

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

Thursday 10 June 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.
- Answer both sub-questions from **one** Study Topic.
- 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.
- This question paper contains questions on the following four Study Topics:
 - 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 8–10)
 - The Impact of War on British Society and Politics since 1900 (pages 11–13)
- 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.
- The total number of marks for this paper is **50**.
- 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

The impact of the Black Death on the Church

Read the interpretation and Sources 1–7, then answer questions (a) and (b). Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them.

Interpretation: The Black Death seriously damaged the authority of the Church in England.

- (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. [35]
- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: A religious account of the reason for the outbreak of the Black Death.

Since the life of man on earth is a war, no wonder if those fighting amidst the miseries of this world are unsettled by the unpredictability of events: now favourable, now contrary. For Almighty God sometimes allows those he loves to be troubled while their strength is perfected in weakness by an outpouring of spiritual grace. There can be no one who does not know, since it is now public knowledge, how great a mortality, pestilence and infection of the air are now threatening various parts of the world, and especially in England; and this is surely caused by the sins of men who, while enjoying good times, forget that such things are the gift of the most high giver. Thus, since the inevitable human fate, pitiless death, which spares no one, now threatens us, unless the holy clemency of the Saviour is shown to his people from on high, the only hope is to hurry back to him alone, whose mercy outweighs justice and who, most generous in forgiving, rejoices heartily in the conversion of sinners; humbly urging him with prayers that he, the kind and merciful Almighty God, should turn away his anger and remove the pestilence and drive away the infection from the people whom he redeemed with his precious blood.

From a letter written by the Archbishop of York in 1348.

Source 2: A record of the nuns of Malling.

After the register had been read and all the sisters named individually in the attached schedule summoned, they all appeared in person before the lord prior except for Joan de Rokesle, Margaret de Hunting-field, Mary de Godwyneston, Benedicta de Grey, Joan de Wye, Christine Nasard, Mary de Norton, Margery de Patshull, Margaret de Northwood and Alice Cotoun, who were all lying gravely ill in the infirmary.

From a bishop's register of 1349.

Source 3: An account of measures to hear confessions.

The contagious pestilence, which is now spreading everywhere, has left many parish churches and other benefices in our diocese without a clergyman, so that their inhabitants lack of a priest. And because priests cannot be found for love or money to take on the responsibility for those places and visit the sick and administer the sacraments of the church to them – perhaps because they fear that they might catch the disease themselves – we understand that many people are dying without the sacrament of penance, because they do not know what to do in such an emergency and believe that even in an emergency confession of their sins is of no use or worth unless made to a priest having the power of the keys. Therefore, desirous as we must be to provide for the salvation of souls and to call back the wanderers who have strayed from the way, we order and firmly enjoin that if when on the point of death they cannot secure the services of a properly trained priest, they should make confession of their sins to any lay person, even a woman if a man is not available.

From an order issued by the Bishop of Bath and Wells in 1349.

Source 4: A poet describes the financial condition of the clergy.

Parsons and parish priests complained to the bishop
That their parishes were poor since the pestilence time,
And asked leave and licence in London to dwell
And sing *requiems* for money for silver is sweet.

[A *requiem* is a prayer for the dead]

From William Langland's 'The Vision of Piers Plowman', a poem written some time between 1372 and 1389.

Source 5: A monk comments on the Franciscan order.

It was because of the Black Death that the monastic Orders, in particular the friars, which up to that date had been flourishing, both in learning and holiness, now began to decline. Discipline became slack and faith weakened, both because of the loss of their most eminent members and the relaxation of rules which ensued as a result of these calamities. It was in vain to look to the young men who had been received without proper selection and training to bring about a reform since they thought more about filling up the empty houses than about restoring the lost sense of authority.

From an account written in the sixteenth century by a Franciscan, Luke Wadding.

[turn over for Sources 6 and 7]

Source 6: A picture of the bones of the heretic John Wycliffe being burnt by Church officials in 1427.



From the sixteenth century 'Book of Martyrs'.

Source 7: A recent account of contemporary opinions of the Church's role in the Black Death.

Fairly or unfairly, medieval man felt that his Church had let him down. The plague, it was taken for granted, was the work of God, and the Church has assured him, with comfortable regularity, that he had brought it on his own head. Man had provoked the Divine anger and he was now suffering fair punishment for his sins. But the Church must have seen what was going on over the previous years and decades, yet had given no sign that the patience of the Almighty was being tried too high. It would, perhaps, not have been reasonable to have expected protection from the wrath of God but surely it was not too much to ask that the Church, presumably better equipped than anybody to predict a coming storm, should have given some warning of the danger that mankind was courting? Instead, there had been no more than a routine remonstrance which made up the repertoire of every preacher. All that the Church had done was wait until it was too late and then point out to their flock how wicked they had been.

From a book about the Black Death published in 2003.

Protest and Rebellion in Tudor England 1489-1601

How protests and rebellions were justified at the time

Read the interpretation and Sources 1–7, then answer questions (a) and (b). Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them.

Interpretation: Tudor rebels did not wish to undermine royal authority.

- (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. [35]
- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: An explanation of a revolt in 1497.

These unruly people, the Cornishmen, inhabiting a barren and unfruitful country, resented that they should be so grievously taxed and burdened by the King's council. Flammock and Joseph urged the local people to put on military equipment and not be afraid to follow them in that quarrel, promising not to hurt any creature, but only to see those punished that ordered such taxes to be imposed on the people.

From Raphael Holinshed, Chronicles of England, Scotland and Ireland, first published in 1577.

Source 2: An account of people's reaction to a government demand for money.

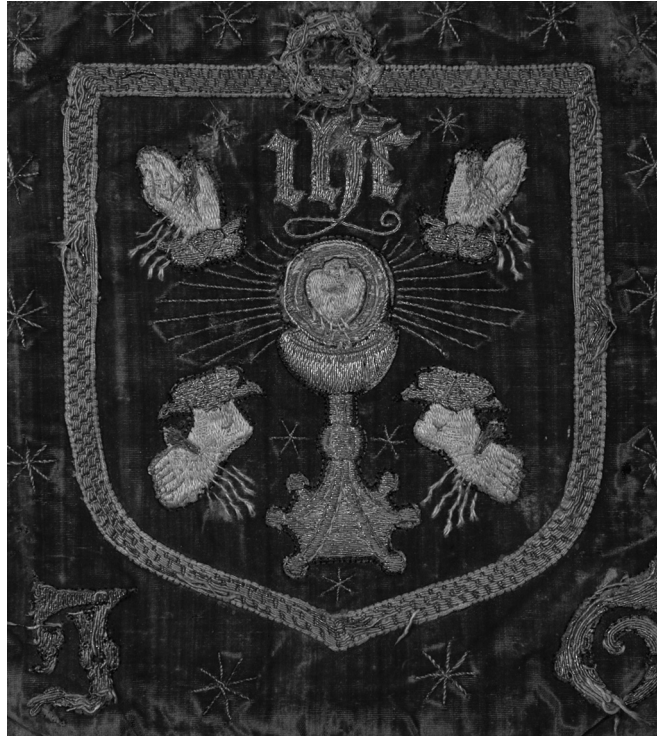
Now were commissioners sent to the clergy for the fourth part of their land and moveables; and in every assembly the priests answered that they would pay nothing, unless it were granted by the Church; otherwise not. For, they said that never did a King of England ask for any man's goods, but by an order of the law; wherefore they said that Cardinal Wolsey and all the doers thereof were enemies to the king.

When this matter was opened throughout England, all people cursed the cardinal for undermining the laws and liberty of England. For they said, if men should give their goods by a commission, England would lose its freedom.

Then the cardinal wrote letters to all commissioners of the realm that they should in no way swerve and every man should be valued according to the valuation taken in 1522. This angered the city of London, for then the cardinal had promised that whatsoever they valued themselves at, that no man should know it but the king. Many persons overvalued themselves in order to be more highly esteemed. Now they were charged according to that valuation.

From Edward Hall's 'Chronicle', first published in 1542, describing the reaction to the Amicable Grant.

Source 3: The Five Wounds of Christ badge.



This badge was used by the rebels in the Pilgrimage of Grace, 1536–7.

Source 4: A response to religious changes.

2. We will have the laws of our sovereign lord king Henry VIII concerning the Six Articles to be in use again as in his time they were.

4. We will have the sacrament hung over the high altar, and there to be worshipped as it used to be, and they which will not thereunto consent, we will have them die like heretics against the holy Catholic faith.

8. We will not receive the new service because it is like but a Christmas game. We will have our old religious services of Matins, mass and evensong and processions in Latin not in English, as it was before. And so we the Cornishmen, whereof certain of us understand no English, utterly refuse this new English version.

From the demands of the Western Rebels, 1549.

Source 5: A rebel leader's call to arms.

For as much as it is now spread abroad and certainly pronounced by the Lord Chancellor and others of the Council, of the Queen's determination to marry with a foreigner, we therefore write unto you, because you are our neighbours, because you are our friends, and because you are Englishmen. We urge that you will join with us, as we will with you unto death in this matter, protecting unto you before God, that no earthly cause could move us into this enterprise, but this alone we seek no harm to the queen, but better counsel and counsellors.

From the proclamation issued by Sir Thomas Wyatt, to be read out in public places in the main towns and villages of Kent, January 1554.

Source 6: The Northern Earls' declaration of rebellion.

Thomas, Earl of Northumberland, and Charles, Earl of Westmorland, the Queen's most true and loyal subjects and to all Her Highness's people send greetings: – Whereas various new nobles about the Queen's Majesty not only go about to overthrow and put down the ancient nobility of the Realm, but also have misused the Queen's Majesty's own person, and also have for the past twelve years, set up and maintained a new found religion and heresy, contrary to God's word. To amend and redress this, various foreign powers do intend shortly to invade these realms, which will be to our utter destruction, if we do not ourselves speedily avert it. Wherefore we are now forced at this time to go about to amend and redress it ourselves, which if we should not do and foreigners enter upon us we should all be made slave to them. These are therefore to will and require every of you, being above the age of sixteen years and not sixty, as your duty towards God doth bind you, for the setting forth of his true and Catholic religion; and as you tender the commonwealth of your country, to come and resort unto us with all speed, with all such armour as you or any of you have. Do not fail herein, as you will answer the contrary at your perils. God save the Queen.

From a proclamation issued at Darlington on 16 November 1569.

Source 7: An explanation for the Earl of Essex's uprising.

1601: The 8th February, the Earls of Essex, Rutland and Southampton, Sir Gilly Meyrick and others made an uprising in London, hoping the citizens would have taken their part. Essex's purpose was to have taken the court and so to displace some great men thereabouts that were his supposed enemies, intending no hurt to Her Majesty as he would protest and he would believe. The Earls were taken in the Earl of Essex's home. The Earl of Essex was committed to the Tower where he was beheaded shortly after. He took it upon his death, that he died a faithful true-hearted subject to his sovereign, though he deserved not for his sins committed against God to live any longer.

From a chronicle written in 1601.

3

Radicalism, Popular Politics and Control 1780-1880s

The reaction of the authorities towards radicalism

Read the interpretation and Sources 1–7, then answer questions (a) and (b). Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them.

Interpretation: The authorities dealt with radicalism by the use of violence and harsh legislation.

- (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. [35]
- (b) Explain how these sources are both useful and raise problems and issues for a historian using them. [15]

Source 1: A handbill from the 1790s.

Be assured that Liberty and Freedom will at last prevail. Tremble O thou Oppressor of the People that reigneth upon the Throne, and ye Ministers of State, weep for ye shall fall, weep oh ye Conductors of this vile and Wicked War, ye who grind the Face of the Poor.

A handbill issued by members of the 'Revolution Society' of Norwich, November 1793.

Source 2: A cartoon from 1819.



A cartoon published in 1819. This image was used by several artists in the years during and after the wars with France.

Source 3: A report about the Combination Acts from a House of Commons committee.

It appears that Combinations of workmen have taken place, often to a great extent, to raise and keep up wages and to regulate their hours of working. At the time the Evidence was taken, Combinations were in existence and the Laws have not been effectual to prevent such Combinations.

The laws have not only not been efficient to prevent Combinations, but on the contrary have had a tendency to promote mutual irritation and distrust, and to give a violent character to the Combinations.

It is the opinion of this Committee that masters and workmen should be freed from such restrictions, as regard the rate of wages and the hours of working, and be left at perfect liberty to make such agreements as they may mutually think proper. Therefore the laws that interfere in these particular should be repealed.

From 'The Report of the Select Committee on Artisans and Machinery', 1824.

Source 4: An account of a trial in 1834.

The event of this trial has been looked forward to with the greatest anxiety by all Classes in the County; the farmers feeling that on it depended whether they should in future have any control over their Labourers; and the Labourers only waiting to join the Union as soon as they were satisfied they could with impunity. The conviction and the prompt execution of the sentence of transportation has given the greatest satisfaction to all the Higher Classes, and will, I have no doubt, have a very great effect among the Labourers.

From a letter to the Home Secretary, Lord Melbourne, from James Frampton, a landowner and magistrate, March 1834.

Source 5: From a newspaper article about education.

Some simpletons talk of knowledge making the working classes more obedient – better servants and so on, which means making them more subservient slaves to the wealth of idlers of all descriptions. But such knowledge is trash; the only knowledge which is of service to the working people is that which makes them more dissatisfied, and makes them worse slaves. This is the knowledge we shall give them.

Bronterre O'Brien writing in the newspaper 'Destructive', June 1834. O'Brien later became one of the Chartist leaders.

[turn over for Sources 6 and 7]

Source 6: A soldier's view of the Chartists.

6 August 1839

The Duke of Portland tells me there is no doubt of an intended general rising. Poor people! They will suffer. We have the physical force, not they. They talk of their hundred thousands of men. Who is to move them when I am dancing round them with cavalry, and pelting them with cannonshot?

12 January 1840

Patrolled all last night. Saw the Chartist sentinels in the streets; we knew they were armed with pistols, but I advised the magistrates not to meddle with them. Seizing these men could do no good; it would not stop Chartism if they were all hanged; and as they offered no violence, why starve their wretched families and worry them with a long imprisonment? I repeat it, Chartism cannot be stopped, God forbid that it should. What we want is to stop the letting loose of a large body of armed cut-throats upon the public.

From the diary of General Sir Charles Napier, Commander of the troops in the Midlands and the north of England.

Source 7: One view of the role of the Whigs.

The Whigs are not leaders in popular movements, but have been able to the great advantage of the country, to direct and guide, and moderate those popular movements. They have formed a link between the Radicals and those classes which, possessing property, power and influence, are naturally averse to change. I think it is greatly owing to our guidance and action that the great changes, which have been made in the direction of popular reform in this country, have been made not by the shock of revolutionary actions, but by the calm and peaceful process of constitutional acts.

Written by Lord Hartington in 1883. Hartington was a member of Gladstone's Liberal government at the time.

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

Focus: The impact of war on the changing role of women

Read the interpretation and Sources 1–7, then answer questions (a) and (b). Remember not to simply take the sources at face value. Use your knowledge of the period to interpret and evaluate them.

Interpretation: The role and status of women in British society have been little affected by war.

- (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. [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 women workers in London.

It's extraordinary the amount of female labour employed in the City now. In the trains of a morning, out of ten passengers in a compartment there is generally an average of eight females. The Bank of England employs over 400 and there was a flutter of excitement in Gracechurch Street the other day at two girls with trouser overalls cleaning the windows of shops. The railway companies, of course, have employed them for a while on tramcars and omnibuses but they can now be seen in every sphere of activity. When 'Tommy' comes home he will be keeping house and minding the kids while the missus earns the money.

From a letter written by Joe Hollister, a City worker, to his father, March 1917.

Source 2: A report on the work of women in aircraft factories.

It seems to be the general opinion of the Works Managers that training women as skilled hands on machine tools takes much the same time as training a youth. For ordinary, simple operations female labour is giving satisfactory results, provided the work is properly supervised and the machines are set up by skilled men. For repetition of manufacture, women can be used much more than they are at present but in connection with work where difficult and varied operations have to be carried out they are of little use, not having had sufficient experience.

From a report by Captain C. Jarrott to the War Office, December 1916.

Source 3: A view on why women were given the vote.

Few politicians supported women's suffrage on the grounds of the work they had performed during the war; but most were in favour of electoral reform. The Act of February 1918 was a war measure and not a women's measure. The argument for electoral reform was fuelled by the potential disenfranchisement of men who had lost their residence qualification of 12 months' continuous occupation through service overseas; by the need to reward those without the vote who had fought for their country; and by the need to allow all those who had contributed to the victory to determine the country's future. The eventual legislation enfranchised some 7 million women over the age of 30, who were either ratepayers or married to ratepayers. However, with some 5 million or so women over the age of 21 excluded, the terms ensured that women would not be a majority of the electorate.

From a book published in 2006.

Source 4: The percentage of female workers in major occupational groups in Great Britain, 1911–1951.

Occupational group	1911	1921	1931	1951
Employers and proprietors:	18.8	20.5	19.8	20.0
All white-collar workers:	29.8	37.6	35.8	42.3
(a) Managers & administrators	19.8	17.0	13.0	15.2
(b) Higher professionals	6.0	5.1	7.5	8.3
(c) Lower professionals	62.9	59.4	58.8	53.5
(d) Clerks	21.4	44.6	46.0	60.2
(e) Salesmen and shop assistants	35.2	43.6	37.2	51.6
All manual workers:	30.5	27.9	28.8	26.1
(a) Skilled	24.0	21.0	21.3	15.7
(b) Semi-skilled	40.4	40.3	42.9	38.1
(c) Unskilled	15.5	16.8	15.0	20.3
Percentage of total workforce	29.6	29.5	29.8	30.8

From A.H. Halsey, 'Trends in British Society since 1900', 1972.

Source 5: A second world war poster.



A poster published in 1942.

Source 6: A woman comments on her experience of part-time war work.

I came here through patriotic motives. I had no need to work. One of my children is evacuated but one is at home. My husband is in the Civil Service. I think I'm very lucky, that's the reason I came here. When the war's over the job will be somebody else's who's been in the forces. But I thoroughly enjoy my four hours working in the afternoon. After all, for a housewife who's been a cabbage for fifteen years – you feel you've got out of the cage and you're free. I think the war has made a lot of difference to housewives. I don't think they'll want to go back to the old narrow life. I have the feeling myself that I've got to go back into the home. I wouldn't like to keep any man out of a job, but I do hope there'll be more part-time jobs going after the war.

From an interview conducted in 1944.

Source 7: A report of the eviction of women protesters at Greenham Common.

The women from the main peace camp at Greenham Common in Berkshire have been evicted but say it will not end their protest. More than 30 people were arrested after bailiffs backed up by 300 police officers moved in early this morning. At dawn police using loud hailers gave the women five minutes to leave the camp. Most offered little physical resistance but some set fire to their makeshift tents in protest. Though it has gained a worldwide following since it began, some local people welcomed the apparent end of the peace camp. "We've had to put up with these malingerers and vagrants for two and a half years and quite frankly most of us are sick to the back teeth of it," said one man who lives nearby. The women's peace camp was set up in September 1981 after 36 women marched from their South Wales homes to the Berkshire airbase in protest at plans to store Cruise missiles there.

From the BBC News website, 'On This Day', April 1984.

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