

Wednesday 17 May 2017 – Afternoon

AS GCE HISTORY B

F983/01 Using Historical Evidence – British History

Candidates answer on the Answer Booklet.

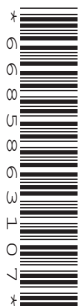
OCR supplied materials:

- 12 page Answer Booklet
(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** subquestions 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 barcodes.

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 5–7)
 - 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** 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 **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 groups in society

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 resulted in improvements for those living in the period after the Black Death.

- (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 the impact of the Black Death.

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 the 'Eulogium: a history of the world from the Creation to 1366'. This section was probably written at the time by Thomas, a monk of Malmesbury Abbey in Wiltshire.

Source 2: A description of the consequences of the Black Death.

In the summer of 1350, there was so great a lack of servants to do anything that, as one believed, there had hardly been so great a dearth in past times. For all the beasts and cattle that a man possessed wandered about without a shepherd, and everything a man had was without a caretaker. And so all necessities became so dear that anything that in the past had been worth a penny was now worth four or five pence. All foodstuffs and all necessities became exceedingly dear.

From the Chronicle of Henry Knighton, a priest of Leicester Abbey, writing in about 1382.

Source 3: Clerical wages and the behaviour of priests.

We have ordained that you should publicise what we have enacted concerning the level of salaries for our diocese: that chaplains of a parish church or a chapel with the cure of souls should be paid one mark more than was usual for ministers in the past, but that the salary of an ordinary priest should be limited to the going rate accepted in the past.

For in these days the salaries which men used to pay to support respectable priests are considered as nothing, and simple priests are rarely satisfied with salaries twice as big. It is their exaction of immoderate profit which leads them to overstep the bounds of proper behaviour. Their excessive affluence sucks them down into the whirlpool of voluptuousness: with the trimmings of their garments, their fancy hair styles, their haunting of taverns and gambling dens, and their disgusting pursuit of carnal lust.

In their craftiness they aim to undermine any agreement which entails a modest salary and a traditionally plain standard of living.

From a statement issued by the Archbishop of Canterbury to his bishops, 1350.

Source 4: A law about what people could eat and how they should dress.

For the outrageous and excessive apparel of many people, contrary to their estate and degree, to the great destruction and impoverishment of the whole land, it is ordained that lads (including the servants of lords as well as those employed in crafts and manufacturing) shall have meat or fish to eat once a day, and at other times other food appropriate to their estate, such as milk, butter and cheese. And those given cloth for their clothing or stockings shall have cloth worth less than 2 marks a length and use no cloth of a higher value, whether purchased by them or otherwise, and shall use nothing of gold or silver, embroidered, decorated, or of silk. And their wives, daughters and children shall do likewise and shall wear no veils worth more than 12d.

From a 'sumptuary' law regulating private expenditure on food and clothing, 1363.

Source 5: A law about labourers' wages.

Because employees and workers refuse, and for a long time have refused, to work and labour except for an outrageous and excessive sum (much more than has been given to such employees and labourers at any time in the past), so that because of the lack of such employees and labourers, husbandmen and tenants cannot pay their rents and can scarcely make a living from their land, to the great damage and loss of the lords as well of all the Commons, it is agreed that the shepherd shall receive 10s; a female labourer 6s; the dairymaid 6s; the plough driver 7s; and less in those regions where less used to be paid.

From additions to the Statute of Labourers, 1388.

TURN OVER FOR SOURCES 6 AND 7.

Source 6: An account of events on the estates of Meaux Abbey.

Our serfs at Wawne turned stubborn and refused their service which they owed to us. Those serfs sought to lighten the yoke of servitude, under which they and their ancestors were subjugated. In order to turn them from their evil ways we felt obliged to use the force at our disposal against the ringleaders, and we imprisoned three or four of them.

One of them called Richard Cellerer announced that he and his family were king's serfs, invoking the protection of royal power against us. William the king's official seized the persons and possessions of the serfs into the king's hands, with the result that they remained in the king's service for some little while.

We realised what a threat this loss of our rights posed to us and our monastery because it would serve as a model for the unbridled malice of the others and bestow even greater audacity on the troublemakers who wanted to withhold their service.

*From the chronicles of Meaux Abbey in Yorkshire describing events in 1358.
This extract was written by Thomas Burton, the abbot, in 1396.*

Source 7: A recent account of the consequences of the Black Death.

Contemporary witnesses, such as the chroniclers, do not suggest that society was paralysed by the loss of life. The writers worked within the conventions of their age, which meant that they tended to express stock moral judgements. They linked the plague with the sins of mankind, and exaggerated the effects. They also remarked on the disruption of the social hierarchy. The Rochester chronicler noted that those formerly at the top could only afford to eat bread and pottage, while labourers whose wages had risen could buy more expensive food. There may have been despondency after the plague, but the survivors appreciated the new opportunities.

Changes in the peasant family did not follow immediately after the plague, but developed over a number of generations. The loosening of bonds of kinship meant that land was less likely to pass from one generation to another. Even when sons did inherit their parents' land they immediately sold it. The old family solidarities no longer worked. Old people could no longer be sure that their children would look after them in their declining years.

From a book about making a living in the Middle Ages, published in 2002.

Protest and Rebellion in Tudor England, 1489–1601

The causes of protest and rebellion

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 issues were the main cause of protest and rebellion in Tudor 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: An account of rebellion in 1497.

These unruly people, the Cornishmen, inhabiting a barren country and unfruitful, at the first bitterly complained that they should be so grievously taxed and burdened by the king's council. And thus being in a rave, two persons, the one called Thomas Flammock, a gentleman learned in the laws of the realm, and the other Michael Joseph, a smith, men of stout stomachs and high courage, took upon themselves to be captains of this seditious company. They laid the fault and cause of this exaction unto John Morton, Archbishop of Canterbury, and to Sir Reginald Bray, because they were chief of the king's council.

From Holinshed's Chronicles, published in 1587.

Source 2: A description of those in Suffolk resisting the Amicable Grant of 1525.

Please it your grace to be advertised that this day at 10 o'clock we the Dukes of Norfolk and Suffolk met together at a place chosen two miles on this side of Bury with all the company of both the shires which was a right goodly company to look upon - at the least three thousand who were gathered since Tuesday morning. And unto us came a great number of people from the towns of Lavenham and Ely. They came all in their shirts and kneeling before us, crying for pity, and insisting they were the king's most humble and faithful subjects and so would continue during their lives saying that this offence they had committed as only for lack of work so that they knew not how to get their living. And for their offence they most humbly requested us to seek the king's pardon.

From a report sent by the Duke of Norfolk to Thomas Wolsey, 11 May 1525.

TURN OVER FOR SOURCES 3 TO 7

Source 3: Some of the 24 demands made by the Yorkshire Pilgrims.

1. Touching our faith, to have the heresies of Luther, Wyclif, the works of Tyndale, and such other heresies of Anabaptists, clearly within this realm to be annulled and destroyed.
2. To have the supreme head of the Church to be reserved unto the see of Rome, as before it was accustomed.
4. To have the abbeyes suppressed to be restored, including houses, lands and goods.
13. Statutes regarding enclosures and encroachments of common land to be put into execution, and that all encroachments and enclosures since the fourth year of King Henry VII be pulled down, except on mountains, forests, or parks.

From the Pontefract Articles, 2–4 December 1536.

Source 4: Some of the 29 demands made by rebels in Norfolk.

1. We pray your grace that where it is enacted for enclosing that it be not hurtful to such as have enclosed saffron grounds, for they be greatly chargeable to them, and that henceforth no man shall enclose any more.
3. We pray your grace that no lord of any manor shall graze his own livestock on the commons.
11. We pray that all freeholders and copyholders may take the profits of all commons, and there to common, and the lords not to common nor take profits of the same.
20. We pray that every parson or vicar having a benefice of £10 or more per year shall teach poor men's children of their parish the book called the catechism and the primer [i.e. basic religious texts].

From a list of demands made by Robert Kett and his followers, 1549.

Source 5: A comment on rebels in 1554.

Masters, we go to fight against our native countrymen of England and our friends in a quarrel unrightful and partly wicked. Considering what is likely to fall upon us if we shall be under the rule of the proud Spaniards, we are here assembled to resist them. They know right well, that if we should be under their subjection the Spaniards would spoil us of our goods and lands, ravish our wives before our faces, and deflower our daughters in our presence.

Words attributed to the captain of an army raised to suppress Wyatt's Rebellion. From 'The Chronicle of Queen Jane and of Two Years of Queen Mary' written in a pocket diary by an officer in the royal service, resident in the Tower of London, 1554.

Source 6: A report concerning rebellion in the north of England.

There are not ten gentlemen in all this country that favour Her Majesty's proceedings in the cause of religion. The common people are ignorant, superstitious, and altogether blinded with the old popish doctrine, and therefore so favour the cause which the rebels make the colour of their rebellion, that, though their persons be here with us, their hearts are with them.

From a report sent by Sir Ralph Sadler from York to Sir William Cecil, 6 December 1569.

Source 7: A confession.

The Earl tried to excuse his fault by denying that he ever meant any harm to her Majesty's person, and by pretending that he took arms principally to save himself from my Lord Cobham and Sir Walter Raleigh who he claimed should have murdered him in his house on Saturday night. He pretended also an intention he had to remove, with some others, from the Queen, one who would sell the Kingdom of England to the Infanta of Spain. He broke out that his confederates had been the principal inciters to gain possession of the Queen to use the shadow of her authority for changing the government and to call a parliament and have condemned all these that should have been scandalised to have misgoverned the state.

Sir Robert Cecil's account of the Earl of Essex's confession. Cecil wrote this in March 1601.

The distribution of radical activity

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: For those in authority, radical activity was always more of a problem in towns than in the countryside.

- (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 disturbances.

In addition to the many outrages committed in this town, I am sorry to be under the necessity of informing Your Lordship that this morning between 12 and 1 o'clock a rick of oats worth about £20 belonging to Mr Peter Warren, a clothier of this town, was maliciously set on fire and entirely consumed. A dog kennel at some distance therefrom, the property of the said Mr Warren, was at the same time also set on fire and partly consumed. There is no doubt that this daring outrage was committed by some of the workmen usually employed in the woollen manufactory who now, and have for many weeks past, refused to work on account of some machines being introduced which they consider hateful.

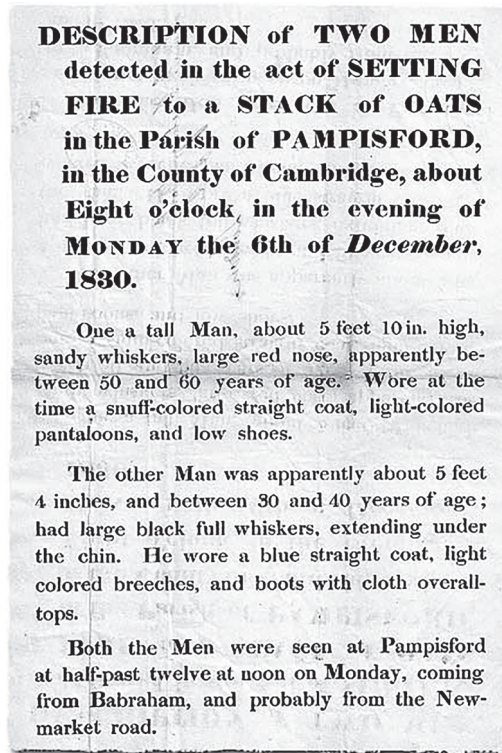
From a report by Matthew Davies, a gentleman of the town of Warminster, to Lord Pelham, a leading member of the government, 1802.

Source 2: A letter.

Information has just been given in that you are a holder of those detestable Shearing Frames, and I was desired by my men to write to you and give you fair warning to pull them down. You will take notice that if they are not taken down by the end of next week, I will detach one of my Lieutenants with at least 300 men to destroy them and furthermore take notice that if you give us the trouble of coming so far we will increase your misfortune by burning your buildings down to ashes and if you have the impudence to fire upon any of my men, they have orders to murder you. By the latest letters from our correspondents we learn that the men in the following places are going to rise and join us in redressing their wrongs: Manchester, Wakefield, Halifax, Bradford, Sheffield, Oldham, Rochdale and all the cotton country.

A letter sent to Mr Smith, a Huddersfield manufacturer, and his 'Brethren in sin', March 1812.

Source 3: A poster.



A poster displayed in a village near Cambridge, December 1830.

Source 4: A description of riots.

Sir Charles Wetherel made his public entry into the city, as is usual for the Judge of Assize. Owing to his great opposition to the Reform Bill, and his having said that the people of Bristol did not wish reform in Parliament, there was a determination on the part of many to testify by visible and audible signs their disapproval of his conduct.

On Sunday, Bristol was in a state of uncontrolled rioting, like a city delivered up to an invading army to be pillaged. The civil power was quite inactive and powerless. About two o'clock, Bridewell Prison was opened and burnt down by the mob; after this they attacked the new gaol and fired the centre building, and let all the prisoners out. Lawford's Gate was served in the same way, and many other buildings.

On Monday the mob set fire to two sides of Queen's Square, the whole of which was destroyed, except two houses. My brother Richard and myself were in Bristol till half-past twelve o'clock last night, and again this morning soon after six o'clock. We went to the Square and found the warehouse, in which our cocoa was, on fire; nearly the whole of it was burnt. By daylight the mob was drunk with wine out of the mayor's and other houses. They were quite worn out, so that a few soldiers dispersed them, and thus ended the rioting.

From a letter by Francis Fry, a businessman, October 1831. Fry was a special constable during the riots.

TURN OVER FOR SOURCES 5 TO 7

Source 5: An account of Chartist activities.

It was scarcely anticipated that any measures would have been taken by the mob to prevent the factories being started this morning at the usual time, however, on one of the bells being rung at a little before six, the mob marched towards the north road. The first factory they came to was Catterall and Co., whose employees they turned out, and then proceeded to that of Mr F Sleddon, where preparations had been made for resisting the mob. A stout resistance was made, Mr Sleddon himself being on the spot, but they were overpowered by the immense numbers. After some hard blows had been dealt out Mr Sleddon was slightly hurt in the affray and a large number of squares in the factory windows were smashed. The mob then went to the factories to the west of the town, and such as were at work were compelled to relinquish it. At Mr Dawson's factory a few squares of glass were broken. By this time the mob had increased most wonderfully, and included a very large proportion of women and children, but its general appearance had a more threatening aspect than at any time during yesterday.

From a local newspaper in the town of Preston, Lancashire, 13 August 1842.

Source 6: An account of a disturbance in Wales.

Between one and two o'clock on Sunday morning last he was disturbed by a man knocking at his door who enquired the way to Llanvallteg Bridge, which he told him, and immediately afterwards he heard the sound of horses, when about twenty five or thirty men disguised (having white frocks on and their heads tied on with coloured handkerchiefs under their chins) came to his house and compelled him by threats, pointing at the same time three guns at his breast to deliver up his books, which they carried off. The books contained, among other accounts, the names of several persons who had refused to pay toll at the said gate. He is unable to identify any of them, but the person nearest to his house window rode a grey horse.

From a statement by William Rees, a toll collector at a turnpike gate, 15 August 1843.

Source 7: A description of a meeting of agricultural labourers.

I was holding meetings wherever I could get men together, and we met mostly out of doors. I remember addressing over four hundred in an orchard at Harbury. In some villages a notice had been received by the men of a reduction in their wages. The men at once recognised the value of their Union. They appealed for help; I responded and went to their aid. Sometimes a new branch of forty or fifty members was raised and the reduction notified did not take place.

From Joseph Arch, 'The Story of His Life Told by Himself', 1898.

The Impact of War on British Society and Politics since 1900

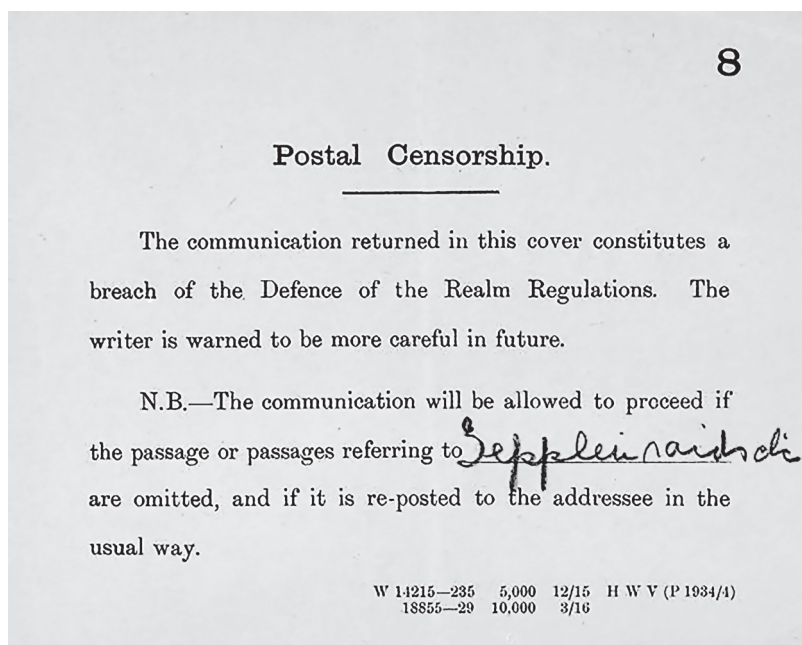
The impact of war on civil liberties

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: War has had a negative impact on civil liberties 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: An official communication.



A postal censorship message sent to a letter writer, 1916.

Source 2: A view about women and the vote.

Why, and in what sense, the House may ask, have I changed my views? My opposition to women's suffrage has always been based on considerations of public expediency. I think that some years ago I ventured to use the expression 'let the women work out their own salvation'. Well, Sir, they have. How could we have carried on the war without women? There is hardly a service in which women have not been at least as active as men, and wherever we turn we see them doing work which three years ago would have been regarded as falling exclusively within the province of men. But what moves me more in this matter is the problem of reconstruction once the war is over. The questions which will arise with regard to women's labour and women's functions are questions in which I find it impossible to withhold from women the right of making their voices heard.

From a speech by Herbert Asquith in the House of Commons in 1917. Asquith had been Prime Minister earlier in the war.

TURN OVER FOR SOURCES 3 TO 7

Source 3: A speech about a Bill to extend the vote to all adult men.

War by all classes of our countrymen has brought us nearer together, has opened men's eyes, and removed misunderstandings on all sides. It has made it, I think, impossible that ever again there should be a revival of the old class feeling which was responsible for the exclusion for a period of so many of our population from the class of electors. I think I need say no more to justify this extension of the franchise.

From a speech by George Cave, a leading member of the government. Cave was introducing the Bill to the House of Commons in May 1917.

Source 4: An account of internment.

My father, Alfonso Conti, had been arrested and imprisoned for no other reason than the country of his birth. Alfonso was one of the many Italians who came to Britain in the early part of the century to find work.

It was June 1940 and Benito Mussolini had declared war on Britain and France. Overnight, all Italians living in the UK were declared enemy aliens. Alfonso heard the news of Mussolini's war declaration with horror. He was not a fan of the fascist regime and had been in Britain for 20 years, so he was somewhat surprised now to be considered a potential fifth columnist. Churchill apparently uttered the infamous phrase 'collar the lot' that summer - a call for all enemy aliens in Britain to be locked up. About 4000 Italians were detained, most of whom, like my father, were ordinary men who had made Britain their home.

Tom Conti, a well-known actor, describes the internment of his father on the Isle of Man during the Second World War. This account was published in the BBC News Magazine on 27 April 2013.

Source 5: A view of strikes in Britain during the two world wars.

For many trades unionists, the two world wars offered the perfect opportunity to blackmail their employers and the government into giving them better terms and conditions of service, and for expanding union power, with the threat that the country would suffer if the government and their employers didn't give in. All too often the government did surrender, or pressured private sector employers to do so. There were strikes all across the country - in engineering factories, the coalmines, aircraft manufacturers, shipyards, and by bus drivers and conductors.

There were strikes at docks in the west of England, including Plymouth, in January, 1944, over the suspension of 11 men who refused to move to another port and work for less pay. No interest was too selfish to put before the good of the country.

From an article in 'The Daily Mail' newspaper, 30 January 2015.

Source 6: A photograph of demonstrators in Londonderry.



A photograph of demonstrators in Londonderry, Northern Ireland on 'Bloody Sunday', 30 January 1972. Thirteen men were shot dead when the crowd was dispersed by the British Army.

Source 7: A report about anti-war protesters in 2003.

Adapted from 'Anti-war protester' rights breached, court told', The Guardian, 23 October 2006 © Guardian News & Media Ltd 2006, www.theguardian.com. Item removed due to third party copyright restrictions.

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