



Rewarding Learning

ADVANCED SUBSIDIARY (AS)
General Certificate of Education
January 2011

History

Assessment Unit AS 1

[AH111]

THURSDAY 13 JANUARY, AFTERNOON



TIME

1 hour 30 minutes.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided.

Choose **one** option.

Answer question **1(a)** or **1(b)** and question **2** from your **chosen option**.

Indicate clearly on your Answer Booklet which option you have chosen.

INFORMATION FOR CANDIDATES

The total mark for this paper is 60.

Quality of written communication will be assessed in question **1** and question **2(b)**.

This assessment unit is an historical enquiry and candidates are advised to draw on all the relevant material they have studied when answering question **2(b)**.

Option 1: England 1520–1570

Answer question 1(a) or 1(b) and question 2.

1 Either

- (a) Explain the economic and social effects of the dissolution of the monasteries in England. [12]

Or

- (b) Explain the measures taken by Mary I to restore Roman Catholicism in England in the period 1553–1558. [12]

2 Read the sources and answer the questions which follow.

Source 1

Extract from the demands of the Western Rebels, 1549. These were in response to Edward VI's religious reforms.

We will have the mass in Latin, as before, and it will be celebrated by the priest without any man or woman communicating with him.

We will have holy bread and holy water made available every Sunday. In addition, there will be palms and ashes at the usual times, images will be set up again in every church, and all other traditional ceremonies will be restored.

We will not recognise the new service because it is like a Christmas game. Instead, we will have the old service in Latin and not in English.

We Cornishmen, with our own language and tradition, utterly refuse to use this new English language. We will have the whole Bible and all the books of scripture written in English removed.

We will have every preacher in his sermon, and every priest at his mass, praying by name for the souls in Purgatory.

Source 2

Extract from a letter from William Paget to Protector Somerset, July 1549. Paget was a trusted adviser to Somerset. In this extract he is criticising Somerset's conduct during 1549.

I told your grace the truth and you did not believe me. The King's subjects are lacking all discipline and all obedience, caring neither for the Protector nor the King. And what are the causes? Your own softness, and your intention to be good to the poor. Bear in mind, I beg you, that society in England is controlled by religion and law. The use of the old religion is forbidden by a law, and the use of the new is not yet accepted by eleven out of twelve parts of the kingdom.

Source 3

Extract from J. Guy, *Tudor England*, published in 1988.

The 1549 revolts were the closest thing Tudor England saw to a class war. No single cause was responsible: agrarian, financial, religious and social grievances combined. It was a hot summer and the crops failed; prices rose and the Protector made the problem worse by fixing prices at terrifyingly high levels. Somerset mishandled the revolts. He hesitated in the spring of 1549, not wishing to disrupt his Scottish campaign. He relied on pardons and proclamations and ignored his Council's advice. In July, he ruthlessly ordered military reprisals and cancelled his Scottish project, but the charge of indecision levelled against him turned into an accusation of unjustified leniency, even sympathy with the rebels.

- (a) **Study Source 1.** How useful is it as evidence for an historian studying attitudes in England to Edward VI's religious policies? [13]
- (b) Using **all** the sources, **and** your own knowledge, assess the extent to which Somerset was responsible for the rebellions of 1549. [35]

Option 2: England 1603–1649

Answer question 1(a) or 1(b) and question 2.

1 Either

(a) Explain James I's financial problems in the period 1603–1625. [12]

Or

(b) Explain the search for a settlement with King Charles I in the period 1646–1649. [12]

2 Read the sources and answer the questions which follow.**Source 1**

Extract from the *Oath of Allegiance* which was drawn up by Archbishop Bancroft and issued on 22 June 1606. James I intended the Oath to be taken by all Catholics to distinguish recusant extremists, such as those who had been involved in the Gunpowder Plot (1605), from his loyal Catholic subjects.

I do truly and sincerely acknowledge that our sovereign lord, King James, is the lawful and rightful King. The Pope has no power or authority to depose the King or to authorise any foreign prince to invade his country or to give permission to anyone to take up weapons against him or raise rebellion. Also I swear that I will bear allegiance and true faith to his Majesty, despite any threat of excommunication by the Pope. And I do further swear that, from my heart, I hate, detest and reject, as wicked and sinful, the belief that princes who are excommunicated by the Pope may be deposed or murdered by their subjects. Furthermore, I believe that the Pope has no power to release me from this oath.

Source 2

Extract from the *Apology for the Oath of Allegiance*, written and published by James I in 1609.

I am able to excuse myself from the accusations spread about me by Catholics in Europe by stating the truth about my treatment of Papists. How many open recusants did I honour with a knighthood? How freely did I give audience and access to Protestants and Catholics, giving equal favours and honours to both? How much free and continual access did all ranks of Papists have in my Court? Above all, did I not excuse recusants from paying their fines? Furthermore, after the Gunpowder Plot, I gave an order to spare the execution of all priests and allow them to leave the country.

Source 3

Extract from Angus Stroud, *Stuart England*, published in 1999.

James I's inclination towards toleration for Catholics was not one shared by the vast majority of his Protestant subjects. James was keen to make a distinction between those Catholics who were peaceable subjects and those who were troublemakers. However, James was forced to moderate his views in practice, as they posed a threat to his relations with Parliament. After the Gunpowder Plot, James I's attitude hardened although the new penal laws were not rigorously enforced after the initial concern died down. As James began to explore the possibility of a Spanish marriage for his son, Charles, so his policy towards Catholics at home softened.

- (a) **Study Source 1.** How useful is it as evidence for an historian studying James I's attitude towards Catholics in England during his reign? [13]
- (b) Using **all** the sources, **and** your own knowledge, assess the extent to which James I's religious policies in the period 1603–1625 were anti-Catholic. [35]

Option 3: England 1815–1868

Answer question 1(a) or 1(b) and question 2.

1 Either

- (a) Explain how Lord Liverpool's Government responded to the discontent in England between 1815 and 1822. [12]

Or

- (b) Explain how Peel's Second Ministry between 1841 and 1846 responded to the issue of the "Condition of England". [12]

2 Read the sources and answer the questions which follow.**Source 1**

Extract from Friedrich Engels, *The Condition of the Working Class in England*, published in 1844. Engels, a German writer on social issues, lived for several years in England. He is commenting on the Poor Law of 1834, introduced by the Whigs to change the way in which assistance was given to the poor.

The Poor Law of 1834 reflected the interests of the upper and middle classes. All relief in money and provisions has been abolished. The only relief now allowed is in the workhouses. The regulations in these workhouses are designed to frighten away everyone who has the slightest prospect of surviving without this form of public charity. To ensure that relief is applied for only in the most extreme cases and after every other effort has failed, the workhouse has been transformed into the most unpleasant place possible. The food is worse than that of the most lowly paid employed working man. The work is more demanding. The workhouse is like a jail. He who does not finish his tasks gets nothing to eat, while he who wishes to go out must ask permission. To prevent their labour from competing with that of outside concerns, inmates in the workhouse are given rather useless tasks. To prevent an unnecessary increase in the population among the poor, families are broken up.

Source 2

Extract from a report on the Poor Law of 1834 by Nassau Senior, published in 1842. Senior was an economist who had played a leading role in the Royal Commission whose recommendations were implemented in the Poor Law of 1834.

There has been a big improvement in the cost of dealing with the poor, as poor rates have been reduced. The amount spent on poor rates in 1834 was £7.5 million; in 1840 it fell to £5 million. However, it is not only the financial benefits of the Poor Law which are noteworthy. Rather, we are additionally grateful to the Poor Law Commissioners for improving the morals of the people and their attitude towards work. The result is that the labourer, finding himself no longer entitled to a fixed income in the form of poor relief, now, for reasons of hope and fear, has a greater incentive to seek employment.

Source 3

Extract from Paul Adelman, *Peel and the Conservative Party 1830–1850*, published in 1992. He is writing about the Whig Governments of 1833–1841.

There was much opposition to the Poor Law of 1834 in some parts of the north of England. The pace of reform declined after Melbourne succeeded Grey as Prime Minister, and this angered radicals in the Whig Party. The Whigs failed to deal with the economic and social crisis after 1837, which caused much hardship for the working classes. By 1841 the budget deficit had reached £6 million. In addition, dissenters were dissatisfied with the religious reforms of the Whigs.

- (a) **Study Source 1.** How useful is it as evidence for an historian studying the Poor Law of 1834? [13]
- (b) Using **all** the sources, **and** your own knowledge, assess how successfully the Whig Governments of 1833–1841 responded to the social and economic problems facing England. [35]

Option 4: Unification of Italy and Germany 1815–1871

Answer question 1(a) or 1(b) and question 2.

1 Either

- (a) Explain the growth of nationalist and liberal ideas in the German states in the period 1815–1848. [12]

Or

- (b) Explain the importance of the Constitutional Crisis in Prussia. [12]

2 Read the sources and answer the questions which follow.

Source 1

Extract from a letter sent by Camillo Cavour, Prime Minister of Piedmont-Sardinia, to fellow politician Bettino Ricasoli, 16 May 1860.

Garibaldi cannot be stopped from making war on the kingdom of Naples. It may be good, it may be bad, but it is inevitable. If we had tried to restrain Garibaldi by force he would have become a real domestic problem. Now what will happen? It is impossible to predict. Will England help him? It is possible. Will France oppose him? I don't think so. And what about us? We cannot support him openly, nor can we encourage private efforts on his behalf. We have therefore decided not to let any more boats sail from Genoa or Livorno, but we will not prevent the sending of arms and ammunition. I fully recognise all the disadvantages of the ambiguous policy that we are adopting, but I cannot work out any other policy that does not have even greater dangers.

Source 2

Extract from an account of the battle of Calatafimi (Sicily) by Guiseppe Garibaldi. In this battle, which took place on 15 May 1860, Garibaldi's legendary "Thousand" volunteers won a famous victory over the Bourbon forces. Garibaldi's account was written in 1871.

Our victory at Calatafimi was insignificant in terms of gaining military resources but its overall effect was immense in spurring the local population on and demoralising the enemy. Our middle-class "volunteers", whom the enemy held in such contempt, had heavily defeated several thousand men from the finest troops in the Bourbon army. We had suffered serious losses. Many of our men had fallen at Calatafimi with only the cry of "Long Live Italy" on their lips. The battles at Palermo, Milazzo and the Volturno saw many more of our men wounded and killed, but Calatafimi was the decisive event. It convinced our army that we would carry off the final victory.

Source 3

Extract from John Gooch, *The Unification of Italy*, published in 1986.

Cavour's contribution to the Risorgimento was to create a constitutional state which the Great Powers found tolerable and Italian patriots eventually found acceptable. In 1859, he skilfully exploited the opportunity provided for him by British and French sympathy for Piedmont. Thereafter, and until his death in 1861, Cavour had to exercise all his considerable skill to protect the infant Italy from Garibaldi, who wanted to go too far too fast. Garibaldi's military skill and his striking personal charisma won victories for Italy both on the battlefield and among European diplomats.

- (a) **Study Source 1.** How useful is it as evidence for an historian studying the relationship between Cavour and Garibaldi? [13]
- (b) Using **all** the sources, **and** your own knowledge, assess the extent to which the unification of Italy was achieved by force. [35]

Option 5: Germany 1918–1945

Answer question 1(a) or 1(b) and question 2.

1 Either

- (a) Explain how the political leaders of the Weimar Republic from 1930 to January 1933 contributed to its collapse. [12]

Or

- (b) Explain the nature of the German opposition and resistance towards the Nazi regime in the period 1933–1945. [12]

2 Read the sources and answer the questions which follow.**Source 1**

Extract from a letter by George F. Kennan, the American ambassador in Berlin, to his wife, 21 October 1941.

The major change to life in Berlin has been the wearing of Stars of David by the Jews. This is a fantastically barbaric thing. I shall never forget the faces of passengers in the underground train when they saw Jews with the large yellow star sewed onto their overcoats. The Jews were standing, not daring to sit down or brush against anybody, staring straight ahead of them with eyes like terrified beasts. As far as I could see, the mass of the German public was shocked and troubled by such measures, and public reaction was mostly one of consideration towards the victims. The remaining Jews are being deported in large batches and very few stars are now to be seen.

Source 2

Extract from an article written by Josef Goebbels in the Nazi newspaper *Das Reich*, 16 November 1941.

The Jews wanted their war and now they have it. But what also turns out to be true is the prophecy which the *Führer* made on 30 January 1939 in the German Reichstag. He predicted that, if Jews in international finance should succeed in plunging the nations into a world war, the result would not be the Bolshevization of the earth and thus the victory of Jews, but the destruction of the Jewish race in Europe. We are experiencing the fulfilment of this prophecy, and a fate for Jews is coming true which is hard, but more than deserved. Jews are now suffering a gradual process of destruction. Every Jew is our enemy, no matter whether he exists as a parasite in Berlin or vegetates in a Polish ghetto.

Source 3

Extract from Christopher R. Browning, *The Origins of The Final Solution*, published in 2005.

Hitler's invasion of Poland in September 1939 was an event of decisive importance in the evolution of Nazi Jewish policy towards the Final Solution. Between the outbreak of war in 1939 and the autumn of 1941, Nazi Jewish policy escalated rapidly from the pre-war policy of forced emigration to genocide. The mass murder of Soviet Jews had already begun in the late summer of 1941 and six months later the Nazi regime was ready to begin implementing this policy throughout the rest of its European empire.

- (a) **Study Source 1.** How useful is it as evidence for an historian studying the effects of Nazi policies towards the Jews in Germany in the period 1939–1941? [13]
- (b) Using **all** the sources, **and** your own knowledge, assess the extent to which the outbreak of war in 1939 was a turning point in the development of Nazi policies towards the Jews in the period 1933–1945. [35]

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