

OCR

Oxford Cambridge and RSA

Wednesday 13 May 2015 – Afternoon

AS GCE HISTORY B

F984/01 Using Historical Evidence – Non-British History

Candidates answer on the Answer Booklet.

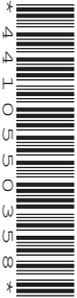
OCR supplied materials:

- 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 c.1420–c.1550 (pages 5–7)
 - European Nationalism 1815–1914: Germany and Italy (pages 8–10)
 - Race and American Society 1865–1970s (pages 11–13)
- 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** Study 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.

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

1

The Vikings in Europe 790s–1066

The nature of Viking civilisation

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

Interpretation: Viking culture was religious in nature.

- (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: An account of a Viking raid in Ireland.

See, the violent cursed host came rushing through the open buildings, threatening cruel perils to the blessed men; and after slaying with mad savagery the rest of the priests, they approached the holy father Blathmac, to compel him to give up the precious metals wherein lie the holy bones of St Columba. But he remained unarmed and with unshaken purpose of mind for he had been trained to stand against the foe and was unused to yielding. Then he spoke: 'Barbarian, draw thy sword, grasp the hilt and slay! Gracious God, to thy aid I commend me humbly.' Then the pious man was torn limb from limb. Thus, Blathmac became a martyr for Christ's name and where he rests, many miracles have been given.

From 'The War of the Irish against the Foreigners', describing the martyrdom of St Blathmac in about 835.

Source 2: An archaeological find.



A silver Viking pendant in the shape of Thor's hammer, discovered in Denmark.

Source 3: A description of a Viking's arrival in Iceland.

When Thorolf reached Iceland, he steered along the south coast then west. After that the wind dropped and they saw that there were large fjords cutting into the land. Thorolf threw overboard the temple pillars he had brought with him from Norway. Thor was carved onto one of them. Thorolf declared that wherever Thor brought the pillars ashore, that's where he would settle in Iceland. They followed the pillars into the fjord which they saw was very broad and long and surrounded by high mountains. Halfway along the fjord he made for land and moored his ship in a bay which was afterwards called Temple Bay.

From 'The Saga of the People of Eyri', describing the early settlement of Iceland in about 874.

Source 4: A description of the making of a treaty.

The messenger said to Rollo: 'Robert, duke of Franks, sends his faithful service to you. He has heard of your agreement with the king and he rejoices greatly. He says it is right that you and your men should rest and rebuild the land given to you, and restore the cities and buildings and live in eternal peace. Enough wars have been waged: enough have you proved your manly skill at arms. Even the duke himself kneels to you in his mind and charges you that when you have vowed to the name of Christ and been washed in the health-giving font of baptism, you will allow yourself to be raised up by him. From then onwards, if it please you, you two will be firm friends and he will always do you service and make the king look favourably on you.' When all this had been said, Rollo took the advice of his men and of Bishop Franco and said, 'I wish to do as the duke and the king want.'

From 'History of the Normans', by Dudo of St Quentin. This extract is about a treaty made in 911.

Source 5: A description of a king.

King Olaf was more skilled in every kind of athletic exercise than any other Norwegian. One story is that he helped one of his men who had climbed up Mount Smalsarhorn until he came to a place where he could go neither up nor down. The king got to him and carried him to safer ground. King Olaf could also run across the oars outside his flagship while the men were rowing. He could juggle three daggers and could throw two spears at once. When he was angry, he was very savage and tortured his enemies. Some he burned; some he had torn to pieces by wild dogs; some he had maimed, or thrown from high cliffs. For these reasons, his friends loved him and his enemies feared him and he was very successful because some obeyed him out of affection and friendship while others obeyed him out of fear.

From 'The Saga of Olaf Tryggvason', a tenth-century Norwegian king.

Source 6: An account of events.

When King Harald of Denmark adopted Christianity, he sent word throughout his entire kingdom that everyone should be baptised and turn to the true faith. He himself backed the order by authorising force and punishment when nothing else worked. He also sent two earls to Norway with a large army. They were to proclaim Christianity in Norway. After Harald's death, his son Swein Forkbeard, went raiding both in Saxony and Frisia, and finally in England. In his absence, the Norwegians who had accepted baptism went back to making heathen sacrifices as they had done before, and as was the practice in the north of the country. When Olaf Tryggvason became king of Norway, he immediately informed all his people that he would impose Christianity on everyone in his kingdom. He inflicted terrible punishments on those in the north of his country who opposed this: some were killed; some were mutilated and others were driven from the country. So it came about, as King Olaf had ordered, that Christianity was accepted by all the people in his lands.

From the 'Heimskringla', describing events in Norway between about 970 and 1000.

Source 7: An account of a funeral.

King Swein Forkbeard held a magnificent funeral banquet to which he summoned all the important men of his kingdom. On the first day of the feast, he drank a memorial toast and took an oath that before three years were over he would invade England with his army and kill King Aethelred or expel him from the land. When they had drunk that toast, then everyone had to drink a toast to Christ. The third toast was to St. Michael and everyone drank it. After that, Earl Sigvald swore an oath that he would invade Norway and kill Earl Hakon or drive him from the country. Then Vagn Akason swore that he would go to Norway and that he would not come back until he had killed Thorkel Leire and gone to bed with his daughter. That day, the men drank all through the funeral feast and many other chiefs made vows about various other matters.

From 'The Saga of Olaf Tryggvason', describing an event in 1009.

The Italian Renaissance c.1420–c.1550

What were the main characteristics of the Italian Renaissance?

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

Interpretation: The Renaissance was religious in nature.

- (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 an artist.

That Masaccio studied diligently and was most amazingly skilful in resolving problems of perspective is made apparent in one of his scenes with small figures which today hangs in the home of Ridolfo di Ghirlandaio. In this work, besides Christ liberating a man possessed by demons, there are some very beautiful buildings drawn in perspective in a way which reveals simultaneously both the exterior and the interior, for Masaccio chose to show them not from the front but from the corners in order to achieve the most difficult point of view. On the choir screen in the church of San Niccolo, there is a panel in which, along with Our Lady, he painted the Angel of Annunciation and a building full of columns drawn in perspective, which is very beautiful, for besides the perfect design of its lines, Masaccio did it in such a way that the colours shade off and little by little fade away from view, demonstrating quite well that he understood perspective.

From an account of the life of Masaccio (1401–28) in Vasari's 'Lives of the Great Artists', 1550.

Source 2: A view of man.

God the Father, the supreme Architect, assigned man a place in the middle of the world, saying: 'According to your desire and judgement you may have and possess whatever abode, form and functions you desire. The nature of all other beings is limited and constrained within bounds of laws prescribed by me. You, constrained by no limits, in accordance with your own free will, shall ordain for yourself the limits of your nature. I have set you at the world's centre so you may more easily observe the world from there. I have made you neither of heaven nor of earth, so that with freedom of choice, you may fashion yourself in whatever shape you prefer. You shall have the power to degenerate into the lower forms of life, which are brutish. You shall have the power to be reborn into the higher forms, which are divine'.

From Pico della Mirandola, 'The Oration On the Dignity of Man', 1486.

Source 3: A sermon.

There is no longer any respect for divine worship, and if people do good works outwardly, it is done for the sake of their own honour, and everybody builds chapels with their coats of arms on them. What does this mean? If I said to you, 'Give me ten ducats to give to a poor man', you wouldn't do it. Yet if I say to you, 'Spend a hundred ducats on a chapel here in San Marco', you would do it so that you could put your coat of arms on it and you would do it for your own honour, not the honour of God. Go and behold how you celebrate your feast of Saint John; how you have reduced it to fireworks, men on stilts and a thousand other shameful acts. The images of your false gods are the pictures and likenesses you have had painted in churches.

From a sermon by Savonarola, 5 March 1496.

Source 4: A painting by Michelangelo.

Michelangelo, 'The Creation of Adam', painted on the ceiling of the Sistine Chapel, 1510.

Source 5: A description of an ideal courtier.

I would have our courtier be of noble birth and good family since it matters far less to a common man if he fails to perform virtuously and well than to a nobleman. Let him stand out from the rest as enterprising, bold and loyal to whomever he serves. The courtier should understand about seeking justice and the conduct of disputes and in all this he must show both courage and wisdom. The first and true profession of the courtier must be that of arms. It seems to me that hunting is an important sport, since in many ways it resembles warfare. I should like our courtier to be a more than average scholar, at least in those studies which we call the humanities, and he should have knowledge of Greek as well as Latin. He should be very well acquainted with the poets, for in addition to the satisfaction this will give him personally, it will enable him to provide constant entertainment for the ladies.

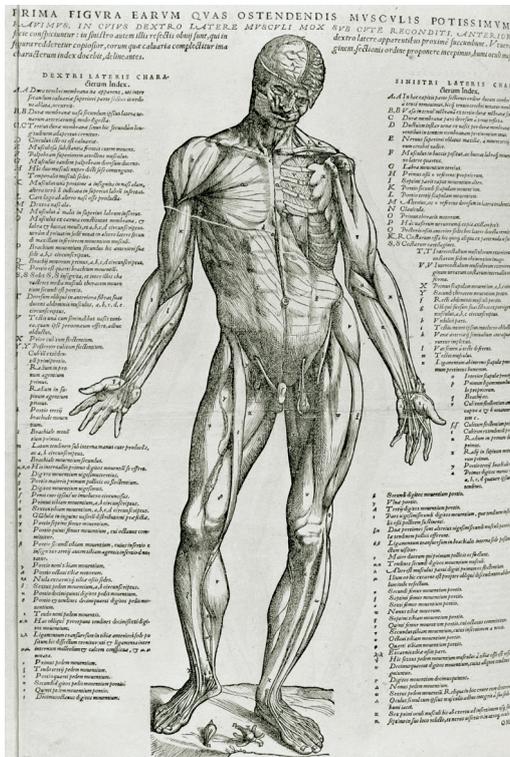
From Castiglione, 'The Book of the Courtier', 1528.

Source 6: A letter to the Pope.

I can readily imagine, Holy Father, that as soon as some people hear that in this volume, which I have written about the revolutions of the spheres of the universe, I ascribe certain motions to the Earth; they will shout that I must be immediately repudiated together with this belief. I am aware that a philosopher's ideas are not subject to the judgement of ordinary persons, because it is his endeavour to seek the truth in all things, to the extent permitted to human reason by God. Yet I believe that completely erroneous views should be shunned. The consensus of many centuries has accepted that the earth remains at rest in the middle of the heaven as its centre. It would seem an insane pronouncement if I made the opposite assertion that the earth moves. But it is the duty of an astronomer to compose the history of the celestial motions through careful and expert study. Then he must conceive and devise the causes of these motions or hypotheses about them.

From a letter from Nicolaus Copernicus to Pope Paul III about his book, 'On The Revolutions of the Heavenly Spheres', 1543.

Source 7: An anatomical drawing.



From 'The Fabric of the Human Body' by Vesalius, published in 1543. The writing on either side describes parts of the body shown in the picture.

European Nationalism 1815–1914: Germany and Italy

The nature of nationalism

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

Interpretation: Nationalism was driven by hostility towards other countries.

- (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: German nationalist ideas.

Nature has already provided a fervent bond for the German races, the strong bond of language. Learning has dedicated this bond by, and ennobled it through, the splendid bloom of Literature, which thanks to our common language has been cultivated to the common benefit of all our races and fills all our hearts with the same pride. The only bond to be even stronger than the bond of a common language and our literature is our interests. Much as these bonds impel us towards the indissoluble unification of the different German races, they would still be powerless if the spiritual or material interests of the individual Länder were at variance with one another.

From Johann Georg August Wirth, 'The Political Reform of Germany', 1832.

Source 2: Italian nationalist ideas.

Italy has within herself all the conditions of her national and political resurgence, without a need for internal upheavals or foreign imitations and invasions. Italian union cannot be obtained by revolutions. The principle of Italian union is the Pope, who can unify the peninsula by means of a confederation of its princes. The advantages of an Italian league are that federal government is natural to Italy and the most natural of all governments. The security and prosperity of Italy cannot be achieved other than by an Italian alliance. Foreigners cannot prevent this alliance, and, far from opposing it, they ought to desire it.

From a book by the Italian nationalist, Vincenzo Gioberti, 1843.

Source 3: A Republican Constitution.

Fundamental Principles

Article 1. Sovereignty is by eternal right vested in the people.

Article 2. The democratic regime has as its rule equality, liberty, fraternity. It recognises neither titles of nobility, nor privileges of birth.

Article 3. By its laws and institutions, the Republic promotes the improvement of the moral and material conditions of all the citizens.

Article 4. The Republic regards all nations as sisters: it respects every nationality: it supports the Italian nation.

Citizens of the Republic are:

Those who are native of the Republic;

Other Italians with a residence qualification of six months;

Foreigners with a residence qualification of ten years.

From 'The Constitution of the Roman Republic', 1849.

Source 4: Italian nationalist ideas.

Italian independence should be the aim of every man of spirit and intelligence. To obtain political liberty we must expel the Austrians who keep us enslaved. To win freedom of conscience we must expel the Austrians who keep us slaves of the Pope. To recover the prosperity and glory she knew in the Middle Ages, Italy must become not only independent but politically united. We want Rome as our national capital - Rome that peerless town with its glorious history.

From the 'Political Creed' of the Nationalist Society, 1858.

Source 5: German nationalist goals.

The war between Austria and France has ended. However, this has not resulted in a more secure legal situation in Europe. The conflicts in Italy, which led initially to the outbreak of war, have not been solved and have even increased. France's threatening military superiority is further heightened by the war. Everywhere in Europe we find the same discontented situation, with new complications and wars, even wars against Germany, already appearing possible in the near future. In order to be able to counter such dangers safely, a powerful revival of Germany's nationalistic spirit and a rapid development of her political forces are urgently required.

In view of the looming crises a more uniform power in Germany is a necessity. Surrounded by autocratically ruled and strongly centralised military states, only the more tightly organised peoples and states in Central Europe will be able permanently to safeguard their independence and existence. After all it is better to transfer part of one's powers of government to a German Federal authority, than to lose the lot to France or Russia.

From the Hanoverian Declaration, 1859.

Source 6: A cartoon.



The Pope: The last move was certainly very unpleasant for me; but that doesn't yet mean the game is lost. I have one more very fine move up my sleeve!

Bismarck: It will also be the last, and then you are mated in a few moves – at least for Germany.

A cartoon entitled 'Between Berlin and Rome' from a German magazine, May 1875.

Source 7: A report to the German government.

We have fought in the last great wars for our national union and our position among the powers of Europe; we must now decide whether we wish to develop into and maintain a world empire, and to procure for German spirit and German ideas the recognition which has been hitherto withheld from them.

In the first place, our political position would be considerably consolidated if we could finally get rid of the standing danger that France will attack us on a favourable occasion. In one way or another we must square our account with France if we wish for a free hand in our international policy. This is the first and foremost condition of a sound German policy, and since the hostility of France cannot be removed by peaceful means, the matter must be settled by force of arms. France must be so completely crushed that she can never again come across our path.

From the German Military Review, 1909.

Race and American Society 1865–1970s

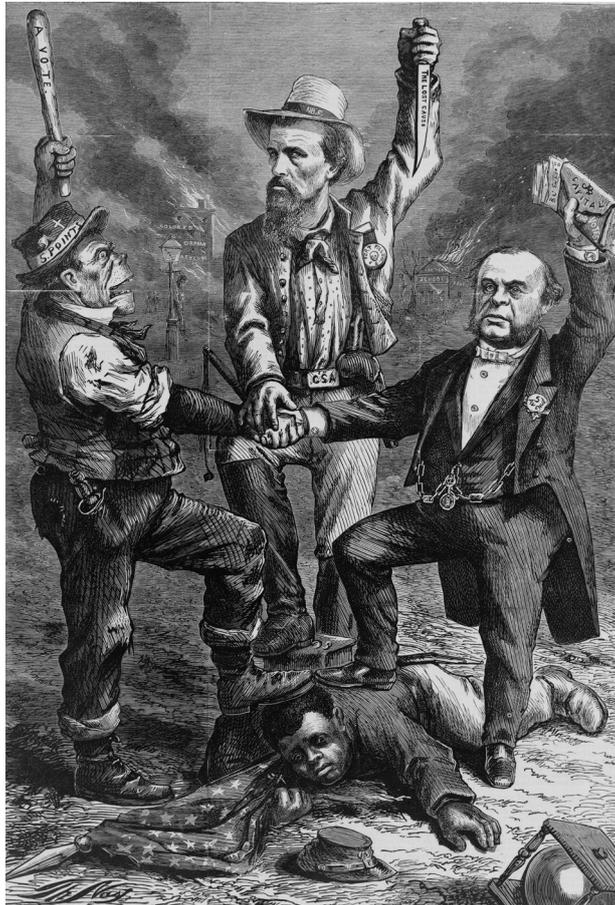
Factors leading to change

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

Interpretation: It was mass participation that advanced African American Civil Rights.

- (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 cartoon.



'We regard the Reconstruction Acts (so called) of Congress as usurpations, and unconstitutional, revolutionary, and void.' – Democratic Platform

A cartoon entitled 'This is a White man's government', commenting on the 1868 presidential election campaign. It was published in 'Harper's Weekly' in September 1868. The club held by the man on the left reads 'a vote' while the dagger blade of the man in the centre reads 'the lost cause'.

Source 2: One African American's view of another.

The black men of America have a duty to perform, a duty stern and delicate – a forward movement to oppose a part of the work of their greatest leader. So far as Mr. Washington preaches Thrift, Patience, and Industrial Training for the masses, we must hold up his hands and strive with him, rejoicing in his honours and glorying in the strength of this Joshua called of God and of man to lead the headless host. Mr. Washington apologizes for injustice, North or South, does not rightly value the privilege and duty of voting, belittles the emasculating effects of caste distinctions, and opposes the higher training and ambition of our brighter minds. So far as he, the South, or the Nation, do this, we must unceasingly and firmly oppose them. By every civilized and peaceful method we must strive for the right which the world accords to men, clinging unwaveringly to those great words which the sons of the Fathers would happily forget: 'We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.'

From 'Booker T. Washington and Others', by W.E.B. Du Bois, written in 1903.

Source 3: A description of a civil rights organization.

Founded in 1909, the NAACP is the nation's oldest, largest and most widely recognized grassroots-based civil rights organization. With a strong emphasis on local organizing, NAACP membership grew rapidly, from around 9,000 in 1917 to around 90,000 in 1919, with more than 300 local branches. Writer and diplomat James Weldon Johnson became the Association's first black secretary in 1920, and Louis T. Wright, a surgeon, was named the first black chairman of its board of directors in 1934.

Yet the real story of the nation's most significant civil rights organization lies in the hearts and minds of the people who would not stand idly by while the rights of America's darker citizens were denied. From bold investigations of mob brutality, protests of mass murders, segregation and discrimination, to testimony before congressional committees on the vicious tactics used to bar African Americans from the ballot box, it was the talent and tenacity of NAACP members that saved lives and changed many negative aspects of American society.

From the NAACP website.

Source 4: An appeal written to President John F. Kennedy.

Mr. President, we are firmly convinced that there exist sufficient constitutional and statutory sources of power to enable you to creatively use the authority and moral prestige of your office to drastically advance human rights in America. As the 100th anniversary of the Proclamation of Emancipation draws near, we along with millions of our fellow citizens, and the peoples throughout the world are watching and waiting to see whether America has at long last fulfilled the hopes and dreams arising from the abolition of slavery. We appeal to you in order that we may now have to wait no longer. We appeal to you because we yearn for the time when we can stand in the full sunlight of human decency and join hands with our white brethren, and sing in joyous hallelujah, 'Sound the loud timbrel o'er Egypt's dark sea, Jehovah hath trumpeted – His people are free!'

From Martin Luther King, 'An Appeal to the Honourable John F. Kennedy, President of the United States for national rededication to the principles of the Emancipation Proclamation and for an Executive Order prohibiting segregation in the United States of America', May 1962.

Source 5: A civil rights demonstration.



A photograph of a demonstration in Birmingham, Alabama, in 1963.

Source 6: A president's speech.

Wednesday I will send to Congress a law designed to eliminate legal barriers to the right to vote. But even if we pass this bill, the battle will not be over. What happened in Selma is part of a larger movement which reaches into every state of America. It is the effort of American Negroes to secure for themselves the full blessings of American life.

The real hero of this struggle is the American Negro. His actions and protests, his courage to risk safety and even to risk his life, have wakened the conscience of this nation. His demonstrations have been designed to stir reform. He has called upon us to make good the promise of America. And who among us can say that we would have made the same progress were it not for his persistent bravery, and his faith in American democracy.

From L. B. Johnson's address to a joint session of Congress, March 1965.

Source 7: A letter.

Dear Rev. King:

I responded in a rather routine fashion to a rather routine appeal from your organization and sent \$10, receipt of which was duly acknowledged.

Subsequently, I read your speech as reported in "Rampart" magazine and realized that I had been unfair to both of us. Your work deserves far more support. I am pleased to enclose herewith an additional \$40.

I appreciate what you are doing to give voice to the conscience of America.

Yours very truly,

Henry Hart Rice.

A letter sent to Martin Luther King on 5 June 1967 by a white New York property dealer and philanthropist.

END OF QUESTION PAPER

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