Pearson Edexcel Level 3 GCE

Wednesday 10 June 2020

Morning (Time: 2 hours 15 minutes) | Paper Reference **9HI0/34**

History

Advanced
Paper 3: Themes in breadth with aspects in depth
Option 34.1: Industrialisation and social change in Britain, 1759–1928: forging a new society
Option 34.2: Poverty, public health and the state in Britain, c1780–1939

Sources Booklet

Do not return this booklet with the question paper.

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Sources for use with Section A.

Answer the question in Section A on the option for which you have been prepared.

Option 34.1: Industrialisation and social change in Britain, 1759–1928: forging a new society

Source for use with Question 1.

Source 1: From 'Should Women Cycle?' *Hearth and Home* magazine, 19 March 1896. *Hearth and Home* was published weekly with a predominantly female readership.

Thinking that our readers would like to know the views of people of authority on the question, 'Should women cycle?', we sent letters to leading members of the Church, the Armed Forces and the House of Commons, asking their opinions.

Colonel Welby, M.P.:
'It seems to me that in country districts, and where women have a long way to their work, cycling is an exercise, both cheap and invigorating. However, when ladies in London parade on their bicycles they want to look smart and attractive. I often think that they would go straightaway home, and never ride a cycle again, if mirrors were arranged so that they could see the very ungraceful and inelegant position which cycle-riding entails.'

The Bishop of Bath and Wells:
'I think cycling is good for the health, good for the temper, and a good kind of amusement for men, women and children; but its practice by women should not be with a view to racing, nor in unfeminine dress, and never with disregard to the rules of the road.'

A leading churchman from Salisbury:
'I cannot say I entirely disapprove of what may be a necessity almost for some who cannot drive or walk, but I think caution as to the effect on health is highly desirable. That "cycling" in large towns is hardly possible from the fear of accidents, as we have seen. But, wherever practised, I condemn the possibility of the adaptation of any dress not entirely feminine. It seems to me that we are in danger of a fashion for male attire on the part of ladies, which may damage the true position of women in the world.'

A military officer:
'Cycling is a very desirable accomplishment for women, so long as not carried to extreme limits. Women often appear to their advantage on bicycles, and can sit up gracefully on the saddle. Women, who have for years been restricted to a radius from two to three miles, can now extend this area to a radius of eight to ten miles. Bicycling has placed poor women on an equal footing with rich ones in getting fresh air and exercise and seeing new scenery. Bicycling will add to a new interest to life, and bring God's lovely earth to the doors of thousands of women in poor circumstances who would otherwise see nothing but streets and squalor each day.'

Option 34.2: Poverty, public health and the state in Britain, c1780–1939

Source for use with Question 2.

Source 2: From William Cobbett, *Rural Rides*, published 1830. This extract was first written in Cobbett's diary, 1 September 1826. Cobbett was a journalist, farmer and campaigner for political and social change.

Last night, there were some men and boys in the inn, who had come from twelve miles away in order to find food. These people had been employed in the cloth factories. Before last Christmas they had full work, and were paid very well. They have now a quarter of the work, with their wages much reduced! These poor people were extremely ragged. I paid to give these chaps a breakfast. They were very thankful. I have generally found a good deal of compassion for these poor people from inn-keepers and their wives.

There are here twenty-four parish churches, and there ought to be as many vicarages; but seven of these are unfit to live in and two of them are gone. I have been in nearly sixty villages, and in all have seen a house or two, and sometimes more tumbled down. The tithes* to the church remain, and the clergy take them; but they generally carry away the proceeds from the tithes to spend in London. The farmers have to manage the poor in their own way, instead of having, according to the ancient law, a third-part of all the tithes with which to look after the poor. I saw food enough, in five or six of the farm-yards, to feed the whole of the population of these parishes. But the cruel system causes it all to be carried away. Not a bit of good beef and scarcely a bit of bacon is left for those who produce all this food and wool. The labourers here look as if they were half-starved.

I am ashamed to look at these wretched countrymen of mine, who are nothing but skin and bone, while they are toiling to get the wheat and the meat ready to be carried away to be devoured by the wealthy. Our laws almost say, that those that work shall not eat, and that those who do not work shall have the food. The 'country gentlemen' know well how unjust it is to treat their labourers in this way. They know that the poor labourers pay much of their wages in taxes; and yet not a word about these things is ever said by these mean, cruel reptiles. On the contrary, they were the cause of it all.

*tithes – taxes paid to the Church in goods or money

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