



A LEVEL HISTORY

UNIT 4

DEPTH STUDY 8

**GERMANY: DEMOCRACY AND DICTATORSHIP
c.1918-1945**

PART 2: NAZI GERMANY c.1933-1945

SPECIMEN PAPER

1 hour 45 minutes

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Answer Question 1 and either Question 2 or 3.

INFORMATION FOR CANDIDATES

The number of marks is given in brackets at the end of each question.

You are advised to spend up to 60 minutes on Question 1 and up to 45 minutes on either Question 2 or 3.

The sources and quotations used in this unit may have been amended or adapted from the stated published work in order to make the wording more accessible.

In your answers, you should use knowledge and understanding gained from your study of Unit 2 (AS) where appropriate.

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Answer Question 1 and either Question 2 or 3.

QUESTION 1 (COMPULSORY)

Study the following sources and answer the question that follows:

Source A

The anti-Jewish laws are not taken very seriously because the population has other problems on its mind and is mostly of the opinion that the whole fuss about the Jews is only being made to divert people's attention from other things and to give the SA something to do. One must not imagine that the anti-Jewish agitation does not have the desired effect on many people. On the contrary, there are enough people who are influenced by the defamation of the Jews and regard the Jews as the originators of many bad things. They have become fanatical opponents of the Jews. Enmity often finds itself expression in the form of spying on people and denouncing them for having dealings with the Jews, probably in the hope of winning recognition and advantages from the Party. But the vast majority of the population ignore this defamation of the Jews; they even demonstratively prefer to buy in Jewish department stores and adopt a really unfriendly attitude towards the SA men on duty there, particularly if they try and take photographs of people going in.

[From a pamphlet produced by a branch of the Social Democratic Party
in Saxony (April 21st 1933)]

Source B

With the conclusion of the Nuremberg Congress, Germans are left to reflect on the significance of the three laws which were the only concrete outcome of the week of speeches and parades. Of the three, only the two laws affecting the Jews have been thought to require a word of commentary from our correspondent in Germany.

The German people, so it is stated, have nothing against any Jew, so long as he behaves as a member of a Jewish community. On the other hand, the German people decline to regard the Jew as a member of their nation and to extend to him the same rights and duties as German citizens enjoy. Incidentally it is pointed out that the restrictions apply only to "full Jews". The members of the Jewish minority in Germany have received through the new legislation the right to live their own cultural and national life. They can have their own schools, theatres, and sports clubs: in short, in all the departments of human activity they can make their own arrangements. But the participation of Jews in the political or social affairs of the German people is now and forever prohibited.

(carried over to next page)

The commentary avoids the question of how the Jews in Germany are to live any kind of life if they are also isolated economically from the rest of the community. Presumably the recently intensified efforts made to that end in many parts of the country come under the description of 'individual actions' against the Jews, and these, as Herr Hitler again informed the Party leaders late on Sunday night, are forbidden.

[From an editorial in the British newspaper, *The Times* (September 18th 1935)]

Source C

Fellow Christians! In the pastoral letter of June 26th 1941, which was read out in all the Catholic churches in Germany, it states that there are commandments in Catholic moral doctrine which are no longer applicable if their fulfilment involves too many difficulties. However, there are sacred obligations of conscience from which no one has the power to release us and which we must fulfil even at the cost of our own lives. Never under any circumstances may a human being kill an innocent person apart from in war and legitimate self-defence. If you establish and apply the principle that you can kill unproductive fellow human beings then woe betide us all when we become old and frail. Even if it only initially affects the poor defenceless mentally ill, as a matter of principle murder is permitted for all unproductive people, in other words for the incurably sick, the people who have become invalids through labour and war, for us all when we become old, frail and therefore unproductive, Then none of our lives will be safe anymore. Some commission will put us on the list of the unproductive who in their opinion have become worthless life. Woe to mankind, woe to our German nation if God's holy commandment; 'Thou shalt not kill' is not only broken, but if this transgression is actually tolerated and permitted to go unpunished. And no police force will protect us and no court will investigate our murder. Who will be able to trust his doctor anymore? It is impossible to imagine the degree of moral depravity if this dreadful doctrine is tolerated, accepted and followed.

[Bishop Graf von Galen, a leading German Catholic, speaking in a public sermon protesting against the Nazi euthanasia policy, (August 1941)]

With reference to the sources and your understanding of the historical context, assess the value of these three sources to an historian studying Nazi racial policy after 1933. [30]

ANSWER EITHER QUESTION 2 OR QUESTION 3

2. 'The Nazi regime faced no serious threat from within Germany between 1933 and 1945.'
Discuss. [30]

3. To what extent did the Nazis solve Germany's economic problems between 1933 and 1945? [30]