

ADVANCED GCE

HISTORY B

Historical Controversies – Non-British History

F986

Candidates answer on the answer booklet.

OCR supplied materials:

- 16 page answer booklet
(sent with general stationery)

Other materials required:

None

30 November 2010 – 11 December 2010

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.
- 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 **60**.
- This paper contains questions on the following 4 Study Topics:
 - Different Approaches to the Crusades, 1095–1272
 - Different Interpretations of Witch-hunting in Early Modern Europe c.1560–c.1660
 - Different American Wests 1840–1900
 - Debates about the Holocaust
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure and argument, grammar, punctuation and spelling.
- The time permitted allows for reading the 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.

Many twentieth-century historians have raised the question to what extent the Latin settlers mixed with the indigenous population to create a cohesive diverse society or one divided by a form of legal, racial and social segregation. In some parts of Outremer Frankish influence on the countryside was negligible, and in others considerable. In the cities the same variations existed, a predominantly Christian Jerusalem contrasted with a cosmopolitan Acre, the large Muslim populations of Tyre and Tripoli, or Greek and Armenian Antioch.

The cities of Outremer attracted the bulk of settlers from Europe. The new rulers of the east tended to refashion the urban centres of Outremer, redesigning and rebuilding city centres and public spaces to suit their social, commercial and religious needs. Immigrants to the cities almost certainly conformed to a similarly cosmopolitan model. Many possessed skills suitable for city life, workmen, artisans, shopkeepers and merchants. In cities Frankish coiners, goldsmiths, cobblers and furriers catered for the monied elite.

The rural economy of Outremer, however, proved largely resistant to radical change by the western immigrants, who may nonetheless have imported their heavy ploughs to tame the thin soils of Palestine: they divided their plots of land into units called carrucates, as in the west, although similar land divisions and ploughs were familiar in the east. While not such a monopoly crop as in the west, cereals – wheat and barley – provided a central feature of village economy. Sesame and vegetables were planted as summer crops. The shortage of cereals apparent from imports in the early years of the Latin settlement in the east did not persist. Olives remained a staple, which would have made the immigrants from southern Europe feel at home, although the orchards around the villages provided more exotic fruit.

Most evident is the degree to which the Franks in Outremer fitted into the Levantine economy, exporting dyes, luxury textiles, metals, wood, and cotton. Outremer stimulated cross-Mediterranean commerce, in men (i.e. the pilgrims) and goods. By the 1160s, one Genoese lawyer was recording a higher value (almost double) in trade to Syria than to Alexandria, the greatest trading port of the eastern Mediterranean. In return, the profits of commerce increasingly sustained the economy and finances of Outremer. Thus it may have appeared to restless westerners that Outremer indeed promised a land of opportunity which its rulers and patrons of settlement struggled to realise.

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

2 Different Interpretations of Witch-hunting in Early Modern Europe c.1560–c.1660

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

It is hard for us to understand the ways villages and small-town societies used to work, when members were far less mobile and interacted in a much closer fashion at many levels. For good or ill, people could not easily escape one another, something which played a vital role in breeding charges of witchcraft. Witchcraft cannot, however, be explained in purely social terms. There is also a cultural context. If witches had power this was because the world was thought to be full of hidden and potent forces that ultimately referred back to God and the Devil. A third type of context must be considered as well, for there are overwhelming reasons to believe that witchcraft is also psychologically constructed. So common a belief must respond to deep human needs or anxieties. At one level it is a simple attempt to explain misfortune.

As far as many people were concerned, witchcraft was about power. To be bewitched was to suffer the effects of a witch's power. There was general agreement that the affliction itself must be strange or unnatural, so known illnesses were almost never ascribed to witchcraft.

The most clear-cut cases were those of sick people who were convinced they had been bewitched and named the witch responsible. In societies where people believe in witchcraft their own fears are important, so that curses, threats and other expressions of ill will have genuine power. The crime itself may be imaginary, but the imagination can be an immensely strong force over those who were easily persuaded.

A large number of cases included claims that one or more of the alleged victims had blamed the accused for their fatal sickness. This might be expressed in an indirect fashion, particularly if it was in a face-to-face encounter with the suspect. Margueritte Liegy had allegedly been a much-feared beggar in the villages around Mirecourt in southern Lorraine for twenty years. After Claude George refused to give her money one day she fell ill with her mouth twisted; when Margueritte returned, Claude told her she had been very ill since the refusal. The suspect had no difficulty understanding the meaning of this remark, retorting 'so she wanted to say that she had given her the illness'; Claude still thought herself bewitched when she died three months later. This was just one of numerous allegations which led to the confession and the execution of the sixty-year-old widow. Witnesses undoubtedly liked stories about blame attributed by past victims because they placed responsibility for the charges on persons who were safely dead. When it came to their own suspicions they were often less clear. Wherever possible the diagnosis of witchcraft was attributed to a third party. These devices can be seen as evidence for the reluctance with which the villagers spoke out against witches. They may also reveal the genuine uncertainty most people felt about witchcraft as an explanation, an awareness that there was something fragile and unreliable about it.

Early modern European villages were not populated by a race of gullible half-wits who attributed any and every misfortune to witchcraft. Such people existed, but enjoyed little credit among neighbours who usually held more sophisticated views about causation and understood that sick people might be more desperate than wise.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your own knowledge to explain your answer. **[30]**
- (b) In their work on witch-hunting some historians have focused on the roles of those in power. Explain how this 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.

In the popular view of the American West white males controlled the central roles. They explored and settled a tough environment and battled its equally tough peoples. Cowboys, miners, trappers, soldiers, outlaws, and even farmers seemed to prove to an adoring public that their lives had held no tedium, no sense of entrapment. Rather, each day brought risks and challenges that enlivened the spirit and promoted American democratic principles.

This imagined scenario depended on a regular cast of western characters against whom the hero figures regularly triumphed. An advancing white society drew Native American people into enough wars, economic clashes, and social destruction that a popular wisdom easily dismissed all tribes as inferior. Nonetheless, Native Americans, as supporting players, were critically important props to support notions of the cultural superiority of white society. Other indigenous populations fared badly too including Hispanic groups. Cast as ‘colourful’ standbys, Spanish-speaking people had roles as docile peasants and ferocious bandits. Although many black families looked to the West for opportunity after the Civil War, their homesteading and ranching lives never assumed a place in the popular view of the West. Distortion and neglect characterised the presentation of western women. Basic ideas about pioneer women sprang from a national conviction that frontier wives and mothers followed a path dictated by courage, patience, and strength. In the American mind, these women, unquestioning of husbands’ decisions, sustained families through any trauma of the pioneer West but contributed little of economic or political import.

The American West has served as a vast national playground for collective and individual dreams. Many tourists felt impelled to travel to the West, to drink in its meaning, to be restored by its atmosphere. In addition, the purchase of western symbols assured tourists they could return home with regional relics that validated their connection to the ‘real’ America.

Mass marketing brought images of the region to American households. A host of American illustrators took up pen and brush to depict the life and culture believed to be part of the western experience. Frederick Jackson Turner, in his famous essay ‘The Significance of the Frontier in American History’, had warned that the pioneer West and its democratic values had all but disappeared. Certain illustrators wanted to preserve within the American spirit this meaning of frontier life. Charles Russell and Frederick Remington promoted both the frontier concepts and the artistic style that served as guides for others. The illustrators turned out appealing images of frontier people as individuals of character, refinement, and integrity.

No one did more to perfect the cowboy figure than John Wayne. He offered American viewers a straightforward, easily comprehended performance – obvious heroes and villains whose final encounters affirmed that in the West, tough problems had clear-cut, honourable solutions. He helped cement that philosophy and its cowboy values of decency and honesty, valour and integrity, in living technicolour.

In all these ventures the West meant something special to American consumers. In general many Americans displayed remarkable consistency in their willingness to buy into the western myth. Many Americans indulged their western fantasies so completely that they tolerated and encouraged misrepresentations of history. As a result America saddled itself with a popular culture organized around problematic expressions of race, class, and gender.

- (a) What can you learn from this extract about the interpretation, approaches and methods of the historian? Refer to the extract and your own knowledge to explain your answer. **[30]**
- (b) In their work on the American West some historians have focused on violence and conflict. Explain how this 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.

I define Nazi genocide, what is now commonly called the Holocaust, as the mass murder of human beings because they belonged to a biologically defined group. Although the regime persecuted and often killed men and women for their politics, nationality, religion, behaviour, or activities, the Nazis applied a consistent and inclusive policy of extermination only against three groups of human beings; the handicapped, Jews, and Gypsies. The attack on these targeted groups drew on more than fifty years of political and scientific arguments hostile to the belief in the equality of man. Since the turn of the century, the German elite had increasingly accepted an ideology based on human inequality.

The Nazis viewed the Jews as chronic enemies. Hitler's preoccupation with the imagined Jewish threat placed the struggle against the Jews high on the list of priorities. But I argue that anti-semitism was only part of a larger worldview, which divided mankind into worthy and unworthy populations. Both Nazi ideologies and race scientists believed that German blood had been polluted, and that it was the nation's primary task to purge the German gene pool. The enemies were (1) the handicapped, who were considered 'degenerate', and (2) 'alien races', which in Central Europe means Jews and Gypsies.

The handicapped, Jews, and Gypsies had to be excluded. Exclusion took a variety of forms during the 1930s. For the handicapped, exclusion meant institutionalization and compulsory sterilization. Applied to the Jews, about 0.5 percent of the German population, exclusions meant their removal from participation in public and economic life, as well as the notorious marriage prohibition of the Nuremberg racial laws. Applied to the Gypsies, about 0.05 percent of the German population, exclusion meant discrimination, total registration, police surveillance, and the expulsion of foreign Gypsies.

In late 1938, as war was approaching, the Nazi regime decided to implement the most radical form of exclusion – total elimination of the victims through mass murder. The managers of 'euthanasia' (killing the handicapped), established killing centres from 1940, a unique German invention. Human beings were killed in a 'process' that took industrial production as its model. Killing centres for Jews were also under construction; they opened soon after: Chelmno in December 1941, Belzec in March 1942. Gypsies were killed alongside Jews. They were deported as Jews were, placed into ghettos already holding Jews, shot by the Einsatzgruppen alongside Jews and the handicapped, and gassed in the killing centres together with Jews.

The status of Gypsies as victims of Nazi genocide has been challenged. The Jerusalem historian Yehuda Bauer has been the leading proponent of an anti-Gypsy interpretation. But surviving documents do mention a 'complete solution' and a 'radical solution' of what was called the 'Gypsy problem.' He has also argued that there could not be a policy of extermination, because Himmler exempted pure Gypsies. But he was overruled; and Himmler's individual quirk to retain some Gypsies for study as a living museum proves nothing.

Genocide started with the handicapped in 1939, and there the Nazis discovered that it was possible to murder multitudes. They found that they could easily recruit men and women to do the killings. The tangible connections between the killings of the handicapped and the Final Solution are well known. The Lange Commando that operated Chelmno, using gas van technology, had earlier used gas vans to kill the handicapped. Their use of gas chambers and crematoria, the method to lure victims to these chambers, to kill them on the assembly line, and to process their corpses was developed by the camps that killed the handicapped. There is one further connection between euthanasia and the Final Solution. Although it is never mentioned in histories about the Holocaust, or in exhibits at Holocaust museums, handicapped Jews killed in euthanasia killing centres in 1940 were the first Jewish victims of the Final Solution.

- (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 studying the Holocaust as a series of local reactions to short-term events and circumstances. Explain how this has contributed to our understanding of the Holocaust. Has this approach any disadvantages or shortcomings? **[30]**

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