

HISTORY ADMISSIONS ASSESSMENT**60 minutes****Past Paper 2018****(Formerly Section 2 of the History Admissions Assessment 2018)****INSTRUCTIONS TO CANDIDATES**

Please read these instructions carefully, but do not open the question paper until you are told that you may do so.

This question paper requires you to read two passages and answer a related question.

You should write your answer in the space provided in this question paper. Please complete this section in **black pen**.

You can use the blank inside front and back covers for rough working or notes, but no extra paper is allowed. Only answers in the space indicated in the paper will be marked.

Dictionaries may NOT be used.

Please wait to be told you may begin before turning this page.

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Parental rights in nineteenth-century Britain

The point of this task is to explore your ability to handle historical evidence and how you work with it. It is not designed as a test of knowledge so no previous knowledge is expected or required. Please think about the differences and similarities between the events described in the accounts, and also about what we might learn from these extracts about the societies and practices being described. For example, what might these extracts tell us about attitudes to parenting or to individuals' rights, or about nineteenth-century gender politics? There may be other points that you want to comment on.

A glossary of words that might be unfamiliar is provided at the end of the second extract.

TASK

In your own words, compare and contrast these passages.

Extract 1

The following extract comes from a report of a court case in 1878. In this passage, Vice-Chancellor Malins, a judge of the High Court, explains the reasons for his decision in a child custody dispute.

'[It] is evident that from the year 1865 down to the presentation of this petition¹ this struggle has been going on, the father desiring the children to be brought up as Protestants, and the mother determined that they should be brought up as Roman Catholics, and taking advantage of every opportunity she had to instruct them in doctrines of the Roman Catholic Church, and to bring them up in every way she could as Roman Catholics; and I am very sorry to find that she has thought herself justified in going to such an extent as this, that she has set at defiance the authority of the father over the children, and has so far instilled these principles into the children; and I cannot but express my regret that she has done so, seeming to have entirely forgotten that by the laws of England, by the laws of Christianity, and by the constitution of society, when there is a difference of opinion between husband and wife, it is the duty of the wife to submit to the husband. ... The principles of this Court are the principles of common sense and the principles of propriety, that the children must be brought up in the religion of the father. The father is the head of his house, he must have control of his family, he must say how and by whom they are to be educated, and where they are to be educated, and this Court never does interfere between a father and his children unless there be an abandonment of the parental duty, and that may be considered to take place when the father brings them up irreligiously ... where there is immoral conduct ... or where the Court is of opinion that the father has been guilty of abandonment of the parental duty. ...

Lord O'Hagan is a Judge for whom I entertain the greatest possible respect. He is a Roman Catholic, as we all know ... Now Lord O'Hagan, on the subject of the duty of the father, expresses it thus, and every word of this is applicable to the present case: "the authority of a father to guide and govern the education of his child is a very sacred thing, bestowed by the Almighty, and to be sustained to the utmost by human law."

Extract 2

Elizabeth Wolstenholme Elmy, writing in 1886, looks back on her campaign to change the law.

'So monstrous is the law of these three kingdoms with regard to the closest and most sacred of human relations. The mother who does more, suffers more, and most frequently loves more, is nothing. The father is exalted by a selfish and stupid prerogative² into a mimic Deity[.] ... These atrocious laws belonged fitly to a time when the child was considered solely as *the property of the*

father, but do not suit a period in which the dignity and worth of even the youngest child, as an independent human being, is becoming gradually recognized.

[Having persuaded sympathetic MPs to introduce a bill to reform the law] The ladies who listened in the gallery were indignant at the whole tone and manner of the debate, and felt that nothing had ever so conclusively proved to them the absolute need existing for the direct representation of women in Parliament, as the foolish utterances of so many men, each of whom probably owed his best to his mother, as to the danger of doing justice and the inexpediency of fully and frankly recognizing the equal parental rights of the mother; so hard is it to see through the gloom of privilege.

It will be seen ... that during the three years agitation, petitions with upwards of 90,000 signatures were presented in favour of this amendment of the law, and not one in opposition to it.

During the same period, there ... were distributed nearly half a million leaflets and upwards of 40,000 pamphlets. ... But by far the most effective part of the propaganda was carried on by those persons who made it their especial duty to inform their own Parliamentary representatives, and their personal friends in both houses.'

Glossary

¹petition – an application to the court for judgement

²prerogative – an exclusive right or privilege

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