

# **Pearson Edexcel A level History Paper 2 Spring term 2021 network events**

**200HN11**

## **Delegate Booklet**

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## Assessment Objectives

<b>AO1</b>	Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements, and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance.
<b>AO2</b>	Analyse and evaluate appropriate source material, primary and/or contemporary to the period, within its historical context

## 1 How far could Historians use sources 3 & 4 together to investigate the aims of apartheid in the 1950s?

Taken from source 3; an address by Verwoerd to the Native Representative Council, December 1950. Verwoerd was Minister of Native Affairs.

“Both Bantu and European must find a plan to provide the two population groups with opportunities for the full development of their respective powers and ambitions without coming into conflict. The only possible way out is to adopt a development divorced from each other...Apartheid takes into consideration the languages, traditions, history and different national communities of the Bantu, so that they may pass through a development of their own...”

Taken from source 4: Trevor Huddleston, *Naught for your Comfort*, 1956. Huddleston was a white English clergyman and known anti-apartheid campaigner.

“The Christian drawing rooms of the white suburbs would, for the most part, shudder at the idea of friendship and affection existing between persons of different colour.... To keep up the barriers; that is the first essential of good government in South Africa”

### Paragraph example:

“There is a revealing debate between these two sources on whether the apartheid system aimed to benefit or oppress black South Africans. Verwoerd’s political rhetoric as Minister of Native Affairs that apartheid would ‘provide... opportunities for the full development of their respective powers and ambitions’ sees him suggesting that an aim of apartheid was to benefit black South Africans through education. However, the prevalent culture in the 1950s government of South Africa of white superiority reveals his claim as tenuous, and provides a more restrictive meaning to ‘their full development’. His phrase ‘of their respective powers and ambitions’ strongly indicates that his claim to offer benefits was in fact a political gloss and that apartheid actually aimed to educate the Africans only to the level that was needed to complete menial, unskilled jobs, separating them from Whites not only physically but intellectually. Many of the National Party believed that this was enough, and that African’s were incapable of progressing further. Huddleston also challenges any suggestion that apartheid would benefit them and that instead the prime aim was ‘to keep the barriers’, suggesting that in doing so the Black South Africans were effectively shut out; ‘barriers’ suggests they were seen as caged to protect the white minority and in turn limit their opportunities. The cynical tone Huddleston takes on throughout the source is indicative of his opposition to the apartheid system and dissatisfaction with the steps taken by the government. So the sources taken together usefully suggest that this was a political glossing over by the Minister, and further indicate with some certainty that a major unstated aim of apartheid was so that black South Africans could be kept separate and in an inferior economic position.”

## 2 How far could the historian make use of Sources 1 and 2 together to investigate contemporary objections to the sale of indulgences in early sixteenth-century Germany?

### Sources for use with Question 1.

**Source 1:** *From the first short history of the beginning of the Reformation in Saxony. It was written in the 1530s, by Friedrich Myconius, the Reformer of Gotha. Here he describes the nature of Johann Tetzel's preaching, based on his own reminiscences. Myconius's brief history became the standard account of the origins of the 'Luther affair'.*

"At that time a Dominican monk named Johann Tetzel was the great mouthpiece, commissioner and preacher of indulgences in Germany. His preaching raised enormous sums of money which were sent to Rome. This was particularly the case in the mining town of Annaberg, where I, Friedrich Myconius, listened to him for over two years. The claims of this shameful monk were unbelievable. Thus he said that if some had slept with Christ's dear mother, the pope had power to forgive as long as money was put into the indulgence coffer. He furthermore said that if they would put money quickly into the coffer, all the mountains near Annaberg would turn into pure silver. He claimed that in the very moment the coin rang in the coffer, the soul rose up to heaven. In sum, and substance: God was no longer God, as he had bestowed all divine power on the pope."

**Source 2:** *From a letter of protest written by Martin Luther to Archbishop Albert of Mainz on 31 October 1517. Luther wrote the letter after hearing reports of Johann Tetzel's preaching from subjects of the Elector of Saxony. These subjects went to buy indulgences from Tetzel.*

"With your Highness's consent, the Papal Indulgence for the rebuilding of St. Peter's in Rome is being carried through the land. I do not complain so much of the loud cry of the preacher of Indulgences, which I have not heard, but regret the false meaning which the simple folk attach to it. The poor souls believe that when they have purchased such letters they have secured their salvation. Also, that the moment the money jingles in the box, souls are delivered from purgatory. And that all sins will be forgiven through a letter of Indulgence, even that of abusing the blessed mother of God, were any one blasphemous enough to do so. And, lastly, that through these Indulgences the man is freed from all penalties! Ah, dear God! Thus are those souls which have been committed to your care, dear Father, being led into the paths of death, and for them you will be required to render an account. How then can you, through false promises of Indulgences, which do not promote the salvation or purification of their souls, lead the people into false security, by declaring them free from the painful consequences of their wrongdoing? Deeds of piety and love are infinitely better than Indulgences. Yet the bishops do not preach these so earnestly, although it is their principal duty to proclaim the love of Christ to their people. Christ has nowhere commended Indulgences to be preached, only the Gospel"

## Exemplar Conclusion

'In conclusion, source 1 has use in an enquiry into contemporary objections to the sale of indulgences in that it represents Myconius' remembered Lutheran criticism of Tetzel's hard economic sell of indulgences campaigns in Annaberg which arguably could reflect similar objections elsewhere in Germany. Source 1 also would seem to suggest criticism of the growth of papal authority was also a contemporary objection, implied in the promises of time off Purgatory, although this reflects more later Lutheran objections by 1530. Source 2 is valuable as it represents early objections considering that it reflects Luther's initial protests against that sale of indulgences, written to the Archbishop who employed Tetzel, at the time of the 95 theses which became widely circulated across Germany. In this 1517 protest letter, it reveals that Luther was careful not to go against papal authority in the early days of academic debate and calls for Church reform, although by 1520 papal authority over purgatory and hell are challenged.

\*Together therefore they very usefully represent criticism of the sale of indulgences, strongly suggesting that the main objections remained across 1517-30 the false promises offered to the people and their resulting economic exploitation by the Catholic Church. This reflects other non-Lutheran objections, such as were included in the 102 grievances against Church corruption expressed at the 1521 Diet of Worms. Together they also valuably reveal how contemporary objections developed from 1517-30, becoming over time more critical about the papal authority behind the indulgences, as indicated in the later source 1'

## AO2 Generic Mark Scheme

Level	Mark	Descriptor
1	1-3	<ul style="list-style-type: none"> <li>• Demonstrates surface level comprehension of the source material without analysis, selecting some material relevant to the question, but in the form of direct quotations or paraphrases.</li> <li>• Some relevant contextual knowledge is included, with limited linkage to the source material.</li> <li>• Evaluation of the source material is assertive with little or no supporting evidence. Concepts of reliability or utility may be addressed, but by making stereotypical judgements.</li> </ul>
2	4-7	<ul style="list-style-type: none"> <li>• Demonstrates some understanding and attempts analysis of the source material by selecting and summarising information and making undeveloped inferences relevant to the question.</li> <li>• Contextual knowledge is added to information from the source material to expand, confirm or challenge matters of detail.</li> <li>• Evaluation of the source material is related to the specified enquiry but with limited support for judgement. Concepts of reliability or utility are addressed mainly by noting aspects of source provenance and judgements may be based on questionable assumptions.</li> </ul>
3	8-12	<ul style="list-style-type: none"> <li>• Demonstrates understanding of the source material and shows some analysis by selecting key points relevant to the question, explaining their meaning and selecting material to support valid inferences.</li> <li>• Deploys knowledge of the historical context to explain or support inferences as well as to expand, confirm or challenge matters of detail.</li> <li>• Evaluation of the source material is related to the specified enquiry and explanation of utility takes into account relevant considerations such as nature or purpose of the source material or the position of the author. Judgements are based on valid criteria but with limited justification.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>• Analyses the source material, interrogating the evidence to make reasoned inferences and to show a range of ways the material can be used, for example by distinguishing between information and claim or opinion, although treatment of the two sources may be uneven.</li> <li>• Deploys knowledge of the historical context to illuminate and/or discuss the limitations of what can be gained from the content of the source material, displaying some understanding of the need to interpret source material in the context of the values and concerns of the society from which it is drawn.</li> <li>• Evaluation of the source material uses valid criteria which are justified and applied, although some of the evaluation may be weakly substantiated. Evaluation takes into account the weight the evidence will bear as part of coming to a judgement.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>• Interrogates the evidence of both sources with confidence and discrimination, making reasoned inferences and showing a range of ways the material can be used, for example by distinguishing between information and claim or opinion.</li> <li>• Deploys knowledge of the historical context to illuminate and/ or discuss the limitations of what can be gained from the content of the source material, displaying secure understanding of the need to interpret source material in the context of the values and concerns of the society from which it is drawn.</li> <li>• Evaluation of the source material uses valid criteria which are justified and fully applied. Evaluation takes into account the weight the evidence will bear as part of coming to a judgement and, where appropriate, distinguishes between the degree of certainty with which aspects of it can be used as the basis for claims.</li> </ul>

## AO1 Generic Mark Scheme

Level	Mark	Descriptor
1	1-3	<ul style="list-style-type: none"> <li>Simple or generalised statements are made about the topic.</li> <li>Some accurate and relevant knowledge is included, but it lacks range and depth and does not directly address the question.</li> <li>The overall judgement is missing or asserted.</li> <li>There is little, if any, evidence of attempts to structure the answer, and the answer overall lacks coherence and precision.</li> </ul>
2	4-7	<ul style="list-style-type: none"> <li>There is limited analysis of some key features of the period relevant to the question, but descriptive passages are included that are not clearly shown to relate to the focus of the question.</li> <li>Mostly accurate and relevant knowledge is included, but lacks range or depth and has only implicit links to the demands and conceptual focus of the question.</li> <li>An overall judgement is given but with limited substantiation and the criteria for judgement are left implicit.</li> <li>The answer shows some attempts at organisation, but most of the answer is lacking in coherence, clarity and precision.</li> </ul>
3	8-12	<ul style="list-style-type: none"> <li>There is some analysis of, and attempt to explain links between, the relevant key features of the period and the question, although descriptive passages may be included.</li> <li>Mostly accurate and relevant knowledge is included to demonstrate some understanding of the demands and conceptual focus of the question, but material lacks range or depth.</li> <li>Attempts are made to establish criteria for judgement and to relate the overall judgement to them, although with weak substantiation.</li> <li>The answer shows some organisation. The general trend of the argument is clear, but parts of it lack logic, coherence and precision.</li> </ul>
4	13-16	<ul style="list-style-type: none"> <li>Key issues relevant to the question are explored by an analysis of the relationships between key features of the period, although treatment of issues may be uneven.</li> <li>Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question and to meet most of its demands.</li> <li>Valid criteria by which the question can be judged are established and applied in the process of coming to a judgement. Although some of the evaluations may be only partly substantiated, the overall judgement is supported.</li> <li>The answer is generally well organised. The argument is logical and is communicated with clarity, although in a few places it may lack coherence and precision.</li> </ul>
5	17-20	<ul style="list-style-type: none"> <li>Key issues relevant to the question are explored by a sustained analysis of the relationships between key features of the period.</li> <li>Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question, and to respond fully to its demands.</li> <li>Valid criteria by which the question can be judged are established and applied and their relative significance evaluated in the process of reaching and substantiating the overall judgement.</li> <li>The answer is well organised. The argument is logical and coherent throughout and is communicated with clarity and precision.</li> </ul>

## South Africa sources for the above question in full (Sample Assessment Materials)

*Source 3: From an address made by Hendrick Verwoerd to the Native Representative Council, December 1950. At this time, Verwoerd was Minister of Native Affairs. The Native Representative Council had been set up in 1936 by the government of South Africa. It consisted of six white officials and 12 elected black Africans.*

Apartheid policy is as much in the interests of the Bantu as those of the European. If Bantu and European in future develop as intermixed communities, there will be competition and conflict everywhere. The more this intermixing develops, the stronger the conflict will become. The Europeans will, for a long time, hold the stronger position, and the Bantu will be the defeated party in every phase of the struggle. This must cause them an increasing sense of resentment and revenge. Neither for the European, nor for the Bantu, can this increasing tension and conflict be an ideal future. The endeavours and desires of the Bantu and Europeans will be antagonistic. Such a clash can only bring unhappiness and misery to both. Both Bantu and European must, therefore, consider in good time how this misery can be averted. They must find a plan to provide the two population groups with opportunities for the full development of their respective powers and ambitions without coming into conflict. The only possible way out is to adopt a development divorced from each other. The Bantu have been made to believe that apartheid means oppression. In reality, however, exactly the opposite is intended. Apartheid takes into consideration the languages, traditions, history and different national communities of the Bantu, so that they may pass through a development of their own. This opportunity arises for them as soon as such a division is brought into being between them and the Europeans so that they need not be the imitators and henchmen of the latter.

*Source 4: From Trevor Huddleston, Naught for Your Comfort, published 1956. Huddleston was a white English clergyman and noted anti-apartheid campaigner who worked in South Africa from 1943–55. This book about apartheid was written on his return to England.*

The Christian drawing rooms in the white suburbs would, for the most part, shudder at the idea of friendship and affection existing between persons of different colours. Miscegenation\*, that fearful spectre which hovers over all South African society, is certainly regarded as a sin more mortal than any in the handbook of moral theology. The great commandment, 'thou shalt love thy neighbour as thyself', cannot be applied too literally. It might endanger the close and confined security of European Christian homes. To keep up the barriers: that is the first essential of good government in South Africa. It is because the Nationalists are so much more efficient and far-sighted in doing so than their opponents that they increase their majority at each election. It seems that we do not care that we lose something splendid and enriching by apartheid for we do not even know of its existence. We think we can do our duty to the black man without loving him. We are sure we know him better than anyone else, without knowing him as a person at all.

\* Miscegenation – intermarriage between races