Pearson Edexcel Level 3 GCE

Wednesday 5 June 2019

Afternoon (Time: 1 hour 30 minutes) | Paper Reference **9HI0/2G**

History

Advanced

Paper 2: Depth study

Option 2G.1: The rise and fall of fascism in Italy, c1911–46

Option 2G.2: Spain, 1930–78: republicanism, Francoism and the re-establishment of democracy

Source Booklet

Do not return this booklet with the question paper.

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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 2G.1: The rise and fall of fascism in Italy, c1911-46

Sources for use with Question 1.

Source 1: From a speech made by Mussolini in Berlin, 28 September 1937. Here Mussolini is confirming the Rome-Berlin Axis, formally agreed between fascist Italy and Nazi Germany in October 1936.

Comrades! My visit to Germany and her Führer, and the speech that I am about to make, represent an important point in the life of our two nations. The demonstrations of affection with which I have been received have deeply moved me. My visit is more than the usual diplomatic-political visit. The fact that I have come to Germany today does not mean that I shall be travelling somewhere else tomorrow.

Fascism and Nazism are two expressions of the historic positions that link the life of our nations. We have in common many elements of our ideology. National Socialism and Fascism everywhere have the same enemy – International Communism – and they also have many ideas of life and history in common. Both believe in decisive action as the determining power in the life of nations and the driving force of their history. Both are based on young people, whom we train in discipline, courage, love of the fatherland, and contempt for easy living.

What the world now knows as the Rome-Berlin Axis had its origins in the autumn of 1935. It has worked in the last two years for the ever stronger co-operation between our two peoples. It has found its expression in the struggle against Communism. Our two great nations stand together in a single, unshatterable determination.

Source 2: From a diary entry by Count Ciano, 15 August 1939. Ciano was Italy's Foreign Minister from 1936-43 and was also Mussolini's son-in-law. Here he is commenting on the situation in August 1939, shortly before Germany signed the Nazi-Soviet Pact.

The *Duce*, at first refused to act independently of the Germans. Today, after examining the papers that I presented to him, and after our conversations, he is convinced that we must not march unconditionally with Germany. However, he wants time to prepare the break with Germany. He will do it in such a way as not to break relations brutally and suddenly. He believes that whatever the outcome of the dispute between the democracies* and Germany, we must have our share of the rewards. It is, therefore, necessary to find a solution which will permit the following:

(1) If the democracies attack, we should be able to free ourselves 'honourably' from the Germans;

(2) If the democracies simply accept the Nazi-Soviet Pact, without fighting back, we should take advantage of it to settle accounts once and for all with Yugoslavia.

The *Duce* is more and more convinced that the democracies will fight. He said, 'This time it means war. And we cannot engage in war because our position does not permit us to do so.'

The conversations I had with him today lasted for six hours. And I talked to him with brutal frankness.

*democracies – Britain and France

Option 2G.2: Spain, 1930-78: republicanism, Francoism and the re-establishment of democracy

Sources for use with Question 2.

Source 3: From a speech by Manuel Azaña to the Constituent Cortes, 13 October 1931. Azaña was the War Minister when he made this speech. He was appointed as prime minister on 16 October 1931. Here Azaña, a determined opponent of the Catholic Church, is outlining his views on the role of the Church in the Republic.

> Spain has ceased to be Catholic. If this revolution is to be a lasting and thorough one, then a radical transformation of the state is necessary. Now the political problem is to organise the state so that the Spanish people will be ready for this new and historic phase. The political problem is one of the constitution of the state. There should be no place in the constitution of the new state for an official connection with religion and religious faith. The old state took upon itself the monitoring of consciences and offered means to push people toward their salvation, even against their will. Unlike the old state, our state rejects any other-worldly concerns and any regulation of faith.
>
> The budget for the clergy will obviously be abolished. In defence of the Republic, we have to prohibit the religious orders because of their attitude toward the Republic. At no time, under no condition, in no way, will either my party or I accept that the function of teaching be turned over to the religious orders. The more-or-less undercover agitation of the Jesuit Order* and the continuous influence of the religious orders on the minds of young people must be prevented at any cost.

*Jesuit Order – a Roman Catholic order of priests noted for its educational and missionary work

Source 4: From the Concordat between the Vatican and the Franco regime, 27 August 1953. The Concordat was an agreement which outlined the relationship between the Catholic Church and Spain. It gave Franco's regime full recognition by the Catholic Church.

The Vatican and the Spanish State have drawn up a Concordat which resumes the previous Church-State relationship, and establishes the rules of the relationship in agreement with the law of God and the Catholic tradition of Spain.

The Roman Catholic Church will continue to be the sole religion of the Spanish State and will enjoy the rights and privileges due to it under Divine and Church Law.

The Spanish State recognises in the Catholic Church the character of the perfect society and guarantees it the free and full exercise of its spiritual power and authority, as well as the free and public exercise of the Catholic religion.

The State, to compensate for previous confiscations of Church assets, will provide the Church with an appropriate annual grant.

The Spanish State gives full civil recognition to marriages celebrated under the rules of Church Law.

The Spanish State guarantees the teaching of the Catholic religion as a compulsory subject in all centres of education, both public and private, of all types and levels.

The State will ensure that the institutions and services that form public opinion, in particular radio and television channels, will broadcast programmes which give a true representation and defence of the true religion by designated priests and religious orders.

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