

Pearson Edexcel GCSE (9–1) History

Official Mark Scheme & Exemplar Answers | Paper 1: Option 10 (1HI0/10)

Date: Friday 15 May 2026

Subject: Crime & Punishment / Whitechapel

Max Marks: 52

SECTION A: WHITECHAPEL, C1870–C1900

Question 1(a) & (b): Describe one feature... (4 Marks total)

MARK SCHEME GUIDANCE (AO1 - 2 MARKS PER PART)

Award 1 mark for identifying a valid feature, and 1 mark for supporting detailed knowledge.

MODEL ANSWER

(a) Housing Problems: One feature was extreme overcrowding in rookeries (slums), such as the Peabody Estate or lines of lodging houses in Flower and Dean Street. Multiple families often shared single, poorly ventilated rooms with lack of sanitation, which created unsanitary conditions and fostered crime.

(b) Investigative Policing: One feature was the reliance on traditional methods like questioning witnesses and taking written statements on the beat. Before forensic tools like DNA or fingerprinting existed, detectives relied heavily on local informants, crime scene observations, and public appeals.

Question 2(a): Source Utility Assessment (8 Marks)

MARK SCHEME GUIDANCE (AO1: 4M, AO2: 4M)

Level 3 (7–8 marks): Evaluates utility using content, provenance, and contextual knowledge for BOTH sources. Sustained line of reasoning regarding overall value for an enquiry into crimes committed in Whitechapel.

MODEL ANSWER

Source A is useful because it provides direct court testimony regarding opportunistic violent theft in Whitechapel. It illustrates common street crimes—demanding money, physical assault, and theft of personal valuables like a watch—occurring in broad daylight and near public houses (e.g., Petticoat Lane). The provenance (Old Bailey trial records, 1870) enhances utility because sworn court testimony provides a detailed legal record, although the victim may exaggerate personal bravery or fear to gain sympathy or secure a conviction.

Source B is useful as it highlights gang-related violence and hostility towards police officers in Whitechapel. The assault on a constable using sticks and stolen truncheons demonstrates the violent opposition police faced, particularly in gang-dominated areas. Published in *The Illustrated Police News* (1883), it reflects press coverage of urban crime; however, sensationalist newspapers often dramatized violence to boost readership. Contextually, both sources accurately depict Whitechapel's high crime rates, gang culture, and the severe difficulties H Division faced in maintaining order.

SECTION A: WHITECHAPEL (CONTINUED)

Question 2(b): Source Follow-Up Enquiry (4 Marks)

MARK SCHEME GUIDANCE (AO3 - 4 MARKS)

1 mark for detail from Source A, 1 mark for valid follow-up question, 1 mark for appropriate source type, 1 mark for explaining how it answers the question.

Detail in Source A that I would follow up:	"I saw the man sitting in a pub, so I went in. He came up and hit me on the ear."
Question I would ask:	How frequently did violent assaults and thefts in Whitechapel originate in or around local public houses and lodging houses?
What type of source I could use:	Metropolitan Police (H Division) arrest records, charge sheets, or court reports from the local Thames Police Court for 1870.
How this might help answer my question:	It would provide statistical evidence showing whether alcohol-fueled violence in pubs was a predominant pattern of crime in Whitechapel compared to planned gang activity.

SECTION B: CRIME AND PUNISHMENT IN BRITAIN, C1000–PRESENT

Question 3: Similarity in Purpose of Punishment (4 Marks)

MARK SCHEME GUIDANCE (AO1: 2M, AO2: 2M)

Award 1-2 marks for identifying a valid similarity in purpose (e.g., deterrence or retribution) and 3-4 marks for developing specific contextual knowledge across both time periods (c1000–c1500 and 1700–1900).

MODEL ANSWER

One key similarity in the purpose of punishment between c1000–c1500 and 1700–1900 was the reliance on **deterrence through public spectacle**. In the medieval period (c1000–c1500), physical punishments such as the pillory, stocks, or public executions were carried out in open community spaces to frighten others away from committing similar crimes and to demonstrate royal and divine authority.

Similarly, in the period 1700–1900, the legal system heavily emphasized public deterrence, most notably through the 'Bloody Code' and public hangings at Tyburn or outside Newgate Prison (until 1868). In both eras, authorities believed that making a dramatic public display of painful or lethal consequences would effectively deter potential criminals in society.

SECTION B: OPTION QUESTIONS

Question 4: Changing Attitudes to Witchcraft, c1500–c1700 (12 Marks)

MARK SCHEME GUIDANCE (AO1: 6M, AO2: 6M)

Level 4 (10–12 marks): Coherent, analytical explanation showing sustained focus on changing attitudes. Accurately integrates religious tensions, key figures (e.g., Matthew Hopkins), economic distress, scientific revolution, and legal changes (1735 Witchcraft Act).

MODEL ANSWER

Between c1500 and c1700, attitudes towards witchcraft shifted dramatically from intense fear and widespread state-sanctioned prosecution to growing skepticism, eventually culminating in the decriminalisation of witchcraft in 1735.

Initially, religious turmoil heightened fears of witchcraft. Following the English Reformation, tension between Catholics and Protestants created widespread moral panic. Monarchy also influenced views: King James I published *Daemonologie* (1597) and passed the 1604 Witchcraft Act, making witch-hunting a duty of state security. During the English Civil War (1642–1651), social disruption allowed figures like Matthew Hopkins, the self-proclaimed 'Witchfinder General', to exploit fear in East Anglia for financial gain, leading to the execution of over 100 women based on dubious torture methods and confessions.

However, after 1660, attitudes changed significantly due to several interconnected factors:

- **Scientific Enlightenment:** The rise of the Royal Society (founded 1660) promoted scientific reasoning and empirical evidence over superstition. Unexplained events like crop failure or illness were increasingly understood through science rather than demonic influence.
- **Social & Political Stability:** The restoration of the monarchy reduced social tensions, diminishing the need for scapegoats.
- **Higher Legal Standards:** Judges demanded rigorous standard of proof rather than forced confessions or superstitious tests like the swimming test.

Consequently, public opinion transformed from believing witches were dangerous agents of the Devil to viewing accusations as fraudulent or foolish, leading to the 1735 Witchcraft Act which punished false accusers rather than supposed witches.

SECTION B: ESSAY OPTION 5

Question 5: Religion and Law Enforcement, c1000–c1500 (16 Marks + 4 SPaG)

MARK SCHEME GUIDANCE (AO1: 6M, AO2: 10M, SPAG: 4M)

Level 4 (13–16 marks): Balanced argument evaluating the role of religion alongside secular community systems (hue and cry, tithings, constables, royal courts). Reaches a justified final conclusion.

MODEL ANSWER (PART 1 OF 2)

In the period c1000–c1500, religion played a pivotal role in shaping law enforcement, but it operated alongside equally vital secular and community-based systems. While the Catholic Church held massive moral and judicial authority, asserting that religion was the single *most* important factor oversimplifies medieval justice.

The Central Role of Religion: Religion was fundamental to determining guilt and providing refuge. The Church established **Trial by Ordeal** (e.g., hot iron, cold water), where God was believed to reveal guilt or innocence directly. Although abolished by the Pope in 1215, religious authority remained visible through **Sanctuary**, where churches offered 40 days of protection to criminals before exile. Furthermore, **Church Courts** claimed jurisdiction over moral offenses and clergy (Benefit of Clergy), creating a parallel legal structure that exempted literate men from secular capital punishment.

Community-Based Secular Systems: However, day-to-day law enforcement relied primarily on local community responsibility rather than religious institutions. The Saxon and Norman systems of the **Hue and Cry** obligated all villagers to chase suspected criminals upon hearing an alarm. Similarly, the **Tithing system** (groups of ten men responsible for each other's behaviour) enforced collective responsibility. Local secular officials, such as parish constables and coroners (introduced after 1194), managed local crime detection and policing without religious intervention.

Question 5: Conclusion & SPaG Assessment

Royal Authority & Summary: Moreover, as royal power consolidated under Henry II and subsequent monarchs, secular state enforcement grew through royal circuit judges, county courts, and local Justices of the Peace (1361). In conclusion, while religion was immensely influential in providing moral frameworks, sanctuary, and specific judicial trials, community-based secular structures were the true foundation of daily medieval law enforcement.

SPaG Awarded: 4/4 (Accurate spelling, grammar, and precise use of specialist terminology like 'tithing', 'circuit judges', 'benefit of clergy').

SECTION B: ESSAY OPTION 6

Question 6: Public Attitudes and Death Penalty, 1700–present (16 Marks + 4 SPaG)

MARK SCHEME GUIDANCE (AO1: 6M, AO2: 10M, SPAG: 4M)

Level 4 (13–16 marks): Comprehensive analysis assessing public attitudes alongside miscarriage of justice cases (Derek Bentley, Ruth Ellis, Timothy Evans), reform campaigns, and police/parliamentary shifts.

MODEL ANSWER SUMMARY & GUIDANCE

Key Themes for Question 6:

- **Disorder at Executions (1700s–1868):** Public executions were meant as deterrents but degenerated into disorderly carnivals and riots, prompting the 1868 shift to private executions behind prison walls.
- **Miscarriages of Justice (1950s):** High-profile controversial cases drastically shifted public and political opinion. The execution of **Derek Bentley (1953)** (joint enterprise, joint responsibility while learning impaired), **Timothy Evans (1950)** (wrongfully hanged for John Christie's crimes), and **Ruth Ellis (1955)** (battered woman executed) caused widespread moral outrage.
- **Legislative Reform:** Public pressure and MP campaigns led by Sydney Silverman culminated in the 1820s Reduction of the Bloody Code, the 1957 Homicide Act, and ultimate abolition under the **1965 Murder Act** (permanently confirmed in 1969).

Conclusion: Public attitudes, driven by media coverage and moral outrage over wrongful executions, were the main catalyst that forced legislative changes ending the death penalty in Britain.