

## *Women in 20th Century Ireland*

2.9 EXPLAIN how the experiences of women in Irish society changed during the twentieth century



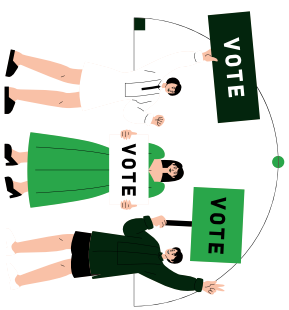
- 29.1 Timeline
- 29.2 Cornell Notes
- 29.3 Keywords
- 29.4 Knowledge Organiser
- 29.5 Questions

This chapter will explore the changing role and status of women in Irish society during the 20th century, including the struggle for suffrage and the impact of social and economic changes.

# Women in 20th Century Ireland



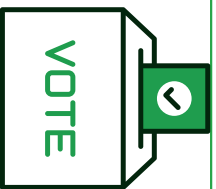
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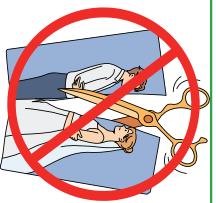
Full voting rights for all women, aged 21 and older



Women, 30 and older, get the right to vote



Divorce is banned by de Valera's conservative government



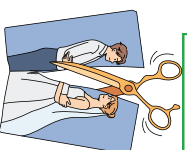
The Employment Equality Act is passed, removing gender discrimination in work



Mary Robinson is elected as the first female President of Ireland



Divorce prohibition is repealed; the last Mother and Baby Home is closed



Mary McAleese is elected as the second female President of Ireland.



# Women in 20<sup>th</sup> Century Ireland

Headings	Notes
<b>THE EARLY 20<sup>TH</sup> CENTURY: WOMEN AS SECON-CLASS CITIZENS</b> <b>VOTING RIGHTS</b>	<ul style="list-style-type: none"><li>• In 1900, women could not vote, their rights to property and education were limited and discrimination in the workplace was legal.</li><li>• <b>Suffrage</b> was the campaign for <b>voting rights for women</b> and the women who campaigned were known as <b>suffragettes</b>.</li><li>• In <b>1908</b>, <b>Hanna Sheehy-Skeffington</b> founded the <b>Irish Women's Franchise League (IWFL)</b> to campaign for votes for women. Its tactics included parades, attacks on property and hunger strikes.</li></ul>
<b>EDUCATION</b>	<ul style="list-style-type: none"><li>• The number of <b>girls attending school</b> had increased in the 1800s, thanks to the work of Catholic religious orders. However, it was not until <b>1908</b> that all <b>Irish universities</b> opened to women.</li><li>• In the following years, women made up about 10% of university students. Only wealthy and middle-class women had that opportunity.</li></ul>
<b>EMPLOYMENT</b>	<ul style="list-style-type: none"><li>• In the early twentieth century, women were <b>expected to marry and have children</b>. There was no need for most women to find jobs. Most middle-class women had <b>servants</b> who did the housework and minded their children.</li><li>• Women who had jobs before they got married, such as national school teachers, <b>had to give up those jobs</b> when they married.</li><li>• Poorer women often worked outside the home as <b>domestic servants (maids, cooks, nannies)</b>, as <b>street traders</b> in larger cities, or in the <b>Belfast mills</b>. They were paid <b>lower wages than men</b>.</li><li>• In rural areas, women <b>worked on the farm</b> and looked after animals as well as running the <b>household</b>.</li></ul>
<b>Keywords</b>	<b>Summary</b>
Suffrage Voting Rights Hanna Sheehy Skeffington Irish Women's Franchise League Domestic servants Street Traders Belfast Mills	

# Women in 20<sup>th</sup> Century Ireland

Headings	Notes
<p><b>WOMEN IN THE INDEPENDENCE MOVEMENT</b></p>	<ul style="list-style-type: none"> <li>In <b>1914</b>, a women's organisation named <b>Cumann na mBan</b> was founded to support the <b>Independence movement</b>.</li> <li>In <b>1916</b>, before the Rising, Cumann na mBan became an <b>auxiliary force</b> to the Irish Volunteers.</li> <li>Some <b>women fought</b> in the Easter Rising, including <b>Countess Constance Markievicz</b>, <b>Dr Kathleen Lynn</b> and <b>Margaret Skinnider</b>, while others acted as messengers. Military pensions were often denied to these women.</li> <li>In <b>1918</b>, <b>Constance Markievicz</b> became the <b>first women elected to Westminster</b>. She did not take her seat there but later served as <b>Minister for Labour</b> in the First Dáil.</li> </ul>
<p><b>INDEPENDENT IRELAND WOMEN AND POLITICS</b></p>	<ul style="list-style-type: none"> <li>In <b>1922</b>, the <b>Constitution of the Irish Free State</b> gave the <b>vote</b> to all women and men <b>over the age of 21</b>.</li> <li>This new Irish state was very <b>conservative and Catholic</b>.</li> <li>Most people believed <b>a women's place was in the home</b>. The <b>1937 Constitution (Bunreacht na hÉireann)</b> recognised a woman's special role 'within the home'.</li> <li><b>Divorce</b> and <b>contraception</b> were banned.</li> <li>Women could not sit on <b>juries</b>.</li> </ul>
<p><b>THE MAGDALENE LAUNDRIES</b></p>	<ul style="list-style-type: none"> <li>The <b>Magdalene Laundries</b> were run to house "<b>fallen women</b>" (<i>women who became pregnant outside marriage or did not adhere to Irish society's social norms</i>) from 1765 to 1996.             <ul style="list-style-type: none"> <li><b>11,000 women</b> officially recorded to have entered these laundries since 1922.</li> </ul> </li> <li>These laundries were quietly supported by the state and were run Predominately by <b>Catholic religious orders</b>. The women were sent to these laundries where they were <b>mentally, emotionally</b> and <b>physically abused</b> by the <b>nuns</b> (and <b>priests</b>) as they were forced to complete unpaid labour until their child was born.</li> <li>The women were sent here by their families to avoid public shame on the 'advice' of 'concerned' people in power such as priests, politicians, judges or gardaí.</li> </ul>
<p><b>Keywords</b></p> <p>Cumann na mBan            Countess Constance Markievicz            Dr Kathleen Lynn            Bunreacht na hÉireann            Magdalene Laundries            Fallen Women            Catholic Religious Orders</p>	<p><b>Summary</b></p>

# Women in 20<sup>th</sup> Century Ireland

Headings	Notes
<b>THE MAGDALENE LAUNDRIES</b>	<ul style="list-style-type: none"> <li>• Women, and their babies, who had died were often buried in unmarked graves such as those in <b>Tuam, Co. Galway</b> or <b>High Park, Drumcondra</b>.</li> <li>• Very often the children were put up for adoption with their mothers' permission and wouldn't be told that they had been adopted.</li> <li>• The last <b>Irish Magdalene laundry</b> closed its doors in <b>1996</b>.</li> </ul>
<b>EMPLOYMENT</b>	<ul style="list-style-type: none"> <li>• Most women continued to work as <b>domestic servants</b> or in <b>low-paid jobs</b>.</li> <li>• The <b>Conditions of Employment Act 1935</b> limited the number of women in any industry.</li> <li>• In <b>1932</b>, the '<b>marriage bar</b>' was introduced: women automatically lost their jobs in the public service (e.g. teachers) when they got married.</li> <li>• In <b>1946</b>, only <b>2.5% of married women in Ireland</b> were <b>employed</b>, as opposed to 25% in Britain.</li> <li>• Women <b>emigrated</b> at much higher rates than men in the 1940s and 1950s.</li> </ul>
<b>MOVES TOWARDS EQUALITY</b>	<ul style="list-style-type: none"> <li>• As the <b>economy expanded</b> in the 1960s, more workers were needed. Many of these jobs went to women, who <b>by 1970</b> made up <b>25% of the workforce</b>.</li> </ul>
<b>THE 1960s: GRADUAL CHANGE</b>	<ul style="list-style-type: none"> <li>• Women benefitted from <b>free education</b> and increased <b>access to universities</b>.</li> <li>• Shows like the <b>Late Late Show</b> debated controversial topics such as marriage breakdown and contraception. This helped to change attitudes over time.</li> </ul>
<b>THE IRISH FEMINIST MOVEMENT</b>	<ul style="list-style-type: none"> <li>• The feminist movement was part of the wider worldwide <b>struggle for rights</b> of the 1960s. <b>Feminism</b> is the movement aimed at achieving gender equality, based on political, social and economic equality between men and women.</li> <li>• In <b>1971</b>, the <b>Irish Women's Liberation Movement</b> was founded by Nell McCafferty, Mary Kenny and Nuala O'Faolain.</li> <li>• They pressured politicians and held protest marches. They took the train to Belfast and brought back <b>contraceptives</b> to protest against the law banning them in the Republic.</li> </ul>
Keywords	Summary
Tuam, Co. Galway High Park, Drumcondra Conditions of Employment Act Marriage Bar Free Education The Late Late Show Feminism Irish Women's Liberation Movement Contraceptives	

# Women in 20<sup>th</sup> Century Ireland

Headings	Notes
<p><b>CHANGES FROM THE 1970s TO THE 1990s</b></p>	<ul style="list-style-type: none"> <li>In <b>1972</b>, the <b>Commission on the Status of Women</b> recommended the removal of most of the legal barriers to equality.</li> <li>In <b>1973</b>, the '<b>marriage bar</b>' was abolished.</li> <li>The <b>Anti-Discrimination Act</b> of <b>1974</b> banned paying men more than women, for the same work.</li> <li>The <b>Employment Equality Act</b> of <b>1977</b> outlawed discrimination on the basis of sex or marital status.</li> <li>In <b>1979</b>, <b>Marie Geoghegan-Quinn</b> became the first female government minister since the First Dáil.</li> <li>In <b>1993</b>, the ban on <b>contraception</b> was fully lifted.</li> <li>In <b>1996</b>, <b>divorce</b> was introduced following a referendum.</li> </ul>
<p><b>THE POSITION OF WOMEN AT THE END OF THE CENTURY</b></p>	<ul style="list-style-type: none"> <li>In politics and law:               <ul style="list-style-type: none"> <li><b>Mary Robinson</b> was elected President in <b>1990</b>, followed by <b>Mary McAleese</b> in <b>1997</b>.</li> <li>In <b>1993</b>, <b>Mary Harney</b> became the first woman to lead a political party (the Progressive Democrats) and in <b>1997</b> she became the first female <b>Tánaiste</b>.</li> <li>In <b>2011</b>, <b>Susan Denham</b> became Ireland's first female <b>Chief Justice of the Supreme Court</b>.</li> </ul> </li> <li>In the areas of education and employment, by <b>2,000</b>:               <ul style="list-style-type: none"> <li>Women made up <b>over 40%</b> of the workforce, but more likely than men to have <b>low-paid jobs</b>.</li> <li>Relatively few women held high-paying executive positions.</li> <li>Women made up <b>55% of university students</b>.</li> <li>More women were pursuing <b>professional careers</b> than in the previous generation.</li> </ul> </li> <li>In sport and the media:               <ul style="list-style-type: none"> <li>Athlete <b>Sonia O'Sullivan</b> and boxer <b>Katie Taylor</b> won medals in the World Championships and the Olympics.</li> <li>Award-winning broadcasters <b>Olivia O'Leary</b> and <b>Marion Finucane</b> covered current affairs, politics, social issues and more.</li> </ul> </li> </ul>
<p><b>Keywords</b></p> <p>Commission on the Status of Women</p> <p>Marriage Bar</p> <p>Anti-Discrimination Act (1974)</p> <p>Employment Equality Act</p> <p>Marie Geoghegan-Quinn</p> <p>Contraception   Divorce</p> <p>Mary Robinson   Katie Taylor</p> <p>Mary McAleese   Sonia O'Sullivan</p> <p>Mary Harney</p>	<p><b>Summary</b></p>

# Women in 20<sup>th</sup> Century Ireland

Keywords	Definitions
<b>1922 Constitution of the Irish Free State</b>	Gave the vote to all women and men over the age of 21
<b>Abstentionism</b>	Policy by Sinn Féin MPs to not take their seats in the House of Commons.
<b>Anti-Discrimination Act 1974</b>	Women and men must be paid the same wage for the same work
<b>Bunreacht na hÉireann</b>	Constitution of Ireland, 1937
<b>Conditions of Employment Act</b>	Limited the number of women in any industry
<b>Countess Constance Markievicz</b>	an Irish politician, revolutionary, nationalist, suffragist, socialist, the first woman elected to the Westminster Parliament, and was elected Minister for Labour in the First Dáil, becoming the first female cabinet minister in Europe.
<b>Cumann na mBan</b>	an Irish republican women's paramilitary organisation
<b>Discrimination</b>	Unjust treatment of different people, usually based on race, religion, sexual orientation or gender.
<b>Dr Kathleen Lynn</b>	the use of fear and acts of violence to try to change society or government policy for a political or ideological purpose
<b>Employment Equality Act 1977</b>	Women have equal rights to be employed regardless of marriage status
<b>Feminism</b>	The belief that men and women are equal and should have the same rights and opportunities.
<b>Franchise</b>	The vote or suffrage
<b>Hanna Sheehy-Skeffington</b>	a suffragette and Irish nationalist
<b>Katie Taylor</b>	an Irish professional boxer and former footballer.
<b>Marriage Bar</b>	Women had to give up their jobs in the civil service when getting married.
<b>Mary McAleese</b>	The second female President of Ireland
<b>Mary Robinson</b>	The first female President of Ireland
<b>Relief Aid</b>	Charity for people who are poor and have no income.
<b>Sonia O'Sullivan</b>	an Irish former track and field athlete.
<b>Suffragettes</b>	Women who were willing to take militant action in order to achieve voting rights.
<b>Women's Suffrage</b>	The right of women to vote in political elections.



# Women in 20th Century Ireland

## 2.9 EXPLAIN how the experiences of women in Irish society changed during the twentieth century

Term	Definition
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### The Stone Age

The 20th century was a pivotal time for women in Ireland, marked by significant social and cultural changes. Women played a significant role in the struggle for Irish independence, challenging traditional gender roles and leading to greater political participation. The 1960s brought about gradual changes for women in areas such as education, employment, and contraception. The emergence of the feminist movement in the 1970s and 1980s led to greater gender equality and women's rights, challenging the conservative social policies of the dominant political party, Fianna Fáil. The party's policies had a significant impact on women's lives, with discrimination and marginalization a common experience. The Magdalene Laundries were an institution that reflected the neglect of women's rights in Ireland, and the Irish state was complicit in the abuse of women held there. From the 1970s to the present day, Ireland has seen significant changes in women's rights and representation, with challenges still remaining in achieving gender equality.

### The Struggle for Irish Independence

The Struggle for Irish Independence marked a significant moment in Irish history, with women actively participating in the political movement. Women played a significant role in the fight for independence, particularly in the Irish Citizen Army and Cumann na mban. Women's involvement in the Easter Rising of 1916 challenged traditional gender roles, leading to changes in women's status and greater political participation. However, the newly established Irish Free State failed to recognize the contributions of women to the independence movement, and their rights and representation were subsequently neglected.

### The 1960s

The 1960s brought about gradual changes for women in Ireland, particularly in the areas of education, employment, and contraception. The introduction of free secondary education enabled greater access to higher education for women, while the gradual liberalization of Ireland's economy increased job opportunities for women. The 1960s also saw the emergence of the feminist movement in Ireland, advocating for greater gender equality and women's rights. The 1960s were a pivotal decade in Ireland's social and cultural history, leading to greater social and political changes for women.

### The Magdalene Laundries and Mother and Baby Homes

The Magdalene Laundries were institutions run by religious orders in Ireland, where thousands of women were held captive and subjected to forced labour and abuse. Women were sent to these institutions for various reasons, including being unmarried mothers, victims of sexual abuse, or considered "troubled" in some way. The Irish state was complicit in the abuse, with women being forcibly placed in these institutions and their rights neglected. The Magdalene Laundries continued to operate until the late 1990s, with survivors only receiving a formal apology and compensation in recent years.

### The Irish Feminist Movement

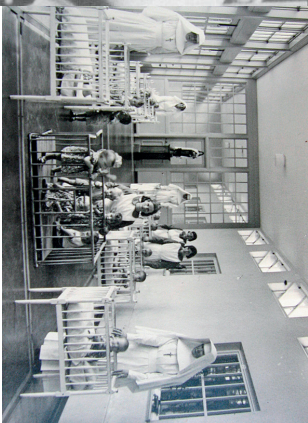
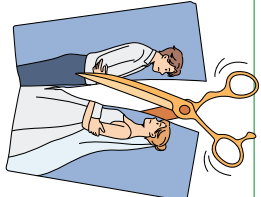
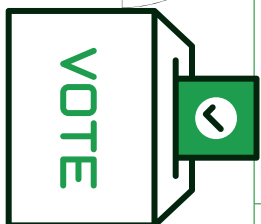
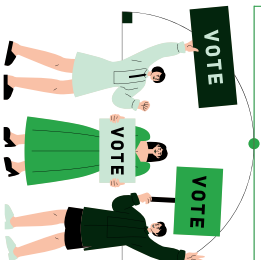
The Irish Feminist Movement emerged in the 1970s and 1980s, advocating for greater gender equality and women's rights. The movement sought to challenge traditional gender roles and the patriarchal structures that kept women from participating fully in Irish society. The movement led to significant changes in Irish law, including the legalisation of contraception, the recognition of marital rape, and greater access to abortion. The feminist movement was instrumental in shaping Ireland's social and cultural landscape, with women gaining greater representation and equality in various aspects of Irish life.

### The Conservative Fianna Fáil Governments and their treatment of Women

Fianna Fáil was the dominant political party in Ireland from the 1930s to the 1970s, during which time the party adopted conservative social policies that discriminated against women. The party supported the Magdalene Laundries, opposed contraception, and restricted women's access to education and employment. The party's policies had a significant impact on women's lives, with many women facing discrimination and marginalization as a result. Despite the feminist movement's efforts to challenge these policies, it wasn't until the 1990s that Ireland began to see significant changes in women's rights.

### From the 1970s to Present Day

Ireland has undergone significant social and cultural changes, particularly in relation to women's rights and representation. The feminist movement played a significant role in shaping these changes, leading to the legalisation of contraception, the recognition of marital rape, and greater access to abortion. Women gained greater representation in politics and the workforce, and traditional gender roles were challenged. However, Ireland still faces challenges in achieving gender equality, particularly in relation to the gender pay gap and the under-representation of women in senior positions.





# Women in 20th Century Ireland

**Doodle Revision Page or Sketch Notes**  
Include heading(s), short notes, keywords, timelines,  
images (maps, drawings, diagrams) as needed

### THE EARLY 20TH CENTURY: WOMEN AS SECOND-CLASS CITIZENS

- **Limited Rights:** In 1900, women had few rights in Ireland. They could not **vote**, had **limited access** to education, and faced **workplace discrimination**.
- **The Suffrage Movement:** The fight for voting rights (suffrage) gained momentum in the early 1900s. **Hanna Sheehy-Skeffington** founded the **Irish Women's Franchise League (IWFL)** in **1908**, using **parades, hunger strikes, and property attacks** to push for women's suffrage.
- **Education:** While girls' education had expanded by the early 20th century, **universities** only began admitting women in **1908**, thanks to efforts by women like **Alice Oldham**. However, only wealthy women could attend.
- **Employment:** Women were expected to **marry and have children**. Many worked as **teachers** or **domestic servants** before marriage but had to quit once married. In rural areas, women contributed to **farming** while managing households. Women often received **lower wages** than men.
- **Cumann na mBan (1914):** Women were excluded from political movements like **Home Rule**, but many joined **Cumann na mBan**, a women's organisation supporting the independence movement. During the **1916 Easter Rising**, women like **Countess Constance Markievicz** and **Dr Kathleen Lynn** fought or acted as **nurses** and **messengers**.

### THE ROMAN ARMY

- **The 1922 Constitution:** Women gained **full voting rights** in the new **Irish Free State** for those over 21, well ahead of Britain. However, very few women were elected to the **Dáil** in the early decades.
- **Conservative Policies:** Irish society, influenced by **Catholic values**, viewed women's primary role as being in the **home**.
  - **Divorce** and **contraception** were banned.
  - **Women could not serve on juries.**
  - The **1937 Constitution** recognised women's special role in the home.
- **Employment Barriers:**
  - **Marriage Bar (1932):** Women had to quit their **public service jobs** upon marriage, and most employers followed this practice.
  - **Conditions of Employment Act (1936):** Limited the number of women allowed to work in certain industries.
  - By **1946**, only **2.5% of married women** were employed, compared to **25% in Britain**.
- **Magdalene Laundries and Mother and Baby Homes:** Unmarried pregnant women were sent to **Magdalene Laundries** or **Mother and Baby Homes**, where they were forced to work under harsh conditions. Many children born in these homes were put up for **adoption without their mothers' consent**. The **last Magdalene Laundry closed in 1996**. Apologies from the Irish government followed in **2013** and **2021**, but survivors continue to fight for **compensation**.

### MOVES TOWARD EQUALITY

- **The 1960s:** As the economy grew, **employment opportunities** for women increased, and they made up **25% of the workforce** by 1970. **RTÉ** played a crucial role in discussing **controversial issues** like **marriage breakdown** and **contraception**, gradually changing public attitudes.
- **Feminism and the Irish Women's Liberation Movement (1971):** Feminists like **Nell McCafferty**, **Mary Kenny**, and **Nuala O'Faolain** led protests and campaigned for changes in **laws that discriminated against women**. Notable actions included challenging the **contraceptive ban** and demanding equal treatment in public spaces.
- **Legal Reforms in the 1970s:**
  - The **Marriage Bar** was abolished.
  - The **Anti-Discrimination Act (1974)** outlawed paying men more than women for the same work.
  - The **Employment Equality Act (1977)** banned workplace discrimination based on **gender** or **marital status**.
  - The ban on **contraception** was lifted in **1978**, and **divorce** was reintroduced in **1996**.

### THE POSITION OF WOMEN AT THE END OF THE CENTURY

- **Workforce:** By 2000, **40% of the workforce** was female, though women remained underrepresented in **high-paying executive roles**. Women constituted **55% of university students**, pursuing careers in **law, medicine, business, and education**.
- **Politics:** Women made historic strides in **politics**.
  - **Mary Robinson** became Ireland's first female **President** in **1990**, followed by **Mary McAleese** in **1997**.
  - **Mary Harney** became the first female **Tánaiste** and leader of a political party in **1999**. However, Ireland has not yet had a **female Taoiseach**.
- **Symbolic Successes in Other Fields:**
  - **Olivia O'Leary** paved the way for women in **broadcasting**.
  - Athletes like **Sonia O'Sullivan** and **Katie Taylor** achieved international success, inspiring younger generations to pursue their ambitions.

## Ch. 29 - Women in 20th Century Ireland

Source A shows the number of women who entered Magdalene laundries from 1922 to 1996 and the percentage of the total number who entered each decade. Source B is an extract from the testimony of Martina Keogh, who was in the laundry on Aungier St in Dublin in the 1960s. Here she describes her first day in the laundry. Examine the sources closely, then answer the questions that follow.

Decade	Entries	Per cent
1920s	1,846	16.5%
1930s	2,695	24.1%
1940s	2,498	22.3%
1950s	1,725	15.4%
1960s	1,593	14.2%
1970s	660	5.9%
1980s	147	1.3%
1990s	8	0.1%
Unknown	26	0.2%
Total	11,198	100.0%

B The nuns.. they took all my clothes of me, gave me an auld grey dress or something and because my hair was short they couldn't cut it anyhow so... And I was looking around and all I could see was poor old women there and I was, 'oh good Jesus, where am I?' I started getting frightened then.. I.. I got a bi.. big fright. I didn't know where I was, and I was shaking and I was going, 'oh my God, where am I?' ... Then I was made to go into the laundry-straight away-for about two hours and I was put into ... on a ... an ironing board with an iron and all tubes coming out of them and I was made iron. I hadn't a clue sure, even how to iron. The more I couldn't iron the nun was pushing me.. shoving me and digging me into the back of the neck. At one stage I lost the head and told her to go and fuck off, and I got battered for it.

- According to source A, which decade had the highest entrance for the laundries?
- According to source B, what happened to Martina Keogh when she arrived in the laundry?
- What were Martina's first impressions of the laundry when she arrived?
- What evidence is there that she was mistreated in the laundry?
- Based on your knowledge of women's lives in twentieth-century Ireland, explain the decline in entry to the laundries from the 1970s onwards.
- Aside from the Magdalene laundries, describe three restrictions on the rights of women in twentieth-century Ireland.
- Write a short account of how women's lives changed in Ireland in the twentieth century in terms of (a) education; (b) politics; and (c) employment.
- Why do you think that employment and education are so important for the progress of women's rights?

## Question 8

The 1960s was an important decade in Ireland, Europe and the wider world. Bob Dylan, an American singer and songwriter, born in 1941, became a major figure in popular culture during the 1960s. Examine the sources below and answer the questions which follow.

**Source 1:** Vinyl album cover for *The Times They Are A-Changin'*, released on January 13, 1964.



**Source 2:** Extract from the lyrics of *The Times They Are A-Changin'* recorded in Columbia Studio, 7<sup>th</sup> Avenue, New York City, August 6 – October 31, 1963.

Come mothers and fathers  
Throughout the land  
And don't criticize  
What you can't understand  
Your sons and your daughters  
Are beyond your command  
Your old road is rapidly agin' [ageing]  
Please get out of the new one if you can't lend your hand  
For the times they are a-changin'

(a) What age was Bob Dylan when *The Times They Are A-Changin'* was released in 1964?

(b) When and where was *The Times They Are A-Changin'* recorded?

When:
Where:

(c) In 1964, this album was released in the format of a vinyl disc, as shown in **Source 1**. Explain **two** ways in which access to music has changed since the 1960s.


(d) In your opinion, are songs and/or album covers useful sources of evidence about the past? Explain your answer.


Do **not** write about Bob Dylan in your answers to parts (e) and (f) below.

- (e) From your study of the 1960s as an important decade in Irish, European and/or world history, give the name of one personality, issue or event from the 1960s.

- (f) Does this personality, issue or event show that the 1960s was a time of change?  
Tick (✓) **one** of the following.

Yes

No

Explain your answer, using information about the personality, issue or event you studied.


Question 8

Look at this advertisement and answer the questions which follow.

**CAVAN COUNTY MUSEUM**  
Ballyjamesduff, Co. Cavan, Ireland

Three unique centenary exhibition experiences in one beautiful museum

WWI Trench Experience      1916 Rising Exhibition Experience      Battle of the Somme Installation

Tel: 049 854 4070 • www.cavanmuseum.ie • Facebook.com/cavanmuseum • Twitter.com/cavanmuseum

**Enjoy a great family day out!**

(a) Where in Ireland is this museum located?

(b) What is the museum's website address?

(c) What are **two** types of information you would expect to find on a museum website to help you plan a visit to the museum?

(d) What are **two** topics that you could learn about at this museum?

- (e) You studied the 1960s as an important decade in Irish, European and/or world history. Give the name of one personality, issue or event you studied from the 1960s.

--

- (f) Briefly, why is this personality, issue or event considered historically significant?


Historian Gillian O'Brien gives the following advice about setting up museum exhibitions:

Objects and documents are vital, but photographs, film, and oral testimony can be fascinating too.

- (g) Suggest **three** examples of objects, documents and/or other presentation methods you would use to set up a museum exhibition about this personality, issue or event from the 1960s. Justify each choice.




(g)

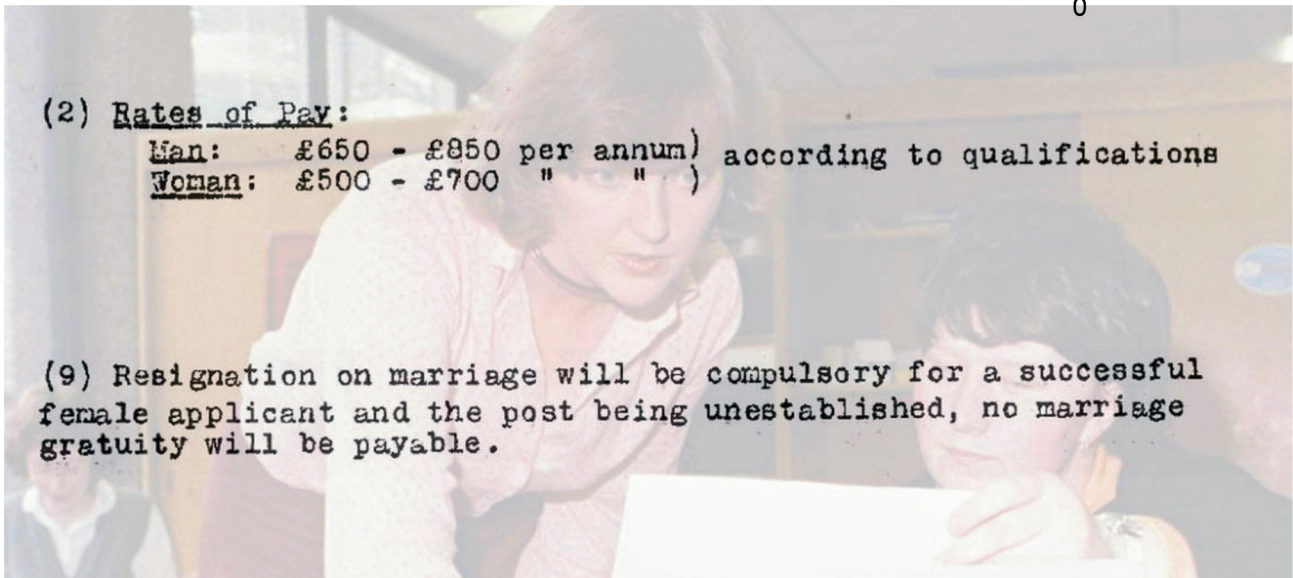
(Continued):

Optional writing space: label all work clearly with the question number and part.

## Question 7

### The experience of women in 20<sup>th</sup> century Ireland

The following image and excerpt come from an *RTÉ* Archive online exhibition titled *Women and Society*. Examine both and answer the questions which follow.



This document lists the terms and conditions for employment as General Features Officer in *Radio Éireann*. It dates from 1947. No. 2 on the list sets out the different rates of pay for men and women. If a man gets the job, he will be paid £650 - £850 per annum, while if a woman gets it, she will be paid £500 - £700, a substantially lower amount for doing the same work. No. 9 on the list is the marriage bar, making it compulsory for a female employee to resign when she marries.

(a) What is the title of the exhibition?

(b) Why do you think the curator of the exhibition chose to put this document in the exhibition?


- (c) This contract of employment dates from 1947. Identify **two** ways that life for women has changed in Ireland since that date.

First change:
Second change:

- (d) Name a 20<sup>th</sup> century Irish female you have studied whom you think deserves to be commemorated.

--

- (e) Give **two** reasons why you think the woman you have chosen deserves to be commemorated.




- (f) You have been put in charge of organising a commemoration for the person you have chosen to write about. Describe what form your commemoration would take and give **two** reasons for your decision.




2 0

## Question 8

Look at the following sources and answer the questions which follow.

**Source 1:** An article published in the *Irish Examiner* on 6 August 2023.

**Source 2:** An advertisement for an electric cooker, published by the Electricity Supply Board (ESB) in the 1950s.

### ‘Some women had an awful life’: How the marriage bar affected women’s lives

Fifty years ago this summer — thanks to the European Economic Community’s Treaty of Rome — the Irish Government was forced to finally abolish the marriage bar, an out-dated, nineteenth-century law which required women (only) to resign from civil and public service jobs once they got married.

“You knew when you got married that was the end of your independence,” says Cork native Maura Corry, 75, a former typist with General Accident Insurance in Cork City. The job had its perks, however: It paid as much as teaching and offered 90% mortgages with low interest rates. She worked there for four years until she got married in June 1971. “It was taken for granted that you were leaving. We thought totally different that time to the way we think now, totally different.”

The marriage bar was sweetened somewhat by the fact that after five years’ service, women received a marriage bonus of one month’s salary for each year of service up to a maximum of a year’s pay. It often went towards a deposit for a home, when only men were allowed take out a mortgage.

Still, looking back now, “it wasn’t fair,” says Maura. “When I think of the things that were done to you back then, I’d no more stand for it now.”

**GOOD HOUSEWIVES**  
**Cook**

**ELECTRICALLY**

You can buy a three-plate electric cooker, complete with heated drawer for £1.17.5. every two months. Cash price **£46.10.0**

**IT'S CHEAPER THAN YOU THOUGHT**  
Electric cooking is cheaper than any other method. It costs less than 4s. 6d. a week to prepare all the meals for five people.

**IT'S CLEANER THAN YOU DREAMED**  
Your kitchen, your furnishings and your cooking utensils stay spotless when you cook electrically. A rub of a damp cloth cleans your cooker too.

**IT'S QUICKER THAN YOU KNEW**  
New high-speed hot-plates and grill take the time out of cooking, and a thermostatically controlled oven always gives perfect results.

**IT'S SIMPLER THAN YOU IMAGINED**  
From a slow simmer to a brisk boil, automatic controls on hot-plate and oven guarantee the right cooking temperatures and, of course, the perfect results.

**E.S.B. SHOWROOMS**  
or your electrical contractor

- (a) According to Source 1, in what century was the marriage bar put into effect?

- (b) List **two** advantages of Maura Corcoran’s job with General Accident Insurance.


(c) How does the visual evidence from Source 2 support the written evidence in Source 1?


(d) What else do you learn about life in Ireland in the 1950s from studying Source 2?


(e) Source 2 was taken from the ESB’s digital archives.  
Outline **two** advantages of using a digital archive when conducting historical research.


(f) Identify **one** significant change that took place during the twentieth century in the lives of Irish women. Explain why this change was significant.

Change:

Why this change was significant:

## Question 8

The experience of women in Irish society changed during the 20<sup>th</sup> century.



Photograph 1



Photograph 2



Photograph 3



Photograph 4

- (a) Look at the photographs above and match each one to the correct name in the table below.

Name	Photograph
Mary Robinson	
Hannah Sheehy Skeffington	
Countess Markievicz	
Mary McAleese	

- (b) Which of the above women fought in the 1916 Easter Rising?

- (c) Which of the above women was the first woman to be elected President of Ireland in 1990?





(d) Briefly explain the term **suffragette**.


(e)



The photograph above is a statue of Hannah Sheehy Skeffington in Kanturk, County Cork. Briefly explain **two** reasons why you think statues are a good way of remembering people of historical importance.

Reason 1:
Reason 2:



(f) From your study of Women in Twentieth Century Ireland, explain how the lives of women changed. In your answer, you can refer to the following;

- Education
- Employment
- Politics


## Question 5

This question contains promotional material for an exhibition on Lady Gregory by the New York Public Library. Read it and answer the questions which follow.



### All this Mine Alone: Lady Gregory and the Irish Literary Revival.

Lady Gregory is one of the architects of modern Ireland. She was a woman of action, devoting her considerable energy to the founding and the success of the Abbey Theatre, Ireland's national theatre. As a translator and cultural visionary, working with flair and dedication, she gave new life to Irish folk tales and sagas. Her house, Coole Park, in the west of Ireland, became a centre of the Irish Literary Revival.

She was an idealist, but also resolutely practical. With her gift for friendship, she nurtured the talent of others, from W.B. Yeats to J.M. Synge, from Sean O'Casey to the young James Joyce. Her move from living a life of Anglo-Irish privilege to forging a new and independent country, aware of its ancient culture, required unwavering courage and independence of mind. In her plays, translations, folklore, and works of prose, she was an original and highly successful writer. Her own work and her dream for Ireland, as well as her passionate engagement with art and politics, make her one of the most influential and compelling women of her time.

- (a) What did Lady Gregory devote her considerable energy to?


- (b) According to the extract, name **two** people whose talent Lady Gregory helped to nurture.




(c) What made Lady Gregory one of the most influential women of her time?


(d) Which cultural movement is Lady Gregory associated with?




In 1996, the European postal administration agreed a theme for the 1996 Europa stamp issue. The theme was “commemorating famous women” and Lady Gregory was chosen for the Irish stamp edition.

(e) Lady Gregory lived in two different centuries. Tick the correct boxes to indicate which ones.

18 <sup>th</sup> Century	19 <sup>th</sup> Century	20 <sup>th</sup> Century	21 <sup>st</sup> Century



(f) During her lifetime, the experience of women in Irish society changed significantly. Identify **one** change which occurred during this time which altered women's lives.


(g) What is meant by the term 'commemoration'?


(h) Identify **one** way, other than issuing a stamp or holding an exhibition, that a historical event might be commemorated.




## Question 10

Study the sources below and answer the questions which follow.

**Source 1: Ten things that women could not do in the 1970s in Ireland.**  
**Adapted from Fintan O'Toole, the *Irish Times*, May 2017**

### Women in Ireland could not ...

- 1. Keep their jobs in the public service or in a bank once they married**  
Women who worked in the civil service had to resign from their jobs when they became wives.
- 2. Sit on a jury**  
Any Irish citizen who sat on a jury had to be a property owner according to the 1927 Juries Act, thus excluding the majority of women.
- 3. Buy contraceptives**  
According to the 1935 Criminal Law Amendment Act, the import, sale, and distribution of contraceptives were illegal. As a result, the majority of women had no access to contraceptives, apart from the Pill, which was sometimes prescribed as a “cycle regulator.”
- 4. Drink in a pub**  
During the 1970s, most bars refused to allow women to enter a pub. Those who allowed women to enter generally did not serve females pints of beer.
- 5. Collect their Children’s Allowance**  
In 1944, the legislation that introduced the payment of child benefits to parents specified they could only be paid to the father.
- 6. Women were unable to get a restraining order against a violent partner.**
- 7. Before 1976, they were unable to own their home outright**  
According to Irish Law, women had no right to share the family home and her husband could sell their property without her consent.
- 8. A woman could not refuse to have sex with her husband**  
A husband had the right to have sex with his wife and consent was not an issue in the eyes of the law.
- 9. Choose her official place of residence**  
Once married, a woman was deemed to have the same “domicile” as her husband.
- 10. Women could not get the same pay for jobs as men**  
In March 1970, the average hourly pay for women was five shillings, while that for men was over nine. The majority of women were paid less than their male counterparts.

Source 2: The current and two previous presidents of Ireland



Source 3: A women's rights march from the 1970s



(a) Why were women not allowed to sit on a jury according to Source 1 above?


(b) What was the difference between men and women's pay according to Source 1 above?


(c) Name either of the two women depicted in the photograph in Source 2.


(d) What was the campaign for women's rights called during the 1970s in Ireland?


(e) Identify any demand being made by the women in the march above.


(f) Why are protests like this important in the campaign for civil rights?


(g) Describe the ways in which women's lives have changed in Ireland since the 1970s.
