

30 April – 14 May 2012

A2 GCE HISTORY B

F986 Historical Controversies – Non-British History

Candidates answer on the Answer Booklet.

OCR supplied materials:

- 16 page Answer Booklet
(sent with general stationery)

Other materials required:

None

Duration: 3 hours



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.
- Answer **both sub-questions** from **one** Study Topic.
- Read each question carefully. Make sure 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 **60**.
- This paper contains questions on the following 4 Study Topics:
 - Different Approaches to the Crusades, 1095–1272 (page 2)
 - Different Interpretations of Witch-hunting in Early Modern Europe c.1560–c.1660 (page 3)
 - Different American Wests 1840–1900 (page 4)
 - Debates about the Holocaust (page 5)
- 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 Extract 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 Extract 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.

There was a critical point of difference between a Crusader and a pilgrim. The Crusader carried weapons. A crusade was a pilgrimage, but an armed pilgrimage which was granted special privileges by the Church and which was held to be especially important. The crusade was a logical extension of the pilgrimage. It would never have occurred to anyone to march out to conquer the Holy Land if men had not made pilgrimages there for century after century. The constant stream of pilgrims inevitably fed the idea that the Church of the Sepulchre ought to be in Christian hands, not in order to solve the practical difficulties which faced pilgrims, but because gradually the knowledge that the Holy Places, the patrimony of Christ, were possessed by heathens became more and more unbearable. This link between pilgrimage and crusade is obvious, the credit for bringing it about belongs to Urban II.

Although historians today are less inclined to argue that the Crusades were caused by increasing difficulties in the way of pilgrims, it still remains true that pilgrimages were of decisive importance in the rise of the crusading movement. Urban took the popular but, in practical terms, unfruitful idea of pilgrimage and used it to create a war upon the heathen. It is significant that contemporaries were at first unable to distinguish between the two things. It was not until the mid-thirteenth century that there was a Latin word for 'crusade' and even then it was seldom used. In the Middle Ages men used words similar to 'journey to the Holy Land' and even the word 'peregrination' – the technical Latin term for pilgrimage – to describe the act of crusading. Clearly, therefore, the line between pilgrimage and crusading was blurred.

Naturally the idea of an armed pilgrimage appealed above all to the knightly classes. They had been slowly drawn to the idea of a holy war for the Church against heathens by reformers within the Church. There was the problem of reconciling the idea of war in the name of Christ with the peaceful and non-violent teaching of Christ. In general the attitude of the Church to war was a delicate one. Religious thinkers within the Byzantine world had absolutely condemned war, but in practice their condemnation had had little effect. In the Latin West, Church authorities and theorists had not come to such a radical or ineffectual point of view. In the West the doctrine of St. Augustine prevailed, that only in a just cause was war permissible; only when fought to defend or to recover a rightful possession. Both of these justifications left plenty of room for interpretation. Europe had come under attack from non-Christians for centuries and the Muslim capture of Jerusalem and the Holy Land gave clear religious support for the Crusades from the start.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. **[30]**
- (b) Some historians have focused on the Crusades as a form of European colonialism. Explain how this approach 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.

The starting point for any investigation of the decline of witch-hunting must be the development of a growing awareness by those persons who controlled the judicial machinery that many witches were being convicted and executed for crimes they had not committed. This realisation led judges and others to criticize the ways in which trials were being conducted.

The classic example of the way in which central authorities contained the witch-hunting zeal of local officials comes from the large part of northern France that was subject to the jurisdiction of the parlement of Paris. In 1587–8 a large witch-panic broke out in the Champagne-Ardennes region. In this local panic, which claimed hundreds of lives, all due legal process appears to have vanished. Village judges were using the popular method of swimming those that had been named. Local officials were also torturing suspects without restraint and executing them without a proper trial. In response to this crisis the parlement proposed a policy of judicial review of all witchcraft convictions, an unprecedented imposition of central authority. This policy involved the punishment of local officials for ignoring legal rules. From the adoption of this policy one can trace the decline of witch-hunting within the parlement's jurisdiction.

In the seventeenth century the administration of torture in all criminal cases, and particularly in witchcraft cases, came under attack, resulting ultimately in the prohibition of torture in all European jurisdictions. Two Jesuits from Ingolstadt, Adam Turner and Paul Laymann, wrote large works on moral theology that included sections on the use of torture in witchcraft trials.

Concerns about the sufficiency of evidence in witchcraft cases took a number of different forms. It can be seen in a growing reluctance among judges and legal writers to accept confessions, traditionally regarded as the strongest evidence, as sufficient proof of guilt. Judges and lawyers seemed unwilling to accept at face value those confessions that witches had made 'freely'. This concern arose mainly when witches had confessed to either a pact with the Devil or attendance at the sabbath.

A second expression of judicial caution in the interpretation of evidence was based on the possibility that events attributed to supernatural agency may have had natural causes. In securing the acquittal of a witch accused of murder by sorcery in 1662, Paul von Fuchs was content to show that the alleged supernatural cause of the disease which killed his victim could not be proved.

The behaviour of these judges and lawyers raises the fundamental question whether their concerns proceeded from a more fundamental disbelief regarding the power of the Devil and the existence of witches. However, none of the most famous witchcraft doubters of the sixteenth century denied the possibility of the crime they were discussing. Cornelius Loos, like almost all the others, denied the reality of the sabbath, night flight, and the explicit pact with the Devil, but not magic itself.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. **[30]**
- (b) In their work on witch-hunting some historians have focused on psychoanalytical explanations. Explain how this approach has contributed to our understanding of witch-hunting. Has this approach any disadvantages or shortcomings? **[30]**

Different American Wests 1840–1900

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

Seeing the West as a violent place ignores a wide range of evidence that points to a more peaceful and complex frontier experience. The number of recorded shootouts falls some way short of the imaginary roll-call. While firearm ownership, especially after the Civil War, was common on the frontier, possessing a gun did not equate to gunning down everybody. The availability of guns often encouraged greater awareness of the need for common sense and sometimes codes of conduct. Writing in 1879, Francis Victor related how fur traders that he met in the Rockies often prohibited the firing of guns at camp, insisting that all weapons were fully cleaned and taken care of. Neither were cattle towns exceptionally violent places. Many townships had strict controls over the use of firearms. Men handed in their guns on entry to Wichita, with metal tokens rather than bullets the common exchange currency. During the 1870s and 1880s, supposedly the peak of frontier violence, settlers emphasised peacekeeping and the establishment of law systems in new townships. The average settler had fears over disease, agricultural production, stock prices and poor winters, rather than the threat of downtown duels.

On a basic level, the story of the gun heralded from a simple desire for frontier folktales. Stories of Western adventure, chivalry and revenge all became popular through the formats of Wild West shows, songs, even poetry. Romance combined with nostalgia for the ‘lost’ frontier at the outset of a new century and a period of uncertainty. Businesses made use of the frontier as a well-loved realm. In 1926, Colt produced a marvellously indulgent account of gun production and nineteenth-century conquest entitled ‘Makers of History’. The short booklet whizzed through the fur trade, Fremont, Mormons, Jim Bridger, gold and the Pony Express at breakneck speed. Everybody favoured the Colt revolver, especially cowboys. ‘Indian-infested country or nearness to the Mexican border where trouble brewed, were reasons for the cowboy’s fondness for the Colt’, the book explained.

The dime novel captured a growth market in the United States for cheap, disposable fiction. Rising educational standards and literacy rates combined with a new era of mass consumption. The dime novel proved one of the key promoters of an imaginary, violent West. It offered western caricatures that included the Mexican bandito, the rusty old timer, the Robin Hood-type social do-gooder, the Indian warmonger and the beautiful, innocent daughter. Novelists cast the gun in perfect harmony with the wild nature of the West. In his book, Kit Carson, Jr, Major S Hall described a Ranger Camp in Texas:

‘A dozen campfires burned brightly, casting their brilliant, pointed rays through the brackets of the oaks, flickering through the masses of Spanish moss. By the trunks of these trees lean rifles of every make, and hanging from the branches the equipment of war, each and every article ready to slip from its twig for immediate use.’

One of the lasting impacts of the dime novel lay in its capturing and promoting a mass vision of the West, broadcasting a coded mythology of the frontier for mainstream America to absorb. Dime novels enshrined the West as the story of the gun.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. **[30]**
- (b) In their work on the American West some historians have focused on the role of the frontier in American history. Explain how this approach has contributed to our understanding of the American West. Has this 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 concept of Judenpolitik was used by the perpetrators themselves. Judenpolitik refers to the Nazis' long-term intentions and goals in respect of the Jews. It includes the Nazis' strategy for making real the dream of a racially homogeneous national community via the systematic exclusion, segregation, and elimination of the Jews.

Historical experience shows that even the most radical of political aims, pursued by a determined leadership and implemented by an extensive apparatus of power can seldom be put into practice in a simple and straightforward manner. Judenpolitik did not develop independently, but functioned within a context determined by the other areas of political activity. What seems to me to be crucial is the fact that Judenpolitik was central to the whole National Socialist movement.

This means, I believe, that we should abandon the notion that it is historically meaningful to try and filter the wealth of available historical material and pick out a single decision that led to the 'Final Solution'. This approach is pointless not only because the debate on the 'Final Solution' has evidently reached the limits of what is provable but above all because any attempt to identify a decision taken at a single moment in time runs counter to the extreme complexity of the processes that were in fact taking place.

This has a number of consequences for a depiction of the genesis of the 'Final Solution'. First, if we abandon the model that sees a single decision as the trigger for the murder of European Jews and if we advance beyond the notion of a cumulative process of radicalization that had got out of control and could no longer be steered by anyone, then the various phases in Nazi Judenpolitik take on new significance. New perspectives are revealed that show the years 1939 to 1941 as a phase in which the National Socialist regime was already considering genocidal projects against the Jews. These appear all the more sinister in the light of the racially motivated programmes of mass murder that were already being carried out against the Polish population and the 'congenitally ill'.

However, when we treat the period 1939 to 1945 as one in which a series of decisions regarding Judenpolitik were being taken, we also need to take the years 1933 to 1939 into consideration as a preparatory period for the phase in which the annihilation of the Jews took place. In the years preceding the war the institutions were created that were to organize the genocide during the war.

The second effect of seeing the emergence of the 'Final Solution' as a complex process rather than as the outcome of a single decision, is that it becomes necessary to see Judenpolitik as systematically interlinked with the other central thematic areas, notably in domestic policy but ultimately also with German dominance on the continent of Europe.

As far as possible this study is based on primary sources. Alongside the documentary holdings of the German administrative departments, this study also considers the holdings of archives in the former Warsaw Pact states that since 1990 have become accessible to scholars. Despite the large quantity of documents available for the reconstruction of Nazi Judenpolitik, the amount of source material for the central decision-making processes for the 'Final Solution' is 'patchy'. Documents relating to the murder of the Jews are written in a language designed to hide their true purpose. Bringing these fragments together is a process that leaves plenty of room for interpretation. Given these difficulties, a precise reconstruction of the individual events and actions that together constitute the genocide perpetuated against the Jews is essential for any analysis of the decision-making process. We have no alternative but to draw conclusions about decisions from a reconstruction of the individual acts that they gave rise to.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your knowledge to explain your answer. **[30]**
- (b) In their work on the Holocaust some historians have focused on theories of mass psychology. Explain how this approach has contributed to our understanding of the Holocaust. Has this approach any disadvantages or shortcomings? **[30]**

**Copyright Information**

OCR is committed to seeking permission to reproduce all third-party content that it uses in its assessment materials. OCR has attempted to identify and contact all copyright holders whose work is used in this paper. To avoid the issue of disclosure of answer-related information to candidates, all copyright acknowledgements are reproduced in the OCR Copyright Acknowledgements Booklet. This is produced for each series of examinations and is freely available to download from our public website (www.ocr.org.uk) after the live examination series.

If OCR has unwittingly failed to correctly acknowledge or clear any third-party content in this assessment material, OCR will be happy to correct its mistake at the earliest possible opportunity.

For queries or further information please contact the Copyright Team, First Floor, 9 Hills Road, Cambridge CB2 1GE.

OCR is part of the Cambridge Assessment Group; Cambridge Assessment is the brand name of University of Cambridge Local Examinations Syndicate (UCLES), which is itself a department of the University of Cambridge.