



## ADVANCED SUBSIDIARY GCE

### HISTORY B

Using Historical Evidence – Non-British History

# F984

Candidates answer on the Answer Booklet

**OCR Supplied Materials:**

- 8 page Answer Booklet

**Other Materials Required:**

None

**Friday 16 January 2009**

**Afternoon**

**Duration: 1 hour 30 minutes**



#### 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.
- Do **not** write in the bar codes.

#### 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 four Options:

- The Vikings in Europe 790s–1066 (pages 2–4)
- The Italian Renaissance c1420–c1550 (pages 5–7)
- European Nationalism 1815–1914: Germany and Italy (pages 8–11)
- Race and American Society 1865–1970s (pages 12–14)
- Answer both sub-questions from **one** Option.
- 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.
- This document consists of **16** pages. Any blank pages are indicated.

1

**The Vikings in Europe 790s–1066****Reasons for raiding and settling**

Read the interpretation and Sources 1–7.

*Interpretation:* The Vikings journeyed to acquire plunder.

- (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 wish to do this you must use the sources to support the changes you make.

Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them. **[35]**

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. **[15]**

**Source 1:** A record of events in the south west of France.

Pirates of the Northmen's race came to Nantes, killed the bishop and many of the clergy and laymen, both men and women, and pillaged the city. Thence they set out to plunder the lands of lower Aquitaine. At length they arrived at the isle of Rhé, near La Rochelle, north of the mouth of the Garonne river, and carried materials thither from the mainland to build themselves houses; and they settled there for the winter, as if that were to be their permanent dwelling-place.

The Northmen ascended the Garonne as far as Toulouse and pillaged the lands along both banks with impunity. Some, after leaving this region went into Galicia [in Northern Spain] and perished, part of them by the attacks of the crossbowmen who had come to resist them, part by being overwhelmed by a storm at sea. But others of them went farther into Spain and engaged in long and desperate combats with the Saracens; defeated in the end, they withdrew.

*From the Annals of St. Bertin, an ecclesiastical chronicle written soon after these events of 843 and 844.*

**Source 2:** A record of events in the Low Countries.

According to their custom the Northmen plundered eastern and western Frisia and burned down the town of Dordrecht, with two other villages, before the eyes of the Emperor Lothair, who was then in the castle of Nimwegen, but could not punish the crime. The Northmen, with their boats filled with immense booty, including both men and goods, returned to their own country.

*From the Annals of Xanten, an ecclesiastical chronicle written soon after these events of 846.*

**Source 3:** A description of patterns of land ownership.

King Harald made this law over all the lands he conquered, that all the free property should belong to him; and that the tenants, both great and small, should pay him land dues for their possessions. Over every district he set an earl to judge according to the law of the land and to justice, and also to collect the land dues and the fines; and for this each earl received a third part of the dues, and services, and fines, for the support of his table and other expenses. Each earl had under him four or more warriors, each of whom had an estate of twenty marks yearly income bestowed on him and was bound to support twenty men-at-arms, and the earl sixty men, at their own expenses.

*From an extract from a Norwegian property law recording the organisation of land from the reign of king Harald of Norway (860–930).*

**Source 4:** A description of Rus – Vikings in Russia.

I have seen the Rus as they came on their merchant journeys and encamped by the Volga. I have never seen more perfect physical specimens, tall as date palms, blonde and ruddy; they wear neither tunics nor caftans, but the men wear a garment which covers one side of the body and leaves a hand free. Each man has an axe, a sword, and a knife, and keeps each by him at all times. The swords are broad and grooved, of Frankish sort. Each woman wears on either breast a box of iron, silver, copper, or gold; the value of the box indicates the wealth of the husband. Each box has a ring from which depends a knife. The women wear neck-rings of gold and silver. Their most prized ornaments are green glass beads. They string them as necklaces for their women.

*From an account by an Arab chronicler writing in the 10th century. He saw Rus Vikings while he was on an embassy to the king of the Bulgars.*

**Source 5:** A record of the establishment of a Viking state in what would become Normandy.

Rollo, leader of the Northmen, gave assurance of security to all those who wished to dwell in his country. The land he divided among his followers, and, as it had been a long time unused, he improved it by the construction of new buildings. It was peopled by the Norman warriors and by immigrants from outside regions. The duke Rollo established for his subjects certain inviolable rights and laws, confirmed and published by the will of the leading men, and he compelled all his people to live peaceably together. He rebuilt the churches, which had been entirely ruined; he restored the temples, which had been destroyed by the ravages of the pagans; he repaired and added to the walls and fortifications of the cities; he subdued the Bretons who rebelled against him; and with the provisions obtained from them he supplied all the country that had been granted to him.

*From the Chronicle of St. Denis written in the 13th & 14th Centuries based on two 11th Century Norman writers – Dudo of St. Quentin & William of Jumièges.*

**Source 6:** An extract recording events from the pagan past.

King Svein was a great man of war and the strongest of rulers. He plundered widely both to the east in the Baltic and south in Saxony. Eventually, he led his troops west into England and plundered far and wide there, fighting many battles. King Æthelred, Edgar's son, ruled there at the time and in the many battles he and King Svein fought, victory fell now to one, now to the other, but King Svein conquered the larger part of England. Afterwards he spent many years there, looting and burning all over the country, and gained the reputation of England's arch-enemy. During these troubles King Æthelred fled overseas from King Svein, but then King Svein died in his bed suddenly one night, and the English say that King Edmund the Holy killed him in the same kind of way that Saint Mercury killed Julian the Apostate.

*From The Knytlinga Saga, written by a Viking in Iceland c.1260.*

**Source 7:** An account of the discovery of North America by Leif Ericsson's brother, Thorvald, c.1000.

Now Thorvald, with the advice of his brother, Leif, prepared to make this voyage with thirty men. They put their ship in order, and sailed out to sea; and there is no account of their voyage before their arrival at Vinland. They laid up their ship there, and remained there quietly during the winter, supplying themselves with food by fishing. In the spring, however, Thorvald said that they should put their ship in order, and that a few men should take the after-boat, and proceed along the western coast, and explore the region thereabouts during the summer. They found it a fair, well-wooded country.

*From the Saga of Eric the Red, written by a Viking in 1387.*

2

## The Italian Renaissance c1420–c1550

### The Middle Ages and the Renaissance

Read the interpretation and Sources 1–7.

*Interpretation:* The Italian Renaissance represented a break with the Middle Ages.

- (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.

Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them. [35]

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

**Source 1:** A painting of the Madonna and Child.



*Painting of the Madonna and Child by Segna di Bonaventura, an artist from Siena. The painting, part of an altarpiece, was completed between 1320 and 1330.*

© North Carolina Museum of Art Foundation

**Source 2:** A Florentine writer comments on the revival of painting, sculpture and architecture.

Although the arts of sculpture and painting continued to be practiced until the death of the last of the Roman emperors, they failed to maintain their previous excellence. We can see from the buildings they constructed that, as emperor succeeded emperor, the arts declined day by day until they gradually lost all perfection of design. Not only did the barbarians bring down the vast Roman empire in a short time, but with it Rome itself, and with Rome, all its gifted craftsmen, sculptors, painters and architects. Then in 1013 the reconstruction of the beautiful church of San Miniato sul Monte showed that architecture had regained some of its earlier vigour. From these beginnings art and design began slowly to revive and flourish in Florence.

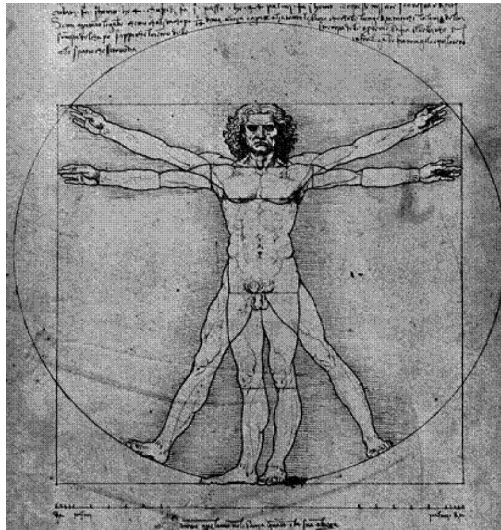
*From Giorgio Vasari, 'Lives of the Most Excellent Painters, Sculptors and Architects', 1568. Vasari, himself an artist, was one of the first to write a history of Renaissance art.*

**Source 3:** A Renaissance view of God's intentions for man.

The nature of all other beings is limited and constrained within the bounds of laws prescribed by me. You, constrained by no limits, in accordance with your own free will, in whose hands I have placed you, shall ordain for yourself the limits of your nature. I have set you at the world's centre so you may more easily observe the world from there. I have made you neither of heaven nor of earth, neither mortal nor immortal, so that with freedom of choice and with honour, as though the maker and moulder of yourself, you may fashion yourself in whatever shape you prefer.

*From Giovanni Pico della Mirandola, 'Oration on the Dignity of Man', 1486. This extract, by a prominent humanist scholar, is written as though the words are being spoken by God to man.*

**Source 4:** A Renaissance drawing of the human body.



*'Vitruvian Man', a sketch by Leonardo da Vinci, made in about 1492.*

© Dennis Hallinan / Alamy

**Source 5:** An example of Renaissance patronage.

I have spent a great deal of money on my house and on the front of the church of Santa Maria Novella and on the chapel with the tomb I had made in the church of San Pancrazio, and also on the gold brocade vestments for the said church, which cost me more than a thousand ducats. All the above-mentioned things have given and give me the greatest satisfaction and pleasure, because in part they serve the honour of God as well as the honour of the city and the commemoration of myself.

*From Giovanni Rucellai's 'Memoirs', 1473. Rucellai was a wealthy Florentine merchant.*

**Source 6:** A comment on Renaissance art and patronage.

You painters do an ill thing. Do you believe the Virgin Mary went dressed this way, as you paint her? I tell you she went dressed as a poor woman, simply, and so covered that her face could hardly be seen. You make the Virgin Mary seem dressed like a whore.

Look at all the churches. You will find them all filled with the coats of arms of those who have built them. When I visit one of them and put on a vestment I expect there to be a painted crucifix on it. But instead it is a coat of arms, put there by patrons, so that when the priest stands at the altar the arms can be seen well by all of the people.

*From Girolamo Savonarola, 'Sermons on Zachariah', written in 1497. Savonarola was a Dominican friar, living and working in Florence.*

**Source 7:** A painting of the Madonna and Child.



*A scene by Raphael, painted in 1505. This is part of the Colonna Altarpiece.*

© The Metropolitan Museum of Art

## European Nationalism 1815–1914: Germany and Italy

### The role of great men in nineteenth century Germany and Italy

Read the interpretation and Sources 1–7.

*Interpretation:* Great men were vital to the development of the nation states of Germany and Italy.

- (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.

Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them. [35]

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

**Source 1:** A speech about German liberalism and nationalism in 1820.

The happiness and the greatness of a people depend only on the liberty of all citizens and the equality of all, established by laws that are made by their representatives.

An enthusiastic people which is willing to fight for such laws and for such a Fatherland cannot be conquered. Germans we are all together! There are no Saxons, no Bavarians, no more Hessians; but that wonderful people from the Weichsel to the Vosges, from the North Sea over the Alps to Carpathia, made equal through speech, customs, and descent, all citizens of the Reich – a unified people of brothers is irresistible.

*From a speech by a nineteen year-old student, in October 1820, to the Youth of the Free Universities of Germany.*

**Source 2:** Pope Pius IX disappoints Italians rising up against Austrian rule in 1848.

Seeing that some at present desire that We too, along with the other princes of Italy and their subjects, should engage in war against the Austrians, We have thought it convenient to proclaim clearly and openly that such a measure is altogether alien from our counsels inasmuch as We reach to, and embrace all, peoples and nations with solemn affection.

We must reject the treacherous advice of those who would have the Pope to be head of and preside over the formation of some sort of republic of the whole Italian people. Rather, on this occasion, moved by the love We bear them, we do urgently warn and exhort the Italian people to abstain from the like counsels, deceitful and ruinous to Italy herself, and to abide in close attachment to their respective sovereigns.

*From an Allocution (an official policy speech) by Pope Pius IX on 29 April 1848.*



**Source 3:** Mazzini appeals to the people of Rome in 1849.

Romans, your city has been overcome by brute force, but your rights are neither lessened nor changed. By all you hold sacred, citizens, keep yourselves uncontaminated. Organise peaceful demonstrations. Let your local district councils declare with calm firmness that they support the Republican form of government and the abolition of the Temporal Power of the Pope; and that they regard as illegal whatever government may be imposed without the free approval of the people. In the streets, in the theatres, in every place of meeting let the same cries be heard. Thousands cannot be imprisoned. Men cannot be compelled to degrade themselves.

*A message to the people of Rome from Mazzini after the Roman Republic was defeated by the French in June 1849.*

**Source 4:** Bismarck writes about the defeat of Austria in 1866 and the Ems Telegram in 1870.

We had to avoid wounding Austria too severely; we had to avoid leaving in her a desire for revenge; we ought rather to reserve the possibility of becoming friends again with her. If Austria were severely injured, she would become the ally of France and of every opponent of ours.

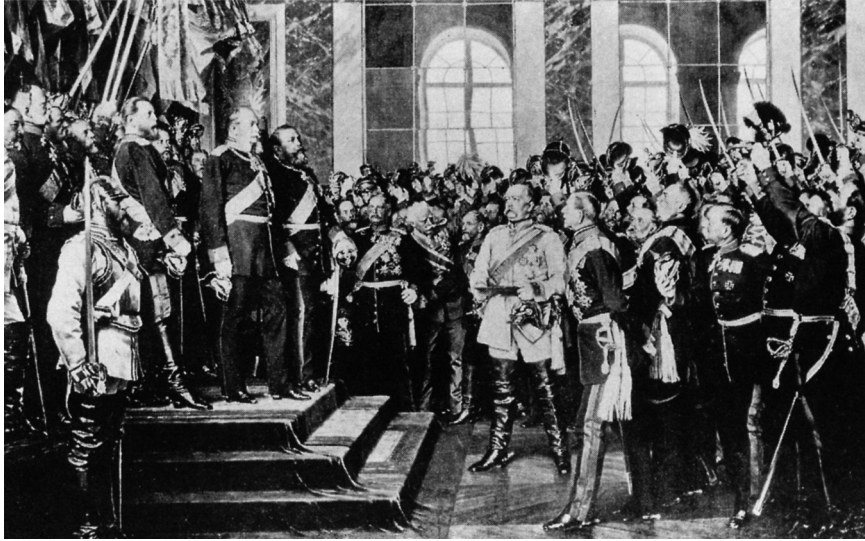
Having decided to resign, I invited Roon and Moltke to dine with me alone and communicated my views for doing so. Both were greatly depressed. During our conversation a copy of the Ems telegram was handed to me and I read it out to my guests, whose dejection was so great that they turned away from food and drink.

My opinion strengthened that war could be avoided only at the cost of the honour of Prussia. Under this conviction I reduced the telegram by striking out words, but without adding or altering.

After I had read out this shortened version to my guests, Moltke remarked: 'Now it has a different ring; it sounded before like a negotiation; now it is like a flourish in answer to a challenge'.

*From 'Bismarck, the man and the statesman; being the reflections and reminiscences of Otto, Prince von Bismarck' written between 1891–8. Roon was the Prussian war minister and Moltke was chief of staff of the Prussian army.*

**Source 5:** William I is proclaimed German Emperor in 1871.



*A painting of the proclamation of the German Empire at Versailles in January 1871 by Anton von Werner who attended the ceremony. This is the third version of the painting. The first version was criticised for being not spectacular enough and for placing Bismarck in an inconspicuous place. Here he is dressed in a white uniform.*

© Hulton Archive/Stringer / Hulton Archive / Getty Images

**Source 6:** Garibaldi is remembered by his secretary in 1882.

This is the century of the poor, the century of the common man, and no one better than Garibaldi foresaw this fact and championed the cause.

I remember when in 1863 lawlessness was such a problem throughout the Neapolitan provinces. Garibaldi put the blame squarely on the government and the landed classes. When he was told of those unfortunate people who attacked and burned farmhouses his answer was that this was fundamentally a social question.

The word 'dictator' has been used to describe Garibaldi. It was as a dictator that Garibaldi ruled Naples and Sicily, and it was this dictatorship which made possible the unification of Italy. Nor let anybody say that he was the enemy of personal freedom. No one could have called his regime a military regime, because there was no sign of tyranny.

Garibaldi would have been wise to have kept away from parliament. The gods have not given him brains or ambition. His arena of action is not parliament but in the public streets and the battlefield.

*From an obituary of Garibaldi in 1882 by Francesco Crispi. Crispi had been Garibaldi's secretary, and was Prime Minister of Italy 1887–1891.*

**Source 7:** A cartoonist comments on the resignation of Bismarck in 1890.



**DROPPING THE PILOT.**

*A British cartoon published in March 1890. (Pilots guide boats in and out of harbours safely).*

© The Print Collector / Alamy

**Race and American Society 1865–1970s****The struggle for equality for African Americans**

Read the interpretation and Sources 1–7.

*Interpretation:* African American Civil Rights leaders were more divided than united.

- (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.

Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them. **[35]**

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. **[15]**

**Source 1:** A former slave speaks to a gathering of African Americans in New York State.

Taking all circumstances into consideration, the coloured people have no reason to despair. We still live, and while there is life there is hope. The fact that we have endured wrongs and hardships that would have destroyed any other race, and have increased in numbers and in public consideration, ought to strengthen our faith in ourselves and in our future. Let us, then, wherever we are, whether at the North or at the South, resolutely struggle on in the belief that there is a better day coming, and that we, by patience, industry, uprightness, and economy may hasten that better day. Greatness does not come on flowery beds of ease to any people. We must fight to win the prize. No people to whom liberty is given, can hold it as firmly and wear it as grandly as those who wrench their liberty from the iron hand of the tyrant. The hardships and dangers involved in the struggle give strength and toughness to the character, and enable it to stand firm in storm as well as in sunshine.

*From a speech entitled 'There is a Better Day Coming' by Frederick Douglass, 1 August 1880.*

**Source 2:** An African American educator explains his aims in setting up the Tuskegee Institute.

Of one thing I felt more strongly convinced than ever; in order to lift up coloured people, something must be done more than merely to imitate New England education as it then existed. To take the children of coloured people and each day give them a few hours of mere book education, I felt would be almost a waste of time. We wanted to teach the students how to bathe; how to care for their teeth and clothing. We wanted to teach them what to eat, and how to eat it properly, and how to care for their rooms. Aside from this, we wanted to give them such a practical knowledge of some one industry, together with the spirit of industry, thrift and economy, that they would be sure of knowing how to make a living after they had left us. We wanted to teach them to study actual things instead of mere books alone.

*From 'Up From Slavery' by Booker T. Washington, published in 1901.*

**Source 3:** A newly formed African American organisation sets out its programme.

Common school education should be free to all American children and compulsory. High school training should be adequately provided for all, and college training should be the monopoly of no class or race in any section of our common country. We believe that the United States should aid common school education, particularly in the South, and we especially recommend concerted agitation to this end. We urge an increase in public high school facilities in the South, where the Negro-Americans are almost wholly without such provisions. We favour well-equipped trade and technical schools for the training of craftsmen and adequate funding for a few institutions of higher education.

*From the 'Declaration of Principles' of the Niagara Movement, 1905.*

**Source 4:** A Jamaican who lived in the USA from 1916–1927 writes about an association he founded.

Generally the public is kept misinformed of the truth surrounding new movements of reform. Very seldom, if ever, reformers get the truth told about them and their movements. Because of this natural attitude, the Universal Negro Improvement Association has been greatly handicapped in its work, causing thereby one of the most liberal and helpful movements of the twentieth century to be held up to ridicule by those who take pride in pulling fun at anything not already established. The Universal Negro Improvement Association is an organisation among Negroes that is seeking to improve the condition of the race, with a view to establishing a nation in Africa where Negroes will be given the opportunity to develop by themselves.

*From 'Philosophy and Opinions of Marcus Garvey', compiled in 1926.*

**Source 5:** An African American writer describes Malcolm X's reaction to Martin Luther King.

The only time that I ever heard Malcolm X use what might be construed as a curse word, it was a 'hell' used in response to a statement that Dr Martin Luther King made that Malcolm X's talk brought 'misery upon Negroes'. Malcolm X exploded to me, 'How in hell can my talk do this? It's always a Negro responsible, not what the white man does!' The 'extremist' accusation invariably would burn Malcolm X. 'Yes, I'm an extremist. The black race here in North America is in an extremely bad condition. You show me a black man who isn't an extremist and I'll show you one who needs psychiatric attention!'

*From Alex Haley, foreword to 'The Autobiography of Malcolm X', 1965.*

**Source 6:** A Black Power spokesman criticises earlier movements and sets out the role of the SNCC in the mid 1960s.

One of the tragedies of the struggle against racism is that up to now there has been no national organisation which could speak to the growing militancy of young black people in the urban ghetto. There has been only a civil rights movement, whose tone of voice was adapted to an audience of liberal whites. It served as a sort of buffer zone between them and angry young blacks. None of its so-called leaders could go into a rioting community and be listened to. An organisation which claims to speak for the needs of a community – as does the Student Nonviolent Coordinating Committee – must speak in the tone of that community, not as somebody else's buffer zone. This is the significance of black power as a slogan. For once, black people are going to use the words they want to use – not just the words the whites want to hear. And they will do this no matter how often the press tries to stop the use of the slogan by equating it with racism or separatism.

*From Stokely Carmichael, 'The New York Review of Books', 1966.*

**Source 7:** An historian describes changes in Martin Luther King's approach to the Civil Rights Movement in 1967.

Although King never abandoned his personal faith in non-violence and a belief in a community of all races, he was inevitably influenced by the tide of black nationalist sentiment sweeping across America. Rejecting violence as a solution to the problems confronting the black community, north and south, he nevertheless began to address a number of nationalist concerns in his public speeches. He praised Black Power's emphasis on self-esteem and lauded its commitment to 'instilling within the Negro a sense of belonging and appreciation of heritage, a racial pride.' It was not only the cultural side of Black Power which King tentatively embraced. He perceived the virtues of plural politics as they had been articulated by Carmichael and Hamilton. Blacks, he said, must 'develop, from strength, a situation in which the government finds it wise and prudent to collaborate with us.'

*From 'Sweet Land of Liberty?' by Robert Cook, published in 1998.*





*Copyright Acknowledgements:*

**Q.1:**

Source 1-7 Extracts from 'Internet Medieval Sourcebook' (accessed September 2007), © Fordham University Centre for Medieval Studies

**Q.2:**

Source 1 Image North Carolina Museum of Art, Raleigh, Gift of the Samuel H. Kress Foundation

Source 2 Extract from G Vasari, 'Lives of the Most Excellent Painters, Sculptors and Architects', 1568, quoted in A Brown, *The Renaissance*, pg. 96, Longman, 1988

Source 3 Extract from Giovanni Pico della Mirandola, 'Oration on the Dignity of Man', 1486, quoted in A Brown, *The Renaissance*, pg. 96, Longman, 1988

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Source 5 Extract from Giovanni Rucellai, 'Memoirs', 1473, quoted in A Brown, *The Renaissance*, pg. 96, Longman, 1988

Source 6 Extract from Girolamo Savonarola, 'Sermons on Zachariah', 1497, quoted in A Brown, *The Renaissance*, pg. 96, Longman, 1988

Source 7 Image Raphael, *Madonna and Child Enthroned with Saints*, 1505. © New York: The Metropolitan Museum of Art, [www.metmuseum.org](http://www.metmuseum.org)

**Q3:**

Source 1 Extract from M Gorman, *The Unification of Germany*, p.28, Cambridge University Press, 1989

Source 2 Extract from P Browning, *Revolutions and Nationalities*, p.189, Cambridge University Press, 2000

Source 3 Extract from A Stiles, *The Unification of Italy, 1815-70*, p.29, Hodder Murray, 2001

Source 4 Extract from M Gorman, *The Unification of Germany*, p.85, Cambridge University Press, 1989

Source 5 Image © Hulton Archive/Stringer / Hulton Archive / Getty Images

Source 6 Extract from DM Smith (ed.), *Garibaldi*, p.138, Random House, 1969

Source 7 Image © The Print Collector / Alamy

**Q.4:**

Source 1 Extract from RN Current (ed), *Reconstruction 1865-1877*, pp.176-177, Prentice Hill Inc., 1965

Source 2, 4 & 6 Extract from J Hope et al (eds), *The Negro in 20<sup>th</sup> Century America*, pp.262-263, Vintage Books, 1967

Source 3 Extract from Niagara's *Declaration of Principles*, 1905. Cited on [www.library.umass.edu](http://www.library.umass.edu) (accessed March 2008)

Source 5 Extract from M X, *The Autobiography of Malcolm X*, p.21, Penguin, 1965

Source 7 Extract from R Cook, *Sweet Land of Liberty?: African-American Struggle for Civil Rights in the Twentieth Century*, p.207, Longman, 1997

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