

High School Level | TEACHER

BRITISH HISTORY

*Observations & Assessments
from Early Cultures to Today*



James P. Stobaugh

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This book is dedicated to this new generation of young believers whose fervor and dedication to the purposes of the Lord shall yet bring a great revival. Stand tall, young people, and serve our Lord with alacrity and courage!

HOW TO USE YOUR TEACHER GUIDE

How this course has been developed:

1. **Teacher:** this allows one to study the student objectives with each chapter, providing the answers to the assignments and the weekly exam.
2. **Chapters:** this course has 34 chapters (representing 34 weeks of study).
3. **Lessons:** each chapter has 5 lessons each, taking approximately 20 to 30 minutes each. There will be a short reading followed by critical thinking questions. Some questions require a specific answer from the text where others are more open-ended, leading the student to think “outside the box.”
4. **Weekly exams:** the final lesson of the week is the exam covering the week’s chapter. Students are not to use their text to answer these questions unless otherwise directed.
5. **Student responsibility:** Responsibility to complete this course is on the student. Students are to complete the readings every day, handing their responses to a parent or teacher for evaluation. Independence is strongly encouraged in this course designed for the student to practice independent learning.
6. **Grading:** A parent or teacher can grade assignments daily or weekly, and keep track of this in their files. Assignments with answers are available at the end of each chapter.

Throughout this book you will find the following components:

1. **Narrative Background:** background on the period.
2. **Critical Thinking Questions:** questions based roughly on Bloom’s Taxonomy.
3. **Concepts/Generalizations:** terms, concepts, and theories to be learned.
4. **History Maker:** a person(s) who clearly changed the course of history.
5. **Historiographies or Historical Debate:** an examination of historical theories surrounding a period or topic.
6. **World View Formation:** An overview of historical understandings of who God is. There is also a subsection where we examine important thinkers of the period/topic.
7. **History & World View Overview:** an overview of world views.

What the student will need:

1. **Notepad:** for writing assignments.
2. **Pen/pencil:** for the answers and essays.
3. **Weekly Exams:** available at the back of teacher guide or as a free download at: nlpg.com/britishhistoryexam

ABOUT THE AUTHOR

James P. Stobaugh and his wife, Karen, have home schooled their four children since 1985. They have a growing ministry, For Such a Time As This Ministries, committed to challenging this generation to change its world for Christ.



Dr. Stobaugh is an ordained pastor, a certified secondary teacher, and an SAT coach. His academic credentials include: BA, cum laude Vanderbilt University; Teacher Certification, Peabody College for Teachers; MA, Rutgers University; MDiv, Princeton Theological Seminary; Merrill Fellow, Harvard University; DMin Gordon Conwell Seminary.

Dr. Stobaugh has written articles for magazines: *Leadership*, *Presbyterian Survey*, *Princeton Spire*, *Ministries Today*, and *Pulpit Digest*. Dr. Stobaugh’s books include the *SAT Preparation Course for the Christian Student*, the *ACT Preparation Course for the Christian Student*, as well as *American History*, *British History*, and *World History* high school curriculum.

Contents

Preface.....	6
1. Early England: Part One.....	7
2. Early England: Part Two.....	11
3. Anglo-Saxon Invasions.....	14
4. The Norman Conquest.....	17
5. Henry VIII and the English Reformation.....	20
6. Elizabethan Age: Part One.....	23
7. Elizabethan Age: Part Two.....	27
8. The Golden Age.....	30
9. The Early Stuarts.....	33
10. The English Civil War.....	36
11. The Commonwealth.....	39
12. The Restoration.....	42
13. The Glorious Revolution.....	45
14. The Oranges, Stuarts, & Hanovers.....	48
15. Whigs and Tories.....	52
16. European Wars.....	55
17. British Empire.....	58
18. Response to the French Revolution.....	62
19. Philosophers and World Views.....	65
20. The Age of Napoleon.....	68
21. The Industrial Revolution.....	71
22. 19th-Century England.....	74
23. Victorian Age.....	77
24. Victorian Life.....	80
25. 19th-Century Wars.....	83
26. British Colonialism in Africa.....	86
27. The New Century.....	89
28. Modernism.....	92
29. Causes of World War I.....	96
30. World War I.....	100
31. World War I and Afterwards.....	103
32. Totalitarianism.....	106
33. World War II and The Cold War.....	109
34. The End of an Empire.....	112
Chapter Exams.....	115

PREFACE

In American Eudora Welty's short story, "Worn Path," the elderly and slightly senile grandmother protagonist, Phoenix, has come to the doctor to obtain medicine for her grandson. But, she cannot remember why she came!

The nurse tries to tease out of Phoenix her reason for coming.

"You mustn't take up our time this way, Aunt Phoenix," the nurse said. "Tell us quickly about your grandson, and get it over. He isn't dead, is he?"

At last there came a flicker and then a flame of comprehension across the old grandmother's face, and she spoke. "My grandson. It was my memory had left me. There I sat and forgot why I made my long trip."

"Forgot?" The nurse frowned. "After you came so far?"

History is the remembering, the consideration about why we have come so far. And there are two primary points of view about the way history is formed... and thus remembered. One says that history is nothing more than arbitrary events connected by happenstance. The opposite point of view, this author's point of view, argues that there is a design, purpose, or pattern in history. As a matter of fact, history is nothing more or less than an unfolding of God's plan for the world.

The writing of history is the selection of information and the synthesis of this information into a narrative that will stand the critical eye of time. History, though, is never static. One never creates the definitive theory of a historical event. History invites each generation to reexamine its own story and to reinterpret past events in light of present circumstances.

For instance, looking back I can remember an incident in my past that is interpreted quite differently from many different people. The participants would have one interpretation; the persons affected might have another.

For the first eight years of my life I stood in front of an ancient oak tree in front of my family home on South Highway, McGehee, Arkansas, and caught a big yellow school bus to McGehee Elementary School. My buddies, Craig Towles and Pip Runyan, wickedly violated school bus riding etiquette and abandoned their boring bus stop two doors down and joined me so that we could surreptitiously deposit acorns, pretending to be "soldiers" in the middle of the road to be squashed by speeding autos, otherwise known as German Panzer Tanks. The old oak tree liberally deposited brave acorn Wehrmacht African Korps recruits on the crab grass carpet that my grandmother had futilely tried to replace with St. Augustine grass.

We made the most of the oak's munificence. Squashed acorn armed forces made a wonderful chartreuse stain on the already steaming south highway concrete crown. This was innocent enough—no one would miss a few acorns from a stupid oak tree—but before long, you guessed it, we

or more precisely Pip, who was always full of errant but terribly interesting pretend scenarios, suggested that we abandon the acorns and start throwing grenades; otherwise known as rocks at passing cars. Needless to say, we got into big trouble.

Recently I had lunch with Craig and he and I concur, in a somewhat revisionist historical vein, that Pip is/was completely responsible for the rock throwing incident. We are content with our historical interpretation, but I wonder how Pip would feel about our interpretation?

Likewise, French and the British historians may be sure they were completely justified in their harsh retribution at the ending of World War I with the Versailles Treaty. But ask a German historian and see what he or she says!

While I know that my students can never be completely neutral about history, scholarly historical inquiry demands that they implement the following principles:

1. Historians must evaluate the veracity of sources. There must be a hierarchy of historical sources. Primary source material, for instance, usually is the best source of information.
2. Historians must be committed to telling both sides of the historical story. They may choose to lobby for one view over the other, but they must fairly examine all theories.
3. Historians must avoid stereotypes and archetypes. They must overcome personal prejudices and dispassionately view history in ruthlessly objective terms.
4. Historians must be committed to the truth no matter where their scholarship leads them. At times historians will discover unflattering information about their nation/state.
5. Finally, historians understand that real, abiding, and eternal history ultimately is made only by people who obey God at all costs.

After everything is said and done, historians are only studying the past. They cannot really change the past. Theories about the past come and go, and change with each generation; however, the past is past. Historians will debate about history, but they can never alter it. Only God can change history, and God alone.

When persons are reborn in Christ, their present, future, and, yes, even their past is changed. History is literally rewritten. They are new creations. That bad choice, that sin, that catastrophe is placed under the blood of the Lamb, and everything starts fresh and new; a new history for new people. May this inspire you as you teach this course.

Chapter 1

EARLY ENGLAND: PART ONE

First Thoughts . . .

Two Thousand years ago, Celt warriors visited Britain to obtain tin and copper. They liked the place so they conquered it. A few hundred years later the Celts brought the technology of iron smelting to Britain and once again Britain was found to have plenty of iron ore. Iron revolutionized life as it made both stronger plows and better weapons. Celts were generally of darkish complexion with black straight hair. They were fierce warriors and fought with naked painted bodies. But the Celts were like other people groups who lived in family groups or larger family tribes in hilltop camps which they defended to their death.

Chapter Learning Objectives . . .

As a result of this chapter you should be able to:

1. Explain why the early Britons never developed writing.
Answer Question 1
2. Describe the different tribal groups that settled in Great Britain.
Answer Question 2
3. Evaluate the role that Druids assumed in ancient British society.
Answer Assignment 3-A, 3-B
4. Describe a typical Briton family.
Answer Assignment 4
5. Discuss why Great Britain was conquered several times by different people groups and nations.
Answer Assignment 4
6. Analyze why English religion emerged after technology in England.
Answer Chapter Exam



LESSON 1

THE BEGINNING

Assignment

Why did the early Britons never develop writing?

Answer: Britons were a warrior, nomadic people who had no use for writing. Besides, in a highly religious culture, based on motif and ritual, writing was not necessary. This did not mean that the Britons were

not intelligent people. Scops and minstrels would tell and retell stories about heroes (e.g., *Beowulf*) that would not be written down until centuries later but the stories and legends were in the culture.

LESSON 2

PICTS, SCOTS, BRITONS, AND ANGLES

Assignment

Describe the different tribal groups that settled in Great Britain.

Answer: The ancient Englishmen (Scots, Picts, Angles, Britons, and Celts) were farmers living in small communities. Cattle and horses were an obvious sign of wealth and prestige. Cereal crops included wheat, barley, oats and rye. Vegetables included kale, cabbage, onions and leeks, peas and beans, turnips and carrots. Plants such as wild garlic, nettles and watercress may have been gathered in the wild. The pastoral economy meant that hides and leather were readily available. Wool was the main source of clothing, and flax was also common. Fish, shellfish, seals and whales were exploited along coasts and rivers. The importance of domesticated animals argues that meat and milk products were a major part of the diet of ordinary people, while wealthier Britons would have eaten a diet rich in meat from farming and hunting. The Picts lived mostly in the north and northeast and they

spoke a kind of Celtic language which was lost completely. The Scots originally came from Ireland. The Scots were Celtic settlers who moved into the western Highlands from Ireland in the fourth century. The third group was the Britons, who inhabited the Lowlands and what is England. The Picts were excellent warriors and the Romans called them “Picti” (The Painted ones) since most of the times they went into battle completely naked to show their tattooed bodies. They were in fact Celts, the ancestors of the people who built the stone circles. The Picts inherited their rights, their names and property from their mothers. The Angles: came from northern Germany and settled first in the south east of England and they helped the Romans to keep their possession of Britannia. In the fifth century they invaded England and created their own kingdom, Anglia. They were tough and brave warriors. The Britons occupied the west part of the Lowlands from Clyde, over Hadrian’s Wall and to the present Lake District.

LESSON 3

DRUIDS

Assignment

A. What role did druids assume in ancient British society?

Answer: Of all aspects of the social and religious life of the Celts, one that has found itself shrouded in mystery and speculation is that of the druids. The

priestly class of the Celts, and their role in everyday life, has become a matter of contention among scholars. The druids carried out the religious functions of tribal life. They conducted the sacrifices to the gods and goddesses, and upheld the teachings of the Celtic religions. But the druids were also philosophers, medical doctors, natural scientists, and judges. Druids conducted schools, from which

many people from outside the Celtic world studied, including many Greeks and Romans. Not only were the schools set up for the study of religion, but for the development of scientific study, law, and philosophic study. The course of study for druidic students was close to 20 years. Students came from all sections of Celtic society. The basis of the word druid is one of controversy. Most likely, it came from the Celtic word for oak, *dru*, and was combined with the word *wid*, or knowledge, rendering a word literally meaning “oak knowledge.” The actual meaning was that it was someone whose knowledge was great. The oak was a tree that was very important in Celtic life, even to Christian times. The name Kildare, which was the site of both a druidic school and a Christian church, means the church of the oak in Irish. Druids, according to Julius Caesar, were trained in “international” law. The judgment of a druid could stop a potential war between tribes, because the judgment and moral authority of the druid was greater than the tribal chieftain. The druids had the authority to render legal decisions, which were binding on all parties. They decided boundary disputes, inheritance questions, sentences for murder. If their decisions were not followed by one party or the other, then that person was excluded from the activities of the tribe and society. According to Caesar, “All people leave their company; avoid their presence and speech, lest they should be involved in some of the ill consequences of the situation. They can get no redress for injury, and hold no post of honor.” Such acts of exclusion and shunning in a society noted for its interdependence on people could be close to a death sentence on such a person. Druidic teachings held that the soul was immortal. There was no real difference between the world of the present and the afterlife. Druidic teachings had an influence on many of the

Greek philosophers. However, one Greek writer claimed that the slave of Pythagoras, who also taught the immortality of the soul, went to the Celtic lands, and gave his teacher’s philosophy to the druids. The druids were physicians. They treated with both herbs and potions, and performed surgery. There are reports of cesarian births among Celtic doctors, as well as the repairing of wounds by sewing them. Brain surgery has been reported; in fact, in a Brighton museum, there is a human skull that had two holes drilled into the top of the skull, and that it had healed. Each tribe had to maintain a hospital, which was staffed by the druids and their students. The druids were also seers and practiced magic. The use of releasing hares and birds to predict the future was well known. The sacrifice of animals also provided the druids with visions of the future (www.angelfire.com/wi/THECELTSDRUIDS.html).

B. Why is Halloween a dangerous, anti-Christian holiday?

Answer: As one pastor explained, “The origins of Halloween are Celtic in tradition and have to do with observing the end of summer sacrifices to gods in druidic tradition. In what is now Britain and France, it was the beginning of the Celtic year, and they believed Samhain, the lord of death, sent evil spirits abroad to attack humans, who could escape only by assuming disguises and looking like evil spirits themselves. The waning of the sun and the approach of dark winter made the evil spirits rejoice and play nasty tricks. Believe it or not, most of our Halloween practices can be traced back to these old pagan rites and superstitions.” Therefore it would be wrong for Christians to celebrate Halloween.

LESSON 4

ANCIENT BRITISH LIFE

Assignment

Describe a typical Briton family.

Answer: Prehistoric Britons lived in sturdy wooden roundhouses. Depending on the climate, most domestic life would have occurred within the roundhouse. The main focus of the interior of the house was the

central open-hearth fire. This open fireplace cooked food and provided warmth and light. The fire was maintained 24 hours a day. A bronze cauldron (large pot) was held up by a tripod and attached with an adjustable chain. The ordinary

basic cooking pots would have been made by hand from the local clay and came in varying rounded shapes, occasionally with simple incised decoration. Bread would have been an important part of any meal, and was made from stone ground flour. No doubt Britons loved milk and other dairy products but seemed to dislike vegetables. Everything happened inside the one-room house. The interior of the house was an ideal place for the drying and preservation of food. Smoke and heat from the constant fire smoked meat. Occasional round stones are found that doubled as game pieces and

slingshot ammunition. Britons, even children, men and women, wore close-fitting pants, with a long tunic of either linen or wool, held at the waist with a belt. Over this would have been a cloak that was fastened at the shoulder with a brooch. The textiles were dyed bright colors and were woven with striped or checked patterns. These colors and patterns no doubt communicated clan ties. Both women and men grew their hair long, sometimes plaited, and that the men sported either beards or moustaches, which they also grew long (British Museum).

EXAM KEY

Assignment

- A. Great Britain was conquered several times by several different people groups and nations. Why? What allure do these islands offer invaders? (33 points)

Answer: England has a mild, temperate climate. It is close enough to the European mainland to be easily conquered but far enough away to develop a unique culture. The Britons, and other people groups, never formed a federal government—like the Romans—so they were easily divided and conquered.

- B. Apparently early England was ruled by a priestly class (i.e., the druids). G. K. Chesterton wrote, “They [the Britons] were apparently ruled by that terrible thing, a pagan priesthood. Stones now shapeless yet arranged in symbolic shapes bear witness to the order and labour of those that lifted them.” Given that fact, what societal tendencies do you surmise emerge in this religion governed society? (33 points)

Answer: Druidic practices worked themselves into the Christian Church and remained part of English folklore and superstition for centuries. English institutions, for instance, were always connected to religion. This was a druidic tendency. What societal tendencies? Some scholars argue that British society developed with a strong tertiary tendency (i.e., a respect for authority). At the same time, others argue that druidic influence invited a spirit of individualism and individual rights that likewise emerged in English culture (e.g., Magna Carta).

- C. Normally, religion arises before technology. In fact, technology often is a real threat to religion. For example, the rise of the scientific revolution threatened the Roman Catholic Church. In England, though, technology preceded religion. The Celts conquered England to obtain English tin and later developed iron weapons and implements. Technology was in full bloom when the druids emerged. Why? Why in this culture did religion emerge after technology, instead of vice versa? (34 points)

Answer: Some scholars argue that this tendency—religion emerging after technology—is the root of the English Industrial Revolution. Technology, then, in Great Britain, always took precedence over religion. Why? No one knows for sure, but many historians argue that technology preceded religion because Britons, Celts, et al., were so keen to develop new weaponry and natural resources (e.g., iron ore) were so abundantly available, that technology developed first. The British were religious of course—witness the druidic influence—but, in general, British leadership never allowed religion to limit technology.