



**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.**

**[Turn over]**

## **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 5  
 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' 10  
 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 15  
 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.

Adapted from F J Bremer, Puritanism, 2009

[Turn over]

**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**

**5**

**10**

**15**

**20**

**activist, an exponent of spiritual conflict in the public arena.**

**Puritanism's ideological distinctiveness lay in this activism. 25**

**Puritans' zealous will to impose their standards on society as a whole made Puritanism aggressive, reformatory and hence socially disruptive. 30**

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

**[Turn over]**

**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 5  
 range of exercises surrounding the  
 worship of the official Church, the  
 practical imposition of  
 sabbatarianism, the reformation of  
 popular manners and pastimes. This 10  
 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 15  
 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 20  
 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.**

**25**

**30**

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

**[Turn over]**

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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]**

**[Turn over]**

**SECTION B**

**Answer TWO questions.**

<b>0</b>	<b>2</b>
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**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]**

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

04

**‘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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