

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
(sent with general stationery)

Other materials required:

None

**Thursday 19 May 2011
Morning**

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name, centre number and candidate number in the spaces provided on the answer booklet. Please write clearly and in capital letters.
- Use black ink.
- Read each question carefully. Make sure 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 **50**.
- This question paper contains questions on the following four Study Topics:
 - The Vikings in Europe 790s–1066 (pages 2–4)
 - The Italian Renaissance c1420–c1550 (pages 6–8)
 - European Nationalism 1815–1914: Germany and Italy (pages 10–12)
 - Race and American Society 1865–1970s (pages 14–16)
- 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.

The Vikings in Europe 790s–1066

Motives for Viking expansion

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

Interpretation: The Vikings left their homelands in search of trade.

- (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. [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 Germany and France.

Twice in the area around the city of Worms there was an earthquake; the first in the night following Palm Sunday, the second in the holy night of Easter Sunday. In the same year the pagan Vikings raided the lands of the Christians at many points. But they did not find things easy; more than twelve thousand Vikings were killed by the local people. Another party of invaders devastated France, of these more than six hundred died. Yet owing to his poor leadership and weak character, Charles the Bald, the ruler of France, agreed to give them many thousands of pounds of gold and silver if they would leave his lands and this they did. Nevertheless many monasteries were destroyed and many of the Christians were led away captive.

From the Annals of Xanten, 845–853.

Source 2: A record of events in France.

The Vikings made their way into the country to the east of the city of Nantes and arrived without opposition before the city of Tours. They burned Tours, together with the church of St. Martin and many neighbouring places. But that invasion had been predicted and the body of St. Martin had been removed to safety to the monastery of Cormery and from there to the city of Orleans. The pirates went on to the castle of Blois and burned it, they then proposed to proceed to Orleans and destroy that city in the same fashion. But Agius, bishop of Orleans, and Burchard, bishop of Chartres, had gathered soldiers and ships to meet them; so the Vikings abandoned their plan and returned to the river Loire. The following year of 855 they attacked again, this time assaulting the city of Angers.

From The Annals of St. Bertin written in the 830s.

Source 3: An account of a Viking and his son.

Heriulf was a son of the poet Heriulfsson. He was a relative of Ingolf, the first settler of the new lands. Ingolf gave land to Heriulf between two places, Vag and Reykianess, and at first he lived at Drepstokk. Heriulf's wife's name was Thorgerd, and their son, whose name was Biarni, was a most promising man. He formed a liking for voyaging while he was still young, and he prospered both in property and public esteem. It was his custom to pass his winters alternately abroad and with his father at home. Biarni soon became the owner of a trading-ship; and during the last winter that he spent in Norway his father, Heriulf, was determined to accompany Eric on his voyage to Greenland and made his preparations to give up his farm.

From The Saga of Eric the Red, written in 1387 recording events around 1000.

Source 4: An account of Harald Hardrada.

Harald performed many bold deeds in his youth, capturing many heathen cities and carrying off great riches from Russia and Africa. From there he travelled to Jerusalem and was everywhere greatly renowned and victorious. After he had travelled through Sicily and taken much wealth by force there, he came to the capital of the Byzantine emperor, Constantinople. And there he served in the emperor's army before double-crossing him and inflicting shameful disgrace upon him. Harald escaped from Constantinople unexpectedly and slipped away to his homeland in the north.

From Theodricus Monachus' Kings of Norway, written in the 12th century recording events in the 11th century.

Source 5: An account of events in England.

King Knut laid siege to London, which was defended by King Edmund and his brothers. Their mother, Queen Emma, was married to King Knut, and eventually hostages were exchanged by the two sides, and a truce agreed so that they could talk matters over and negotiate a lasting settlement. Peace was agreed at this meeting on these terms, that England should be divided between the two kings, each taking charge of half the kingdom during his lifetime, and if either of them were to die without children, the survivor was to have the whole kingdom: this agreement was confirmed by oath.

From The Knytlinga Saga, written by a Viking living in Iceland in about 1260, recording events in 1015 and 1016.

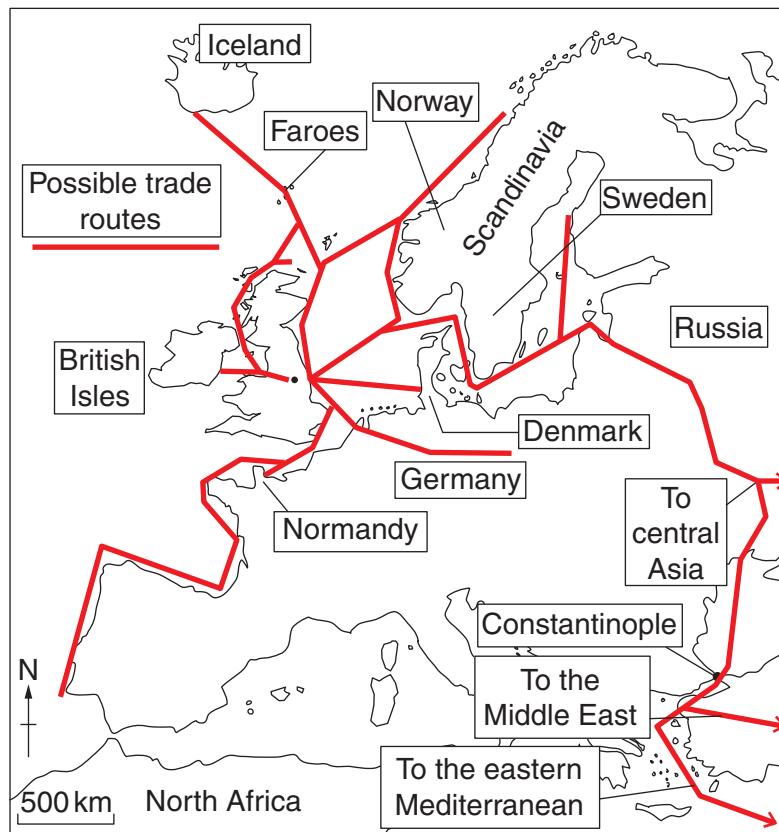
Source 6: A modern writer explains Viking travels.

The exact causes of the raids by Danish, Swedish and Norwegian seafarers which began around 800 are not easy to explain, hidden as they are within the internal history of Scandinavia. The raids have successively been connected with over-population, with the first royal attempts at unification, leading to the enforced exile of defeated clan chieftains and even with mercantile demand – stimulated by the trade in slaves and corn opening up between the Baltic and the Middle East. Whatever the cause, every part of Scandinavia was affected, as can be told from the range of objects and coins, originating in places as far away as Ireland, Poland and Arabia.

From a book written in 1989.

[TURN OVER FOR SOURCE 7]

Source 7: Trading routes from the Viking city of York.



A map of 10th and early 11th century Viking trading routes from York.

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The Italian Renaissance c1420–c1550

The Catholic Church and the Renaissance

Read the interpretation and Sources 1–7, then answer questions (a) and (b). You will need to turn over for Sources 6 and 7. Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them.

Interpretation: It was the support of the Catholic Church that produced the development of the arts during the Renaissance period.

- (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 French writer looks back at important patrons of the arts in the 15th and 16th centuries.

The princes who have done most to revive the arts are Pope Nicholas V and Alfonso, King of Naples, who welcomed and rewarded those who presented to them Latin translations of Greek books. The King of France, Francis I, paid the salaries of university professors in Paris and created an extensive library at his palace of Fontainebleau. The Medici rulers of Florence, Cosimo and Lorenzo, helped very much, receiving the learned men who came to them from all parts, supporting them well.

From The Excellence of this Age, written by a Frenchman in 1575.

Source 2: Florence cathedral.



A modern photograph of Florence, showing the cathedral with the distinctive dome which was designed by Brunelleschi in about 1436.

Source 3: A Pope explains the importance of patronage.

Only well-educated men, who have studied the history of the Roman Catholic Church can really understand its greatness. Thus, to create a strong faith in the minds of the uncultured masses, there must be something which appeals to the eye. A faith for the masses built only on theories will always be feeble. But if the authority of the Church is visibly displayed in majestic buildings and statues, seemingly planted by the hand of God himself, belief will grow and strengthen from one generation to another, and all the world will accept and respect it.

From the death-bed speech of Pope Nicholas V, 1455.

Source 4: Comments about the new trends in art in Florence.

By considering only the appearance of things, the ancient Greeks and Romans sinned. Look at the statues and pictures that are made today for churches. They are done with such craftsmanship and are so ornate and elaborate, but they obscure the light of God so people do not consider God but only the skill of the craftsman. You painters, you do wrong. Do you really believe that the Virgin Mary went around dressed in the way you have painted her? I tell you she was dressed as a poor woman, with simplicity, and so covered up that you could barely see her face. You painters make the Virgin Mary appear as though she was dressed as a prostitute.

Extracts from sermons given in Florence by the monk Savonarola between 1494 and 1497.

Source 5: Examples of Papal patronage.

Pope Julius II gained a reputation as a patron of arts. Bramante, Raphael and Michelangelo gave to the world some of their greatest masterpieces while in his service. He laid the cornerstone of the gigantic Cathedral of St. Peter in 1506, and thought of connecting the Vatican to the Belvedere Palace, employing Bramante to carry out the project. The famous paintings of Michelangelo in the Sistine Chapel and of Raphael in other rooms, the massive statue of Moses which graces the tomb of Julius II, and many other magnificent works in and out of Rome are lasting witnesses of his great love of art.

From the Catholic Encyclopaedia, published in 1910.

[TURN OVER FOR SOURCES 6 AND 7]

Source 6: A painting of the Virgin Mary.



'Madonna with the Long Neck' by Parmigianino in about 1534. The painting is believed to have been commissioned by a merchant guild in Parma as an altar-piece.

Source 7: An order to all churches about religious art.

Every superstition shall be removed from religious art. Figures shall not be painted or adorned with a beauty which excites lust. There should be nothing seen that distracts from or confuses the religious message, since churches are holy places. By the order of this Council, no unconventional image or statue may be placed within a church without the approval of the bishop.

From the decrees of the Council of Trent which reformed the Catholic Church, 1563.

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European Nationalism 1815–1914: Germany and Italy

The nature of nationalism in nineteenth-century Germany and Italy

Read the interpretation and Sources 1–7, then answer questions (a) and (b). You will need to turn over for Sources 5–7. Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them.

Interpretation: German and Italian nationalism was strongly linked to liberalism in the period 1815 to 1914.

- (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 speech by a German nationalist in 1820.

The first vision seems to me to be this: happiness and pleasure are not the highest aims of the people, but freedom.

From this it follows: the happiness and the greatness of a people depend only on the highest possible liberty of all citizens and the equality of all, established by laws they make themselves or that are made by their representatives.

The third, however, is a heart stirring conviction which is instinctive in every truly great person. An enthusiastic people which is willing to fight for such laws and for such a Fatherland cannot be conquered.

The fourth belongs to us alone and is the most beautiful of all: Germans we are all together.

From a speech by a student in 1820 to the Youth of the Free Universities of Germany.

Source 2: The views of a member of an Italian secret society.

There is not a Court at which people do not speak of the liberties of the Crown, of the Church and of nobles. Unhappily these liberties are not the liberties of all, they run counter to them. Liberty is a part of justice. Complete justice consists in equality. The City is for the benefit of all those who compose it, who all have the same need and the same right to be free; it is only at this price that society can be happy and peaceful; liberty restricted to some is oppression.

Our institution belongs to the whole world, and if its feast-day and some of its symbols derive from the French Revolution it is because France uttered the first cries of Universal Liberty and the first vigorous protests against the unjust power, too long maintained, of Nobles, Priests and Kings.

The objective that our secret society must set itself is very remote from the existing order and runs counter to the opinion of the majority of my contemporaries; it can then, be confided only to a small number of men.

From the notebook of a member of Mondo, a secret society in Italy in the late 1820s. Mondo was led by Filippo Buonarroti who was one of the first supporters of a united Italy.

Source 3: The decisions of representatives from six German states.

Today fifty-one men were assembled here, from six states, in order to discuss the most urgent measures for the Fatherland.

Unanimously resolved in their devotion to the freedom, unity, independence and honour of the German nation, they all express their conviction that these highest blessings must be attempted by co-operation with the state governments.

The assembled unanimously expressed their conviction of what the Fatherland urgently needs as follows:

‘Germany must not be involved in war through intervention in the affairs of the neighbouring states. The meeting of national representatives elected in all German lands must not be postponed, both for the removal of imminent internal and external dangers, and for the development of the strength and flowering of German national life!’

At the same time a more complete assembly of men of trust from all German peoples should come together to offer its co-operation to the Fatherland as well as to the Governments. A main task of a national assembly will be common defence, whereby great sums of money will be saved, while at the same time the identity and suitable self-administration of the different states remains in existence.

Extracts from the ‘Declaration of Heidelberg’, March 1848.

Source 4: A popular song from 1848.

Black, Red and Gold, these are the colours
We Germans proudly bear on high;
Black, Red and Gold, these are the colours
For which in fight we gladly die.

The Black means death to tyrants
We laughing nailed to the tree;
And Red’s the blood we poured as offering
For justice and for Liberty.

But Gold is freedom’s blessing
That men, their duty done, may see,
So fly on highways and on by-ways
The sacred German colours three.

Black, Red and Gold, these are the colours
Fill every German eye with pride;
Black, Red and Gold, with that fair harvest
Covers all the German countryside.

A song popular in Berlin in March 1848.

[TURN OVER FOR SOURCES 5–7]

Source 5: Cavour explains Piedmont's actions.

How should we have reacted to recent events in Naples? Clearly the Neapolitan government was unable to withstand an attack by a handful of Garibaldi's volunteers. As the government had recognised its own powerlessness by surrendering the town of Naples without a fight, morally it was dead. What were we to do? Should we have allowed the germs of revolution which we had destroyed in northern Italy to multiply elsewhere? No, we could not.

By seizing control of political events in southern Italy, Victor Emmanuel and our government prevented our wonderful Italian movement from weakening. We prevented the factions, which did so much harm in 1848, from taking advantage of conditions in Naples after its conquest by Garibaldi. We intervened there to allow the people to decide freely their future. We took these actions not as revolutionaries but as conservatives.

In the Papal States, too, our presence can be equally justified. The pope's temporal power was doomed from the day that the rest of Italy had become free. We had to stop any conflict which might divert our national movement or arouse revolutionary passions. We had to remove the blemish in central Italy where Italian provinces were bent under an iron yoke by the force of foreign mercenaries. We have not brought revolution and disorder. We are there to establish good government.

From a speech by Cavour in 1860 to the Piedmontese Senate.

Source 6: A British view of the new Germany.

Two causes make the new Germany strong and formidable. One is the enthusiasm for German nationalism; the other is the expulsion of Austria from Germany. The contrast between the new and the old condition is obvious. Within living memory German nationality was utterly dead. In 1871 Germany starts independent, passionately patriotic, and almost purely national. She is about to have the most powerful instrument of unity, a great popular Assembly, an institution which seems in these days to have a more strongly centralizing influence than any tyrant can command. We do not expect the Federal Representatives will be enthusiastic for the Hohenzollerns; but their instinct will be to make Germany united. This will require the concentration of even more authority in the Emperor's hands. With each change the authority of Berlin will be increased.

From The Times newspaper, January 1871.

Source 7: A statement about the German navy.

The navy has already helped to fulfil a great national mission. It has also, however, the further task of overcoming the disagreements between the parties in the united Germany, and directing the minds of the disputants towards a higher goal; the greatness and glory of the Fatherland. Today millions of our fellow Germans do not feel part of the state. The navy possesses the power to revive the national spirit of the classes and fill them once again with patriotic loyalty and love for Kaiser and Reich.

From a statement issued in 1900 by the Press Bureau of the German Imperial Navy Office.

Race and American Society, 1865–1970s

The Importance of Leadership in Civil Rights Movements

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

Interpretation: African American leaders were the driving force behind their civil rights movement.

- (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 speech about the methods African Americans should use.

The wisest among my race understand that raising questions of social equality is extremist folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is ignored for long. It is important and right that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera-house.

From the 'Alabama Compromise' speech of Booker T. Washington, 1895.

Source 2: A white journalist comments on the results of segregation.

One of the natural and inevitable results of the effort of the white man to set the Negro apart as a race is to awaken in him a new self-awareness – a sort of racial awareness. It drives the Negroes together for defence and offence. Many able Negroes, some of mixed race, are cut off from all opportunity of success in the greater life of the white man. They become of necessity leaders of their own people. And one of their chief efforts consists in urging Negroes to work together and to stand together. In this they are only developing the instinct of defence against the white man which has always been present in the race.

From Ray Stannard Baker, 'Following the Color Line', 1908.

Source 3: An explanation of changing attitudes.

The treatment of the Negro during the Second World War marks, for me, a turning point in the Negro's relation to America. To put it briefly a certain hope died, a certain respect for white Americans faded. One began to pity them, or to hate them. You must put yourself in the skin of a man who is wearing the uniform of his country, is a candidate for death in its defence, and who is called a 'nigger' by his comrades-in-arms and his officers; who is almost always given the hardest, ugliest, most menial work to do; who knows that the white soldier has informed the Europeans that he is subhuman; who does not dance at the dance hall the night the white soldiers dance there, and does not drink at the same bars white soldiers drink in; and who watches the German prisoners of war being treated by Americans with more human dignity than he has ever received at their hands.

From 'The Fire Next Time', by James Baldwin, 1963.

Source 4: A description of the reaction to a leader.

Time and time again when I spoke at street rallies I would draw ten and twelve times as many people as most other so-called 'Negro Leaders'. I knew the great lack of most of the big-named 'Negro Leaders' was their lack of any true understanding with the ghetto Negroes. How could they have this understanding when they spent their time 'integrating' with white people? I know that the ghetto people knew that I never left the ghetto in spirit, and I never left it physically any more than I had to.

From the Autobiography of Malcolm X, published in 1965.

Source 5: An explanation for a civil rights incident.

People always say that I didn't give up my seat because I was tired, but that isn't true. I was not tired physically, or no more tired than I usually was at the end of a working day. I was not old, although some people have an image of me being old then. I was forty-two. No, the only way I was tired was tired of giving in. I knew someone had to take the first step and I made up my mind not to move. Our mistreatment was just not right, and I was tired of it.

From Rosa Parks' autobiography.

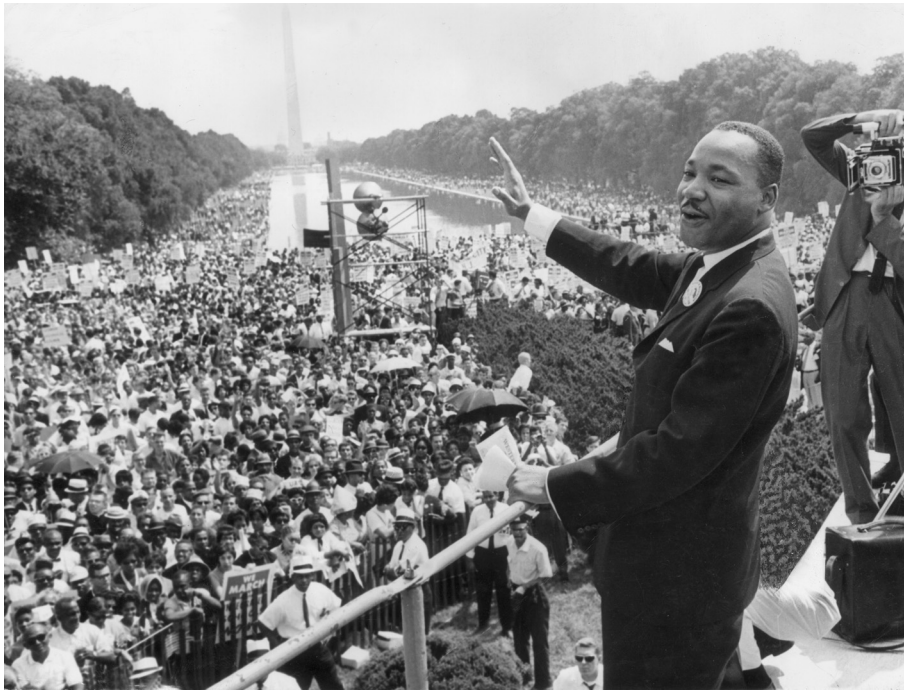
Source 6: A black student recalls what inspired him.

The individual who had most influence on us was Gandhi, more than any single individual. During the time that the Montgomery Bus Boycott was in effect, we were youngsters for the most part and barely heard of Martin Luther King. Yes, Martin Luther King's name was well-known when the sit-in movement was in effect, but to pick Martin Luther King as a hero? I don't want you to misunderstand what I'm about to say. Yes, Martin Luther King was a hero. No, he was not the individual that we had upmost in our mind when we started the sit-in movement.

From an interview with a black student who, with three others, staged a lunch-counter sit-in in 1960.

[TURN OVER FOR SOURCE 7]

Source 7: A photograph of Martin Luther King addressing a crowd.



A photograph of Martin Luther King during the March on Washington, 1963.

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