

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

Wednesday 20 January 2010
Morning

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.
- 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 5–6)
 - Radicalism, Popular Politics and Control 1780–1880s (pages 7–10)
 - 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 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 **16** pages. Any blank pages are indicated.

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

The social impact of the Black Death

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 improved the position of women 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 monk describes female morality.

However, the greatest cause of grief was provided by the behaviour of women. Widows, forgetting the love they had borne towards their first husbands, rushed into the arms of foreigners or, in many cases, of kinsmen, and shamelessly gave birth to bastards conceived in adultery. It was even claimed in many places that brothers took sisters to wife. And there was at this time death without sorrow. Afterwards many, regardless of status, class or degree, no longer worried about sexual lapses, for they now regarded fornication, incest or adultery as a game rather than a sin.

From an anonymous chronicle written in Canterbury recording events in the period from 1346 to 1367.

Source 2: A record of women attending a tournament.

In those days a murmuring and great complaint arose among the people, because whenever and wherever tournaments were held a troop of ladies would turn up dressed in a variety of extraordinary male clothing, as if taking part in a play. There were sometimes as many as forty or fifty of them, representing the showiest and most beautiful – if not virtuous – of women of the whole realm. They were dressed in multi coloured tunics with short hoods and with long decorative tails like string wound around the head, and wore belts thickly studded with gold and silver slung across their hips, below the navel, with knives called daggers in silver pouches suspended from them.

Dressed thus, and mounted on chargers or on other horses with elaborate trappings, they rode to the tournament ground. In this way they spent and wasted their goods, and, according to the common report, abused their bodies. They neither feared God nor blushed at the criticism of the people, but took the marriage bond lightly and were deaf to the demands of modesty. Nor, in following these pursuits, did they remember how much favour and outstanding support God, the liberal giver of all good things, had shown the English army against all enemies, and with what special backing he had carried them to triumphant victories in every place. But God, present in all these things as in everything, supplied a marvellous remedy to prevent their frivolity; for at the times and places appointed for these vanities he sent down heavy rain, and with thunder and flashing lightning, and tempestuous winds, and so scattered them.

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

Source 3: A recent account of the consequences of the Black Death.

Where noble ladies usually married early and their husbands late, the lot of the Stafford dukes was not uncommon. In Lancastrian Nottinghamshire, for example, fully two-thirds of the major landowners who died before 1460 were survived by widows, many much younger than themselves. Those were then able to re-marry, and frequently did, while retaining a widow's portion of the family estates for two or three decades or even longer. In circumstances like these it is hard not to sympathize with the despair of Richard Willoughby, son of Sir Hugh (d.1448), whose stepmother Margaret Freville lived into her nineties, surviving her former husband by almost 50 years; or with the very similar frustration of Sir Thomas Rempston, the noted war captain, whose mother's longevity kept her son in France, so that when Margaret died in 1454 – again at an advanced age – Sir Thomas himself had just four years to enjoy the inheritance to which (since 1406) he had aspired.

From a book about the Black Death, published in 1992.

Source 4: A law about labourers.

And if any man or woman, being required to enter employment in this manner, refuses, and the fact has been proven by two men of legal standing before the sheriff, bailiff or constable of the town where the incident took place, then let the person be immediately arrested by them or one of them and sent to the nearest gaol, there to remain in close captivity until they offer security that they will accept employment under these conditions.

From the 'Ordinance of Labourers', 1349.

Source 5: A description of the living conditions of a widow.

A poor widow lived in a small cottage by a little meadow.
 Three hefty sows, no more, were all her showing
 Three cows as well; there was a sheep called Molly.
 Sooty in her hall, her kitchen melancholy,
 And there she ate full many a slender meal.
 She drank no wine, not white nor red had she got,
 Her board was mostly served with simple food;
 Milk and brown bread; in which she found no lack;
 Broiled bacon or an egg or two were common,
 She was, in fact, a sort of dairy woman.

From Chaucer's 'Canterbury Tales' written in the late fourteenth century.

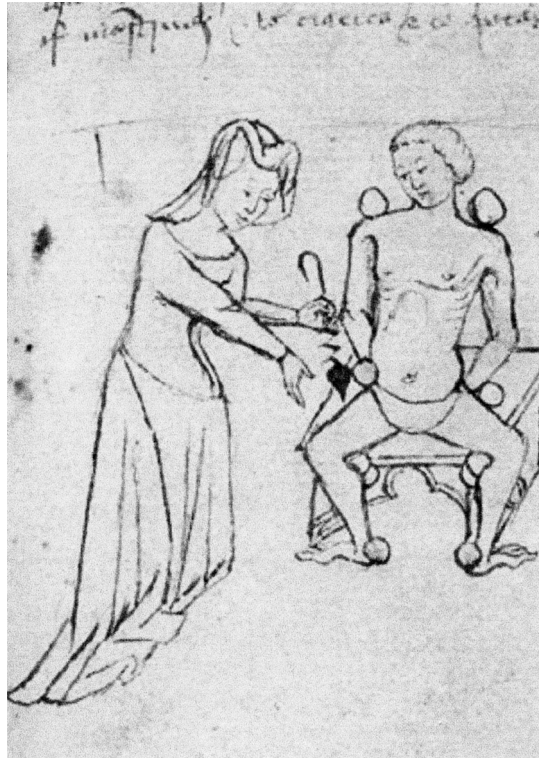
PLEASE TURN OVER FOR SOURCES 6 AND 7

Source 6: A monk describes the spread of the plague.

In 1348 at about the feast of the Translation of St Thomas the Martyr, 7th July, the cruel pestilence, hateful to all future ages, arrived from countries across the sea on the south coast of England at the port called Melcombe in Dorset. Travelling all over the south country it killed innumerable people in Dorset, Devon and Somerset. It was, moreover, believed to have been just as cruel among pagans as Christians. Next it came to Bristol, where very few were left alive, and then travelled northwards, leaving not a city, a town, a village, or even, except rarely, a house, without killing most or all of the people there, so that over England as a whole a fifth of the men, women and children were carried to burial. As a result, there was such a shortage of people that there were hardly enough living to look after the sick and bury the dead. Most women who survived remained barren for many years. If any did conceive they generally died, along with the baby, in giving birth. By the time the plague ceased at the divine command it had caused such a shortage of servants that men could not be found to work the land, and women and children had to be used to drive ploughs and carts, which was unheard of.

From a chronicle written at Malmesbury Abbey in the 1350s.

Source 7: A picture of a female physician.



From an early 15th century English manuscript.

Protest and Rebellion in Tudor England 1489-1601

Why protests were feared

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 most feared rebellion when it was led by discontented nobles.

- (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 the natural order of things.

God created as many different kinds of things as He did creatures, so that there is no creature that does not differ in some respect superior or inferior to all the rest. So that from the highest angel down to the lowest of his kind there is absolutely not found an angel that has not a superior and inferior; not from man down to the meanest worm is there any creature that is not in some respect superior to one creature and inferior to another. So that there is nothing which the bond of order does not embrace.

From: Sir John Fortescue, 'The Governance of England' written in about 1471. Sir John Fortescue was one of Henry VI's Chief Justices.

Source 2: An account of a noble's involvement with Perkin Warbeck.

What caused the sincere and faithful mind which Sir William Stanley always bore to King Henry to turn into obsessive hatred and spite, and why the special favour the king bore him was changed to disdain and displeasure, different men have different explanations. Some say that he remembered more the benefit he had done to the king than the rewards and gifts he received. Some say he desired to be Earl of Chester and being denied that began to bear a grudge and to disdain his high friend the king. When the king perceived this grudge he was not a little displeased with him. Both lost the fruit of their long-continued friendship and favour. At this time the king thought it best to use some sharp punishment and correction for the offences of his subjects, so that the recent treacherous plotting might sooner be oppressed. When knowledge of the slanderous and insulting words concerning the expected arrival of the false Richard, duke of York, came to the king's ears, he caused several people to suffer punishment for their terrible offences.

From a chronicle written in 1548.

Source 3: A commentary on the Pilgrimage of Grace.

Where the archbishop, bishops, abbots and spiritual persons have the rule, the people are most ready at a call. The houses of religion not suppressed make friends and encourage the poor to stick hard in this opinion, and the monks who were suppressed inhabit the villages round their houses and daily encourage the people to put them in again.

From a letter written by a northern gentleman to Thomas Cromwell, the king's chief minister, in January 1537.

Source 4: A response to rebels' demands.

Your first article is this: 'We shall have the general councils and holy decrees of our forefathers observed, kept and performed, and whoever shall disagree with them, we hold them as heretics.'

First, to begin with the manner of your phrase. Is this the fashion of subjects speaking to their king: 'We will have'? Was this the manner of speech at any time used by subjects to their king since the beginning of the world? Have not all true subjects ever used to their sovereign lord the king this form of speaking: 'Your faithful and obedient subjects most humbly beg you'? Although the papists have abused your ignorance in issuing such articles, which you understand not, you should not have allowed yourselves so much to be led by the nose and bridled by them, that you should clearly forget your duty of loyalty to your sovereign lord the king by saying to him 'We will have' and saying that with armour upon your backs and swords in your hands. Would any of you that are householders be content that your servants should come unto you with swords in their hand, and say unto you 'This we will have'?

From Archbishop Cranmer's 'Answer to the Fifteen Articles of the Devon Rebels', 1549.

Source 5: A response to Kett's rebellion.

Where there is no right order there reigns all abuse, sins of the flesh, outrageous behaviour and confusion. Take away kings, princes, rulers, magistrates, judges and such states of God's order, no man shall ride or go by the highway unrobbed, no man shall sleep in his own house or bed unkilld, no man shall keep his wife, children and possessions in quietness, all things shall be common and there must needs follow all mischief and utter destruction.

From Sir John Cheke, 'The Hurt of Sedition', published in 1549 in response to Kett's rebellion.

Source 6: Part of a treason trial.

After the reading of the charge, the Clerk of the Crown said to the Duke: 'How say you, Thomas, Duke of Norfolk, are you guilty of these treasons with which you are charged?'

Thereupon the Duke began, and said: 'May it please your Grace, and you the rest of my Lords here; the hearing of this charge gives me the occasion to make my case. I beseech you, if the law will permit it, that I may have a lawyer allowed me for the answering of this charge.'

The Lord Chief Justice answered that in the case of high treason he cannot allow a lawyer; and that the Duke was to answer for himself, and might answer sufficiently without a lawyer.

From the 'Trial of the Duke of Norfolk', 1572.

Source 7: A letter to the Earl of Essex.

You are a man whose nature is not to be ruled; one that has the advantage of my affection and knows it; one from an estate that is not equal to his reputation; one of a popular reputation; one of a military bearing. I wonder whether there can be a more dangerous image than this to any living monarch, and especially to a lady and of Her Majesty's character. I am amazed by your lordship's behaviour.

From a letter from Francis Bacon written after the Earl's triumphant return from a raid on Cadiz, Spain in 1596.

Radicalism, Popular Politics and Control 1780-1880s**The causes 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 own knowledge of the period to interpret and evaluate them.

Interpretation: Economic grievances were the driving force of radicalism.

- (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 royal proclamation.

Wicked and seditious writings have been printed, published and dispersed, tending to excite disorder, by endeavouring to raise groundless jealousies and discontents in the minds of our faithful and loving subjects. Therefore we do strictly command all our magistrates in and throughout our kingdom of Great Britain to make careful enquiries in order to discover the authors and printers of such wicked and seditious writings, and all others who shall disperse such writings.

From a royal proclamation, May 1792.

Source 2: A letter about working-class protests.

About six weeks ago the bricksetters and their labourers together with the joiners and carpenters first turned out for an increase in pay. They adopted a practice of parading through the public streets almost every day. My brother magistrates and myself did not think it right to interfere in their practice in order that the lower classes might see that we kept aloof from any questions between them and their employers. Whether there may ultimately be anything political in their intentions and movements I am not able to state to your Lordship, but your Lordship will perceive how easy a matter it might be for the disaffected in this part, and of which I am sorry to say I think we have too many, to throw politics into the way of these men and convert what at present appears to be just a protest into something that will be an alarm for the government and a call for a new order of things under the stale idea of reform, and for a removing of all grievances by means of a general rising.

From a letter from James Norris, a Manchester J.P., to Viscount Sidmouth, July 1818. Sidmouth was Home Secretary in Lord Liverpool's government.

Source 3: A statement of grievances from 1833.

We, the unrepresented classes of London list the most prominent of the evils under which we are now suffering.

1. Individual ownership of the land, which is the natural right of all.
2. Hereditary legislation passed by a corrupt and selfish few which has produced and maintained the following National Curses.
 - I. An Hereditary Monarchy, costing at least £3 million per annum
 - II. A Civil List of Male and Female Pensioners £1 million
 - III. A Standing Army costing £7 millions.

To these may be added Enclosure Laws – Game Laws – Tithes – expensive building of palaces – Workhouses; with a thousand other fertile sources of oppression through taxation on the labour and industry of the productive classes of the community.

From a statement of grievances drawn up by members of the National Union of the Working Classes at a meeting in May 1833 at Coldbath Fields in London.

Source 4: A view of Parliament, from 1837.

Is the *Landholder*, who keeps up his rents by unjust laws, a fit representative for working men?
 Are the whole host of *Money-makers*, who live on the corruption of the system, fit representatives for the sons of labour?
 Are the immense number of *Lords, Earls, Baronets, Honourables* and *Right Honourables*, who have seats in that house, fit to represent our interests? Persons who push themselves forward at court to win the passing smile of Royalty and when the interests of the people are at stake, are often found as duelling wranglers in a gambling-house.
 Are the multitude of *Military* and *Naval Officers* in the present House of Commons, whose interest is to direct one portion of our brethren to keep the other suppressed, fit to represent our grievances?
 Is the *Manufacturer* and *Capitalist*, whose monopoly of the combined powers of wood, iron and steam enables them to cause the destitution of thousands, fit to represent the interests of the working man?
 Is the *Master*, whose interest is to purchase labour at the cheapest rate, a fit representative for the *Workman*?

From 'The Rotten House of Commons', a pamphlet published by the London Working Men's Association, 1837.

Source 5: From a speech in 1838.

This question of Universal Suffrage was a knife and fork question after all; this question was a bread and cheese question, notwithstanding all that had been said against it; and if any man should ask him what he meant by Universal Suffrage, he would answer that every working man in the land had the right to have a good coat to his back, a comfortable dwelling in which to shelter himself and his family, a good dinner upon his table, and no more work than was necessary for keeping him in health, and as much wages for that work as would keep him in plenty, and afford him the enjoyment of all the blessings of life a respectable man could desire.

From a speech by J R Stephens at a Chartist meeting in September 1838. Stephens was a Tory Methodist minister and Anti-Poor Law campaigner.

Source 6: A cartoon about the Swing Riots.



A cartoon published in 1844.

PLEASE TURN OVER FOR SOURCE 7

Source 7: Joseph Chamberlain's Unauthorised Programme.

Thus far the agricultural labourer has been regarded as a mere machine – an instrument to be used for the creation of wealth, deposited in the hands of the few; not as a human being whose comfort, health and home are to be considered, and who has a claim to such benefits as were conferred by the Factory Acts upon labourers in towns. If his welfare cannot be sufficiently protected without the taxation of property, then property will be taxed. These measures sound the death of the laissez-faire system; and if the agricultural labourer is not strong enough to look after himself, there is an organised body of politicians who will do this much for him.

It is not desirable that all Liberals should think exactly alike. In the Liberal army there must be pioneers to clear the way, and there must be men who watch the rear.

It is not our duty, it is not our wish, to pull down the rich, although I do not think that excessive wealth in a few hands is any advantage to anybody. But our object is to elevate the poor, to raise the general condition of the people. The greater part of municipal work is Socialism, and every kindly act of legislation by which the community has sought to discharge its responsibilities and its obligations to the poor is Socialism and is none the worse for that. Considering the difference in the character and capacity of men, I do not believe that there can ever be an absolute equality of conditions, and I think that nothing would be more undesirable than that we should remove the stimulus to industry and thrift and exertion. I am opposed to confiscation in every shape or form.

From Chamberlain's booklet 'The Radical Programme' published in 1885.

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

The impact on social cohesion

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 effect of war has been to unify the nation.

- (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 letter about rioting in London.

Sir, We, the members of the Dock Workers' Union, view with regret the action taken by the hooligans of East London in wrecking the shops and destroying the flour and bread belonging to bakers of German origin. We deem it necessary that these shops should be allowed protection as far as possible to prevent any more destruction or theft, as these shops average between thirty to forty sacks of flour at the value of £1.75 per sack, which, if not used for the proper purpose, would be to the disadvantage of the poorer people. We therefore call upon the Home Secretary to use his influence with the Commissioner of Police to provide such protection as may be necessary.

Letter from the Dock Workers' Union to the Home Secretary, Reginald McKenna, September, 1914.

Source 2: An article about the role of middle-class women.

There is a good deal of criticism of women 'shop gazing' in the large towns, especially in the West End of London. It is said these women round the shop-windows are wasting time in which they might be making munitions, or setting free others – their servants and needlewomen – to go and make munitions. We must remember, however, that the majority of the 'shop-gazing' women are probably workers in the home. The work of women in the home is indispensable and genuine, but while it goes on intermittently all day, from early morn to bedtime, still there are intervals; and the women whom one sees 'shop-gazing' in the afternoons have usually done some work and will go home to do more. There is, none the less, room for more energy and working spirit on the part of a great many women. The separation allowances to women of the working class, for one thing, have enormously reduced the supply of those willing to go out and earn money by cleaning house. Go to a working-class street to seek a charwoman; each 'lady' thinks 'the lady next door' may like to come.

From 'The Illustrated London News', January 1917.

Source 3: A recollection of a former evacuee in rural Kent in 1940.

Most of our country trips were not so exciting or pleasant. The people in the country were paid for the room and board of the Londoners, and they didn't like us. They would come to the train station when we'd arrive, and choose the family they would take. They didn't like fat people because they would eat too much. They didn't like Jews because they were supposedly all the awful things that have ever been said about Jews. And we were Jewish. Mother had pinned a tiny Star of David to my undershirt, hoping it would work like a good luck charm to help keep me alive. One evening, the lady of the house walked into our room while mother was giving me a sponge bath, saw the Star of David and became hysterical. She told us to leave her house, screaming that we had 'contaminated' everything we had touched – her dishes, her knives and forks – her very air!

A former evacuee, Pamela Lazarus – one of a Jewish family from the East End of London being interviewed in 2001.

Source 4: A royal visit to the East End of London.



A photograph of Queen Elizabeth and King George VI visiting a blitzed area of the East End in 1940.

Source 5: A newspaper report on conditions for the rich in wartime London.

Lord Woolton, Food Minister, warned Britain again yesterday: 'The position of meat supplies is immediately difficult and if we find we cannot live up to the 15p ration we shall reduce it'. But if you have money you can say 'To hell with rations', laugh at food coupons – and eat as much rationed food as you wish. It is a problem easily solved. Introduce coupons for all restaurant meals and see that nobody gets more than his share. The nation demands it. Our reporter reveals how easy it is to gorge without coupons: 'Within five days I have eaten at least seven times my weekly meat ration, five times my bacon ration, nearly half a pound of butter, and have had so much sugar I couldn't eat it all. Not content with this debauch, I have swallowed saddle of hare in wine sauce, lobster thermidor, the inevitable caviare, Hungarian pork goulash, quails in aspic and truffled goose livers. This Everest of food has been obtained without the loss of a single food coupon'.

From 'The Daily Mirror', January 1941.

Source 6:

A photograph of the return of wounded soldiers from the Falklands War aboard the QE2 – Southampton, June 1982.

Source 7: Reactions to the London bombings of 2005.

About 500 faith-hate and race-hate crimes – ranging from arson attacks on mosques to Muslim women being spat at in the street – have been reported in Britain since the London bombings. They include mosques being set alight in Birkenhead, Merseyside, Telford, Shropshire and Leeds. Muslim leaders have called for calm and have condemned the London attacks. But last week they were criticised for failing to do enough to confront extremists within their own community. “We have reached a dangerous crossroads and the direction we choose will prove to be a defining moment in our history,” said Shahid Malik, the Labour MP for Dewsbury, home to one of the bombers. “The knowledge that the bombers were British Muslims has sent us a signal we can no longer ignore, that there is indeed an ‘enemy within’,” he said. “The battle for the soul of the community has begun.”

From ‘The Sunday Times’, July 2005.

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