



Oxford Cambridge and RSA

**Thursday 15 June 2023 – Morning**

**GCSE (9–1) History A (Explaining the Modern World)**

**J410/11** The Impact of Empire on Britain 1688–c.1730  
with Urban Environments: Patterns of Migration

**Time allowed: 1 hour 15 minutes**



**You must have:**

- the OCR 12-page Answer Booklet

**INSTRUCTIONS**

- Use black ink.
- Write your answer to each question in the Answer Booklet. The question numbers must be clearly shown.
- Fill in the boxes on the front of the Answer Booklet.
- Answer **all** the questions.

**INFORMATION**

- The total mark for this paper is **55**.
- The marks for each question are shown in brackets [ ].
- Spelling, punctuation and grammar (SPaG) and the use of specialist terminology will be assessed in questions marked with a pencil (✎).
- This document has **8** pages.

**ADVICE**

- Read each question carefully before you start your answer.

## Section A

## The Impact of Empire on Britain 1688–c.1730

You should spend about **45 minutes** on this section.

1 Explain how British involvement in the slave trade affected people in Britain between 1688 and c.1730. [10]

2 Study **Sources A–C**.

‘Catholics in Ireland were treated unfairly after William III defeated the Irish Jacobites in 1691.’  
How far do **Sources A–C** convince you that this statement is correct?  
Use the sources and your knowledge to explain your answer. [20]

(✎) Spelling, punctuation and grammar and the use of specialist terminology [5]

## Source A

The Roman Catholics of this kingdom will continue to enjoy freedom to practise their religion in line with the laws of Ireland. As soon as conflict in Ireland settles down, a parliament will be organised in this kingdom. This parliament will aim to provide further security to Roman Catholics that will protect them from any disturbance because of their religion.

**An extract from the 1691 ‘Treaty of Limerick’. This treaty marked the end of the war between the Williamites and the Jacobites in Ireland.**

## Source B

King James planned to destroy and utterly ruin the Protestant religion in Ireland, and he had some success. In time, I hope that the treatment which Protestants suffered under King James will be known. We Protestants of Ireland have only escaped slavery and destruction by accepting the protection of King William.

The Irish Catholics must now blame only themselves for whatever they shall suffer. It is clear that in choosing to support King James, they brought about a situation where either they must be ruined, or we must be ruined. I do not see how they can criticise us for what we have done. What else could they have expected from us? Should we have held up our throats whilst they cut them?

**An extract from a book called ‘The state of the Protestants of Ireland’, published in 1691. It was written by Bishop W King, a member of the Protestant Church of Ireland. He went on to become Archbishop of Dublin and a wealthy and powerful political figure.**

**Source C**

If this bill becomes law, it will be the greatest injustice imaginable. This law will take parents to the grave with grief and tears. Is it not against the laws of God and man? Is it not against the rules of reason and justice by which all men should be governed? For God's sake gentlemen, surely you will not, you cannot, take from us our birthrights.

**An extract from Theobald Butler's speech to the Irish Parliament in 1703. Butler was a Catholic lawyer but was allowed into Parliament to make this speech during a debate about whether to pass a bill called 'An Act to Prevent the Further Growth of Popery' (Catholicism). If passed, this law would make it difficult for Catholics to own and inherit land.**

**Please turn over for Section B**

## Section B

## Urban Environments: Patterns of Migration

You should spend about **30 minutes** on this section.

3 Explain why there was conflict among weavers in Spitalfields in the late 1600s and 1700s. [10]

4 Study Sources D and E.

Which of these sources is more useful to a historian studying Spitalfields in the late 1800s and early 1900s? [10]

## Source D

וילט איהר וויסען וואס איז דאס אויגנס צדקה?  
וילט איהר וויסען ווארום און ווער עס גיט צדקה?

**דאן קומט**

פרייטאג אבער דעם 8-טן דעצעמבער פונקט 30--7 אוהר  
איז קרייסט משארטש האל, הענבוריסטריט  
וואו די בעוואוסטע אנארכיסטישע ריידנערין אויס ניויארק, גען.

**עממא גאלדמאן**

וועלכע האט גיטהאט דעם בעסטען ערפאלג אין איהרע לעצטע  
פארטרעגע, וועט האלפען א פארטראג איבער דער מהעמא:

**צדקה**

טראגען און ריסקוסיאגען איינגעלאדען.  
מענער און פרויען קומט אין מאסען!

קומט בעזיימענס אום איהר ואלס האבען א בעקוועמען סיט, ווען דער  
האל וועט פול זיין וועט קיינער ניש אריין געקאום ווערען.

אום 10 רעקען די עקסעקסעקסע  
אינערט 10 פענס.

Come along on Friday evening to Christchurch Hall in Hanbury Street where the famous anarchist speaker from New York, Emma Goldman, will give a lecture.

Men and women welcome! Come on time in order to have the best seat. When the hall is full no one else will be allowed in.

Entrance price: 2 pennies

An **anarchist** is someone who believes in equality and having no formal government.

A poster displayed in Spitalfields in 1899. The poster is written in Yiddish (a Jewish language). An English translation is shown next to it.

**Source E**

We often think of Spitalfields as the stalking ground of Jack the Ripper, as a maze of slums, or a ghetto crowded with foreign Jews chattering in Yiddish over piles of old clothes. But come and see for yourself. Visit Toynbee Hall where a library and clock tower stand either side of a courtyard. You could be in an old college at Oxford or Cambridge university! There is an air of sophistication and distinction.

Through the 'University Settlements' scheme, wise men of Oxford and Cambridge go to the East End to live helpful and simple lives among the poor, as neighbours, brothers and fellow-citizens. They manage clubs for working men and volunteer to patrol the narrow and gloomy streets.

**'Jack the Ripper'** was a killer who murdered five women in 1888.

**An extract from an article about Spitalfields called 'London's Social Settlements'. It was written by journalist Howard Angus Kennedy and published in 1902.**

**END OF QUESTION PAPER**





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