

**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

Thursday 14 January 2010
Afternoon

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.
- 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 foreign policy was defensive. **[45]**

- A** From: Michele Suriano, Venetian Ambassador to Spain, writing in 1559. This author believes Philip's foreign policy was more peaceful than his father's.

King Philip's efforts are directed not to increase his possessions by war but to preserve them by peace. Although he resembles his father in his features, he is dissimilar in many respects. Emperor Charles V delighted in all that pertained to war, but His Majesty has neither knowledge of war nor delight in it. The Emperor undertook great military expeditions but these the King avoids. The Emperor planned great designs but the King thinks less of increasing his own power than of obstructing the power of others. He has no esteem for any other nation but the Spanish. 5

- B** From: Peter Pierson, *Philip II*, published in 1975. This historian sees Philip II's foreign policy as defensive and conservative.

In formulating policy, Philip tended to refer to the motivating assumptions and understandings of his father. Charles V had seen himself as the defender of Christian Europe against the Ottoman Empire, as the sword of the Catholic civilization against the spread of Protestantism, and as a brake on the ambitions of the king of France. He had tried to forge his dominions and allies into an interrelated system to realize these purposes. Philip II's foreign policy was essentially defensive and conservative. He had no universal plan for extending his power, or even the sway of the Church of Rome. In general, he reacted, with varying degrees of decisiveness, only to particular situations rather than implementing some grand design. This leaves the student of his reign looking at a seemingly disjointed series of events with no unifying thread save the universal consideration of cost, which from time to time forced Philip to reassess each course he was pursuing and give one priority. 10
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- C** From: Henry Kamen, *Philip of Spain*, published in 1997. This historian argues that Philip II's foreign policy was not aggressive or imperialist.

Philip was not consciously imperialist. He never held or voiced theories about imperial power and never possessed any recognizable principles of empire. His court, except in the triumphalist years of the early 1580s, was not imperialist. When the king entered Lisbon in 1581, one of the triumphal arches erected for him declared: 'Now will be fulfilled the prophecies of the wise, that you will be sole king and sole shepherd on earth'. The universal monarchy had arrived. He now definitively changed his focus from the Mediterranean towards the Atlantic. His future strategy, military efforts, concern for security all shifted westwards. His objectives were clear: to settle the Netherlands problem and marginalize England. If France became Protestant, the Netherlands would be lost, and all western Europe beyond the Pyrenees. Every move by Spain looked like aggression, and it was easy to interpret Spanish policy as a lust for power. From first to last, his ventures into foreign entanglements were a result of his concern to protect the Netherlands. 20
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- D** From: Geoffrey Parker, *The Grand Strategy of Philip II*, published in 1998. This historian argues that Philip II's foreign policy could appear aggressive.

English, French and Papal fears of Spain's aggression were not entirely misplaced. Despite their protestations to the contrary, Philip and his ministers clearly believed that, at least sometimes, 'to defend it is necessary to attack', since protecting all vulnerable areas would cost far more and achieve far less than a well-aimed stroke at any undeclared, or even potential enemy. A 'global' strategic vision clearly underlay initiatives undertaken by his government. Philip and most of his courtiers saw the unification of the peninsula as a vital step on Spain's road to global mastery. His confidence that God intended him to annex England made Philip review several possible strategies for achieving this. In 1590, Philip informed Parma that 'the strategy for assisting the French Catholic cause that I have followed, although correct until now, will not serve any longer'. He commanded the Duke to invade France at once.

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Answer **either**

- 2** Assess how much control Philip II had over the provinces of mainland Spain. [45]

or

- 3** To what extent was religion the factor that determined Philip II's policies towards the Netherlands? [45]

Candidates are reminded 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 Elizabeth I remained single because she had no alternative. [45]

- A** From: a letter sent by Count de Feria, the Spanish ambassador in England, to Philip II of Spain, 14 December 1558. De Feria was certain Elizabeth would marry.

Everybody thinks that the Queen will not marry a foreigner and they cannot make out whom she favours, so that nearly every day some new cry is raised about a husband. They have dropped the Earls of Arundel and Westmorland and say now that she will marry William Howard's son or Pickering. Should they make up their minds to accept a foreigner, they will look with more favour on the Archduke Ferdinand than on your Majesty, because they think he will always reside in this country, and will have no quarrel with France.

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- B** From: Joel Hurstfield, *Elizabeth I and the Unity of England*, published in 1960. This historian argues that Elizabeth's personal preference was to remain single.

It is quite possible that the true explanation of her abstention from marriage is the simplest of them all: Elizabeth was a career woman. She knew and loved the arts of government. Marriage and motherhood would deprive her temporarily – perhaps permanently – of the authority and power to rule. She would hate to share power. She would find it intolerable to renounce power. As happens in every generation, some women come to believe – rightly or wrongly – that marriage and a career are incompatible. Yet there were times when her rational opposition to her own marriage looked like being blown away in a sudden gust of emotion. At last, it seemed she would marry. Then the mood would pass; policy would conquer instinct. She loved the unity of England (which her own marriage might destroy) more deeply than the procession of suitors who came and saw – but never conquered.

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- C** From: Susan Doran, *Monarchy and Matrimony*, published in 1996. This historian argues that disagreements among her councillors prevented Elizabeth I from marrying.

Why then did Elizabeth I not marry? Elizabeth's personal preferences provide no answers here, for there was little room for them to operate in this crucial area of policy. Had her Council ever united behind any one of her suitors, she would have found great difficulty in rejecting his proposal; likewise, without strong backing from her Council, Elizabeth would not, or could not, marry a particular candidate. As she herself said on several occasions, she was only thinking of marriage to satisfy her subjects, so there was no point in taking a husband who would displease a significant number of them. In part, such statements provided a convenient excuse to avoid the responsibility for the failure of particular sets of marriage negotiations; but these statements also contained more than a grain of truth. Furthermore, on the practical side, she needed the full support of her Council for a match so that the matrimonial treaty that would be required would not run into difficulties when presented to Parliament for approval.

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- D** From: Christopher Haigh, *Elizabeth I*, second edition, published in 1998. This historian suggests that in setting herself apart from other women, Elizabeth was forced to remain single.

A woman who spent her adult life struggling against the conventional ideal of womanhood presumably found it difficult to do the most conventional womanly thing of all. Elizabeth strove to show that she was not as other women; how could she admit that she was just the same as the rest, and submit herself to a husband? She would compromise her claim to exceptional status, undermine the images upon which she based her rule, and weaken her authority over her male subjects. Elizabeth had refused to be a mere woman and was not going to be a mere wife. As Elizabeth's reluctance to marry became clear, so she came under intense pressure to declare the succession to the throne. 30
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Answer **either**

- 5** How successfully did the Elizabethan authorities deal with Puritanism after 1563? **[45]**

or

- 6** Assess the reasons why Catholics posed little threat to Elizabeth and the Church of England by the end of the reign. **[45]**

Candidates are reminded 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 the army prevented Cromwell from accepting the crown. **[45]**

- A** From: a letter from Henry Bridge MP to Henry Cromwell, Lord Deputy in Ireland, 13 April 1657. This contemporary historian believes that Providence and army influence were the reasons why Cromwell declined the crown.

A committee was appointed for a free conference with his Highness, Oliver Cromwell, to satisfy him of the reason and necessity of Parliament's demands. And yesterday his Highness gave answer to them. That for his part he values not one title more than another. But since many godly men that have risked their lives in this cause are dissatisfied with it, and Providence has eradicated the old title of king, he thinks it his duty to beg Parliament not to force upon those good men what they cannot swallow. I believe his Highness is afraid there may be some disorder in the army. 5

- B** From: Antonia Fraser, *Cromwell Our Chief of Men*, published in 1973. This historian regards the influence of the army as critical in Cromwell's decision.

The long-drawn-out drama enthralled everyone in London, and indeed far abroad. The answer, finally, was to be 'yes'. That we must believe on the definite testimony of Secretary Thurloe, who reported that on 6 May Cromwell told several people that he intended to accept. His mind made up, Oliver took one of those walks in St. James' Park, habitual to him. There he encountered the army leaders Lambert, Fleetwood and Desborough. It matters little that their presence there could hardly have been coincidental. It was their message which was momentous; for here was no idle joking on the subject of monarchy, but a definite announcement from all three that they would not tolerate its acceptance. So finally, on 8 May, Parliament got its answer with regard to Oliver Cromwell: 'he cannot undertake this government with the title of king'. 10

- C** From: Barry Coward, *Oliver Cromwell*, published in 1991. This historian considers that political reasons played a part in Cromwell's decision. 15

Why did Cromwell agonise over the offer of kingship and why did he eventually, on 8 May, turn it down? It is difficult to believe, given his successful bravado confrontation with army officers on 27 February, that fear of the army's reaction was a major consideration. At moments of crisis in the past he had had no difficulty in crushing army discontent. Probably the main political consideration that told against accepting the crown was his calculation that as 'King Oliver', he would find it harder than ever to resist the influence of those conservative MPs like Broghill who were hostile to godly reformation. Yet Cromwell's political decisions can rarely be fully understood without reference to his belief in Providence. Accepting the crown would have helped increase the support for his regime, but the deciding argument against acceptance for Cromwell was the possibility that God would interpret its acceptance as a sign that Cromwell had opted for worldly advancement rather than godly reformation. 20

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- D** From: Jonathan Davis, *Oliver Cromwell*, published in 2001. This historian argues that Cromwell's belief in Providence was the reason why he rejected the offer of the crown.

An incident which seems a bad fit with the allegation of personal advancement is Cromwell's comprehensive rejection of the crown when it was offered to him in the spring of 1657. He may have hesitated at the title of king and hereditary office as it was presented to him in 1653 in an early version of the Instrument of Government but his rejection of the kingship in 1657 was public, deliberate and definitive. The key feature of the rejection was respect for God's own decisiveness in blasting the title of king as well as in blasting the Stuart dynasty. Historians have recently come round to the view that this was a more important factor in Cromwell's decision than military opposition. At critical moments he seems to have played his cards very close to his chest, and to have been almost solely reliant on his own conscience. John Thurloe, who worked closely with him, completely misread Cromwell's intentions in 1657 when he was sure that the Protector would accept the crown.

Answer **either**

- 8** To what extent was Cromwell's rise to power by 1646 the result of divisions within the Parliamentary side? [45]

or

- 9** How consistent were Oliver Cromwell's aims for the English constitution from 1646 to 1653? [45]

Candidates are reminded 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 the opposition to Peter the Great prevented him from achieving his aims. **[45]**

- A** From: E.F. Shmurlo, *Peter the Great in the Judgement of Contemporaries and Posterity*, published in 1912. This historian argues Peter was widely denounced.

Criticism was heard in all corners of the Russian land, among all strata of society. It was the talk of peasant women and soldiers' wives, serfs and monks. These radical ideas were secretly nurtured or openly spoken by the nobleman, the peasant, the beggar, the old man living on monastery charity, the townsman, the army captain and the retired soldier. Each said in his own way, 'What kind of a Tsar is this? He has devoured the whole people; the Germans have got the best of him! It's high time we got rid of him!' The government tried vainly by cruel executions to silence the abusive talk. The denunciations of Peter went on openly and without fear; the critics were certain that the mass of the people were on their side. Popular discontent continued to grow and all the terrors of the torture chamber merely increased it tenfold.

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- B** From: O. Hoetzsch, *The Evolution of Russia*, published in 1966. This historian argues that there was extensive opposition to Peter.

Peter's absolutism depended on the support of the landowners and he had to tolerate their exploitation of the peasantry. This explains the popular hostility and opposition to Peter's system. Peasant unrest was a persistent feature of his reign. Its significance should not be underestimated. It found expression in the attitude of the groups known as 'old Russian' or 'Muscovite'. It lay behind the hostility of the Church to the 'Antichrist', which was how the Tsar was described quite early in his reign. Finally, opposition extended into Peter's own immediate entourage, gathering around his eldest son, Alexis, who refused to give up his old Muscovite way of life and died of torture in 1718. The death of Alexis showed the world that Peter stood alone, a towering figure on a lonely pinnacle, whose work seemed to constitute a passing episode rather than a permanent transformation.

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- C** From: P. Dukes, *The Making of Russian Absolutism 1613–1801*, published in 1982. This historian argues that opposition was centred in the lower classes.

Occasional noble discontent was very different from the dissatisfaction shown by other sections of the community. During the reign of Peter the Great there were several revolts by the lower classes. The first large-scale outburst of violence was in Astrakhan, an important commercial town and fortress. Russian merchants flourished there. Many peasants, including some runaways, found work there, while *streltsi* and other soldiers formed the garrison. Trouble developed as a harsh local official enforced new taxes and persecuted the local Old Believers. Soldiers and *streltsi* grew restless at the harsh discipline and pay arrears, inflicted on them by corrupt officers, several of whom were foreigners. The last straw turned out to be the decree prohibiting the wearing of beards and Russian dress.

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- D** From: L. Hughes, *Russia in the Age of Peter the Great*, published in 2000. This historian suggests that Peter disregarded traditional beliefs in Russia.

The assumptions that underlay Peter's actions as a ruler include the following: a notion that change is not only possible but also desirable; belief in the effectiveness of reason, which implies that his subjects could be influenced by explanation and example; the existence of the 'common good' and the 'interests of the state'; and the close links between civilian and military life. Virtually all of his beliefs represented a break with the past by making himself an outsider, not subject to traditional beliefs. In a society in which tradition and custom were revered and change was feared, this made Peter a lonely man.

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Answer **either**

- 11** Assess the view that Peter was unsuccessful in his wars against Turkey, Persia and Sweden. [45]

or

- 12** Assess the view that Peter transformed the administration and economy of Russia. [45]

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

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