

OCR

Oxford Cambridge and RSA

Thursday 26 May 2016 – Afternoon

AS GCE HUMANITIES

G101/01/1 Human Society and the Natural World

INSERT – SOURCES FOR QUESTIONS 1 AND 2

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- You must use your own knowledge and the sources in this Insert to answer Questions 1 and 2.

INFORMATION FOR CANDIDATES

- This document consists of **8** pages. Any blank pages are indicated.

INSTRUCTIONS TO EXAMS OFFICER/INVIGILATOR

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Source A: The industrialisation of yarn* production

A woman spinning yarn pre 1700



The Spinning Jenny



The Spinning Jenny (pictured right) was invented in 1764. It was a machine used in textile mills and was designed to spin yarn from natural fibres. The device increased the production of yarn.

* Yarn – a term for a continuous strand of twisted threads of material such as wool. It is used in weaving or knitting.

Source B: New technology leads to mechanisation of spinning

The first great breakthrough in the textile industry came in spinning. The cost of thread was reduced as spinning became mechanised. Therefore, the cost of finished cloth was also reduced.

Mechanising spinning proved to be a much easier thing to do than mechanising weaving. The only way to make the most of this new cheap thread at first was to have more handloom weavers making cloth in the old-fashioned way. Mechanisation did not at first put handloom weavers out of work. In fact, it made their skills more valuable and gave them the ability to force through higher wages.

As mechanisation increased, it caused some discontent and violence amongst groups of skilled workers who were threatened by unemployment. There were even occasional examples of murder or attempted murder of particular mill owners.

Adapted from 'The Industrial Revolution and the Textiles Industry', *Making the Modern World*,
The Science Museum.

Source C: Consequences of industrialisation

The industrial period began in the late 18th century. One of the most important developments of the industrial period was the growth in the intensive use of hydrocarbon fuels: coal, oil and natural gas.

The development of coal mining and the use of coal to generate steam power were without doubt key factors in the 19th century. Soon, the environment felt the impact of industrialisation in the form of air and water pollution.

Industrialisation also changed where people lived and worked. Technological changes in farming required fewer workers to be employed in agriculture. The demand for workers in factories grew. The Enclosure Acts meant people in rural communities no longer had the use of what had been common land. For these and other reasons, people increasingly moved from villages to urban towns.

Adapted from 'The Industrial Age', *Environmental History Resources*.

Source D: Lovelock plays down doomsday forecast

Professor James Lovelock was viewed as a leading expert by the environmental movement with his 'Gaia' theory of the Earth as a single organism. He has since admitted to being 'alarmist' about climate change.

At the age of 92 he is writing a new book in which he will say climate change is still happening, but not as quickly as he once feared. The new book will discuss how mankind can change the way it acts in order to help regulate the Earth's natural systems. This will prevent the need for Gaia to compensate for our actions.

"The problem is we don't know what the climate is doing. We thought we knew 20 years ago. That led to some alarmist books – mine included – because it looked clear-cut, but it hasn't happened."

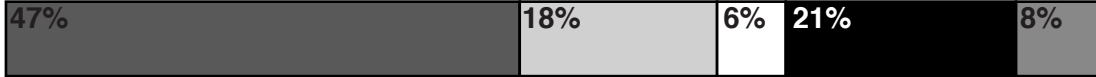
Adapted from <http://worldnews.nbcnews.com/news/2012/04/23/11144098-gaia-scientist-james-lovelock-i-was-alarmist-about-climate-change>

Source E: Religious Attitudes to Global Warming in USA

Is there solid evidence the Earth is warming?

Yes, because of human activity
 Yes, because of natural patterns
 Yes, but don't know cause
 No
 Mixed evidence/ some evidence/ Don't know

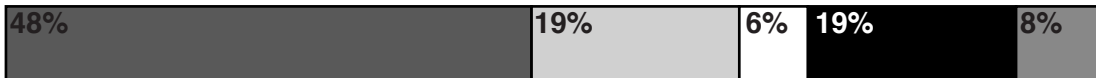
total U.S. population



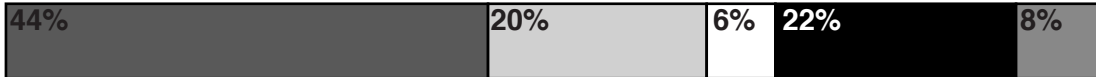
Non-religious



White mainline Protestants



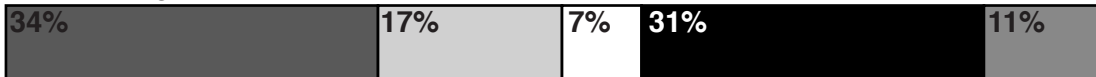
White non-Hispanic Catholics



Black Protestants



White evangelical Protestants*



Data from a Pew Research Center survey conducted April 23–27, 2008, among 1,502 American adults. Results for other religious groups are not reported due to small sample sizes.

*evangelical – an evangelical Christian is more likely to believe exactly what the Bible says, such as the six days of creation and the second coming (return) of Jesus to Earth.

Source: <http://www.pewforum.org/Science-and-Bioethics/Religious-Groups-Views-on-Global-Warming.aspx>

Source F: Whose Earth? God's Earth!

Religions such as Judaism, Christianity and Islam have, at times, seemed slow to accept the need to care for the environment. Believers have seemed more concerned with personal moral issues such as those of sexuality, marriage or abortion. After all, if you believe that it is only humans that are created in God's image, then there may be an argument for paying little attention to the natural world.

However, this is not the whole story. Firstly, this view overlooks the views and beliefs provided by Buddhism and Hinduism. In these religions, there is a well-developed sense of oneness with all living things, in which human beings are seen as just one part of the whole. Secondly, the view that human beings are here to dominate and rule nature is not the only way that the creation myths can be interpreted. For many believers, this is the world that God created, and our role is to be caretakers of the planet He has given us. When this is understood, it provides a powerful motive for action.

Of course, some environmentalists may criticise this approach. They see it as an example of conservation morality. They argue that religious believers are not seeing the basic fundamental value of creation. However, whatever the motive, the resulting increase in interest and action on environmental issues is the same.

Source: Original material

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