

**ADVANCED GCE****HISTORY**

Historical Investigations 1556–1725

2588

Candidates answer on the Answer Booklet

OCR Supplied Materials:

- 12 page Answer Booklet

Other Materials Required:

- None

Monday 8 June 2009**Morning****Duration:** 1 hour 30 minutes**MODIFIED LANGUAGE****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. Pencil may be used for graphs and diagrams only.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- 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 **90**.
- This paper contains questions on the following Option:
 - Elizabeth I (pages 2–3)
- In the Option, answer the Passages question and **one** other question.
- 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 Passages in the Option you have studied.
- You are advised to spend equal time on the Passages question and the essay you select.
- In answering the Passages question, you are expected to use your knowledge of the topic to help you explain and evaluate the interpretations in the Passages, as well as to inform your answers.
- In answering an essay question, you are expected to refer to and evaluate relevant interpretations to help you develop your arguments.
- This document consists of **4** pages. Any blank pages are indicated.

Elizabeth I

If answering on this Option, candidates **must** answer **Question 4** and **one** other question.

4 Study all the Passages.

Using these **four** Passages **and** your own knowledge, assess the view that Puritans posed a serious threat to stability in Elizabethan England. **[45]**

Passage A From: R. J. Acheson, *Radical Puritans in England 1550–1660*, published in 1990. This historian argues that Puritan activities were not a great threat.

A great deal of ‘radical’ religious activity stemmed from nothing more than the preference of a minority of the population to listen to moralising sermons either from nearby ministers or from itinerant preachers. Whilst it may be true that going to another parish to hear a godly sermon *could have* undermined the authority of the resident minister, and whilst private meetings to discuss Scripture *could have* split the Church, the emphasis, so far as the sixteenth century is concerned, must be on the words ‘could have’. In 1583 Whitgift demanded that the clergy conform over the use of the Prayer Book, and the result was that a number of clergy were deprived of their livings and others resigned. His policy of enforcing discipline and conformity was a partial success but the tensions created by a desire for purely Protestant worship remained.

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Passage B From: Susan Doran, *Elizabeth I and Religion 1558–1603*, published in 1994. This historian argues that the only difference between Puritans and other people was their religious enthusiasm.

Puritans were not members of a separatist sect standing outside the Church of England, nor were they members of an opposition group in the House of Commons. They cannot be distinguished from the conformist Protestants by their belief in predestination, or a Presbyterian form of church government. It was only the intensity of their religious experience, their style of personal piety and their commitment to further religious reform that gave them a particular identity and earned them their insulting nickname.

15

Passage C From: Andrew Foster, *The Church of England 1570–1640*, published in 1994. This historian argues that Elizabeth and her government were concerned about Puritan activities.

A body of clergy and laymen swiftly emerged within the Elizabethan Church to whom the label ‘Puritan’ became attached because of their particular piety and concern for ‘further reformation’. It was a term of abuse which gathered more underlying meaning, mostly seen as trouble-making, as the reign progressed. Puritans valued the Bible highly, and so worried greatly about the need for an educated ministry to preach the word. The late sixteenth century was marked by a tremendous expansion in the number of schools and university colleges. This was a tribute to the success of Protestantism with the ruling elite and was one way in which reformation was to be spread. It did, however, create problems when increasingly educated laymen noted weaknesses in the standards of their clergy. Attempts were made to remedy abuses, but the Queen and her archbishops were unsure about clerical self-help initiatives and suppressed them as potentially trouble-making. The strength of Puritanism as a strictly clerical movement had faded by 1603, so much so that some historians used to talk of a late Elizabethan calm. Yet Puritanism was potentially far more undermining in so far as it had become a way of life. Concern over vestments and

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ceremonies remained, but issues like Sabbath observance, preaching and a godly lifestyle were now uppermost in the minds of a significant number of people and were used as a way of judging everything.

Passage D From: Peter Marshall, *Reformation England 1480–1642*, published in 2003. This historian argues that the Puritan threat changed during Elizabeth's reign.

To many ministers the wearing of surplices was not a trivial or indifferent matter. But for Elizabeth this was a matter of order and obedience, and in 1565 Archbishop Parker was ordered to crack down. As the 1570s dawned, tensions between the bishops and their critics came to encompass a wider range of issues. Amongst these the question of Church government loomed increasingly large. Many of presbyterianism's English advocates were convinced that their form of church organisation was commanded in the New Testament. It is usual to detect a significant change in the outlook of English Puritanism after the early 1590s. The 'movement' turned inwards, away from political activism and towards Puritan piety. Yet many ministers and godly lay people had lost none of their distaste for the ceremonial aspects of the Prayer Book. Nor was the hope for government reform of the structure and worship of the Church entirely dead.

Answer **either**

5 Assess how far Elizabeth and her government were able to control Parliament. **[45]**

or

6 Assess the view that Catholics were a serious problem for the government in Elizabethan England. **[45]**

Candidates are reminded that they must refer to and evaluate relevant interpretations in developing the argument in their essay.

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