intimidation of those who refused to collaborate with the extremist leadership. Refugees who talked about going back to Rwanda were endangering their lives.

End of prescribed subject 5

References:

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- Source J.** Ordner, P., 1939. *Les Semeurs*. Chronicle / Alamy Stock Photo.
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- Source M.** Student Non-violent Coordinating Committee, 1960. *Statement of purpose*. [pdf] Available at: <http://nationalhumanitiescenter.org/pds/maai3/protest/text2/snccstatementofpurpose.pdf> [accessed 8 May 2019]. Source adapted.
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