

Tuesday 14 May 2013 – Morning

AS GCE HISTORY B

F984/01 Using Historical Evidence – Non-British History

Candidates answer on the Answer Booklet.

OCR supplied materials:

- 12 page Answer Booklet (OCR12)
(sent with general stationery)

Other materials required:

None

Duration: 1 hour 30 minutes



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.
- Answer both sub-questions from **one** Study Topic.
- Read each question carefully. Make sure 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 Study Topics:
 - The Vikings in Europe 790s–1066 (pages 2–4)
 - The Italian Renaissance c1420–c1550 (pages 6–8)
 - European Nationalism 1815–1914: Germany and Italy (pages 10–12)
 - Race and American Society 1865–1970s (pages 14–16)
- 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 Topic 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.

1

The Vikings in Europe, 790s–1066

The reasons for Viking expansion

Read the interpretation and Sources 1–7, then answer questions (a) and (b). You will need to turn over for Sources 6 and 7. Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them.

Interpretation: The reason the Vikings left their Scandinavian homelands was to settle new lands.

- (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 Norway.

On account of the roughness of the mountains and the bitter cold, Norway is the most unproductive of countries, suited only to herds. In this way the people make a living from their livestock by using the milk of the flocks or herds for food and the wool for clothing. Consequently, many valiant fighters are produced who, not softened by an overindulgence in fruits, more often attack others than others trouble them. Poverty has forced them to go all over the world and from pirate raids they bring home great riches from other lands. In this way they bear up under the unfruitfulness of their own country. Since accepting Christianity, however, they have learned to be at peace and content with their poverty – indeed, to share what they have gathered.

From a 'History of the Archbishops of Bremen' by Adam of Bremen, written in about 1072–75.

Source 2: An explanation of early Viking expansion.

Savage and barbarous people have sprung forth in various different ways from Scandinavia, like a swarm of bees or like a sword from a scabbard. These people burn with too much depravity and mate with as many women as they please and so they generate innumerable children. When these have grown up, they compete fiercely against their father and grandfathers, or more frequently against each other, for shares of property. As they are over-many and the land they inhabit is not large enough for them to live in, there is a very old custom whereby many youths are selected by lottery and expelled. They are sent away without wealth from their own people so that they may enrich themselves out of the wealth of foreigners. They are deprived of their own land so that they might settle on the lands of others. So they lay waste to everything which stands in their way. Along the sea shores they sail, to win loot for themselves.

From the first chapter of Dudo of St. Quentin's 'History of the Normans', written sometime between 996–1015 at the request of Count Richard I of Normandy.

Source 3: An account of Viking activity.

The Danes came to the western region of Gaul where the Bretons live, defeated them in three battles, and completely overpowered them. The leader of the Bretons fled with his men but later softened up the Danes with bribes and got them out of Brittany. The Irish, who had been attacked by the Northmen for a number of years, were made into regular tribute-payers. The Northmen also got control of the islands all around Ireland and stayed there without encountering any resistance. Danes also attacked and plundered the coastal regions of Aquitaine. They laid siege to the town of Bordeaux for a long time. Another group of Danes occupied and took possession of the trading centre of Dorestad.

From 'The Annals of St. Bertin', recording events in 847.

Source 4: A description of the activities of two brothers.

Two brothers, Ingolf and Leif, fitted out a big ship they owned and went looking for Iceland, which by now had been discovered. They found the place and stayed there over winter and then sailed back to Norway. After that, Leif went on a Viking raid in the west. While he was raiding in Ireland, he found a large house made from earth. It was dark when he went in, until he saw a flash of light from a sword that some man was holding. He killed the man and took the sword and a great deal of money. From then on, everybody called Leif 'The Sword'. He raided throughout Ireland and collected a lot of property. He also captured ten slaves. After that The Sword returned to Norway where he met Ingolf. Both men took their families and went off to settle in Iceland.

From 'The Book of Settlements' which describes the discovery and settlement of Iceland in the ninth and tenth centuries.

Source 5: An explanation of Viking voyages to Greenland.

You ask what men are looking for when they go to Greenland and why they travel there at such great risk to their lives. The answer lies in the threefold nature of man. One element is competitiveness and the desire for glory, for it is in man's nature to travel to places where dangers are to be encountered, in order to win fame. Another element is curiosity, for it is in man's nature to inquire into things he has heard about and to find out for himself whether what he has been told is true or not. The third element is greed, for men will look for wealth wherever they hear they can get hold of it, even though acquiring it involves great danger. As you probably know, whatever is imported into Greenland from other lands is expensive, because Greenland is so remote from other countries that people rarely go there. Anything Greenlanders need to improve their country has to be bought abroad, including iron and all the supplies needed for house-building. In exchange for these goods, men engaged in the Greenland trade bring back goatskin, cowhide, sealskin, walrus ivory and walrus-hide rope.

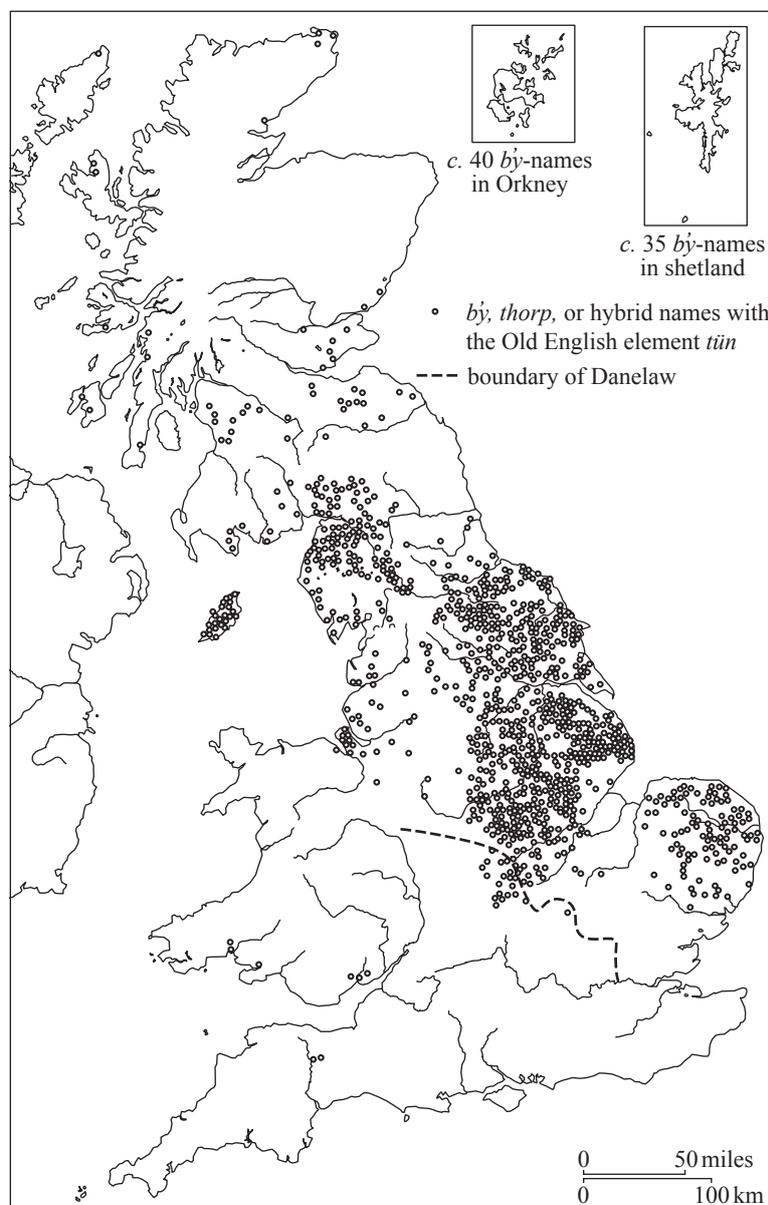
From a thirteenth-century Norwegian text describing the early settlement of Greenland.

TURN OVER FOR SOURCES 6 AND 7

Source 6: A description of Swedish Vikings in Russia.

They come from their own country and anchor their ships in the Volga, which is a great river. As soon as their ships have reached the anchorage, everyone goes ashore carrying bread, milk, meat, onions and strong drink. They go to a tall, upright piece of wood which bears the likeness of a human face and which is surrounded by smaller statues and pieces of carved wood. They then address it: 'O my lord, I am from a far country, bringing with me so and so many girls and so and so many animal pelts...' When he has listed all of his merchandise he lays a gift at the statue and says, 'I desire thee to bestow upon me a purchaser who has gold and silver coins, who will buy from me to my heart's content and who will refuse me none of my demands.'

From a description by Ibn Fadlan, a tenth-century Muslim ambassador and traveller to Russia.

Source 7: Viking place-names.

A modern map showing the distribution of settlements with the Viking suffixes –by and –thorp, as well as hybrid names, in England and Scotland.

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The Italian Renaissance c1420–c1550

How did the Italian Renaissance influence other parts of Europe?

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

Interpretation: The Northern Renaissance borrowed heavily from the Italian Renaissance.

- (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 a gift from the Netherlands.

I received the canvases from the Netherlands, which you told me you were sending. One of the canvases is of the three wise men offering gold to our Lord. They are good figures. The other is a peacock, which seems very fine to me and is enriched with other decorations. To me they seem beautiful. I will keep one, because of what you say in your letters they have cost. Here in Italy, they will not sell for much, for they are small canvases. If I had a chance at a profit I would sell them both, but I have given one of them to Jacopo as you asked me. He seems to like it quite well and made us great offers for it. The other I have at home.

From a letter by Alessandra Strozzi to her son in the Netherlands, 1460.

Source 2: An Altarpiece in Florence painted by an artist from the Netherlands.



The Portinari altarpiece, painted in about 1475. The figures on the right and left panels are members of the Italian banker Tommaso Portinari's family and their patron saints.

Source 3: A description of the Netherlands.

The church of Our Lady in Antwerp is so large that many services are sung in it at one time without interfering with each other. The altars have wealthy endowments and the best musicians are employed that money can buy. The church has much stonework and in particular a fine tower. I have also been into the rich abbey of St. Michael. There are, in the choir there, splendid stalls of sculptured stonework. But at Antwerp they spare no expense on such things for patrons have plenty of money. At Brussels there is a splendid town hall – large and covered with beautiful carved stonework. I saw there the things which have been brought to the king from the new lands of gold; a large sun all of gold and a large moon all of silver. Also there are two rooms full of the armour of the people from the new lands and all manner of wondrous weapons.

From a description of the Netherlands by Albrecht Dürer, 1520.

Source 4: An Italian view of art in the Netherlands.

Painters from the Netherlands will, generally speaking, please religious people better than any painting from Italy. Italian paintings will never cause a person to shed a tear, whereas paintings from the Netherlands will cause him to shed many. Paintings from the Netherlands will appeal to women, especially to the very old and the very young, and also to monks and nuns and to certain noblemen who have no sense of harmony. They paint fabrics and masonry, the green grass of the fields, the shadows of the trees and rivers and bridges, which they call landscapes, with many figures on one side and many figures on the other side. And all of this, though it pleases some persons, is done without logic or art, without symmetry or proportion, without skill, selection or boldness and finally without substance or vigour.

From comments attributed to Michelangelo by Francisco de Hollanda, writing in 1548.

Source 5: A description of a journey by an artist from the Netherlands.

Marten then went to Rome, to which he had so long been attracted, to see the works of antiquity and of the great Italian masters. He did not sleep his time away nor did he spend it in the company of Netherlanders with drinking and the like, but made drawings of many things, antiquities as well as works by Michelangelo and others. Whenever the weather was favourable, he would go on a walk to make drawings. He spent no more than three years in Rome but within this short period he had done many good drawings and made quite a bit of money.

From a description of the early training of Marten van Heemskerck (1498–1574).

Source 6: Advice to artists in the Netherlands.

I would encourage you to travel. For Rome is the city where above all else the painter's journey is likely to take him. When you are in Italy you ought to paint, in fresco, some landscapes. They can already see our skill on canvas, in stone and on copper plates. Be alert my young friend and take courage. Apply yourself and we will reach our goal – namely, to show these Italians that they can no longer say (as is their custom): 'The Netherlanders cannot paint figures'. See to it that you do not return without having reaped the benefits of your travels. From Rome, bring home skill in drawing, and the ability to paint from Venice.

From 'Foundation of the Painter's Art' published after the author, a Dutch artist, visited Italy in the mid-sixteenth century.

TURN OVER FOR SOURCE 7

Source 7: A description of Hieronymus Bosch's work.

Among the pictures from the Netherlands which are numerous, there are many by a certain Hieronymus Bosch. This man knew that he had a great talent for painting and that in many subjects he had already been overtaken by Albrecht Dürer, Michelangelo, Raphael and others. Thus he embarked on a new road, on which he would leave others behind and on which he would turn the eyes of all towards himself: a kind of painting which mixed things that are comical with many things that are beautiful and extraordinary with regard to imagination as well as execution in painting. Several times he painted the Temptation of St. Anthony as a subject through which he could reveal particular meanings. In one place we observe the Saint with his serene face, his soul calm and full of peace; elsewhere we see the endless fantasies and monsters, wild creatures, images of death, screams, dragons and horrible birds created to confuse.

From a description, written at the time, of paintings brought to the court of Philip II of Spain in the late 16th century.

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European Nationalism 1815–1914: Germany and Italy

The Role of Governments

Read the interpretation and Sources 1–7, then answer questions (a) and (b). You will need to turn over for Sources 6 and 7. Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them.

Interpretation: Government ministers were central to the unification of Germany and of 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: Ideas about the future of Italy.

Young Italy is Republican and Unitarian. It is Republican because, since the monarchical element is incapable of sustaining itself alone, it necessarily involves the existence of the element of an aristocracy – the source of inequality and corruption to the whole nation. It is Republican because our Italian tradition is essentially republican. Young Italy is Unitarian because without unity there is no true nation. Without unity there is no true strength. Federalism would divide the great national arena into a number of smaller arenas; and, by thus opening a path for every feeble ambition, become a source of aristocracy. National unity, as understood by Young Italy, does not imply the despotism of any, but the association and agreement of all.

From Giuseppe Mazzini 'General Instructions for the Members of Young Italy', 1831.

Source 2: A description of the situation in Germany in 1832.

The bonds of a common Language, of our Name and our Literature and our Interests impel us towards the unification of the different German peoples. But these bonds will still be powerless if the individual states of Germany continue to quarrel with one another. Who is not aware that our precious Fatherland has been reduced to the terrible position of inner discord? Who does not know that it was cast into this dreadful pit by the policy of the governments in Vienna and Berlin? Their policy has, through customs barriers and suppression of public life, destroyed commerce and freedom and has wounded the highest interests of the South German peoples.

From a German book entitled, 'The Political Reform of Germany', published in 1832.

Source 3: Proposals for Italy's future.

I intend to prove that, mainly because of religion, Italy possesses within herself all the necessary conditions for her national and political rebirth, and that to achieve this in practice she has no need of internal revolutions, nor of foreign invasions. And in the first place I say that before all else Italy must resurrect her life as a nation; and that national life cannot exist without political union between her various parts. That the Pope is naturally and must in practice be the civil head of Italy is a truth proven by the nature of things, confirmed by the history of many centuries, and occasionally recognised by our people and princes.

From the writings of Vincenzo Gioberti, a priest, 1843.

Source 4: A comment on the role of Piedmont.

Piedmontism is for us an extremely dangerous opponent, an implacable enemy. Everyone in Piedmont is tarred with this same brush. Instead of a single Italian nation with its centre in Rome, they would prefer a Kingdom of northern Italy with two capitals, Turin and Milan. Camillo Cavour is one of the most Piedmontese of all and we shall harness him to our chariot only when we have a knife at his throat.

From a letter to Daniel Manin, by one of the founders of the National Society, written in 1856.

Source 5: A letter about Garibaldi.

If Garibaldi crosses to the mainland and takes over the Kingdom of Naples and its capital, as he has done in Sicily and Palermo, he becomes absolute master of the situation. In addition, King Victor Emmanuel loses almost all his prestige; in the eyes of nearly all Italians he becomes the friend of Garibaldi. He will probably keep his Crown but the Crown will shine only with the reflected light emitted by a heroic adventurer. Garibaldi will not proclaim the republic at Naples, but he will not annex it to Piedmont either, and he will hold it as a dictator. Once he has the resources of a kingdom of nine million inhabitants, as well as irresistible popular prestige, we cannot fight against him. He will be stronger than us. Although we have decided what to do if Garibaldi is completely successful in the Kingdom of Naples, I believe it is our duty to the King and to Italy to do everything in our power to prevent his success.

From a letter from Cavour to a fellow politician, 1860.

TURN OVER FOR SOURCES 6 AND 7

Source 6: A cartoon showing Bismarck, Emperor William I and King Ludwig II of Bavaria.



A cartoon published in an American magazine in 1871.

Source 7: An assessment of Bismarck.

He is justly included in the list of creators of modern Germany. He had set himself a great aim, the realisation of a united Germany and the fullest development of the German nation; he pursued it relentlessly and he achieved it. He found Germany a group of jealous kingdoms and principalities. He left it a united nation, one of the world's great Powers, and the dominant force on the continent of Europe.

From The New International Encyclopaedia, published in 1920.

Race and American Society 1865–1970s

Attitudes to racial minorities

Read the interpretation and Sources 1–7, then answer questions (a) and (b). You will need to turn over for Sources 6 and 7. Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them.

Interpretation: Racial minorities were feared by white Americans.

- (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 letter from an army officer.

The night school has been frequently disturbed. One evening a mob called the white teacher out of the school house, who on presenting himself was confronted with four revolvers, and menacing expressions of shooting him, if he did not promise to quit the place, and close the school. The freedmen promptly came to his aid, and the mob dispersed.

About 18th or 19th of the month, I was absent when quite a formidable disturbance took place at this school. The same mob threatened to destroy the School that night, and the freedmen, learning this, assembled at their place of instruction in a condition of self-defence.

I understand that not less than 40 coloured men armed to protect themselves, but the preparations becoming known to the respectable rowdies, they only manoeuvred about in small squads, and were wise enough to avoid a collision.

It is to be regretted that such bitterness and anarchy should exist, and on my return I showed disapproval of the movement. Yet I am gratified to report that the result of this affair seems to have infused a terror into them, and they now see the fearful necessity of law to rule, instead of mobs and riots.

From a letter written by a captain of the US Army, about incidents in Marianna, Florida in 1866.

Source 2: A Native American view.

The white man's government promised that if we, the Shoshones, would be content with the little patch allowed us, it would keep us well supplied with everything necessary to comfortable living, and would see that no white man should cross our borders for our game, or for anything that is ours. *But it has not kept its word!* The white man kills our game, captures our furs, and sometimes feeds his herds upon our meadows. And your great and mighty government does not protect us in our rights. It leaves us without the promised seed, without tools for cultivating the land, without implements for harvesting our crops, without breeding animals better than ours, without the food we still lack. I say again, *the government does not keep its word!* And so after all we can get by cultivating the land, and by hunting and fishing, we are sometimes nearly starved, and go half naked, as you see us! Knowing all this, do you wonder, sir, that we have fits of desperation and think to be avenged?

From a speech by Shoshone Chief Washakie, 1878.

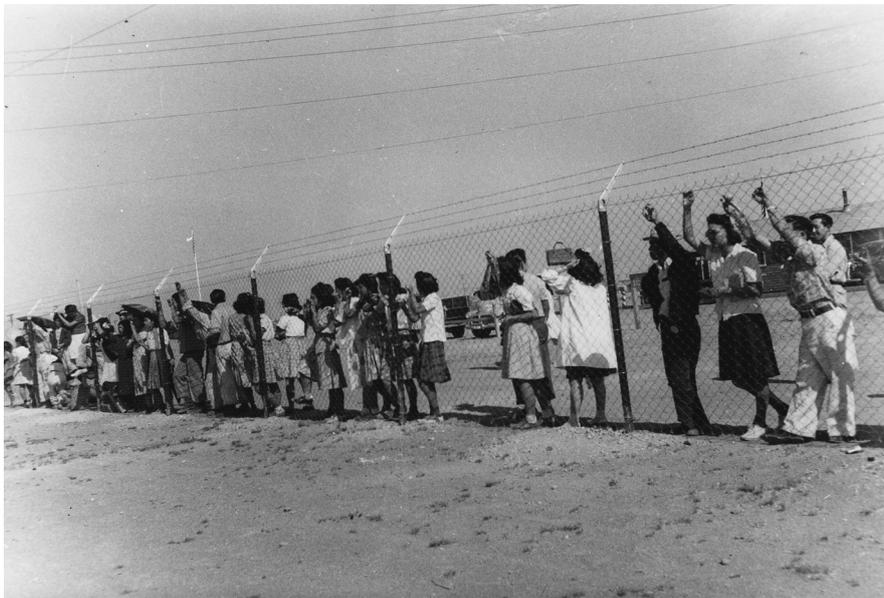
Source 3: A newspaper report.

Ku Klux Klan

The Ku Klux Klan made a big show here on Sunday with a membership of over 1000 in a single lodge. Our coloured people had better wake up. It will be a little late when the outrages begin. In times of peace, prepare for war. While the Klan is opposed also to Catholics and Jews it will not dare to touch them publicly, they are too strong. But everybody and everything lands on the Negro, because they know he is not ready for anything but heaven and so certain of our white friends use every means to send him there as quickly as possible.

From 'The Union', an African-American newspaper published in Cincinnati, Ohio, 1922.

Source 4: Japanese Americans waiting to enter a relocation camp during the Second World War.



A photograph of Tule Lake Camp, California.

Source 5: A President's comments.

Today, we are 'protecting' ourselves, as we were in 1924, against being flooded by immigrants from Eastern Europe. This is absurd. We do not need to be protected against immigrants from these countries – on the contrary we want to stretch out a helping hand, to save those who have managed to flee into Western Europe, to support those who are brave enough to escape from barbarism, to welcome and restore them against the day when their countries will, as we hope, be free again. These are only a few examples of the absurdity, the cruelty of carrying over into this year of 1952 the isolationist limitations of our 1924 law.

In no other realm of our national life are we so hampered by the dead hand of the past, as we are in this field of immigration.

From President Truman's message when he attempted to veto the 1952 Immigration Law.

TURN OVER FOR SOURCES 6 AND 7

Source 6: An eye-witness report on events in Little Rock, Arkansas.

The behaviour of the nine Negro students entering Central High has been nothing short of magnificent, and they are to be congratulated.

There is every reason to believe that the mobs were carefully organized, and some newspapers have pointed to sources close to the governor as being in charge of the strategy of the mob.

Great numbers of local citizens are opposed not only to violence, but to the questionable methods of Faubus, and many are also quite openly interested in the desegregation of schools enough to express themselves publicly.

From a report written by a white Church minister, who advised Martin Luther King. The minister visited Little Rock in September 1957.

Source 7: A freedom rider's motives.

I had no political background at the time, I grew up in the fifties, and it was the basic New York, liberal attitude. I had no politics, but what was happening was in the papers and it just wasn't right. The freedom rides seemed like the right thing to do; just talking among friends, we were watching what was happening and giving it a lot of lip service. I was available at the time. I was old, I was 23 which meant I had been out of school for a few years and had money and stuff. Most of these people were teenagers, or like twenty or so.

My parents didn't like the idea at all; I was already an adult so they didn't have anything to say about it. They were not happy about it. They were initially scared I guess, but I married a black woman and that was the end of it.

From an interview in 2001 with a freedom rider from New York City.

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