

GCSE



# WJEC GCSE

## History

Approved by Qualifications Wales

Guidance for Teaching: Unit 4 - A Changing Society

Example teaching pack

Modern

Teaching from 2026

For award from 2028



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## GCSE History Unit 4: A changing society

### **Example:** The Twentieth Century – A Social Revolution?

Historical topics selected per theme

<b>Politics</b>	The women's suffrage movement
<b>Peace and conflict</b>	Britain in the First World War, and its role in the ensuing peace settlements
<b>Society and economy</b>	The coming of the Depression
<b>Equality and inequality</b>	The "two Britains" of the 1930s
<b>International Relations</b>	The coming of War
<b>Ethnicity</b>	The Windrush generation
<b>Religion</b>	A movement in decline?
<b>Sex, sexuality and gender</b>	A permissive society
<b>Culture</b>	Punk – a counterculture?

**Theme** Politics  
**Topic** The Women's Suffrage Movement

**Item 1** Neil DeMarco and Richard Radway, history educators and authors, in their book for GCSE students *The Twentieth Century 1900–1995: A World Transformed* (1997).

At the beginning of the twentieth century women were not able to vote and the only men who could were those who owned their own house. In the nineteenth century the National Union of Women's Suffrage Societies (NUWSS) had been set up to demand the vote for women. It was mostly supported by women who had good jobs or were wealthy. The NUWSS was led by Millicent Fawcett and by 1914 had become a large organisation of 53 000 members. The union's main objective was to allow women to vote on the same terms as men. It was not campaigning for all adults to have the vote, only those who owned houses. The members of the NUWSS were commonly known as "suffragists".

In 1903 Emmeline Pankhurst, the daughter of a wealthy cotton manufacturer, set up another women's organisation that wanted more than this. It was called the Women's Social and Political Union (WSPU) but its members were usually known as the suffragettes. Their slogan was "Deeds not Words". The WSPU engaged in direct action; they disrupted political meetings, chained themselves to railings, slashed paintings in the National Gallery and even planted a small bomb in Westminster Abbey.

**Theme** Politics  
**Topic** The Women's Suffrage Movement

**Item 2** An extract from Emmeline Pankhurst's 'Freedom or Death Speech' delivered in Hartford, Connecticut (13 November 1913).

Then came the legislation - the "Cat and Mouse Act". The home secretary said: "Give me the power to let these women go when they are at death's door and leave them at liberty under license until they have recovered their health again and then bring them back." It was passed to repress the agitation, to make the women yield - because that is what it has really come to, ladies and gentlemen. It has come to a battle between the women and the government as to who shall yield first, whether they will yield and give us the vote, or whether we will give up our agitation.

Well, they little know what women are. Women are very slow to rouse, but once they are aroused, once they are determined, nothing on earth and nothing in heaven will make women give way; it is impossible. And so, this "Cat and Mouse Act" which is being used against women today has failed. There are women lying at death's door, recovering enough strength to undergo operations who have not given in and won't give in, and who will be prepared, as soon as they get up from their sick beds, to go on as before. There are women who are being carried from their sick beds on stretchers into meetings. They are too weak to speak, but they go amongst their fellow workers just to show that their spirits are unquenched, and that their spirit is alive, and they mean to go on as long as life lasts.

**Theme** Politics  
**Topic** The Women's Suffrage Movement

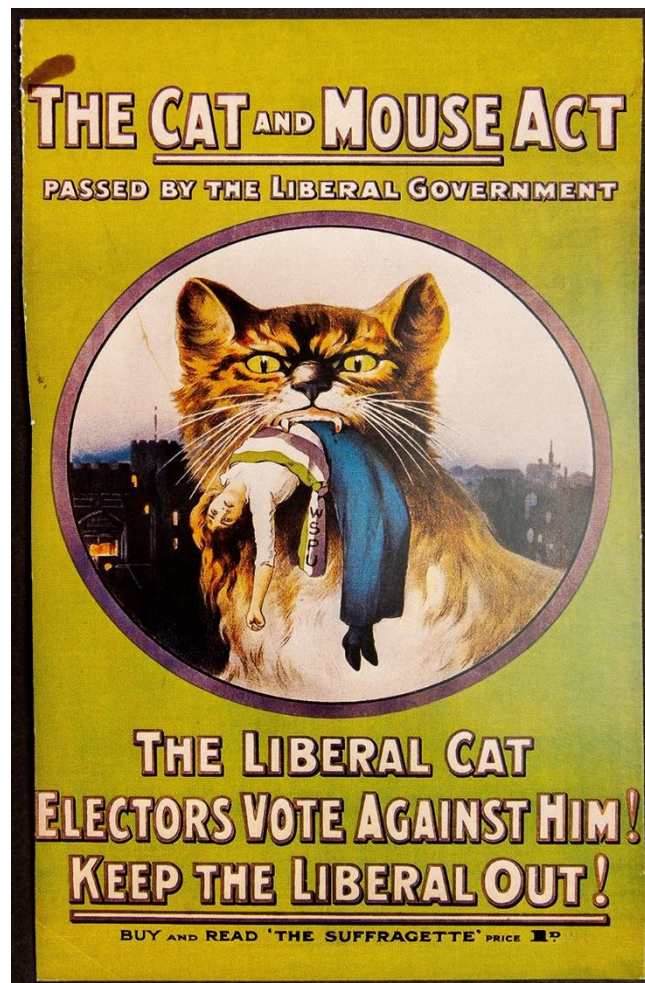
**Item 3** Derrick Murphy, Richard Staton, Patrick Walsh-Atkins and Neil Whiskerd, History educators and authors, in their book for A-level students *Britain 1783–1918* (2003).

The Pankhursts' claims that their tactics brought success sooner rather than later are open to question. The WSPU certainly galvanised support, but it also galvanised the opposition which was able to accuse women of being emotionally unbalanced and unfit to take a more active role in society. However, while the Suffragettes created what seemed like an atmosphere of crisis, their work was only part of a larger canvas.

Women, particularly from the middle class were becoming more involved in politics. Beatrice Webb, for instance, was a leading member of the Fabians [a British Socialist organisation], although female involvement in national policy and organisation was rare. It was at a local level where things advanced more dramatically.

**Theme** Politics  
**Topic** The Women's Suffrage Movement

**Item 4** A poster advertising *The Suffragette*, the magazine of the Women's Social and Political Union (1914).



**Theme** Peace and conflict  
**Topic** Britain, the First World War and efforts for peace

**Item 5** Professor Gary Sheffield, a military historian, outlines Britain's reasons for entering the First World War in the article 'The Origins of the First World War' on the History section of the BBC website (3 August 2008).

Britain went to war because it saw a German victory as a threat to its security. For centuries, Britain had fought to maintain the balance of power in Europe, to ensure that no state became overmighty. The Kaiser's Germany followed Napoleon's France, and preceded Hitler, as a threat to stability. In particular, Britain was highly sensitive about Belgium. In the hands of an enemy, Belgian ports offered a major threat to the British naval supremacy and hence the security of the British Isles. Britain had no real option but to go to war in 1914. If France had been defeated, Britain would have been faced with the nightmare that since the days of Elizabeth I it had fought to avoid: the continent dominated by a single, aggressive state.

**Theme** Peace and conflict  
**Topic** Britain, the First World War and efforts for peace

**Item 6** Norman Lowe, a history educator and author, outlines Britain's aims in the Paris Peace settlement in his book *Modern British History* (2009).

Britain's war aims had been vague at the outset. The public was told that the intention was to defend Belgium. In January 1918, Lloyd George spelled out Britain's war aims in more detail. They included the defence of democracy, the return of Alsace–Lorraine to France from Germany, the restoration of Belgium and Serbia, an independent Poland, democratic self-government for the nationalities of Austria–Hungary, self-determination for the German colonies, and an international organization to prevent war.

In an off-the-cuff speech made in December, which he later regretted, Lloyd George said that Germany should be made to pay the whole cost of the war. Sir Eric Geddes, one of the businessmen brought into the government by Lloyd George, suggested that Germany should be "squeezed until you can hear the pips squeak".

After the [December 1918] election was safely over, Lloyd George toned down his language, and at the conference argued that a lenient approach to Germany was essential so that it would not become embittered and so that international trade could settle down to normal again. On the other hand, he now felt that Britain ought to be given Germany's African colonies and should be allowed to keep the Turkish territories in the Near East, with their valuable oil supplies.

**Theme** Peace and conflict  
**Topic** Britain, the First World War and efforts for peace

**Item 7** John Maynard Keynes, an economist and chief representative of HM Treasury at the Paris Peace Settlement, in his book *The Economic Consequences of the Peace* (December 1919). Keynes was a strong critic of the settlement and, in June 1919, had resigned his position in protest at the agreement.

The Treaty includes no provisions for the economic rehabilitation of Europe – nothing to make the defeated Central Empires into good neighbours, nothing to stabilize the new States of Europe, nothing to reclaim Russia; nor does it promote in any way a compact of economic solidarity amongst the Allies themselves; no arrangement was reached at Paris for restoring the disordered finances of France and Italy, or to adjust the systems of the Old World and the New.

The Council of Four [Georges Clemenceau of France, David Lloyd George of the United Kingdom, Vittorio Emanuele Orlando of Italy, and Woodrow Wilson of the United States] paid no attention to these issues, being preoccupied with others – Clemenceau to crush the economic life of his enemy, Lloyd George to do a deal and bring home something which would pass muster for a week, the President to do nothing that was not just and right. It is an extraordinary fact that the fundamental economic problems of a Europe starving and disintegrating before their eyes, was the one question in which it was impossible to arouse the interest of the Four. Reparation was their main excursion into the economic field.

**Theme** Peace and conflict  
**Topic** Britain, the First World War and efforts for peace

**Item 8** An extract from *The Women's Peace Petition* (1923).

We long for the day when the affairs of nations shall be subject no longer to the verdict of the sword. And we feel that the dawn of the Peace which shall endure would be hastened were it possible for America to take her place in the Council of the League of Nations. How that is to be done we do not know: but we do know that upon the two great peoples who did so much to decide the fortune of the War rests largely the burden of winning that lasting peace without which all that is dear to us must perish. We rejoice in the measure of cooperation which is already been achieved by America and Britain with other nations at Washington in the limitation of naval armaments, and at Geneva in the humanitarian measures to put an end to the detestable traffic in women and children.

**Theme** Society and economy  
**Topic** The coming of the Depression

**Item 9** R Paul Evans and Steve May, history educators and authors, in their book for GCSE students *The Elizabethan Age 1558–1603 & Depression, War and Recovery 1930–1951* (2017).

The Depression was not caused by only one cause and one event. It was multi-causal and triggered by events both in Britain and abroad. The consequences of being one of the first industrial nations included great benefit but also brought with it competition from other countries. By the 1920s, Britain was being overtaken economically and industrially by those countries. Britain's industries were no longer leading the world and found competition difficult. The First World War had been costly and added an extra burden to Britain's economic problems. These issues then combined with an event in the USA – the Wall Street Crash – that had economic repercussions around the world, and as a consequence Britons after major economic depression in the 1930s.

**Theme** Society and economy  
**Topic** The coming of the Depression

**Item 10** BBC Bitesize article for GCSE History entitled 'The Coming of the Depression' (April 2018).

[British industry in the 1920s - The coming of the Depression - WJEC - GCSE History Revision - WJEC - BBC Bitesize](#) (the section titled 'How did this lead to a depression in Britain?')

**Theme** Society and economy  
**Topic** The coming of the Depression

**Item 11** Hilda Jennings, a social researcher and community worker, in her book *Brynmawr: A Study of a Distressed Area* (1934).

Old-standing religious ideals remain a force in some sections of the community and decline in others; new political ideas such as Communism are preached unremittingly by a few enthusiasts. Coal is slowly being dethroned in men's minds as ten years' mining depression in South Wales is recognised to be due to more than temporary causes; persistent unemployment since 1921 has altered standards of living and caused a heavier migration from the district than ever before. Yet the life of Brynmawr is still shaped by the dynamic force of nature, race, common traditions and common history. It remains a community and still exerts its power over individuals through community attachments. We cannot "pluck out the heart of the mystery" of Brynmawr, but it is well that we should study its history if we wish to plan a future for it instead of drifting down the stream of declining prosperity and disillusionment.



**Theme** Society and economy  
**Topic** The coming of the Depression

**Item 12** A section from the Bank of England's dataset 'A millennium of macroeconomic data' (2016). The dataset contains a broad set of macroeconomic and financial data for the UK stretching back in some cases to the thirteenth century.

Year	Unemployment rate as a % of total UK workforce
1920	1.95
1921	11.02
1922	9.68
1923	7.99
1924	7.12
1925	7.76
1926	8.67
1927	6.71
1928	7.43
1929	7.18
1930	11.10
1931	14.88
1932	15.39
1933	13.93
1934	11.73
1935	10.87
1936	9.25
1937	7.70
1938	9.20
1939	5.68

**Theme** Equality and inequality  
**Topic** The "two Britains" of the 1930s

**Item 13** R Paul Evans and Rob Quinn, history educators and authors, in their revision book for GCSE students *My Revision Notes: WJEC GCSE History* (2018).

There were also protests from the Rhondda, an area of 16 mining communities in South Wales. Even before the Depression started, this area suffered economic problems. As the Depression deepened, unemployment hit the area particularly hard. People turned to the idea of protest and hunger marches as a way of raising the government's awareness of the issues.

On 14 October 1932, a nationwide hunger March began with the aim of converging in London. A total of 2 500 marchers set off from different points around Britain. From South Wales, 375 March is set off from the front the Rhondda area. The intention is to present a petition to Parliament, demanding the abolition of the means test and the end of the ten per cent cut unemployment benefits. The police confiscated petitions so that the marchers could not deliver them to parliament.

**Theme** Equality and inequality  
**Topic** The “two Britains” of the 1930s

**Item 14** Walford Johnson, an economics teacher, John Whyman, a lecturer in economic history and George Wykes, a history teacher, in their survey book for students *A Short Economic and Social History of Twentieth-Century Britain* (1967).

The years between the two wars were dominated by the shadow of unemployment between 1921 and 1931 there were never less than 1 000 000 people out of work; in the peak year, 1932, it rose to over 2 750 000 (22.1% of the working population). The worst-affected areas were the old industrial centres of the North-East, Scotland and South Wales. For many these were the years of the hunger marches, the Means Test and the dole. For successive governments the problem of relieving the unemployed was the greatest social problem of the time.

Yet for those in work the period was one of relative prosperity. New industries were growing up in the Midlands and South-East. There was a fall in the cost of living and a general rise in real wages. *A New Survey of London Life and Labour* (1928) based on [Charles] Booths survey showed that real wages had increased one third since the 1880s. [Seebohm] Rowntree find a similar increase in York. People enjoyed a higher standard of living with more money to be spent on better housing, more food and entertainment, especially the cinema on the wireless

**Theme** Equality and inequality  
**Topic** The “two Britains” of the 1930s

**Item 15** George Orwell [Eric Arthur Blair], a writer and critic, in his non-fiction book *The Road to Wigan Pier* (1937).

When you see the unemployment figures quoted at two million, it is fatally easy to take this as meaning that two million people are out of work and the rest of the population is comparatively comfortable. I admit that till recently I was in the habit of doing so myself. I used to calculate that if you put the registered unemployed at round about two million and threw in the destitute and those who for one reason and another were not registered, you might take the number of underfed people in England (for everyone on the dole or thereabouts is underfed) as being, at the very most, five million.

This is an enormous under-estimate, because, in the first place, the only people shown on unemployment figures are those actually drawing the dole—that is, in general, heads of families. An unemployed man’s dependants do not figure on the list unless they too are drawing a separate allowance. A Labour Exchange officer told me that to get at the real number of people living on (not drawing) the dole, you have got to multiply the official figures by something over three. This alone brings the number of unemployed to round about six million.

**Theme**  
**Topic**

Equality and inequality  
The "two Britains" of the 1930s

**Item 16** A magazine advertisement for a Ford V8 car (c. mid-1930s).

*Ford V-8*

FORD V-8 TOURING SALOON,  
DOUBLE-ENTRANCE.

**£250**

Alternative Body-Types (Four) from £220.

Uncertain weather does not suggest *arrière-pensées* to the owner of the Latest FORD V-8 (£222.10s. Tax), because its body-work is as outstandingly comfortable, roomy, weather-proof, as its performance is exemplary. An incredible stream of silent, smooth power, developed economically by its wonderful eight-cylinder engine, is coupled with gear-changing, steering, suspension and brakes of the finest Science has yet evolved; and nobody who tries a Ford V-8 for the first time has previously realised how very little all this costs. Literature on Request: All Prices at Works: Dealers Everywhere.

FORD MOTOR COMPANY LIMITED, DAGENHAM, ESSEX. LONDON SHOWROOMS: 33 REGENT STREET, W.1

**Theme** International relations  
**Topic** The coming of war

**Item 17** R Paul Evans and Steve May, history educators and authors, in their book for GCSE students *The Elizabethan Age 1558–1603 & Depression, War and Recovery 1930–1951* (2017)

When the First World War occurred, from 1914 to 1918, many people use the phrase ‘the war that will end war’. People could not imagine going through that kind of horrific experience again. Many believe that the newly created peacekeeping organisation, the League of Nations, would ensure this. Some believe the terms set out in the 1919 Treaty of Versailles, the main peace agreement that formally ended the war, were harsh enough to deter countries from acting aggressively again. Germany, in particular, suffered economically as it was blamed for starting the war and made to pay reparations to other countries, by 1934, Adolf Hitler had become the Führer of Germany and leader of the Nationalist Socialist German Workers (Nazi) Party. His main aim was to restore Germany as a major European, if not a global, power. As Hitler's ambition and aggression grew, some people believed that everything that could be done to avoid war or prepare for war must be done, regardless of the consequences. Others believed the Second World War was inevitable.

**Theme** International relations  
**Topic** The coming of war

**Item 18** Robert Pearce, then editor of the magazine *History Review*, writing in the book for A-level students *Britain: Domestic Politics 1918–1939* (2000)

Anti-Semitism was very common in Britain before, during and after the [First World] War, and the British empire was based on crude racial assumptions. In 1936 the fascist newspaper *Blackshirt* insisted that ‘the people of Britain are temperamentally and spiritually fitted to assume the leadership of the nations of the earth’, an idea British imperialists had been supporting for decades. Nor was everyone in Britain committed to democracy. There were a number of people dismayed at the arrival of universal suffrage and who preferred the sort of paternal rule which went on in the colonies. The fascist idea that life is a struggle in which only the fittest survive also had British origins, deriving from the evolutionary theories of Charles Darwin. It was the British philosopher Herbert Spencer who coined the phrase ‘the survival of the fittest’. Nor should we imagine that Oswald Mosley's British Union of Fascists was the first fascist group to be formed in Britain ...

Mosley's memorandum on unemployment, submitted to the Labour cabinet in 1930, had already marked him down as a constructive economic thinker. By 1931, he came to the conclusion that parliamentary democracy could not possibly solve the country's problems. Mosley, like many others, believed that while British politicians debated and dithered, the fascist leader Mussolini was reviving Italian glory and achieving bold and substantial reform.

**Theme** International relations  
**Topic** The coming of war

**Item 19** The Anglo-German Pact promising 'peace for our time', signed by Neville Chamberlain and Adolf Hitler (30 September 1938)

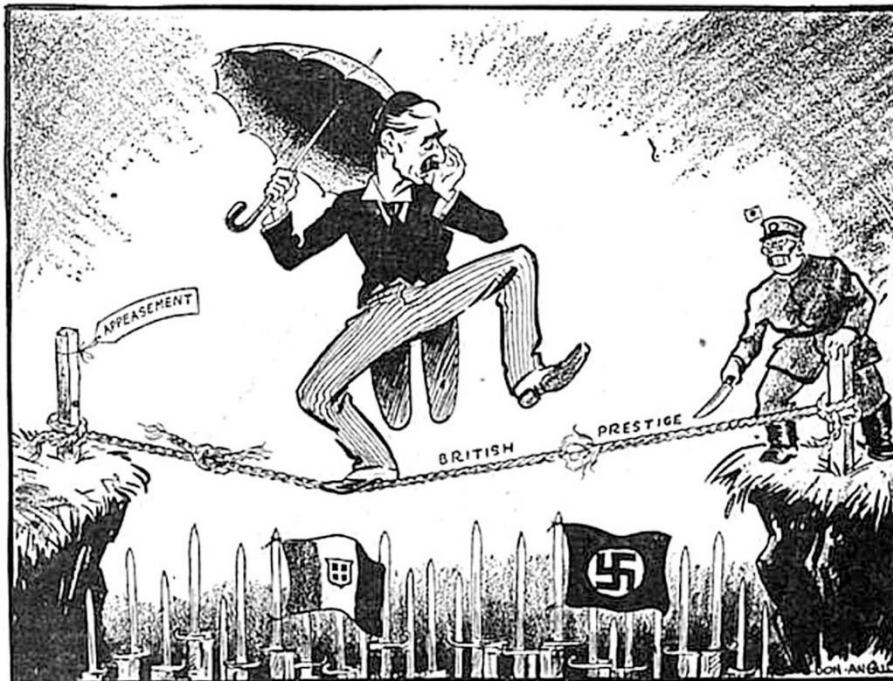
We, the German Führer and Chancellor and the British Prime Minister, have had a further meeting today and agreed in recognising that the question of the Anglo–German relations is of the first importance for the two countries and for Europe.

We regard the agreement signed last night and the Anglo–German Naval Agreement as symbolic of the desire of our two peoples never to go to war with one another again.

We resolved that the method of consultation should be the method adopted to deal with any other questions that may concern our two countries, and we are determined to continue our efforts to remove possible sources of difference and thus to contribute to assure the peace of Europe.

**Theme** International relations  
**Topic** The coming of war

**Item 20** Don Angus, an Australian cartoonist, depicts Neville Chamberlain in the cartoon 'British Prestige: Appeasement'. In the British periodical *Truth* (28 June 1939). Chamberlain walks a tightrope while, to the right of the image, a caricature of a Japanese man wields a knife. Below the rope is the flag of Italy and a flag bearing the swastika.



**Theme** Ethnicity  
**Topic** The Windrush generation

**Item 21** David W Bygott, an educator and author, writing in the study guide *Black and British* (1992). The book was the winner of the 1992 Times Educational Supplement Senior Information Book Award.

Black people from all over the world served with the British forces in the Second World War, including thousands from the Caribbean and a million and a half Indians. Afro-Caribbeans played many different roles. As civilians in Britain they did duty at air raid shelters and worked in munitions factories and hospitals. Some were army cooks, clerks or aircraft technicians. Billy Strachan from Jamaica served in the RAF as a pilot and flew on more than 40 missions over Europe. Eight hundred lumberjacks from Belize (then British Honduras) came to Scotland's forests to produce timber for the war effort ...

In the factories some black people soon gained respect from their white workmates. After their shift, however, they found few pubs or clubs would welcome them. An exception was the Ethiopian tea shop in Manchester. This was run by Ras Makonnen (who had changed his name from George Griffith).

Socially, the situation was made worse by the million or so white troops from the US based in Britain from 1942. They brought with them their custom of segregation, which many British pubs and clubs adopted in order to do business. 130 000 black GIs came over, too, serving in separate black regiments, and some people in Britain welcomed them, some even married them, but it was the whites who set the tone. They had the most money to spend. If white Americans favoured a dancehall or pub, then black men found themselves barred from it, even if they were British subjects wearing His Majesty's uniform.

**Theme** Ethnicity  
**Topic** The Windrush generation

**Item 22** A video explaining "What is the Windrush Generation" on the CBBC Newsround website (September 2023)

[What is the Windrush Generation? - BBC Newsround](#)

**Theme** Ethnicity  
**Topic** The Windrush generation

**Item 23** *A guide to Cardiff, Wales*, depicting a West Indian migrant arriving in, and walking around Tiger Bay (1950s). This footage is part of a larger section including the Kilkeel, Northern Ireland and the Isle of Lewis, Scotland. The section begins with a bag of potatoes destined for the docks at Cardiff. **Please note that there is no sound on this footage.**

[Tiger Bay, 1950's - Film 96861 - YouTube](#)

**Theme** Ethnicity  
**Topic** The Windrush generation

**Item 24** A British Pathé news report on the Notting Hill race riots (c. August–September 1958). **Please note that the clip includes the use of pejorative terminology.**

[Shameful Episode Aka Racial Riots \(1958\)](#)

**Theme** Sex, sexuality and gender  
**Topic** A permissive society

**Item 25** Mervyn Griffith-Jones, the Crown Prosecutor in his opening remarks for the prosecution during the R. v. Penguin Books trial (1960). Penguin Books was being prosecuted under Section 2 of the 1959 Obscene Publications Act for having published an unexpurgated [complete and uncensored] edition of the DH Lawrence book *Lady Chatterley's Lover*.

Let me emphasise this on behalf of the prosecution: do not approach this matter in any priggish, high-minded, super-correct, mid-Victorian Manner ...

[But] would you approve of your young sons, young daughters – because girls can read as well as boys – reading this book? Is it a book that you would have lying around in your own house? Is it even a book that you would wish your wife or your servants to read?

**Theme** Sex, sexuality and gender  
**Topic** A permissive society

**Item 26** Christopher Hilliard, a professor of history, writing in his book *A Matter of Obscenity: The Politics of Censorship in Modern England* (2021)

Mervyn Griffith-Jones's question in the *Lady Chatterley's Lover* trial is the most famous self-inflicted wound in English legal history. Prosecuting Penguin Books for publishing DH Lawrence's novel three decades after the author's death, Griffith-Jones asked the jury how they would feel having the novel lying around at home. Griffith-Jones was used to cutting an intimidating figure in court. He had prosecuted Nazis at Nuremberg. But when he asked this question jurors laughed. Griffith-Jones had talked past the three women in the jury box, and by 1960 very few British families employed live-in servants – certainly not the retail and manual workers on the jury. It was a moment whose significance was clear to those who had secured one of the sought-after places in the gallery. An American writer turned to the English novelist next to him and said: "This is going to be the upper-middle-class English version of our Tennessee Monkey Trial."

**Theme** Sex, sexuality and gender  
**Topic** A permissive society

**Item 27** The Hansard report of the debate on the National Health Service (Family Planning) Act, 1967 (23 October 1967). Edwin Brooks was the MP for the Bebington constituency between 1966 and 1970; Kenneth Robinson was the Minister of Health between 1964 and 1968.

**Mr Brooks**

asked the Minister of Health what action he has taken in the light of the National Health Service (Family Planning) Act, 1967.

**Mr Robinson**

I wrote to all local authorities in July urging them to review their family planning facilities and to make the widest possible use of their extended powers under the new Act. I have also called for reports by 31 March 1968, on action taken or proposed.

**Mr Brooks**

I congratulate my right hon. Friend upon the prompt action he has taken and welcome, in particular, the stress upon the domiciliary service. Would he care to comment upon the fears which have been expressed recently about possible legal difficulties arising from giving help to the young unmarried?

**Mr Robinson**

I do not know whether my hon. Friend is referring to some speculation about the possibility of giving help to girls under 16. In that case, I am assured that it would be only in the most exceptional circumstances that a doctor would be prepared to see a girl under 16 at a family planning clinic, even with parental consent. Perhaps it would not be wise to exclude these girls completely from receiving advice. I am told that there would be no legal difficulties of the kind which have been envisaged.

**Theme** Sex, sexuality and gender  
**Topic** A permissive society

**Item 28** Sarah Mower, a fashion critic and journalist in the article 'How Mary Quant Changed Fashion Forever' in *British Vogue* (15 April 2023).

The great Mary Quant, who died this week at the age of 93, wrote these inspirational words in her autobiography *Quant by Quant*: "The Look isn't just the garments you wear. It's the way you put your make-up on, the way you do your hair, the sort of stockings you choose, the way you walk and stand. I wanted girls to move, jump, be alive!" There's still no better way to capture the phenomenal energy of the teenage fashion rebellion she led in the 1960s.

Writing in 1966, Quant was already famous world-wide as the leader of the revolution that had ushered in miniskirts and hot pants – the surge of British Mod pop-culture Diana Vreeland hailed as the "Youthquake". In the same year, *The Daily Mirror's* fashion journalist Felicity Green was reporting that "secretaries, students, and shop assistants were wearing skirts with hems only just below the bottom". But Quant never took credit for inventing the mini. For that, she pointed to the girls around her, the teen customers who'd begun mobbing her boutique *Bazaar* on a corner of King's Road. "The Chelsea girl, the original leather-booted, black-stockinged girl who came out of the King's Road to be copied by the rest of London, all over the country, and then internationally. This girl's clothes were accepted as a challenge. No designer is ever responsible for such a revolution. All a designer can do is anticipate a mood," she wrote. Quant ran with her customers' demands for "shorter, shorter!"



**Theme** Religion  
**Topic** A movement in decline?

**Item 29** The Bala Pilgrimage, June 1952. Over 20,000 Catholic pilgrims from across Wales, England and Ireland attended the pilgrimage to commemorate fifteen-year-old Mary Jones, who in 1800, after saving money for 6 years, walked 26 miles from Llanfihangel-y-Pennant to Bala to buy a Bible.



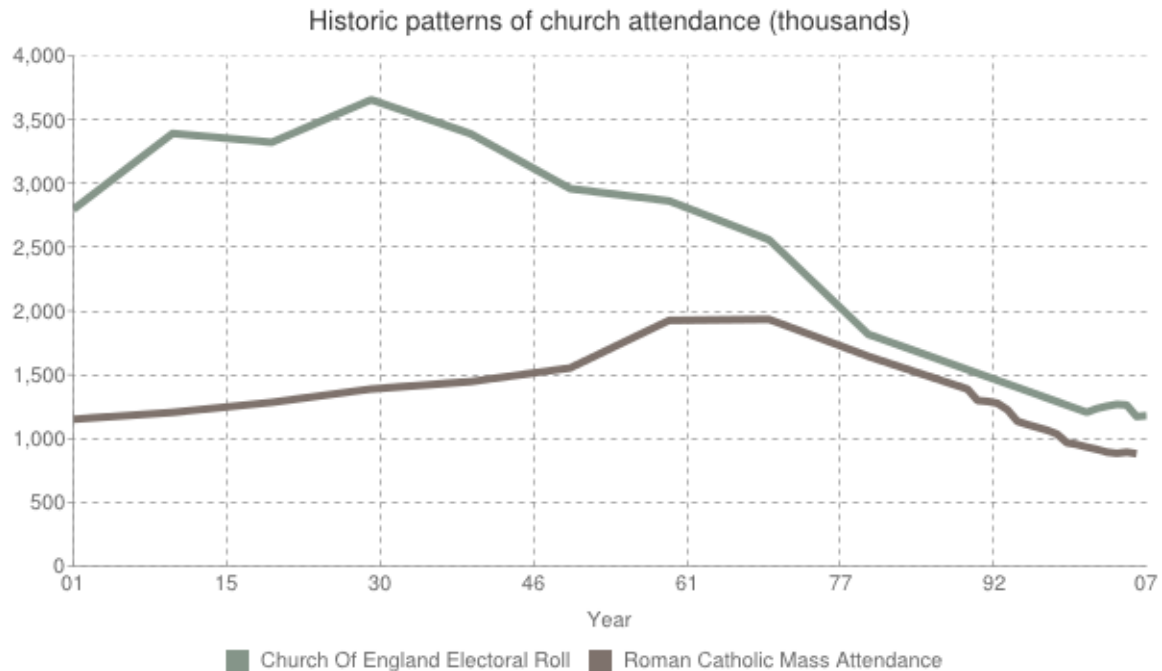
**Theme** Religion  
**Topic** A movement in decline?

**Item 30** Callum Brown, a professor of history, writing in his academic book *The Death of Christian Britain: Understanding secularisation 1800–2000* (2001)

This book is about the death of Christian Britain – the demise of the nation’s core religious and moral identity. As historical changes go this has been no lingering and drawn-out affair. It took several centuries (in what historians used to call the Dark Ages) to convert Britain to Christianity, but it has taken less than 40 years for the country to forsake it. For a thousand years Christianity penetrated deeply into the lives of the people, enduring Reformation, Enlightenment and industrial revolution by adapting to each new social and cultural context that arose. Then, quite suddenly in 1963, something very profound ruptured the character of the nation and its people, sending organised Christianity on a downward spiral to the margins of social significance. In unprecedented numbers, the British people since the 1960s have stopped going to church, allowed their church membership to lapse, have stopped marrying in church and have neglected to baptise their children. Meanwhile, their children, the two generations who grew to maturity in the last 30 years of the twentieth century, stopped going to Sunday school, stopped entering confirmation or communicant classes, and rarely, if ever, stepped inside a church to worship in their entire lives.

**Theme** Religion  
**Topic** A movement in decline?

**Item 31** A graph entitled 'Historical patterns of church attendance' on the website of Christian Research (2018). The graph shows the pattern for Anglican and Roman Catholic church attendance in the UK across the twentieth century (between 1901 and 2007).



**Theme** Religion  
**Topic** A movement in decline?

**Item 32** Hugh Mcleod, a professor of church history, writing in his academic book *The Religious Crisis of the 1960s* (2007)

One major difference between scholars is those who see religious change being driven principally by developments within the religious world and those, like Callum Brown who see it as mainly the result of wider social changes. For some the 1960s will largely a tragedy and the villains of the piece with the overzealous reformers. Brown on the other hand is as enthusiastic as they're pessimistic. For him the 1960s mark a blissful dawn, and the heroines of his story are the millions of women (mostly young) who rejected the definitions of femininity, the moral rules, and the career options prescribed by the churches, and abandoned the task of passing on religious beliefs and customs to the younger generation. ... [In Brown's view] in the 1960s for the first time, those rejecting religion included as many women as men. (More recently Brown has gone further: arguing that secularisation is a woman's thing and that those who have left the church include far more women than men).

**Theme** Culture  
**Topic** Punk – a counterculture?

**Item 33** Janet Street-Porter, a reporter, explains the impact of the music industry on Punk in the television documentary 'The Year of Punk' (1977).

[The Year Of Punk Documentary London Weekend Television 01/01/78](#) Extract from 38:54

**JSP (voiceover):**

For groups like Slaughter and the Dogs the last 12 months have been transition from minority cult to commercial success. At the same time the music has become more sophisticated. At the other end of the scale, punk has given to many young people with no ambition to climb the pop charts the chance to play in a band. A year ago, the punks made their own rules. Now that punk and the music industry have come together, the rules have changed.

Some groups haven't been able to play by these new rules.

**JSP (to Siouxsie Sioux of Siouxsie and the Banshees):**

When you were at 100 Club, you told me you weren't nervous at all. You just got up and sang 'Twist and Shout' and the Lord's Prayer and you just got up and did it, and now you're nervous.

**SS:** Yeah, I didn't have time to think about it, it just happened, and I went on the stage without thinking about it. Now, I've got nervous breakdowns and everything. I'm just frightened of myself – I usually forget the words and what we're doing. Scatterbrain.

**JSP:** Well, are you more nervous as there's more at stake – you want to get a recording contract and it's more competitive now in a way?

**SS:** No, it's just myself I'm competing with, that's all. We want a recording contract, but not in a way that we're gonna compromise anything that we do. Which is very hard.

**JSP:** Have you had lots of offers?

**SS:** No. And that is why. Probably.

**Theme** Culture  
**Topic** Punk – a counterculture?

**Item 34** Noel Gardner, a music journalist, writing in the article 'About Punk Music in Wales' as part of the Wales Music section on the BBC website (2010). Note: the single NCB was a reference to the National Coal Board.

[BBC Wales - Music - Rock - Punk music in Wales - part one](#) (from 'The 'birth' of punk...' to 'They tried to play it live on the day in Llandaff fields but were arrested'.')

**Theme** Culture  
**Topic** Punk – a counterculture?

**Item 35** The video for the Sex Pistols' single *Anarchy* in the UK (November 1976)

[Sex Pistols - Anarchy In The UK](#)

**Theme** Culture  
**Topic** Punk – a counterculture?

**Item 36** Matthew Worley, a professor of modern history, writing in the article 'Punk into Post-Punk' on the website of the Museum of Youth Culture (2019)

British punk emerged in 1976, coalescing around the Sex Pistols and spreading – virus-like – into the suburbs, provinces and cities of the UK. Almost from the outset, punk proved a contested cultural space. In the UK, punk was born from SEX (the shop established by Malcolm McLaren and Vivienne Westwood on London's Kings Road) and disseminated first by Sex Pistols and then by the countless groups they inspired. Though closer inspection may find continuities running from early rock 'n' roll through the 1960s counterculture, Glam and onto the mid-1970s, punk was presented as a negation of pretty much everything: a line drawn in the cultural sand to reboot and rejuvenate youth culture as a site of provocative fun, protest and imagination ...

Punk's *moment* (1976–7) threw up an array of bands, clubs, fanzines and record labels. The moral panic that followed the Sex Pistols' 'foul-mouthed' appearance on teatime television in December 1976 ensured punk moved overground into the wider public consciousness. The furore surrounding the Sex Pistols' 'God Save the Queen' (1977), released to coincide with the Jubilee and wrapped in a Jamie Reid sleeve that defaced Elizabeth II, added seditious intent to punk's delinquency ...

Come the 2020s and punk still stains the cultural fabric. Nostalgia, that most un-punk of notions, hangs heavy over festivals and 'back in the day' bore-stories. Co-option has led to punk graphics selling credit cards and burgers (just as Jamie Reid predicted they would). But dig deep and there remains much to rediscover and much to utilise from punk's cultural impact.

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