

Pearson Edexcel Level 3 GCE

History

Advanced

Paper 3: Themes in breadth with aspects in depth

Option 39.1: Civil rights and race relations in the USA, 1850–2009

Option 39.2: Mass media and social change in Britain, 1882–2004

Sample assessment materials for first teaching
September 2015
Sources Booklet

Paper Reference

9HI0/39

You do not need any other materials.

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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 39.1: Civil rights and race relations in the USA, 1850–2009

Source for use with Question 1.

Source 1: From a letter written by George Jackson, a black prisoner in San Quentin Prison, California, to his father on 11 April 1968. Jackson was born in 1941 in Chicago and later moved to Los Angeles. He had been given a prison sentence for robbery in 1960. Martin Luther King was assassinated on 4 April 1968. George Jackson was associated with the movement known as the Black Panthers.

Martin Luther King organised his thoughts much in the same manner as you have organised yours. He was indeed a devout pacifist. It is very odd, almost unbelievable, that so violent and tumultuous a setting as this country can still produce such men. He was out of place, out of season, too naive, too innocent, too cultured, too civil for these times. This is why his end was so predictable. 5

Violence in its various forms he opposed, but this does not mean that he was passive. He knew that nature allows no such contradictions to exist for long. He was perceptive enough to see that men of color across the world were on the march and their example would soon influence those in the US to also stand up and stop trembling. So he attempted to direct the emotions and the movement in general along lines that he thought best suited to our unique situation: non-violent civil disobedience, political and economic in character. I was beginning to warm somewhat to him because of his new ideas concerning US foreign wars against colored peoples. I am certain that he was sincere in his stated purpose to 'feed the hungry, clothe the naked, comfort those in prisons, and trying to love somebody'. I really never disliked him as a man. As a man, I accorded him the respect that his sincerity deserved. 10 15

It is just as a leader of black thought that I disagreed with him. The concept of non-violence is a false ideal. It presupposes the existence of compassion and a sense of justice on the part of one's adversary. When this adversary has everything to lose and nothing to gain by exercising justice and compassion, his reaction can only be negative. 20

The symbol of the male here in North America has always been the gun, the knife, the club. Violence is everywhere praised; the TV, the motion pictures, the best seller lists. The newspapers that sell best are those that carry the boldest, bloodiest headlines. 25

King exhorted us in his own words 'to put away your knives, put away your arms and clothe yourselves in the breastplate of righteousness' and 'turn the other cheek to prove the capacity to endure, to love'. Well, that was good for him, perhaps, but I most certainly need both sides of my head. 30

George

Option 39.2: Mass media and social change in Britain, 1882–2004

Source for use with Question 2.

Source 2: From a letter written by Sir Frederick Wolff Ogilvie to *The Times* newspaper on 22 July 1940. Ogilvie was Director–General of the BBC. Here, he is responding to letters of complaint, published in *The Times*, that the BBC showed a lack of sensitivity in broadcasting an eye-witness account of Royal Air Force action.

This broadcast gave an eye-witness account of an air action, successful without loss of British aircraft, against enemy attack on a convoy. The business of news broadcasting is to bring home to the whole public what is happening in the world and, at a grim time like this, to play some part in maintaining civilian morale. British fighting men do not wage war with long faces. The seriousness of German troops is alien to them. British troops have a spirit of cheerful realism, and, in a total war, is it not also the spirit of the British people as a whole? That young men, on a fine July Sunday afternoon, fight to the death over the Channel instead of swimming in it, is horrible. But it is, alas, through no fault of our country, a fact. The young men face this fact without loss of their native high spirits. Do civilians want it presented to them in any other way? 5

People in all walks of life have assured us since this broadcast that they found it heartening and a tonic. One group of listeners voted it 'the finest thing the BBC has ever done'. Many have suggested the record should be sold for the Red Cross. Others hoped it would be relayed to America (as in fact it was) to show the British spirit at this moment. These comments came from all parts of the island. On the other side, there were objectors. 10

Broadcasting must face the war, as do individuals in and out of uniform. There is a debatable borderline between cheapness and the cheerfulness that springs from a stout heart. Evidently I shall not persuade some of our critics that we were not guilty of crossing to the wrong side. Other critics, no less detached and reputable, believe us to have been right. Listeners as a body will, we hope and believe, give us the credit of being aware of that borderline, and equally, of having no intention of being brow-beaten into a retreat to the safe regions of the colourless. Cheerfulness, even in time of battle, will keep breaking in on the ordinary men and women who, after all, have to win this war, and we mean to keep it in our programmes too. 20 25

Acknowledgements

Source 1 © J Genet, G Jackson, and J Jackson, *Soledad Brother: The Prison Letters of George Jackson*, Chicago Review Press 1994; Source 2 is from Anthony Livesey (Ed), *Are we at war? Letters to The Times 1939–1945*, Times Books 1989

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