

Tuesday 14 May 2013 – Morning

AS GCE HISTORY B

F983/01 Using Historical Evidence – British History

Candidates answer on the Answer Booklet.

OCR supplied materials:

- 12 page Answer Booklet (OCR12)
(sent with general stationery)

Other materials required:

None

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.
- Answer both sub-questions from **one** Study Topic.
- Read each question carefully. Make sure 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 Study Topics:
 - The Impact and Consequences of the Black Death in England up to the 1450s (pages 2–3)
 - Protest and Rebellion in Tudor England 1489–1601 (pages 4–5)
 - Radicalism, Popular Politics and Control 1780–1880s (pages 6–7)
 - The Impact of War on British Society and Politics since 1900 (pages 8–9)
- 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 Study Topic 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 **12** 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 Peasantry

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 Black Death improved living standards for the peasantry.

- (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: Peasants harvesting corn.



From a medieval manuscript illustrated in the early 14th century.

Source 2: A monk records events in 1349.

At that time there was such a shortage of fish that men were obliged to eat meat on Wednesday and it was ordered that the price of herring should be fixed at four for a penny. In Lent there was such a lack of fish that people had to make do with pastry, bread and stew. But the threshers of corn, labourers and workmen were earning so much that they need not worry about the price of food. And thus, the natural order had been so overturned that those accustomed to have plenty faced hardship and those who were used to hardship now had abundance.

From the chronicle of the priory of Rochester, written soon after these events.

Source 3: A monk writes about the impact of the plague of 1349.

The king sent a command into every country that reapers who cut corn and other workers were not to take more than they were accustomed to take and he laid down penalties for those who broke this commandment. But the workers were so above themselves and stubborn and obstructive that they took no notice of the king's command. If anyone wished to employ them, then he had to pay according to the wishes of the workers. If such employers did not pay this rate, then their fruit and standing corn would be left to rot in the orchards and the fields. When the king found out about this situation he had numerous landowners fined for giving in and many workers arrested and sent to prison.

From Henry Knighton's chronicle, written in the early 1390s.

Source 4: A legal ruling on the payment of rents from a court in Durham.

The peasants of Killerby have made a complaint to the court that they cannot successfully work the land if they have to pay rent and give a proportion of the malt and perform labour services. They have therefore successfully discussed this matter with the lord's steward. He is now willing to allow them to pay cash instead of paying a proportion of their malt and performing labour services. They have agreed that this should be done in secret so that it does not set a bad example to peasants in other villages. Let the agreement last for two or three years.

From the Durham Hallmoot Book, written at the time of these events in 1355.

Source 5: An account of Scottish raids during the fourth outbreak of plague in 1379.

When the Scots realised that nothing stood in the way of such evil actions, and that they were meeting no resistance to their raids, they grew bolder and came to believe that they could get away with anything. They overran the countryside on the English side of the border, looted settlements, carried off the plunder and drove away farm animals and oxen. They even drove before them whole herds of pigs, which was a type of animal the Scots had not previously attempted to take away.

From Thomas Walsingham's 'History of England', written between 1379 and 1392.

Source 6: A government document imposes restrictions on the employment of peasants.

It is ordered and agreed that any male or female who works as a driver of carts or works a plough or is in any other agricultural occupation until they reach the age of 12, shall for the rest of their life remain in the same employment. They shall not be allowed to learn a new trade or craft. If they sign up for any such trade or craft or become an apprentice to a master of such a trade or craft, then any such agreement shall be ended as soon as it becomes common knowledge.

From an addition to the Statute of Labourers, written in 1388.

Source 7: A modern account of living standards in the 14th century.

While rents failed to decline after the Black Death, the peasants in the years from 1369 to 1381 faced an unprecedented series of demands for taxation. The total demand for tax often remained at levels fixed in 1334, which forced the reduced numbers of tax payers to pay more as individual contributions. The experimental poll taxes of 1377 to 1381 brought a previously exempt group – smallholders – temporarily into the tax system. The poll tax was not repeated after the 1381 revolt, but irregular demands for similar taxes were being made right up to the end of the Hundred Years' War in 1453.

From a book written by a historian in 1989.

Protest and Rebellion in Tudor England, 1489–1601

How 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 were loyal to the monarch.

- (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 a rebellion in 1497.

Meanwhile money-men were sent out everywhere to collect the money which had been decreed for the Scottish war. While other men paid, the Cornishmen, who occupy the smallest and most barren part of the island, refused to pay the appointed tax, exclaiming that they could not bear its weight. Burning with both sorrow and anger, they first hotheadedly insulted the king's name, and bawled that the cruelty of his counsellors was the cause of this evil. They complained and then, openly raging that the men responsible for such a wrong ought to be killed, they decided to hunt them down and punish them. Two men of the rabble came forth as leaders of the uprising. When they saw that the mob was inflamed with anger and rage, they did not refrain from inciting it yet further, shouting like madmen that it was an unworthy crime that the wretched Cornishmen should particularly be oppressed by taxation with such harshness.

From Polydore Vergil, 'English History'. This book was written on the orders of the king in 1512–13.

Source 2: An account of the Amicable Grant rebellion in 1525.

Now were commissioners sent to the clergy to take a quarter of their land and moveable goods. And in every assembly the priests answered that they would pay nothing unless it was agreed by the Church's parliament. They argued that a King of England had never asked for any man's goods except by an order of the law and that therefore the cardinal and commissioners were enemies of the king.

The Duke of Suffolk, by gentle handling, caused the rich cloth makers of Suffolk to pay the tax. They called their workers to them and said; 'Sirs, we are unable to set you to work, as our goods are taken from us'. And men that had no work began to rage and assemble themselves in companies, and four thousand men from several towns in the area rebelled.

From Edward Hall's Chronicle, first published in 1542.

Source 3: An oath taken by rebels.

You shall not enter into this our Pilgrimage of Grace for the commonwealth, other than for the love that you bear to the faith of Almighty God, and to the Holy Church militant and its maintenance; to the preservation of the King's person and his heirs, to the purifying of the nobility, and to the expulsion of all low-born blood and evil councillors from the Privy Council. And that you shall not enter into our said Pilgrimage for your own profit, nor to do any displeasure to any private person, but carry before you the Cross of Christ, and in your hearts His faith, the restoration of the Church, the suppression of these heretics and their opinions.

From the 'Oath of the Honourable Men', October 1536.

Source 4: Some rebel demands.

2. We certify to Your Majesty that whereas the lords of the manors should pay free-rent, the same lords have tried to charge their freeholders to pay this rent, contrary to rights.

13. We pray to Your Majesty to take all manor court matters into your own hands so that all men may quietly enjoy their common rights.

23. We pray that no man under the rank of esquire keep any rabbits upon any of their own freehold or copyhold unless he fences them in so it shall not be to the common nuisance.

27. We pray Your Majesty to give authority under your Great Seal to such commissioners as your poor people have chosen, to reform all such good laws which have been bidden by your Justices of your Peace since the first year of the reign of your noble grandfather, King Henry the seventh.

From 'Kett's demands being in rebellion', issued in 1549.

Source 5: An account of a rebellion.

And as the company of Londoners was set in readiness and marched forward toward Rochester bridge, Bret, being captain of the five hundred Londoners, turned himself round, and drawing out his swords, said, it is reported, these or similar words: 'Masters, we go to fight against our native countrymen of England and our friends in an unrightful and partly wicked quarrel. For they, considering the unknown things which are likely to fall upon us if we are under the rule of the proud Spaniards or foreigners, are assembled here to resist Philip of Spain and his followers coming.'

From a chronicle written shortly after the events which occurred in 1554.

Source 6: A proclamation issued by the Earls involved in the Northern Rebellion.

Various new and upstart nobles about the Queen's Majesty have not only acted to put down the ancient nobility of this realm, but also have misused the Queen's Majesty's own person, and have for the past twelve years set up and maintained a new-found religion and heresy, contrary to God's word. To change this, various foreign powers plan shortly to invade these realms, which will utterly destroy us, if we do not speedily prevent it. Therefore we are now compelled at this time to make the change ourselves. If we should not do it, and foreigners invade, we should all be made their slaves. This proclamation is therefore to require you, as your duty to God does bind you, to come with all speed.

From the Proclamation of the Earls, November 1569.

Source 7: Sir Christopher Blount's evidence.

Four or five days before the insurrection in London, the Earl of Essex set down various articles with his own hand. And besides this, this witness remembers that the purpose of the Earl of Essex was to alter the state of Government. And further this witness confesses himself to be reconciled to the Pope, and moreover says that the Earl of Essex said he planned that no-one should be prosecuted over religion and liberty of conscience.

From evidence at the trial of the Earl of Essex in 1601.

Radicalism, Popular Politics and Control 1780–1880s

The aims of 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: Radicals saw parliamentary reform as a priority.

- (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: The aims of a society.

The design of this society is to spread throughout the kingdom a knowledge of the great principles of Constitutional Freedom, particularly those relevant to the election of members of parliament. It is the wish of the society to extend this knowledge throughout every part of the United Kingdom, and to convince men of all ranks, that it is their interest as well as their duty, to support a free constitution and to maintain and assert those common rights, which are essential to the dignity and to the happiness of human nature.

From the introduction to a book issued by the Society for Promoting Constitutional Information, 1783.

Source 2: The resolution of a radical group.

At a public meeting of the Friends of Peace and Reform, held on an open piece of ground in Sheffield, the following resolutions were voted without a dissenting voice:

1. That WAR is unworthy of rational beings, and truly repulsive to the principles of the Christian religion.
2. That if the present war be a war of combined kings against the people of France, to overthrow that liberty which the people are struggling to establish, it is, in our opinion, a war of the most diabolical kind.

From 'Hog's Wash or Politics for the People', 1794.

Source 3: A newspaper article.

We have seen that the cause of our miseries is the *burden of taxes* caused by wars, by standing armies, by sinecures, by pensions, etc. It would be endless and useless to list all the different types of expenditure. The *remedy* is what we now have to look to, and that remedy consists wholly and solely of such a *reform* in the Commons' or People's House of Parliament, as shall give to every payer of *direct taxes* a vote at elections, and as shall cause the Members to be *elected annually*.

From 'An Address to the Journeymen and Labourers', in Cobbett's 'Weekly Political Register', 1816.

Source 4: A newspaper article.

Now I have no objection to the “People’s Charter”, as a fundamental law of this country, but I have a great objection to its being considered a cure for all the evils under which you labour. No, my friends, the disease which is now affecting you is much too deep-seated to be cured by remedies of that kind. Your whole social system requires “revolution”, your commercial system requires “revolution”, your political system requires “revolution”, and nothing short of revolution will allow you to bring about a cure.

From an article by the editor of ‘The London Democrat’, June 1839.

Source 5: A report to the government.

Bradford would be a disaffected town for a good many years in consequence of the largest body of workmen in the town and its immediate vicinity being thrown out of employment by the introduction of combing machines, inventions that had already thrown some thousands of wool combers out of employment. They attribute their unfortunate position to what they call class legislation and that the Charter would find them plenty of good work and good wages if it became the law of the land. Nothing can induce the Mayor to put a stop to the illegal meetings, drillings, and secret arming of the tumultuous mob who march in military style with their captains in red and green caps. They keep step with true military precision, carrying tricolour flags and others bearing abominable inscriptions such as ‘more pigs and less vicars’, ‘down with the aristocracy’.

From a report by a Bradford councillor to the government, 1848.

Source 6: A resolution adopted by a workers’ council.

This meeting is of the opinion that the position of the working man can never be much improved, and is in immediate danger of being seriously weakened, while the people of different countries have no regular intercommunication for the purposes of regulating the hours of labour and wages; and as the International Association affords the best facilities for bringing about that object, it is hereby resolved to co-operate with that association for the furtherance of all questions affecting the interests of labour at the same time continuing the London Trades’ Council as a distinct and independent body as before.

From the ‘Annual Report of the London Trades’ Council’, 1867.

Source 7: An employer’s statement during the match girls’ strike.

Certain people have the idea that this firm, Bryant and May, so far from being of use to the locality, does much to oppress labourers. This is a baseless rumour. The appearance of the factory and the people who work in it are each suggesting of hard work, good order and a fair day’s wages being earned for a fair day’s work. Our work people were very thoroughly happy with us until the socialistic influence of outside agitators started to disturb their minds. I have no doubt that they have been influenced by the twaddle of Mrs. Besant and other socialists.

From a statement by Bryant and May, 1888.

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

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: It was war that transformed the lives of women in Britain.

- (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 view of war work in the First World War.

How will you answer your children when they ask what you did for the Great War? I must admit although my heart was bursting with patriotism, there was also a thrill behind it that I was out for adventure, that I was about to face things I had never faced before. I was going to put myself to the test as to whether I was fit to serve my country from the point of view of intelligence, for it would involve handling a machine, and I was clueless about anything to do with machinery.

From a book written by a female factory worker, published in 1916.

Source 2: A suffragist's view of the effects of the First World War.

From all parts of the country, evidence is constantly reaching our headquarters of people dropping their opposition to the full citizenship of women. They give as the reason for this the eagerness of women of all classes to take their share in the national burden and national sufferings caused by the war coupled with the industrial and professional capacity of women, their adaptability, courage and endurance. These things have left a deep impression on the public mind and have done more than anything else to produce the great change in public opinion on Women's Suffrage, of which everyone is conscious.

From an article in The Common Cause, a suffragist magazine, published in May 1916.

Source 3: An MP comments on the effects of the 1918 Reform Act.

The effect of the restriction of the women's parliamentary vote to the age of thirty was to keep off the register the great mass of industrial working women. As an actual fact, only about one in fifteen of the industrial working women was enfranchised. The great mass of the factory and office workers among women are under 30 years of age. It is estimated that 90% of the women now on the register are wives in the homes of the country and that single women are still largely disenfranchised.

From a debate in the House of Commons, February 1920.

Source 4: A view of women's prospects in the Second World War.

The grim fact is that most women who work are inevitably employed in rather wearisome jobs such as filling bottles in factories. Is there anything more attractive to a woman than the prospect of a job of her own? Yes, the prospect of a home of her own. Whatever else we look forward to after the war we must put first of all the principle that as many women as possible should marry and have babies.

From an article published by the Army Bureau of Current Affairs, January 1944.

Source 5: Advice to the government about girls' education.

We urge Her Majesty's Government:

- (1) The education of girls should at all levels provide the same opportunities of intellectual advancement as are available to boys;
- (2) Every effort should be made to improve the facilities for teaching mathematics and science in girls' schools;
- (3) Schools should give more attention to advising girls about suitable careers and opportunities for employment, reminding them that, although they may marry young, they will probably want to return to some form of work later in life and should prepare themselves accordingly.

From the report by the National Council of Social Service on the education and training of girls, published in 1962.

Source 6: A view of the significance of the Greenham Common Peace Camp.

The presence of women living outside an operational nuclear base 24 hours a day brought a new perspective to the peace movement – giving it leadership and a continuous focus. At a time when the USA and the USSR were competing for nuclear superiority in Europe, the Women's Peace Camp on Greenham Common was seen as morally uplifting. The commitment to non-violence gave the protest an authority that was difficult to dismiss. Living conditions were primitive. Without electricity, telephone, running water etc., and with frequent evictions and vigilante attacks, life was difficult. In spite of the conditions women, from many parts of the UK and abroad, came to spend time at the camp to be part of the resistance to nuclear weapons. It was a case of giving up comfort for commitment.

From an article written by one of the women of the Greenham Common Peace Camp of 1981–2000.

Source 7: A view of the reaction of Muslim women to the impact of terrorism.

As we commemorate the 10-year anniversary of 9/11, it is also an ideal time to take stock of how this tragedy has impacted on the lives of Muslim women in Britain during the last decade. The events of 9/11 and the subsequent intensification of anti-Muslim sentiments has been a double-edged sword for Muslim women – on one hand they have suffered immense hostility and on the other, they have found a voice and are more visible now than they have ever been before. Last year Muslim women even made history – one made it into the Cabinet and three were elected as MPs. There is also a steadily growing band of women who are reacting against what is happening in their communities. So one advantage of Muslim women becoming more conscious of their religion has been better knowledge of their Islamic rights and interpreting faith for themselves.

From an article by Shaista Gohir, who describes herself on her website as 'Women's Rights Activist and Media Commentator' and 'Britain's most feminist Muslim', published on 10 September, 2011.

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