

ADVANCED SUBSIDIARY GCE**HISTORY B**

Using Historical Evidence – British History

F983

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 8 page Answer Booklet

Other Materials Required:

None

Friday 16 January 2009**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 **50**.

This question paper contains questions on the following four Options:

- The Impact and Consequences of the Black Death in England up to the 1450s (pages 2–4)
- Protest and Rebellion in Tudor England 1489–1601 (pages 5–7)
- Radicalism, Popular Politics and Control 1780–1880s (pages 8–11)
- The Impact of War on British Society and Politics since 1900 (pages 12–14)
- Answer both sub-questions from **one** Option.
- 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 Option 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.

1 The Impact and Consequences of the Black Death in England up to the 1450s

Geographical variations in the impact of the Black Death

Read the interpretation and Sources 1–7.

Interpretation: The Black Death had its greatest impact on the urban population.

- (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 wish to do this you must use the sources to support the changes you make.

Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them. **[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 the arrival of the Black Death in England.

Then the most lamentable plague penetrated the coast through Southampton and came to Bristol, and virtually the whole town was wiped out. At Leicester, in the little parish of St. Leonard, more than 380 died, in the parish of Holy Cross more than 400, in the parish of St. Margaret 700 and a great multitude in every parish.

From the Chronicle of Henry of Knighton, canon of Leicester Abbey writing in about 1382.

Source 2: A monk describes the impact of the Black Death on monasteries.

There died at St. Albans abbey at this time, not counting the many who died in our other monasteries, 47 monks. These monks were outstanding in religion and remarkable in learning, and moreover, for the most part, had no equals in virtue. Among them was the lord abbot of St Albans, Michael, of blessed memory. At the same time Nicholas, the prior of the monastery, died, as did the sub prior.

From the St. Albans Chronicle compiled between 1376 and 1394.

Source 3: Tax records from the East Riding of Yorkshire.

Villages.	Expected payments to royal officials.	Monies returned to the communities as relief payments.
South Burton	£7 and 10 shillings	£1 and 13 shillings
Bubwith	£2 and 10 shillings	10 shillings
Spaldington	£2 and 16 shillings	6 shillings
Hotham	£1 and 1 shilling	£1
Brantingham	£1 and 14 shillings	£1 and 13 shillings

There were 20 shillings in one pound (£).

From Subsidy Rolls for 1354.

Source 4: Instructions for the extension of a burial ground in Newark.

A petition put before us on your behalf has shown that the mortality of plague which has been afflicting various parts of the world began to attack the townspeople of Newark some time ago now. It has carried off numerous residents and inhabitants of the town with the result that the burial ground of the church is not adequate for the numbers of dead because it is small and has no room to expand. With all this in mind, you have purchased, at your own expense, a certain plot or piece of land, which is walled and lies in the street called Apiltongate in Newark. With the approval of all those who have an interest in the matter we have petitioned that a license should be granted for the burial of the dead there.

From an order issued by the Archbishop of York, 1349.

Source 5: A description of the Black Death in England.

The plague began in England in the county of Dorset, during the feast of St Peter in chains [1st August], and immediately progressed without warning from place to place. It showed favour to no one, except for a few of the very wealthy. The pestilence arrived in London at about the feast of All Saints [1st November] and daily deprived many of life. It grew so powerful that between Candlemas [2nd February] and Easter [12th April], more than 200 corpses were buried almost every day in the new burial grounds made next to Smithfield. It ceased in London with the coming of Pentecost [31st May], proceeding uninterrupted towards the north, where it also stopped by Michaelmas [29th September] 1349.

From the Chronicle of Robert of Avesbury who lived in London and died at the beginning of 1359.

Source 6: A monk describes the impact of the Black Death.

In the year of the Lord 1347 the hand of Almighty God struck the human race with a deadly blow, which beginning in the southern regions passed on to the northern countries and attacked all the kingdoms of the world. This stroke felled Christians, Jews and infidels alike. It killed confessor and penitent together. In many places it did not leave a fifth of the people alive. This blow struck the whole world with immense terror. So great a pestilence had not been seen, or heard, or written about, before this time. For it is thought that so great a multitude of people were not killed in Noah's Flood. A greater number of the dead were carried to the grave after dinner than were buried before it.

From the Chronicle of Louth Park Abbey, which was compiled in 1461 and was based on earlier accounts. This abbey, located near the Lincolnshire town of Louth, was part of the European order of Cistercian monks.

Source 7: A photograph of Wharram Percy, an abandoned village.



An aerial photograph of Wharram Percy showing archaeological evidence of a village abandoned after the Black Death around 1500.

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Protest and Rebellion in Tudor England 1489–1601

Government Response to Rebellion

Read the interpretation and Sources 1–7.

Interpretation: Tudor governments responded harshly to rebellions.

- (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.

Remember not to simply take the Sources at face value. Use your knowledge of the period to interpret and evaluate them. [35]

- (b) Explain how these Sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: A Royal Proclamation, which was read out publicly, ordering the suppression of the Yorkshire rebels, 10 May 1489.

Forasmuch as the king our sovereign lord, for the defence of this his realm of England, and for repressing, punishing, and subduing of his great rebels and traitors of the north parts of Yorkshire (which of late in their rebellious assembly, traitorously and cruelly murdered his most dear cousin the Earl of Northumberland; and so yet continue their said riotous assembly, daily calling and assembling to them robbers and all ill-disposed persons) intends therefore, in his royal person at his great costs and charges, with his lords and nobles accompanied, with a great army to go toward the said part and put himself to subdue them by God's grace of their malicious purpose and intent.

From 'Tudor Royal Proclamations 1485–1553'.

Source 2: A Royal Proclamation, which was read out publicly, pardoning the Blackheath rebels, 20 June 1497, following Perkin Warbeck's attempt to seize the throne.

Whereas it is known that many of the King's subjects in his counties of Devonshire and Kent assembled in great numbers intending the destruction of the King's most noble person, yet, moved with pity to avoid more spilling of Christian blood, and most specially of his subjects, of his abundant grace, putting apart all cruelty, rigor of justice, and the straightness of his laws, His King's Highness is content to accept them into his grace and favour, and to pardon not only them that have been actually offenders in the said insurrection and rebellion, but also all those who have been favourable unto them, provided that they submit themselves to his highness, and desire his grace, paying reasonable fines according to their actions and crimes.

From 'Tudor Royal Proclamations 1485–1553'.

Source 3: This letter to the chief minister of Henry VIII tells him how 4000 rebels who were resisting the Amicable Grant were dealt with.

May it please your grace to be informed that this day at 10 o'clock we, the Dukes of Norfolk and Suffolk, met together at a place appointed two miles on this side of Bury [St. Edmunds] with all the company of both the shires, to look upon at the least four thousand which had gathered since Tuesday morning. And unto us came the inhabitants of the towns of Lavenham and Burnt Ely who were a great number of offenders. They all came, and, kneeling before us with piteous crying for pity, showed that they were the king's most humble and faithful subjects and so would continue though their lives, saying that they had only committed this offence for lack of work. And for their offence they most humbly besought us to beg the king's highness for pardon. So we made long speeches to them emphasising their heinous offence, declaring it to be high treason. Finally we chose four of the principal offenders. We let the rest depart with as sharp and sore a lesson as we could devise of what would happen if others commit a similar offence.

From the Duke of Norfolk to Cardinal Wolsey, 11 May 1525.

Source 4: A table compiled from court records, showing the numbers and social classes of those executed after the Pilgrimage of Grace, 1536–37.

County	Gentlemen	Clergy	Commons	Total
Yorkshire: East Riding	2	5	5	12
Yorkshire: North Riding	4	3	6	13
Yorkshire: West Riding	2	2	2	6
Durham	1	2	16	19
Lancashire	–	7	10	17
Westmorland	1	–	54	55
Cumberland	–	2	20	22
Northumberland	1	–	–	1
Total	11	21	113	145

From 'The Defeat of the Pilgrimage of Grace', by Michael Bush and David Bownes.

Source 5: A Royal Proclamation, read out publicly, pardoning the Cornwall Rebels, 17 May 1548.

Albeit that many of you, the King's highness' subjects and commons, dwelling and inhabiting in the shire of Cornwall have of late attempted and committed open rebellion against his most royal majesty, nevertheless, the King's most royal majesty, perceiving by credible report that your offences proceeded of ignorance and ill enticements and by occasion of false tales never intended by his highness nor any of his council: And thereupon his highness, inclined to extend his most gracious mercy towards you, desiring rather the preservation of your souls and bodies and your reconciliation by his merciful means than by the order of rigor of justice to punish you according to your demerits, of his inestimable goodness, and at your most humble petitions and submissions made to his highness, is contented to grant his general and free pardon for all manner of treasons committed by you from the time of the beginning of the said rebellion until the first day of May last past.

Exceptions: that this general and free pardon shall not extend unto 31 named men.

From 'Tudor Royal Proclamations 1485–1553'.

Source 6: A letter from the Privy Council dated 12 December 1596, giving instructions to Lord Norris, the Lord Lieutenant of Oxfordshire, who was the chief royal officer responsible for law and order in the county.

A letter to the Lord Norris a leading Royal official. Her Majesty being informed that there are certain evil-disposed persons in that county of Oxfordshire under your Lordship's Lieutenancy that intend to gather in some numbers with the excuse of pulling down enclosures and that to carry out their further malicious purposes they intend to seize the armour and horses of Sir Henry Lee, Knight and other gentlemen. For the speedy preventing of their lewd attempts, which otherwise may grow to further mischief, we require you, being Her Majesty's Lieutenant of that county, to call upon you some Justices of the Peace of your choice to arrest the ringleaders of these seditious persons, and to send the principallest of them to be executed and to imprison such of the rest as you shall apprehend and think need to be imprisoned.

From 'Acts of the Privy Council, 1596–97'.

Source 7: A Proclamation, read out publicly, against the Earl of Essex, 9 February 1601.

February 9th 1601: Proclamation that whereas the Earl of Essex, with the earls of Rutland and Southampton and their accomplices, being discovered in treason in Ireland with Tyrone and also in England, did, on 8th February, imprison the Lord Keeper, the Lord Chief Justice and others of the Council, sent to persuade him to disperse his disordered company, and lay open his just complaints for redress, threatening to murder them if they stirred, and traitorously issued into London, breaking into open rebellion and pretending their lives were threatened and continued in arms, killing diverse subjects, after proclamation of rebellion read by the heralds; yet the said Earls and their accomplices being now apprehended and in the Tower, and no citizens having helped them, Her Majesty thanks them for their loyal persisting in their duty, promises to be more careful for them than for herself, and charges them to lay hold on the spreaders of slanderous rumours against Government, as the rebels probably have instruments in diverse places.

From 'Calendar of State Papers Domestic, 1598–1601'.

3 Radicalism, Popular Politics and Control 1780–1880s

The leadership of working class and radical movements

Read the interpretation and Sources 1–7.

Interpretation: In the period 1780 to the 1880s working class and radical movements were poorly led.

- (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.

Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them. [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 some Cornish miners in the early nineteenth century.

RIOT

A party of 5,000 miners passed through Helston in the greatest order (having selected eight men as leaders) for the purpose of preventing further shipments of grain being exported outside of Cornwall. At Geer there were about 100 Bushels of barley, which Mr Grylls promised should be sent to Helston market. The party then went to Gilling, and in the cellars belonging to Mr Roskruge found about 200 bushels of barley, 50 bushels of malt, and 50 of wheat. Three of the leaders entered the cellars and measuring the depth, length and breadth of each pile of grain, calculated the quantity. Having obtained a promise that all the barley should not be exported, and the wheat should be sent to market, they appeared satisfied. Throughout the day the utmost regularity prevailed; all that the men required being that the corn should be brought to market.

From the 'Annual Register', published early in the nineteenth century.

Source 2: A description of the events at St Peter's Fields, Manchester, on 16 August 1819.

Manchester, the focus of all the sedition and turbulence of England, had long been preparing for a decisive demonstration. On the 16th of August, despite the prohibition of the authorities, a monster meeting took place, attended with more than the usual military marchings and revolutionary displays. The cause was claimed to be 'Reform', but more significant was the frequent display of the Cap of Liberty and the appearance of women in bands among the masses – both features of the French Revolution.

Their chief leader Mr Orator Hunt was so very earnest in the cause of Liberty, that he was making a grand attempt to divert taxation from the pockets of his admirers into his own by substituting certain substances termed 'Hunt's Herb Tea, and Tobacco' for taxable but at least genuine luxuries. He had, however, scarcely commenced when a detachment of sixty men of 'the Manchester Yeomanry Cavalry' entered the field.

Out of the 80 000, a few wedged round the waggons started on hostilities in the shape of a shower of brick-bats and heavy stones. A missile of the most formidable kind struck one of the yeomanry so heavily that he was thrown, fracturing his skull in the fall. This assault may probably have given an additional reason for their advance.

An account of Peterloo by the Duke of Buckingham written in the 1850s from 'original family documents'. He was an MP in 1819.

Source 3: A description of riots in Bristol in 1831 in support of parliamentary reform.

The whole of Bristol was on the verge of destruction; the mansion-house, custom-house, excise-office, and bishop's palace were plundered and set on fire; the toll gates pulled down, the prisons burst open with sledge hammers, and their inmates set at liberty. During the whole of Sunday the mob were the masters of the city. Forty-two offices, dwelling-houses, and warehouses, were completely destroyed. The loss of property was estimated at half a million pounds. The number of rioters killed or wounded were about 110. Of about 14 to 16 who lost their lives, three died from the shots or sword-cuts of the military; the rest were mostly the victims of excessive drinking in the cellars and warehouses, which produced either apoplexy upon the spot, or disabled them from escaping from the flames that they had themselves kindled.

From 'Historical Sketches and Personal Recollections of Manchester' by Archibald Prentice published in 1851. Prentice was a radical, a supporter of parliamentary reform and a newspaper owner.

Source 4: William Lovett expresses his view of Feargus O'Connor.

I regard Feargus O'Connor as the chief trouble maker in our movement in favour of the Charter; a man who, by his personal conduct, joined to his malignant influence in the *Northern Star*, has been the blight of democracy from the first moment he opened his mouth. He began his career by ridiculing our '*moral force humbugger*' as he called our efforts to create and extend an educated and moral public opinion in favour of Chartist principles. By his constant appeals to the selfishness and vanity of man, he succeeded in calling up a spirit of hate, intolerance and brute feeling, previously unknown among Reformers.

If any man ventured to assert that they had equal rights with others to proclaim their views, their motives were at once questioned by this great 'I AM' of Chartism, they were crucified in the columns of the *Star*.

For myself I will have nothing to do with such a man as O'Connor, not only believing him to have done great mischief to our cause, but knowing him to be politically and morally dishonest.

From a letter written in September 1843 by William Lovett. He was replying to two Chartists who wanted to nominate him to be Secretary of Feargus O'Connor's Land Scheme. The letter was included in Lovett's autobiography published in 1876.

Source 5: An account of the Chartists in 1839.

March 1839

We have force to overthrow the Chartists. They have no organization, no leaders, and a strong tendency to turn rebellion into money, for pikes costing a shilling are sold for three and sixpence.

25 July 1839

The Chartists say they will have a general strike. They will do no such thing; the poor cannot do it, they must plunder and then they will be hanged by hundreds; they will split and if mad enough to attempt it, they are lost.

6 August 1839

The plot thickens. Meetings increase and are so violent, and arms abound, I know not what to think. The Duke of Portland tells me there is no doubt of an intended general rising. Poor people! They will suffer. They have set all England against them and their physical force: – fools! We have the physical force, not they. Who is to move them when I am dancing round them with cavalry, and pelting them with cannon-shot?

Diary entries by Sir Charles Napier who at the time was in charge of the army in the northern counties of England.

Source 6: A trade union official being interviewed in the 1860s.

Q Does the 1 shilling per week entitle a man to all the benefits?

A The benefits are as follows:- Unemployment benefit for 12 weeks, 10 shillings a week; and for another 12 weeks, 6 shillings per week; sick benefit for 26 weeks, 12 shillings per week; funeral benefit, £12; accident benefit £100; pension benefits for life, if a member 25 years, 8 shillings per week.

Q What are the circumstances that the council consider to justify a strike?

A I will mention a case in point. So far back as August 1866 the carpenters of Hull sent a request to the employers to allow them the Saturday half-holiday. The employers considered the application premature but said they would consider it in the Spring of 1867. Our council considered a strike to be justifiable because the men did not press their claim, but waited till the time fixed by their employers for a re-consideration of the matter. The request is a reasonable and proper one, and an advantage enjoyed by workmen in every other branch of the trade in that town.

From the Report of the Royal Commission on Trade Unions published in 1867. Robert Applegarth, Secretary of the Amalgamated Society of Carpenters and Joiners, is being interviewed. (There were 20 shillings to the £).

Source 7: The first days of the London Dock Strike of 1889 described.

After the first couple of days of the strike, the dock workers and their leaders could look back with some pride on what they had achieved. The mass of the dockers were now on strike with them, up to 20,000 men. They had also been joined by the seamen and firemen and by the lightermen and watermen who though from an ancient guild class of workers soon accepted the case of the unskilled dockers.

When the men came out they had nothing to fall back upon. The Tea Operatives' and General Labourers' Union comprised only about 800 members and its funds at the time of the strike were almost nil. As the world did not wake up all at once to what was going forward, and no explicit directions were given as to the receipt of contributions, no adequate attempt to feed the strikers and their families was possible in the outset.

From 'The Story of the Dockers' Strike, Told by Two East-Londoners' published in 1889 and written by two men who were involved in the strike.

4 The impact of war on British society and politics since 1900

Changing attitudes towards war

Read the interpretation and Sources 1–7.

Interpretation: In the years after 1900, the British people accepted the waging of war as a patriotic duty.

- (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.

Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them. **[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 the scene as news of the relief of Mafeking reached London.

London blossomed into flags as if by a clever magician's trick. Passengers on the buses waved flags as they sang patriotic songs; people in cabs – and on top, sometimes four to a roof – flourished Union Jacks; windows everywhere sprouted them. And the strains of 'Rule Britannia' and 'God Save the Queen', sung with a conviction and sincerity that brought a lump to the throat, came upon the night air from every point of the compass.

From The Daily Express, 19 May, 1900.

Source 2: Men queuing up to join the army.



Photograph showing recruiting queues in Cardiff, published in 1914.

© Topical Press Agency/Stringer / Hulton Archive / Getty Images

Source 3: A description of the early stages of the battle of the Somme.

As far as the German troops were concerned there were no signs of cowardice, or “low morale,” as we call it more kindly, in those early days of the struggle. They fought with a desperate courage, holding on to positions in rearguard actions when our guns were battering them, and when our men were getting near to them making us pay a heavy price for every little wood or gully or section of trench...but they could not check our men or stop their progress. The German losses were piling up. The great agony of the German troops under our shell fire was reaching unnatural limits of torture. The early prisoners I saw – Prussians and Bavarians of the 14th Reserve Corps – were nerve-broken, and told frightful stories of the way in which their regiments had been cut to pieces.

From an account by Philip Gibbs, an official British war reporter, writing in 1916.

Source 4: Chamberlain arrives back from Munich.



A photograph of British Prime Minister, Neville Chamberlain announcing ‘Peace in our time’ to cheering crowds on his return from Munich in September 1938.

© Central Press/Stringer / Hulton Archive / Getty Images

Source 5: An account of the experiences of a conscientious objector during the Second World War.

The army has no time for misfits, and we were exactly that. We didn’t train properly, we didn’t do anything properly, we didn’t carry weapons, we were a damned nuisance. Four of us wouldn’t agree to do non-combatant duties. We had this sergeant, an ex-wrestler from the London docks, and he exercised every kind of pressure, including physical violence, to make us change our minds. One morning he beat four of us up. My instinctive reaction was one of rage: here was this man brutalising us and getting away with it. But I knew that if I lifted a finger against him, he’d have it his way. So I didn’t do anything. I accepted his blows. Then he went stomping off, and I heard him doing the same thing in the next room.’

From a submission to the Peace Pledge Union website by Dennis Waters.

Source 6: The front page of a British newspaper.



*The front page of The Sun the day after the sinking of the General Belgrano during the Falklands War:
4 May, 1982.*

Source 7: A journalist's view of the Iraq War.

No one doubts the Iraq catastrophe will cast a long dark shadow when the history of these times comes to be written. But what will be made of British public attitudes towards this war? After one great anti-war demonstration, there has been little outpouring of outrage. As the last miserable days drag on in Basra, there is no clamour to end the agony faster. Where are the students on the rampage? Compare this with the fury over Vietnam back in the late 1960s, when Britain had no soldiers in that war. Reasons can be found, excuses made, but this is a depressing sign of the current political climate. If you have a son the same age as these boys, it does help concentrate the mind. It is also a crisp reminder that most of us live in worlds where no one has a boy anywhere near the armed forces, which have become dangerously detached from most people's ordinary experience – neither the officer types nor the squaddies drawn mainly from poorer places. When “we” go to war it can be as remote from reality as a computer game to most voters and those in the Cabinet.

From an article by Polly Toynbee in The Guardian, 21 August, 2007.



Copyright Acknowledgements:

Q1:

Sources 1-6 Extracts from R Horrox, *The Black Death*, Manchester University Press, 1994
 Source 7 © webbaviation.co.uk

Q2:

Sources 1, 2 and 5 Extracts from PL Hughes et al (eds), *Tudor Royal Proclamations*, Yale University Press, 1964
 Source 3 Extract from A Fletcher, *Tudor Rebellions*, p.117, Longman, 1973
 Source 4 Extract from D Bownes, *The Defeat of the Pilgrimage of Grace: A Study of the Postpardon Revolts of December 1536 to March 1537 and their Effect*, p.410, University of Hull Press & Lampada Press, 1999
 Sources 6 and 7 Extracts from R Salter, editor J Wroughton, Elizabeth I and Her Rein, p.71, 1988, Macmillan Education Ltd, reproduced with permission of Palgrave Macmillan

Q3:

Source 1 Extract from J Rule, *Cornish Cases: Essays in Eighteenth and Nineteenth Century Social History*, pp.45-46, Clio Publishing, 2006
 Source 2 Extract from E Evans & Culpin, *The Birth of Modern Britain: 1780-1914*, p.78, Longman, 1997, by permission of Pearson Education UK
 Source 3 Extract from the Schools Council History, *Britain 1815 - 1851*, p.23, McDougall, 1977
 Source 4 Extract from W Lovett, *Life and Struggles of William Lovett*, pp.244-247, Macgibbon & Kee, 1967
 Source 5 Extract from P Mollis (ed.), *Class and Conflict in Nineteenth Century England, c.1815-50*, p.232, Routledge and Kegan Paul PLC, 1973
 Source 6 Extract from *Contemporary Sources and Opinions in Modern British History: Volume Two*. Copyright © Frederick Warne & Co., 1967
 Source 7 Extract from T McCarthy, *Great Dock Strike of 1889*, p.86, George Weidenfeld and Nicholson Ltd 1988, an imprint of The Orion Publishing Group, London

Q4:

Source 1 Extract from The Daily Express, May 1900, quoted in R Pope, *War and Society in Britain 1899-1948*, Longman, 1991
 Source 2 © Topical Press Agency/Stringer / Hulton Archive / Getty Images
 Source 3 Extract from P Gibbs writing in July 1916, quoted in CF Horne (ed.), *Source Records of the Great War*, National Alumni, 1923
 Source 4 © Central Press/Stringer / Hulton Archive / Getty Images
 Source 5 Extract from D Waters, a submission to the Peace Pledge Union, www.ppu.org.uk
 Source 6 *Gotcha – Our lads sink gunboat and hole cruiser*, The Sun, 4 May 1982. Sourced from The British Library, www.bl.uk
 Source 7 Polly Toynbee, *Lance Corporal Redpath is another victim of our apathy*, 21 August 2007, © Guardian News & Media Ltd 2007

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