

**OXFORD CAMBRIDGE AND RSA EXAMINATIONS
ADVANCED SUBSIDIARY GCE**

F984

HISTORY B

Using Historical Evidence – Non-British History

THURSDAY 10 JUNE 2010: Afternoon

DURATION: 1 hour 30 minutes

SUITABLE FOR VISUALLY IMPAIRED CANDIDATES

Candidates answer on the Answer Booklet

OCR SUPPLIED MATERIALS:

8 page Answer Booklet

OTHER MATERIALS REQUIRED:

None

READ INSTRUCTIONS OVERLEAF

INSTRUCTIONS TO CANDIDATES

- **Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.**
- **Use black ink.**
- **Read each question carefully and make sure that you know what you have to do before starting your answer.**
- **Answer both sub-questions from ONE Study Topic.**

INFORMATION FOR CANDIDATES

- **The number of marks is given in brackets [] at the end of each question or part question.**
- **The total number of marks for this paper is 50.**
- **This question paper contains questions on the following Study Topic:**
 - **Race and American Society 1865–1970s (pages 4–11)**
- **You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure of argument, grammar, punctuation and spelling.**
- **The time permitted allows for reading the Sources in the one Option you have studied.**
- **In answering these questions, you are expected to use your knowledge of the topic to help you understand and interpret the Sources, as well as to inform your answers.**

4 **RACE AND AMERICAN SOCIETY 1865–1970s**

METHODS AND EFFECTIVENESS OF CIVIL RIGHTS ORGANISATIONS

Read the interpretation and Sources 1–7, then answer questions (a) and (b). Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them.

***Interpretation:* Minority groups have sought to improve their rights by negotiation.**

- (a) Explain how far Sources 1–7 support this interpretation. You may, if you wish, amend the interpretation or suggest a different interpretation. If you do this you must use the sources to support the changes you make. [35]**
- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]**

SOURCE 1: A Native American speaks to white commissioners.

I come to say that the Kiowas and the Comanches have made you a peace, and they intend to stick to it. We have warred against the White man, but never because it gave us pleasure. In the far distant past there was no suspicion amongst us. The world seemed large enough for both. But its broad plains seem now to contract, and the White man grows jealous of his Red brother. You have patiently heard our many complaints. For your sakes the green grass shall not be stained with the blood of whites.

From a speech made by Satank, a Kiowa chief, after some native American chiefs had signed the Medicine Lodge Treaty, October 1867.

SOURCE 2: A description of African American actions in New Orleans.

An association of women proposed to run buses to accommodate Negro passengers, and issued a call to the fifty Negro organizations in New Orleans to send representatives to a meeting at which the question would be considered. Impractical as the scheme was, it nevertheless appealed strongly to the Negroes, and at the meeting representatives from nearly all the organizations were present.

It was apparent from the discussions that the ‘ruling passion’ was a sense of deep humiliation that Negroes as a race should be considered unworthy to ride in buses with white people.

Probably the next most pronounced sentiment of the meetings was a demand for Negroes to support one another in business enterprises.

From a magazine published in 1902.

SOURCE 3: A plea to the President.

Great Father, other Indians have homes where they can live and be happy. I and my people have no homes. The place where we are kept is bad for us. We are sick there and we die. White men are in the country that was my home. I pray you to tell them to go away and let my people go there and be happy.

Great Father, my hands are tied as with a rope. My heart is no longer bad. I will tell my people to obey no chief but the Great White Chief. I pray you to cut the ropes and make me free. Let me die in my own country, an old man who has been punished enough.

The Apache warrior, Geronimo, addressing President Theodore Roosevelt in 1905.

SOURCE 4: A white official describes changes in policy towards Native Americans.

In 1929, the Secretary of the Interior and the Commissioner for Indian Affairs joined in requests to Congress, asking for legislation to re-establish the local democracy of Indians, to apply the concept of constitutional rights to Indian economic affairs, and to settle decently and promptly the host of Indian tribal claims growing out of breached treaties of the past years.

In 1933 the sale of Indian lands was stopped. Without public shock, the Indian cultures and religions were given their full constitutional rights. Without public shock, the institutionalized boarding schools for Indians were cut by one-third and the children were moved to community day schools, and thousands of children never schooled before were brought into the classroom.

Then the Indian Reorganization Act was formulated. The administrators took this proposed reform legislation to the Indians in great regional meetings, and through the Indians assembled there, back to all of the Indian communities. For the first time in history, all Indians were drawn into a discussion of universal problems focused upon the most ancient and most central Indian institution, local democracy integrated with the land.

John Collier, Head of the American Indian Defense Association, and Commissioner for Indian Affairs under President Franklin D. Roosevelt, writing in 1942 describes his 'New Deal' for the Native Americans.

SOURCE 5: A Native American declaration.

What we ask of America is not charity. We ask only that the nature of our situation be recognized and made the basis of policy and action. In short, the Indians ask for assistance, technical and financial, for the time needed, however long that may be, to regain in the America of the space age some measure of the adjustment they enjoyed as the original possessors of their native land.

From 'A Declaration of Indian Purpose' issued by an American Indian Conference held in Chicago in 1961.

SOURCE 6: An explanation of ‘black nationalism’.

The political philosophy of black nationalism means: we must control the politics and the politicians of our community. They must no longer take orders from outside forces. We will organise, and sweep out of office all Negro politicians who are puppets for the outside forces.

Whites can help us, but they can’t join us. There can be no black-white unity until there is first black unity. There can be no workers’ solidarity until there is first some racial solidarity. We cannot think of uniting with others, until we have first united among ourselves.

Concerning non-violence: it is criminal to teach a man not to defend himself when he is the constant victim of brutal attacks. It is legal and lawful to own a shotgun or a rifle. We believe in obeying the law.

In areas where our people are the constant victims of brutality, and the government seems unwilling to protect them, we should form rifle clubs that can be used to defend our lives and our property in times of emergency. When our people are being bitten by dogs, they are within their rights to kill those dogs.

We should be peaceful, law-abiding – but the time has come for the American negro to fight back in self-defence whenever and wherever he is being unjustly and unlawfully attacked.

If the government thinks I am wrong for saying this, then let the government start doing its job.

Malcolm X explains ‘black nationalism’ at a New York press conference on 12 March 1964.

SOURCE 7: A leading activist proposes action.

One rule of thumb Negroes have learned well, from having their thumbs smashed so often, is that a law means nothing when it is not vigorously implemented. Many of the northern states in which Negroes dwell in sizeable numbers have fair housing, fair employment, fair labor practices legislation; yet landlords still contrive to keep desirable areas lily-white, and employers and some union officials still keep Negroes out of jobs and apprenticeship programs.

There are several things we can do about this. For one, we can bring vigorous anti-discrimination legal actions under appropriate state and local ordinances which have fallen into disuse – partly, we must confess, because of our own emphasis on federal action. As always, these legal actions will be more speedily implemented in a climate of direct action and specific protest. When circumstances warrant, we will organize economic boycotts.

James Farmer, a founder of the Congress for Racial Equality and Program Director of the NAACP sets out his program in the book 'Freedom – When?', published in 1965.



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