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LEVEL 2 AWARD THINKING AND REASONING SKILLS

B902/01/RB Unit 2 Thinking and Reasoning Skills Case Study

PRE-RELEASE MATERIAL

JANUARY 2013



INSTRUCTIONS TO CANDIDATES

- This Resource Booklet is for examination preparation. You will be given a clean copy in the examination.

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DOCUMENT 1

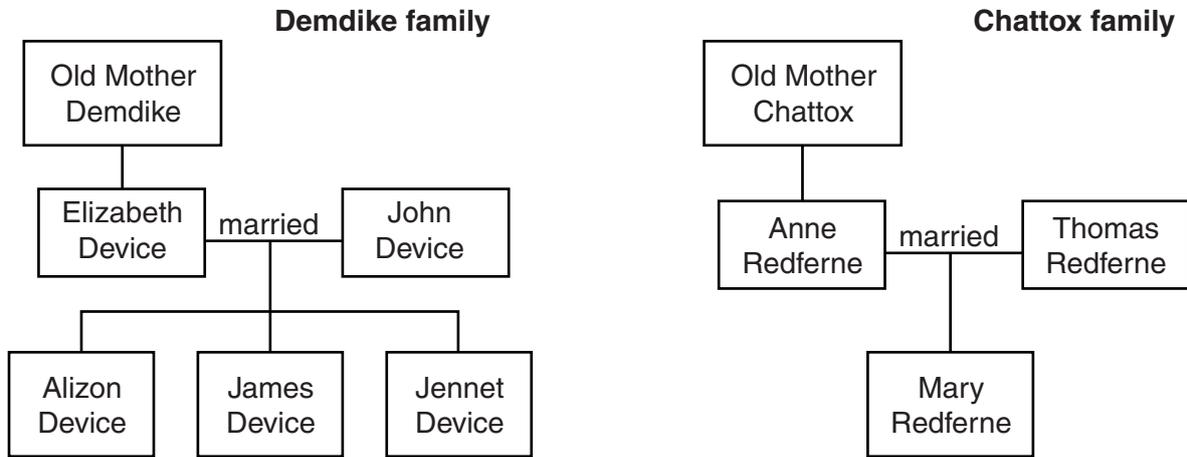
Witchcraft in 17th Century England

- Witchcraft, along with refusing to attend church, was a crime in 1612.
- At the time, it was believed that witches took their power from giving their souls to devils who appeared to them in the form of animals or people. It was believed that this enabled the witches to cause harm to (or even murder) a person. One way they were thought to do this was by using pins or fire on a clay image of their victim.
- Many of those accused of witchcraft came from the poorest sections of society. They could earn money through claiming to use special powers such as healing.
- Evidence which was used to convict someone of witchcraft included the following:
 - a confession from the 'witch' (sometimes after sleep deprivation and other methods of torture);
 - a testimony from another witch swearing that the accused was a witch;
 - the accused having pets with which they communicated.
- King James I, who took the throne in 1603, was particularly concerned with the practice of witchcraft, as he believed it to be in conflict with the teachings of the Church. He gave orders in 1612 for lists to be drawn up of all the people in Lancashire who refused to attend church. This contributed to a sense of unrest about witchcraft in the villages.
- In 1735, witchcraft was decriminalised.

DOCUMENT 2

Background information on the Pendle Witch Trials

DEMDIKE AND CHATTOX FAMILY TREES



In 1612, ten Lancashire men and women, who became known as the Pendle Witches, were sentenced to death by hanging for the crime of witchcraft. They were believed to have used witchcraft to cause the death of seventeen people and their trial made them the most famous witches in English legal history. Some of the facts relating to the trial include:

- Witchcraft was a common feature in Lancashire villages at that time.
- There had been a long-standing feud between the Demdike and the Chattox families who lived in the area of Lancashire known as Pendle. Of the ten hanged, six were from these families.
- The Demdike family lived together at Malkin Tower whilst the Chattox family lived on land belonging to Robert Nutter (one of the alleged victims of witchcraft).
- A chance meeting and quarrel between Alizon Device and a pedlar over some pins, followed by him having a stroke, led to an investigation which ended with ten people, including Alizon, being executed. The pedlar's stroke was one of the issues in the trial, as well as the death of the daughter of Richard Baldwin (a wealthy local landowner).
- The head of the Demdike family, Old Mother Demdike, was aged eighty and was blind. She died in gaol whilst awaiting trial, but her grandchildren Alizon and James Device were tried and hanged for the crime of witchcraft.
- The head of the Chattox family, Old Mother Chattox, and her daughter Anne Redferne, were also found guilty of witchcraft and hanged.
- One of the key witnesses in this trial was Jennet Device, the youngest of the Demdike family, who was only nine years old.
- The only primary source of historical evidence about the trial is the official record of proceedings published by Thomas Potts, the Clerk to the Court during the trial, in which he recorded the events and confessions in his own words.
- In 1998, a petition was presented for a Royal Pardon for the Pendle Witches but the pardon was denied.

DOCUMENT 3**Adapted Extracts from Thomas Potts' official record of the trial.**

Document 3a: Testimony of Alizon Device**Alizon confesses:**

Alizon said that, about two years ago, her grandmother (Old Mother Demdike) frequently encouraged her, as they went walking or begging, to allow a devil to appear to Alizon so that she could have the power to do whatever she wants. Not long after this, Alizon was walking towards the village of Roughlee when a black dog appeared to her and asked her for her soul, saying he would give her the power to do anything she wanted in return. Alizon was enticed by this and let him take some of her blood, then did not see him until last March. This was when Alizon met with a pedlar on the road and demanded that he sell her some pins but the pedlar refused. The black dog appeared to Alizon as before, speaking in English saying 'What would you have me do to that man?' Alizon replied 'lame him' and before the pedlar got much further he fell down lame.

Alizon gives evidence against her grandmother:

Alizon further said that Richard Baldwin, about two years ago, had fallen out with her grandmother and so wouldn't allow her on his land. Then about four or five days later, her grandmother (who was blind and needed assistance) asked her to lead her there around ten o' clock at night. Alizon did so and then her sister (Jennet Device) led the grandmother back home after about an hour. The next morning Alizon heard that Richard Baldwin's daughter had fallen ill. Alizon later heard that the child's health worsened and she died within about a year. Alizon believed that her grandmother had used witchcraft to cause the girl's death. Alizon had also heard her grandmother curse Richard Baldwin many times.

Alizon gives evidence against Old Mother Chattox:

Alizon said that, about eleven years ago, their house had been broken into and clothing and oatmeal was stolen by the Chattox family. Alizon then said that her father (John Device) being afraid that Old Mother Chattox would harm them again with her witchcraft, made a deal with her that he would pay her annually in oatmeal if she would not hurt them again. The payment was made every year until the year Alizon's father died and on his deathbed he said that Old Mother Chattox had bewitched him to death because he had failed to make the last payment.

Alizon also said that, about two years ago, she had been with her friend Anne Nutter in her house and Old Mother Chattox had come in and accused them of laughing at her. Old Mother Chattox cursed them and the next day Anne Nutter fell ill and died within three weeks.

Document 3b: Testimony of Old Mother Demdike**Old Mother Demdike confesses:**

Old Mother Demdike confessed, saying that many years ago she met with a devil in the shape of a boy who said that if she gave him her soul she could have anything she wanted in return. She asked him his name, which he said was Tibb, and she said she was happy to give him her soul in return for everything he had promised. After about six years, this devil did take her soul whilst she sat asleep with her child upon her knee. She said 'Jesus, save my child' but it was too late to save herself.

Old Mother Demdike's daughter (Elizabeth Device) had been to help Richard Baldwin's family at their mill. She asked her mother to go with her to the Baldwin house to ask for payment for her work. They met Richard Baldwin on the way, who said to them 'Get off my land, witches, or I will burn one of you and hang the other!' to which Old Mother Demdike replied 'I do not care for you, hang yourself'. At this point, the devil called Tibb appeared to Old Mother Demdike and she told him to take revenge on Richard Baldwin and his family.

Old Mother Demdike gives evidence against Old Mother Chattox and Anne Redferne (her daughter):

Upon examination, Old Mother Demdike said that, about six months before the death of Robert Nutter, she saw Old Mother Chattox and her daughter, Anne, making a clay image by a ditch with two finished clay images lying beside them. Old Mother Demdike passed by them, but the devil Tibb appeared and told her to turn back and help them, as they were making images of Robert Nutter and his family. Old Mother Demdike refused to go back and help but Tibb got angry and pushed her into the ditch, then vanished.

Document 3c: Testimony of Jennet Device

Jennet, a young girl of about nine years old, was commanded to stand up and give evidence against her mother, Elizabeth Device. Her mother was outrageously cursing and crying out against the child in a frightening manner and the child wept and told the Judge she was not able to speak in front of her mother. Her mother, this repulsive witch, could not be silenced, hoping that cursing and threatening the child would prevent her from giving evidence against her. In the end, the Judge commanded the prisoner, Elizabeth Device, be taken away, and the child delivered her evidence to the court as follows.

Jennet, daughter of Elizabeth Device, confessed and said that her mother was a witch and that she knew this to be true because she had seen her mother's devil appear many times at their home, Malkin Tower, in the form of a brown dog called Ball. Jennet said that her mother had asked Ball to help her kill John Robinson, who then died three weeks later.

DOCUMENT 4**Extract from *Lancashire Life* magazine 2008**

Children from Blacko dig for the truth about the Pendle Witches

Old Mother Demdike continues to be an awkward customer, 400 years after she was accused of witchcraft. Said to be a ring-leader of the Pendle Witches, Old Mother Demdike died in Lancaster gaol before she could be hanged and was posthumously declared guilty of murder by witchcraft.

In the centuries since the trial of the Pendle Witches their story has become a cornerstone of Lancashire folklore but now a group of schoolchildren are attempting to discover the truth behind the legend.

The youngsters from Class Four at Blacko Primary School have conducted the first archaeological dig on what is believed to be the site of Demdike's home, Malkin Tower. It is thought the tower stood behind the present day Malkin Tower Farm and the children were joined at the dig by the owners, Andrew and Rachel Turner, as well as members of the Pendle Heritage Archaeological Group. But despite their best efforts, the artefacts the children unearthed could not live up to their expectations, 'I really want to find a skeleton, that would be cool,' said Eduard, aged 11.

Although they discovered a selection of iron window fittings which are thought to date from the 1600s, an old bottle and some 18th century pottery, there was nothing definitively witch-related, and no skeleton. Not that Rachel Turner was surprised: 'It's that Demdike,' she said with a shake of the head. 'She won't make it easy, she'll not want them to find anything.'

Rachel has been associated with the area all her life, having grown up at the farm down the hill and is well aware of the mischief the ghost of the old witch can get up to. Since they converted the farm into holiday accommodation, she and Andrew have witnessed a succession of strange occurrences. Pipes have burst, doors have closed by themselves and a JCB has been tipped sideways.

DOCUMENT 5**Extract from news.bbc.co.uk, August 2008**

Witches pardon petition launched

A national petition has been launched to get Royal Pardons for those executed in Britain during the witch trials of the 16th and 17th centuries. The crime of being a witch was abolished by the 1735 Witchcraft Act but the Act did not grant posthumous pardons. About 400 people were executed in England following accusations of witchcraft and about 2000 in Scotland.

The petition, organised by a London-based firm, will be given to the Government at Halloween. Costume retailer *Angels* decided to launch the campaign after the Swiss Parliament recently granted an official pardon to Anna Goeldi, who in 1782 was the last person to be executed as a witch in Western Europe.

‘Legalised murder’

Emma Angel, head of *Angels Fancy Dress*, said: “We were gob-smacked to discover that though the law was changed hundreds of years ago and society had moved on, the victims were never officially pardoned. The Swiss have led the way on this one and I really hope that we can encourage our government to follow suit.”

Angels has teamed up with historian John Callow to launch the petition.

He said: “At the time, poverty was endemic – charity was breaking down and aggressive begging, accompanied by threats or curses, was common. Against such a background, judiciaries across the British Isles were compelled to act. The results were perjury and delusion on a grand scale, resulting in nothing less than legalised murder.”

DOCUMENT 6**Comments posted on 'Have your Say: Is a Royal Pardon for the Pendle Witches long overdue?'**

Barry Potter, London:

The Pendle Witches were obviously just uneducated folk who had strange beliefs that made sense at the time. Just because they *thought* they had special powers, doesn't mean they did. So, the educated people that tried and convicted them ought to have known better than to sentence them to death. We should all support a pardon.

John Wand, Cheshire:

A trial took place according to the laws of the time and the ones who were found guilty were punished according to the punishments of the time. Although it can be argued that those laws and punishments are outdated because they no longer make sense, it just isn't right to reverse decisions that were made all that time ago, when we no longer have the same evidence in front of us. It is disrespectful to the people who made those decisions then.

Sarah Hagg, Oldham:

Most people do not believe in witchcraft anymore, so it can't be true. How can we stand by a decision that we now know to be based on falsehoods?

Geoff Broom, Heysham:

If we were to issue a pardon, then relatives of everyone who has ever committed a crime will start petitioning for pardons and people will stop trusting legal decisions and before we know it no-one will accept verdicts and we'll have anarchy on our hands.

Madge Icke, Blackpool:

It is just all so silly, like a children's fairy story. Once upon a time a group of evil witches were caught and sentenced to death, then four hundred years later their case was put before the European Court of Human Rights and overturned, and they all lived happily ever after. It is ridiculous.

Jenny Wart, Tameside:

We should only pardon people who were originally found guilty if there is new evidence that wasn't available at the time. We don't have any new evidence to suggest that they weren't responsible for those people's deaths and illnesses, so we should leave things as they are.

C Aldren, Berkshire:

A pardon would help to apologise to the descendants of those poor people. When a newspaper prints a story which later turns out not to be true, they publish an apology. So, now that we know there is no such thing as witchcraft, we should pardon the people who were hanged for it.

Ivor Nute, Whalley:

It doesn't make sense to be worrying about something that happened all those years ago when there are so many things that we should care about in the present. You should all get a life and start thinking about things that really matter like global warming and the state of the developing world.

DOCUMENT 7

Article adapted from *The People Newspaper*

No pardon for dead witches

The request to pardon a group of witches hanged in 1612 has been turned down by the Government.

Local Labour MP Gordon Prentice has been campaigning for a posthumous pardon. But last week the Home Office turned him down, saying: "The Pendle Witches were convicted according to the law at the time, harsh though it seems by modern standards. The Home Secretary would intervene only if later evidence proved conclusively the women did not commit the crimes."

But Mr Prentice said: "It was a terrible miscarriage of justice. It's a pity we cannot right a wrong."

DOCUMENT 8**Article from the *German Herald* newspaper**

Pardon for the witches

Germany has issued posthumous pardons for 169 executed people – all of them executed as witches. The victims were boiled and burned alive, hacked to death, hanged, stabbed and beaten to death in a frenzy of religious fervour in the 17th century.

Following pressure from schoolchildren in the town of Ruethen, the local justice authority in the state of North Rhine-Westphalia has issued a pardon for all victims. Students from the Friedrich-Spee-School submitted a petition to the council asking that the 169 men, women and children executed between 1573 and 1660 be officially declared innocent.

The students, who had been studying witch trials in class, wrote in their petition that when a woman or a man was accused of being a witch or sorcerer, “they had virtually no chance of surviving”. Peter Weiken, Mayor of Ruethen, said such a step might help others falsely accused today.

DOCUMENT 9

A discussion between three students about whether to launch a new campaign to pardon the witches.

- Florrie: I feel really strongly about this. It's about time justice was done for the living descendants of the witches who were hanged. How would you like it if people thought that your ancestors were murderous witches? We should launch a new campaign by drawing up a petition and carrying out a poll to show the government how people really feel about the situation.
- Greg: But the last campaign in 2008 was unsuccessful because there was no new evidence. Surely we would have to prove that they were innocent first!
- Florrie: Of course they were innocent – witchcraft is just a load of hocus-pocus and that is common knowledge now, so we might stand a chance.
- Greg: But the witches confessed – how can we argue with that?
- Florrie: Only because they *believed* they were witches themselves. It was part of their culture and they didn't know any different, so when people died or got sick they assumed it was because of what they had done.
- Greg: So when a person confesses to a crime in court, the jury are supposed to question their sanity before finding them guilty?
- Florrie: Yes, I think the jury has a responsibility to question whether they are in their right mind. Also, I read recently about a situation in Germany where 169 pardons were issued for people executed for witchcraft in the 17th century, so we should do the same.
- Haroun: I can't believe no-one questioned the fact that the evidence of a nine-year-old played such a big part in finding the witches guilty. That would never happen these days!
- Florrie: I know! The fact that they all confessed and gave evidence against each other is strange too. I can understand them confessing, particularly if they believed themselves to be responsible for a person's death and felt guilty like Alizon did, but to give evidence against your own mother!
- Haroun: I agree. I think it's really obvious that they were taken advantage of by the authorities. They were poor, uneducated and vulnerable to their suggestions and people accused as being witches were often tortured.
- Florrie: Yes. I've also heard that one of the main reasons that witch trials like these took place was to do with land. Often, the common folk in these villages lived on land that was sought after by influential people, so accusations of witchcraft were made and the 'witches' didn't stand a chance. Once they had been hanged, the land was unoccupied and the people who wanted it could take it.

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