

ADVANCED SUBSIDIARY GCE

HISTORY B

Using Historical Evidence – British History

F983

Candidates answer on the answer booklet.

OCR supplied materials:

- 8 page answer booklet
(sent with general stationery)

Other materials required:

None

**Thursday 19 May 2011
Morning**

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name, centre number and candidate number in the spaces provided on the answer booklet. Please write clearly and in capital letters.
- Use black ink.
- Read each question carefully. Make sure 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.
- The total number of marks for this paper is **50**.
- 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 6–7)
 - Radicalism, Popular Politics and Control 1780–1880s (pages 8–11)
 - The Impact of War on British Society and Politics since 1900 (pages 12–14)
- 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

The impact of the Black Death on different social groups

Read the interpretation and Sources 1–7, then answer questions (a) and (b). You will need to turn over for Source 7. 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 destroyed the control which lords had over their peasants.

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

Source 1: An extract from a church sermon.

Christ said ‘Learn of me and your souls shall find rest.’ It is to be regretted how few now follow this guidance. Instead men prefer to learn the lessons of the Devil and then put them into practice. There is scarcely a peasant today who is satisfied with his lot. Little men are always running about trying to make themselves the equals of their betters or even, when they can wangle it somehow, to make themselves greater than them.

From a late 14th century sermon.

Source 2: A monk records measures taken against serfs.

It should not be passed over in silence how our serfs at Wane became stubborn and refused to do the service they owed us. They had been serfs from birth and descendants from unfree tenants of ours at Dimlington. They sought to lighten the burden of servitude under which they and their ancestors had been placed. In order to turn them from their evil ways we had no other choice but to use all of the force at our disposal on the ringleaders and we threw three or four of them in prison. One of them by the name of Richard Cellerer escaped and secretly ran away to avoid his punishment. He then told everyone that he and all his ancestors were free and that he could trace his descent from serfs who had worked on the royal manor at Easington. He said he was a royal serf and claimed the protection of the king.

From a monastic chronicle written in Yorkshire in the 1350s.

Source 3: A law about carrying weapons.

No employee working on the land or manufacturing items shall in future carry any dagger or sword without being arrested. There are two exceptions. Firstly, in time of war when fighting in defence of the kingdom. Even then such people must be under the supervision of the king’s officers. Secondly, when travelling with their masters or on their master’s business. But such men should always have bows and arrows and practise with them on Sundays and holy days and entirely leave off playing handball, dice, football, skittles and other such unsuitable games. Royal and local officials shall have the power to arrest any breaking this law and have the power to seize the weapons and keep them until a judge has made his decision. May it be known, however, that the king does not want this law to apply to the rights of lords.

From the Statute of Labourers, 1388.

Source 4: A law on clothing.

Craftsmen and richer peasants called yeomen shall not receive or wear cloth made into clothes worth more than 40 shillings, whether they bought the cloth or had it given to them. They shall not wear cloth decorated with jewels or silver or decorated, they shall not wear clothes made of silk. They may not wear gold rings, brooches, or chains. They may not wear ribbons. This law also applies to their wives, daughters and children. Their women may not wear veils of silk. They must instead wear clothes made only of simple cloth such as yarn made within this kingdom. The only fur they can wear must come from a lamb, rabbit, cat or fox.

From a royal statute, 1363.

Source 5: A historian writing in 2001 comments on relations between social groups.

In this twilight world between medieval feudalism and early modern capitalism the law of hierarchy still worked. There was restlessness and even occasional rebellion among the peasants, but the only social model that all understood was that of lordship and hierarchy. The way of thinking was still up and down and power still came from the top even if some degree of individualism and a more open sense of community was beginning to creep in.

From a book written in 2001.

Source 6: Wat Tyler is killed in 1381.



From an illustrated history written in the 15th century.

[TURN OVER FOR SOURCE 7]

Source 7: An extract from a poem.

So a cleric's duty is to serve Christ, and leave carting and labouring to ignorant serfs. And no one should become a priest unless he comes from a family of freemen, and his parents have been married in church. Serfs' and beggars' children and bastards should work with their hands, while men of noble blood should serve God and their fellow men as befits their rank – some by singing religious songs and others by book-keeping and advising men how to spend their money.

But nowadays, bondsmen's children are made into Bishops and bastards into Archbishops; and soap makers and their sons buy themselves knighthoods, while the sons of true noblemen work and sweat for them – for they mortgage their estates to ride out against our enemies and to fight for king and country in defence of the people. And the monks and nuns, who should feed the poor, buy up the incomes of knights and make noblemen of their relatives. Even Popes now are selling the offices of the Church to keep God's word safe. No wonder charity and holy living have disappeared – and will not return till this new fashion wears out, or someone uproots it.

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

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Protest and Rebellion in Tudor England, 1489–1601

Who protested and rebelled?

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 were from the lowest levels of society.

- (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 account of the defeat of a rebellion in 1497.

When the king learned the mob of Cornishmen were ready on the nearby hill, intent on a fight late in the day, he sent Henry Bourchier, Earl of Essex, and Richard Thomas, Earl of Suffolk, both excellent captains. They were sent with a great number of archers and horsemen to surround the hill to the left and right, so that they would block all the roads and deprive the enemy of all hope of escape. Afterwards the king went forth from the city with a very strong army, and he sent ahead Giles Daubney with a company of soldiers. When Daubney came to the hill, the earls attacked the rebels and defeated them at their first collision. More than 2000 were killed when they offered resistance, countless number were captured, including the leaders of the mob, who were executed shortly thereafter.

From Polydore Vergil, History of England, published in 1555 but written in the reign of Henry VII.

Source 2: A report about the suppression of a rebellion.

May it please your grace to be informed that this day at 10 o'clock we, the Dukes of Norfolk and Suffolk, met at a place two miles on this side of Bury with all the soldiers of both counties, which was a right goodly company to look upon as at least four thousand had gathered since Tuesday morning. And unto us came the inhabitants of Lavenham and Brant Ely, a great number of offenders. They all came in their shirts and kneeling before us with piteous crying for mercy showed that they were the king's most humble and faithful subjects.

Report sent by the Duke of Norfolk to Wolsey, 11 May 1525.

Source 3: A report of a witness statement.

He thinks all the acts of the gentlemen as well as those of the common people were done willingly, for he saw them as willing to set forward their views in the same way as the commons were. And further, during the whole time of the uprising, not one of the gentlemen persuaded the people to stop or showed them it was high treason. The gentlemen were the first to be armed of all the people, and commanded the commons to prepare themselves, and he believes the commons expected to have redress of grievances as requested from the king.

From an official account of the testimony of a priest about the Lincolnshire Rising, 1536.

Source 4: An account of the behaviour of Kett's rebels.

They were so shameless and so desperate that the poor vagabond boys, trouserless and bare-arsed, came among the thickest of the arrows and gathered them up. When some of the arrows stuck fast in their legs and other parts they most shamefully turned up their bare bottoms against those who did the shooting.

From Nicholas Sotherton, 'Commoysen in Norfolk', 1549.

Source 5: A modern historian's analysis of parish accounts in 1549.

The bulk of the entry in the accounts is devoted to a series of payments to five parishioners 'at their going forth to St David's Down camp' near Exeter. They were by no means the poorest men: the fathers of two of them were among the most active and responsible of Morebath's parish officials, and another of their fathers had been High Warden just two years before. Robert Zaer, who returned, was to serve as High Warden twice in Elizabeth's reign. The parish, it seems, sent their brightest and best to fight on their behalf.

From a book written in 2001.

Source 6: A rebel nobleman responds to questions.

We first began to talk of these matters when the Duke of Norfolk went in displeasure from the Court to his home in London. It was noted in Yorkshire that the Queen's Council was very divided about the succession, that the Duke and other noblemen had gone to their homes and that the realm would be in uproar. So I sent to the Duke and assembled my friends to know their intentions. I and many gentlemen intended to join the Duke, if the quarrel were for reform of religion or naming a successor, but not to endanger myself for the marriage. This, I fear, made my enemies about her Majesty pick a quarrel with me.

From the interrogation of the Duke of Northumberland in 1572.

Source 7: A letter about a planned uprising.

There was a rising planned at Enslow Hill of 200 or 300 people from various towns of that county, with the intention of raising a rebellion. They were to seize arms and horses from the neighbouring gentlemen's houses and go towards London, where they expected to be joined by the apprentices. I have bound over the people concerned to appear at the law courts, but imprisoned Barth, Steer, Carpenter and Roger Ibill the miller, who persuaded many into this action. They have confessed little, but might do more if sent for and sharply examined. I am daily arresting others, but little can be discovered till Steer or Ibill confess. They met when most of the gentlemen of the county were to appear before a law court, in a case between Mr. Browne and Mr. Hoare. They are chiefly young unmarried men and not poor.

*From a letter from the Deputy Lord Lieutenant of Oxfordshire to the Lord Lieutenant of the county.
The letter is dated 6 December 1596.*

Radicalism, Popular Politics and Control 1780–1880s

The methods of radicals

Read the interpretation and Sources 1–7, then answer questions (a) and (b). You will need to turn over for Sources 5–7. Remember not to simply take the sources at face value. Use your own knowledge of the period to interpret and evaluate them.

Interpretation: Radicals supported the use of violence in the period 1780 to the 1880s.

- (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 magistrate's fears in 1801.

This part of the County is by far the most populous; and as nine-tenths of the Inhabitants are of the lowest Class and naturally given to idleness, riot, and excess, of course a Military Force adequate to their numbers should be kept upon the spot. If a Riot should suddenly break out in the dead of Night, how am I to send to those places, surrounded perhaps by a riotous Assembly? What is to become of me, my Family and property during the long interval that must take place before the soldiers can arrive? I only asked for a Serjeant's guard, which would answer every purpose. Being stationed on the spot they would almost prevent the possibility of mischief.

The Reverend A B Haden, a magistrate in Staffordshire, writing in 1801 to the Duke of Portland. Portland was Home Secretary in Pitt's government.

Source 2: An account of Peterloo in 1819.

We arrived at St Peter's Field with Colonel L'Estrange. It was then for the first time that I saw the Manchester troop of Yeomanry; they were scattered singly, or in small groups over the greater part of the field, literally hemmed up and hedged into the mob so that they were powerless either to make an impression or to escape. The small body of horsemen was entirely at the mercy of the people by whom they were, on all sides, pressed upon and surrounded.

The Hussars drove the people forward with the flats of their swords, but sometimes, as is almost inevitably the case when men are placed in such situations, the edge was used. I still consider that it is an indication of the humane behaviour of the men of the Fifteenth Hussars that more wounds were not received. The far greater amount of injuries were from the pressure of the fleeing mob.

An account by Lieutenant William Jolliffe of the Fifteenth Hussars. He was interviewed in the 1840s for a book that was published in 1847. Colonel L'Estrange was in charge of the soldiers at Peterloo.

Source 3: A view of the use of physical force.

That Englishmen have a right, in *extreme cases*, to resort to physical force to free themselves from an unbearable tyranny, is a truth so important and so undisputed that it forms the very foundation of our system of government.

But although this is upon all sides admitted, it is also upon all sides agreed that this is a fearful remedy, which like hazardous, extreme, and painful operations in surgery, is only to be brought into action in very extreme cases, when all ordinary courses of treatment have failed. Physical force is a thing not to be lightly used; it is the last remedy known to the Constitution.

Nothing but a rising at the same hour all over the kingdom could give you a *chance* of success by arms – even that would give you a slender chance, and you cannot bring it about anyway. Retain your arms then, for it is possible that you may have to use them in your own defence. But do not use them until that time comes. Pursue the course of *peaceful* agitation – press forward your great cause under the watchwords of ‘Peace, Law, Order’. It may be delayed, but it must prevail. If you continue acts of violence, *you and your children are slaves for ever*.

‘The first essay in physical force’, from a Chartist publication, May 1839.

Source 4: A radical looks back.

A series of disturbances commenced in 1815 and continued until the close of 1816. At Bridgeport there were riots on account of the high price of bread; at Bury there were similar disturbances to destroy machinery; at Merthyr Tydfil on a reduction of wages. The writings of William Cobbett suddenly became a great authority. They were read in nearly every cottage in the manufacturing districts of South Lancashire and Leicester and Nottingham. He directed his readers to the true cause of their sufferings – misgovernment; and its solution – parliamentary reform. Riots soon became scarce, and from that time they have never regained their popularity with the labourers of this country. Instead of riots and destruction of property, Reform clubs were now established.

I was chosen secretary of one of these clubs in Middleton, near Manchester. On the first of January 1817, a meeting was held in our chapel, when resolutions were passed declaring the right of every male to vote; that parliaments should be elected annually; that every twenty thousand of inhabitants should send a member to the House of Commons. It was not until we became infested by spies and trouble-makers, that physical force was mentioned amongst us.

From Samuel Bamford’s autobiography, ‘Passages in the Life of a Radical’, published in 1841.

[TURN OVER FOR SOURCES 5–7]

Source 5: An illustration of the Rebecca Riots.



A cartoon about the Rebecca Riots, published in London in 1841. The faces on the gate posts represent two members of Peel's government.

Source 6: A historian's view of Trade Unions in the 1840s and 1850s.

Historians have repeated contemporary claims of union violence and tried to suggest that they outweighed or balanced actions by the other side. Gash has written that whatever the sanctions of the employers and the state, 'the men had sanctions of their own – arson, vitriol throwing, gunpowder, and assassination – even more ferocious'. But much of this is the imagery of moral panic, as William Lovett protested, the unions' critics 'magnified isolated acts of violence into crimes of blackest atrocity'. Frequent claims of arson in the cotton industry, for example, must be set in the context of the peculiar vulnerability of cotton mills to fire risk. Claims of intimidation and assassination of employers were much exaggerated. Most violence was directed against fellow workers and took place in the context of community sanctions.

From a history book published in 1988.

Source 7: A view of Trade Unions.

How long will you be content with the present half-hearted policy of your union? I readily grant that good work has been done in the past by the unions; but what good purpose are they serving now? All of them have large numbers out of employment even when their particular trade is busy. None of the important ones have any policy other than that of trying to keep wages from falling. The true Trade Union policy of aggression seems entirely lost sight of: in fact, the average unionist of today merely supports policies which play into the hands of the capitalist exploiter.

From a pamphlet by Tom Mann published in 1886. Mann was a life-long unionist and helped to organise the dock strike of 1889.

4 The Impact of War on British Society and Politics since 1900

The impact of war on the responsibilities and powers of government

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

Interpretation: Wars have brought unpopular increases in government power.

- (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: Government power in World War 1.

The year opens badly for workers. The Munitions Act and the Defence of the Realm Act, together with the suppression of a free press, have been followed by the decision to introduce compulsory military service. This decision is the last of a series of cleverly designed steps – each step seeming at once harmless and inevitable – but in fact the next step toward a system of military and industrial conscription. It is obvious that if the war continues, the married men will have to go into the trenches, and as soon as the Munitions Minister dares to do it, industrial conscription will be introduced for the whole of industry. The over-mighty state will have been established.

From an entry in Beatrice Webb's Diaries, 2 January, 1916. She was a prominent Socialist.

Source 2: Strike action in World War 1.

There is no doubt that the fundamental cause of these strikes is the increased cost of living. In the minds of workers this is the direct result of the Government's failure to control the production, supply and distribution of food. This has opened the door to what workers see as 'profiteering'. Although wages have been greatly improved, the general feeling is that they have not kept up with the standard of living, so workers are really worse off than before the war, instead of being better off as is frequently suggested.

From the report of a Government Commission of Enquiry into Industrial Unrest, 1917.

Source 3: Opinion polls from World War 2.

Question: Do you approve or disapprove of women being forced to do war work?

Approve: 71.5% Disapprove: 23.3% Don't Know: 5.2%

Question: In general, do you think that Mr. Ernest Bevin is doing a good job as Minister of Labour?

Yes: 63.0% No: 14.3% Don't Know: 22.7%

Question: Do you find any of the food restrictions particularly troublesome?

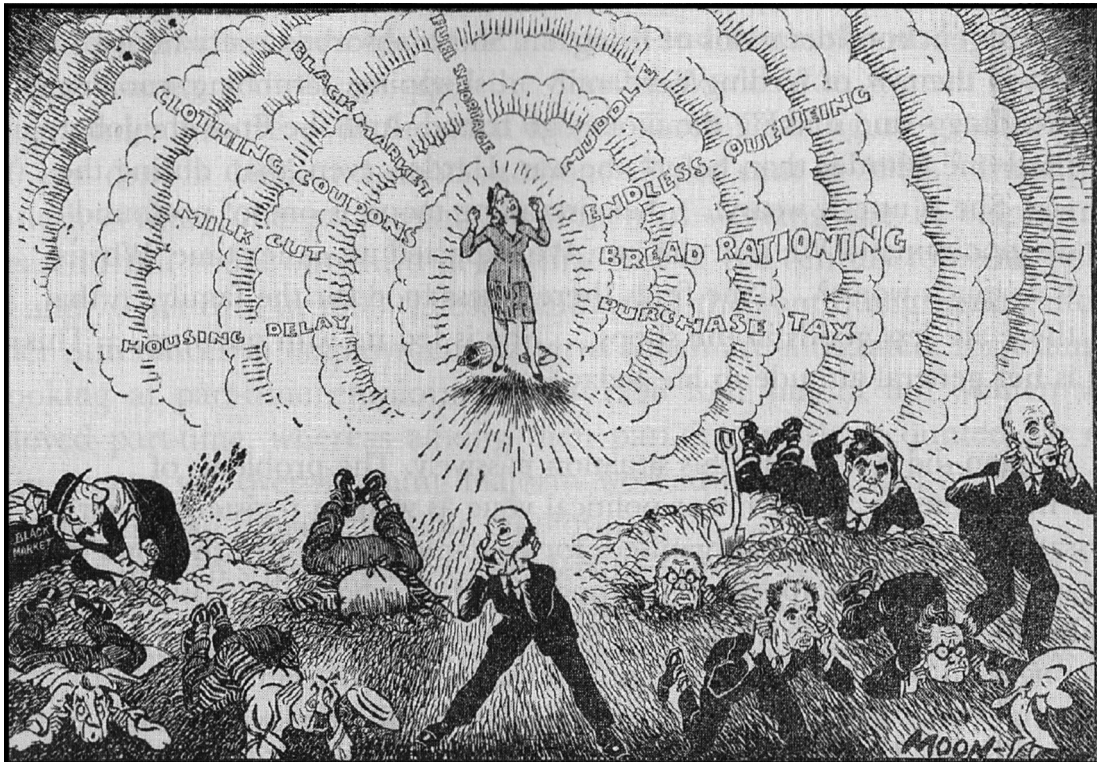
Yes: 45.5% No: 50.3% Don't Know: 4.7%

From Gallup opinion polls conducted in 1941 and 1942.

Source 4: Women at work.

I think I'm very lucky. I thoroughly enjoy my four hours working in the afternoon. I'm excited to get here. After all, for a housewife who's been a cabbage for the last fifteen years, you feel you've got out of the cage and you're free. Quite a lot of part-timers feel like that – to get out and see some fresh faces. It's all so different, such a change from dusting. 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.

From an interview with a 40-year-old mother of two conducted by the Mass Observation organisation in 1944.

Source 5: A cartoon entitled: 'Another Atom Which May Explode At Any Moment'.

*From the Sunday Dispatch newspaper, June 1946.
The figures at the bottom of the cartoon are profiteers and government ministers.*

Source 6: The view of a conscientious objector.

I came from a very normal background. I was a member of the Church of England but I'd always had this strong feeling about the rights of the individual conscience. I joined the Peace Pledge Union and went to some of their meetings, and met people who thought the same as me – including my wife: she was a pacifist before I was. I've always held the view that the state doesn't have the right to force an individual into doing something his innermost conscience tells him is wrong. The example Christ set was nonviolence: war is wrong.

From an account by a conscientious objector recalling his actions in World War 2.

[TURN OVER FOR SOURCE 7]

Source 7: Anti-Terrorism Measures.

After September 11, 2001, in common with many other nations, we passed new anti-terror laws. We gave ourselves the ability, in exceptional circumstances, to detain foreign nationals who we believed were plotting terrorism but against whom there was insufficient evidence to prosecute. It was an important power. In December 2004 these laws were struck down by the courts. In his famous judgment Lord Hoffmann said there was a greater risk to Britain through the setting aside of the foreign suspect's civil liberties than through terrorism. So we were forced to opt for the much milder remedy of control orders. They were, however, much weaker than we wanted, constantly watered down by opposition amendments, constantly attacked on civil liberty grounds.

From an article by Prime Minister Tony Blair in the Sunday Times, 27 May 2007.

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