



Oxford Cambridge and RSA

A Level History A

Unit Y306

Rebellion and Disorder under the Tudors

1485–1603

Sample Question Paper

Version 0.14

Date – Morning/Afternoon

Time allowed: 2 hours 30 minutes



OCR supplied materials:

- 12 page Answer Booklet

Other materials required:

- None



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First name											
Last name											
Centre number							Candidate number				

INSTRUCTIONS

- Use black ink.
- Complete the boxes above with your name, centre number and candidate number.
- Answer Question 1 in Section A and any 2 questions in Section B.
- Write your answer to each question on the Answer Booklet.
- Do **not** write in the bar codes.

INFORMATION

- The total mark for this paper is **80**.
- The marks for each question are shown in brackets [].
- Quality of extended responses will be assessed in questions marked with an asterisk (*).
- This document consists of **8** pages.

Section A

Read the two passages and then answer Question 1.

- 1** Evaluate the interpretations in both of the two passages and explain which you think is more convincing as an explanation of the reasons for the Pilgrimage of Grace.

[30]

Passage A

The common view sees the rebellion as the protest of a whole community – ‘northern society’ – against the breach with Rome and especially the Dissolution of the monasteries, against the new learning and the King’s autocracy, complicated by the social and economic grievances of its various component parts. The Pontefract Articles, which most fully sum up the aims of the movement, range comprehensively enough. The largest set of demands touched religion. However, there must be grave doubts whether the articles constitute anything like a representative programme, and worse doubts about the extent to which the rebellion as a whole arose from the issues they enshrined. It has always been recognised that the different parts of the north did not all rise for the same reasons. The crucial issues gather around the monasteries because it is usually held that the Pilgrimage was above all a protest at the Dissolution and a vote of confidence in the holiness and usefulness of the northern houses of religion. The monks, it is true, had retained more popularity in the north and especially in Lancashire; but no houses were restored in Lincolnshire and few in Yorkshire, anti-monastic sentiment of the familiar kind made itself heard there too, and the truly popular rising in the north west made no issue of the Dissolution.

However, the Pilgrimage originated in a decision by one of the court factions to take the battle out of the court into the nation, to raise the standard of loyal rebellion as the only way left to them if they were to succeed in reversing the defeats suffered at court and in Parliament, and in forcing the King to change his policy. In the plotting around the Imperial Ambassador this leadership had not been alone; the ambassador compiled a long list of allegedly disaffected noblemen willing to join in rebellion against Henry.

Adapted from: G.R Elton, *Reform and Reformation: England, 1509-58*, published in 1977

Passage B

The twenty-four Pontefract articles were compiled from complaints sent from all over the north, and were agreed by the assembly of representatives. They embraced many divergent interests: there were three economic articles; six on legal and administrative matters; six political articles and nine dealt with religious grievances.

The secular demands were late additions to the basic religious grievances, rather than vice versa, and it was the local impact of Henry's Reformation which had produced the rebellion. When the commons were active in rebellion, it was not in refusing rents or pulling down enclosures; it was in protesting at the abolition of traditional religious practices, or in forcing nervous priests to pray for the pope. However, it was not the suppression of papal authority that brought violent conflict, it was the suppression of monasteries. Laymen did not fight for the papal primacy, nor for the liberties of the Church; they did not take risks to protect the clergy from royal taxes or royal visitation.

Above all the commons defended and restored monasteries. As early as mid-September four parishes in the Yorkshire dales had taken an oath to protect the monasteries, some chased off suppression commissioners. In all, the rebels restored at least sixteen of the twenty-six northern monasteries that had actually been dissolved.

Adapted from: C. Haigh, *English Reformations: Religion, Politics, and Society under the Tudors*, published in 1993

Section B

Answer **TWO** of the following three questions.

- 2*** 'Poor leadership was the main reason why rebellions in Tudor England failed.' How far do you agree with this view?

[25]

- 3*** 'The Western Rebellion, more than any other rebellion, presented the most serious threat to Tudor government.' How far do you agree?

[25]

- 4*** To what extent were Tudor governments able to maintain political stability in the period from 1485 to 1603?

[25]

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