



Politics & Society in Northern Ireland

History Past Exam Questions

Higher Level

2013

Section 2 - Question 5

Ireland: Topic 5

Politics and society in Northern Ireland, 1949-1993

Answer **one** of the following questions:

1. How was Northern Ireland affected by developments in one or more of the following: education; health; housing? (100)
2. What were Brian Faulkner's strengths and weaknesses as a political leader? (100)
3. What was the impact of Republican and Loyalist terrorism on Northern Ireland? (100)
4. What was the significance for Northern Ireland of one or more of the following: religious affiliation and cultural identity; the Apprentice Boys of Derry; Seamus Heaney? (100)

2012

Section 2 - Question 5

Ireland: Topic 5

Politics and society in Northern Ireland, 1949-1993

Answer **one** of the following questions:

1. How effective was the contribution of Terence O'Neill to the affairs of Northern Ireland? (100)
2. What was the significance of the Coleraine University controversy and/or the activities of the Apprentice Boys of Derry? (100)
3. What political attempts were made to resolve the "Troubles", 1969-1993? (100)
4. What was the impact of one or more of the following on Northern Ireland up to 1993: Bernadette Devlin; Ian Paisley; Seamus Heaney? (100)

2011

Section 1

Ireland: Topic 5
Politics and society in Northern Ireland, 1949-1993

Case study to which the documents relate:

The Apprentice Boys of Derry

Study the documents opposite and answer the questions below.

1. (a) According to document A, what was the traditional uniform of the marchers?
(b) What forms of music accompanied the marchers in document B?
(c) According to document B, why did the Bogsiders complain that they felt like animals in a zoo?
(d) According to document A, what tune was out of place?
(20)

2. (a) Document B describes the Apprentice Boys' march as 'a solemn procession'. Does document A support or contradict that description? Give reasons for your answer.
(b) From the evidence of the documents, would you agree that religion was important both to Apprentice Boys and to Bogsiders? Give reasons for your answer.
(20)

3. (a) How does document B show the tensions that had arisen in Northern Ireland between the dates of the two marches, 1967 and 1969? Refer to both documents in your answer.
(b) How do the given documents illustrate strengths and weaknesses of the work of journalists as historical source material?
(20)

4. What was the significance of the activities of the Apprentice Boys of Derry for both Unionists and Nationalists in Northern Ireland?
(40)

Document A

Fergus Pyle's depiction, for *The Irish Times* (Dublin), of the Derry Apprentice Boys' march, 12 August, 1967.

On Saturday it rained with a particular intensity in Derry, but the Apprentice Boys marched their appointed route with their banners fluttering and their bands pumping out the traditional tunes. It is, in its way, a great folk festival. And it has a good humour which is not so marked in other celebrations in Ulster.

They wore a traditional uniform of bowler hats and crimson sashes – really collarettes – and large cuffs, to show what position the wearer holds in the club. On either side of the flags, men march with swords drawn.

In the morning, a large crowd attended a service at the cathedral to hear a sermon counselling restraint towards people of different religious persuasions, with steadfastness in defence of the Protestant heritage.

From then on, the streets were filled with marching men, and the air was filled with music from silver, accordion, pipe and flute bands. The tunes were the traditional ones – “Derry’s Walls”, naturally enough, “The Boyne Water”, and – incongruously – the Jacobite hit, “Will Ye No’ Come Back Again”.

(Source: *The Irish Times*, 14 August, 1967)

-Document B-

Max Hastings, who reported from Northern Ireland for *The Evening Standard* (London), wrote of the 1969 march:

The solemn procession of the Derry Apprentice Boys began, in perfect tranquility, on the morning of August 12th. There were thousands of them, in their sober suits and bowler hats and flute bands and drum bands, their wives watching from the city walls, all dressed up in Sunday best.

The Catholics, in the Bogside below the city, complained that they felt like animals in a zoo, as spectators and Apprentice Boys gazed down over the parapets, to peer into the Catholic cauldron below. In the Bogside they could hear the sound of bands, and the Protestant tunes – the endless renderings of “The Wearing of the Sash” and “Derry’s Walls”.

By general consent, and after much hard work by the moderate Catholic leaders, most Catholics stayed at home during the march, sick of Protestants and police cordons and riot tenders and drumbeating. But they were irritated, ill-humoured and apprehensive.

(Source: Max Hastings, *Ulster 1969: The Fight for Civil Rights in Northern Ireland*, London, 1970)

2010

Section 1

Ireland: Topic 5
Politics and society in Northern Ireland, 1949-1993

Case study to which the documents relate:

The Sunningdale Agreement and the power-sharing executive, 1973-1974

Study the documents opposite and answer the questions below.

1. (a) According to document A, why did Brian Faulkner travel to Stormont by helicopter?
(b) According to document A, what sort of activity did Faulkner see on the ground?
(c) According to document A, what demand did Faulkner make in the Secretary of State's office?
(d) In document B, what complaint did Merlyn Rees have against the British government? (20)

2. (a) Do the documents support the claim, made by Rees in document A, that the authorities were in control of security? Explain your answer, referring to both documents.
(b) From the evidence of the documents, who showed better leadership, Faulkner or Rees? Give reasons for your answer. (20)

3. (a) Should a historian accept document A as a reliable historical source? Give reasons for your answer.
(b) What are the strengths and weaknesses of document B as a historical source? (20)

4. What were the difficulties associated with implementing the Sunningdale Agreement? (40)

-Document A-

Brian Faulkner, chief executive of the power-sharing executive, brought about by the Sunningdale Agreement, recalls the Ulster Workers' Council strike.

On Monday morning, 20 May 1974, I was told by the police that there were so many barricades on roads between my home and Stormont that I would have to be flown in by helicopter. As we travelled across County Down I could see beneath me the evidence of paramilitary activity.

Even at Stormont, as we came in to land, I could see a barricade within sight of Merlyn Rees' office. I went in to the Secretary of State [Rees] and demanded, angrily, that something be done to remove all the barricades; but he insisted, at first, that the security forces had the problem under control and that the roads were, in general, clear.

I ended the argument by taking him to the window and pointing to the barricade at Dundonald House; and, in agitation, he turned to instruct his officials to have it cleared. Shortly afterwards a bulldozer arrived and pushed the obstruction aside; but, in an hour or so, it was up again at the same spot.

(Edited extract from Brian Faulkner, *Memoirs of a Statesman*, London, 1978)

-Document B-

Merlyn Rees, the British government's Secretary of State for Northern Ireland, writes of that time.

Our very position in the province was in question. I had personally been warned of an assassination attempt; and I, with my small Northern Ireland British staff, found it difficult to travel the roads. We had tried 'chopping' [traveling by helicopter] from the Culloden Hotel, but working from there at night, in inadequate quarters, had been proving difficult.

We, therefore, decided to camp in the Speaker's House at Stormont. The conditions were elementary – camp beds, tinned food – and the atmosphere was reminiscent of periods in my war service. We were isolated, working long hours, and I do not think Westminster realised how difficult that time was for us. Every report we received showed the deteriorating situation. Effective administration was in the hands of the strikers.

(Edited extract from Merlyn Rees, *Northern Ireland: A Personal Perspective*, London, 1985)

2009

Section 2 - Question 5

Ireland: Topic 5
Politics and society in Northern Ireland, 1949-1993

Answer **one** of the following questions:

1. Who was the more effective leader of Northern Ireland, Brookeborough or O'Neill? Argue your case, referring to both. (100)
2. To what extent were the activities of the Apprentice Boys of Derry and/or the choice of Coleraine as the site of Northern Ireland's second university divisive? (100)
3. What were the social and economic effects of the "Troubles"? (100)
4. What was the importance of one or more of the following: the Sunningdale Agreement, 1973; the Anglo-Irish Agreement, 1985; the Downing Street Declaration, 1993? (100)

2008

Section 2 - Question 5

Ireland: Topic 5
Politics and society in Northern Ireland, 1949-1993

Answer **one** of the following questions:

1. How successful was the government of Northern Ireland in responding to social and economic problems, 1949-1969? (100)
2. Why was the choice of Coleraine as the site for Northern Ireland's second university controversial? (100)
3. Why did the Civil Rights movement emerge in Northern Ireland and was it successful? (100)
4. What moves were made towards finding a peaceful resolution of the "Troubles", 1973-1993? (100)