



28 April 2014 – 11 May 2014

A2 GCE HISTORY B

F986/01 Historical Controversies – Non-British History

Candidates answer on the Answer Booklet.

OCR supplied materials:

- 12 page Answer Booklet
(sent with general stationery)

Other materials required:

None

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.
- 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 **60**.
- This paper contains questions on the following 4 Study Topics:
 - Different Approaches to the Crusades, 1095–1272 (page 2)
 - Different Interpretations of Witch-hunting in Early Modern Europe c.1560–c.1660 (page 3)
 - Different American Wests 1840–1900 (page 4)
 - Debates about the Holocaust (page 5)
- 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.

In his account of the First Crusade, the monk historian, Guibert of Nogent, recalled the behaviour of a knight named Matthew. Guibert had heard of the scrupulous care with which Matthew, whom he believed had died a martyr, had followed the religious observances of a pilgrimage. Matthew was exceptional, of course, but all crusaders were expected to behave as though they were penitents on pilgrimage. A list of regulations, drawn up by the Rhinelander, Flemish, and English crusaders sailing from Dartmouth on 23 May 1147, included decrees against extravagant dress and on the confinement of women to the living quarters, and on weekly confessions and communion. Each ship in the fleet was to be treated as a parish and was to have its own 'parish priest'.

As late as the twelfth century, a spectrum of opinion ranged from doubts, expressed by what was now a small minority, as to whether sin could be avoided in acts of war, to the conviction that participation in altruistic violence could be virtuous and that resulting death could even lead to martyrdom.

The idea of fighting 'for the remission of sins' was probably unprecedented in the early 1080s. It would never have been easy to justify the inflicting of pain and loss of life on others. When Pope Urban II preached the First Crusade, however, he gave the idea a context in which it could be presented more convincingly, because he associated the forthcoming military campaign with the most charismatic of traditional penances, the pilgrimage to Jerusalem. As penitential events, pilgrimages were 'effectively satisfactory', according to the preacher Gilbert of Tournai, 'because just as a man has used all parts of his body when he has sinned, so he gives satisfaction by making all parts of his body work hard'. With respect to the First Crusade, therefore, the dangers of war gave added value to the penitential merit gained by the pilgrim.

It would be hard to exaggerate how revolutionary this was. A contemporary exclaimed that: 'God has instituted in our time holy wars, so that the order of knights and the crowd running in their wake might find a new way of gaining salvation.' If the First Crusade had failed, there can be little doubt that senior churchmen would have risen out of the shadows to condemn it but, with its triumph, doubts about penitential warfare evaporated.

Contemporaries used phrases in relation to the crusade that until then had applied only to monks. The crusaders, moved by their love of God, renouncing wives, children, and earthly possessions, and adopting temporary poverty and chastity, were described as going into a voluntary exile. It was for this reason that participation in the First Crusade was considered to be in some sense an alternative to entry into the religious life.

It was the belief that crusades were collective acts of penance which distinguished them from other holy wars. It is no exaggeration to say that a crusade was for an individual only secondarily about service in arms to God; it was primarily about benefiting himself, since he was engaged in an act of self-sanctification. According to Humbert of Romans, service to Christ could only be truly effective if it was penitential. Preparations for crusades were always marked by acts of penitence, as when in 1147 King Louis VII of France spent a few hours before his departure among lepers in a leper house. Penitential language reached a peak when Western Christendom was in a state of shock over the loss of Jerusalem in 1187. The tone was set by a papal general letter, which proclaimed a new crusade as an 'opportunity for repentance and doing good'.

- (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) In their study of the Crusades some historians have focused on the Crusades as chivalric, romantic and heroic. Explain how this approach 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.

What surprised me most when I began to read the detailed trial records of women who were accused of witchcraft was that they talked not about sex and forbidden desire, but about birth; about breastmilk that dried up, about babies who sickened and died. They overturned my preconceptions about why people act, forcing me to consider unconscious motivations. So, when I first encountered this material I was drawn to using psychoanalytic theory because it seemed to offer the best way of explaining the deeply disturbing themes of such confessions. Often, accusations of witchcraft were made by young mothers against the old women who were closest to them, the lying-in maids who cared intimately for mother and child. But psychoanalysis is less useful once one tries to deal with a whole society and comprehend why fears about witches were so widespread in the towns and villages of sixteenth- and seventeenth-century Germany.

The problem I faced was how to build the detail of subjectivity and the sheer power of unconscious forces as they emerge in the confessions into a history that would be about a whole society and not just about individuals.

Menopausal and post-menopausal women were disproportionately represented amongst the victims of the witch craze – and their over-representation is the more striking when we recall how rare women over fifty must have been in the population as a whole. In the cases of witches from the Wurzburg trials, we know the ages of only 255 of those who were executed, and around a quarter of those were men. Of the 190 women, fully 140 of them were over forty. Even more strikingly, 112 of them had already passed their fiftieth year and were clearly post-menopausal.

Evidence from these places confirms a general pattern: older women were strongly over-represented amongst the victims of the witch craze and nearly all of them had undergone the experience of motherhood. They were people who might be thought likely to envy young mothers in the prime of life, and so wish to harm fertility. Older and less secure financially, they were likely to want to strengthen their ties to society through caring for children. And often, this was what led to their undoing.

Hatred of old women was pervasive in German art, literature, medicine and popular culture. Many of the images of pregnant women also display old women, their shrivelled bodies an ironic commentary on the transience of the fertile woman's full figure. While both sexes were regarded as suffering from the ravages of age, women's social status was tied more closely to their reproductive capacity. Such imagery drew on medical beliefs. Women were believed to be moister and colder than men; but as women's bodies aged, so they became drier. This, however, only made their lusts more powerful, because they craved moisture.

Ursula Gron was aged about eighty when she was brought before the Augsburg Council and accused of witchcraft. She was accused of injuring young children. Her entire household did not want her to live there because, another witness said, 'there are many children and pregnant women'. People believed that Gron attacked their fertility.

So widespread was the assumption that witches were old women that even women who confessed to the crime of witchcraft frequently mentioned seeing old women at diabolic gatherings. These women were looking out for young bodies to supply the appetites of their diabolic masters. As such they resembled a species of perverted mother, turning their charges over to a life of Satanic corruption.

- (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) In their study of witch-hunting some historians have focused on the stresses and strains caused by social, political and religious change at the time. Explain how this approach 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.

The type of frontiersman most obviously underemphasised by Turner was the land speculator. Many a frontier was above all a frontier of prospective cities as they were envisioned by optimistic speculators who were not restrained by a strict regard for the truth. The speculators made desirable land more costly for the settlers. Most settlers uttered vigorous condemnation of speculators, but they were only thinking of wealthy easterners who did not expect to live in the regions where they were investing. Each westerner was himself a land speculator, and he could hardly have been expected to forego the most obvious opportunity for profits.

The importance that Turner attributed to free land was probably excessive. Certainly farmers wanted cheap land, but they took surprisingly little advantage of the free land provided under the Homestead Act of 1862. Within recent years scholars have been investigating the acquisition of new land. Most of the land was acquired by means other than the Homestead Act, and many who did use it were only interested in selling out to later arrivals or to lumber companies or grazing companies.

The great movements of population to the West took place in times of prosperity rather than in periods of depression and relatively few of the migrants came from the more industrialised parts of the East. The concept of an unemployed and penniless mill worker moving to take up a job or a farm in the West is difficult to imagine.

The average westward moving farmer was concerned mainly with acquiring wealth in the most promising fashion. His basic choice was not that of individual freedom but of an occupation in which he expected to increase his personal fortune most rapidly – hence he chose a farm in Illinois rather than a mill job in Lawrence, Massachusetts. He was looking forward to silk dresses for his daughter, a brick house and a fast pair of horses.

Individualism had emphasis in the West, but more from necessity than desire. The frontier farmer's desire was not a log cabin in the wilderness but a comfortable home in a settled community that could provide markets, stores, banks, schools, roads and theatres. The frontiersman was even anxious to obtain governmental aid in such matters as banking and the building of canals and railroads.

The West was essentially conservative. True enough the westerner made some unpleasant innovations such as the sod house and was forced to develop some new techniques but he accepted in general the virtues and ideals which he had been taught as a youth. In fact he had moved to the West not in protest at current ideals but to attain them more quickly.

Relatively few immigrants went to the frontier, most preferring the high wages of the eastern cities. Turner's feeling that each new frontiersman shed his old customs, started anew and became a real American appears to have been more a hope than a fact. Several historians have demonstrated very clearly the extent to which national characteristics were retained in western settlement. Turner placed somewhat too much emphasis on geographic and climatic factors as opposed to cultural backgrounds. He created the impression that particular physical features would always produce similar results.

The United States, like other nations, is unique. Its distinctive characteristics must be the product of men of particular abilities and backgrounds operating in a certain geographic setting. An important part of the picture is certainly the long-term existence of a population frontier. No nation living on the edge of a wilderness for most of its national existence could fail to be affected by that experience.

- (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) In their work on the American West some historians have focused on issues of gender. Explain how this approach 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 *Mein Kampf* Hitler claims that he decided on his war against the Jews in November 1918. He says that it was then that he made his decision: 'There is no making pacts with Jews.' But did Hitler really decide in 1918 on the destruction of the Jews as his political goal? Or did the idea remain buried in his mind until it took shape in *Mein Kampf*?

It is a hazardous task to construct a chronology of the evolution of this idea in Hitler's mind. The very idea of the destruction of the Jews demanded, when Hitler first began to advocate it, camouflage and concealment. Its later consummation demanded, within limits, secrecy. Consequently there is a paucity of documents, and even those we have handicap the search for definitive evidence because of their coded language.

According to the earliest reports of Hitler's speeches, the code words he used for Jews outnumbered the plain references; usurers, profiteers, big capitalists, Communists, foreigners. Hitler also began to indicate how he would deal with the enemy. In the early days his favourite words were 'Entfernung' and 'Aufräumung', both meaning 'removal', 'elimination' and 'cleaning up'. According to a Reichswehr report of a meeting in April 1920, Hitler said 'We will carry on the struggle until the last Jew is removed from the German Reich.'

In this very early period only two documents survive that are the direct product of Hitler's hand and mind. These lend themselves better to a probing of his meaning than the second-hand reports of Reichswehr and police. The key passage in the first document is a letter from 1919. It says:

Rational anti-Semitism must lead to a systematic opposition and elimination of the special privileges that Jews hold. Its final aim must be the removal of the Jews altogether.

'Removal of the Jews altogether' is obviously open to two interpretations. It was not that Hitler was unable to express himself clearly. Rather he deliberately used a word that could be interpreted two ways. Such ambiguous usage persisted in the National Socialist movement until the end. However, his supporters knew what he meant to say.

In the summer of 1922 a young man named Kurt Ludecke joined the National Socialist party and first met Hitler. Hitler described the goals the movement had set for itself. According to Ludecke, these included the liquidation of Jewry. Hitler's goals had unmistakably been communicated, despite the handicaps of coded language.

In retrospect, it seems likely that Hitler had settled on his radical anti-Semitism already back in November 1918, as he claims in *Mein Kampf*. During the next few years Hitler's thinking remained geographically limited to Germany. In his mind, the destruction of the Jews was the way to restore Germany to its former glory. But once he encountered Alfred Rosenberg, Hitler's political horizons expanded; he began to see the Jews primarily as an international group whose destruction demanded an international policy. In a speech of July 1922 there is a new global perspective. Under the influence of Rosenberg, Russia became a key element in Hitler's thinking. The idea for Germany's 'liberation' of the Eastern territories from the 'Jewish Bolsheviks' was one that Hitler and Himmler would hold for the next twenty years. Thus fitting piece by piece into a larger scheme, Hitler combined the annihilation of the Jews with the destruction of Bolshevism, both of which could be accomplished by an invasion of Russia.

- (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) In their work on the Holocaust some historians have focused on the role of the German bureaucracy. Explain how this approach has contributed to our understanding of the Holocaust. Has this approach any disadvantages or shortcomings? **[30]**

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