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A2 GCE HISTORY B

F986/01   Historical Controversies – Non-British History

Candidates answer on the Answer Booklet.

OCR supplied materials:
* 12 page Answer Booklet (OCR12)
  (sent with general stationery)

Other materials required:
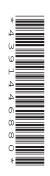None

Duration: 3 hours

F98601

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 four Study Topics:
  – Different Approaches to the Crusades 1095–1272 (page 3)
  – Different Interpretations of Witch-hunting in Early Modern Europe c.1560–c.1660 (pages 4–5)
  – Different American Wests 1840–1900 (pages 6–7)
  – Debates about the Holocaust (page 8)
* 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 **12** pages. Any blank pages are indicated.

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Answer **both sub-questions** from **one** Study Topic.

1   **Different Approaches to the Crusades 1095–1272**

Read the following extract about the Crusades and then answer the questions that follow.

Guibert of Nogent describes the First Crusade as a new path of salvation which allowed laymen to earn redemption without changing their status and becoming monks. This theme was taken up by later apologists and recruiters of further military expeditions to the Holy Land, notably St Bernard in his preaching of the Second Crusade in the 1140s. The events of 1095–9 have been commonly regarded as marking an epoch in the Church's acceptance of secular militarism; in the development of theories of holy war; and in opportunities for the legitimate expression of lay military and chivalric ambitions. Yet the evidence from the eighty years after the capture of Jerusalem hardly supports such categorisation.

Far from being a new way of salvation, the crusade was an old way of gaining reward, by loyal service to a master (the pope, or, more generally Christ), only writ large. In launching the Second Crusade in his bull of 1146 Eugenius III identified two desired consequences of the proposed expedition: 'so that the dignity of the name of Christ may be enhanced … and your reputation for strength may be kept unimpaired and unsullied'. Thus the religious rhetoric was underpinned by traditional themes of obligation, defence, honour and glory. Eugenius showed little interest in creating a new ecclesiastical institution or movement. He sought a specific response to a specific problem – the threat to Christian Outremer – and found it in calling for a repetition of the 1096 expedition. The lack of a clearly identifiable crusade institution by 1146 is further suggested by the ease with which Bernard of Clairvaux transmuted the enterprise into an occasion for mass repentance and spiritual reform. It is often argued that Eugenius' bull marked a new stage in institutionalising the crusade by the statement of secular privileges and the indulgence. However, the Second Crusade led nowhere. It is hard to see in Eugenius' association of his indulgence with that offered by Urban II the presence of a definite current ideology.

In this Eugenius was typical of the period before the Third Crusade, when what we call 'the crusades' in fact covered a fragmented series of military and religious activities that lack coherence; general expeditions, private armed and unarmed pilgrimages, not all of which can be proved to have been undertaken in response to specific or general papal authorisation; the interest of settlers in the east, such as Fulcher of Chartres to create a process of constant reinforcement; and the birth and growth of the military orders. Each activity was distinct in motive, appeal and implementation.

The inability of the intellectual elite to agree a term for the activity which was later named 'crusade' has tended to be noted without too much comment by modern observers. To put it crudely, *we* know there were crusaders; *they* did not. Crusading appears more as an extension of existing social or religious activities, than as a radical departure from them. Compare it with becoming a monk, as did some contemporary apologists. Unlike monasticism, crusading was not a lifetime's vocation, guided by carefully elaborated rules which inspired a culture distinct from the rest of lay society. In law and action, its operation remained confused with other habits and forms. As an awareness of a continuing tradition – as opposed to a glittering memory of the First Crusade – it grew haphazardly. For clarity, definition and uniformity, one must look at Innocent III and beyond. The twelfth century is crusading's Dark Ages.

The First Crusade was part of an old process of justifying wars against pagans and enemies of the pope. Even Burchard of Worms, in the eleventh century, a man usually regarded as extremely hostile to Christian approval of war, saw a role for legitimate warfare fought with good intent. The First Crusade only appeared as the beginning of a coherent movement when that movement existed, after 1187.

(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 economic issues. 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.

All too often it has been assumed that magic is a false belief in the sense that magical techniques are completely incapable of producing the effects they aim at. However, historians prefer to leave the issue in the hands of those they study. To decide now whether magic was effective is to take sides in the very thing being studied. Those that used it assumed it worked – in this important sense it was not a false belief at all. It was resorted to in all types of situation, by every kind of person.

One of the key reasons for the popularity of magical practices was that they were deployed to detect and counteract the harmful effects of witchcraft. Only the curing of illnesses occupied as important a place in the tasks for which magic was singled out – and, of course, many of these were attributed to maleficium anyway. Indeed, so intimate was the relationship between protective magic and malevolent witchcraft that historians have come to see them as the two inseparable halves of the world of popular culture.

Magical healing and maleficent harming were linked in the popular mind – they were equivalents. It was assumed that those with the special power to heal by magic must know how to harm by the same means. This association was made by Lutheran church visitors when they reported of the people of Wiesbaden that their 'signs' and 'spells' were employed 'to inflict harm or to do good to men, women, animals and crops'. This led to the idea that no bewitchment was removed without the maleficium being shifted somewhere else. Healers whose magical remedies for illness failed to bring relief were naturally likely to be suspected of witchcraft. In the Lorraine archives, Robin Briggs has discovered several examples of 'witch doctors' who ended up at the stake for this reason. Given the cultural values among the general population of the time, there was an ambiguity intrinsic to what they did.

Such cultural values have become more central to the study of witchcraft than they once were. As long as prosecutions were deemed to be inspired by government institutions the views of the general population were not thought to matter. But study after study has shown that it was pressure from the communities to which alleged witches belonged that lay behind a great deal of 'witch-hunting', with the institutions of central government usually acting far more cautiously. In the region around Trier, village committees were elected by communities to organise the detection and persecution of witches.

What seems to have mattered in a witchcraft case was the personal conviction on the part of the victims that maleficium was something very real and that they were genuinely afflicted by it. What witchcraft meant to most people was that it caused misfortune, not that it led to devil-worship. What was important was the harm it could do to themselves, their livelihoods and their families and communities. Witches disrupted the weather, destroyed crops, and brought sickness and death. This was not usually traced to demonic agency nor was the witch automatically thought of as a servant of Satan. The process by which a person was identified as a witch was long and complex, involving many intricate judgements about behaviour and reputation over a period of time. In the past the sorts of interpersonal conflicts that caused accusations were thought to be concerned with the exercise of charity. More recently, feminist historians have linked them to the management of households and the anxieties of motherhood.

The means allegedly used by witches for harming their neighbours were likewise intelligible in terms of popular beliefs about the maleficent powers of language and bodily gestures. If a sickness was not immediately recognised or was thought to be 'unnatural', if it failed to respond to treatment, then maleficium was its likely cause.

Whatever we may think about the social realities behind these episodes, their ingredients took the form they did because of shared assumptions and expectations that circulated in the cultures of the time. We cannot say that accusations were made out of ignorance – ignorance of the real causes of disease, or of bad weather. The world of witchcraft accusations was a world of knowledge – indeed, a world rich in the particular forms of knowledge that allowed diagnosis and identification of those responsible to take place without any form of legal prosecution.

(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 role of secular authorities. Explain how this approach has contributed to our understanding of witch-hunting. Has this approach any disadvantages or shortcomings? **[30]**

3   **Different American Wests 1840–1900**

Read the following extract about the American West and then answer the questions that follow.

A history focused not on the West itself, but on the people, raises essential questions about women and the West. Which women? The Lakota, Cree and Blackfoot women of the northern Plains? African Americans who migrated West after the Civil War? Mormon women who pushed their handcarts to Utah in the 1850s? Each group could cite different events that dated their particular women's Wests.

The conceptual frameworks of Turner's frontiers necessarily excluded women. The sequence of economic development from hunting to farming erased women's labor. The historical gaze that saw the frontier from the East assumed that a feminized wilderness and savagery lay on the other side, waiting for the penetrating advance of frontiersmen. Those assumptions erased indigenous women as savages and as women inseparable from the wilderness.

What frontier opportunity meant for different women appeared in starkly separate relief when viewed through access to free land. US land policy held very different promises for women of different races, and for married and unmarried women. The Homestead Act of 1862 allowed women, for the first time, to claim an independent stake in the land, if they were single or heads of households. Previous land allocation measures included women only through their relationships to men. Homesteading offered an unprecedented opportunity for women, and thousands took it. By all available calculations, single women ranged from around 5 per cent of all homesteaders in early settlements to one in five after 1900. The most complete examination of a sample of single women homesteaders shows that only 40 percent stayed on their land much longer than the time required to claim it. Homesteads were investments that financed a number of dreams: millinery shops, boarding houses, and university degrees.

But the same land policies that spelled new promise for single white women held very different meanings for American Indians. The principles of private property and family farms laid the foundations of US Indian policy. The Dawes Act of 1887 severed tribal lands and assigned land allotments to individual nuclear families. Private family farms, it was assumed, would help 'raise' and 'civilize' Indians, a civilizing mission that included efforts to teach women 'appropriate' gender roles, based on models of female domesticity and submissiveness to male authority. At the Devils Lake Sioux Reservation, Government employees worked to reverse a traditional division of labor, in which Hidatsa women planted and harvested, by giving agricultural equipment and legal title to family lands to the men.

As the women slotted into frontier histories it became apparent that the frontier could be stretched only so far. Historians sought new frameworks that would centre women, and particularly women of color, as leading actors in their own lives. Instead of lines that marked the western boundaries of advancing Americans, frontiers became meeting grounds that illuminated inequalities of race, class and conquest.

The conceptual power of multicultural frameworks to recast historical subjects hinges on the concept of the historical agency of women and people of color. Putting women of color at the historical centre redefined historical arenas. Efforts to control intimate relationships illustrate the varying degrees of power that women exercised. Activism might include the private strategy of a battered wife in Victor, Colorado, who left her abusive husband. If we do not force women into models of activism defined by public organizational leadership, but instead ask what issues engaged women, we can gain new insights into historical agency. If women's activism is defined as any act to empower women, activism could include Native American women getting pregnant to get sent home from a government boarding school. As we think about what women actually did, from keeping house in sod shanties to tanning buffalo hides, history becomes not a linear journey from east to west but a chronicle of many activities that link home and community, daily survival and public policy. Western women take us from frontiers to crossroads of human relationships forged inside brothels and kitchens, within sod houses and earth lodges. We are challenged to imagine a history of relationships and complex identities forged in private arenas that were the daily sites of history.

(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 co-operation, kinship groups and communities. Explain how this approach has contributed to our understanding of the American West. Has this approach any disadvantages or shortcomings? **[30]**

4 **Debates about the Holocaust**

Read the following extract about the Holocaust and then answer the questions that follow.

In December 1941 Germany found itself facing the strategic nightmare, the two-front war, to be fought against three great powers. With characteristic audacity and political agility, Hitler recast the situation in terms that were consistent with Nazi anti-Semitism, if not with the original planning of the war. What besides utopian planning, inept calculation, racial arrogance, and foolish brinkmanship could have brought Germany into a war with the United Kingdom, the United States, and the Soviet Union? Hitler had the answer: a worldwide Jewish conspiracy.

On 12 December 1941, a week after the Soviet counterattack at Moscow and one day after the United States reciprocated the German declaration of war, Hitler said in a speech, 'The world war is here. The annihilation of Jewry must be the necessary consequence.' From that point forward his most important subordinates understood their task: to kill all Jews wherever possible.

Jews were now blamed for the looming disaster that could not be named. Nazis would have instantly grasped the connection between the Jewish enemy and the prospect of downfall. Jews would take the blame for the American-British-Soviet alliance. Such a 'common front' of capitalism and communism, went Hitler's reasoning, could only have been brought about by the Jewish cabals in London, Moscow, and Washington. Jews were the aggressors, Germans the victims. If disaster were to be averted, Jews would have to be eliminated. Hitler's propaganda chief Joseph Goebbels recorded the moral reversal in his diary: 'We are not here to have sympathy with the Jews, but only to have sympathy with our German nation.'

As the war turned Stalin's way, Hitler recast its purpose. The plan had been to destroy the Soviet Union and then eliminate the Jews. Now, as the destruction of the Soviet Union was indefinitely delayed, the utter extermination of the Jews became a wartime policy. The mass killing of the Jews looked consistent with the initial vision of a frontier empire in the East. In fact, the decision to kill the Jews contradicted that vision, since it was an implicit acceptance that the Germans would never control the vast territories that they would have needed for a Final Solution by deportation. At this point, killing was Hitler's only option if he wished to fulfil his own prophecy. He controlled no wastelands into which Jews could disappear. Insofar as there had been progress in the Final Solution, it was in Himmler's demonstration of the method that did not require deportation: murder. The killing was less a sign of than a substitute for triumph. All of the failed offensives in the war would be less shameful if what the Wehrmacht was fighting was not an ill-planned colonial war of aggression but a glorious world war in defence of civilisation. By the magic of racial thinking, killing the Jews itself was a German triumph, at a moment when any other victory receded beyond the horizon of the possible.

In Nazi parlance, the word resettlement now shifted from description to euphemism. For years German leaders had imagined they could 'resolve' Europe's Jewish 'problem' by resettling Jews. Jews would be worked to death, but they would not be killed as such. Thus resettlement was incomplete though not entirely inaccurate as a description of Jewish policy in 1940 and into 1941. Henceforth resettlement to the East would mean mass murder. The Germans had already shown, by December 1941, that they could do something far worse than deport Jews to Poland, Madagascar, or the Soviet Union. They could kill the Jews under their control, and blame the victims for their fate. The reality of resettlement from which the Germans now distanced themselves can be brought closer by simple quotation: 'Resettlement site: on the resettlement site eight trenches are situated. One squad of ten officers and men are to work at each trench and are to be relieved every two hours.'

    (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 those who carried out the killing of the Jews. Explain how this approach has contributed to our understanding of the Holocaust. Has this approach any disadvantages or shortcomings? **[30]**

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