

**ADVANCED GCE****HISTORY**

Historical Investigations 1556–1725

2588

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 12 page Answer Booklet

Other Materials Required:

None

Wednesday 16 June 2010
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 **90**.
- This paper contains questions on the following four Options:
 - Philip II (pages 2–3)
 - Elizabeth I (pages 4–5)
 - Oliver Cromwell (pages 6–7)
 - Peter the Great (pages 8–9)
- Answer on **one** Option only. In that Option, answer the Passages question and **one** other question.
- 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 Passages in the one Option you have studied.
- You are advised to spend equal time on the Passages question and the essay you select.
- In answering the Passages question, you are expected to use your knowledge of the topic to help you explain and evaluate the interpretations in the Passages, as well as to inform your answers.
- In answering an essay question, you are expected to refer to and evaluate relevant interpretations to help you develop your arguments.
- This document consists of **12** pages. Any blank pages are indicated.

Philip II

If answering on this Option, candidates **must** answer **Question 1** and **one** other question.

1 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Philip II was a just ruler. **[45]**

- A** From: C.J. Cadoux, *Philip of Spain and the Netherlands*, published in 1947. This historian considers that Philip II saw himself as being above the law.

Of his more glaring offences, we may mention Philip II's various illegal acts. It is in his capacity as a persecutor that he exhibits his ruthlessness most conspicuously. A certain number of schemes of assassination have been blamed on him, of which it is impossible to prove him guilty, and some which are definitely improbable. We may safely say, however, that there is nothing unlikely in Philip having secretly had put to death any person whose life he regarded as prejudicial to the security and well-being of his throne, his person or his Church. He seems to have imposed very little restriction on himself in the use of assassination.

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- B** From: Antonio Dominguez Ortiz, *The Golden Age of Spain, 1516–1659*, published in 1971. This historian argues that Philip was obliged to observe the law.

The people saw the king as the supreme judge, immune to favour or corruption. 'Absolutism' implied that the king, as author of the laws, was independent and above them, but only as regards the law of the state, not as regards divine law or natural law which were binding on him as on all men. The king was obliged to observe the laws, privileges and liberties of his kingdoms in accordance with the oaths he took at the beginning of his reign when his subjects swore allegiance and recognized him as king. Royal absolutism was a reality under Philip II. When he realised that his secretary, Perez, was playing a double game, he had him put in prison, but Perez escaped and fled to his native province of Aragon where he put himself under the protection of the local laws and the jurisdiction of the Chief Justice. The king sent an army into Aragon and had the Chief Justice, Lanuza, beheaded for attempting an absurd resistance.

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- C** From: Peter Pierson, *Philip II of Spain*, published in 1975. This historian argues that Philip was personally committed to the upholding of justice.

In regard to dispensing justice, the Castilian tradition of the king as 'lawgiver' was of importance to Philip, as were the instructions given to him by his father: the king must strive for perfection in justice 'in such a manner that the wicked find him terrible and the good find him merciful', giving equal care to rich and poor alike. The ideal of perfection in justice meant the rule of law, to which crown and private person alike were subject. That Philip strove to realise this ideal is illustrated by a difficult case between the Crown and a subject. Philip instructed his legal councillor Dr. Martin de Velasco, 'Doctor, take note that in case of doubt, the verdict must always go against me'. Philip recognized that justice must be tempered with mercy.

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- D** From: Geoffrey Woodward, *Philip II*, published in 1992. This historian suggests that Philip upheld law and order.

The maintenance of law and order was the prime duty of all sixteenth century monarchs; without justice, government was neither respected nor effective. Philip's strategy was to be resolute and fair. He inherited a system of law courts which appears to have operated impartially and without excessive royal interference. He established more local law courts, codified the Castilian laws, and did his best to ensure that no favouritism was shown to members of the nobility. Philip only interfered when he felt that natural justice could be or had been perverted, where his own ministers (who were directly answerable to him) were concerned, and when the security of the state was threatened. Sometimes the Crown interfered not for justice but for self-interest, and it is on account of these occasions that charges of absolutism and tyranny have been laid against him.

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Answer **either**

- 2** How far do you agree that the annexation of Portugal was the greatest triumph of Philip II's foreign policy? **[45]**

or

- 3** Assess the view that the reign of Philip II strengthened the Spanish Church. **[45]**

Candidates are reminded they must refer to and evaluate relevant interpretations in developing the argument in their essay.

Elizabeth I

If answering on this Option, candidates **must** answer **Question 4** and **one** other question.

4 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that the Rising of the Northern Earls posed a serious threat to Elizabeth I. [45]

- A** From: Patrick McGrath, *Papists and Puritans under Elizabeth I*, published in 1967. This historian argues that the Rising of the Northern Earls lacked the support needed for it to be a serious threat.

A damaging blow came to English Catholics in 1569 with the Rising of the Northern Earls. This was not initially a religious rebellion. There were plans on the part of a number of the English nobility to put pressure on Elizabeth to end the imprisonment of Mary, Queen of Scots, to recognise Mary as Elizabeth's heir and to arrange for Mary to marry the Protestant Duke of Norfolk. The plans failed hopelessly. The Rising of the Northern Earls had not been supported by Catholics in other parts of the country; they had no desire to be involved in a rebellion. Nevertheless, it underlined in the eyes of the government the potential danger from Catholic opposition. It provided Cecil with excellent material which could be used as propaganda against all English Catholics, the more so since the rising was related to the decisive step about to be taken by the Pope – the excommunication of the Queen.

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- B** From: Simon Adams, 'Eliza Enthroned? The Court and its Politics', an article published in 1984. This historian argues that the Rising of the Northern Earls was poorly co-ordinated.

The confusing series of events of 1569 was the product of the interaction of three overlapping political groupings: firstly the Percies and their allies among the northern nobility; secondly a wider body of semi-Catholic nobles who wished to see Cecil dismissed; and finally a party headed by Leicester and Throckmorton who sought to compensate for Elizabeth's hesitation over the fate of Mary, Queen of Scots, by arranging a Protestant marriage between Mary and the Duke of Norfolk. The failure of their allies at court led to the desperate Rising of the Northern Earls, which in turn compromised the wider body of conservative nobles irretrievably.

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- C** From: Christopher Haigh, *Elizabeth I*, published in 1988. This historian argues that the Rising of the Northern Earls was potentially dangerous.

Elizabeth had blundered: she forced the Northern Earls to choose between flight and rebellion, when rebellion was just about a realistic option. They chose rebellion, because of the Catholic enthusiasm of their followers. So the Northern Earls rebelled. Despite planning for weeks, even months, they were now forced into an unplanned rising. But it was still a dangerous rising which could use powerful slogans. The interlocking conspiracies of 1569 had been a major threat to Elizabeth's regime. The rising which took place had been extremely dangerous, and if Elizabeth's government had made a few small errors, such as delay in moving Mary, Queen of Scots, there could have been a disaster. Elizabeth had been very lucky.

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- D** From: Carole Levin, *The Reign of Elizabeth I*, published in 2002. This historian believes that foreign involvement increased the threat from the Rising of the Northern Earls.

Elizabeth had become convinced that Mary was a threat to her security. Certainly she found it disconcerting that her chief commissioner, the Duke of Norfolk, was secretly considering marrying Mary. Elizabeth's concern became much more intense when England erupted into rebellion in 1569. One focus point for the rebellion was the Florentine banker Ridolfi, who eventually became an agent of the Pope. Another was the Spanish ambassador, De Spes, who was involved in the conspiracy among some of the older nobility of the north. As much of a crisis as the rising in the north seemed to Elizabeth and her government, its lack of success is an important statement of the success of her rule. But Norfolk still dreamed of a royal marriage. He continued to correspond with Mary after the Rising. Ridolfi had been examined by Walsingham, but had managed to convince him and Cecil that he was not involved. The northern rebellion had failed, but the Papal agent Ridolfi and the Spanish ambassador De Spes, working with a Catholic Spanish bishop, still thought that there could be a rising that, with foreign help, would place Mary, Queen of Scots, on the English throne.

Answer **either**

- 5** How far do you agree that Elizabeth I remained single because her councillors could not agree on a suitable husband for her? **[45]**

or

- 6** Assess how far the House of Commons increased in importance during the reign of Elizabeth I. **[45]**

Candidates are reminded they must refer to and evaluate relevant interpretations in developing the argument in their essay.

Oliver Cromwell

If answering on this Option, candidates **must** answer **Question 7** and **one** other question.

7 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Cromwell was guilty of atrocities in Ireland. **[45]**

- A** From: Antonia Fraser, *Cromwell Our Chief of Men*, published in 1973. This historian considers that Cromwell saw himself as being justified in his actions.

Orders were given that all who had borne arms should be put to death. Although civilians were thus officially to be spared, undoubtedly many perished. This was either by accident or because the dividing line between combatant and non-combatant was impossible to draw. In the hectic conditions of a sack it was human nature for any man, civilian or otherwise, to hold a weapon in his hand. Somewhere between two and four thousand people died at Drogheda: Cromwell said two thousand, the royalist Dr Bate four thousand, and the official verdict was nearly three thousand. At least there can be no argument as to how Cromwell looked on the affair. In his letter to Parliament via the Speaker concerning the battle, he wrote: 'I am persuaded that this is a righteous judgement of God upon these barbarous wretches'.

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- B** From: James Scott Wheeler, *Cromwell in Ireland*, published in 1999. This historian argues Cromwell was responsible for the deaths of men who had surrendered at Drogheda.

Cromwell gave the fateful command to give no quarter. There is evidence that the English Lieutenant-General Axtell offered quarter to the Irish on Mill Mount and that this offer was accepted but was then withdrawn. If this was so, the slaughter that ensued was cold-blooded murder. The final mass atrocities committed by the attackers took place at St. Peter's Church and at the towers of the north wall. Cromwell gave the word to pile the church pews under the steeple and set fire to them so as to burn out the fugitives. No quarter was offered these men. 'Those in the towers on the north wall being about 200 did yield to the General's mercy'. Officers were killed and most common soldiers were shipped to Barbados. Over the next two days any remaining prisoners were murdered, closing the curtain on the blackest episode of Cromwell's career.

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- C** From: Tom Reilly, *Cromwell, An Honourable Enemy*, published in 1999. This historian argues that Cromwell only killed combatants.

Recently theories have suggested that Cromwell was not the monster that we had once thought. One cannot deny that whatever happened at Drogheda can never now be accurately told; but with the use of eyewitness accounts and logical evaluation of contemporary evidence, an informed judgement can be made. Cromwell had no quarrel with civilians; nor did he involve the unarmed in the hostilities of warfare. About three thousand combatants lay dead in Drogheda following his departure, most of them killed 'not resisting'. However, the theory concerning the alleged wholesale deaths of the town's inhabitants amounts to a myth. What is manifestly clear is that Cromwell is nowhere on record as having ordered an indiscriminate slaughter of non-combatants during any battle in his life.

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- D** From: Jonathan Davis, *Oliver Cromwell*, published in 2001. This historian argues that Cromwell was not harsh towards the Irish at Drogheda.

It is generally argued that at Drogheda, following the rules of war of his day, Cromwell put to the sword a garrison which had been offered terms and refused them. The crime was to extend the slaughter to civilians, innocent non-combatants. Tom Reilly is right to question the uncritical ease with which the allegations of indiscriminate slaughter have been repeated by historians. The statistics and continuities of life in the communities involved bear this out. But the degree to which the evidence should lead to an adjustment of the received picture is a matter which can only be resolved by putting it in the contemporary context. Cromwell must be judged in the context of his own times and there were those who expected him to be much harsher in Ireland than he was.

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Answer **either**

- 8** Assess the view that Cromwell as Lord Protector simply responded opportunistically to a series of crises. **[45]**

or

- 9** Assess the reasons why Cromwell became important both as a military and a political leader during the First Civil War (1642 to 1646). **[45]**

Candidates are reminded they must refer to and evaluate relevant interpretations in developing the argument in their essay.

Peter the Great

If answering on this Option, candidates **must** answer **Question 10** and **one** other question.

10 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Peter the Great introduced religious reforms only to increase his control over the Church. **[45]**

- A** From: I. Grey, *Peter the Great*, published in 1962. This historian argues that Peter brought a new religious tolerance to Russia.

Many of his people considered him irreligious because of his religious tolerance. He not only showed a new and sympathetic interest in other faiths, but also allowed Russia to be infected by their churches. He guaranteed freedom of worship to Lutheran churches in the captured Baltic provinces. He permitted the building of Lutheran and Roman Catholic churches in Moscow and elsewhere. He allowed Jesuits to preach in Moscow and to pass freely through Russia to the Far East. Eventually, his example and the stream of foreigners he brought into the country led to some relaxation in the prejudice of his Church and people. Roman Catholics and Protestants were no longer damned because they did not follow orthodox beliefs. More important, the marriage of Russian girls to non-Orthodox foreigners was permitted, with the result that many Swedish prisoners in Siberia married Russians and settled there.

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- B** From: M. Rady, *The Tsars, Russia, Poland and the Ukraine*, published in 1990. This historian argues that Peter's contempt for churchmen was new.

In contrast to his predecessors, Peter demonstrated a profound contempt for churchmen. In the 1690s he founded his notorious drinking club, the Most Drunken Council [sometimes called the Drunken Synod]. Not only did the club's name deliberately recall the Church's own Most Holy Council but its members' clothes were a mockery of clerical clothes. A contemporary said that its meetings contained 'drunkenness, lechery and debauchery of every kind'. Nevertheless, recent research suggests Peter's irreverent attitude may have been of vital importance in preparing him psychologically for the task of Church reform. Peter engaged in ambitious Church reforms which overturned many established practices and gave rise to the accusation he was an atheist and God's enemy. Yet Peter was a Christian ruler with a strong sense of the Christian faith.

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- C** From: L. Hughes, *Russia in the Age of Peter the Great*, published in 2000. This historian concludes that Peter's religious policies were very radical.

Peter was able to do battle with the Church's claims to wield power over men's lives as well as their souls, for the Church thereby challenged the State's need for a free hand in directing resources, both human and material, native and foreign. The results were to be radical. It is hard not to conclude that, of all the achievements of Peter's reign, his Church reforms represented the most decisive break with the past. Even so, Peter did not secularise Russia in the way Soviet Communists later tried to do, demolishing churches, imprisoning priests and persecuting believers. 25 30

- D** From: D.J. Sturdy, *Fractured Europe*, published in 2002. This historian argues that Peter brought a new degree of regulation to the Russian Church.

One institution Peter was determined to subject to state authority was the Church. His personal religious commitments were probably as serious as those of most of his subjects. He could not abide religious diversity. He subjected the Old Believers to unceasing persecution, driving them to Siberia and beyond. His attitude to the reformed Orthodox Church was equally resolute. His wish was that it should be turned into a branch of the state. To that end he issued the Ecclesiastical Regulation in 1721. This required the clergy to take an oath of loyalty to the state. It abolished the office of patriarch, replacing it with a bureaucratic institution, the Holy Synod, which in practice served as a Ministry of Religious Affairs, under another name. The Regulation met remarkably little resistance from the Church, chiefly because the new measures did not touch on rituals or doctrine. The Orthodox Church accepted the Regulation and adapted itself to the new environment it created. 35 40

Answer **either**

- 11** Assess the success of Peter the Great's military and naval reforms in strengthening Russia. [45]

or

- 12** How far do you agree that Peter the Great's personality was more of a disadvantage than an advantage in his attempts to reform Russia? [45]

Candidates are reminded they must refer to and evaluate relevant interpretations in developing the argument in their essay.

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