

**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

**3 May 2011 – 16 May 2011**

**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.*

It must be admitted that crusading is not easy to define. The movement lasted a very long time and opinions and policies changed. It was common ground among pluralist historians that a crusade was a holy war, proclaimed by the pope on Christ's behalf, the fighters in which, or a substantial proportion of them, took vows of a special kind and enjoyed certain temporal and spiritual privileges, in particular the indulgence. But what was the status of crusading elsewhere than in the Holy Land? Crusades preached by the pope in Christ's name, led by crusaders who had taken vows and enjoyed the privileges and indulgences, were fought, as we have seen, not only in the East but also in Europe, not only against Muslims but also against pagans, heretics and enemies of the Church's official teachings, and even against the political opponents of the papacy. Were all of these true crusades? Or were those fought elsewhere than in the East perversions, or at least distortions, of the original ideal, which should be classified separately?

The solution to this problem of definition is to ask what contemporaries thought. When this is done it is clear that a crusade only came into being when proclaimed by the pope, and it is undeniable that popes, at least officially, made little distinction between the importance of the various theatres of war. At the time there were critics of crusades that were not directed to the East, but there were not many of them and it is hard to say how representative they were. Some historians have argued that the armies of the Second Crusade fighting in the East, in Spain and in Eastern Europe, were regarded by people at the time as detachments of a single force. Others have argued, perhaps incorrectly, that the crusades fought in Europe were not true expressions of the movement.

Thus, the priority when defining the idea of crusading is to demonstrate that, come what may, the popes and the mass of the faithful treated all crusading as qualitatively the same. This view can then be extended to suggest that the variations in the different expressions of the movement were just as important as the similarities, and when this is done a more complicated and subtle picture is drawn. Along the Baltic coast in the thirteenth century the military order of the Teutonic Knights developed the 'perpetual crusade', without the need for repeated and specific papal proclamations. In Spain crusading was much more under the control of kings, especially the kings of Castile, than it was elsewhere.

- (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 study of the Crusades, some historians have focused on studying them as a defence against Muslim aggression. 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.*

The huge differences in the trials and executions of witches between the two largest regions of western Europe – the kingdom of France and the ‘Holy Roman Empire of the German nation’ – hide similarities between them. In both places, the impulse to hunt witches came primarily from beneath, from prominent people in local villages. Such local agendas were easily and willingly accommodated by local courts, but not by regional governments. Higher court systems were frequently critical of the primary-level village courts which they supervised. The major difference between France and the Empire is that the former had a court system which was thoroughly centralised, while the latter was extremely decentralised. At the opposite extreme from French parlements which generally rejected villagers as witnesses, stood the 550 villages and eleven small towns which today comprise Germany’s Saarland. During the half-century after 1580, the inhabitants of these virtually independent towns and villages executed 450 per cent more witches than the parlement of Paris, in a corner of the Empire divided among four principal overlords, two Protestant and two Catholic. Throughout the Saarland, witch-hunting remained firmly controlled by village authorities.

A handful of huge witch-hunts, sponsored by the three archbishop-electors of western Germany, accounted for over one-third of all executions for witchcraft in Germany.

What made some Catholic archbishop-rulers, such remarkable witch-hunters? Not their religion. Seventeenth-century Germany’s two most prominent and equally devout Catholic brothers, Maximilian and Ferdinand of Bavaria, took opposite positions on witch-hunting. Maximilian effectively stifled witch-hunts, while Ferdinand organised the single largest witch-hunt in European history.

The Catholic archbishop-electors were ‘prisoners of their situation’ within Europe. Their political weaknesses stemmed from two main causes. First, as celibate Catholic clergy they had no family to succeed them. Second, their authority was often weakened by other clergy who frequently pursued interests opposed to theirs. Thus the governments of the archbishop-electors were famous for their inefficiency, and their control was haphazard. At the same time, these archbishops were also spiritual leaders and their moral obligation to improve the spiritual environment of their subjects was more direct and more intense than secular rulers.

Of course, the material needs of their subjects also played a vital role in starting and sustaining witch-hunting. The archbishopric of Trier included important winegrowing regions, vulnerable to hailstorms which could destroy a harvest within an hour. The remarkably lengthy and severe witch-hunts during the 1580s and 1590s coincided with a prolonged cycle of extremely poor grain and wine harvests.

The sheer scale of the persecutions in the lands of the Archbishop of Trier between the mid-1580s and early 1590s can be best approached through the register of suspects. It lists over 6,000 accusations resulting in over 300 executions in a few years. Complementing it are a hundred surviving trial records. From the archbishopric of Trier, the pattern of witch-hunts soon spread north-east to the archbishopric of Mainz. As at Trier, much evidence from Mainz suggests that ‘village inquisitions’, which accused, tortured and convicted witches, were primarily responsible for these trials, leaving the archbishop’s officials with little to do except organize executions.

- (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 have focused on the relationship between witch-hunting and the Reformation. 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.*

A cluster of beliefs mentally programmed westerners to commit violence. The doctrine of no duty to retreat emerged from the West. Throughout the West, the need for personal self-redress of grievances was strong. The gunfighting rancher Oliver M Lee used it to justify the killings in his career. 'I never in my life willingly hurt man, woman, or child – unless they hurt me first. Then I made them pay.' Another powerful inspiration for violent behaviour was the homestead ethic and the belief of the right to occupy the homestead without fear of violence such as that by Indians. Another value was that of individual enterprise. Throughout the West, railroad builders, 'cattle kings' and industrialists were ever ready to use violence in defence of their landed and industrial property.

As the nineteenth century wore on, the civilians of the West, brandishing revolvers and rifles, became one of the most heavily armed populations in the world. The ideology of vigilantism was regularized in the vigilante bylaws, constitutions and oaths to which westerners frequently subscribed. Vigilante bands took the law into their own hands while claiming to uphold the law. They were usually led by the elite, well-to-do, members of the community.

At the core of this pattern of violence pervading the West was the conservative, consolidating authority of capital 'incorporating' America. Yet opposing factions and individuals fought the incorporating trend. The 'Western Civil War of Incorporation' from the 1850s and into the 1910s pitted resistant Indians against the political pressure and military force that concentrated them in reservations. The range country was constantly rocked by land wars, while the propertied classes curbed the disorder of chaotic boom-towns. In the mines, mills and logging camps, employees resisted corporate industrialists with strikes that frequently ended in violence. An alliance of capital and government fought back with armed force to control the far-flung workplaces of the West.

The long-term warfare between whites and Indians sometimes passed the line from military fighting to the massacre of civilians on both sides. Inflicting much heavier casualties than Indian massacres of whites were white massacres of Indians. Merciless were the genocidal tactics of land-grabbing white men in the Round Valley region of California in the 1850s and 1860s. Here the population of the Yukis and other Indians fell from over 11,000 to under 1,000.

Brutality and oppression were plentiful but should be viewed in proportion. A remarkably open, mobile and expanding society developed. This allowed many of the lower class and middle class to prosper and thrive. The popularity of the incorporating victory should not be overlooked, for there was a widespread desire for the orderly, structured society that was the result.

Governmental structure was a key factor in western violence. Comparative studies of the Canadian and the American West show that miners prone to violence and vigilantism under the loose, permissive rule of the American federal system became peaceable and law-abiding when they migrated to Canada. Violence was a principal factor in western US history. Has it been responsible for America's unenviable distinction as the most violent nation among its peer group of the technologically advanced democracies of the globe? The answer is no. The turbulent history and values of the West have been a major contributor, but no more than the legacies of the American Revolution and the Civil War.

**(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 the industrial and urban West and on the role of large corporations. 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.*

In my opinion Hitler made the decision to proceed with the liquidation of all Jews living in Europe in early December 1941. It was not a solitary decision. Hitler was reacting to political impulses and initiatives that originated from within the administration and from inside the party apparatus.

Himmler and Hitler met on the afternoon of 18 December, 1941. In regard to the first topic discussed, Himmler recorded, 'Jewish question – to be exterminated as partisans.' The statement is an order. The term 'partisans' may at first glance seem to suggest the situation in the Soviet Union, but the execution of Soviet Jews had been decided some time ago and was already under way. It is significant that Himmler's note lists the topic of conversation not as 'Jews in the east' or as 'Soviet Jews' but rather as the all-encompassing 'Jewish question'.

Himmler's note may be read in conjunction with other documents that help shed light on its meaning. In a letter by Viktor Brack to Himmler written on 23 June, 1942, he writes 'At one time, you yourself, Reichsfuhrer, indicated to me (in person) that for reasons of secrecy we ought to complete the action against the Jews as quickly as possible.' He later remarks that out of 'approximately ten million European Jews' it would be better to 'preserve' than to liquidate 'two or three million of them,' in order to use them as a labour supply for the German war economy. In my opinion the wording suggests that Brack can only be referring to a personal conversation with Himmler that had taken place some time ago. According to Himmler's appointment schedule the most recent meeting between Himmler and Brack occurred on 14 December, 1941.

On 12 December, 1941, Hitler addressed a meeting of the most important leaders of the National Socialist Party. According to Goebbels' notes, Hitler spoke as follows:

Regarding the Jewish question the Fuhrer is determined to clear the table. He warned the Jews that if they were to cause another world war, it would lead to their own destruction. Those were not empty words. Now the world war has come. The destruction of the Jews must be its necessary consequence.

Several tightly woven elements contributed to the reasoning behind Hitler's decision and the timing of its announcement. The first was retribution for the supposed anti-German activities of 'World Jewry' and the alleged responsibility of the Jews for the war. The second, the entry of the United States into the war. The war situation created a kind of European fortress mentality among the Germans. The new prospect of a second front, combined with the military defeat in the Battle of Moscow, had created a rather serious situation for the German leaders. Within this more threatening context, Hitler viewed the Jews as opponents, saboteurs, partisans in his own backyard.

The fundamental decision announced in December of 1941 is a crucial piece of the decision-making process leading up to the liquidation of the Jews. Hitler's decision put the planning for these crimes on a new basis. But it relieved no one of responsibility. Its result was that the various existing ideas, proposals, and initiatives for extermination projects at regional levels received support and legitimation. The purpose of my essay has not been to reject the results of more than twenty years of basic research, particularly by the so-called functionalist school. Nor was the extermination of the Jews based simply on this one decision by Hitler. The demands for the extermination of the European Jews came from many sources. Before they could all be acted upon in some systematic manner, however, the National Socialist system required a leadership decision by Hitler.

- (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 of the Holocaust have focused on the nature of Jewish resistance. Explain how this has contributed to our understanding of the Holocaust. Has this approach any disadvantages or shortcomings? **[30]**





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