

**ADVANCED GCE****HISTORY B**

Historical Controversies – Non-British History

**F986**

Candidates answer on the Answer Booklet

**OCR Supplied Materials:**

- 16 page Answer Booklet

**Other Materials Required:**

None

**3 May 2010 – 14 May 2010****Duration: 3 hours****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.
- 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 **60**.
- This paper contains questions on the following 4 Study Topics:
  - Different interpretations of the Crusades, 1095–1272
  - Different interpretations of witch-hunting in Early Modern Europe c.1560–c.1660
  - Different American Wests 1840–1900
  - Debates about the Holocaust
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure and argument, grammar, punctuation and spelling.
- The time permitted allows for reading the Extracts 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 Extracts as well as to inform your answers.
- **You may refer to your class notes and textbooks during the examination.**
- This document consists of **8** pages. Any blank pages are indicated.

## 1 Different approaches to the crusades 1095–1272

*Read the following extract about the crusades and then answer the questions that follow.*

To the countries of the West the Moslem menace was far more frightening than it had been to the Byzantines till the Turkish invasions; and the Turks alarmed the Byzantines as barbarians rather than infidels. War on the eastern frontier of Christendom had been endemic but never serious enough to threaten the integrity of the Byzantine Empire; and it never interrupted the commercial and intellectual exchanges between the two cultures for long. The Arab, almost as much as the Byzantine, was an heir of Graeco-Roman civilisation. His way of life was not very different. A Byzantine felt more at home at Cairo or Baghdad than he would feel at Paris or Goslar, or even in Rome. Except at rare times of crisis and reprisals, the authorities in the Byzantine Empire and the Arab Caliphate agreed not to force conversions on either side and to allow free worship of the other religion.

The western Christian could not share the Byzantine's tolerance and sense of security. He was proud to be a Christian, and, as he thought, the heir of Rome; yet he was uneasily aware that in most respects Moslem civilisation was higher than his own. Moslem power dominated the western Mediterranean from Catalonia to Tunis. Moslem pirates preyed upon Christian shipping. Rome had been sacked by the Moslems. They built robber castles in Italy and Provence. From their strongholds in Spain it seemed that they might emerge to cross the frontiers and pour over the Pyrenees into France. Western Christendom had no organisation that could have met such an attack. There was need of greater coordination and a more concerted effort. And nowhere was the need better realised than in Rome.

There followed a Moslem revival, led by the fanatical Almoravids; and from 1087 onward Christian knights were urgently summoned to Spain to oppose them. Pope Urban II gave his anxious support and even told pilgrims to Palestine that they could spend their money more usefully on the reconstruction of Spanish towns rescued from Moslem ravages.

By the close of the eleventh century the idea of holy war had thus been carried into practice. Christian knights and soldiers were encouraged by the authorities of the Church to leave their petty quarrels and to journey to the frontiers of Christendom to fight against the infidel. To reward them for their service they might take possession of the lands they re-conquered, and they received spiritual benefits. What exactly these benefits were is uncertain. Alexander II seems to have offered an indulgence to the campaigners of 1064; but Gregory VII only gave absolution to all who died in battle for the Cross. He had given similar absolution to the soldiers of Rudolf of Swabia fighting against the excommunicated Henry IV of Germany. The Papacy was taking over the direction of the holy wars. It often launched them and often named the commander. The land that was conquered had to be held under ultimate Papal suzerainty.

Though the great princes were apt to remain aloof, western knights responded readily to the appeal of the holy war. Their motives were in part genuinely religious. They were ashamed to continue fighting amongst themselves; they wanted to fight for the Cross. But there was also a land-hunger to incite them, especially in northern France, where the practice of primogeniture was being established. As a lord grew unwilling to divide his property and its offices, now beginning to be concentrated around a stone-built castle, his younger sons had to seek their fortunes elsewhere. There was a general restlessness and taste for adventure in the knightly class of France, most marked among the Normans, who were only a few generations removed from nomadic freebooters. The opportunity for combining Christian duty with the acquisition of land in a southern climate was very attractive. The Church had reason to be pleased with the progress of the movement. Could it not be applied also to the eastern frontier of Christendom?

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your own knowledge to explain your answer. **[30]**
- (b) Some historians have focused on the idea of the crusades bringing benefits to a heathen world. Explain how this has contributed to our understanding of the crusades. Has this approach any disadvantages or shortcomings? **[30]**

## 2 Different interpretations of witch-hunting in Early Modern Europe c.1560–c.1660

*Read the following extract about witch-hunting and then answer the questions that follow.*

In the late fifteenth and early sixteenth centuries, the discussion of weather-magic accusations achieved new prominence. The exact time and location of this debate is not surprising when one considers the importance of climate in agrarian life. Most participants were from Central Europe which suffered from backward agricultural practices. Owing to its location, the agrarian economy of Central Europe, largely dependent on vineyards and wheat, was especially vulnerable to climatic disaster.

People differentiated between 'natural' and 'unnatural' (magically conjured) weather. One important cause of witchcraft persecutions in the second half of the sixteenth century appears to have rested in popular perceptions of 'unnatural' types of weather (cold winters, persistent snowfall, floods, etc.).

The direct connection between weather-magic, witchcraft persecutions and harvest failures made by contemporaries is even more obvious when one reconstructs the circumstances of individual hunts, for example, in the county court of Schongau, where sixty-three women were legally executed as witches in the years 1589–91. These hunts were not initiated by denunciations arising from previous hunts nor from outside accusations. Nor did they commence at the instigation of the authorities, local judges, or the parish clergy. Instead, popular pressure obviously motivated the authorities to act. In so far as documentary reconstruction is possible, the prerequisite was a series of storms damaging crops and resultant crop failures, as chronicled for the regions near Kempten, Memmington, and Augsburg, culminating in peasant unrest. On 26 June 1588, a severe hailstorm decimated crops in the community of Schwabsoien, a Bavarian border community under the jurisdiction of the Bishop of Augsburg. Although the Bishop expressed his willingness to provide new seed for the coming year, the inhabitants remained unsatisfied: the village elite appeared before the county judge of Schongau requesting the 'extermination' of the witches held responsible for the disaster.

Statistics based on an interdisciplinary study by Christian Pfister show climatic deterioration between 1565 and 1629 in Central Europe. For example after 1586, colder winters were intensified by a period of cold wet springs. In 1587, snow fell until the beginning of July. The years 1584–9 saw the witch-hunts in Trier, the largest up to that time in Germany. A simultaneous hunt occurred in the Duchy of Lorraine.

Similar correlation between climatic catastrophes and witch-hunts like that of the 1580s recurred thereafter. In particular, climatic conditions in the years 1621–30 resembled those between 1586 and 1599, marked by cold winters, late springs and cold wet weather in the summer and autumn. 1628, the year in which witchcraft persecutions in Germany, indeed Europe in general, reached their absolute peak, is referred to by Pfister as 'the year without a summer'. These persecutions benefited from the experience of witch-hunts conducted since the 1580s. When crop failures beset the Saar region in 1627, communities gathered under the 'village linden trees' (a traditional meeting place) to discuss plans of action and elect representatives in order to organise witch-hunts.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your own knowledge to explain your answer. **[30]**
- (b) Some historians have focused on witch-hunting as an exercise of power from above. Explain how this has contributed to our understanding of witch-hunting. Has this approach any disadvantages or shortcomings? **[30]**

## 3

**Different American Wests 1840–1900**

*Read the following extract about the American West and then answer the questions that follow.*

The American West is most often associated with masculine images. Cowboys and soldiers, gold miners and fur traders – the cast of characters that peoples the West is male-dominated. Many of the activities celebrated as central to the western experience – conquering a ‘virgin’ land, subduing Indians, building railroads, ranching, farming, establishing governments – are those perceived as ‘men’s work’.

Some studies have focused on the ‘missing’ women and worked to incorporate their stories into the story of western history. In the 1950s Dee Brown, for example, identified women as the ‘gentle tamers’ of the ‘old wild west’. For Brown, these ‘practical creatures’, whether army wives, overland emigrants or schoolmarms, worked to civilize and feminize the region. However, this retains the traditional framework of western history.

The new social historians have worked to expose these stereotypical portrayals of women and men. They have relied on the words of western women. To emphasise the everyday experiences of everyday people, western women’s historians uncovered the memoirs, letters, diaries of women moving to or living in the West. They have found that the experiences of these western women were fundamentally different from those of men.

It is difficult to imagine an individual whose life and activities fit less into the stock images of the female pioneer than Catherine Burgess Carr. As a hosiery and undergarments saleswoman Carr traveled by herself through the industrial mining towns of northern Idaho.

Catherine Carr was a woman who identified with the critical gender-related issues of the day. A strong suffragist, she subscribed to the ‘Woman’s Journal’ and supported women-owned businesses. She made numerous informal connections with other women she met along the way. Her account of her experiences reveals the difficulties female saleswomen faced.

A saleswoman in the West faced difficulties not experienced by her male counterparts. Identifying safe lodging and dealing with male hostility were unusual concerns in the world of sales, but women had to address them. Catherine Carr clearly calculated both her financial expenses and her physical needs as she planned her itinerary: ‘I am going to remain in Harrison, my period is due, it may not come for a day or two but after tonight my room will be 25 cents, first night 50 cents. I do not think it wise to start to Burke before my period comes, for do not know how much more room rent I will have to pay and I may have to stay abed one day.’ Catherine Carr fits uneasily into expected roles for western women. The complex social world of the West was a world of diversity.

- (a) What can you learn from these extracts about the interpretation, approaches and methods of the historian? Refer to the extract and your own knowledge to explain your answer. [30]
- (b) Turner’s ‘frontier thesis’ has been important in the study of the American West. Explain how this has contributed to our understanding of the American West. Has his approach any disadvantages or shortcomings? [30]

## Debates about the Holocaust

*Read the following extract about the Holocaust and then answer the questions that follow.*

The Holocaust was the climax of a long process stretching over a period of 25 months from September 1939 to October 1941. The commitment to some kind of final solution to the Jewish question had been inherent in Nazi ideology from the beginning.

What was Hitler's role? As the ultimate embodiment of Nazi ideology as well as the constant inciter and mobilizer of the party faithful, Hitler had certainly legitimized and prodded the ongoing search for final solutions. His obsession with the Jewish question ensured that the Nazi commitment would not slacken, that the search for a solution one way or another to this self-imposed problem would not fade away into obscurity or be indefinitely postponed. No leading Nazi could prosper who did not appear to take the Jewish question as seriously as Hitler did himself. Thus Hitler, simply by his existence, exerted a continuing pressure on the political system, which induced a competition among the faithful and ambitious to advance ever more radical proposals and to carry out Jewish policy in an ever more brutal and comprehensive manner.

But Hitler's role was also more immediate. From September 1939 to October 1941 he was an active and continuing participant in the decision-making process. Indeed, not a single significant change in Nazi Jewish policy occurred without his intervention and approval. To make his wishes known, he would give signals in the form of relatively vague statements. Others, especially Himmler, responded to these signals with extraordinary speed. The classic example is Himmler's May 1940 memorandum on the treatment of alien populations in the east. There was also a chronological correlation between victory and radicalization. Nazi racial policy was radicalized at points in time that coincided with the peaks of German military success, as the euphoria of victory emboldened and tempted Hitler to dare ever more drastic policies. For example, with the imminent expansion of the war into the Soviet Union, Hitler again signalled new expectations. On at least four occasions between February 26 and March 30, 1941, he set the tone for a 'war of destruction' against Jewish Bolshevism. Not just the SS but also the military and economic planners immediately sought to cast his ideological pronouncements into specific policies, such as the SS-Wehrmacht agreement on Einsatzgruppen activities in the war zone.

In the month after the Wannsee Conference of January 1942 Hitler made numerous comments, both public and private, about the fate of the Jews that exceeded in frequency and vitriol even his comments of the preceding months. In March the gas chambers at Belzac had begun to operate. Goebbels reported in his diary;

The Jews in the General Government, beginning in Lublin, are now being evacuated to the east. This is a pretty barbaric procedure, not to be described here more precisely, and of the Jews themselves not much will remain. The prophecy that the Fuhrer made about them for causing a new world war is beginning to come true in a most terrible manner. No other government and no other regime would have the strength to solve this question comprehensively. Here, too, the Fuhrer is the unflinching champion and spokesman of a radical solution.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your own knowledge to explain your answer. **[30]**
- (b) Some historians have focused on the Holocaust as a product of trends in German history. Explain how this approach has contributed to our understanding of the Holocaust. Has this approach any disadvantages or shortcomings? **[30]**





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