Pearson Edexcel Level 3 GCE

History

Advanced

Paper 3: Themes in breadth with aspects in depth
Option 36.1: Protest, agitation and parliamentary reform in Britain, c1780–1928
Option 36.2: Ireland and the Union, c1774–1923

Wednesday 21 June 2017 – Morning
Sources Booklet

Paper Reference
9HI0/36

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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 36.1: Protest, agitation and parliamentary reform in Britain, c1780–1928

Source for use with Question 1.

Source 1: From Josephine Butler, *Personal Reminiscences of a Great Crusade*, published 1898. Here she outlines the main demands of the 'Women's Protest', first published in the national press in January 1870, and how they were received. The 'Women's Protest' was the manifesto of the Ladies' Association for the Repeal of the Contagious Diseases Acts.

The Ladies' Association made the following declaration:

'We enter our solemn protest against these Acts because, so far as women are concerned, they remove every guarantee of personal security which the law has established and held sacred. The Acts put women's reputation, their freedom, and their persons absolutely in the power of the police. The law is bound, in any country professing to give civil liberties to its subjects, to define an offence which it punishes. It is unjust to punish the sex who are the victims of a vice, and leave unpunished the sex who are the main cause, both of the vice and its dreaded consequences; and we consider that liability to arrest, forced medical treatment, and (where this is resisted) imprisonment with hard labour, to which these acts subject women, are punishments of the most degrading kind. These measures are cruel to the women who come under their action – violating the feelings of those whose sense of shame is not wholly lost, and further brutalising even the most abandoned. The disease which these Acts seek to remove has never been removed by any such legislation. The conditions of this disease in the first instance, are moral, not physical.'

Among the two thousand signatures which the manifesto obtained in a short time were those of many well known in public life.

A pause ensued, a silence on the part of our opponents, induced by the first shock of this unexpected and powerful manifesto. A Member of Parliament, fully sympathetic with us, said to me, 'Your manifesto has shaken us very badly in the House of Commons.' A leading member of the House remarked, 'We know how to manage any other opposition in the House or in the country, but this is very awkward for us, this revolt of the women. It is quite a new thing. What are we to do with such an opposition as this?'

This temporary pause was succeeded by signs of much agitation and business among our opponents in preparation for an organised stand against our attitude and claims. Simultaneously was begun the great 'Conspiracy of Silence' in the press which continued until the autumn of 1874.

Option 36.2: Ireland and the Union, c1774–1923

Source for use with Question 2.

Source 2: From Arnold Wright, *Disturbed Dublin, the Story of the Great Strike of 1913–14*, published 1914. Wright was an English journalist who travelled to Dublin in 1914 to carry out interviews and research for this account. He was reportedly paid £500 by the Dublin employers for writing the book.

The Dublin slum is a thing apart in the hellhole of social degradation. In buildings – old, rotten, and filled with both physical and moral corruption – people crowd in incredible numbers. Altogether there appears to be in the city 5,322 tenement houses, accommodating, if such a word can be used, 25,822 families, or a total population of 87,205. The majority of the occupiers of the tenement houses – approximately a third of the population – live under conditions which are injurious to health and life.

About one-seventh of the total population belong to the unskilled labouring class. The causes which have produced this large accumulation of untrained labour in Dublin are partly historic, partly economic and partly social. The decay of industries, by closing the main avenues for skilled employment, was a heavy blow from which the working community has never recovered. With an enormous surplus of absolutely unskilled labour, it is inevitable that wages in Dublin for a very large class of the population should be low. The struggle for existence in the lowest class of workers is intense.

Dublin provides fertile ground for the spread of the principles of revolutionary trade unionism. With little to gain and nothing to lose, with limited understanding and impressionable natures, the tens of thousands of unfortunates who make up the bulk of the working population of the Irish capital are easy prey to the smooth-tongued orator of the street corner. They are caught up readily by his appeals and carried away by his false arguments, and they are outraged by the examples of capitalist cruelty and greed which adorn his tale. To most of the slum inhabitants the intrusion into their lives of a labour movement of the more strenuous kind – with its marches and its counter-marches, its shouting and cheering and its periodic thrills – is a welcome change from the drab monotony of ordinary existence in which the normal excitement is provided by a wedding or a funeral or a drunken brawl on Saturday night. When a wave of industrial unrest recently swept over Great Britain, it was inevitable that Dublin would be drawn into it. The people simply needed a leader. The occasion speedily made one of a remarkable kind in the person of Mr. James Larkin – or as he prefers to be called – Jim Larkin.

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