

**ADVANCED GCE****HISTORY**

Historical Investigations 1556–1725

2588

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 12 page Answer Booklet

Other Materials Required:

- None

Monday 8 June 2009**Morning****Duration: 1 hour 30 minutes****INSTRUCTIONS TO CANDIDATES**

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink. Pencil may be used for graphs and diagrams only.
- Read each question carefully and make sure that 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 **90**.
- This paper contains questions on the following four Options:
 - Philip II (pages 2–3)
 - Elizabeth I (pages 4–5)
 - Oliver Cromwell (pages 6–7)
 - Peter the Great (pages 8–9)
- Answer on **one** Option only. In that Option, answer the Passages question and **one** other question.
- 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 Passages in the one Option you have studied.
- You are advised to spend equal time on the Passages question and the essay you select.
- In answering the Passages question, you are expected to use your knowledge of the topic to help you explain and evaluate the interpretations in the Passages, as well as to inform your answers.
- In answering an essay question, you are expected to refer to and evaluate relevant interpretations to help you develop your arguments.
- This document consists of **12** pages. Any blank pages are indicated.

Philip II

If answering on this Option, candidates **must** answer **Question 1** and **one** other question.

1 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Philip II's failures as King of Spain were **mainly** the result of factors beyond his control. [45]

Passage A From: Henry Lea, *A History of the Inquisition of Spain Vol. II*, published in 1906–8. This historian blames Philip II for his failures.

The government of Spain depended on the character and ability of the monarch. The king could issue laws, raise taxes, summon troops, declare war and make peace as he wished. But Philip II was a weak and indecisive man of very limited talents. His enormous and disjointed empire was too much for his narrow intelligence. His vast expenditures in defence of the Roman Catholic Church used up all his resources and kept him continually weak financially. At his death, in 1598, he had nothing to show for the ruin of his country but his gloomy palace of the Escorial and the acquisition of Portugal. Holland was hopelessly lost; his rival, Henry IV, was firmly seated on the throne of a reunited France and the papacy was alienated. All social classes in Spain suffered poverty and the country was totally exhausted.

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Passage B From: Henry Kamen, *Philip of Spain*, published in 1997. This historian suggests that Philip II's failures were beyond his control.

Philip was never at any time in adequate control of events, or of his kingdoms, or even of his own destiny. It follows that he cannot be held responsible for more than a small part of what eventually transpired during his reign. To many spectators, he was the most powerful monarch in the world. In the privacy of his own office, he knew very well that this was an illusion. He commented in mid-reign: 'I don't think that human strength is capable of everything, least of all mine which is very feeble.' For all his power, he had been unable to stop his realms being sucked into a spiral of war, debt and decay. The prospect already faced him on his accession, and had worsened by 1598. The problems of his inheritance limited his freedom of action. He had no choice but to defend this inheritance in the ways open to him.

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Passage C From: Geoffrey Parker, *The Grand Strategy of Philip II*, published in 1998. This historian blames Philip II for his failure to exploit his opponents' weaknesses.

Philip's unwieldy inheritance, problems of distance and the rising number of government decisions required of him created deep structural problems, but he could have delegated and based his decisions on reason rather than religious belief. Surely he could have exploited the serious weaknesses that troubled most of Spain's enemies throughout the later sixteenth century to better advantage. England was ruled by a woman who, although a skilful politician, lacked a clear successor and needed to keep the support of a large religious minority. France was seriously weakened by repeated religious wars. Yet despite these uniquely favourable international circumstances Philip failed both to preserve what he had inherited and to achieve the dynastic and religious goals that he had set.

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Passage D From: Patrick Williams, *Philip II*, published in 2001. This historian attributes Philip II's failures in the 1590s to the strength of his opponents.

If Philip II had died in 1580 or 1585 his reputation would surely now outshine that of all his contemporaries. He would be seen as the creator of Spain and controller of a great overseas empire. He would also be seen as the victor over Suleiman the Magnificent in defending Spain's strategic interests in the Mediterranean. As it is Philip is most often remembered for the intensity with which he pursued the war in the Netherlands, launched his armadas against England and intervened in the civil wars in France in the 1590s. Philip II was especially unfortunate in the quality of his opponents. Elizabeth I, William of Orange and Henry IV were all great national heroes and figureheads, the personification of the glory of their nations. In his conflicts with them Philip damaged his reputation. His over-taxation of Castile and the colossal failures of his final decade had the most serious consequences for Spain.

Answer **either**

- 2** Assess the view that Philip II's **main** motive in his religious policies was to serve Spanish national interests. [45]

or

- 3** How effectively did Philip II's strategies deal with changing problems in foreign relations? [45]

Candidates are reminded that they must refer to and evaluate relevant interpretations in developing the argument in their essay.

Elizabeth I

If answering on this Option, candidates **must** answer **Question 4** and **one** other question.

4 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Puritans posed a serious threat to stability in Elizabethan England. [45]

Passage A From: R. J. Acheson, *Radical Puritans in England 1550–1660*, published in 1990. This historian argues that Puritan activities posed little threat.

A great deal of ‘radical’ religious activity stemmed from nothing more than the preference of a minority of the population to listen to moralising sermons either from nearby ministers or from itinerant preachers. Whilst it may be true that going to another parish to hear a godly sermon *could have* undermined the authority of the resident minister, and whilst private meetings to discuss Scripture *could have* split the Church, the emphasis, so far as the sixteenth century is concerned, must be on the words ‘could have’. In 1583 Whitgift demanded that the clergy conform over the use of the Prayer Book, and the result was that a number of clergy were deprived of their livings and others resigned. His policy of enforcing discipline and conformity was a partial success but the tensions created by a desire for purely Protestant worship remained.

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Passage B From: Susan Doran, *Elizabeth I and Religion 1558–1603*, published in 1994. This historian argues that Puritans were only identifiable by their religious enthusiasm.

Puritans were not members of a separatist sect standing outside the Church of England, nor were they members of an opposition group in the House of Commons. They cannot be distinguished from the conformist Protestants by their belief in predestination, or a Presbyterian form of church government. It was only the intensity of their religious experience, their style of personal piety and their commitment to further religious reform that gave them a particular identity and earned them their insulting nickname.

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Passage C From: Andrew Foster, *The Church of England 1570–1640*, published in 1994. This historian argues that Elizabeth and her government were concerned about Puritan activities.

A body of clergy and laymen swiftly emerged within the Elizabethan Church to whom the label ‘Puritan’ became attached because of their particular piety and concern for ‘further reformation’. It was a term of abuse which gathered more underlying meaning, mostly seen as trouble-making, as the reign progressed. Puritans valued the Bible highly, and so worried greatly about the need for an educated ministry to preach the word. The late sixteenth century was marked by a tremendous expansion in the number of schools and university colleges. This was a tribute to the success of Protestantism with the ruling elite and was one way in which reformation was to be spread. It did, however, create problems when increasingly educated laymen noted weaknesses in the standards of their clergy. Attempts were made to remedy abuses, but the Queen and her archbishops were unsure about clerical self-help initiatives and suppressed them as potentially trouble-making. The strength of Puritanism as a strictly clerical movement had faded by 1603, so much so that some historians used to talk of a late Elizabethan calm. Yet Puritanism was potentially far more undermining in so far as it had become a way of life. Concern over vestments and

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ceremonies remained, but issues like Sabbath observance, preaching and a godly lifestyle were now uppermost in the minds of a significant number of people and were used as a way of judging everything.

Passage D From: Peter Marshall, *Reformation England 1480–1642*, published in 2003. This historian argues that the Puritan threat changed during Elizabeth's reign.

To many ministers the wearing of surplices was not a trivial or indifferent matter. But for Elizabeth this was a matter of order and obedience, and in 1565 Archbishop Parker was ordered to crack down. As the 1570s dawned, tensions between the bishops and their critics came to encompass a wider range of issues. Amongst these the question of Church government loomed increasingly large. Many of presbyterianism's English advocates were convinced that their form of church organisation was commanded in the New Testament. It is usual to detect a significant change in the outlook of English Puritanism after the early 1590s. The 'movement' turned inwards, away from political activism and towards Puritan piety. Yet many ministers and godly lay people had lost none of their distaste for the ceremonial aspects of the Prayer Book. Nor was the hope for government reform of the structure and worship of the Church entirely dead.

Answer **either**

5 Assess how far Elizabeth and her government were able to control Parliament. **[45]**

or

6 Assess the view that Catholics posed a serious problem to the government in Elizabethan England. **[45]**

Candidates are reminded that they must refer to and evaluate relevant interpretations in developing the argument in their essay.

Oliver Cromwell

If answering on this Option, candidates **must** answer **Question 7** and **one** other question.

7 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Cromwell was driven by religious conviction during the search for a settlement with the king from 1646 to 1648. **[45]**

Passage A From: John Buchan, *Oliver Cromwell*, published in 1934. This historian argues that Cromwell's decisions were driven by his circumstances.

The six months from July to December 1647 were among the most difficult of Oliver's life. They saw him compelled to take the lead in intricate and fruitless negotiations with the king, where he won a reputation for crooked dealings which never left him. In these months, passionately desirous of peace, he tried one method after another, all of which failed. His sluggish conservative mind was forced into unfamiliar trains of thought. Slowly, by a process of trial and error, he was driven to conclusions against which all his instincts revolted. Until then, he had been vaguely a monarchist. Oliver's mind had been slowly changing. His hopes of an agreement with the king were daily fading. By the end of 1647 Oliver had come to a decision. He was still a monarchist, but Charles was impossible as king.

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Passage B From: Conrad Russell, *The Crisis of Parliaments: English History 1509–1660*, published in 1971. This historian argues that Cromwell was motivated by religion.

Cromwell thought 'it is our duty, as Christians and men, to consider consequences'. His philosophy as a Christian strengthened him in this belief: he took literally the Calvinist doctrine of Providence, according to which each event came about because God had caused it to happen. The way to discover God's will was therefore not so much to study scripture, or to rely on visions (which Cromwell distrusted), but to examine God's Providence as shown in events. To Cromwell, the second Civil War was something of a landmark. He was bitterly angry at what he thought quite unnecessary bloodshed. It also meant that Charles was resisting the judgement of Providence, by which he had lost the first war. The fact that he also lost the second encouraged Cromwell to share the increasingly widespread army view of Charles as a 'man against whom the Lord hath passed judgement'.

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Passage C From: Derek Hirst, *England in Conflict 1603-1660*, published in 1999. This historian argues that Cromwell wanted to avoid extremism.

Cromwell's conservative leanings are evident in his last effort, in late December 1648, to persuade Charles to surrender all his powers. It is often assumed that 'Pride's purge' led inevitably to the republic, but to Cromwell and a number of others in the Commons a drastic purge of Parliament to avert a sell-out was not bound to lead to regicide. But when Charles rejected his offer, he did not dare continue negotiations with the king. Scarcely a convinced republican himself, he feared that his radical subordinates would seek a more thoroughgoing revolution. He therefore went along with the opinion of the army in order to control it. 'Providence and necessity' now gave a definite answer to the question he had pondered the previous January: the king must go in order to preserve the nation.

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Passage D From: Colin Davis, *Oliver Cromwell*, published in 2001. This historian argues that Cromwell was motivated by religion.

Cromwell's belief was that God's providential guidance could clarify the issues, but, in a crisis, determining the precise meaning of that guidance was never easy. So we would be wrong to imagine Cromwell as in any simple-minded way reading off a chain of events in a manner to suit himself and then claiming divine sanction for the course of action he wished to pursue. In the crisis of 1648 we can see him seeking to persuade others of the necessities that faced them. His first point, made in early November, was the necessity of waiting upon God's guidance. The alternatives facing them were a 'hard choice'. But the political crisis was also a crisis of conscience, a spiritual crisis. Nearly three weeks later and with the options of either a parliamentary reinstatement of the king or a military coup against parliament becoming more real, Cromwell urged his followers to see the dilemma as 'being for the exercise of faith and patience, whereby in the end we shall be made perfect'. 30 35 40

Answer **either**

8 To what extent was Cromwell influenced by the Army during the period from 1649 to 1653? [45]

or

9 How far did Cromwell consistently follow a policy of 'healing and settling' during his Protectorate? [45]

Candidates are reminded that they must refer to and evaluate relevant interpretations in developing the argument in their essay.

Peter the Great

If answering on this Option, candidates **must** answer **Question 10** and **one** other question.

10 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Peter's policy of westernization led to great changes in Russia during his reign. **[45]**

Passage A From: Martyn Rady, *The Tsars, Russia, Poland and the Ukraine*, published in 1990. This historian argues that Peter made limited changes in Russia.

Westernization had only a limited impact. During Peter's reign, the peasants were oppressed even more than before. Their service on the land was expanded to include service in the army or in the labouring columns which built St Petersburg. They remained ignorant of western ideas and culture. The bewigged, perfumed noblemen, now drawn in from their country estates to serve the state in the Ranks, became increasingly remote from their bearded counterparts. Hence Peter failed to complete the process of westernization. In his administration, despite his energy and ruthlessness, he only achieved about a partial transformation. Much of his reform was undertaken in haste and, under the strain of war, haphazardly. Even before he died, the functions of a number of the colleges had been broken up. Corruption and mismanagement abounded despite the new names and titles, drawn from western vocabulary, which were given to the colleges. Peter had imagined he could force the old style civil service to change its ways and embrace western standards of government, but the self-serving officials were too strongly set in their ways.

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Passage B From: Gregory Freeze, *Russia, a History*, published in 1997. This historian argues that Peter made considerable reforms in culture.

After 1711, Peter could devote more attention to a broader range of affairs. He pursued a number of initiatives that amounted to a cultural revolution. There was a new emphasis on education, book-learning and publishing. The number of printing presses increased from three to ten, all under state control. The annual number of books published rose from six or seven to as many as 45. Many were translations from foreign publications. Russia's first periodical began appearing in 1702 with an official version of the news. Peter personally collected a library of 1663 titles and founded the first public museum in Russia in St Petersburg. There was no charge for admission to encourage visitors and there were free refreshments. Peter collected European paintings, chiefly of the Dutch and Flemish schools. He encouraged the liberation of elite women, beginning with his own relatives, who attended public receptions. The first public secular theatre opened in Moscow in 1701 but it was a total failure as there were few Russian plays available and the audiences were minimal.

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Passage C From: Lindsey Hughes, *Peter the Great*, published in 2002. This historian suggests that Peter's efforts to create a more western society had mixed results.

It can be argued that Peter's reforms created a deep rift between the elite and the mass of the population. Noble life in the provinces remained a picture of almost unrelieved coarseness and drunkenness. For a few Russians, however, becoming westernized meant more than the wearing of western dress and speaking bad French. Becoming more like an Englishman or a Pole meant demanding a Parliament, a free press and a constitutional monarchy. Peter encouraged selected Russians to travel abroad, he promoted exploration and scientific enquiry and had western books translated and published. Such policies produced at least a handful of questioning individuals, of whom Peter himself was a striking example.

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Passage D From: James Cracraft, *The Revolutions of Peter the Great*, published in 2003. This historian argues that Peter's reforms were strongly resisted.

All of Peter's measures affecting dress and personal appearance, holidays and the calendar were part and parcel of his increasingly ambitious programme of bringing Russian cultural practices into conformity with those commonly followed in Europe. As such, they provoked resistance among the groups most affected as they violated longstanding Russian customs, without adequate or clear justification. The traditional privileges of the clergy of the Russian Orthodox church and of the Muscovite nobility were drastically curtailed by Peter and the frequency and extent of opposition is a measure of just how drastic his reforms were.

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Answer **either**

- 11** Assess the view that the seriousness of the problems Peter faced at the beginning of his reign has been over-stated. **[45]**

or

- 12** Assess the success of Peter's foreign policy in making Russia a major European power. **[45]**

Candidates are reminded they must refer to and evaluate relevant interpretations in developing the argument in their essay.

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