



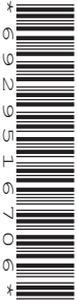
Oxford Cambridge and RSA

A Level History A

Y305/01 The Renaissance c.1400–c.1600

Wednesday 6 June 2018 – Afternoon

Time allowed: 2 hours 30 minutes



You must have:

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

INSTRUCTIONS

- Use black ink.
- Answer Question 1 in Section A and any two questions in Section B.
- Write your answers in the Answer Booklet. The question number(s) must be clearly shown.
- Do **not** write in the barcodes.

INFORMATION

- The total mark for this paper is **80**.
- The marks for each question are shown in brackets [].
- Quality of extended responses will be assessed in questions marked with an asterisk (*).
- This document consists of **4** pages.

SECTION A

Read the two passages and then answer question 1.

- 1 Evaluate the interpretations in **both** of the two passages and explain which you think is more convincing as an explanation for the fall of Savonarola. [30]

Passage A

Savonarola and his confederates laboured to build the puritan New Jerusalem. Penitence and reform were their watchwords. Their targets were gamblers, drunkards, immodest women, pederasts, profaners of holy days, and the tiepidi, those who were lukewarm in their faith. Feast-day racing and carnival licentiousness were banned or transformed into pious processions; indecent books, pictures, figurines and jewellery were heaped into great public bonfires of vanities. The city, as one historian has written, became 'a vast monastery'. It also became a battleground: in the streets, between rival gangs of boys for and against Savonarola's ascetic regime; in the pulpits, between supporters and attackers of the friar's supernatural mission; in the Palaces of the Signoria, between Frateschi, the friar's party, and Arrabbiati, the 'mad dogs' who grew increasingly rabid in their efforts to counter the friar's influence and rid the city of him... When the government was in the hands of the Arrabbiati they pressed Savonarola to submit to the pope, whose every effort to bring him down, including excommunication, he managed to frustrate for many months.

He was brought down at last in April 1498. To prove that Savonarola was an imposter a Franciscan critic half-heartedly proposed a trial by fire... the crowd's impatience for a judgement by God shows how Florence had begun to lose confidence in its prophet. Hope for the return of Charles VIII had been growing fainter, and all efforts to reconquer Pisa had failed. With the Venetians in Pisa, grain imports dropped off, the price of bread soared, and there was hunger in Florence. The pope was threatening Florence with an interdict which would have disrupted trade, bringing further misery. All this, together with recurring plague and public disorder, conspired to mock Savonarola's prophetic assurance that Florence would be richer, more powerful, and more glorious than ever. The day after the cancelled ordeal a mob stormed the monastery of San Marco and the Signoria intervened, ordering the arrest of Savonarola and his chief accomplices.

Adapted from D. Weinstein, 'Savonarola – Preacher and Patriot?', published in *History Today*, Volume 39 Issue 11, November 1989

Passage B

Savonarola's weakness lay essentially in this: by advocating an alliance with France, which he viewed as the instrument of God's will, and by calling for the reform of the Church, he came into open conflict with the Papacy. Unless he could mobilize support for his opposition to Rome inside Florence, which would have to be sufficiently resolute to withstand all the... interdicts that Alexander VI could hurl at schismatics, nothing could save him from the awful fate that awaited all heretics and "false prophets". On a matter involving his political aims as well as his spiritual authority, the Pope was bound to be uncompromising. In order to silence the preacher, Alexander was sufficiently astute a statesman to employ every means of temptation and threat to undermine all resistance to his will.

So it was that Savonarola found himself increasingly isolated. The rulers of Florence... surrendered to expediency [convenience]... A special committee was appointed to decide what should be done about the Pope's demand. The matter was never referred to the Grand Council in which the main body of popular Savonarolist feeling was assembled. On March 17th, 1498, it was announced that Savonarola was to be "persuaded" to cease preaching.

Deserted in high places, it only remained for him to be discredited in the eyes of the Florentine citizens. Within a week of his final sermon a rival preacher, Francesco di Puglia, a Franciscan, challenged him to prove the truth of his divine mission in an ordeal by fire.

Adapted from L.F. Marks, 'Savonarola: The Unarmed Prophet', published in *History Today*, Volume 2 Issue 8, August 1952

SECTION B

Answer **TWO** of the following three questions.

- 2*** 'Patrons were always more significant than individual scholars and artists in the development of the Renaissance in the period 1400–1600.' How far do you agree? **[25]**
- 3*** 'The attitude of the Catholic Church towards the Renaissance stayed the same during the period 1400–1600.' How far do you agree? **[25]**
- 4*** Assess the view that the French invasion of Italy in 1494 was the most significant turning point in the development of Renaissance ideals in the period 1400–1600. **[25]**

END OF QUESTION PAPER

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