



**A-level
HISTORY**

**Component 1D Stuart Britain and the Crisis of
Monarchy, 1603–1702**

7042/1D

Tuesday 21 May 2019 Afternoon

Time allowed: 2 hours 30 minutes

For this paper you must have:

- **an AQA 16-page answer book.**

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INSTRUCTIONS

- **Use black ink or black ball-point pen.**
- **Write the information required on the front of your answer book. The PAPER REFERENCE is 7042/1D.**
- **Answer THREE questions.**
In SECTION A answer Question 01.
In SECTION B answer TWO questions.

INFORMATION

- **The marks for questions are shown in brackets.**
- **The maximum mark for this paper is 80.**
- **You will be marked on your ability to:**
 - **use good English**
 - **organise information clearly**
 - **use specialist vocabulary where appropriate.**

ADVICE

- **You are advised to spend about:**
 - **60 minutes on Question 01**
 - **45 minutes on each of the other questions answered.**

DO NOT TURN OVER UNTIL TOLD TO DO SO

SECTION A**Answer Question 01.****EXTRACT A**

Under James, and even more so under Charles, Puritans sought to transform society. The individual Puritan would lead an exemplary life that would persuade others to follow their path of right belief and behaviour. Puritanism was a temperament; there was a Puritan character. The movement was defined, in part, by its members' self-identification as godly and, in part, by the use of the word, 'Puritan' as a term of abuse by enemies. The Puritans sought to reform both themselves and their society by purifying their churches of the remnants of Catholicism. They were particularly insistent that individual believers had access to the Word of God in their own language and they agitated for the placement of university-trained preachers in every parish. They believed that England must be committed to opposing the forces of Rome in Europe. While those who were not labelled Puritans might support some, or all, of these objectives, those who bore the label Puritan were seen as most committed and most fervent in advancing them.

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Adapted from F J Bremer, *Puritanism*, 2009

EXTRACT B

Prior to the rise of Arminianism it is very hard to distinguish those characterised as Puritans from other English Protestants in terms of their theology. It is also hard to distinguish them in terms of their ethical views. Puritans were not unique in their moral seriousness. Puritanism is best defined not theologically or ethically, but politically. Puritan was a term of abuse. Puritan was employed as a label which could be applied negatively to an opponent in a situation of conflict. That conflict usually arose when the Puritan moved from a focus on the correctness of their personal life to the pursuit of an activist programme of reform in the wider world. A Puritan was therefore not merely a godly person. A Puritan was a godly activist, an exponent of spiritual conflict in the public arena. Puritanism's ideological distinctiveness lay in this activism. Puritans' zealous will to impose their standards on society as a whole made Puritanism aggressive, reformatory and hence socially disruptive.

Adapted from K Wrightson, *Poverty and Piety in an English Village*, 1995

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EXTRACT C

Early Stuart Puritanism was inward looking and politically passive. The Puritan need to express one's sense of election was channelled into practical divinity, into the Puritan range of exercises surrounding the worship of the official Church, the practical imposition of sabbatarianism, the reformation of popular manners and pastimes. This kind of Puritanism was in line with the sober Protestant values of those in authority. There is a powerful case that Puritanism was a moderate, even conservative, force: indeed, so socially and politically responsible were most 'Puritans' that they repudiated the label and simply saw themselves as 'godly', orthodox Church members. They could do this because the Church and its leaders seemed to be in broad sympathy with Puritan aims. But Puritanism never lost its edge and had a potential not only for disruption, but for resistance in the name of religious reformation. The revolution Charles I effected in the late 1620s redefined the evangelical Calvinist mainstream of the Church as unorthodox and subversive, as 'Puritan' in a negative sense.

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Adapted from J Spurr, English Puritanism 1603–1689, 1998

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**Using your understanding of the historical context, assess how convincing the arguments in these three extracts are in relation to Puritanism in the years 1603 to 1640.
[30 marks]**

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SECTION B

Answer TWO questions.

0 2 How far was the growth of political and religious radicalism in the years 1640 to 1660 due to the breakdown of authority in State and Church? [25 marks]

0 3 To what extent was Charles II personally responsible for the success of the Restored Monarchy in the years 1660 to 1681? [25 marks]

0 4 'The triumph of the Political Nation over absolute monarchy.'

Assess the validity of this view of the years 1681 to 1702. [25 marks]

END OF QUESTIONS

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