

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

Thursday 10 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.
- 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 5–7)
 - European Nationalism 1815–1914: Germany and Italy (pages 8–10)
 - Race and American Society 1865–1970s (pages 11–13)
- 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

The nature of Viking culture

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

Interpretation: Viking culture was military in nature.

- (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 poet describes the Valkyries.

Blood rains from the cloudy web,
 On the broad loom of slaughter.
 The web of man grey as armour
 Is now being woven; the Valkyries
 Will cross it with a crimson weft.
 The warp is made of human entrails;
 Human heads are used as heddle-weights;
 The heddle rods are blood-wet spears;
 The shafts are iron-bound and arrows are the shuttles.
 With swords we will weave this web of battle.
 The Valkyries go weaving with drawn swords,
 Hild and Hjorthrimul, Sanngrið and Svipul.
 Spears will shatter shields will splinter,
 Swords will gnaw like wolves through armour.
 Let us now wind the web of war
 Which the young king once waged.
 Let us advance and wade through the ranks,
 Where friends of ours are exchanging blows.
 Let us now wind the web of war
 And then follow the king to battle
 Gunn and Gondul can see there
 The blood-spattered shields that guarded the king.
 Let us now wind the web of war
 Where the warrior banners are forging forward
 Let his life not be taken;
 Only the Valkyries can choose the slain.
 Lands will be ruled by new peoples
 Who once inhabited outlying headlands.

*From an epic poem, the 'Darraoarljoo', written after the Battle of Clontarf fought near Dublin in 1014.
 The Valkyries were female figures from Norse mythology who decided who would die in battle.*

Source 2: A record of events in northern England in 860.

Eventually it happened that the Danes came with a ship-army, harrying and slaying widely throughout the land, as is their custom. In the fleet were the foremost chieftains Ivar and Ubbi, united through the devil. They landed warships in Northumbria, and wasted that country and slew the people. Then Ivar went south-east with his ships and Halfdan remained in Northumbria gaining victory with slaughter. Ivar came rowing to East Anglia in the year in which prince Alfred, he who afterwards became the famous West Saxon king, was 21. The aforementioned Ivar suddenly invaded the country, just like a wolf, and slew the people, men and women and innocent children, and harassed innocent Christians.

From the 'Life of St. Edmund' written in the late tenth century by the Abbot of the monastery of Fleury.

Source 3: An account of the lawmaking in 11th century Denmark.

King Sven introduced new laws in many respects into the country, partly after those which were in Denmark, and in part much more severe. No man must leave the country without the king's permission; or if he did, his property fell to the king. Whoever killed a man outright should forfeit all his land and possessions. If any one was banished from the country, and a heritage fell to him, the king took his inheritance. At Christmas every man should pay the king a meal of malt from every harvest and a leg of a three-year-old ox, which was called a friendly gift, together with some butter; and every housewife a ball of unspun wool, as thick as one could span with the longest fingers of the hand.

From the Heimskringla, A History of the Kings of Norway written c.1225.

Source 4: A picture of Viking grave goods.



From numerous Viking burial sites.

TURN OVER FOR SOURCES 5–7

Source 5: A Viking carving.



Archaeological evidence from a Viking era ship burial.

Source 6: An account of a Viking leader's orders to deal with famine.

At this time the yield of crops was ruined by most inclement weather, and a mighty dearth of corn befell. Victuals began to be scarce, and the commons were distressed with famine, so that the king, anxiously pondering how to relieve the hardness of the times, and seeing that the thirsty spent somewhat more than the hungry, introduced thrift among the people. He abolished drinking-bouts, and decreed that no drink should be prepared from grain, thinking that the bitter famine should be got rid of by prohibiting needless drinking, and that plentiful food could be levied as a loan on thirst.

From 'The Danish History' written in the later 12th or early 13th Century.

Source 7: A description of a fair at Upsala in the late 10th century.

In Svithjod it was the old custom, as long as heathenism prevailed, that the chief sacrifice took place in Goe month at Upsala. Then sacrifice was offered for peace, and victory to the king; and thither came people from all parts of Svithjod. All the important events of the Swedes, also, were held here, and markets, and meetings for buying, which continued for a week: and after Christianity was introduced into Svithjod, and fairs were held there as before. After Christianity had taken root in Svithjod, and the kings would no longer dwell in Upsala, the market-time was moved to Candlemas, and it has since continued so, and it lasts only three days.

From the 'Heimskringla', A History of the Kings of Norway, written about 1225.

The Italian Renaissance c1420–c1550

The Development of Political Thought and Ideas

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

Interpretation: Developments in political ideas were a response to practical situations.

- (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 description of the government of Florence.

The Florentine Republic is neither completely aristocratic nor completely democratic in the classical Greek sense, but it is a mixture of both forms. This can be seen clearly from the fact that the nobility, who are prominent because of their numbers and their power, are not permitted to hold office in this city, and this is contrary to aristocratic government. On the other hand, those who practice menial trades and members of the labouring class are not included in the running of the republic, and this seems contrary to democracy. Thus, rejecting the extremes, this city accepts men of the middling kind – or rather, it inclines to the well-born and richer kind of men provided that they are not excessively powerful.

From Leonardo Bruni, 'On the Florentine Republic', 1439. Bruni was a historian from Florence.

Source 2: A description of events in Florence in 1459.

The time was now at hand for making a valuation of the property of each citizen. The magistrates find out the wealth of the citizens and can thus charge them taxes fairly. Cosimo de' Medici urged a new valuation, but his opponents were against it. Therefore it was decided to call a meeting of the citizens. While it was assembling, armed men, gathered from all quarters at Cosimo's orders, surrounded the main square and made it clear that any who objected to his plans would do so at their peril. The new valuation was voted for under fear of armed force and some of the citizens who had opposed it were banished, others fined. After this, Cosimo was refused nothing. He was regarded as the one to declare war and peace, the regulator of the law; not so much a citizen as the master of the city. Political councils were held at his house; the magistrates he nominated were elected; he was king in all but name.

From the 'Autobiographical Memoirs' of Pope Pius II, 1464.

Source 3: A description of Lorenzo de' Medici who died in 1494.

Many factors kept Italy in that state of happiness. But it was most commonly agreed that, among these, no small praise should be attributed to the dedication and skill of Lorenzo de' Medici, so eminent among the ordinary rank of citizen in the city of Florence that the affairs of that republic were governed according to his advice. Indeed, the power of the Florentine Republic resulted more from its advantageous location, the abilities of its citizens and the availability of its money than from the extent of its lands. And having recently become related by marriage to Pope Innocent VIII, Lorenzo's name was highly regarded all over Italy. Realising that it would be most perilous to the Florentine Republic and to himself if any of the major powers should extend the area they ruled over, he carefully saw to it that the Italian situation should be maintained in a state of balance. This could not be achieved without preserving the peace and without being diligently on the watch against every incident, even the slightest.

From Francesco Guicciardini, 'A History of Italy' first published in 1561, twenty years after the author's death. Guicciardini was from a wealthy Florentine family.

Source 4: Advice offered to rulers.

A prince should have no other aim or thought, nor acquire skill in anything, except war, its organization, and its discipline. The art of war is all that is expected of a ruler; and it is so useful that besides enabling hereditary princes to maintain their rule it frequently enables ordinary citizens to become rulers.

Philopoemen, the leader of the Achaeans, who united the ancient Greeks against the Romans, has been praised by historians for, among other things, having never in peacetime thought of anything else except military strategy. When he was in the country with his friends, he would often stop and invite a discussion: If the enemy were on top of that hill, and we were down here with our army, which of us would have the advantage? How would one engage them without breaking ranks? If we wanted to retreat, how would we set about it? If they retreated, how would we best pursue them?

As for intellectual training, the prince should read history, studying the actions of eminent men to see how they conducted themselves during war and to discover the reasons for their victories or their defeats, so that he can avoid the latter and imitate the former.

From Niccolò Machiavelli, 'The Prince', 1513. This book was dedicated to Lorenzo de' Medici, grandson of Lorenzo 'Il Magnifico'.

Source 5: Comments on different types of government.

Those who have written about states say there are six types of government, of which three are bad and three are good but easily become corrupt. Princely rule easily becomes *Tyranny*. From *Aristocracy* the transition to *Oligarchy* is an easy one. *Democracy* is easily converted into *Anarchy*. I maintain that all the forms of government mentioned above are far from satisfactory, the three good ones because their life is so short, the three bad ones because of their inherent evilness. So, wise legislators should refrain from adopting any one of these forms and choose instead one that shares in them all.

From Niccolò Machiavelli, 'Discourses on Livy', 1519. Livy was a classical Roman writer.

Source 6: A Venetian explains the government of Venice.

In our Venetian commonwealth, the whole authority of the city lies in the council into which all the gentlemen of the City over the age of 25 are admitted. It was decreed by our ancestors that the common people should not be admitted into this group of citizens, who hold all the power of the commonwealth, because many troubles and popular tumults arise in those cities whose government is swayed by the common people. Our wise and prudent ancestors ordered that this definition of the public rule should be by noble descent, rather than by the estimation of wealth. This great council represents the power of the people in this commonwealth. The Duke bears the show of a kingly power, but the Senate, the ten, the college of elders or chief counsellors, carry with them a certain show of an Aristocracy or government of the nobility.

Calling to mind, that among the ancient Athenians the Areopagites, and, similarly, among the ancient Romans the 'ten men', insomuch that they made laws: our ancestors thought it not amiss by imitation of their example to create in this our city some magistrate of authority and power, whose role should be to see that among the citizens there should not arise any strife or dissension, whereby there might ensue any scandal or uproar.

From Gasparo Contarini, 'The Commonwealth and Government of Venice', written in 1534.

Source 7: A historian comments on Renaissance political ideas.

Italian city states were sufficiently small units to develop a sense of self-consciousness and civic patriotism. In Florence, stimulated perhaps by the threat to their territory of the Dukes of Milan, the citizens developed a civic pride in which the city's leading statesmen and writers saw a handsome parallel with the traditions of republican Rome. The study of antiquity assumed significance because it could be regarded as a guide to civic virtue.

From V. H. H. Green, 'Renaissance and Reformation', published in 1952.

European Nationalism 1815–1914: German and Italy

The importance of war to the development of Germany and Italy

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

Interpretation: It was war that determined the development 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. [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 future hopes for Germany.

Germany, great, prosperous, mighty Germany, should have taken the front rank in the society of European states, but, plundered by traitorous families of aristocrats, she has been erased from the list of European states. German power has been turned upside down to the suppression of freedom of all peoples.

When the purest, most capable, and most courageous patriots have agreed upon suitable measures for the reform of our country and have published journals to win public opinion of all people for these reforms, even though they be only 20 men filled with national pride and a love for freedom, then will the strength of traitors be consumed into the dust.

Therefore German patriots, we shall elect men to begin the great work of German reform. Three cheers for the unified, free states of Germany! Hail! Three cheers for federated, republican Europe!

From a speech made at the Hambach National Festival in 1832. The festival was attended by over 30 000 people from all parts of society.

Source 2: Metternich writes about the Zollverein.

Little by little, under the direction of Prussia, the states which make up this union will form a united body. In every matter which comes before the Diet (and not just in commercial affairs) they will act and vote in common.

Prussia can be counted to use all her political power. It will use the satisfying of economic interests to weaken the influence of Austria over the other states and make them turn their eyes to Berlin.

Metternich, writing in 1833 to Francis I, the Austrian Emperor.

Source 3: A warning to the Austrian government.

It appears that the situation in Italy is regarded in Vienna as not sufficiently urgent to justify more than the usual security precautions. People forget, however, that we are dealing not with the princes or their ministers who often change their minds, but with a people that hate us and believe that the moment has come when it can finally throw off our rule and can once again enter the ranks of great nations.

I am thoroughly convinced that it is high time to stop handing favours to a country which all too often abuses them; that it is much more necessary to let the country feel the punishing hand of its mighty and much offended lord.

I am firmly convinced that directly after the conclusion of peace, the ringleaders will beg for mercy. The aim of my present letter is, therefore, to beseech Your Excellency beforehand, to set aside any pointless mercy and let justice run its course completely, that is even with regard to the rich aristocracy and the larger cities, who have sinned so severely against the imperial, royal government.

Field Marshal Radetzky, the Austrian commander in Lombardy, writing in April 1849 to the Austrian government.

Source 4: An Italian comments on the situation in 1851.

I, like you, believe that the life of a people lies in independence more than in liberty. But as an Italian first and foremost, I seek Italian forces for an Italian war, and a popular insurrection would not be enough for the purpose. We have seen this already: a popular rising can only win temporary victories. To defeat cannons and soldiers, you need cannons and soldiers of your own. You need arms, not Mazzinian chatter.

Piedmont has got soldiers and cannons; therefore I am a Piedmontese. Piedmont is a monarchy; therefore I am not a republican.

Independence, I repeat is the very life of the nation. First independence, then liberty. First I want to live; I will think about living well later on. I believe that a national war can only be fought with national weapons. Italy today possesses two strengths: Italian sentiment, and the Piedmontese army. Each of these forces is powerless to act on its own; but the two together, the Piedmontese army and popular insurrection, strengthen each other, and we will soon easily have the armed Italy, that must necessarily precede a free Italy!

A letter from Pallavicino to General Pepe, November 1851. Both men were involved in the 1848 risings against the Austrians, and both had to live in exile in Turin after 1848. Pallavicino founded the Italian National Society in 1857.

TURN OVER FOR SOURCES 5–7

Source 5: Cavour describes a meeting with Napoleon III, Emperor of France, in 1858.

As soon as I entered the Emperor's study, he raised the purpose of my journey. He began by saying that he had decided to support Piedmont with all his power in a war against Austria, provided that the war was undertaken for a non-revolutionary purpose which could be justified in the eyes of diplomatic circles, and still more in the eyes of French and European public opinion.

Since the search for a believable excuse presented our main problem I suggested that we could use the grievances caused by Austria's bad faith in not carrying out her commercial treaty. To this the Emperor answered that a petty commercial question could not be made the reason for a great war. We went on to the main question: what would be the aim of the war? The Emperor agreed that it was to drive the Austrians out of Italy once and for all.

We began discussing how Italy was to be organised after the war. Piedmont, the Romagna and parts of the Papal States would form a kingdom of Upper Italy under the Piedmontese royal family. Rome and its immediate surroundings would be left to the Pope. The rest of the Papal States, together with Tuscany, would form a kingdom of central Italy.

From a letter from Cavour to King Victor Emmanuel II, July 1858.

Source 6: Bismarck's 'blood and iron' speech.

A constitutional crisis is not shameful, but honourable. Furthermore, we are perhaps too 'educated' to put up with a constitution; we are too critical; the ability to judge government measures and bills of the National Assembly is too widespread. Germany doesn't look to Prussia's liberalism, but to its power: Bavaria, Wurttemberg, Baden can indulge in liberalism, but no one will expect them to undertake Prussia's role: Prussia must gather and consolidate her strength in readiness for the favourable moment, which has already been missed several times; Prussia's boundaries according to the Vienna treaties are not favourable to a healthy political life: and not by means of speeches and majority verdicts will the great decisions of the time be made – that was the great mistake of 1848 and 1849 – but by iron and blood.

Bismarck speaking to the Prussian Parliament in 1862.

Source 7: Kaiser Wilhelm II's policies.

What Wilhelm favoured was an abolition of Sunday work except where absolutely necessary, no night employment for women and children, no work by women in the last three weeks of pregnancy and for an equal period after giving birth, their elimination from dangerous jobs, and limitation of labour by children under fourteen. Finally, the government would support worker-employer committees that would cooperate with government inspectors to discuss discipline in factories and mines and the establishment of savings banks, churches, schools, hospitals and orphanages for the benefit of the labouring class.

An historian's account of Wilhelm's policies that were announced to the Crown Council in January 1890.

Race and American Society 1865–1970s**Methods and effectiveness of civil rights organisations**

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

Interpretation: Minority groups have sought to improve their rights by negotiation.

- (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 Native American speaks to white commissioners.

I come to say that the Kiowas and the Comanches have made you a peace, and they intend to stick to it. We have warred against the White man, but never because it gave us pleasure. In the far distant past there was no suspicion amongst us. The world seemed large enough for both. But its broad plains seem now to contract, and the White man grows jealous of his Red brother. You have patiently heard our many complaints. For your sakes the green grass shall not be stained with the blood of whites.

From a speech made by Satank, a Kiowa chief, after some native American chiefs had signed the Medicine Lodge Treaty, October 1867.

Source 2: A description of African American actions in New Orleans.

An association of women proposed to run buses to accommodate Negro passengers, and issued a call to the fifty Negro organizations in New Orleans to send representatives to a meeting at which the question would be considered. Impractical as the scheme was, it nevertheless appealed strongly to the Negroes, and at the meeting representatives from nearly all the organizations were present.

It was apparent from the discussions that the 'ruling passion' was a sense of deep humiliation that Negroes as a race should be considered unworthy to ride in buses with white people.

Probably the next most pronounced sentiment of the meetings was a demand for Negroes to support one another in business enterprises.

From a magazine published in 1902.

Source 3: A plea to the President.

Great Father, other Indians have homes where they can live and be happy. I and my people have no homes. The place where we are kept is bad for us. We are sick there and we die. White men are in the country that was my home. I pray you to tell them to go away and let my people go there and be happy.

Great Father, my hands are tied as with a rope. My heart is no longer bad. I will tell my people to obey no chief but the Great White Chief. I pray you to cut the ropes and make me free. Let me die in my own country, an old man who has been punished enough.

The Apache warrior, Geronimo, addressing President Theodore Roosevelt in 1905.

Source 4: A white official describes changes in policy towards Native Americans.

In 1929, the Secretary of the Interior and the Commissioner for Indian Affairs joined in requests to Congress, asking for legislation to re-establish the local democracy of Indians, to apply the concept of constitutional rights to Indian economic affairs, and to settle decently and promptly the host of Indian tribal claims growing out of breached treaties of the past years.

In 1933 the sale of Indian lands was stopped. Without public shock, the Indian cultures and religions were given their full constitutional rights. Without public shock, the institutionalized boarding schools for Indians were cut by one-third and the children were moved to community day schools, and thousands of children never schooled before were brought into the classroom.

Then the Indian Reorganization Act was formulated. The administrators took this proposed reform legislation to the Indians in great regional meetings, and through the Indians assembled there, back to all of the Indian communities. For the first time in history, all Indians were drawn into a discussion of universal problems focused upon the most ancient and most central Indian institution, local democracy integrated with the land.

John Collier, Head of the American Indian Defense Association, and Commissioner for Indian Affairs under President Franklin D. Roosevelt, writing in 1942 describes his 'New Deal' for the Native Americans.

Source 5: A Native American declaration.

What we ask of America is not charity. We ask only that the nature of our situation be recognized and made the basis of policy and action. In short, the Indians ask for assistance, technical and financial, for the time needed, however long that may be, to regain in the America of the space age some measure of the adjustment they enjoyed as the original possessors of their native land.

From 'A Declaration of Indian Purpose' issued by an American Indian Conference held in Chicago in 1961.

Source 6: An explanation of 'black nationalism'.

The political philosophy of black nationalism means: we must control the politics and the politicians of our community. They must no longer take orders from outside forces. We will organise, and sweep out of office all Negro politicians who are puppets for the outside forces.

Whites can help us, but they can't join us. There can be no black-white unity until there is first black unity. There can be no workers' solidarity until there is first some racial solidarity. We cannot think of uniting with others, until we have first united among ourselves.

Concerning non-violence: it is criminal to teach a man not to defend himself when he is the constant victim of brutal attacks. It is legal and lawful to own a shotgun or a rifle. We believe in obeying the law.

In areas where our people are the constant victims of brutality, and the government seems unwilling to protect them, we should form rifle clubs that can be used to defend our lives and our property in times of emergency. When our people are being bitten by dogs, they are within their rights to kill those dogs.

We should be peaceful, law-abiding – but the time has come for the American negro to fight back in self-defence whenever and wherever he is being unjustly and unlawfully attacked.

If the government thinks I am wrong for saying this, then let the government start doing its job.

Malcolm X explains 'black nationalism' at a New York press conference on 12 March 1964.

Source 7: A leading activist proposes action.

One rule of thumb Negroes have learned well, from having their thumbs smashed so often, is that a law means nothing when it is not vigorously implemented. Many of the northern states in which Negroes dwell in sizeable numbers have fair housing, fair employment, fair labor practices legislation; yet landlords still contrive to keep desirable areas lily-white, and employers and some union officials still keep Negroes out of jobs and apprenticeship programs.

There are several things we can do about this. For one, we can bring vigorous anti-discrimination legal actions under appropriate state and local ordinances which have fallen into disuse – partly, we must confess, because of our own emphasis on federal action. As always, these legal actions will be more speedily implemented in a climate of direct action and specific protest. When circumstances warrant, we will organize economic boycotts.

James Farmer, a founder of the Congress for Racial Equality and Program Director of the NAACP sets out his program in the book 'Freedom – When?', published in 1965.

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