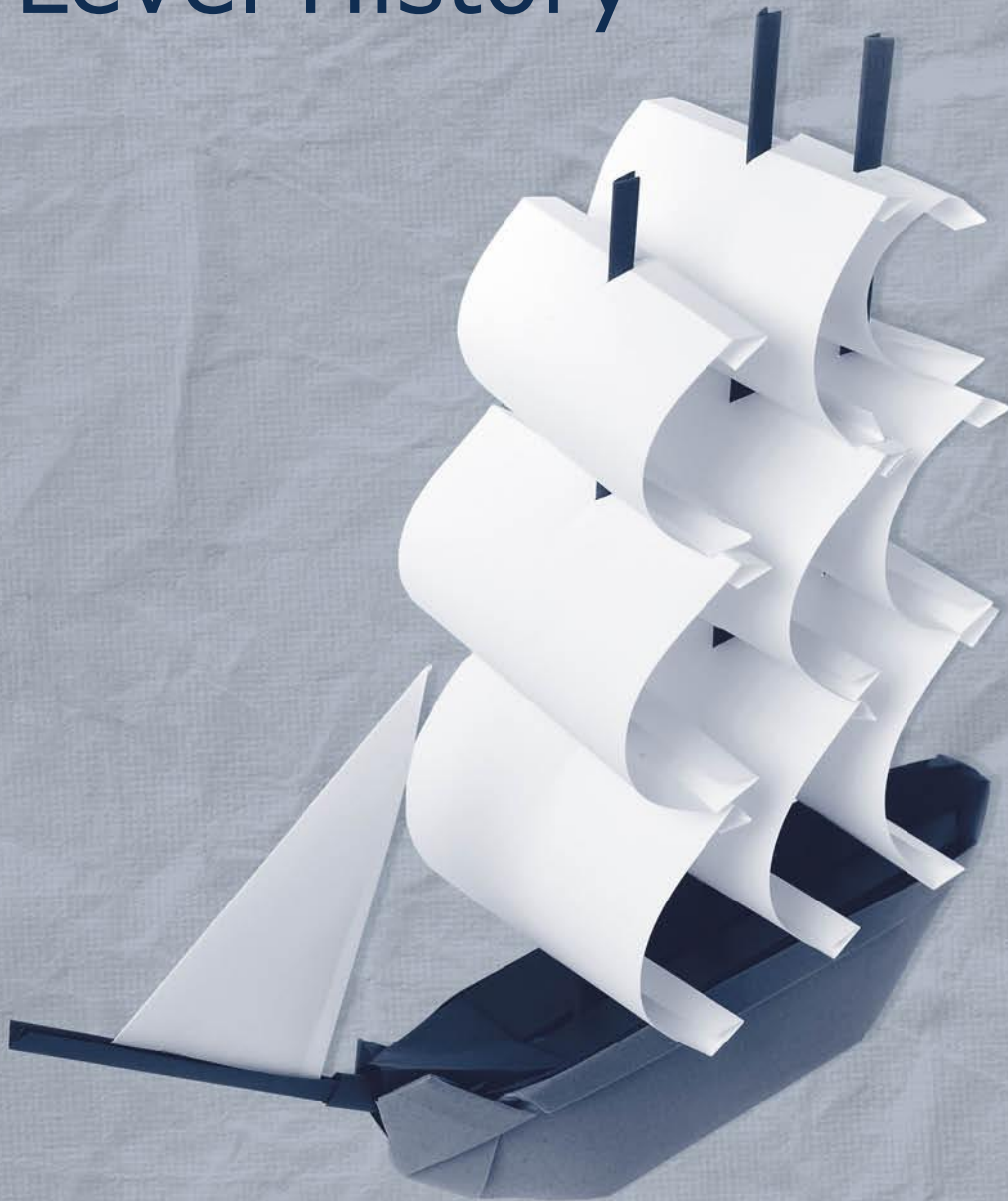


# **Pearson Edexcel**

## **A Level History**



**Summer 2017 examination series**  
**STUDENT ANSWERS PAPER 9HI0\_01**

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Exemplar Pack 3 – Option 1D



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# GCE History 2015

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## About this exemplars pack

This pack has been produced to support History teachers delivering the new A Level History specification (first teaching 2015). Existing exemplar packs for both AS and A Level can be found on the Edexcel website and further packs will be published as centres progress through the course.

The pack contains exemplar student responses to A Level History Paper 1:

- 1D: Britain, c1785–c1870: democracy, protest and reform.

It shows real student responses to questions from the Summer 2017 examination series. The questions covered in this pack address Assessment Objectives 1 and 3.

<b>Students must:</b>		<b>% in GCE</b>
<b>AO1</b>	Demonstrate, organise and communicate knowledge and understanding to analyse and evaluate the key features related to the periods studied, making substantiated judgements and exploring concepts, as relevant, of cause, consequence, change, continuity, similarity, difference and significance	<b>55</b>
<b>AO2</b>	Analyse and evaluate appropriate source material, primary and/or contemporary to the period, within its historical context	<b>20</b>
<b>AO3</b>	Analyse and evaluate, in relation to the historical context, different ways in which aspects of the past have been interpreted	<b>25</b>
<b>Total</b>		<b>100%</b>

Following each question, you will find the mark scheme for the band that the student has achieved.

## Paper 9H10\_1D

### Section A

#### Question 1 and Question 2

##### EITHER

- 1 How accurate is it to say that the continued lack of parliamentary reform, in the years 1785–1820, is best explained by government fear of revolution?

##### OR

- 2 How accurate is it to say that, in the years 1838–48, the Chartists failed to achieve the Charter because its demands were too ambitious?

#### Exemplar response A

Chosen question number: **Question 1** ☒ **Question 2** ☐

~~Throughout the years 1785-1820 there was little to no~~  
~~parliamentary reform in Britain, which created growing discontent~~  
~~with the government.~~

The years 1785 to 1820 saw little to no  
parliamentary reform in Britain which created growing  
political discontent with the government and their choice  
not to do so. This period of time saw a ~~great~~  
number of revolutions and wars in Europe, most  
notably being France who underwent a revolution  
at this time. I do not believe that this was due  
to a lack of government fear of revolution and if anything  
I believe the lack of reform could have increased the  
chances of this happening.

The Government at this time would have been very  
worried about revolution. They were beginning to see  
several examples of revolution across Europe including France  
which they wished to avoid at all ~~cost~~ cost. Throughout  
this period discontent grew and calls for change were  
growing too with people wanting more. One of the  
most notable changes was the ~~effect~~ effect of urbanisation.



(Section A continued)

The shift to factory production and the growth of the urban working population/urban middle class. The new middle class were people such as factory owners who had earned a lot of money from the growth of industry in towns and cities and began to desire for political power to match their new economic power. The Government did not wish to let this happen. They wished to keep their position at the top and did not want to let go of it.

~~The~~ The Government's lack of reform could be linked to fear of revolution due to ~~their~~ the belief that

This response received 3 marks.

1	1-3	<ul style="list-style-type: none"> <li>Simple or generalised statements are made about the topic.</li> <li>Some accurate and relevant knowledge is included, but it lacks range and depth and does not directly address the question.</li> <li>The overall judgement is missing or asserted.</li> <li>There is little, if any, evidence of attempts to structure the answer, and the answer overall lacks coherence and precision.</li> </ul>
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## Exemplar response B

Chosen question number: Question 1 ☒ Question 2 ☒

The chartists were a <sup>predominantly</sup> working class political movement who fought for political reform from 1838 to 1848. Some historians would agree ~~that~~ to a large extent that the main reason the chartists failed to achieve their <sup>goals</sup> ~~ambitions~~ was because they were way too ambitious and so it was ~~unwise~~ doomed to begin with.

~~The chartist movement was a failure~~

The charter demanded had 6 points demanding 1.) universal male suffrage, 2.) annual elections, 3.) payment for MPs, 4.) ~~total~~ equal redistribution of seats, 5.) no property qualification to become an MP and lastly 6.) the secret ballot. ~~What their main aim was~~ If these demands were met they would get rid of corruption, come close to real democracy (as women not given the vote) and essentially let the working classes run the system as they would be the largest group of voters. ~~parties~~ would have to be forced to appeal to them.

To say this was too ambitious is an understatement. At a time where it was



(Section A continued) widely believed that the working  
 classes were naturally less intelligent  
 and able to think for themselves. There was  
 absolutely no chance of getting this  
 level of reform. Not only this but by parliament,  
~~they were never for a second~~  
~~involvement~~ which was filled  
 with members of the aristocracy, would lose all  
 their power/privilege that they had  
 maintained for centuries so why would  
 they give it up just like that. There would  
 be no reason to do so and of course  
 in their own self-interests to maintain their  
 positions - so they would never give in to  
 these demands. Not only this but it would  
 bring way ahead of its time, it could  
 be said that they had way too many  
 demands and perhaps had they only focused  
 on one or two ~~they~~  
~~they would be much~~  
 better able to achieve their goals. This  
 can be seen with the <sup>success of the</sup> Anti Corn Law League and  
 its bar chart <sup>which</sup> only focused on one  
 aim that would ~~have~~ been reasonable  
 and could be much better argued as to  
 why it was necessary therefore much more  
 likely to be passed. So had it not been

(Section A continued) ambitious and have focused in may have been able to achieve at least one of its aims and move forward progress from there.

~~Even however~~ on the other hand however some historians would argue there were much more important factors that led to the failure of socialism. For example the split in leadership between the moral force section led by the non middle class members like Birmingham politician union founder, Thomas Atwood and William Lovett. They believed that violence should not be used and pressure should be put onto the Government to allow for slow but steady change as opposed to the physical force leaders like Pugh O'Connor and O'Brien who believed that moral force would not work and these demands if not met needed to be taken by force. This split in leadership caused a infighting within the group and so weakened its overall power / influence. This can especially be seen in the second chapter where a split in how it would be taken

(Section A continued) led to the moral force group coming out and so less support was given and infighting means you aren't fully concentrating on your aim with weaker the greater effectiveness overall. Not only this but the use of violence deterred many middle class supporters from the cause who would then withdraw their funds in order to not be associated with such groups. This of course led to a lack of funding and can help to explain why the Parnell O'Connell's Land Plan was a failure. Any organisation that is not funded well it always means as it does not have the necessary resources to educate people or put pressure on the Government to give into demands so this was a huge issue and perhaps explains why it died down when the demand for reform did not. The use of violence also gave the Government an excuse to crack down on the organisation and use policies such as the G acts to ~~prevent~~ not even quiet and controllable. ~~uncontrollable~~ ~~and more~~ ~~uncontrollable~~. This in addition to the fact that the Government were

(Section A continued) always one step ahead due to the use of spies and army meant that the Chartists failed to have any real impact. For example physical force leader O'Brien tried to start a revolution after the rejection of a charter but the government knew about this, were easily able to put it down and arrest him creating further problems for Chartists. The idea that people only wanted reform because of the economic depression has also been a key factor in Chartism's failure. This is because support would grow and decline in correlation with how much money they had. This is known as hunger politics and led to less support in times where they could support themselves. Therefore the whole thing was ineffective as as soon as times got better membership would fall, people would be appeased and forget about it all. This can be evidenced through the 3 times the charter was presented to the parliament were right next to times where economic depression hit in 1839, 1842, 1848. Because people would leave when times

(Section A continued) felt like was getting better it plays into the idea that Government legislation such as the repealing of the Corn Laws and 10 hour days also took some of the issues on their shoulder and so did not have or need to fight for democratic rights.

Overall ~~the~~ ~~argument~~ ~~is~~ In conclusion it could be said that it did not matter that all these factors played a part in winning support for the chartist movement as they were never going to get there any way. The demands were way too 'modest' and so the idea that they would just be given complete rule is completely absurd therefore it is largely accurate to say the chartists failed to achieve their aims as they were very too ambitious.

This response received 20 marks.

5	17-20	<ul style="list-style-type: none"> <li>Key issues relevant to the question are explored by a sustained analysis of the relationships between key features of the period.</li> <li>Sufficient knowledge is deployed to demonstrate understanding of the demands and conceptual focus of the question, and to respond fully to its demands.</li> <li>Valid criteria by which the question can be judged are established and applied and their relative significance evaluated in the process of reaching and substantiating the overall judgement.</li> <li>The answer is well organised. The argument is logical and coherent throughout and is communicated with clarity and precision.</li> </ul>
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## Section B

### Question 3 and Question 4

#### EITHER

- 3 How far do you agree that harsh treatment of the poor was the most significant response to poverty in the years 1834–70?

#### OR

- 4 How far was the shift to factory production responsible for the growth of trade unions in the years 1785–1834?

### Exemplar response C

Chosen question number: Question 3 ☒ Question 4 ☒

Before 1834 and the passing of the Poor Law Amendment act, Parishes were in charge of providing poor relief. The main form of this was outdoor relief which included food and clothing. To receive this, you had to return to the Parish you belonged too. However after the wars with France, particularly the war in 1793, the Parish system came under immense strain. An influx of soldiers<sup>that no longer held jobs,</sup> meant that more relief was needed for a greater number of people, and by 1815 it was virtually impossible for the system to continue. In 1834, the Poor Law Amendment Act was passed. This set up its own Poor Law Commission and ended outdoor relief. Indoor relief was now to be provided but the conditions would not be favourable, and this was ~~to~~ to identify those ~~in~~ actually in need.

Indoor relief came in the form of workhouses. Working here meant a 10 hour work day, not including breaks, and meals that consisted of bread and gruel. The payment for work came in the form of a bed and ~~the~~ the meals provided. This was

(Section B continued) a significant response to poverty as it separated those in actual need and those abusing the system, as no-one would willingly endure the cruel conditions of the workhouse unless they were in absolute desperation.

In 1845, the Andover Scandal was brought to light. This particular workhouse kept costs to the bare minimum which kept the government happy, but meant that the inmates were starving. The male inmates had to crush bones to make fertiliser and would eat any meat they could find on the bone. If there was none, then they would break the bones open and suck on the marrow. Once the public became aware of this there was outrage. This scandal was massive in the growth of charity as it appeared to people's morals that poor people were, in fact, people and should be treated with kindness. Therefore, the harsh treatment was massively significant in the response to poverty as it both showed real desperation and influenced the need for ~~other~~ alternative means of relief.

Other significant responses came in the form of charity. These charities worked with the poor to give them an education so that they could work, which helped improve the economy. They



(Section B continued) were also immensely important for women, who were allowed to work within these charities as they were seen as nurturing and helpful. In regards to poverty, this was a significant step as it aimed to rehabilitate the poor rather than punish them. This was a more appealing alternative as the workhouses were not as full which reduced the cost of housing inmates, and the ability to get a job as they were educated resulted in a boost in the economy as they could positively contribute through making products.

Although charity was significant in the positive way it addressed poverty, the harsh treatment of the poor was the most significant response. This is because it reduced pressure on the parishes by offering indoor relief rather than outdoor, identified those in real need (deserving poor) as the conditions were less than ideal and it also paved the way for charities to offer the positive alternatives through education, after scandals such as the Andover Scandal. It can therefore be said that without it, the system of the 1601 Poor Law Act would have collapsed which would have been catastrophic.

This response received 12 marks.

3	8-12	<ul style="list-style-type: none"> <li>• There is some analysis of, and attempt to explain links between, the relevant key features of the period and the question, although descriptive passages may be included.</li> <li>• Mostly accurate and relevant knowledge is included to demonstrate some understanding of the demands and conceptual focus of the question, but material lacks range or depth.</li> <li>• Attempts are made to establish criteria for judgement and to relate the overall judgement to them, although with weak substantiation.</li> <li>• The answer shows some organisation. The general trend of the argument is clear, but parts of it lack logic, coherence and precision.</li> </ul>
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## Section C

### Question 5

- 5 In the light of differing interpretations, how convincing do you find the view that the abolition of the slave trade was achieved through the campaigning of Nonconformist Christians?

To explain your answer, analyse and evaluate the material in both extracts, using your own knowledge of the issues.

#### Exemplar response D

Non conformist Christians were ~~motivational~~ influential in the ~~abolitionist~~ abolition movement. Motivated by Christian values such as to love thy neighbour and do unto others as you would have them do to you they went about ~~happy~~ sharing their beliefs and "Christianising slave communities" and creating enthusiasm in the people. This enthusiasm and their newfound beliefs would have greatly given the slaves a sense of hope and something more positive to focus their minds on other than the inhumane way that they were being treated.

The growth of the Nonconformists increased the "burden of British support of black freedom". They were able to spread their ideas from the slaves to the British people and manage to gain momentum for the abolition movement. Their efforts were not just aimed at the slaves themselves. Alongside the Baptists and Methodists who were also spreading their message through religious means and converting slaves the Nonconformists became "a social force" for campaigning against slavery.

Nonconformist Christians campaigned and gained support ~~against~~ against slavery. They gained the attention of the people in the 'new, industrialising areas' who then supported them and helped their influence and contributions towards the movement.

Extract 2, provides another interpretation based on the work of individuals in the ~~abolition~~ abolition movement. Olaudah Equiano was an ex-slave who bought his freedom and then went on to educate the British public about the conditions that slaves had to endure.

Equiano's autobiography mentioned in the extract was what went on to influence key political individuals like William Wilberforce to join the movement. Equiano brought a new insight that made the British public aware of the cruelty of the slave trade. He was greatly influential because he humanised slaves. He showed people that they were human and just like everyone else. As he made his speeches and travelled on his national tour.

~~With the work of the Nonconformists and the Unitarians~~  
Although the campaigning of the Nonconformists was influential, it is not necessarily the most convincing view for the abolition of the slave trade. As highlighted by Extract two there were other key factors that had great influence such as the work of Olaudah Equiano. Aside from these, there were also humanitarian and political factors that contributed to the abolition movement.  
~~In order to~~

This response received 6 marks.

2	4-7	<ul style="list-style-type: none"> <li>• Demonstrates some understanding and attempts analysis of the extracts by describing some points within them that are relevant to the debate.</li> <li>• Contextual knowledge is added to information from the extracts, but only to expand on matters of detail or to note some aspects which are not included.</li> <li>• A judgement is given, but with limited support and related to the extracts overall, rather than specific issues.</li> </ul>
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## Exemplar response E

Extract 1 ~~states that~~ clearly agrees with the view that non-conformist Christianity did lead to the abolition of the slave trade in Britain. In Extract, James Walvin, states that "British non-conformists, naturally felt a bond of sympathy for their enslaved co-religionists." In Britain, the "Quakers" were known as the religious society of friends ~~and~~ were against slavery, as they believed that everyone (including the slaves) were equal in the eyes of God. They believed in the inner light, that God was inside everyone, so harming the slaves, was the same as harming God. They felt that they were equal to the slaves and vice versa as everyone was made in the eyes of God. Walvin goes on to say that "non-con

family clearly became a major social force in Britain, providing the campaign with a new, national network. Groups, such as, the "Quakers," and the "Society for effecting the abolition of the slave trade," made speeches around the country campaigning for abolition. The "Quakers," even made a pamphlet outlining the harsh conditions of slave trade, which sold 10,000 copies in 1794. The Society also travelled around Britain, campaigning for abolition, through the use of visual aids like pamphlets and crockery, which highlighted the horrors of the slave trade.

Lastly, Walvin states that the "Britain, we normally associate with industrial change - were the very people who lent their numbers to, and gave voice to, demands for an end to slavery."

Lastly, Walvin states that "non-conformist Christianity created a growing band of British supporters of black freedom." In 1792, the "Quakers," sent a petition to government in June containing 273 signatures of British people against the slave trade, showing their hatred of the slave trade and the impact it was having on the slaves.

Nonconformist Christianity is a reason for the abolition of the slave trade. However, there were also other reasons for abolition, for example economic arguments. The trade declined as ~~it was~~ it became expensive to set up and depended on the weather. At sea, storms were very common and often affected the transportation of slaves to different colonies, thus affecting profit. The cost of setting up a slave ship was expensive, as in 1753



the cost of setting up a ship was £3,153. Maintaining slave ships was expensive due to slave rebellions on boards, which hindered profits and by the 1700s, extra efforts and money was being made to put down slave revolts. This certainly is another reason for the abolition of slavery.

Extract 2, states the importance of individuals in the abolition campaign, such as Olaudah Equiano. Firstly, Equiano's autobiography, "The Interesting narrative of Olaudah Equiano," as mentioned in the extract, published in 1789, gave people a first-hand account of the experiences Olaudah faced as an ex-slave. It also brought into the realms of reality, the issue of morality regarding



the slave trade. Olaudah "embarking on a national tour", to "promote his work and anti-slavery cause", allowed him to share his experiences of the slave trade. People came to hear Olaudah speak and he campaigned long and hard for abolition.

The ~~ex~~ extract also states that Olaudah's "book-tour and speeches took him to Scotland and Ireland and he was able with Clarkson and other abolitionists to make the British public aware of the cruelty of the slave trade". As well as touring Britain to spread his message, ~~the~~ Olaudah joined the Sons of Africa in group in 1789, which worked alongside British abolitionists to campaign against slavery through speaking tours and parliamentary lobbying.

The source ~~does~~ does not mention, ~~how~~ Olaudah's role in connection with parliamentary matters. In 1788, Olaudah campaigned outside parliament with other abolitionists regarding the soon to be passed Dolben Act. This act would limit the amount of slaves British slave ships could transport on voyages.

In conclusion from ~~the~~ looking at Extract 1 and 2, ~~the~~ the new that non-conformist Christianity led to the abolition of the slave trade is not very convincing, as the extract fails to include specific evidence regarding these groups of non-conformist Christians. Extract 2 argues that individuals, such as Olaudah Equiano, were more significant in abolishing the slave trade, which is a more con-

winning argument.

This response received 11 marks.

3	8-12	<ul style="list-style-type: none"> <li>• Demonstrates understanding of the extracts and shows some analysis by selecting and explaining some key points of interpretation they contain and indicating differences.</li> <li>• Knowledge of some issues related to the debate is included to link to, or expand, some views given in the extracts.</li> <li>• A judgement is given and related to some key points of view in the extracts and discussion is attempted, albeit with limited substantiation.</li> </ul>
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### Exemplar response F

Historians have often disagreed about what ultimately brought <sup>help</sup> the slave trade to an end in 1807. ~~What~~ Some believe it was the <sup>result of the</sup> 'relentless work of non-conformist <sup>missionaries</sup> and Christian' campaigners like Granville Sharpe who highlighted the atrocities of the trade and 'created a growing band of British supporters of black freedom' <sup>on the basis of religion</sup>. Others have instead argued, as suggested in Extract 2, that the trade ended due to the 'combined efforts' of ~~important~~ individuals like Olaudah Equiano and William Wilberforce whose testaments not only held more weight (Equiano being an ex-slave) but ~~they~~ could also actually have a physical impact on changing the law (Wilberforce was an MP).

Extract one suggests that the abolition of the slave trade in 1807 came as a direct result of the work of non-conformist

Christians, who ultimately believed that everybody was created in the image of God, and thus to ~~do~~ hurt any of God's children (including slaves) was a direct attack on God himself. In ~~the~~ <sup>a</sup> deeply religious nation ~~people~~ <sup>believed and related to this</sup> people ~~took this as a religious moral~~ <sup>young</sup> joined the 'major social force' that was the Humanitarian campaign. There was no doubt that these campaigners 'felt a bond of sympathy for their enslaved co-religionists', believing that they were ultimately all equal in the eyes of God - one campaigner, Granville Sharpe, was seen to help one ex-slave, Jonathan Strong, <sup>readjusting</sup> ~~readjusting~~ to life after ~~the~~ <sup>religious</sup> slavery. The ~~new~~ <sup>religious</sup> people of Britain were becoming more united in their fight against ~~the~~ <sup>the</sup> slave trade, criticising its sacrilegious nature and how all participants <sup>would not have a place</sup> ~~would not~~ <sup>in</sup> ~~certainly~~ <sup>in</sup> heaven. The non-conformist campaign was part of a 'new Britain' with new philosophies, <sup>morals</sup> and a new sense of empathy ~~for~~ <sup>for</sup> others; ~~the~~ <sup>the</sup> need to improve conditions was not only being demanded for at home, but also overseas on ~~these~~ <sup>these</sup> slave plantations. This evidence, alongside extract 1 both show how the campaign

of the non-conformist Christians is convincing as a means to suggesting what brought about the end of the slave trade in 1807; they exposed the atrocities of the trade, as well as generating a sense of empathy amongst the British people, who could now sympathise with the slaves.

However, as Extract 2 suggests, it ~~is~~ may ~~not~~ be <sup>more</sup> convincing to suggest that the slave trade came to an end as a result of the work of influential individuals like Olaudah Equiano, William Wilberforce and Thomas Clarkson who created a 'combined effort' to lobby its abolition.

Olaudah Equiano, an ex-slave, fought tirelessly to bring about the end of trade, being particularly significant as he was able to give a first hand account of his experience through writing his own biography in 1789 (which would influence the literate upper classes) as well as travelling 'to the four corners of the British Isles' ensuring his message was heard. The work of Equiano ~~working~~ symbiotically worked with that of campaigners like Thomas Clarkson who in 1786 released his own essay, <sup>highlighting problems within the trade</sup> as well as also travelling around the country.

He spoke <sup>only</sup> speaking of the atrocities of the trade, <sup>as well as</sup> visibly showing people metal collars and shackles used on the ship so that the message <sup>held</sup> more weight, making 'the British public aware of the cruelty of the Slave trade'. Both these men were also supported by the encouragement of William Wilberforce, an MP who also passionately believed in abolition. Technically speaking, Wilberforce was the only man who could have any physical impact on ~~the~~ convincing parliament to pass a bill, which is perhaps what renders the non-conformist Christian campaign useless; they could not have any impact in Parliament. In the years following 1791 until ~~to~~ 1801 William Wilberforce presented a bill annually to the House of Commons, attempting to convince them that this trade was no longer in Britain's best interests. Undoubtedly it no longer was; these <sup>fellow MPs</sup> ~~men~~ had economic investments in the trade and it was becoming ever increasingly more expensive with 1/10 ship journeys ending in slave revolt. This combined with the work of campaigners like Clarkson and Equiano ~~in~~ worked to ~~shape~~ shift the mindset of the British population from that of laissez faire

to a more paternalistic approach. These men worked tirelessly, even boycotting the 'slave produced West Indian sugar' the British people, both poor and rich now choosing 'to drink their hot beverages without the sweetening aid'. This shows how the work of the campaigners had even convinced the British public to take a physical stand against slave produced products, forming a political statement of 'we will ruin this trade until something is changed', and it was. The campaigners made such an impact that they introduced the bill in 1807 and abolished the slave trade.

In conclusion, although Extract 1 does present some convincing arguments about the relentless campaign of the non-conformist Christians, it simply does not have the weight that Extract 2 does in showing how the work of lobbyists like Equiano and Clarkson had such an extensive and global impact. Their work was not only influencing the British public, but also showing the West Indian Planters that their work was immoral and lacked prosperity.



in the long run. These men combined their efforts to make a physical impact ~~on the~~ on Parliamentarians - those who could actually change the bill - doing all they could to end the slave trade.

This response received 16 marks.

4	13-16	<ul style="list-style-type: none"> <li>• Demonstrates understanding of the extracts, analysing the issues of interpretation raised within them and by comparison of them.</li> <li>• Integrates issues raised by extracts with those from own knowledge to discuss the views. Most of the relevant aspects of the debate will be discussed, although treatment of some aspects may lack depth.</li> <li>• Discusses evidence provided in the extracts in order to reach a supported overall judgement. Discussion of points of view in the extracts demonstrates understanding that the issues are matters of interpretation.</li> </ul>
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### Exemplar response G

The Extracts provided both suggest the importance of the campaigning of non-conformist Christians as a way of achieving the abolition of the slave trade. Yet, both differ on the extent to which the role of humanitarianism played compared to that of the role of key individuals. The interpretations are able to draw comparisons but ~~fail to~~ <sup>give minute</sup> mention to the role of other factors with economic and ~~historical~~ considerations having an impact on abolition. However, it does not take away the significance of the humanitarian argument and the effect it had on individuals.

Extracts 1 and 2 are both able to acknowledge the presence of non-conformist ideas playing on the sympathy of the British public and

using this emotional attachment as a way of achieving abolition. Extract 1 mentions 'a bond of sympathy' and this is in regards to the religious slaves. What this suggests is the use of sympathy by non-conformists motivated them to campaign and attain the 'national network of support' it needed in order to abolish the slave trade. Whilst extract 2 states that individuals made 'the British public 'aware of the cruelty', knowing that men like Thomas Clarkson belonged to Evangelical Christianity it is clear that both extracts are aware that the non-conformist churches practised through Quakerism or Evangelicalism both were able to use the cruelty and sin of slavery and therefore dare to spread this knowledge and bring attention to the movement. The acknowledgment from both sources signifies the significance that non-conformist Christians had in swaying public opinion in favour of the abolition of the slave trade.

Although the sources are able to acknowledge the presence of the non-conformists, they differ on the true factor which led to the abolition of the Slave Trade. Extract 1 follows the ideas of the important role of non-conformist church in gaining support for "black freedom". The extract mentions the use of 'sympathy' and in there provides its mention to organisations such as Quakers and Evangelicals providing lessons on the sin of slavery and the damage and immorality it places among human beings, with the Quakers supplying 10,000 pamphlets in 1786 alone it was evidenced that by using religious ties that the public would come to realise that abolition was a necessity. Whereas extract 2 stresses the roles of key individuals such as Clarkson and especially Equiano, the two both crucial in securing popularity for the cause, Clarkson, "the forerunner of indefatigable but soldier of abolition" a quote from James Walcott and Quaker leader Olaudah Equiano, who in his autobiography

are 'Ironing Narrative' (1791) was able to provide first person accounts of slavery. Extract 2 both gives these men credibility for abolition by exposing the 'cruelty' of the trade and giving the movement a face which gained mass popularity. Yet, knowing both founded their beliefs upon religious arguments, it can show that without the message non-conformists portrayed the effect of these two abolitionists may not have enlisted the support they were able to gather. Therefore making non-conformist Christians the main reason for the abolition of slavery.

What both interpretations <sup>give little to</sup> ~~plenty to~~ mention <sup>to</sup> are the economic ~~and political~~ considerations prevalent within the debate. Historian Eric Williams 'Decline Thesis' stresses that when the trade was profitable there was no mention of abolition. Therefore, the debate on the abolition must have formed from a decline in trade and a movement in the way of "industrial change" which

extract 1 highlights but does not really ~~address~~ enter the depths of the effect of this industrial change. Evidence to suggest this can be seen in Liverpool, ~~as Biggs~~ ~~has been put in the 1790's had~~ lost £700,000 due to no demand between 1782 and 1788. This evidence allows weight to be given to economic ~~⊕~~ [which accounted for 3/4 of European trade considerations as the industrialisation] brought measures of paid labour as a more productive means of profit making. Yet, ~~these~~ whilst these factors can be said to have been a reason for the decline in the trade, it does not give a cause to the abolition which was heavily brought into the public eye by non-conformist ministers. This makes the points relevant however not as significant as the role of the humanitarian organisations.

In light of differing interpretations ~~the reader~~, extracts 1 and 2 are both able to acknowledge the presence and influence over the British public.

that was introduced by non-conformist churches. Although they differ on the cause, with one solely focusing on non-conformists whilst extract 2 places responsibility with key individuals. The principles these individuals preached was founded through the ideas of non-conformist organisations. ~~rather~~ whilst ~~providing to a great extent that~~ economic considerations are mostly ignored within the interpretations it is to a great extent that the foundation and eventual completion of the abolition of the slave trade was a result of non-conformist churches.

This response received 18 marks.

5	17-20	<ul style="list-style-type: none"> <li>• Interprets the extracts with confidence and discrimination, analysing the issues raised and demonstrating understanding of the basis of arguments offered by both authors.</li> <li>• Integrates issues raised by extracts with those from own knowledge when discussing the presented evidence and differing arguments.</li> <li>• Presents sustained evaluative argument, reaching fully substantiated judgements on the views given in both extracts and demonstrating understanding of the nature of historical debate.</li> </ul>
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