

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

Monday 8 June 2009**Morning****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. Pencil may be used for graphs and diagrams only.
- 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 **50**.

This question paper contains questions on the following four Options:

- The Vikings in Europe 790s–1066 (pages 2–3)
- The Italian Renaissance c1420–c1550 (pages 4–6)
- European Nationalism 1815–1914: Germany and Italy (pages 7–9)
- Race and American Society 1865–1970s (pages 10–12)
- Answer both sub-questions from **one** Option.
- 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 **12** pages. Any blank pages are indicated.

The Vikings in Europe 790s–1066

Reasons for Viking successes

Read the interpretation and Sources 1–7.

Interpretation: The Vikings were successful because of the ferocity of their warriors in battle.

- (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.

Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them. [35]

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: A record of events in France.

The Northmen with a hundred ships entered the Seine on the twentieth of March and, after ravaging first one bank and then the other, came without meeting any resistance to Paris. Charles the Bald resolved to hold out against them; but seeing the impossibility of gaining a victory, he made with them a certain agreement and by a gift of 7,000 livres he bought them off from advancing farther and persuaded them to return. Euric, king of the Northmen, advanced, with 600 vessels, along the course of the River Elbe to attack Louis of Germany. Charles' Saxon subjects prepared to meet Euric, gave battle, and with the aid of our Lord Jesus Christ won the victory. The Northmen returned down the Seine and coming to the ocean pillaged, destroyed, and burned all the regions along the coast.

From the Annals of St. Bertin, an ecclesiastical chronicle written soon after these events of 845.

Source 2: A record of events in Gaul.

In the same year the heathen broke in upon the Christians at many points, but more than twelve thousand of them were killed by the Frisians. Another party of invaders devastated Gaul; of these more than six hundred men perished. Yet owing to his indolence, Charles [the Bald, the ruler of France] agreed to give them many thousands of pounds of gold and silver if they would leave Gaul, and this they did. Nevertheless the cloisters of most of the saints were destroyed, and many of the Christians were led away captive.

From the Annals of Xanthen, an ecclesiastical chronicle written soon after these events of 845.

Source 3: An account of the career of a Carolingian nobleman.

The Northmen came to Paris with 700 sailing ships, not counting those of smaller size which are commonly called barques. At one stretch the Seine was lined with the vessels for more than two leagues, so that one might ask in astonishment in what cavern the river had been swallowed up, since it was not to be seen. The second day after the fleet of the Northmen arrived under the walls of the city, Siegfried, who was then king only in name but who was in command of the expedition, came to the dwelling of the illustrious bishop. He bowed his head and said: "Gauzelin, have compassion on yourself and on your flock. We beseech you to listen to us, in order that you may escape death. Allow us only the freedom of the city. We will do no harm and we will see to it that whatever belongs either to you or to Odo shall be strictly respected." Count Odo, who later became king, was then the defender of the city. The bishop replied to Siegfried, "Paris has been entrusted to us by the Emperor Charles, who, after God, king and lord of the powerful, rules over almost all the world. He has put it in our care, not at all that the kingdom may be ruined by our misconduct, but that he may keep it and be assured of its peace. If, like us, you had been given the duty of defending these walls, and if you should have done that which you ask us to do, what treatment do you think you would deserve?" Siegfried replied.

“I should deserve that my head be cut off and thrown to the dogs. Nevertheless, if you do not listen to my demand, on the morrow our war machines will destroy you with poisoned arrows. You will be the prey of famine and of pestilence and these evils will renew themselves perpetually every year.” So saying, he departed and gathered together his comrades.

From Abbo's Wars of Count Odo with the Northmen, a chronicle written in the reign of Charles the Fat (839–888).

Source 4: An account of an attack on West Frankia.

Again the Franks made ready to oppose the Vikings, not in battle, but by building fortifications to prevent the passage of their ships. They built a castle on the river Oise at the place which is now called Pontoise, and appointed Aletramnus to guard it. The Frankish bishop Gauzelin fortified the city of Paris. In the month of November the Northmen entered the Oise, and besieged the castle the Franks had built. They cut off the water supply from the castle's garrison, for it depended on the river for water and had no other. Soon they who were shut up in the castle began to suffer for lack of water. What more need be said? They surrendered on condition that they be allowed to go forth unharmed. After hostages had been exchanged, Aletramnus and his men went to Beauvais. The Northmen burned the castle and carried off all that had been left by the garrison, who had been permitted to depart only on condition that they would leave everything behind except their horses and arms.

From the Annals of St. Vaast, an ecclesiastical chronicle written soon after these events which took place in 885.

Source 5: An account of a Viking invasion of England in 870.

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 ignominiously harassed innocent Christians.

From Abbo of Fleury, 'The Martyrdom of St. Edmund', an ecclesiastical source written in 985.

Source 6: A record of the deeds of Harald Hardrada.

This Harald had performed many bold deeds in his youth, overthrowing many heathen cities and carrying off great riches in Russia and in Ethiopia. From there he travelled to Jerusalem and was everywhere greatly renowned and victorious. After he had travelled through Sicily and taken much wealth by force there, he came to Constantinople. And there he was accused before the emperor; but he inflicted an amply shameful disgrace upon that same emperor and, making an unexpected escape, he slipped away.

From The Ancient History of the Norwegian kings, written by a monk in the second half of the 12th century.

Source 7: A description of the comrades of Odin from the pagan Viking past.

They went without shields, and were mad as dogs or wolves, and bit on their shields, and were as strong as bears or bulls; men they slew, and neither fire nor steel would deal with them; and this is what is called the fury of the berserker.

From the Ynglinga Saga written by a Viking in Iceland in 1225.

The Italian Renaissance c1420–c1550

The Development of the Renaissance

Read the interpretation and Sources 1–7.

Interpretation: The development of the Italian Renaissance was caused by commercial factors.

- (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.

Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them. [35]

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: The benefits of Italy's geographical position.

Situated in the centre of the Mediterranean, Italy had become a crossroad for trade and the movement of crusading armies during the Middle Ages. The presence of the Papacy also made it a site for pilgrimage, so there was much traffic in people and goods. When Constantinople fell to the Ottoman Empire in 1453, refugees fled to the nearest Christian haven – Italy. They brought with them books and knowledge, specifically from the Greek world, because Constantinople had housed one of the greatest medieval libraries in Europe. These texts enriched Humanist studies whilst the refugees added to the cosmopolitan mixture of people who moved through Italian urban life.

From 'Early Modern European History 1450–1610' by Tony Imperato, 2000.

Source 2: A description of Florence's wealth.

Since 1400 the Florentines have used massive ships to transport their products by sea – an innovation that has brought great profit to our city, besides making its name world-renowned. The citizens have never had so much wealth, merchandise and property. Between 1418 and 1423 Florence's wealth was probably at its height. At that time, in the new commercial centre and the streets nearby, there were seventy-two exchange banks. Then we have Cosimo de' Medici, probably not only the richest Florentine, but the richest Italian of all time. Suffice it to say that he managed to control the city government as if it had been his private property.

From Giovanni Rucellai's diary, written between 1457 and 1471. Rucellai was a successful merchant and patron of the arts.

Source 3: An example of Renaissance patronage.

Cosimo de Medici became increasingly aware of the fact that if he wanted God to have mercy on him and conserve him in the possession of his temporal goods, he had to turn to holy ways, otherwise he knew he would lose them. So his conscience pricked him about some money that he had come by not quite cleanly. Wanting to lift this weight from his shoulders, he went to talk to Pope Eugenius, who was then in Florence. Eugenius had installed a group of monks in San Marco, and since it wasn't very well adapted for them he told Cosimo that to satisfy himself and to unburden his conscience he should spend ten thousand florins on the building. Having spent ten thousand florins without completing what was necessary, Cosimo finished the job by spending in all more than forty thousand florins – not only on the building but on the provision of everything necessary to live there.

From Vespasiano da Bisticci, a Florentine merchant and close friend of Cosimo de Medici, writing in 1498.

Source 4: Record of property tax returns in Florence for 1457.

1.	Cosimo de' Medici	576 florins
2.	Heirs of Giovanni d'Amerigo Benci	132
3.	Giovanni Rucellai	102
4.	Castello Quratesi	98
5.	Tanai Nerli	88
6.	Jacopo dei Pazzi	84
7.	Andrea Guardi	70
8.	Gino Capponi	63
9.	Jacopo Baroncelli	60
10.	Andrea Banchi	54

A list of the richest people in Florence, showing how much tax they paid in 1457. In each case, the amount was equal to 0.5% of their taxable wealth.

Source 5: A symbol of Venetian printing.



Emblem of Aldo Manuzio, most famous of the Venetian printers of the early 16th Century. The dolphin and anchor are symbols of speed and reliability. 'Aldus' is the Latin form of Aldo.

Source 6: A description of some Renaissance artists and their work.

Filippo Brunelleschi was an architect and man of outstanding genius. He built the dome of Santa Maria del Fiore and the lantern on top of the dome using a remarkable kind of scaffolding and other building machines. Donatello was a master sculptor who made numerous works in bronze and marble, both in Florence and many other places, such as Sienna and Padua. The painter Masaccio was an extraordinary man. He died when he was only twenty-seven. He painted throughout Florence, in churches and for private citizens, as well as in Pisa, in Rome and elsewhere. During his lifetime he was considered the best of all known masters.

From an anonymous Florentine record, entitled 'Eminent Florentine Artists of the Fifteenth Century, written between 1494 and 1497.

Source 7: A letter to Pope Leo X.

Not the least of your thoughts, Holy Father, should be to take care that what little remains of this ancient city shall not be destroyed altogether. Instead, may your Holiness, by keeping alive the challenge of the ancients, endeavour above all else to equal and indeed surpass them. This you may do with grand buildings, by favouring the virtues, reawakening talents, rewarding valiant effort and sowing the holy seed of Peace among Christian princes. This will show you to be a true Father to all the world.

Part of a letter from Raphael to Leo X, written in 1516. The letter accompanied a set of drawings prepared by Raphael for the rebuilding of Rome.

3 European Nationalism 1815–1914: Germany and Italy

The importance of nationalism in nineteenth-century Germany and Italy

Read the interpretation and Sources 1–7.

Interpretation: Nationalism played little part in the development of Germany and Italy in the nineteenth century.

- (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.

Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them. [35]

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: Mazzini writes about the Italian people in the first half of the nineteenth century.

I have no respect for my fellow Italians and that is the greatest of my sorrows. You will not rouse them by idealism. You have to have money first, draw up a plan, tell them ‘we are definitely going to act with our own resources at such and such a time; join us’. If we had all joined together, a real insurrection like that of 1831 in the Papal States was possible. But to get money beforehand, you need an organisation with a name, one that can create illusions and inspire confidence. This was the whole aim of my work with Young Italy.

When I wrote to you a long time ago, saying ‘Alone, you can do nothing’, do you think I meant to accuse you of not knowing what to do? No; I was accusing the Italians; between you and me, I do not respect them. I knew that they would promise to act but would do nothing. Can’t you see that if they were real men they would have acted as one when the revolutionary ferment was widespread?

Mazzini writing to a fellow revolutionary in November 1843.

Source 2: Charles Albert goes to war with Austria in 1848.

The destinies of Italy are maturing, and a happier future is opening up for those of us who bravely stand up for their rights against the oppressor.

We, out of love for our common race, understanding as we do what is now happening, and supported by public opinion, hasten to associate ourselves with the unanimous admiration which Italy bestows on you.

People of Lombardy and Venetia, our arms which were concentrating on your frontier when you forestalled events by liberating your glorious Milan, are now coming to offer you the help which a brother expects from a brother, and a friend from a friend.

In order to show more openly our feelings of Italian brotherhood, we have ordered our troops as they move into Lombardy and Venice to carry the cross of Savoy imposed on the tricolour flag of Italy.

The proclamation by Charles Albert, king of Piedmont, 23 March 1848.

Source 3: A Piedmontese general appeals to public opinion in 1848.

Soldiers! We are blessed by the right hand of a great Pope who has had to recognise that Italy is condemned by the government of Austria to pillage, rape, the cruelty of a savage army, arson, murder and total devastation. The Holy Father has blessed your swords, which, united now with those of Charles Albert, must move in concord to annihilate the enemies of God, the enemies of Italy, and those that have insulted Pius IX and assassinated our Lombard brothers. Such a war of civilization against barbarism is accordingly not just a national war but also a supremely Christian one. Let our battle cry be: GOD WILLS IT!

A declaration released to the press in April 1848 by Giovanni Durando. Durando was a Piedmontese general in charge of an expeditionary force authorized by Pius IX to defend the Papal States against a possible Austrian attack.

Source 4: The opening of the Frankfurt Parliament in 1848.

The power of extraordinary events, the demands which have been expressed loudly throughout our fatherland, and the past calls of the state governments have led, in this great hour, to this great Assembly, such as has never been seen in our history.

The best of our old political life is revealed in the basic principles of this Assembly, which has been greeted with joy and confidence by the entire German people. It is a great new achievement – the German parliament.

The German governments are united with the German people in their similar love for our great fatherland. We greet with joy the spirit of the times, and extend our hand of welcome to the national representatives.

A statement at the opening of the Frankfurt Parliament, 18 May 1848.

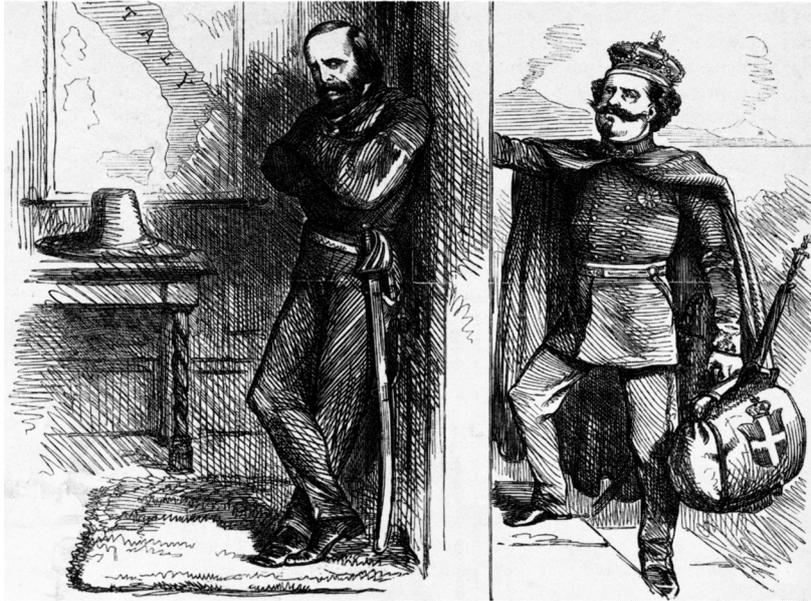
Source 5: The German Empire is declared in 1871.

We, Wilhelm, by grace of God, King of Prussia, do hereby proclaim that we have considered it to be a duty to our common Fatherland to respond to the summons of the unified German Princes and cities to accept the German imperial title.

We assume the imperial title in the hope that the German people will be granted the ability to enjoy the fruits of its self-sacrificing wars in eternal peace, inside boundaries that give the Fatherland a security against renewed French aggression which has been lost for centuries. May God grant that we and our successors on the imperial throne may at all times enhance the wealth of the German Empire, not through military conquests, but by the blessings and the gifts of peace, within the realm of national freedom and morality.

From the proclamation of the German Empire, January 1871.

Source 6: A British cartoon about Garibaldi and Victor Emmanuel II in 1860.



A British cartoon entitled 'The man in possession', published in Punch in October 1860.

Source 7: Bismarck reflects on the nature of German nationalism

In order that German patriotism should be active and effective, it needs as a rule to hang on the peg of dependency on a dynasty. It is as a Prussian, a Hanoverian, a Wurttemberger, a Bavarian or a Hessian rather than as a German that the German is disposed to give proof of patriotism, and in the lower order and the parliamentary groups it will be long before it is otherwise.

From 'Bismarck, the man and the statesman; being the reflections and reminiscences of Otto, Prince von Bismarck' written between 1891–8.

Race and American Society 1865–1970s

The motives of white Americans in relation to African Americans

Read the interpretation and Sources 1–6.

Interpretation: Economic factors were the main reason for white Americans' attitudes towards African Americans.

- (a) Explain how far Sources 1–6 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.

Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them. [35]

- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: From the testimony of John B. Gordon, a former Confederate General, before the Congressional investigating committee. In his previous answer Gordon referred to an organization of which he was aware, although he was careful never to call it the Ku Klux Klan.

Question: Tell us what that organization was?

Answer: The organization was simply this – nothing more and nothing less: it was an organization, a brotherhood of the property-holders, the peaceable, law-abiding citizens of the State, for self-protection. The instinct for self-protection prompted that organization; the sense of insecurity and danger, particularly in those neighbourhoods where the negro population largely predominated. Apprehension took possession of the entire public mind of the State. Men were in many instances afraid to go away from their homes and leave their wives and children, for fear of outrage. Rapes were already being committed in the country. There was a general organization of the black race on the one hand, and an entire disorganization of the white race on the other hand. It was therefore necessary, in order to protect our families from outrage and preserve our own lives, to have something that we could regard as a brotherhood – a combination of the best men of the country, to act purely in self-defence, to repel the attack in case we should be attacked by these people.

From the 'Report of the Joint Select Committee to Inquire into the Condition of Affairs in the Late Insurrectionary States', 1871.

Source 2: A white journalist explains how Southern whites viewed African Americans in the early twentieth century.

Generally speaking, the race hatred in the South comes chiefly from the poorer class of whites who either own land which they farm themselves or are tenant farmers in competition with the Negroes and from politicians who seek to win the votes of this class of white men. The larger landowners and employers of labour, while they do not love the Negro, want him to work and work steadily, and will do almost anything to keep him on the land – so long as he is a faithful, obedient, unambitious worker. When he becomes prosperous, or educated, or owns land, many white people no longer “have any use for him” and turn upon him with hostility, but the best type of the Southern white men is not only glad to see the Negro become a prosperous and independent farmer but will do much to help him.

From Ray Stannard Baker, 'Following the Color Line: American Negro Citizenship in the Progressive Era', 1908.

Source 3: The White Man's Rank Order of Discrimination, 1944. The results of a survey in which white people suggested which forms of discrimination African Americans would most like to end.

Rank 1: Highest in this order stands the bar against intermarriage.

Rank 2: Next come the several etiquettes and discriminations which specifically concern behaviour in personal relations: dancing, bathing, eating, drinking together, and social intercourse generally.

Rank 3: Thereafter follows the segregations and discriminations in the use of public facilities such as schools, churches and means of conveyance.

Rank 4: Next comes political disenfranchisement.

Rank 5: Thereafter come discriminations in law courts, by the police, and other public servants.

Rank 6: Finally comes the discrimination in securing land, credit, jobs, or other means of earning a living, and discriminations in other social welfare activities.

From Gunnar Myrdal, 'An American Dilemma: The Negro Problem and Modern Democracy'.

Source 4: An African American Muslim leader recalls careers advice given to him in the 1940s.

I happened to be alone in the classroom with Mr Ostrowski, my English teacher. I had gotten some of my best marks under him, and he had always made me feel that he liked me. I know that he probably meant well in what he happened to advise me that day. I doubt that he meant any harm. It was just in his nature as an American white man. I was one of his top students, one of the school's top students – but all he could see for me was the kind of future 'in your place' that almost all white people see for black people.

He told me, 'Malcolm you ought to be thinking about a career. Have you been giving it thought?'

The truth is, I hadn't. I never have figured out why I told him, 'Well, yes, sir, I've been thinking I'd like to be a lawyer.'

Mr Ostrowski looked surprised, I remember, and leaned back in his chair and clasped his hands behind his head. He kind of half-smiled and said, 'Malcolm, one of life's first needs is for us to be realistic. Don't misunderstand me, now. We all like you, you know that. But you've got to be realistic about being a nigger. A lawyer – that's no realistic goal for a nigger.'

From 'The Autobiography of Malcolm X', 1965.

Source 5: An African American writer provides an explanation for the 1954 Supreme Court judgement which made segregated schools illegal.

White Americans have contented themselves with gestures that are now described as 'tokenism'. For hard example, white Americans congratulate themselves on the 1954 Supreme Court decision outlawing segregation in the schools; they suppose, in spite of the mountain of evidence that has accumulated since to the contrary, that this was proof of a change of heart – or, as they like to say, progress. Perhaps. It all depends on how one reads the word 'progress'. Most of the Negroes I know do not believe that this immense concession would ever have been made if it had not been for the competition of the Cold War, and the fact that Africa was clearly liberating herself and therefore had, for political reasons, to be wooed by the descendants of her former masters. Had it been a matter of love or justice, the 1954 decision would surely have occurred sooner; were it not for the realities of power in this difficult era, it might very well not have occurred yet.

From James Baldwin, 'The Fire Next Time', 1963.

Source 6: The President speaks to the nation about civil rights.

We preach freedom around the world, and we mean it, and we cherish our freedom here at home, but are we to say to the world, and much more importantly, to each other that this is the land of the free except for the Negroes; that we have no second-class citizens except Negroes; that we have no class or caste system, no ghettos, no master race except with respect to Negroes?

Now the time has come for this Nation to fulfil its promise. We face a moral crisis as a country and as a people. It cannot be met by repressive police action. It cannot be left to increased demonstrations in the streets. It cannot be quieted by token moves or talk. It is time to act in the Congress, in your state and local legislative body and, above all, in all of our daily lives.

*From President Kennedy's Radio and Television Report to the American People on Civil Rights,
11 June 1963.*



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