

## UNIT Y312: POPULAR CULTURE AND THE WITCHCRAZE OF THE 16TH AND 17TH CENTURIES

NOTE: BASED ON 3X 60 MINUTE LESSONS PER WEEK

TERMS BASED ON 6 TERM YEAR.

This theme focuses on the rise and decline in witchcraft during the 16th and 17th centuries and how far it emerged out of the popular culture of the time. It will examine the reasons for the increase and subsequent decline in persecutions, the nature of the Witchcraze, the reactions of the authorities and its impact on society. Learners should consider the Witchcraze in a variety of countries and regions in order to be able to establish patterns and make comparisons; (however, essays will not be set on particular countries). There are a wide range of European countries, as well as America, that can be used as examples and learners should draw on a range of examples from these. The strands identified below are not to be studied in isolation to each other. Learners are not expected to demonstrate a detailed knowledge of the specification content, except for the named in-depth studies, but are expected to know the main developments and turning points relevant to the theme.

Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
Popular Culture	3	Urban and rural popular culture; popular and elite culture, their definitions; participation in popular culture and the withdrawal of the elite.	<ul style="list-style-type: none"> <li>• Nature and relevance of terminology/references to early modern society and culture:               <ul style="list-style-type: none"> <li>○ official and unofficial culture</li> <li>○ 'elite' and 'popular'</li> <li>○ greater and lesser traditions</li> <li>○ mentalities and world views</li> <li>○ customs and traditions</li> <li>○ beliefs (religious, superstitious, esoteric)</li> <li>○ emotions and behaviour</li> <li>○ public and private spheres</li> <li>○ reasons for historiographical distinctions.</li> </ul> </li> <li>• Socio-economic situation in early modern Europe and colonial America.</li> <li>• Similarities and differences in</li> </ul>	<ul style="list-style-type: none"> <li>• Burke, P. (3<sup>rd</sup> ed. 2009) <i>Popular Culture in Early Modern Europe</i>, Ashgate, Farnham</li> <li>• Cameron, E. (2001) <i>Early Modern Europe</i>, Oxford University Press</li> <li>• Elias, N.</li> <li>• Ginzburg, C. <i>The Cheese and the Worms</i></li> <li>• Kamen, H. (2000) <i>Early Modern European Society</i>, Routledge, London</li> <li>• Marrone, S. (2015) <i>A History of Science, Magic and Belief</i>, Palgrave, London</li> <li>• Muchembled, R. (trans.1985) <i>Popular Culture and Elite Culture in France</i>, Baton Rouge</li> </ul>

# AS and A LEVEL HISTORY A

Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
			<p>popular culture across early modern Europe and colonial America.</p> <ul style="list-style-type: none"> <li>• Extent to which the elite participated in and contributed to popular culture.</li> <li>• Nature of elite culture and reasons for its development across the period.</li> <li>• Arguments relating to the withdrawal of the elite from popular culture: <ul style="list-style-type: none"> <li>○ reasons for the distinction</li> <li>○ nature of withdrawal</li> <li>○ comparative extent</li> <li>○ issues of public and private participation.</li> </ul> </li> <li>• Similarities and differences in social behaviour and attitudes to key features of life, such as: food, marriage, sex, childbirth, illness, hygiene, death, morality.</li> </ul>	<ul style="list-style-type: none"> <li>• Scarre, G &amp; Callow, J. (2<sup>nd</sup> ed. 2001) <i>Witchcraft and Magic in Sixteenth and Seventeenth Century Europe</i>, Palgrave, Basingstoke</li> <li>• Scribner, R. (1987) <i>Popular Culture and Popular Movements in Reformation Germany</i></li> <li>• Spierenburg, P. (1991) <i>The Broken Spell</i>, Macmillan, Basingstoke</li> <li>• Thomas, K. (1971) <i>Religion and the Decline of Magic</i>, Penguin, London</li> <li>• Wiesner-Hanks, M. (2<sup>nd</sup> ed. 2013) <i>Early Modern Europe 1450-1789</i>, Cambridge University Press</li> </ul>
	4	The significance of ritual; the role of pageants and the festivals of misrule; public humiliation; the role of magic in society.	<ul style="list-style-type: none"> <li>• Types of ritual and their impact on culture: <ul style="list-style-type: none"> <li>○ political, social and economic (e.g. civic and royal pageantry)</li> <li>○ personal and communal</li> <li>○ superstitious (lucky charms, amulets)</li> <li>○ religious (doctrine, prayers, use of relics and shrines)</li> <li>○ communal cultural codes</li> <li>○ social divisions, groups,</li> </ul> </li> </ul>	

# AS and A LEVEL HISTORY A

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			<p>membership and exclusion.</p> <ul style="list-style-type: none"> <li>• Nature and extent of public displays and cultural events.</li> <li>• Extent and significance of similarities and differences between dominant types of ritual, pageant and festivals across early modern Europe and colonial America.</li> <li>• Methods and extent of cultural communication and development.</li> <li>• Nature and extent of the role of magic in society:               <ul style="list-style-type: none"> <li>○ definitions of 'supernatural', religious belief and faith</li> <li>○ rationality and the boundaries of reason</li> <li>○ intellectual discourse on magic (e.g. Ficino, della Porta)</li> <li>○ God, the Devil and demonology</li> <li>○ reactions to natural disasters</li> <li>○ prayers, spells, rituals, remedies</li> <li>○ legends, myths and fantasies of magical or diabolical forces (e.g. woodman, wizards).</li> </ul> </li> </ul>	
	3	Moral regulation and challenges to popular culture.	<ul style="list-style-type: none"> <li>• Forms of moral regulation and nature of their development:               <ul style="list-style-type: none"> <li>○ role of religious and political authorities or leaders (e.g.</li> </ul> </li> </ul>	

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Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
			<p>Inquisition, excommunication, exile, imprisonment)</p> <ul style="list-style-type: none"> <li>○ legal restraints</li> <li>○ civic or village councils</li> <li>○ guild membership</li> <li>○ youth societies</li> <li>○ confraternities and lay religious communities</li> <li>○ interpretations of the Bible</li> <li>○ public exposure and communal justice such as charivari</li> <li>○ self-regulation, personal conscience and confession</li> <li>○ pilgrimage and atonement</li> <li>○ concept of 'heresy'.</li> </ul> <ul style="list-style-type: none"> <li>● Comparative extent of moral regulation and challenges to popular culture.</li> <li>● Reasons for and the effect of the gradual privatisation of everyday life.</li> <li>● Attitudes towards other religious faiths and social or ethnic groups including the extent to which there was a 'shared' or 'sub-culture':</li> </ul>	
	3	Religious change; political change; economic change; social control.	<ul style="list-style-type: none"> <li>● Impact of exploration, discovery and scientific thinking on ideas about the cosmos and man's place in the world.</li> <li>● The effect of the development of</li> </ul>	

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			<p>nation states, imperialism and princely courts on 'national' identity/culture and the European elite society.</p> <ul style="list-style-type: none"> <li>• Impact of wider socio-economic developments on urban and rural life/culture in Europe (e.g. population changes, effect of plague, household servants, laws of inheritance, patriarchal society, role of women, geographical mobility).</li> <li>• Significance and course of the Reformation, its impact on society and popular culture.</li> </ul>	
<b>The main reasons for the growth and decline in the persecution of witches</b>	4	Developments from the Papal Bull of 1484 and the Malleus Maleficarum (1486) to the end of the period.	<ul style="list-style-type: none"> <li>• Legacy of medieval and 15<sup>th</sup> century attitudes, beliefs and reactions to heresy, demonology and witches (e.g. Nider's Formicarius, Le Franc, Dominican inquisitors, persecutions against the Cathars and Vaudois).</li> <li>• Extent to which late medieval demonology acquired its own momentum or naturally developed: <ul style="list-style-type: none"> <li>○ mythology and beliefs in good and evil, the power of the Devil</li> <li>○ role of the Inquisition and attitudes to heresy</li> <li>○ effect of printing</li> <li>○ challenges to physical, geographic and intellectual boundaries of society</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Barstow, A. (1994) <i>Witchcraze</i>, Harper Collins, London</li> <li>• Behringer, W. (2004) <i>Witches and Witch-Hunts</i>, Polity Press, Cambridge</li> <li>• Briggs, R. (2002) <i>Witches and Neighbours: The Social and Cultural Context of European Witchcraft</i>, Blackwell, Oxford</li> <li>• Cohn, N. <i>Europe's Inner Demons: An Enquiry Inspired by the Great Witch-Hunt</i></li> <li>• Farmer, A. (Mar.2016) <i>The Witchcraze of the 16<sup>th</sup> and 17<sup>th</sup> Centuries</i>, Hodder</li> <li>• Levack, B. (2006) <i>The Witch Hunt in Early Modern Europe</i>,</li> </ul>

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			<ul style="list-style-type: none"> <li>○ tensions of the Avignon papacy.</li> <li>• Circumstances and significance of Innocent VIII's papal bull (<i>Summis Desiderantes Affectibus</i>) in 1484.</li> <li>• Nature and impact of Kramer and Sprenger's <i>Malleus Maleficarum</i> (Hammer of the Witches) of 1486. Germany and beyond.</li> <li>• Nature, course and significance of intellectual or legal arguments, beliefs in witchcraft and the publication of demonology on the development or continuation of persecution.</li> <li>• Similarity and difference in belief or disbelief between:               <ul style="list-style-type: none"> <li>○ the 16<sup>th</sup> and 17<sup>th</sup> century</li> <li>○ regions and localities</li> <li>○ Protestant groups (e.g. Zwingli)</li> <li>○ within the Catholic Church</li> <li>○ academic debate (humanism, scepticism, 'new' science)</li> <li>○ forms of politics and government</li> <li>○ social and ethnic groups</li> <li>○ rational and willing acceptance or 'top down' influence and submission.</li> </ul> </li> </ul>	<p>Longman</p> <ul style="list-style-type: none"> <li>• Levack, B. (ed. ) (2004) <i>The Witchcraft Sourcebook</i>, Routledge, London</li> <li>• Oldridge, D. (ed.) (2008) <i>The Witchcraft Reader</i>, Routledge, Abingdon</li> <li>• Pickering, A. (2009) <i>Different Interpretations of Witch-hunting in Early Modern Europe c. 1560-c. 1660</i>, Heinemann, Harlow</li> <li>• Scarre, G &amp; Callow, J. (2<sup>nd</sup> ed. 2001) <i>Witchcraft and Magic in Sixteenth and Seventeenth Century Europe</i>, Palgrave, Basingstoke</li> <li>• Sharpe, J. (2013) <i>Witchcraft in Early Modern England</i>, Routledge, Abingdon</li> <li>• Spierenburg, P. (1991) <i>The Broken Spell</i>, Macmillan, Basingstoke</li> <li>• Thomas, K. (1971) <i>Religion and the Decline of Magic</i>, Penguin, London</li> <li>• Thurston, R. (2013) <i>The Witch-Hunts</i>, Routledge, Abingdon</li> <li>• Trevor-Roper, H. (1969) <i>The European Witchcraze of the Sixteenth and Seventeenth Centuries</i>, Penguin, London</li> </ul>
	4	Causes of growth and	<ul style="list-style-type: none"> <li>• Reasons for the growth,</li> </ul>	

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		decline, including religious changes and confessional strife, economic causes, social structure, changes and divisions within society, scapegoats and minorities, popular culture and cultural changes, growth of rationalism and enlightened thinking, understanding of medicine and remedies.	<p>continuation and decline of persecution and witch trials:</p> <ul style="list-style-type: none"> <li>○ role of Protestant and Catholic leaders and institutions</li> <li>○ confessional strife and division within religious communities</li> <li>○ levels of knowledge and ignorance</li> <li>○ academic debate (Renaissance, Enlightenment)</li> <li>○ advancement of scientific knowledge, rationalism and rise of scepticism</li> <li>○ role of urban and rural communities</li> <li>○ jealousy, rivalry and fear</li> <li>○ use of judicial torture</li> <li>○ extent of religious enthusiasm</li> <li>○ legal regulations</li> <li>○ war and violence</li> <li>○ natural disasters</li> <li>○ growing division between elite and lower classes</li> <li>○ popular culture and conformity.</li> </ul> <ul style="list-style-type: none"> <li>● Similarity and difference in reasons for growth or decline across regions.</li> </ul>	
	3	Persecution from above	<ul style="list-style-type: none"> <li>● Extent to which the persecution of</li> </ul>	

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		or below.	<p>witches was instigated, encouraged or enabled by the contribution of elite society or the popular classes:</p> <ul style="list-style-type: none"> <li>○ intellectual, legal, political or religious members of the elite</li> <li>○ 'popular representation' within cultural, social, economic, political and religious actions</li> <li>○ role of key individuals</li> <li>○ variations across time and space</li> <li>○ active or passive involvement</li> <li>○ issues of responsibility.</li> </ul> <ul style="list-style-type: none"> <li>● Extent to which members of the elite were victims of persecution.</li> </ul>	
	3	The role of wars and natural disasters, including plague and the mini Ice Age.	<ul style="list-style-type: none"> <li>● Effect of religious and political conflict and wars on the extent and nature of persecutions, such as.</li> <li>● Significance of socio-economic and political problems or features on the development or escalation of persecution.</li> <li>● Chronological patterns of persecution, the pace of change and the intensity of the witch trials.</li> </ul>	
<b>The persecuted</b>	2	The geography of the Witchcraze in Europe and North America; regional variations;	<ul style="list-style-type: none"> <li>● Geographical patterns of persecution, and the nature and intensity of witch hunts and trials.</li> </ul>	<ul style="list-style-type: none"> <li>● Barstow, A. (1994) <i>Witchcraze</i>, Harper Collins, London</li> <li>● Behringer, W. (2004) <i>Witches</i></li> </ul>



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		towns; countryside.	<ul style="list-style-type: none"> <li>Extent to which the witchcraze was mainly an urban or rural phenomenon.</li> <li>Similarity, difference and significance of persecution in key locations or regions.</li> </ul>	<p><i>and Witch-Hunts</i>, Polity Press, Cambridge</p> <ul style="list-style-type: none"> <li>Briggs, R. (2002) <i>Witches and Neighbours: The Social and Cultural Context of European Witchcraft</i>, Blackwell, Oxford</li> </ul>
	3	Religious variations, gender, age, social and employment composition of those prosecuted for witchcraft.	<ul style="list-style-type: none"> <li>Sociological and anthropological patterns of persecution.</li> <li>The nature and intensity of witch hunts and trials, and extent of persecution on:               <ul style="list-style-type: none"> <li>Catholics or Protestants</li> <li>male or female</li> <li>elderly, working adults and children</li> <li>elite, middle or lower classes</li> <li>minority groups (ethnic, religious, social)</li> <li>wise women and 'cunning folk'</li> <li>perpetrators and witch hunters</li> <li>economic trades or work</li> <li>individuals or communities.</li> </ul> </li> <li>Relationship between the social composition of persecutions and geographical location or chronological development.</li> <li>Similarities and differences in social, religious and economic patterns of the witch hunts and the extent of</li> </ul>	<ul style="list-style-type: none"> <li>Cohn, N. <i>Europe's Inner Demons: An Enquiry Inspired by the Great Witch-Hunt</i></li> <li>Farmer, A. (Mar.2016) <i>The Witchcraze of the 16<sup>th</sup> and 17<sup>th</sup> Centuries</i>, Hodder</li> <li>Levack, B. (2006) <i>The Witch Hunt in Early Modern Europe</i>, Longman</li> <li>Levack, B. (ed. ) (2004) <i>The Witchcraft Sourcebook</i>, Routledge, London</li> <li>Oldridge, D. (ed.) (2008) <i>The Witchcraft Reader</i>, Routledge, Abingdon</li> <li>Pickering, A. (2009) <i>Different Interpretations of Witch-hunting in Early Modern Europe c. 1560- c. 1660</i>, Heinemann, Harlow</li> <li>Scarre, G &amp; Callow, J. (2<sup>nd</sup> ed. 2001) <i>Witchcraft and Magic in Sixteenth and Seventeenth Century Europe</i>, Palgrave, Basingstoke</li> <li>Sharpe, J. (2013) <i>Witchcraft in</i></li> </ul>

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			prosecution.	<p><i>Early Modern England</i>, Routledge, Abingdon</p> <ul style="list-style-type: none"> <li>• Spierenburg, P. (1991) <i>The Broken Spell</i>, Macmillan, Basingstoke</li> <li>• Thomas, K. (1971) <i>Religion and the Decline of Magic</i>, Penguin, London</li> <li>• Thurston, R. (2013) <i>The Witch-Hunts</i>, Routledge, Abingdon</li> <li>• Trevor-Roper, H. (1969) <i>The European Witchcraze of the Sixteenth and Seventeenth Centuries</i>, Penguin, London</li> </ul>
<b>Responses of the authorities to witchcraft</b>	4	Legal developments including the Inquisitorial system of criminal procedure, secular courts on both a local and regional scale;	<ul style="list-style-type: none"> <li>• Positive and negative effects of intellectual arguments on legal developments and reactions to witchcraft.</li> <li>• Comparative nature and importance of central and local secular courts within and between regions.</li> <li>• Role and significance of political leaders in criminal procedure, personal support for witch hunts or condemnation and legal reversal (e.g. the German prince-bishops, James I, Louis XIV).</li> <li>• Extent to which the Churches and specific religious institutions were involved in the legal process of witch trials or opposed to</li> </ul>	<ul style="list-style-type: none"> <li>• Barstow, A. (1994) <i>Witchcraze</i>, Harper Collins, London</li> <li>• Behringer, W. (2004) <i>Witches and Witch-Hunts</i>, Polity Press, Cambridge</li> <li>• Briggs, R. (2002) <i>Witches and Neighbours: The Social and Cultural Context of European Witchcraft</i>, Blackwell, Oxford</li> <li>• Cohn, N. <i>Europe's Inner Demons: An Enquiry Inspired by the Great Witch-Hunt</i></li> <li>• Farmer, A. (Mar.2016) <i>The Witchcraze of the 16<sup>th</sup> and 17<sup>th</sup> Centuries</i>, Hodder</li> <li>• Levack, B. (2006) <i>The Witch</i></li> </ul>

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			<p>persecution (e.g. Church in Rome, Jesuits, New England puritans).</p> <ul style="list-style-type: none"> <li>• Inter-relationship between the rise and decline of the witchcraze and the use of judicial torture.</li> <li>• Extent to which the elite initiated or enabled the prosecution of witches through their involvement in the development of legal procedure.</li> <li>• Significance of tribunes of the people to the legal process of witch trials.</li> </ul>	<p><i>Hunt in Early Modern Europe</i>, Longman</p> <ul style="list-style-type: none"> <li>• Levack, B. (ed. ) (2004) <i>The Witchcraft Sourcebook</i>, Routledge, London</li> <li>• Oldridge, D. (ed.) (2008) <i>The Witchcraft Reader</i>, Routledge, Abingdon</li> <li>• Pickering, A. (2009) <i>Different Interpretations of Witch-hunting in Early Modern Europe c.1560-c.1660</i>, Heinemann, Harlow</li> </ul>
	3	Campaigns against medieval superstition; survival of popular beliefs, impact on the Reformation.	<ul style="list-style-type: none"> <li>• Nature and significance of the withdrawal of the elite from popular culture.</li> <li>• Similarity and difference in the nature and extent of the synthesis of religious belief, popular culture and superstition as well as the impact of this on the authorities: <ul style="list-style-type: none"> <li>○ 16<sup>th</sup> and 17<sup>th</sup> century</li> <li>○ regional variations</li> <li>○ dominant religion</li> <li>○ ethnic and 'national' groups within society.</li> </ul> </li> <li>• Ways in which campaigns against medieval superstition and the survival of popular beliefs shaped intellectual arguments during the Reformation and reactions to perceived witchcraft (e.g. moral</li> </ul>	<ul style="list-style-type: none"> <li>• Scarre, G &amp; Callow, J. (2<sup>nd</sup> ed. 2001) <i>Witchcraft and Magic in Sixteenth and Seventeenth Century Europe</i>, Palgrave, Basingstoke</li> <li>• Sharpe, J. (2013) <i>Witchcraft in Early Modern England</i>, Routledge, Abingdon</li> <li>• Spierenburg, P. (1991) <i>The Broken Spell</i>, Macmillan, Basingstoke</li> <li>• Thomas, K. (1971) <i>Religion and the Decline of Magic</i>, Penguin, London</li> <li>• Thurston, R. (2013) <i>The Witch-Hunts</i>, Routledge, Abingdon</li> <li>• Trevor-Roper, H. (1969) <i>The European Witchcraze of the</i></li> </ul>

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			regulation, non-conformity, suspicion).	<i>Sixteenth and Seventeenth Centuries</i> , Penguin, London
	3	Torture, trials, felony, burnings, sleep deprivation, confessions.	<ul style="list-style-type: none"> <li>• Nature and impact of the witch trials and systems of prosecution on individuals and communities.</li> <li>• Reasons for the types of torture deployed and their immediate impact on the outcomes of witch trials.</li> <li>• Effect and significance of torture, trials and confession on the course and extent of the witch hunts (e.g. escalation, decline, legal developments).</li> <li>• Comparative impact of confession on those prosecuted for witchcraft across the period and between regions.</li> </ul>	
	3	Mistrust and fear, denunciations; impact on legal procedure.	<ul style="list-style-type: none"> <li>• Personal and collective motives for denunciations by victims and perpetrators (e.g. social resentment, cooperation).</li> <li>• Significance of using children in trials.</li> <li>• Role of demonology and printed works on the extent of denunciation.</li> <li>• Short- and long-term impact of denunciations on legal procedures and the nature of witch trials across Europe and colonial America.</li> <li>• Reasons for the development and</li> </ul>	

# HISTORY A

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			nature of judicial caution and decriminalisation by the 17 <sup>th</sup> century.	

# AS and A LEVEL HISTORY A

## UNIT Y312: POPULAR CULTURE AND THE WITCHCRAZE OF THE 16TH AND 17TH CENTURIES – DEPTH STUDIES

NOTE: BASED ON 3X 50 MINUTE LESSONS PER WEEK

TERMS BASED ON 6 TERM YEAR.

YOU COULD CHOOSE TO INTEGRATE THIS WITHIN THE SECTION ABOVE, SHOULD YOU WISH TO TEACH THIS CHRONOLOGICALLY, HOWEVER PLEASE NOTE QUESTIONS ON THE THEMATIC ESSAY ARE THEMATIC IN NATURE, WHEREAS THE DEPTH STUDIES ARE ROOTED IN INTERPRETATIONS.

Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
<b>The Witchcraze in Southern Germany c.1590–1630</b>	3	Popular culture in Southern Germany.	<ul style="list-style-type: none"> <li>• Nature and extent of official and unofficial culture by the late 16<sup>th</sup> century:               <ul style="list-style-type: none"> <li>○ relationship of local customs and traditions to wider regional ones within Germany/central Europe</li> <li>○ elite participation and withdrawal</li> <li>○ religious observances, seasonal festivities, folklore, forms of misrule and moral regulation</li> <li>○ role of magic and reactions to it.</li> </ul> </li> <li>• Reasons for beliefs about witchcraft c.1590-1630:               <ul style="list-style-type: none"> <li>○ role of elite, bourgeoisie and lower classes</li> <li>○ urban and rural communities</li> <li>○ religious institutions and clerics</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Barry, J. &amp; Davies, O. (ed.) (2007) <i>Witchcraft Historiography</i>, Palgrave Macmillan, Basingstoke</li> <li>• Cohn, N. <i>Europe's Inner Demons</i></li> <li>• Levack, B. (ed. ) (2004) <i>The Witchcraft Sourcebook</i>, Routledge, London</li> <li>• Midelfort, H. (1972) <i>Witch Hunting in Southwestern Germany 1562-1684: the social and intellectual foundations</i>, Stanford University Press</li> <li>• Purkiss, D. (1996) <i>The Witch in History</i>, Routledge, London</li> <li>• Roper, L. (1994) <i>Oedipus</i></li> </ul>

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			<ul style="list-style-type: none"> <li>○ prince-bishops</li> <li>○ external impetus (intellectual debate, religious arguments, precedent).</li> </ul>	<p><i>and the Devil</i>, Routledge, London</p> <ul style="list-style-type: none"> <li>● Roper, L. (2004) <i>Witchcraze: Terror and Fantasy in Baroque Germany</i>, Yale University Press</li> <li>● Scribner, R. (1987) <i>Popular Culture and Popular Movements in Reformation Germany</i></li> </ul>
	3	The impact of the Reformation; political, social and economic changes and their impact on order and conformity; reasons for the increase in persecution.	<ul style="list-style-type: none"> <li>● Long- and short-term reasons for the development and escalation of the persecution of witches between c.1590-1630:               <ul style="list-style-type: none"> <li>○ legacy of 15<sup>th</sup> and 16<sup>th</sup> century witch trials and demonology</li> <li>○ socio-economic conditions</li> <li>○ political situation</li> <li>○ role of institutions</li> <li>○ popular culture and beliefs</li> <li>○ role of individuals</li> <li>○ religious belief, practice, tension</li> <li>○ development of intellectual and legal arguments</li> <li>○ public reactions, emotions ,fear</li> <li>○ significance of the Reformation and religious division/change</li> <li>○ nature of legal procedure/trials.</li> </ul> </li> <li>● Comparative impact of confession on the outcome of witch trials and those prosecuted across the period and region.</li> <li>● Whether persecution came 'from above or below'.</li> </ul>	
	3	The frequency, nature and geography of	<ul style="list-style-type: none"> <li>● Nature of demonology and accusations of witchcraft specific to the region.</li> <li>● Geographical patterns of persecution,</li> </ul>	

# AS and A LEVEL HISTORY A

Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
		witchcraft in the region.	<p>similarity, difference and significance of witch trials in key locations:</p> <ul style="list-style-type: none"> <li>○ urban, rural or alpine</li> <li>○ Protestant or Catholic rule</li> <li>○ specific locations (e.g. Duchies of Bamberg, Wurzburg and Wurttemberg, the Palatinate, Bishopric of Eichstat, Ellwangen).</li> </ul> <ul style="list-style-type: none"> <li>● Religious variations, gender, age, social and employment composition of those prosecuted for witchcraft.</li> <li>● Extent to which members of the elite were prosecuted.</li> <li>● Relationship between social composition and geographic location.</li> <li>● Similarities and differences in social, religious and economic patterns of the witch hunts and the extent of prosecution between 1590 and 1630.</li> </ul>	
	4	The responses of the authorities and its impact on society.	<ul style="list-style-type: none"> <li>● Nature and importance of central and local secular courts across the region.</li> <li>● Role and significance of regional prince-bishops, urban elite, academics, judicial and religious officials in criminal procedure and extent of the witch hunts.</li> <li>● Impact of mistrust, fear and denunciations on legal procedure.</li> <li>● Reasons for the types of torture deployed and their immediate impact</li> </ul>	



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			<p>on the outcomes of witch trials.</p> <ul style="list-style-type: none"> <li>• Effect and significance of torture, trials and confession on the course and extent of the witch hunts c. 1590-1630.</li> <li>• Reasons for fluctuations in intensity and the decline of persecutions in the region by c.1630.</li> </ul>	
<b>Hopkins and the witch hunt of 1645–1647</b>	4	The religious, political, social and economic situation and their impact on order and conformity; moral regulation and challenges to popular culture in the 1640s; the reasons for the persecution.	<ul style="list-style-type: none"> <li>• Nature and extent of official and unofficial culture by 1645-7 (e.g. local customs and traditions, religious observances, moral regulation, role of magic and reactions to it, impact of Civil War).</li> <li>• Reasons for challenges to popular culture and the beliefs about witchcraft by 1645: <ul style="list-style-type: none"> <li>○ war and upheaval</li> <li>○ urban and rural communities</li> <li>○ religious institutions, clerics and Puritanism</li> <li>○ ‘world turned upside down’.</li> </ul> </li> <li>• Causes of the witch hunts 1645-7 and influence of internal and external factors (e.g. intellectual debate, demonology, precedent, socio-economic and political conditions, religious tension, financial incentives).</li> <li>• The role of individuals such as Hopkins and Stearne.</li> <li>• Importance of the Civil War to the development of non-conformity, fear,</li> </ul>	<ul style="list-style-type: none"> <li>• Barry, J. &amp; Davies, O. (ed.2007) <i>Witchcraft Historiography</i>, Palgrave Macmillan</li> <li>• Cohn, N. <i>Europe’s Inner Demons</i></li> <li>• Gaskill, M. (2005) <i>Witchfinders: A Seventeenth Century English Tragedy</i>, John Murray, London</li> <li>• Levack, B. (ed. ) (2004) <i>The Witchcraft Sourcebook</i>, Routledge, London</li> <li>• MacFarlane, A. (2<sup>nd</sup> ed. 1999) <i>Witchcraft in Tudor and Stuart England</i>, Routledge, Abingdon</li> <li>• Sharpe, J. (2013) <i>Witchcraft in Early Modern England</i>, Routledge, Abingdon</li> </ul>

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			<p>insecurity and persecution.</p> <ul style="list-style-type: none"> <li>• Comparative impact of confessions on the outcome of witch trials and those prosecuted during the witch hunt.</li> <li>• Whether persecution came 'from above or below'.</li> <li>• Role of Puritanism and moral regulation.</li> </ul>	<ul style="list-style-type: none"> <li>• Thomas, K. (1971) <i>Religion and the Decline of Magic</i>, Penguin, London</li> </ul>
	3	The frequency, nature and geography of the persecutions.	<ul style="list-style-type: none"> <li>• Nature of accusations of witchcraft specific to the region (e.g. East Anglia).</li> <li>• Geographical patterns of persecution, similarity, difference and significance of witch trials in key locations within East Anglia (e.g. Sudbury, Chelmsford, Norfolk, Huntingdon, Manningtree).</li> <li>• Religious variations, gender, age, social and employment composition of those prosecuted for witchcraft.</li> <li>• Extent to which members of the elite were prosecuted.</li> <li>• Relationship between social composition and geographic location.</li> <li>• Extent to which prosecution resulted in conviction and sentencing.</li> </ul>	
	3	The response of the authorities to witchcraft and its impact on society.	<ul style="list-style-type: none"> <li>• Social reactions to the witch trials and witch finders including the comparative role of social classes in accusations.</li> <li>• Nature and importance of secular courts such as the Norfolk Assizes.</li> </ul>	

# AS and A LEVEL HISTORY A

Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
			<ul style="list-style-type: none"> <li>• Role and significance of the urban elite, borough jurisdictions, judicial and religious officials in criminal procedure and the extent of the witch hunt.</li> <li>• Impact of mistrust, fear and denunciations on legal procedure.</li> <li>• Reasons for the types of torture deployed and the intensity of persecution 1645-7.</li> <li>• Role of Hopkins and Stearne.</li> <li>• Effect and significance of torture, trials and confession on the course and impact of the witch hunt.</li> </ul>	
<b>The Salem witch trials</b>	2	The religious, political, social and economic situation and their impact on order and conformity; Salem's relationship with England and the legal situation; the reasons for the persecution.	<ul style="list-style-type: none"> <li>• Causes of the Salem witch hunt and trials.</li> <li>• Reasons for and the significance of the petition of John Proctor.</li> <li>• Nature of colonial ties to England and the role of Governor William Phipps.</li> <li>• Social reactions to beliefs about witchcraft at Salem and the role of some families.</li> <li>• Role of individuals in unfolding events such as Samuel Parris and William Griggs.</li> </ul>	<ul style="list-style-type: none"> <li>• Baker, E. (2015) <i>A Storm of Witchcraft: The Salem Trials and the American Experience</i>, Oxford University Press, New York</li> <li>• Boyer, P. &amp; Nessenbaum, S. (1974) <i>Salem Possessed: The Social Origins of Witchcraft</i></li> <li>• Godbeer, R. (2011) <i>The Salem Witch Hunt: A Brief History with Documents</i></li> </ul>
	3	The frequency, nature and geography of the persecution.	<ul style="list-style-type: none"> <li>• Nature of accusations of witchcraft and the way in which the situation escalated.</li> <li>• Geographical patterns of persecution, similarity, difference and significance of witch trials in the Massachusetts</li> </ul>	<ul style="list-style-type: none"> <li>• Hill, F. (2<sup>nd</sup> ed. 2002) <i>A Delusion of Satan</i>, Da Capo Press, Cambridge MA</li> <li>• Karlsen, C. (1998) <i>The Devil in the Shape of a</i></li> </ul>

# AS and A LEVEL HISTORY A

Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
			<p>Bay colony (e.g. Salem, Boston, Cambridge, Ipswich).</p> <ul style="list-style-type: none"> <li>• Significance of gender, age, social and employment composition of those prosecuted for witchcraft.</li> <li>• Extent to which confessions or acquittals relate to social class, age or gender.</li> <li>• Relationship between social composition, membership of religious congregations and geographic location of persecution.</li> <li>• Extent to which prosecution resulted in conviction and sentencing.</li> <li>• Significance of child testimonies to the prosecution of witches and explanations for this phenomenon.</li> </ul>	<p><i>Woman: Witchcraft in Colonial New England</i>, Norton, New York</p> <ul style="list-style-type: none"> <li>• Norton, M.B. (2002) <i>In the Devil's Snare: The Salem Witchcraft Crisis of 1692</i>, Alfred Knopf, New York</li> <li>• Roach, M. <i>Six Women of Salem</i> (2013), De Capo Press, Philadelphia</li> <li>• Schiff, S. (Oct.2015) <i>The Witches: Salem 1692</i></li> </ul>
	4	The response of the authorities to witchcraft and its impact on society.	<ul style="list-style-type: none"> <li>• Nature and importance of the courts and legal procedure within the Massachusetts Bay colony and Salem (e.g. Oyer and Terminer, William Phipps).</li> <li>• Role and significance of judicial and religious officials in criminal procedure and the extent of the witchcraze (e.g. William Stoughton).</li> <li>• Reasons for the types of torture and interrogation deployed and their immediate impact on the witch trials (e.g. Biblical interpretation, spectral evidence, Tituba, number of</li> </ul>	

# AS and A LEVEL HISTORY A

Key Topic	Number of Lessons	Indicative Content	Extended Content	Resources
			<p>confessions, hysteria, denunciations).</p> <ul style="list-style-type: none"> <li>• Significance of confessions to the course and extent of prosecutions/sentencing.</li> <li>• Reasons for the decline and prevention of persecutions (e.g. judicial caution, reactions of Cotton Mather and Phipps).</li> <li>• Nature and extent of acquittals/pardons.</li> </ul>	

# AS and A LEVEL HISTORY A

## UNIT Y312: POPULAR CULTURE AND THE WITCHCRAZE OF THE 16TH AND 17TH CENTURIES

NOTE: BASED ON 3X 50 MINUTE LESSONS PER WEEK

TERMS BASED ON 6 TERM YEAR.

This theme focuses on the rise and decline in witchcraft during the 16th and 17th centuries and how far it emerged out of the popular culture of the time. It will examine the reasons for the increase and subsequent decline in persecutions, the nature of the Witchcraze, the reactions of the authorities and its impact on society. Learners should consider the Witchcraze in a variety of countries and regions in order to be able to establish patterns and make comparisons; (however, essays will not be set on particular countries). There are a wide range of European countries, as well as America, that can be used as examples and learners should draw on a range of examples from these. The strands identified below are not to be studied in isolation to each other. Learners are not expected to demonstrate a detailed knowledge of the specification content, except for the named in-depth studies, but are expected to know the main developments and turning points relevant to the theme.

Key Topic	Indicative Content	Page in textbook
<b>Popular Culture</b>	Urban and rural popular culture;	• 35-38
	popular and elite culture, their definitions;	• 34-35
	participation in popular culture and the withdrawal of the elite.	• 33-35
	The significance of ritual;	• 41
	the role of pageants and the festivals of misrule;	• 42-44
	public humiliation;	• 44-46
	Moral regulation	• 45-46
	the role of magic in society.	• 46-49
	Challenges to popular culture.	• 49-51
	Religious change;	• 53-55
	political change;	• 55-56
	economic change;	• 56-59
social control.	• 56-59	
<b>The main reasons</b>	Developments from the Papal Bull of 1484 and the Malleus Maleficarum	• 2-6

# AS and A LEVEL HISTORY A

Key Topic	Indicative Content	Page in textbook
<b>for the growth and decline in the persecution of witches</b>	(1486) to the end of the period.	
	Causes of growth and decline, scapegoats and minorities,	• 7-9, 20-21
	religious changes and confessional strife,	• 21-14
	economic causes,	• 25-29, 66
	social structure,	• 25-29
	changes and divisions within society,	• 26-27
	popular culture and cultural changes,	• 63-64
	growth of rationalism and enlightened thinking,	• 34, 164-168
	understanding of medicine and remedies.	• 164-68
	Persecution from above or below.	• 24-25
	The role of wars and natural disasters, including plague and the mini Ice Age.	• 26-27, 67
<b>The persecuted</b>	The geography of the Witchcraze in Europe and North America; regional variations; towns; countryside.	• Chapters 2-5 highlight different geographical areas, 64-72
	Religious variations,	• 21-24, 35, 41, 43, 46 53-55, 57, 62, 67, 75-80, 86, 90, 106, 122-124, 134, 137-138, 146, 154, 163-164, 182, 191
	gender, age,	• 10-14, 38-39, 63, 88, 96-97, 184
	social and employment composition of those prosecuted for witchcraft.	• 13, 34, 90-91, 123, 164
<b>Responses of the authorities to witchcraft</b>	Legal developments including the Inquisitorial system of criminal procedure, secular courts on both a local and regional scale;	• 2, 7, 15, 19, 67, 72, 85-86, 91-94, 122, 166, 182, 187
	Campaigns against medieval superstition;	• 2, 21-23, 55, 58, 75, 99, 144, 171, 181, 191-192
	survival of popular beliefs, impact on the Reformation.	• 21-23, 67, 175-176
	Torture, burnings, sleep deprivation,	• 15-17, 19, 39, 62-63, 70-71, 77-78, 94, 111, 123, 126, 128-129, 132-135, 151, 161-162

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Key Topic	Indicative Content	Page in textbook
	trials, felony, confessions. Mistrust and fear, denunciations;	• 16-18, 62-63, 85, 107-114, 123-128, 130, 144-149
	impact on legal procedure.	• 161-162

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