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Examiners' Report  
June 2017

GCE History 9HI0 33

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## Introduction

It was pleasing to see candidates able to engage effectively across the ability range with the new A Level paper 33 which deals with The Witchcraze in Britain, Europe and North America c1580–1750.

The paper is divided into three sections. Section A contains a compulsory question which is based on two enquiries linked to one source. It assesses source analysis and evaluation skills (AO2). Section B comprises a choice of essays that assess understanding of the period in depth (AO1) by targeting five second order concepts - cause, consequence, change and continuity, similarity and difference, and significance. Section C comprises a choice of essays that relate to aspects of the process of change over a period of at least 100 years (AO1). Most candidates appeared to organise their time effectively and there was little evidence of candidates being unable to attempt all three sections of the paper within the time allocated. Examiners did note that more scripts than has been usual posed some problems with the legibility of hand writing. Examiners can only give credit for what they can read.

In Section A, the strongest answers demonstrated an ability, in both parts of the enquiry, to draw out reasoned inferences developed from the source and to evaluate the source thoroughly in relation to the demands of the two enquiries on the basis of both contextual knowledge and the nature, origin and purpose of the source. It is important that candidates appreciate that weight is not necessarily established by a discussion of what is missing from a source. If the author of the source has omitted something intentionally in order to modify meaning or distort the message of the source, then it will be relevant to discuss that omission in reaching a conclusion regarding the use that a historian might make of the source. However, commentary on all the things that the source might have contained, but failed to do so is unlikely to contribute to establishing weight.

Candidates are more familiar with the Section B essay section of Paper 3 and most candidates were well prepared to write, or to attempt, an analytical response. Stronger answers clearly understood the importance of identifying the appropriate second order concept that was being targeted by the question, although weaker candidates often wanted to engage in a main factor/other factors approach, even where this did not necessarily address the demands of the conceptual focus. Candidates do need to formulate their planning so that there is an argument and a counter argument within their answer; many candidates lacked any counter argument at all. The generic mark scheme clearly indicates the four bullet-pointed strands which are the focus for awarding marks and centres should note how these strands progress through the levels. Candidates need to be aware of key dates, as identified in the specification, and ensure that they draw their evidence in responses from the appropriate time period.

In Section C, most candidates were well prepared in terms of their contextual knowledge of individual elements within the period, but not all candidates fully engaged with the elements of the process of change that are central in this section of the examination. Candidates do need to be aware that this is a breadth question and that the questions that are set encompass a minimum of 100 years. This has important implications for the higher levels in bullet point 2 of the mark scheme. To access Level 5 candidates are expected to have responded 'fully' to the demands of the question.

The requirements of questions will vary and key developments relating to the question may be more specific to the entire chronological range in some questions and options than in others. In some, there was little significant that related to relevant key events, development and changes for part of the specified chronology in the precise question. However, it was

judged not possible for candidates to have 'fully met' the demands of any Section C question unless at least 75% of the chronological range of the question was addressed.

To access Level 4 candidates need to meet most of the demands of the question.

It was unlikely that most of the demands of the question would be met if the answer had a restricted range that covered less than 60% of its chronology.

## **Question 1**

Most responses had a good focus and balance between the two enquiries in the question though many candidates focused more on 'belief in witches' in comparison to 'punishment'. Stronger answers were able to demonstrate a thorough understanding of the source material, by interrogating the evidence in order to reach an overall judgment.

For the first enquiry only the strongest candidates distinguished between the views of James and those of 'people'.

At the lower end candidates tended to write a narrative of the North Berwick witch trials and therefore failed to consider value or discuss the source beyond using it as a springboard to write about Gilly Duncan, John Fian et al. Weaker candidates also made sweeping statements about witchcraft in general when assessing the two enquiries (e.g. stereotypical statements about familiars and torture) rather than focusing on the specifics of late 16<sup>th</sup> century Scotland.

These candidates used their own knowledge to add to the content in the source, rather than using their contextual knowledge to discuss the limitations of the source. Weaker candidates attempted an explanation of limitations, by simply explaining what the source does not tell us. Where this was done effectively, candidates were able to explain why this information was not included, by explaining the nature, origin and purpose of the source.

Stronger candidates were then able to use specific knowledge of the Scottish witch hunt to give weight to the source, for example by referring to the establishment of royal commissions into witchcraft when analysing the punishment of witches.

Some candidates included knowledge from the other depth studies (e.g. Bamberg, Lancashire and Essex), which were not relevant to an enquiry based on Scotland, and their knowledge was not linked to the source material, so this could not be credited.

Provenance was used in most answers, although weakly in some cases with stereotypical judgements. The identification of issues of provenance did not always lead to evaluation of value.

When evaluating, it was common to see candidates commenting on what the source 'did not say' in attempting to weigh up value and not linking this to provenance. At the lower end, simple statements about James's position as king were made (eg. 'he was around at the time which means his book is more reliable'), whereas stronger candidates were able to use their knowledge of James's voyage to Denmark and his position as a monarch fearful of threats to his throne to assess the weight they would give to his evidence. Stronger candidates were able to use provenance to weigh up both parts of the enquiry and reach a judgement about which enquiry the source was more useful for.

**Study the source in the Source Booklet before you answer this question.**

- 1 Assess the value of the source for revealing what people believed about witches and the nature of the punishment of witches in late sixteenth century Scotland.

1500s  
Explain your answer, using the source, the information given about its origin and your own knowledge about the historical context.

(20)

~~The source is written by King James VI of Scotland~~  
Belief 1500s punishment

The source <sup>was</sup> ~~is~~ written by King James VI of Scotland in 1597. This was after the North Berwick <sup>in 1590</sup> witch trials and during the Aberdeen witch hunt in 1597. King James VI had a keen interest in witchcraft ~~taking~~ ~~personal~~ He was personally involved in the interrogation of suspects especially during the North Berwick witch trials and allowed for use of torture in many cases. It is important to note that James wrote *Daemonologie* to justify his belief in witchcraft and was written in response to the sceptical ~~work~~ work/publication of Reginald Scot's *The Discoverie of*

Witchcraft in 1584.

The source is particularly useful ~~as~~ in to discovering what people believed about witches in late sixteenth century Scotland. The source makes ~~reference~~ states that "Witchcraft has taken place and continues to exist." Indeed, Scotland had an established belief in fairies and folk magic during this time. Additionally, ~~there~~ there was a common belief in 'white magic' (magic used for good helpful purposes) and in the late sixteenth century, the lines between good magic/witchcraft and harmful witchcraft were blurred. James VI, attitude to witchcraft is also telling from this quote. He strongly believed in witchcraft especially after witches in North Berwick were blamed for stormraising and sinking ships in an effort to harm or kill James and his new wife, Anne of Denmark on their sea crossing from Denmark to Scotland. This ~~discovery~~ made James more paranoid as it added to his existing concerns <sup>stemming</sup> from childhood about possible the possibility of plots to overthrow him and Catholic conspiracies against him.

The source also reveals that women were more likely to be perceived as witches. The source also reveals the justification for this notion.

It states that women are "frailer" than men and more easily "entrapped" by the "gross snares of the Devil." Additionally, the source reveals that the notion stems from the Bible story, in which ~~the~~ in the book of Genesis, of Adam and Eve. In this story, Eve was tempted by the Devil to eat an apple from the tree of life. ~~Scotland~~ was a deeply Here, the source echoes the widespread belief that women were more vulnerable to witchcraft from the *Malleus Maleficarum* published in the late 1400s. *Malleus Maleficarum* was written by two Dominican Inquisitors and the book became widely spread and was well known. It certainly would have impacted people's beliefs of people in Scotland in the late sixteenth century. It is also important to note that Scotland was a deeply patriarchal society. ~~As a result~~ Therefore it was common for men to target and accuse women of witchcraft especially if they ~~spoke~~ were outspoken or did not conform to how they were expected to behave. An example of this is ~~seen~~ when David Seaton accused ~~his~~ his maid servant of witchcraft because he became suspicious after she ~~miraculously~~ successfully cured the sick, ~~frustrated~~ missed work, and ~~had~~ frequently ~~grieved~~ had frequent



written in response to Reginald the Sceptical work of Reginald Scot. Scot claimed that all many phenomena and events attributed to witchcraft could be explained by nature. Scot was a member of the family of love. However, it is important to note that Scot was an Englishman. Therefore his work was sceptical beliefs were not the beliefs of people in Scotland in the late sixteenth century. However some <sup>Scottish</sup> clergy did object.

The source is also valuable in showing the nature of <sup>the</sup> punishment of witches. The source reveals the justification of <sup>law</sup> for punishing witches as it states that witches are associates with the devil. It was

The source also states the penalty for being a witch. It states that <sup>the</sup> "death" and "death by fire". This is because it witchcraft was against God. However, many the witches in the North Berwick trials such as Agnes Sampson and John Fian were executed by hanging by burning their bodies. Although, Sampson and Fian had a "lesser sentence" because they were strangled before burning.

Torture was also commonly used in Scotland. The purpose was to extract confession

from suspects. Pilliwinks (thumb screws) and iron boots were frequently used. John Plan had ~~had~~ <sup>metal</sup> nails driven under his fingernails. Robes were tied to the heads of suspects and were jerked as this happened to Gilly Dunbar.

The source also is useful as it says that "floating a witch" could be used. This is the swimming test, although this was rarely used in Scotland. However it was a favourite of Hopkins in the later East Anglian witch trials.

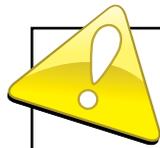
Overall the source is most valuable in revealing the beliefs of witchcraft in Scotland in the sixteenth century. The source shows the belief of the Diabolical pact and that witchcraft belief was commonplace. It also notes that there was some scepticism. The source is less useful for revealing the punishments for witches although it does include the motivation / justification for punishment i.e. act against God and that the punishment was often severe i.e. death by burning.



## ResultsPlus

### Examiner Comments

There is analysis of the source material and this is interrogated to make reasoned inferences. The candidate considers both enquiries and considers the difference between opinion and information. Historical context is added to the response to extend points made by the source and to highlight limitations of the source material. The source is largely evaluated and this is supported to an extent. There is some consideration of the weight of evidence that the source provides. This is a Level 4 response.



## ResultsPlus

### Examiner Tip

Make sure you offer a judgement on the value of the source. When you note characteristics which would suggest a value or limitation, clearly link these back to the question. Make sure these judgements are based upon the source itself rather than your broader knowledge of the period.

## Question 2

This was the most popular question of the two depth questions. Many candidates were able to explain the causes of the Lancashire witchcraze and demonstrated some very good knowledge of the craze. However, in some cases, not all of this knowledge was linked to the conceptual focus of the question. Stronger candidates were able to explain the relationships between the different causes, before reaching an overall judgement on which was most significant.

The strongest answers recognised how the 1604 Act changed the legal definition of witchcraft and debated whether that change had an impact in Pendle. It was noted that since many defendants were charged with murder or loss of property the 1563 Act could have been used equally well. Other answers saw the 1604 Act as the first witchcraft act in England or else the first that allowed witches to be executed.

At the higher end candidates made links between the Statute and the specific crimes alleged to have been committed in Lancashire (eg. the demonic pact was a focus of many of the accusations).

However, some candidates lacked an in depth understanding of the impact of the Witchcraft Act of 1604 to meet the full demands of the question, so were therefore unable to link this to other factors.

Some candidates made generalised statements about the Statute in isolation and a few candidates did not mention it all.

Weaker candidates focused on economic factors, a relevant factor, however many of these candidates started producing narrative accounts of the economic conditions of Pendle

Historians have debated the principal cause of the Lancashire witchcraze, which involved the family rivalry between Old Demdike and Old Chattox. Arguably it is political factors, for example the Witchcraft Act of 1604, however economic and religious factors also play a role in the cause of the craze. The factors will be assessed <sup>against</sup> the criteria to reveal that economic ~~the~~ factors has the greatest relative significance, over political and religious factors.

The witchcraft Act of 1604 reformed witchcraft legislation. This statute made punishment harsher and combined a traditional and continental view of witchcraft to create ~~for~~ this reformed <sup>developing from traditional framework used before 1604</sup> legislation. For example, it made the conjuring of spirits a capital punishment. This statute better defined witchcraft which allowed the Lancashire witchcraze to commence because it created the right conditions for a witchcraze, by clearly stating

witchcraft punishment etc ~~in Lancashire~~ to be used in Lancashire. This was a political advancement, aiding the judicial system in England, thus allowing a witch-hunt to begin in 1612. This 1604 statute, therefore encouraged the craze in Lancashire to begin. However, this political factor only has some relative significance because it simply changed the judicial system, ~~harsher~~ and the actual ~~the~~ cause of the craze is reliant on the people who ~~participate~~ are involved in it, as they are impacted more by religious and economic conditions, rather than political factors, that do not cause their beliefs in witches.

Thus commencing causing a witch  
craze.

Therefore, religious factors must be argued  
for. In Lancashire, white magic was common  
and tolerated, this was a good form of magic  
that was often used to heal the sick and  
cure diseases; no harm could be done  
by using white magic. However, the tolerance  
of this created the perfect climate for  
a witch craze, because it shows that

people in Lancashire believe in magic and  
explains why religious factors escalated  
into a hunt because witches ~~are~~  
already existed in Lancashire  
before the craze began. Additionally,  
Lancashire was experiencing a reformation  
perhaps creating social tensions.  
Pendle Newchurch supplied education, poor  
relief and care to 10,000 people, therefore  
if this was to be dissolved these  
tensions would raise further. The  
reformation in Lancashire also encouraged  
misogynistic views, which amalgamated  
into blaming accusing women of being  
witches. Overall, giving religious factors

a fair amount of relative significance because, it created the right conditions for the far of witches to amalgamate into a hunt in 1612, however not as much relative significance as economic conditions

During and before the Lancashire witch craze, there was serious economic hardship, which led to the need for scapegoats, someone to blame

when times get tough, in Lancashire witches were blamed and scapegoats allowed the craze to begin. ~~For~~ Changing land use was a major economic hardship, denoted by ~~the~~ increased enclosure, evicting families by exploitative landlords raising rents etc. Additionally, cattle were very important to Lancashire, in Colne there were three cattle markets a year, selling cows at £3, showing how valuable cattle was to the economy. Therefore, when cattle became ill or died, scapegoats were again used for example Old Bondike was blamed for killing Robert Putter's

con. Economic hardship expanded by  
Puritan forest entry fines, a rise in population  
creating a higher demand of food  
meaning corn mills had to be  
constructed and crop failure and  
the price of food, like cheese, rising.  
All these economic conditions ~~and~~ reveal  
reveal the hardship ordinary people face and  
the need for scapegoats. Overall, showing  
that economic factors had the greatest  
relative significance because it reveals  
to harsh conditions of 1612 and

why fears were created, developing into  
the Lancashire witch craze.

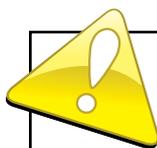
In conclusion, religious, political and  
economic factors all have some  
relative significance in ~~the~~ causing  
the Lancashire witch craze. This is  
because they all play some role  
in creating the right conditions  
for a witch craze to occur. The 1604  
Witchcraft Act, arguably has the least  
amount of relative significance because  
it really only impacted the judicial  
procedures and trials, which would

'not occur if the people of Lancashire did not suffer and felt the need to accused ~~themselves~~ and blame their issues on witches. Religious factors, like the reformation and white magic do have a paramount of relative significance ~~however~~ because they did create fear and suffering, which allowed the craze to begin. However, the principal cause, with the greatest relative significance, is the economic factors, which ~~both~~ caused unbearable hardship, so much so fear and scapegoating amalgamated into the Lancashire witchcraze of 1612.



### ResultsPlus Examiner Comments

Key issues are identified throughout the response and are clearly related back to the question. This candidate has excellent, detailed knowledge which demonstrates a clear and focused understanding of the question. Valid criteria by which to assess whether the 1604 Witchcraft Act was the principal cause of the Lancashire witchcraze are identified in the introduction and referred to throughout the response, before being weighed up fully in the conclusion. This is well structured and well organised – a Level 5 response.



### ResultsPlus Examiner Tip

Think about the order of your factors when planning your essay - make sure you start with any identified in the question before moving on to alternatives. This will ensure that your essay is analytical and well organised.

### Question 3

Stronger candidates demonstrated some excellent knowledge of reasons why the Salem trials came to an end, and were able to weigh up the role of Governor Phips in relation to other factors before reaching an overall judgement. Some candidates however, seemed to miss the conceptual focus of the question, and there tended to be a few descriptive passages which weren't relevant to the question. These answers tended to focus on the Salem witchcraze as a whole rather than addressing its end. Factors such as the role of Increase Mather, the reduced threat from Indians or the General Pardon were sometimes treated better than the role of Governor Phips. Very few candidates mentioned the charge against Phips' wife.

Weaker candidates confused the roles of Cotton Mather and Increase Mather, others also focused on causation and the role of Indians which were not relevant to the enquiry. Those who did focus on Phips could acknowledge what he achieved but only the strongest candidates were able to explicitly link him to why he caused the witch-hunts to end in Salem.

These candidates were able to draw links between the roles of Phips and Increase Mather to reach a substantiated conclusion.

The Salem witch craze is the most infamous set of trials, it was a frenzy, the whole village was in a state of uproar. It came to a swift end though as people saw it wasn't sustainable.

One of the reasons it ended was due to people finding out the children who were accusing people were lying. The children who sparked the witch trial acted as if they were having fits and were possessed started naming people in the village who they ~~thought~~ said were witches and when ~~it~~ ~~was~~ the truth behind the childrens words fell under suspicion the whole thing collapsed beneath them.

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Another reason for there coming to a swift end was when people higher up at the top started getting accused, such as the bishops etc. At that point many other people in high positions thought it had gone on for too long & was getting out of hand, and so attempted to put a stop to it.

Another reason for the end of the witch trials was a lack of strong central authority. At the start of the trial, the people of Salem took it upon themselves to appoint a judge, someone from the town. This meant that one person had a lot of pressure on them to find that one person, the town thought, was ~~get~~ guilty or the townsfolk would turn against him. Towards the end, a proper judge was appointed, one who carried out a proper investigation in each instance. Someone was accused and wanted proper proof.

To conclude, while government slips played a role in ending the trials it was mainly skepticism towards

The whole trial that ended it.



## ResultsPlus

### Examiner Comments

There is limited analysis in this response of the key factors in the question. There is some relevant knowledge but it lacks both range and depth – the stated factor is only briefly mentioned at the end of the answer. Whilst a judgement is given, it is barely substantiated. There is an attempt to organise this answer, which is a Level 2 response.



## ResultsPlus

### Examiner Tip

You need details to support your answer. Make sure you have enough knowledge to underpin the case you are making.

## Question 4

Some candidates showed excellent breadth of knowledge in order to answer this question successfully. Where successful, candidates were able to explain the impact of the sceptic publications across the whole period, and weighed this up against an argument as to why they didn't have much of an impact. Strong candidates were able to explain the limitations of the publications in terms of their impact, but on the whole the majority of candidates failed to include relevant contextual knowledge to explain why the publications did not have that great an impact. Most candidates argued that other factors such as the fraudulent cases and scientific understanding were more significant than sceptic publications.

The strongest answers kept a clear focus on sceptic publications, and when issues such as fraudulent cases or judicial scepticism were introduced they were linked to the sceptic publications. Too often though factors were addressed separately and not evaluated. The opportunity of challenging the significance of sceptic publications by addressing the Glanvill-Webster debate was only used in a few answers. Some answers made basic comments on levels of literacy, whilst the best recognised that although the impact of sceptic publications was limited to the elite, it had a disproportionate impact that could be translated into the judicial scepticism of Holt.

Strong responses were also defined by their ability to evaluate the sceptical publications to a high level (e.g. Scot was not entirely significant because James I rebuffed him and ordered his books to be destroyed, Harsnett's work can be viewed as nothing more than factional infighting within the Church).

Weaker candidates did not include enough knowledge covering the whole period to be able to meet the demands of the question, whilst some of those who did struggled to apply them to 'significance' surrounding changing attitudes.

From 1580 to 1750, a number of sceptical publications were published that expressed doubt about the concept of witchcraft and its legitimacy. Overall, I would argue they did have a significant impact on witchcraft attitudes in Britain - but it must be noted that some had a far greater impact than others.

One such example of a sceptical publication was Thomas Ady's 'A Candle In The Dark', published 1664. In this, Ady used the Bible to debunk witchcraft. He pointed out the Bible only referred

to witches around the concept of magic and conjuring spells - it made no reference to the existence of familiars, ~~witches~~<sup>the Devil's</sup> mark, the use of torture or any relationship between the Devil and witches at all. Thus, such beliefs and concepts were completely ungrounded in religion, and contradicted it. He split his book into 3 sections: ~~the first~~<sup>notably these</sup> defined witches according to the Bible and ~~laid~~<sup>laid</sup> the blame for a belief in witchcraft at Catholics' door, as he believed Catholics misinterpreted Scripture which led to their belief in witches and the supernatural. He also strongly criticised King James I's 1597 book, Daemonologie which had legitimised witchcraft and was seen as a guide to witch-hunting. It is worth noting that Ady could only get away with denouncing a king as his publication was during the reign of Oliver Cromwell. In terms of changing attitudes to witchcraft in Britain, Ady's work increasing scepticism by debunking the stereotypical factors of witchcraft. In addition, his scientific approach gave him an ordered, authoritative argument. Crucially it was his use of the Bible that proved most persuasive - religion was arguably the most powerful force in the country, and his use of the Bible gave him the ~~on~~<sup>on</sup> word of God when denouncing

witchcraft, something which is unquestionable. His publication ~~to~~ arguably marked a turning point and had the most significant impact - indeed the number of accusations after his publication steadily declined.

Another example of a publication that had a big impact on attitudes to witchcraft in Britain was Samuel Harsnett's 'A Discovery of the Fraudulent Practises of John Darrell', published 1599. Within this, Harsnett once again blamed Catholicism for witchcraft, claiming the chief trick of Catholics was rituals to cast out the Devil - however only God can cast out the Devil, so said Catholics not only fostered superstition but were also heretics. His pamphlet was split into six sections which included a focus on the bad character of John Darrell, the falsehood of William Somers Pitts and Greek/Latin ~~or~~ outbursts, and the fraudulent case that was the Boy of Burton - ~~at the time~~ Harsnett had wrote the pamphlet after this event to publicise the fraud of 'exorcist' John Darrell. Most importantly, this started a pamphlet war, with Darrell publishing ~~the~~ 'A Detection of that singular, shaming, lying and Ridiculous Discourse of Samuel Harsnett' a year later - this ~~it~~ saw John Deacon & John Walker both

publish works demanding Darrell justify his claims with evidence. Thus, this publication ~~is important~~ <sup>has a big impact</sup> on attitudes to witchcraft in Britain, as it increased scepticism not only by highlighting fraud and debunking witchcraft's core concepts, but by creating debate through the resultant Pamphlet war, which saw the concept of witchcraft both defended and challenged. Thus, it served to be one of the first to question witchcraft as a concept.

A third example of a publication that had a significant impact on attitudes to witchcraft in Britain was Balthasar Bekker's 'Enchanted World', published 1691. Similarly to Ady, Bekker also drew on the Bible, stating that the Devil cannot be working with witches, as for him to enter Earth he must have a body. As he is trapped in Hell by God, ~~this~~ he cannot interger with matters on Earth, and anyone who states otherwise is a heretic, as the above was stated in the Bible. Bekker himself believed that one day Science would provide an explanation for supernatural events. His publication was hugely successful - it sold 4,000 copies, was translated into English, French, German and Italian, and thus became the first pan-European sceptical

publication. Such success meant it had a big impact on attitudes to witchcraft in Britain, as it's vast sales for the time reflected it's influence. However, its impact on attitudes was limited - <sup>it was European based</sup> ~~it~~ and coincided with society accepting much of the earlier work of the Scientific Revolution, like the work Galileo Galilei, which may well detract from its impact. Nonetheless, it still represents a major impact on attitudes as it's success was evidence of said attitudes changing.

However, it must be noted that not all sceptical publications had a significant impact on attitudes to witchcraft in Britain from 1580-1750. One such example was Reginald Scot's 'The Discoverie of Witchcraft', published 1584. Scot, like Harsnett, blamed Catholicism and it's rituals for society's ~~the~~ commonheld belief in witchcraft. He believed witches suffered from a type of depression, known as melancholia, and thus believed themselves to be witches, hence their confessions. Like Bekker, he believed science would explain the supernatural and pointed out witches have no supernatural powers, only doing harm through natural measures like poison. However, the pamphlet was controversial and thus self-publicised. In addition, King James I ordered all copies of it to be burnt, and wrote Daemonologie

in response, in which he defended witchcraft and criticised Scot in the intro. Thus, it can be argued Scot's publication had little impact on attitudes to witchcraft in Britain as it was widely ignored and then burnt - at best it resulted in the creation of Daemonologie, which cemented previous attitudes to witchcraft.

Finally, it must be noted that the uneducated, illiterate nature of the majority of the populace limited sceptical publications impact on attitudes to witchcraft in Britain. As ~~many~~<sup>most</sup> of the poorer, lower classes couldn't read, they were not influenced directly by the arguments made by sceptical publications, however, so continued to believe in the concept of witchcraft. On the other hand, the educated and powerful could read, and thus were influenced - furthermore they exerted control over the lower classes, so by increasing scepticism in them the publications did in a way influence even the illiterate, who could not read.

In conclusion, sceptical publications did have a ~~major~~ significant impact on attitudes towards witchcraft in Britain, from 1580-1750. They helped change said attitudes, creating a climate

of scepticism - granted some, like Thomas Ady's 'A Candle In The Dark' (1584) were more successful at doing this than others ('Reginald Scot's 'The Discoverie of Witchcraft', 1584). Their influence over the educated, powerful and literate also saw the illiterate influenced as more sceptical approaches in legal and political terms were forced on the ~~these~~ poorer, more superstitious lower-classes. Thus, Sceptical publications helped ensure Britain went from widespread witch-hunts and accusations ~~from~~<sup>in</sup> 1580 ~~to~~<sup>to</sup> the mid 1600s, to large-scale scepticism in 1750, with the last witch trial<sup>in Britain</sup> taking place in 1712.



**ResultsPlus**

**Examiner Comments**

This candidate has considered both the debate in the question (there is a counter argument) and selected a range of examples from across the period. Key issues are identified and knowledge is evident throughout, underpinning the response. The candidate considers the significance of each issue before reaching a substantiated judgement. This is a Level 5 response.



**ResultsPlus**

**Examiner Tip**

Make sure you consider your counter argument in your plan. This will ensure that your answer has analysis rather than turning into a narrative account.

## Question 5

This question was less popular than Question 4 and subject knowledge was less secure in this question.

A lot of description of the discoveries of the scientific revolution was included in answers but analysis was not always present. Some answers tended to assume the significance of scientific ideas without providing a counter argument.

Many candidates also compared scientific discoveries to other factors with standalone paragraphs on fraudulent trials/sceptical works, which was not relevant to the enquiry. As a result, many candidates struggled to grasp what the key focal point of the question was. Candidates focused quite heavily on the evolution of science, but frequently failed to link their points to growing scepticism regarding witchcraft or those scientists who still believed in or wished to investigate the scientific basis for witchcraft and magic. Despite this, there was a relatively high proportion of candidates who did write evaluative answers. Some stronger responses weighed up the importance of scientific discoveries against other influences in the field of ideas, such as Hobbes' and Locke's approach to intellectual reasoning and the foundation of the Royal Society. Strong answers were also able to provide evaluative arguments against the significance of the discoveries (eg. Kepler thought he had found God's perfect mathematical plan for the universe).

The strongest arguments made a clear link between the chronology of the publications and the timing of the witch hunts or between ideas and the views of the elite.

Weaker candidates did not demonstrate enough detailed knowledge of the discoveries in order to explain their significance, and some failed to cover the whole time period in the question to fully meet the demands.

Scientific discoveries had limited impact on ideas within the 17<sup>th</sup> century and 18<sup>th</sup> century - particularly in regards to witchcraft. Although these discoveries paved the way for science to emerge and modern society to start to form, there was little impact in terms of the general population and led to no changes in law which could affect people over a long period. The role of rational works and the discovery of fraudulent witch cases led to a wider change in ideas and long-term legislative, as well as causing indirect effects on others which would shape later history.

Despite this, scientific works undoubtedly had significant impact on the well-educated and clergy. The scientific

Revolution is generally agreed to have started with Copernicus' book 'De Revolutionibus Orbium Coelestium', which argued the extremely controversial idea of heliocentrism, opposing the traditional Biblical view of geocentrism. This was a direct challenge to church teachings, yet largely unknown until after his death. The book was added to the Index Librorum Prohibitorum in 1616 and remained banned until 1758. Nevertheless, his idea of heliocentrism inspired other scientists over the era, yet made no changes to popular belief nor to law.

Kepler and Brahe, both scientists of the late 16<sup>th</sup> and early 17<sup>th</sup> century, were inspired, in part, by Copernicus. When Brahe observed a supernova in 1587, he noted that the Universe was not permanent which countered Biblical ideas once again, whilst also added to the scientific awareness of the time. Kepler wrote 'Astronomia Nova' in 1605 and developed the idea of elliptical orbits. This idea too countered Biblical ideas, his time of perfect circles in space. Galileo too did this in his book 'A Dialogue Concerning Two Chief Star Systems'. However Galileo wrote his work in Italian, as opposed to the Latin used by his predecessors. This set him apart from Kepler, Brahe and Copernicus as his work could be read and understood by more people, leading to a wider range of people's ideas developing, despite its ban by Rome.

When Newton wrote his 'Principia Mathematica' in 1687, he noted the force of gravity and its ability to create orbits of varying speeds. This was the final large challenge to

Biblical Theory, as the Bible argued that planets would move at a constant speed. This was largely the <sup>impact</sup> of scientific discoveries - to add to astronomical knowledge in the learned community and to indirectly challenge scripture and prove that the Bible was not always right. This discredited literal belief in scripture in regards to science, which grew over the population over time. Science was also beginning to provide explanations for phenomena which had not been explicable before. However in regards to belief in the Bible and witchcraft, there was very little significant impact, both direct and indirect.

However, works of reasoning had greater impact upon contemporary ideas on witchcraft and human understanding. In 1605, Bacon published his work 'On the Proficiency and Advancement of Learning, Human and Divine'. In this he claimed that the mind was blank at birth and learned over time, disagreeing with Biblical notions that God determined learning. He reasoned this through inductive means and his empirical approach. Bacon not only had success in challenging the Bible as the scientists had done (perhaps inspired to do so by their works) and putting forth his ideas on learning, but also paved the way for the adoption of empiricism (he is known as the father of Empiricism even today). In 1620 he also wrote the 'Novum Organum' which later became the handbook of the Royal Society and led them to using the 'Baconian Method' within the Society as the means of proving a theory.

Thomas Hobbes' works, 'De corpore' in 1653 and 'De Homine' in 1657, were not as influential as ~~Hobbes~~ Bacon's, yet Hobbes

played a large part in inspiring a deductivist mindset in Charles II as his tutor. Although quite a narrow impact, this meant that Charles was much more sceptical of the supernatural and was likely to discourage witch hunts through law. Furthermore, if a monarch was sceptical, it would encourage their subjects to be of a similar mindset to carry favour. John Locke had a similar effect with his 'Essay Concerning Human Understanding', which was likely to have inspired John Holt, the Lord Chief Justice in the late 17<sup>th</sup> and early 18<sup>th</sup> century, as well

as Balthasar Bekker who wrote on 'The Enchanted World' in ~~1689~~ 1689. From this, it is clear that rational works were likely to have had a greater effect on more people - largely written in the vernacular and of simpler concepts - and through the ideas of materialism have led to others adopting rational mindsets in regards to the supernatural - including those with power to shape the Law of the country.

However the impact of fraudulent cases had the greatest impact on ideas of witchcraft - strongly causing people's belief to decline. The Boy of Burton case of 1597 led to the downfall of John Darrell, an exorcist, due to the publication of 'The Discoverie of the Fraudulent Practises of John Darrell' by Samuel Harsnett in 1599. This book also led to a change in Canon Law in 1604, which stated that only licensed exorcists could practice. The scandal of the case would also be passed on by word of mouth and provide a wide audience with proof

That fraudulent cases could exist.

A similar effect was achieved by the Demon Drummer of Tedworth, which inspired John Webster to criticise the existence of witches. Webster's ~~work~~ works paired with Thomas Ady's 1656 'A Candle in the Dark' led to real declines in witch hunting over the 1660's and 1670's. Although no change in law came about until 1735, the impact of fraudulent cases was significant to warrant a change in Canon Law, as well as many sceptical works being published and inspiring similarly sceptical minds in many.

Overall each factor had some form of significance to some area of thinking in the period of 1580 - 1750. Scientific works had ~~some~~ significant impact on the scientific world and some impact in creating doubts over the legitimacy of the Biblical theories on science. Rational thinking did more to further human understanding and inspired logical thinking within the minds of those in power, and in turn perhaps create some scepticism. However it was sceptical works and fraudulent cases that directly challenged witch hunts and affected a wide range of people's ideas on witches through vernacular publications and word of mouth.



**ResultsPlus**

**Examiner Comments**

This candidate has considered the debate in the question in terms of scientific discoveries and selected a range of examples from across the period. Key issues are identified and knowledge is evident throughout, underpinning the response. Points are evaluated throughout the response. The candidate considers the significance of this issue before reaching a substantiated judgement. This is a Level 5 response.



**ResultsPlus**

**Examiner Tip**

Make sure that you pick a range of examples from across the period in the question.

## Paper Summary

Based on their performance on this paper, candidates are offered the following advice:

### Section A

- Candidates should ensure that they deal with both parts of the enquiry
- Candidates should aim to develop valid inferences supported by the arguments raised in the source, not merely paraphrase the content of the source
- Inferences can be supported by reference to contextual knowledge surrounding the issues raised by the source
- Candidates should move beyond stereotypical approaches to the nature/purpose and authorship of the source by, e.g. looking at and explaining the specific stance and/or purpose of the writer.

### Sections B and C

- Candidates must provide more precise contextual knowledge as evidence. Weaker responses lacked depth and sometimes range in Section B and lacked range across the period in Section C
- Candidates should avoid a narrative/descriptive approach; this undermines the analysis that is required for the higher levels
- Candidates need to be aware of key dates as identified in the specification so that they can address the questions with chronological precision
- Candidates should try to explore the links between issues in order to make the structure of the response flow more logically and to enable the integration of analysis.

## **Grade Boundaries**

Grade boundaries for this, and all other papers, can be found on the website on this link:

<http://www.edexcel.com/iwantto/Pages/grade-boundaries.aspx>



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