

## Assessment Schedule – 2011

### Scholarship: History (93403)

#### TOPIC ONE: England 1558–1667

#### ARGUMENT (SKILL No. 1)

A Scholarship candidate could discuss this topic in many different ways. In addition to addressing the extent to which they agree or disagree with the notion, it is important that candidates **add their own knowledge** so that coverage is broad, deep and balanced. These are both questions that cover an extended period of time and have allowed for candidates to keep that in mind when constructing their argument – how much weight they give to one argument at a point in time compared with its relevance at a later point.

- **Demonstrate an understanding** of the **critical underpinnings** and scope of an historical question / context to effectively communicate **sophisticated**, substantiated argument. PD1 (8 or 7 marks)
- **Understand and define** the scope of an historical question / context and **effectively** communicate **substantiated** argument. PD2 (6 or 5 marks)
- **Demonstrate some understanding** of the scope of an historical question / context and **communicate** an **argument**. PD3 (4 marks)
- **Attempt to demonstrate some understanding** of the scope of an historical question / context and **[Attempt to] communicate** an argument. PD4 (2 marks)

#### Explanatory notes

1. Candidates whose arguments are *sophisticated* (8 or 7 marks) could have demonstrated this through literacy, fluency, insight, elegance, flair, discernment, complexity and / or originality. The response to the issue has breadth, depth and balanced coverage.
2. A candidate will have effectively communicated a *substantiated* argument with a solid argument consistently supported by evidence from the sources and / or their own knowledge (6 marks). A candidate whose argument wavers or drifts in places is likely to gain 5 marks.
3. A candidate who has communicated a relatively simple argument that is not always supported by evidence, or where the argument is in the background rather than explicit, should be awarded a mark of 4.
4. A candidate who is awarded 2 marks has made an attempt to communicate an argument or has written a competent accurate narrative.

#### Content possibilities (England)

Scholarship candidates will be able to advance clearly, fluently and logically their own arguments on how the Reformation impacted values and popular beliefs.

Candidates are likely to show in their opening paragraph an argument that establishes their position in relation to this idea. There are several possibilities:

1. That popular beliefs, rituals and ceremonies were greatly undermined by Protestantism after 1558, and that people's attachment to them was broken. England was broadly a Protestant nation by 1603.
2. That Protestantism was unattractive to many people so 'traditional' beliefs were retained – many people gained more comfort or security from popular beliefs that had been entrenched for centuries. Barry Reay argues that Catholicism did not disappear in England but was kept alive as part of folklorised Christianity in the popular rites, rituals and charms by being transferred to the household or into magical and medical folklore or became part of folk practices.
3. That the Reformation was a slow process of change within English society. While villages such as Morebath took on the 'external apparatus' of Protestant worship after 1559, people did not convert easily and that key ministers such as Christopher Trychay acted as an important continuity between the Roman Catholic and Protestant traditions.
4. That popular beliefs, rites and rituals survived across all levels of society – from the elite to the lower orders – evidence gained about the appeal of astrology, for example, and fear of witches shows this. Ballads / woodcuts also incorporated Protestantism and traditional images and so both views of the Reformation can be applied to them. Rituals such as Touching for the King's Evil were very much a part of the court ritual of Charles II.
5. That the Reformation led to a gulf between an elite religious beliefs / culture that was based partly on the increase in literacy and arose out of important social and economic developments (scientific development, new technology, growth of towns) and a popular magical beliefs / culture among the lower orders. The elite had increasing disdain for popular culture and tried to suppress it.

6. That popular beliefs declined over the period (Keith Thomas and Alan Macfarlane) because of the new methods in scientific analysis, new technology such as improved farming methods and skills, the development of insurance companies, the establishment of fire brigades, improved literacy and communications, all of which allowed for the rising aspirations of the middle orders – all these made daily life more certain thus magic / superstition / witchcraft ... fulfilled people's needs less.

**Source A1** is a short explanation of how popular religion can accurately be defined – both words are analysed in the widest sense of these words. It includes folklorised Christianity and sectarian / heretical Christianity, as well as conventional Christianity to emphasise that religious activity did not just happen in churches. It could be used to show the centrality of religion in early modern England; it suggests the perceived value of hierarchy / patriarchy. The source could be used to discuss that in any discussion of popular religion / beliefs there are many aspects to consider. It also supports the argument that there was no rigid line between the Christian and the non-Christian beliefs. **Source A2** is connected in that it is made up of extracts from Ralph Josselin's diary, a clergyman, whose belief in the hand of God in everything, including the death of his children, shows his very deep, unshaken religious belief. The source could also show that while this was a period of religious changes (1559; 1640s and 1650s), many people like Josselin believed that they lived in a Christian world created by God and whose purpose it served. Josselin, however, represented a godly voice and candidates could argue that his views were not necessarily those of many others.

**Source B** is a painting from the end of the period (1670) that shows the value placed on social hierarchy, the noblesse oblige of the governing class and the deference of the governed class. It shows that despite the dramatic upheavals of the 1640s and 1650s that this value continued and was considered vital in an ordered society. Behind this ritual / custom lay an emphasis on the importance of community and neighbourliness – while Sir Tichborne was giving charity, he was also emphasising the social difference between him and his neighbours and kin and his superior status. Candidates could use this source to argue the continuity in the value of social hierarchy / hospitality / charity. But candidates could also argue that the painting was created deliberately to stress these values in a world in which they were being undermined.

**Source C1** is another example of the words of a godly minister, Richard Baxter, in his autobiography which he wrote in 1670s. He writes of the survival of May Days in Shropshire in the 1620s and that he was sorely tempted to join his friends in celebrating them yet decided not to when his father was accused of being a 'Puritan'. This is a well-known extract which could be used by candidates to show that such practices as May Day celebrations were common in the 1620s, and that the godly felt themselves and were felt by other Protestants to be different and lived in a distinctly separate manner from many of their neighbours. It could support the argument that Protestantism was unattractive to most people. On the other hand, the source could be used to support the argument that Baxter, a hostile observer of such practices, was one of a significant minority who was attempting to impose a 'reformation of manners'. **Source C2** is an extract from Barry Reay's article 'Popular Religion' which is one of a number of articles in *Popular Culture in Seventeenth Century England* that is edited by him. It is a revisionist historiographical position stating that pagan beliefs and folklorised Christianity continued right through the period, and that there was no distinction for most between the Christian and non-Christian world. This would support the argument that people's attachment to popular beliefs continued despite Protestantism. Although the Reformation had tried to wipe away the magical, it remained a powerful part of people's lives.

**Source D** is an extract from an article by Martin Ingram 'From Reformation to Toleration: Popular Religious Cultures in England, 1540 – 1690' in *Popular culture in England c. 1500 – 1850*, edited by Tim Harris. He challenges the orthodox argument that England was converted to Protestantism with great speed after the Elizabethan Settlement of 1559. He emphasises that the process of religious change was a long, complex and ambiguous one and so the extract could be used to challenge the idea that the 1559 Settlement created a uniform Protestant nation. While there was relative religious stability under Elizabeth and James and the institutional church exerted a powerful force, there was religious division and flux over the period – Catholics were clearly a minority by 1625 but they still inspired fear and suspicion as seen in the penal laws; the godly formed in their own right a distinctive religious culture.

**Source E1** is a visual depiction of 'The Great Chain of Being' in which the world is arranged in a series of hierarchies, the chain beginning in God's hand and ends in hell. This was a main idea in early modern England in which both human and non human society was thought to be a series of static relationships from the highest to the lowest orders. This is reinforced by **Source E2** which is the homily on good order and obedience to those in authority, heard annually in each English parish church. They were used by Elizabeth to put across Protestant beliefs to a largely Catholic population, and often preached moral and social mores. They could be used to stress the centrality of the Church in marking out the social and moral bounds of the community.

**Source F1** contains extracts from the Norfolk county Quarter Sessions showing that in the case against Alice Lister in Northwold in 1602 – 1603, witchcraft accusations tended to reflect tensions within the village and the willingness of neighbours to inform against a woman, such as Alice Lister, who had gained a reputation for magical powers through her medical practices. 'Cunning folk' such as Alice Lister were very common during these times and there was widespread popular belief in magic. The large bulk of witchcraft allegations were directed against women and most of those accused, like Alice Lister were not random victims. Candidates could use this source to argue that

witchcraft was a concern for all of society, and that it remained an offence throughout the sixteenth and seventeenth centuries. **Source F2** is the frontispiece to Matthew Hopkins' *The Discovery of Witches* who was responsible for a cluster of trials in Essex and East Anglia in 1645. These took place in the middle of the civil war and probably arose out of the instability of the wars. They petered out in 1647. Candidates could thus argue that the fact that nothing like these trials happened again suggests that persecution on this scale was due to special circumstances and that after the Restoration there was a decline in witch hunts and beliefs about witches, although belief in white witches remained strong.

**Source G** is an extract from Keith Thomas' book *Religion and the Decline of Magic* in which he argues that there was a decline in popular beliefs through the impact of intellectual changes, the growth of towns and new technology. This could be used to support the argument that these changes impacted greatly on the values, beliefs and fears of people at that time; or that these changes reached the wealthy and middling sort but not the poorer sorts which led to growing social polarization. On the other hand, candidates could acknowledge access to new ideas yet people may not have accepted them and could provide examples of continuity across all social orders.

**Source H1** contains two tables of literacy statistics from the records of ecclesiastical courts in two diocese that suggest that literacy levels were higher in towns and among men and wealthy landowners than they were in the countryside among women, farmers, craftsmen and the labouring classes. Wrightson argues that such disparities in literacy reflects 'widening fissure between polite and plebeian culture, the informed and the ignorant, respectability and the profane multitude' (p. 220 Keith Wrightson *English Society 1580 – 1680*) and thus supports Thomas's argument about 'the decline of magic'. But candidates could also argue that cultural differentiation that is suggested by these figures should not be exaggerated and the boundaries between the social groups were blurred and there were large differences within each group too. **Source H2** is an extract from Ronald Hutton's article 'The English Reformation and the evidence of folklore' who challenges the idea of a decline in popular beliefs, rather stresses that they were 'being reshaped and reshaping themselves' (Reay, 1998). He cites the work of Tessa Watt whose research of cheap printed material such as ballads and broadsides shows that both a Bible-centred Protestantism and traditional visual images from the past were evident in cheap printed material which was read by all ranks of society.

**Source I** are examples of two such cheap printed materials, two ballads, which illustrate that they confirmed the centrality of religion in people's lives as well as the new Godly emphasis on the spiritualization of the household. In the first a mother is on her deathbed with her Bible in her hands and her 7 children surrounding the bed listening to her advice. Candidates should be able to recognise that the simple, unadorned room suggests a godly household as does the open Bible. The second woodcut suggests the religious theme of death as an ever-present threat and the warning that sin or the temptation to do so can lead to death. These two ballads could be used by candidates to illustrate the views of Tessa Watt, who is mentioned above. Popular literature – such as cheap ballads – helped to conserve many elements of traditional beliefs, as well as incorporate godly views of piety to all people, not only those who could read and write.

**Source J** is an extract from Ronald Hutton showing the celebration of Rogationtide probably declined in Elizabethan times, but became popular again during James' reign and even continued during the Interregnum. When it once again became legal in the Restoration, it became a widespread ceremony. This illustrates the extent of continuity with the past religious and seasonal calendar, and shows that popular beliefs continued to be important for many people.

**Source K1** contains a table of the 'touchings' recorded by Dr John Browne who was a surgeon living in the times of Charles II. Candidates should recognise the large number of 'touchings' from 1660 to 1682 which could be used to argue the continuity of popular beliefs. **Source K2** is a famous etching of the ceremony being administered by Charles II. Candidates could argue that this etching supports the continuity argument but they could also use the etching to argue that Charles II used such a ceremony to bolster his legitimacy to the throne and his divine right to rule.

**Source L** shows the Parliamentary Act abolishing the celebration of Christmas in 1652. It is an example of Cromwell's government attempting to further the cause of 'true religion' by attempting to eradicate the popular culture of the people and replace it with their own godly culture. One way they attempted to do this was to attack the traditional festive calendar because of its links to pagan culture. Candidates could use examples of how, where and when people resisted such changes, or they could do the same to show that such changes were implemented in other places. Certainly the move by the Major-Generals to ban Christmas from 1655 – 1657 was very unpopular and alienated many people.

**Source M** is an extract from Nigel Heard who acknowledges the impact of scientific achievements in the period, but who argues that despite such advances, they did not lead to a decline in the belief in magic. Candidates could argue that such new ideas were confined to a small intellectual elite and that often new discoveries were attacked by the public, even in the eighteenth century. However, candidates could use the extract to argue that some general scientific principles and methods came to be shared by more and more people from the 1660s onwards.

**Source N** is a recipe from Hannah Woolley who was a 'white witch' and one of the many 'cunning folk' who prepared herbal medicines using advanced scientific knowledge, which was unacknowledged given her gender. Candidates could use this recipe to show that the work of such people was widely used by both the elite and the poor, and that beliefs in such healing were widespread over the period.

**Source O** is an extract summarising one of the key points of Eamon Duffy who has asserted that the government-imposed Elizabethan Settlement was accepted only slowly and reluctantly by many people. He cites the example of Morebath which outwardly looked Protestant but otherwise continued to be attached to their traditional ways. The minister Christopher Trychay and others like him became important in ensuring the continuity between the old Roman Catholic world and the new Protestant one, in that he and others expected merely an outward conformity. Thus candidates could use this source to argue that in some places established religious practices persisted; on the other hand, candidates could also argue that this was the case in one region **only** and **not** necessarily so in other places.

The sources have been arranged in a random order so that relationships can be drawn in time and place as well as in the connection between the Protestant Reformation, values, popular beliefs and fears. A Scholarship candidate would need to do more than simply narrate his/her way through the sources. He/she would need to use these sources, AND knowledge from outside the sources, to develop a strong argument based on the original key idea. In a sense, the sources are a strong stimulus to thinking about possible arguments. The sources should be organised by the candidate to enable them to make connections.

### HISTORICAL RELATIONSHIPS (SKILL No. 4)

*Demonstrate an understanding of historical relationships relevant to this historical issue, such as cause and effect, past and present, specific and general, continuity and change, and pattern and trends.*

- Demonstrate a **thorough** and **perceptive** understanding of historical relationships in selected contexts and settings. PD1 (8 or 7 marks)
- Demonstrate **an informed understanding** of historical relationships in selected contexts and settings. PD2 (6 or 5 marks)
- Demonstrate **an understanding** of historical relationships in selected contexts and settings. PD3 (4 marks)
- **Attempt** to demonstrate an understanding of historical relationships in selected contexts and settings. PD4 (2 marks)

#### **Explanatory notes**

1. A candidate who gains 7 or 8 marks for this skill should provide an insightful and perceptive integration of historical relationships. This could be explicit or implicit.
2. A candidate who gains 6 or 5 marks is likely to have brought in plenty of accurate and relevant detail to demonstrate their understanding of the historical relationship. This could be explicit or implicit.
3. A candidate gaining either 4 marks or 3 marks is likely to have included the historical relationships but may not have included supporting evidence. This could be explicit or implicit.
4. A candidate gaining either 1 or 2 marks is likely to have attempted to include the historical relationships. This could be explicit or implicit.

#### **Content possibilities (England)**

The Scholarship candidate will show an awareness of historical relationships. These could include relationships such as cause and effect, past and present, specific and general, continuity and change, and patterns and trends.

- **Continuity and change:** In the persistence of popular beliefs; how far were attempts by Church and State to reform popular beliefs successful? If there was decline, in which aspects did this occur? How far did people adapt the new Protestant beliefs with the traditional ones into new forms?
- **Specific – General:** The significance of evidence from particular regions (eg. Norfolk; Morebath) to generalize about the rituals in the rest of England. The significance of one person's experience (such as Richard Baxter; Ralph Josselin; Dr John Browne) as representative of other people of the time.
- **Cause and effect:** If indeed there was continuity *OR* change in popular beliefs, what causes lie behind this trend? Candidates could discuss the growth of scientific knowledge; social and economic changes; the growth of towns; the spread of literacy; the impact of Protestantism; the fulfilment of people's needs through religious beliefs.
- **Patterns and trends:** The pattern of religious change – what was the progress of the Reformation at the grass roots level in English parishes, as opposed to the official Reformation through the statutes of the Elizabethan Settlement? How / why were some aspects of popular beliefs such as spells, magic, astrology and witchcraft little incorporated in the institutional church but other aspects were tolerated and more actively included?

Superstitions, seasonal holy days, some festivities and customs / folklore were very much a part of the institutional church at the local village level. Most popular beliefs overlapped and merged with institutional religion.

- **Past and Present:** In the present day, popular beliefs have not entirely disappeared and in some ways are undergoing a revival. How can this phenomenon be linked to the past?

Candidates are not expected to cover all these aspects, but should be able to build an argument around some of these ideas.

### SYNTHESIS OF IDEAS (SKILL No. 5)

*Integrate relevant ideas about this historical issue from the evidence in the sources and your own knowledge to develop your argument.*

- Synthesise, with **perception** and **insight**, ideas relevant to the historical context(s) and setting(s). PD1 (8 or 7 marks)
- **Synthesise** ideas relevant to the historical context(s) and setting(s). PD2 (6 or 5 marks)
- **Identify ideas** relevant to the historical contexts and settings. PD3 (4 or 3 marks)
- **Attempt** to identify ideas relevant to the historical contexts and settings. PD4 (2 marks or 1 mark)

#### **Explanatory notes**

1. A candidate who gains 7 or 8 marks for this skill should provide an insightful and perceptive integration of ideas from their own knowledge and the sources provided in order to enhance their argument.
2. A candidate who gains 6 or 5 marks is likely to have brought in plenty of accurate and relevant detail from their own knowledge and integrated this appropriately and effectively into their argument.
3. A candidate gaining either 4 marks or 3 marks is likely to have brought in a little bit of their own knowledge (although this might not always be directly relevant to the argument – more of a side track) and / or have provided some decent paraphrasing of the sources into their article. Candidates who take a source-by-source approach, and don't integrate the evidence from the sources into a well-structured argument, will fall into this category (at best) as they will not have demonstrated the skill of synthesis needed for PD2.
4. A candidate gaining either 1 or 2 marks would either fail to use any / much of their own knowledge or make little or no reference to the sources provided.

#### **Content possibilities (England)**

For the type of ideas that a candidate might draw from the sources to incorporate into their argument, see content possibilities for argument (SKILL No. 1). There is scope for candidates to organise the integration of their own ideas with the ideas contained in the sources.

Candidates who blend the sources selectively within their own ideas will be rewarded. They should not merely paraphrase the sources.

The scope for this should also factor the number of sources that they access in relation to those ideas, argument and evidence that they bring from their own knowledge. They are required to use a minimum of seven resources.

## EVALUATING HISTORICAL NARRATIVES (SKILL No. 3)

*Evaluate historians' interpretations and the views of contemporaries that relate to this historical issue.*

- Critically evaluate historical narratives [**sustained**]. PD1 (8 marks)
- **Critically evaluate** historical narratives. PD2 (6 marks)
- **Evaluate** historical narratives. PD3 (4 or 3 marks)
- **Attempt** to evaluate historical narratives. PD4 (2 marks or 1 mark)

### **Explanatory notes**

1. A candidate who gains 7 or 8 marks will need to, consistently throughout their article, make judgements about historical narratives and explain *why* they have made these judgements. To reach this category, these judgements would need to show an insightful understanding about the nature of the issue or the perspective of the historian and/or the contemporary. This evaluation needs to be sustained.
2. The key word for a mark of either 5 or 6 is "critical". A candidate gaining a mark in this category would need to make judgements about historical narratives and explain *why* they have made these judgements. To reach this category, these judgements would need to show an insightful understanding about the nature of the issue or perspective of the historian / contemporary.
3. A candidate will be deemed to have *evaluated historical narratives* if he or she has correctly and accurately used the views of historians and /or contemporaries in his /her argument and has made some simple judgements about the validity of these views. This would include using the views of one historian / contemporary to evaluate another. A candidate would have to make several of these simple judgments in order to gain a mark of 4 (or have fewer but stronger evaluative points).
4. A candidate who gains either 2 marks will have used the historians' arguments, or made at least one genuine attempt to evaluate narratives or 1 mark has attempted to use the historians' arguments or has attempted to make an evaluative comment about the views of historians and /or contemporaries concerning the historical issue (a glimmer!).

### **Content possibilities (England)**

The Scholarship candidate might:

- Comment on and discuss the different historians' interpretations about the nature of popular beliefs and the impact of the Reformation and other changes on them; candidates should know the basic ideas behind: Barry Reay; Keith Thomas; Ronald Hutton; Alan Macfarlane; Tessa Watt; Martin Ingram; Nigel Heard; J.A. Sharpe
- Comment on the revisionist views of Barry Reay, who writes of popular culture / beliefs being reshaped and reshaping themselves over the period
- Comment on the revisionist view of Ronald Hutton that people imitated old prohibited ceremonies outside the new religious structure which made easier the transformation from a Catholic to a Protestant society
- Comment that the view of historians now is that popular religion should be regarded as everyone's religion
- Comment on the orthodox arguments of A.G. Dickens and others who argue that the laws of the Elizabethan Settlement allowed a fast and popular Reformation of most people while in recent years other historians such as Christopher Haig; Eamon Duffy; Doreen Rosman have challenged this picture by suggesting the progress of Protestantism at the grass roots level was very slow and that it was imposed from above on an unwilling people
- Recognise the weaknesses in the arguments of the historians on both sides of the debate and connect their ideas to the changing methodology of historians and changing times.

Note that when citing historians' views, candidates need to link those view(s) to their argument about the extent to which Protestantism broke people's attachment to popular beliefs; how far popular beliefs, rituals and ceremonies were being reshaped and reshaping themselves; and how far intellectual changes and new technology impacted on the values, beliefs and fears of people living at the time.

## JUDGEMENTS ABOUT EVIDENCE / RESEARCH (SKILL No. 2)

<i>Make judgements about the nature of historical evidence concerning this historical issue.</i>
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- **Develop informed and perceptive** judgements about the nature of historical evidence and / or historical research. PD1 (8 marks or 7 marks)
- Make **informed** judgements about the nature of historical evidence and / or historical research. PD2 (6 marks or 5 marks)
- **Make valid judgements** about the nature of historical evidence and / or research. PD3 (4 marks or 3 marks)
- **Attempt** to make valid judgements about the nature of historical evidence and / or research. PD4 (2 marks or 1 mark)

### **Explanatory notes**

1. A candidate who gains 8 or 7 marks will be both *informed* and *perceptive*. Perceptive comments will stand out to the marker and are likely to show not just an understanding of the issue from what they have been taught (informed) but also an understanding of the critical underpinnings of the process of historical research and study. What evidence is not available to historians either now or in the past?
2. A candidate who gains 5 or 6 marks will be *informed*. This means that their judgements [plural] need to be accurate and based on their informed knowledge of the historical issue.
3. A candidate who is awarded either 3 or 4 marks will have made some simple or obvious but valid judgements about the nature of the historical evidence available to them as they address the historical issue. They are likely to use phrases such as “limitation”, “reliability”, “validity”, “usefulness”, “bias”, “propaganda”, “selection”, “appropriate”, “representative” etc (also applicable above and below). A candidate gaining a 4 is likely to have made more of these sorts of low-level judgements than a candidate gaining 3.
4. A candidate who gains either 2 marks (at least one genuine attempt) or 1 mark (a glimmer!) must have attempted to make a judgement about the sources as they address the historical issue.

### **Content possibilities (England)**

The Scholarship candidate might:

- Comment on the need for more specific evidence from the source selection about regional variations; religious changes under the monarchs of the period; the differences between the religious world of men and the religious world of women; the religious sects of 1640s and 1650s; on the religious ideals of the godly and catholic; pictures of religious artifacts; religious festivals; newly incorporated celebrations such as Queen Elizabeth's Accession Day; Guy Fawkes celebrations
- Discuss the nature of evidence. For example:
  - what is the purpose behind the painting The Tichborne Dole and how useful / limited is it in telling us about the lives of people at that time?
  - the autobiography of Richard Baxter – how representative is it about godly at the time?
  - Source H1 – tables of statistics on literacy – how reliable might these be?
  - What statistics are missing which might add to the picture?
  - Sources E1 and K2 – how reliable are these etchings: What purpose do they have – to present an ideal – as a form of propaganda or a view of reality?
  - Source I contains two woodcuts – how reliable are these for an historian since they lack authors and other specific aspects about their origin? What was their purpose? Can we say how they were read? Can we evaluate them independently from the ballad texts?
- Evaluate the court records from Norfolk county (Source F) – They suggest that cunning women could also be accused of the power to do harm and that such accusations were connected to the willingness of neighbours to inform against one another and neighbourly quarrels. Why was gender an important aspect to witchcraft persecutions? How limited is the picture that official records such as this give us about the beliefs in witches? Are these records fragments or is there a similar picture from the court records at different times. Were such trials typical of other regions?
- Comment on:
  - the lack of sources covering key issues such as economic developments which might have had considerable impact on religious life
  - the sects of the 1640s and 1650s
  - new celebrations and festivities introduced by the state into the religious calendar – November 5 celebration of the Gunpowder Plotters demise
  - the Accession date of Elizabeth I.
- Comment on:
  - the representativeness, usefulness and reliability of these sources as evidence and the limitations of some of these sources relative to others
  - what comment on the limitations of single pieces of evidence can be made about the frontispiece of Matthew Hopkins Witch Finder General? The parliamentary act abolishing the celebration of Christmas 1652? The recipe for Syrup of Violets created by Hannah Woolley?



## Assessment Schedule – 2011

### Scholarship: History (93403)

#### TOPIC TWO – New Zealand in the nineteenth century ARGUMENT (SKILL No. 1)

A Scholarship candidate could discuss this topic in many different ways. In addition to addressing the extent to which they agree or disagree with the notion, it is important that candidates **add their own knowledge** so that coverage is broad, deep and balanced. This question covers an extended period of time and allows for candidates to keep that in mind when constructing their argument – how much weight they give to one argument at a point in time compared with its relevance at a later point.

- **Demonstrate an understanding** of the **critical underpinnings** and scope of an historical question / context by effectively communicating a **sophisticated**, substantiated argument. PD1 (8 or 7 marks)
- **Understand and define** the scope of an historical question / context and **effectively** communicate **substantiated** argument. PD2 (6 or 5 marks)
- **Demonstrate some understanding** of the scope of an historical question / context and **communicate** an **argument**. PD3 (4 marks)
- **Attempt to demonstrate some understanding** of the scope of an historical question / context and [**Attempt** to] communicate an argument. PD4 (2 marks)

#### Explanatory notes

1. Candidates whose arguments are *sophisticated* (8 or 7 marks) could have demonstrated this through literacy, fluency, insight, elegance, flair, discernment, complexity and/or originality. The response to the issue has breadth, depth and balanced coverage.
2. A candidate will have effectively communicated a *substantiated* argument with a solid argument consistently supported by evidence from the sources and/or their own knowledge (6 marks). A candidate whose argument wavers or drifts in places is likely to gain 5 marks.
3. A candidate who has communicated a relatively simple argument that is not always supported by evidence, or where the argument is in the background rather than explicit, should be awarded a mark of 4.
4. A candidate who is awarded 2 marks has made an attempt to communicate an argument or has written a competent accurate narrative.

#### Content Possibilities (New Zealand)

Scholarship candidates will be able to advance clearly, fluently and logically their own arguments on the **extent to which the values, beliefs and fears of migrants played a significant role in shaping Nineteenth Century New Zealand society**.

Candidates are likely to show in their opening paragraph an argument that establishes their position in relation to this idea. There are several alternative possibilities, such as the following five examples:

1. The values, beliefs and fears of migrants did play a significant role in shaping Nineteenth Century New Zealand society. Migrants brought values such as hardwork, egalitarianism, tenacity, fears such as the fear of poverty and unemployment, economic and political uncertainty, the environment and fears of conflict with Māori. They brought with them the belief that there would be a new life, a chance to own land and no class anxiety. These values, beliefs and fears made migrants determined to work hard in order to buy their own land, to seek self-government, to avoid poverty and social ills. These values, fears and beliefs determined the way they reacted to the political, social and economic environment they encountered in New Zealand and therefore they shaped New Zealand society.
2. The values, beliefs and fears that migrants brought to New Zealand were not as significant as the circumstances that migrants to New Zealand encountered in New Zealand and therefore the physical, social, political and economic environment in New Zealand played a more significant role in shaping New Zealand society.
3. The values, beliefs and fears of migrants did play a significant role in shaping some aspects of Nineteenth Century New Zealand society but not all.
4. The values, beliefs and fears of some migrants played a significant role in shaping some aspects of Nineteenth Century New Zealand society.
5. There was no sense of 'a' New Zealand society, therefore the values, beliefs and fears of migrants cannot be said to have contributed to its shaping.

Candidates should identify what they believe to be the values, beliefs and fears of migrants. They must give some idea of what they understand by the concept of “society” and identify how it was shaped. They should identify whether they believe the significance of the values, beliefs and fears was significant and state the extent of their position ie “to some extent”, “to a great extent”, “to a limited extent”. They should look at a broad range of migration experiences.

**Source A** is a primary source. It is an article in the Labourer’s Union Chronicle of 1874. It provides a contemporary view of the experience that rural labourers had in nineteenth century New Zealand. It suggests that these labourers did very well in New Zealand, if they worked hard they were able to ‘get on’ and own their own land and employ labour. It could be used to demonstrate an understanding of the beliefs held by migrants that New Zealand was a land of milk and honey and that if migrants worked hard they would be able to prosper. It demonstrates the value that migrants placed on land ownership and self-employment. It suggests that migrants valued New Zealand as the new world. It could be used to argue that migrant aspirations to ‘get on’ were realised and therefore their values, beliefs and fears shaped New Zealand.

**Source B1** and **Source B2** summarise the views of key historians Miles Fairburn and Rollo Arnold about the way in which migrants idealised New Zealand and what could be achieved here. In Source B1 historian Miles Fairburn establishes his view that settlers saw New Zealand as an Arcadia; an ideal society and that was a belief they brought with them when they migrated to New Zealand and that this belief endured despite experiences to the contrary. It establishes the ‘cultural baggage’ notion, that even if migrants found their initial experiences failed to match their high expectations they were disposed to ignore the difference. Source B1 could be used to argue that migrants believed their aspirations were achieved but they did not necessarily shape New Zealand. In Source B2 Arnold’s adds weight to Fairburn’s view that New Zealand was seen by migrants to New Zealand as an Arcadia, that they came to New Zealand determined to escape from old world evils and establish a new world. Arnold argues that the sense of community in New Zealand demonstrates that migrants achieved this ideal. Arnold’s argument could be used to support the argument that the aspirations of the migrants were realised.

**Source C1** is a photograph of Chinese gold miners at Orepuki in the 1860s. It acknowledges the significant presence of Chinese people in New Zealand during the gold rushes. Their presence provides evidence of the fact that there were a number of migrants in New Zealand with different values, beliefs and fears. It could be used to contrast the fact that one of the fears of British migrants was that they would have to compete in the new environment with other races while minority races such as the Chinese feared the Eurocentrism of some British migrants. **Source C2** demonstrates the determination of some migrants to deal with the fear of competition by restricting the numbers of Chinese who were allowed to migrate to New Zealand. Source C2 is a primary source, it is an excerpt from the 1881 Immigration Restriction Act. These sources could be used to acknowledge that there were a broad range of migration experiences.

**Source D1** demonstrates the growth in immigration to New Zealand between 1860 and 1900. It demonstrates that there was an exodus between 1885 and 1889 which occurred due to the economic recession. Source D1 could be used to argue that the fears of old world evils such as poverty were realised in New Zealand, and therefore as evidence that the environment in New Zealand had more impact on shaping New Zealand than settler aspirations. **Source D2** demonstrates that in the second half of the nineteenth century the number of New Zealanders who were born here was increasing. Candidates could use this data to consider the impact of the values, beliefs and fears of the New Zealand-born citizens on New Zealand society. This could be used to argue the significance of the environment.

**Source E1** outlines the view of Keith Sinclair that New Zealand developed its own identity from the rural experience they had when they came to New Zealand. It could be used to argue that experience and environment were more important than values, fears and beliefs. **Source E2** is a photograph of a family outside the home they have built from the bush, it demonstrates the harshness of the environment that migrants experienced and reinforces the idea that the environment had a significant impact on shaping society. The visual presentation demonstrates the value of the nuclear family in the new world. This development was specific to the experience within frontier New Zealand. Candidates could also use this source to argue that the values of hard work and thrift that migrants brought with them helped them to survive the harsh environment and shaped a national character.

**Source F** suggests that migrants came to New Zealand with the belief that if they worked hard it would become a paradise. Nolan argues that as New Zealand was in economic recession and experienced old world evils such as sweated labour it was evident that aspirations were not met in the new world. This source could be used to argue that despite this experience, the value that settlers brought with them to better their lives saw them look to socialist principles. This led to the emergence of unionisation and election of the Liberals on a Land and Labour platform in 1890. The negative experience encountered, and the values of the migrants, shaped New Zealand.

**Sources G1 and G2** provide information on the 1877 Education Act. Source G1 demonstrates that literacy levels increased following the passing of the 1877 Education Act. The photograph in G2 suggests that compulsory schooling provided for the education of children in New Zealand. Both sources could be used to argue that migrants valued education which led to legislation supporting compulsory schooling which shaped New Zealand.

**Source H1** provides evidence of the causes of poverty or the reasons why people applied for charitable aid between 1896 and 1900. **Source H2** provides a contemporary account of an elderly man who is forced to remain institutionalised due to apparent mental health issues. There is a suggestion that his ailment is little more than old age and that he is being held against his will. This source could be used to argue that old world evils continued in the new world and therefore migrants were unable to shape the new society. H1 could be used to argue that the value migrants placed on provision for all members of society led to change.

**Source I** provides a counter-argument to that of Jock Philips and also to Miles Fairburn. Wanhalla does not believe that the gender imbalance had a significant impact on New Zealand and argues that New Zealand was neither a man's country nor was there isolation. Source I should be used to question whether or not a single New Zealand experience was experienced by all migrants, in which case can a variety of experiences be held responsible for the shaping of 'a' society.

**Sources J1 and J2** demonstrate that gender imbalance did create significant social problems for New Zealand including drunkenness, violence, an itinerant male population and larrikinism. These sources could be argued that the value migrants placed on family, neighbourliness and their fear of social evils did not stop such things from occurring on the frontier. Therefore the source could be used to argue the significance of the environment.

**Source K** argues that New Zealand became a democratic society by the end of the nineteenth century which became part of our national identity. Hamer argues that migrants to New Zealand were not prepared to live with the social hierarchy of the old world and that they had come to New Zealand believing that hard work and morality should lead to a better way of life. The source could be used to argue that migrants shaped their political experience.

In **Source L**, Ballara argues that the nineteenth century experience for Māori was a negative one, that Māori lost their land due to the racist attitudes of migrants. Source L2 provides a contemporary account of the determination of some migrants to acquire Māori land. This source should be used to discuss the fact that migrant fears of Māori led to racial tension and that the wars in the second half of the century demonstrate that migrant fears were realised. Candidates could argue that conflict with Māori demonstrates that migrants were unable to completely control their environment or that the acquisition of large amounts of Māori land demonstrates they did shape New Zealand society.

**Source M1 and M2** demonstrates that the experience of children in New Zealand was not what migrants had aspired to. **Source M1** demonstrates that there were incidents of child labour. **Source M2** reveals that there were industrial schools for abandoned or delinquent children. This source could be used to argue that the migrants were not able to rid New Zealand of the social evils of the old world.

**Source N** is an account by New Plymouth settler Charles Hursthouse. While largely satisfied with the provisions made for the settlement by the New Zealand Company, Hursthouse questions the logic of the development of further settlements until the existing settlements are fully established. Hursthouse makes reference to some of the problems experienced by migrants in the organised settlements. This source could be used to argue that problems with such migration schemes made it difficult for migrants to realise their aspirations.

**Source O1 and O2** are paintings of the New Zealand Company settlements at Nelson and Whanganui. Both sources were probably used as advertisements for further settlements. They demonstrate idyllic scenes of land that was flat, clear, had been surveyed and indicate the existence of planning such as roads, harbours etc. Candidates could use these sources to comment on the aspirations of migrants and the utopian dream or by questioning the reliability of the paintings could use them to argue the aspirations of migrants were not always met.

The sources have been arranged in a random order so that relationships can be drawn in time and place as well as in the connection between New Zealand society by 1900, values, beliefs and fears. A Scholarship candidate would need to do more than simply narrate his/her way through the sources. He/she would need to use these sources, AND knowledge from outside the sources, to develop a strong argument based on the original key idea. In a sense, the sources are a strong stimulus to thinking about possible arguments. The sources should be organised by the candidate to enable them to make connections.

**HISTORICAL RELATIONSHIPS (SKILL No. 4)**

*Demonstrate an understanding of historical relationships relevant to this historical issue, such as cause and effect, past and present, specific and general, continuity and change, and pattern and trends.*

- Demonstrate a **thorough** and **perceptive** understanding of historical relationships in selected contexts and settings. PD1 (8 or 7 marks)
- Demonstrate **an understanding** of historical relationships in selected contexts and settings. PD2 (6 or 5 marks)
- Demonstrate **an understanding** of historical relationships in selected contexts and settings. PD3 (4 marks)
- **Attempt** to demonstrate an understanding of historical relationships in selected contexts and settings. PD4 (2 marks)

**Explanatory notes**

1. A candidate can demonstrate their understanding of historical relationships either implicitly or explicitly. Markers should use the mark given to the candidate for argument as a guide to their marking of this skill.

**Content possibilities (New Zealand)**

The Scholarship candidate will show an awareness of historical relationships. These could include relationships such as cause and effect, past and present, specific and general, continuity and change, and pattern and trends, eg:

- **Cause and effect** – The desire of Pākehā migrants to own land and the attitudes that settlers brought with them about land ownership clashed violently with the attitude that Māori had towards land. This led to the wars that began in the 1860s.
- **Cause and effect** – The recession of the 1880s underlined the gaps that existed between the expectations of Pākehā settlers and reality and led to social unrest and a growth in class consciousness.
- **Cause and effect** – Settlers came to realise that governmental intervention was necessary to close the economic gap between their expectations of a prosperous life in New Zealand and the reality of their situation. This led to the election of the Liberal Government in 1890.
- **Cause and effect** – Liberal government legislation allowed for the machinery of the state to be used to create “god’s own country”. It included old-age pensions, health and safety regulations for factories and shops, the establishing of a process for industrial arbitration and conciliation, and legislation that opened up both Māori and Pākehā land for small-scale agricultural farming.
- **Continuity and change** – Many migrants to New Zealand dreamed of owning their own land. This remained a constant aspiration throughout the century.
- **Continuity and change** – Unlike Britain, many migrants hoped that New Zealand would be egalitarian, a place where it was easy to get ahead, a workers’ paradise, the land of milk and honey.
- **Continuity and change** – Some female migrants saw New Zealand as an opportunity to be married and experience upward social mobility while others saw it as an opportunity for a different kind of experience and to be independent.
- **Continuity and change** – Most settlers came to New Zealand seeking the political independence that they did not have in the old world
- **Continuity and change** – The historian Rollo Arnold has shown that the way in which settlers thought was shaped more by their experiences of “home” than their experience in New Zealand.
- **Past and present** – Are social historians guilty of presentism? Do they impose current views on nineteenth century experiences?
- **Patterns and trends** – Miles Fairburn sees the desire of Pākehā settlers to get ahead in New Zealand as contributing to an “atomised” New Zealand that lacked strong community bonds.
- **Patterns and trends** – Did the values, fears and beliefs of migrants change over the century?

## SYNTHESIS OF IDEAS (SKILL No. 5)

*Integrate relevant ideas about this historical issue from the evidence in the sources and your own knowledge to develop your argument.*

- Synthesise, with **perception** and **insight**, ideas relevant to the historical context(s) and setting(s). PD1 (8 or 7 marks)
- **Synthesise** ideas relevant to the historical context(s) and setting(s). PD2 (6 or 5 marks)
- **Identify ideas** relevant to the historical contexts and settings. PD3 (4 or 3 marks)
- **Attempt** to identify ideas relevant to the historical contexts and settings. PD4 (2 marks or 1 mark)

### **Explanatory notes**

1. A candidate who gains 7 or 8 marks for this skill should provide an insightful and perceptive integration of ideas from their own knowledge and the sources provided in order to enhance their argument.
2. A candidate who gains 6 or 5 marks is likely to have brought in plenty of accurate and relevant detail from their own knowledge and integrated this appropriately into their argument.
3. A candidate gaining either 4 marks or 3 marks is likely to have brought in a little bit of their own knowledge (although this might not always be directly relevant to the argument – more of a side track) and / or have provided some decent paraphrasing of the sources into their article. Candidates who take a source-by-source approach, and don't integrate the evidence from the sources into a well-structured argument, will fall into this category (at best) as they will not have demonstrated the skill of synthesis needed for PD2.
4. A candidate gaining either 1 or 2 marks would either fail to use any / much of their own knowledge or make little or no reference to the sources provided.

### **Content possibilities (New Zealand)**

For the type of ideas that a candidate might draw from the sources to incorporate into their argument, see content possibilities for argument (skill No. 1). There is scope for candidates to organise the integration of their own ideas with the ideas contained in the sources.

Candidates who blend the sources selectively within their own ideas will be rewarded. They should not merely paraphrase the sources.

The scope for this should also factor the number of sources that they access in relation to those ideas, argument and evidence that they bring from their own knowledge. They are required to use a minimum of seven resources.

## EVALUATING HISTORICAL NARRATIVES (SKILL No. 3)

*Evaluate historians' interpretations and the views of contemporaries that relate to this historical issue.*

- Critically evaluate historical narratives [**sustained**]. PD1 (8 marks)
- **Critically evaluate** historical narratives. PD2 (6 marks)
- **Evaluate** historical narratives. PD3 (4 or 3 marks)
- **Attempt** to evaluate historical narratives. PD4 (2 marks or 1 mark)

### **Explanatory notes**

1. A candidate who gains 7 or 8 marks will need to, consistently throughout their article, make judgements about historical narratives and explain *why* they have made these judgements. To reach this category, these judgements would need to show an insightful understanding about the nature of the issue or the perspective of the historian and/or the contemporary. This evaluation needs to be sustained.
2. The key word for a mark of either 5 or 6 is "critical". A candidate gaining a mark in this category would need to make judgements about historical narratives and explain *why* they have made these judgements. To reach this category, these judgements would need to show an insightful understanding about the nature of the issue or perspective of the historian/contemporary.
3. A candidate will be deemed to have *evaluated historical narratives* if he or she has correctly and accurately used the views of historians and/or contemporaries in his/her argument and has made some simple judgements about the validity of these views. This would include using the views of one historian/contemporary to evaluate another. A candidate would have to make several of these simple judgments in order to gain a mark of 4 (or have fewer but stronger evaluative points).
4. A candidate who gains either 2 marks (at least one genuine attempt) or 1 mark (a glimmer!) has to have attempted to make an evaluative comment about the views of historians and/or contemporaries concerning the historical issue.

### **Content possibilities (New Zealand)**

The Scholarship candidate might:

- Comment on the need to include Fairburn's argument that the arcadian vision was not obtained and instead migrants experienced isolation and loneliness
- Comment on the need to include Phillip's views that New Zealand was a 'man's country' and that the environment led to the emergence of 'mateship' and a drinking culture
- Question the argument of Miles Fairburn that New Zealand lacked social organisation and that social isolation was the prevailing tendency
- Compare the view of Eric Olssen that there was a strong sense of class identity in New Zealand, urban working class were bound into class specific communities with Stevan Eldred-Grigg's view that New Zealand had a Southern Gentry. Question his argument that New Zealand's expectations and values were shaped by the experiences in Australia
- Introduce William Pember Reeves' argument that Vogel was the beginning of state socialism which led New Zealand to become interventionist, an egalitarian democracy. His view that land monopoly led to social hierarchies in New Zealand. Compare this with the views of Keith Sinclair, Stevan Eldred-Grigg and William Sutch who agree that there was very limited social mobility in New Zealand but acknowledge that Sutch adds that conditions in New Zealand drove settlers toward an egalitarian society
- Comment on the fact that Keith Sinclair and David Hamer agree that the Liberals completed the democratization of the State
- Question Keith Sinclair's argument that New Zealanders outgrew their colonial beginnings and achieved national identity and independence. Candidates might suggest this is presentism
- Acknowledge the view of James Belich that the voyage of the refrigerated ship the Dunedin in 1882 began New Zealand's recolonisation with Britain. Belich writes that this lasted until 1940. Tom Brooking supports the idea the refrigeration was very significant to the development of New Zealand
- Use Charlotte MacDonald's argument that historians should be more skeptical about using gender rates to exaggerate the degree to which New Zealand was a male-dominated society to support Wanhalla
- Use the work of Gary Hawke to support Nolan's argument about the recession
- Use James Belich to support the view of Fairburn that myths brought the 'bait' that enticed migrants to New Zealand and that they were powerful myths and prophecies which shaped people's views
- Comment on the need to include the views of feminist historians
- Comment on the need for contemporary Māori viewpoints.

Note that when citing historians' views, candidates need to link those view(s) to their argument whether or not values, beliefs and fears shaped New Zealand society in the Nineteenth Century.

## JUDGEMENTS ABOUT EVIDENCE / RESEARCH (SKILL No. 2)

*Make judgements about the nature of historical evidence concerning this historical issue.*

- **Develop informed and perceptive** judgements about the nature of historical evidence and/or historical research. PD1 (8 marks or 7 marks)
- Make **informed** judgements about the nature of historical evidence and/or historical research. PD2 (6 marks or 5 marks)
- **Make valid judgements** about the nature of historical evidence and/or research. PD3 (4 marks or 3 marks)
- **Attempt** to make valid judgements about the nature of historical evidence and/or research. PD4 (2 marks or 1 mark)

### **Explanatory notes**

1. A candidate who gains 8 or 7 marks will be both *informed* and *perceptive*. Perceptive comments will stand out to the marker and are likely to show not just an understanding of the issue from what they have been taught (informed) but also an understanding of the critical underpinnings of the process of historical research and study. What evidence is not available to historians either now or in the past?
2. A candidate who gains 5 or 6 marks will be *informed*. This means that their judgements [plural] need to be accurate and based on their informed knowledge of the historical issue.
3. A candidate who is awarded either 3 or 4 marks will have made some simple or obvious but valid judgements [more than one] about the nature of the historical evidence available to them as they address the historical issue. They are likely to use phrases such as “limitation”, “reliability”, “validity”, “usefulness”, “bias”, “propaganda”, “selection”, “appropriate”, “representative” etc (also applicable above and below). A candidate gaining a 4 is likely to have made more of these sorts of low-level judgements than a candidate gaining 3.
4. A candidate who gains either 2 marks (at least one genuine attempt) or 1 mark (a glimmer!) must have attempted to make a judgement about the nature of the historical evidence available to them as they address the historical issue.

### **Content possibilities (New Zealand)**

The Scholarship candidate might:

- Comment on the need for more specific evidence from the source selection including information on demography, the origin of migrants, the extent of social issues, the experiences of women, the experiences of Māori and other races such as the Chinese and Dalmatians
- Discuss the nature of evidence, eg:
  - Why were the photos taken in Source C, E, G and M?
  - What were the circumstances surrounding these photographs?
  - What statistics are missing in the graphs in Source D, G and H?
  - How was the data collected in these sources?
- Comment on the representativeness, usefulness and reliability of these sources as evidence, eg:
  - What comments can be made on the limitations of a single piece of evidence in Hursthouse’s account in Source N and also in Source A, H and L?
  - What are the limitations of the views of an historian such as Ballara in Source L?
  - Comment on the need to contrast the views of Wanhalla with those of Jock Phillips.
- Comment on the need for more information about the involvement of political and economic factors in shaping New Zealand

## NEW ZEALAND SCHOLARSHIP 2011

### PERFORMANCE SUMMARY FOR HISTORY – TOPIC ONE OR TOPIC TWO

The individual skills in each descriptor have been assigned a numerical value, with the skills in Performance Descriptor 1 assigned a value of 8, in Performance Descriptor 2 assigned a value of 6, in Performance Descriptor 3 assigned a value of 4, in Performance Descriptor 4 assigned a value of 2. Where a candidate is deemed to be an incremental step below, they can be awarded 7, 5, 3, 1 respectively to further discriminate the historical skills. Candidates may well demonstrate evidence in different descriptors; an example is outlined below.

Example one:

A candidate demonstrating the following skills all from Performance Descriptor 1

- **SKILL 1:** demonstrate an understanding of the critical underpinnings and scope of an historical question / context through effectively communicated sophisticated, substantiated argument = **8**
- **SKILL 2:** develop informed and perceptive judgements about the nature of historical evidence and / or historical research = **8**
- **SKILL 3:** critically evaluate historical narratives = **8**
- **SKILL 4:** demonstrate a thorough and perceptive understanding of historical relationships in selected contexts and settings = **8**
- **SKILL 5:** synthesise, with perception and insight, ideas relevant to the historical context(s) and setting(s) = **8**

**Total: 40 (Performance Category 1)**

Example two:

A candidate demonstrating the following skills all from Performance Descriptor 2 and Performance Descriptor 3

- **SKILL 1:** demonstrate some understanding of the scope of an historical question / context through effectively communicated substantiated argument = **6**
- **SKILL 2:** make informed judgements about the nature of historical evidence and / or historical research = **6**
- **SKILL 3:** evaluate historical narratives = **6**
- **SKILL 4:** demonstrate an understanding of historical relationships in selected contexts and settings = **6**
- **SKILL 5:** identify ideas relevant to the historical contexts and settings = **4**

**Total: 28 (Performance Category 3)**



Candidate No.: \_\_\_\_\_ Option: *England or New Zealand*

<p><b>Argument (SKILL No. 1)</b>  <i>Demonstrate an understanding of this historical issue through breadth, depth, and balanced coverage by responding to the view expressed in the key idea and communicating your own substantiated argument</i></p> <ul style="list-style-type: none"> <li>• demonstrate an understanding of the critical underpinnings and scope of an historical question / context through effectively communicating sophisticated, substantiated argument. PD1 (8 or 7)</li> <li>• demonstrate an understanding and define the scope of an historical question / context through effectively communicating substantiated argument. PD2 (6 or 5)</li> <li>• demonstrate some understanding of the scope of an historical question / context through communicating an argument. PD3 (4)</li> <li>• attempt to demonstrate some understanding of the scope of an historical question / context by attempting to communicate an argument. PD4 (2)</li> </ul>	<p><b>Evaluating historical narratives (SKILL No. 3)</b>  <i>Evaluate historians' interpretations and the views of contemporaries that relate to this historical issue.</i></p> <ul style="list-style-type: none"> <li>• critically evaluate historical narratives (sustained). PD1 (8)</li> <li>• critically evaluate historical narratives. PD2 (6)</li> <li>• evaluate historical narratives. PD3 (4 or 3)</li> <li>• attempt to evaluate historical narratives. PD4 (2 or 1)</li> </ul>
<p><b>Historical relationships (SKILL No. 4)</b>  <i>Demonstrate an understanding of historical relationships relevant to this historical issue, such as cause and effect, past and present, specific and general, continuity and change, and pattern and trends.</i></p> <ul style="list-style-type: none"> <li>• demonstrate a thorough and perceptive understanding of historical relationships in selected contexts and settings. PD1 (8 or 7)</li> <li>• demonstrate an informed understanding of historical relationships in selected contexts and settings. PD2 (6 or 5)</li> <li>• demonstrate an understanding of historical relationships in selected contexts and settings. PD3 (4)</li> <li>• attempt to demonstrate an understanding of historical relationships in selected contexts and settings. PD4 (2 or 1)</li> </ul>	<p><b>Judgements about evidence / research (SKILL No. 2)</b>  <i>Make judgements about the nature of historical evidence concerning this historical issue.</i></p> <ul style="list-style-type: none"> <li>• develop informed and perceptive judgements about the nature of historical evidence and / or historical research. PD1 (8 or 7)</li> <li>• make informed judgements about the nature of historical evidence and / or historical research. PD2 (6 or 5)</li> <li>• make valid judgements about the nature of historical evidence and / or research. PD3 (4 or 3)</li> <li>• attempt to make valid judgements about the nature of historical evidence and / or research. PD4 (2 or 1)</li> </ul>
<p><b>Synthesis of ideas (SKILL No. 5)</b>  <i>Integrate relevant ideas about this historical issue from the evidence in the sources and your own knowledge to develop your argument.</i></p> <ul style="list-style-type: none"> <li>• synthesise, with perception and insight, ideas relevant to the historical context(s) and setting(s). PD1 (8 or 7)</li> <li>• synthesise ideas relevant to the historical context(s) and setting(s). PD2 (6 or 5)</li> <li>• identify ideas relevant to the historical contexts and settings. PD3 (4 or 3)</li> <li>• attempt to identify ideas relevant to the historical contexts and settings. PD4 (2 or 1)</li> </ul>	

Total score:

/40