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Susanna Boyd, Claire Holliss, Ruth Lingard & Helen Snelson

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Abdul Mohamud & Robin Whitburn

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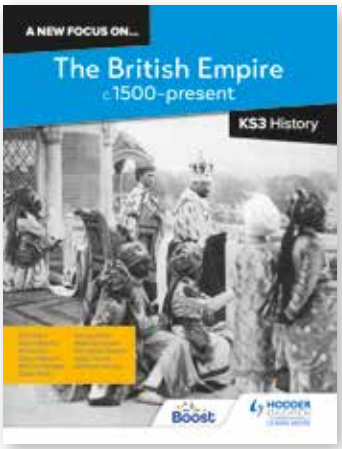

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Tom Allen, Salma Barma, Ed Durbin, David Hibbert, Richard Kennett, Zaiba Patel, Emmy Quinn, Maia Stevenson, Funmilola Stewart, Sally Thorne & Shahnaz Yasmin

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Why and how we collaborated with historians on this series

Why have we worked with historians?

The authors of this series are all experienced history teachers and teacher trainers. They have expertise in what works in the classroom and good knowledge of their subject. But they do not always have the specialist knowledge of a historian who has worked for years in their field. Many of the topics covered in this series are under-represented in the curriculum and can cause controversy, so it was important to consult with historians who are at the forefront of such work.

How have we worked with historians?

After we had written the first draft of each book, we asked historians to check them and suggest improvements. They ensured that everything was historically accurate and, going beyond that, they advised us where we could incorporate recent historiography or take a slightly different angle. Many of these historians reviewed the material again, at a later stage. These books are much stronger as a result of the genuine collaboration between the authors and historians.

We would like to thank all the historians who helped us, including:

For British Social History:

- Amy Austin, PhD student and Sessional Lecturer, University of Reading
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- Dr Lauren Working, Lecturer in Early Modern Literature, University of York

A NEW FOCUS ON...

British Social History c.1920–2000

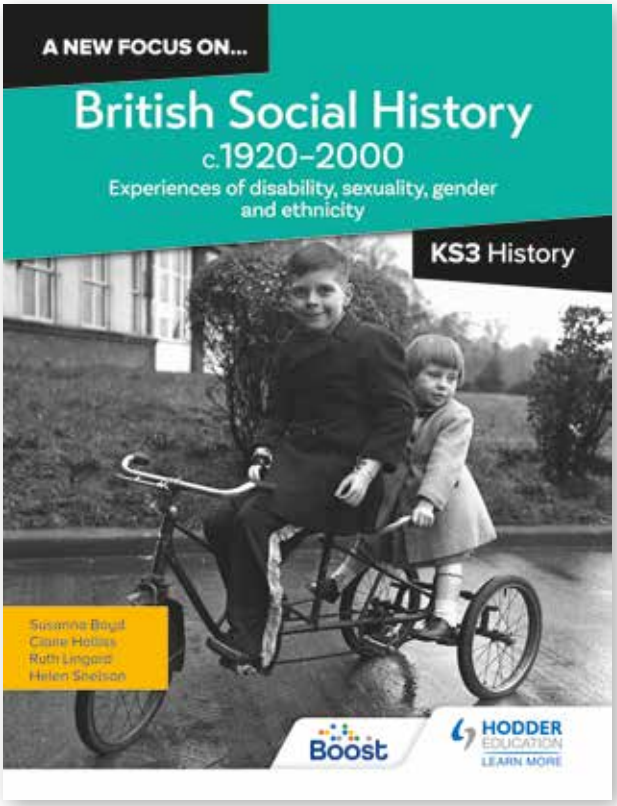
Experiences of disability, sexuality, gender and ethnicity

KS3 History

Take a fresh look at life in 20th century Britain, through the eyes of those whose history has too often been neglected.

This is the first time that a school textbook has woven together experiences of disability, the LGBTQ+ community, women and Gypsy, Roma and Traveller people, against the backdrop of key events and changes in this 80-year period.

- **Add a new dimension to familiar topics.** While the Roaring Twenties were in full swing, what were the experiences of disabled ex-servicemen? What opportunities did women have? Structured around topics that are already taught at KS3, this book makes it easy for you to see how and where you can tell a more representative history.
- **Diversify your KS3 curriculum.** Designed to be used flexibly, the enquiries can be slotted into *any* schemes of work that you follow. Mindful of the time constraints of KS3, the authors have ensured that the book is suitable for self-guided homework tasks – as well as classwork – with accessible language throughout.
- **Think like a historian.** The 'Making History' feature shines a light on the work of academics, showing pupils that history is a construction of the past and highlighting the challenges of finding some people in records. Introducing sources and interpretations in this thought-provoking way provides a skills springboard for GCSE and A-level.
- **Trust the academic seal of approval.** The authors have worked with eight historians from the very start of the project, who have reviewed the content to ensure that the historiography is accurate and up to date.



Authors:
Susanna Boyd, Claire Holliss, Ruth Lingard & Helen Snelson

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Chapter 1 Britain, 1919–30

What was life like for British people in the Roaring Twenties?

This chapter is about life in Britain from 1919 to 1930. The period was nicknamed the Roaring Twenties because some people were living their lives more freely and differently than before. In 1919, thousands of British people returned home from the First World War. Millions of people had died. Millions more had been wounded. And for over four years, people had suffered the hardships of war. The war had changed the world, and its effects were felt in Britain even after the fighting had stopped.

Power to the people!

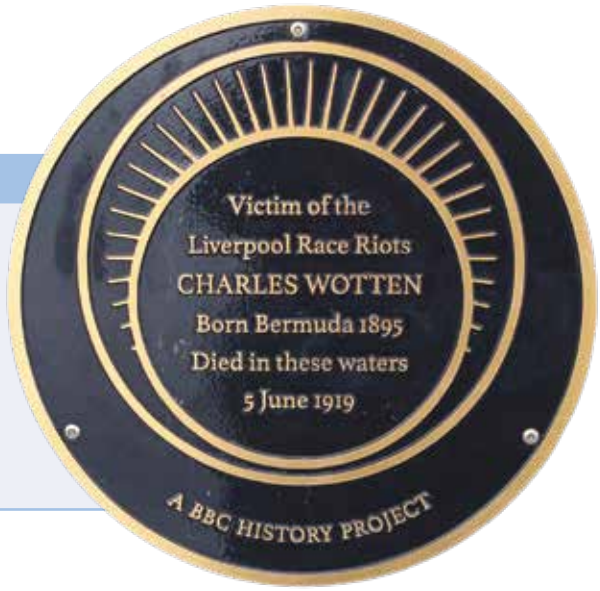
These women are waiting to vote for the first time. A wider range of people gained political power in the 1920s. For example, after 1928 women over 21 had the vote. In Britain, the monarchy and ruling classes still had a lot of support, but George V was a king in a rapidly changing world. His cousins, Tsar Nicholas of Russia and Kaiser Wilhelm of Germany, had both been forced to give up power by their people.

- In 1919, all British men and some women got the power to vote in national elections for the first time. Nancy Astor became the first woman to sit in parliament.
- In 1924, Britain's first Labour government was elected. The Labour party represented working-class people.
- In 1926, George V led a conference to change Britain's rule of some places within its empire. Countries with white leaders, such as Australia and New Zealand, were given more power to govern themselves.

Peace was hard

When the First World War ended, thousands of people were sent home from the British armed forces and other services. Those who had experienced war were changed by it. They returned home and there was not enough work. There were not enough homes.

In the port cities, such as Glasgow, Liverpool and Cardiff, there were large numbers of working people from across Britain's Empire. Many of these people did not have enough money to live. In the summer of 1919, violent race riots broke out in the port cities. Many white, working people wrongly blamed black and minority ethnic communities for job shortages.



‘Bright Young Things!’

For young, wealthy people living in cities, the 1920s were good times. The new jazz music, by musicians such as Django Reinhardt, was popular in nightclubs and cocktail bars. This photo shows some of the ‘Bright Young Things’. They were celebrities and were chased by newspaper photographers. They partied hard, drank, took drugs and were outrageous for the times. For example, the women wore trousers and smoked. Some of the men wore makeup and colourful clothes. They were a small group that many people at the time found fascinating.

THE "BRIGHT YOUNG PEOPLE" BEING "BRIGHT" Fox Photo

Some of the guests who attended the bottle party given by Mrs. Marjorie Firminger and Miss Olivia Wyndham, at Glebe Place, Chelsea, registering gaiety. Included in the group are Mr Hugh Wade, Mrs. D. Pelly and Miss K. Seymour

Poor pay, no jobs

Most British people did not have much time or money to spare. They spent most of their waking hours working just to earn enough to live. And, by 1926, the British economy was struggling again. There was more unemployment. People found life even harder. Miners went on **strike** when mine owners decided to cut their wages. This became a nine-day General Strike. But the strike did not gain enough support to bring great change. This photo shows miners in Wigan during the 1926 strike.

Reflect: You have looked at images and read text about life in Britain in the 1920s.

- What events and changes shaped life in Britain?
- Would you argue people lived quite similar or very different lives? Why?

Learning more: In the rest of this chapter you will learn more about what life was like for British people in the 1920s. Think about what the stories and sources we have selected reveal about how events and changes affected people in similar and different ways.

How was disability experienced in Britain, 1919–30?

A country fit for heroes

1 Why did the public and politicians want to help disabled ex-servicemen?
2 What sort of help was given?
3 How was help provided?

On 11 November 1918, fighting stopped on the Western Front in Belgium and France. British troops had been part of a huge war for four long years. Two weeks later, the British Prime Minister said:

> What is our task? To make Britain a fit country for heroes to live in ... There are millions of men who will come back. Let us make this a land fit for such men to live in. There is no time to lose.

Almost two million of the 'heroes' coming back to Britain had been permanently disabled as a result of the war. Not all of them were men. People suffered loss of limbs, facial injuries, blindness, and long-term illnesses, such as breathing problems. About a quarter of disabilities caused by war resulted from mental trauma. This was called 'war neurosis' at the time. Men with mental trauma received treatment. Women with mental trauma were usually sent home with no medical care.

Support for the war-disabled

Doctors had not seen so much physical injury and mental trauma before. They tried new and experimental ways to help people disabled by war. For example, they developed support for people needing new limbs. They also developed a variety of treatments for people with mental health problems. These even included electric shocks. Some doctors believed that talking, hypnosis and time spent working in the countryside helped patients recover in body and in mind.

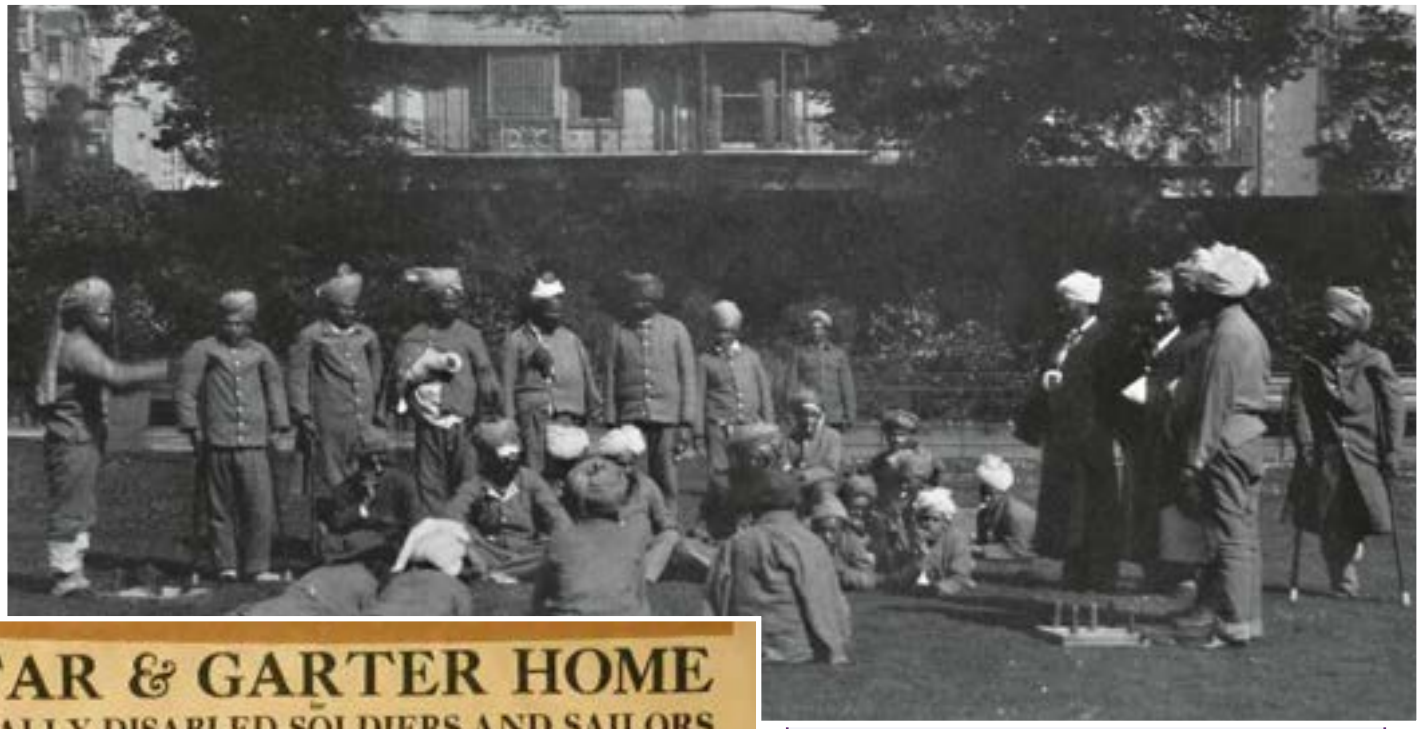
4 What does the photograph suggest about what it was like to work making poppies?
5 How do you think this work will have helped disabled ex-servicemen?

Many injured men could not return to the jobs they had done before the war. They could not support their families as they were expected to do. Although some people were unsympathetic, many people gave money to charities to support disabled ex-servicemen. The public also thought the government had a duty to provide help. The government promised the disabled ex-servicemen re-training and jobs close to their homes. They also said that all employers would be asked to provide them with good jobs. Disabled ex-servicemen who were unable to do hard physical work were told that the government would provide them with workplaces. However, women who experienced disability as a result of the war were expected to be supported by their families and did not receive financial support.

A poster to promote the sale of poppies, showing disabled ex-servicemen at work

The British Legion

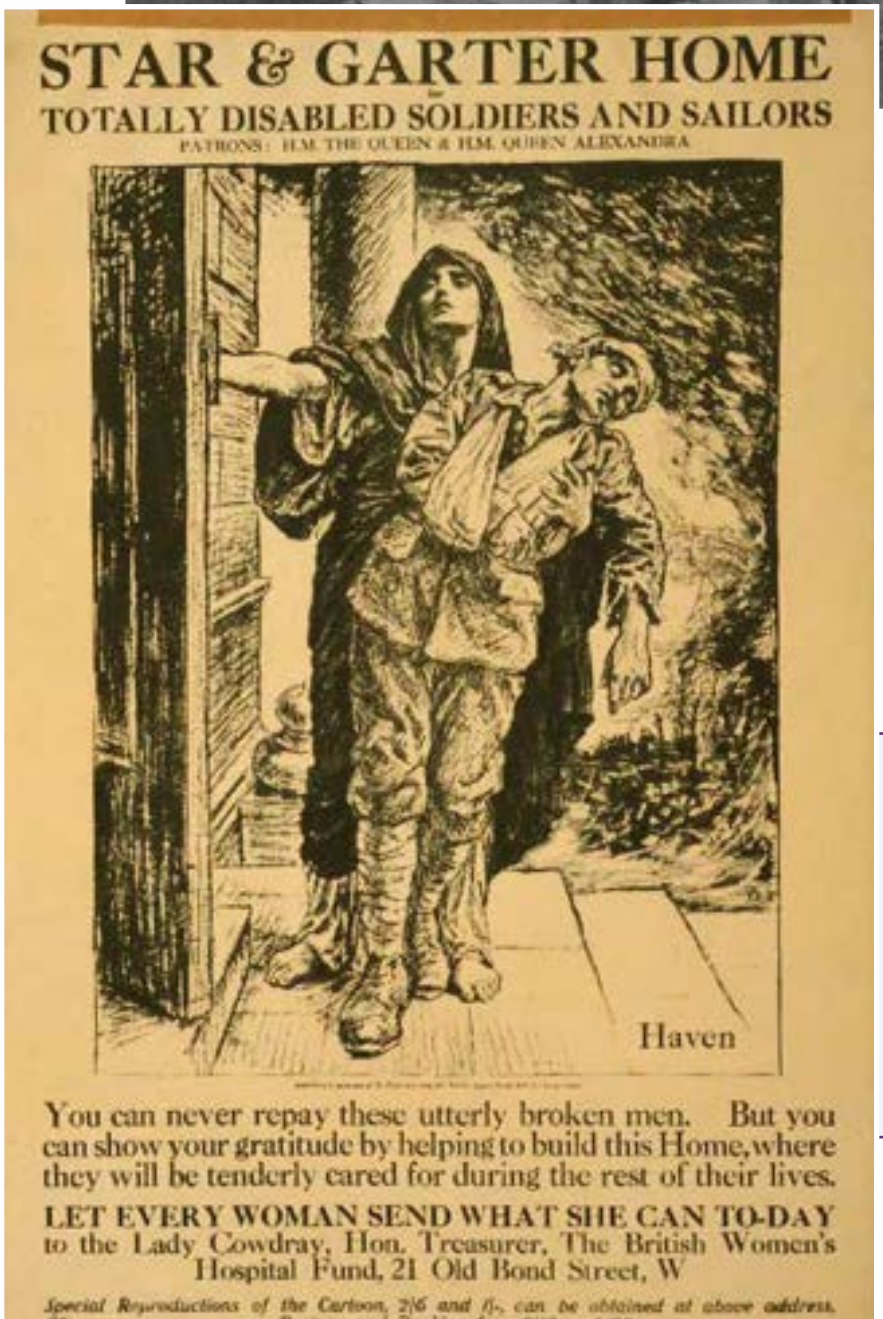
Many ex-servicemen demanded work and not charity handouts. The British Legion is an example of one organisation set up to fulfil demands that disabled ex-servicemen and their families should get the support they needed. It was formed in 1921 and raised money from the public. In 1922, the Legion gave money to start a factory in London to make poppies to be worn on Remembrance Day. Disabled ex-servicemen made the poppies and were paid for their work. In 1925, the factory moved to Richmond and some men and their families were provided with houses close by. A second factory was opened in Edinburgh in 1926.



Indian soldiers disabled while fighting under British command playing a game of quoits at The Brighton Pavilion hospital

Sport

The British Legion held a sports rally at the new Wembley Stadium in 1923. Events for disabled ex-servicemen were included. Sport was part of military life. Returning to sport helped bodies and minds. Men in government military hospitals were encouraged to take part to help them to adjust to their new lives.



The Star and Garter Home

The Star and Garter Home was another organisation for disabled ex-servicemen. It first opened in a hotel in 1916. Queen Mary was its **patron**. It was managed by the Red Cross for men who needed a lot of support because of their war disabilities. It was soon full, so women raised money to open a new building in 1924. This new building was home for 200 men. It provided quiet spaces, sporting activities, agricultural work and outings.

A poster from 1916 appealing to other women to send money for the Star and Garter Home

A government poster from 1919

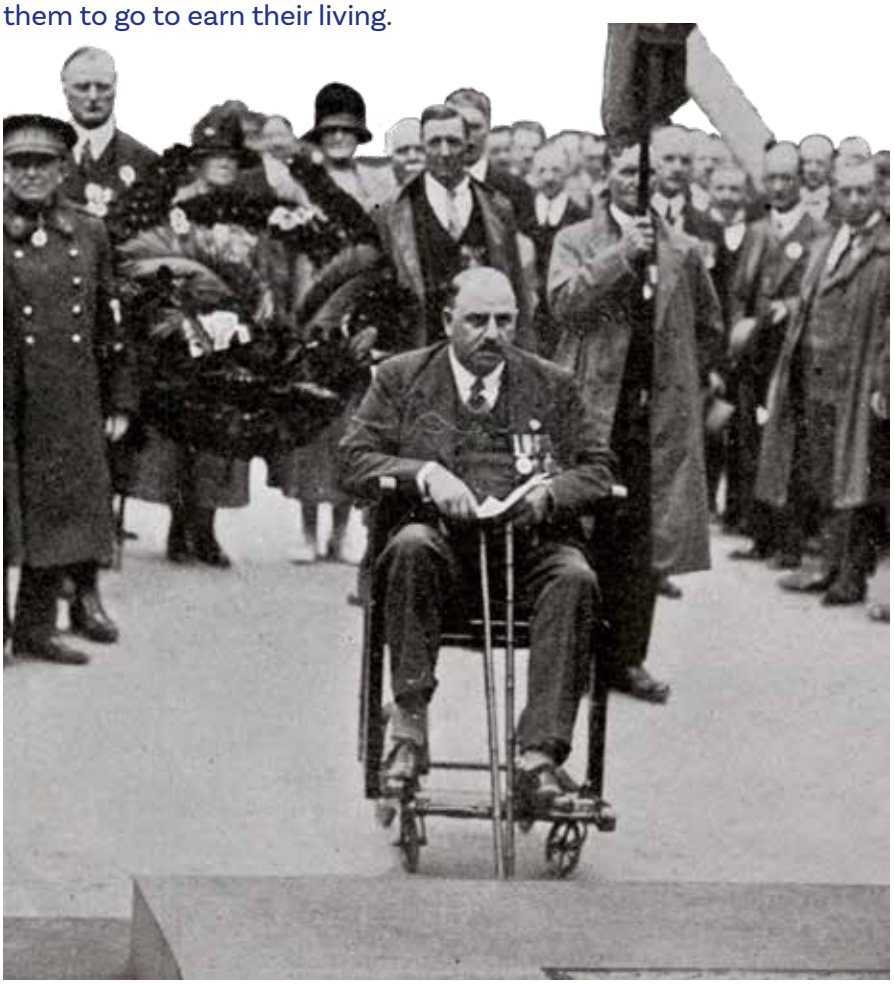
1 In what ways did the war continue to affect British people in the 1920s?

Not all heroes received help

In 1919, the government set up the King's National Roll Scheme. It supported employers to give jobs to disabled ex-servicemen. The poster shown below was used because not enough employers were joining the scheme.

Ex-servicemen set up and worked in organisations to support people disabled by war. For example, Major Jack Cohen, MP, campaigned to push the government to fulfil its promises about good jobs for disabled ex-servicemen. He was Jewish. He fought on the Western Front. He was wounded in 1917 and had both his legs amputated. In 1919, he became a Conservative Member of Parliament for Liverpool. This is part of a speech he made in Parliament in 1922 as part of his campaign. As you read it, think about what it can tell us about the support provided for war-disabled people:

To my mind, an even more important work than training disabled men is that of finding them work when they are trained ... [As I said three years ago] It is no use teaching thousands of men to [mend shoes], thousands of men tailoring, and thousands of men diamond cutting, if, when they have learnt these trades there is no place for them to go to earn their living.



Major Jack Cohen, MP, giving a speech at the Tomb of the Unknown Soldier in Brussels, Belgium

Disability beyond war

War had caused the disabilities that many people lived with in the 1920s. However, just as today, some people were born with disabilities. Unlike today, many more people were made disabled as a result of their daily activities. Firstly, at that time, more people did very hard physical work that took a toll on their health. Secondly, there were not so many laws to protect workers' health, and roads were more dangerous for pedestrians. As a result, accidents causing disability were more common.

Serious infectious diseases were also more common. Infectious diseases such as polio, tuberculosis (TB), scarlet fever and measles could leave children who survived them with issues such as bent limbs, weakened hearts, and sight and hearing loss. Lots of people could not get treatment for issues that could cause long-term disability because free medical care was not available.

Going to school with disability

In 1918, a law was passed that said education had to be provided for disabled children. But the law did not require all children to be taught together. Most schools were inaccessible to disabled people and, as a result, disabled children were usually taught in separate 'special' schools. These 'special' schools were funded through taxes and by charities.

Disabled children started school as young as two and stayed until they were sixteen. They spent longer in school than most other children and some lived at school. While at school, disabled children were given medical care and treatments.

But lessons for most of them were intended to prepare them to do low-skilled jobs. They rarely had the same opportunities to study as other children. The exception was the education given to blind children. They could be taught Braille by trained teachers. They often had music and piano-tuning lessons and sometimes had lessons similar to children with sight.

Girls practicing needlework at Halliwick School For Girls, London, c.1903. The school was established in 1851 by Miss Caroline Blunt and provided education and housing for disabled girls.

You read about these other charities for disabled people on pages 8–9:
- The British Legion
- Earl Haig's Appeal
- The Star and Garter Homes.

Charities to support disabled people

Families have always been an important source of support for disabled people. From the late 1800s, charities were also set up to offer support. Disabled people were often part of this. For example, in 1890 Francis Maginn helped to form the British Deaf and Dumb Institute. As a young child in Ulster, Francis Maginn caught scarlet fever and he became deaf. When he grew up he worked for the Church of Ireland and campaigned for the use of sign language. The charity he set up is known today as the British Deaf Association.

Living with disability

Disabled people were expected to fit into society if they could. But there was little help available to make this possible. For example, the government did not provide money for hearing aids. And while the government provided workplaces for some ex-servicemen, other disabled people did not have these. A person whose family could afford to buy aids, tutors, and good food usually had more opportunities to fit into society than a person whose family had little money. People who could not fit into society were shut away in places called **asylums**. An asylum was supposed to be a safe place away from the world for a period of treatment and care. By the 1900s thousands of people were being shut in them for life with no hope of release.

Treating disability

Doctors were usually the people who decided if someone should be labelled as having a disability. They had a growing interest in trying to find treatments and cures, for example working to straighten bones and clear diseased lungs. As a result, disabled people often spent long periods of time in hospital.

In the 1920s, the experience of treating people disabled by war led to changes for other disabled people. For example, there were developments in the use of prosthetic limbs because of the many ex-servicemen who were amputees. However, while ex-servicemen were helped to fit and use limbs, this service was not funded for people disabled at work. A young civilian amputee, Ron Moore, recalled:

> Roehampton [Hospital] delivered one pair of legs to me; there was no help, no advice, just the usual 'Good luck, mate!' The artificial legs rubbed blisters where they joined the tops of my legs and they often bled.

Dame Agnes Hunt – a nursing pioneer

Agnes Hunt is remembered as Britain's first orthopaedic nurse. Together with an orthopaedic surgeon she set up a hospital to help people disabled by joint and bone conditions in Baschurch, Shropshire. During the First World War, they treated wounded soldiers. In 1919, they had help from charities to build a larger hospital near Oswestry.

Campaigning for 'Justice not charity'

On these pages, you have read about people with lived experience of disability who worked for disabled people. Many of them were disabled themselves. But most people at the time believed that disabled people were either a burden or needed help. It was hard for people with lived experience to change the way that disability was thought about.

But disabled people did speak out. The *National Cripples' Journal* was first published in 1930. It was sold door-to-door to raise awareness of people's experiences. The journal was written by disabled people and they used the word 'cripple' to refer to themselves. The meaning of the word has changed over time and is now used as an insult.

To read more about how historians work with words that change meaning over time go to page 110.

1 What do you think is meant by the slogan 'justice not charity'?

Disabled people also campaigned for their own rights. In April 1920, a group of 250 blind men from across the country marched in London for government support. One of their slogans was 'Justice not charity'.

A NEW FOCUS ON...

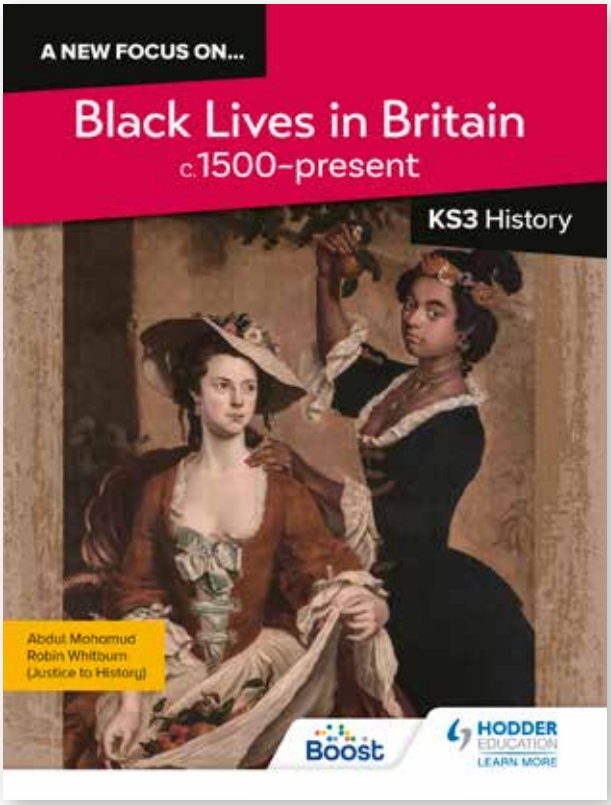
Black Lives in Britain
c.1500–present

KS3 History

Meet the people, visit the places and hear the stories that do justice to Black British history.

This is the first school textbook of this century that focuses solely on the history of Black people in Britain – and approaches that history with the rigour, relevance and extensive research that it deserves.

- **Diversify your KS3 curriculum.** Designed to be used flexibly, the book contains enquiries that can be slotted easily into your schemes of work. Structured into three key periods, with a mix of depth, site and thematic enquiries, it provides numerous opportunities for you to incorporate Black British history at KS3.
- **Focus on real people.** Depth enquiries examine individual Black lives within different periods from 1500 to present, using historical concepts such as causation and significance to explore their stories. Unique sources bring the individuals to life and also highlight the complexity of relations between Black and White people in British society.
- **Understand the importance of place**. Site enquiries on London, Liverpool, Cardiff and Bristol illustrate how crucial Black communities were – and are – for the flourishing of Black identity.
- **Look at the 'big picture'.** Thematic enquiries on music and sport help pupils to think about change and continuity in the experiences of Black people over the centuries. Interludes between enquiries zoom out to show what was going on nationally and globally, creating a backdrop to the history of Black lives in Britain.
- **Trust the experts in this field.** The authors have undertaken a vast amount of original research, combining the rich stories and archive material that they uncovered with the latest scholarship. Two academics have also reviewed the content to ensure that the historiography is accurate and up to date.



Authors:
Abdul Mohamud & Robin Whitburn

Contents

Chapter 3 Depth enquiry: Black radicals in the 19th century

A costly victory: England after the Napoleonic Wars

In the first quarter of the nineteenth century, England experienced great social unrest. The wars with France that ended with Napoleon's defeat at the Battle of Waterloo in 1815 were expensive. When the soldiers returned home, wherever they looked, they would see unemployment and hunger. While a small minority of the population remained wealthy or grew richer, most of the country was experiencing hardship. There was no national **welfare state** to take care of poor people, so many had to rely on charity. Some people decided that working people should have more rights, and organised protests calling for government change. Black British people were involved in both kinds of responses to tough times: begging and protest. Britain's government was still very worried about revolutionary ideas, like those that had led to revolutionary change in France and Haiti, so they tried to crush any protest against their authority.

Joseph Johnson, sailor and street musician

Johnson had served as a sailor in Britain's merchant navy during the French Wars, protecting trade that was vital to the nation's survival. But because he was not in the Royal Navy, Johnson could not get a pension when the war ended, and he was disabled from the fighting. In 1815, he started a new way of surviving, as a street musician. He sang sailors' songs and took coins from the public who liked his music. To make him stand out in the crowd and to emphasise his loyalty to Britain, Johnson made a model of the new battleship HMS *Nelson* and put it on his head! He became famous all over London and in nearby small towns like Romford, St Albans and Staines.

Radicals and protests

Radicals wanted to see major changes in the way that British society worked. There were different aspects of life that attracted radical protests. In 1819, thousands of ordinary people gathered in St Peter's Square in Manchester to demand greater political rights. The army was sent in to clear the field of protesters. This resulted in the infamous **Peterloo Massacre**. The government became even more **repressive** to ensure there would not be a repeat of this type of protest, but this made some people even more determined to see change. Ending the practice of enslavement in Britain's colonies overseas was another key focus for radical protest.

Source 1 Joseph Johnson, sailor and street musician, performing with a model ship on his cap in 1815

Radicals in London in 1817

Source 2 is a drawing of an imagined meeting of radicals in London in 1817. It shows many different people responding to the new ideas of a man called Robert Owen (standing in the middle on the table). That year he published a book called *A New View of Society*. In it, Owen suggested a different way of life. He argued that everyone should live in communities of about a thousand people. Children would be cared for and educated together from the age of three. Owen was suspicious of organised religion and did not encourage worship in his communities.

Some people in the picture seem to be admiring Owen, like publisher Thomas Wooler. Others are arguing loudly against him, including the vaccinator John Walker, who believed in the Quaker faith, and Robert Wedderburn, a radical preacher of mixed race heritage.

?

1 Explain how Source 2 shows the political mood of the time. What kind of issues were people unhappy about?

2 How does the picture show the black British man Wedderburn? Consider positive and negative aspects of the way he is portrayed.

3 Compare the responses of these radicals with Joseph Johnson's to the problems Britain faced after 1815.

Robert Owen: 'There is not a single individual in existence who can even partially comprehend my Plan – I am not of your politics – I am not of your religion, nor of any Religion ...'

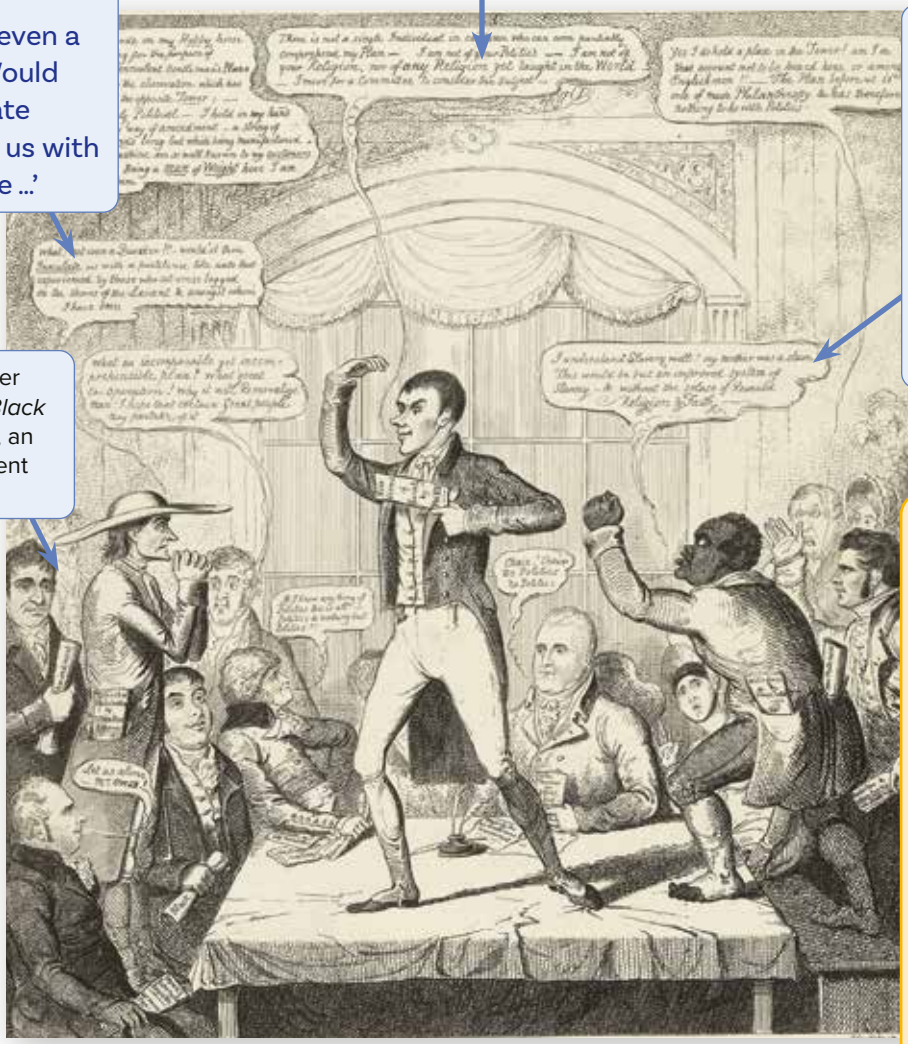
John Walker:

'What, not even a Quaker!!! Would you inoculate [vaccinate] us with a pestilence ...'

Robert Wedderburn:

'I understand Slavery very well! My mother was a slave! This would be but an improved system of Slavery – & without the solace of revealed religion & faith.'

Thomas Wooler holding *The Black Dwarf* journal, an anti-government publication



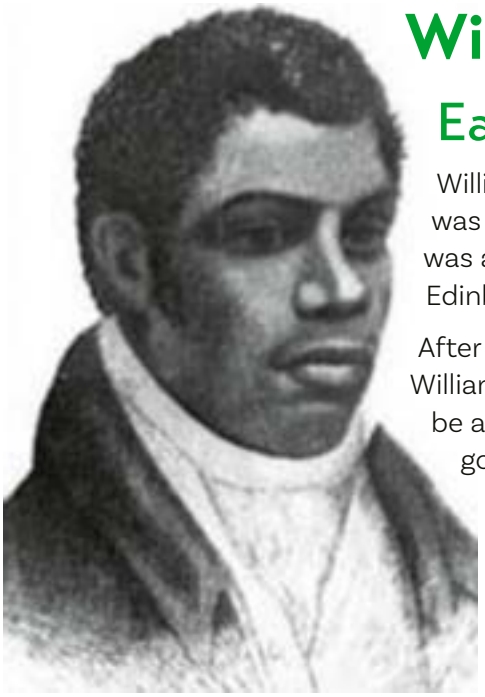
Source 2 **A cartoon drawing of an imagined radical protest meeting in 1817**

Your enquiry will look at the lives and actions of three Black people in Britain who took part in radical protests. You will consider how much **agency** they had in changing politics. Our enquiry question is:

Did Black British people help shape changes in British society in the early nineteenth century or did they merely reflect them?

The four people are: William Davidson, Robert Wedderburn and William Cuffay.

William Davidson



Source 4 **A portrait of William Davidson**

Early life

William Davidson was born in 1786 in Kingston, Jamaica, which at the time was a British colony. Davidson's father was a legal advisor and his mother was a free Black woman. At the age of 14, William was sent by his father to Edinburgh, Scotland, to continue his education.

After time spent as an apprentice lawyer and a sailor in the Royal Navy, William finally settled down in Lichfield in the Midlands. Here he trained to be a cabinet maker, which was a highly skilled job, and he became very good at it. Davidson also fell in love at this time, but his fiancée's father disapproved of him, and sent her away. This hurt William so much he tried to poison himself, but was saved from death by a friend who treated him just in time. By 1815, Davidson was in London, with his own cabinet-making business, and married to a poor widow with four sons. William and Sarah Davison then had two sons of their own, and lived in the Marylebone area of London.

Consequences of the war with France

The long war with France (1792–1815) affected many working people in Britain. The Prime Minister, Spencer Perceval, removed laws in 1812 that protected the wages of skilled workers, in order to reduce the cost of goods produced for the army and navy. For working men like William this was a threat to their jobs and futures. Unemployment was high and people were becoming very angry at the grim economic situation. In response, the government banned working men from gathering for any 'common purpose'. This law, along with a further six Acts of Parliament, forced working people to discuss politics in secret.

?

1 What were the hardships that William Davidson faced in the first 30 years of his life, up to 1815?

2 Why was the British government so concerned about working men's protests at this time?

Davidson becomes political

After the Peterloo Massacre of 1819 (see page 16), William became more interested in politics. He joined the Marylebone Union Reading Society where he was exposed to radical ideas, such as those of Thomas Paine. William was then introduced to Arthur Thistlewood, a leader of a group of radicals who believed that the only way to improve the lives of the poor was to overthrow the government using violence. In 1820, this group met in a decaying two-storey building above a stable in Cato Street, London. They discussed actions they could take against the government. William was tasked with finding weapons and managed to get hold of 450 **muskets**. Money for the gunpowder needed for the muskets was given by his reading society, to show their support for the workers' struggle.

You can read more about the radical Thomas Paine, on page 37.

Cato Street Conspiracy, 1820

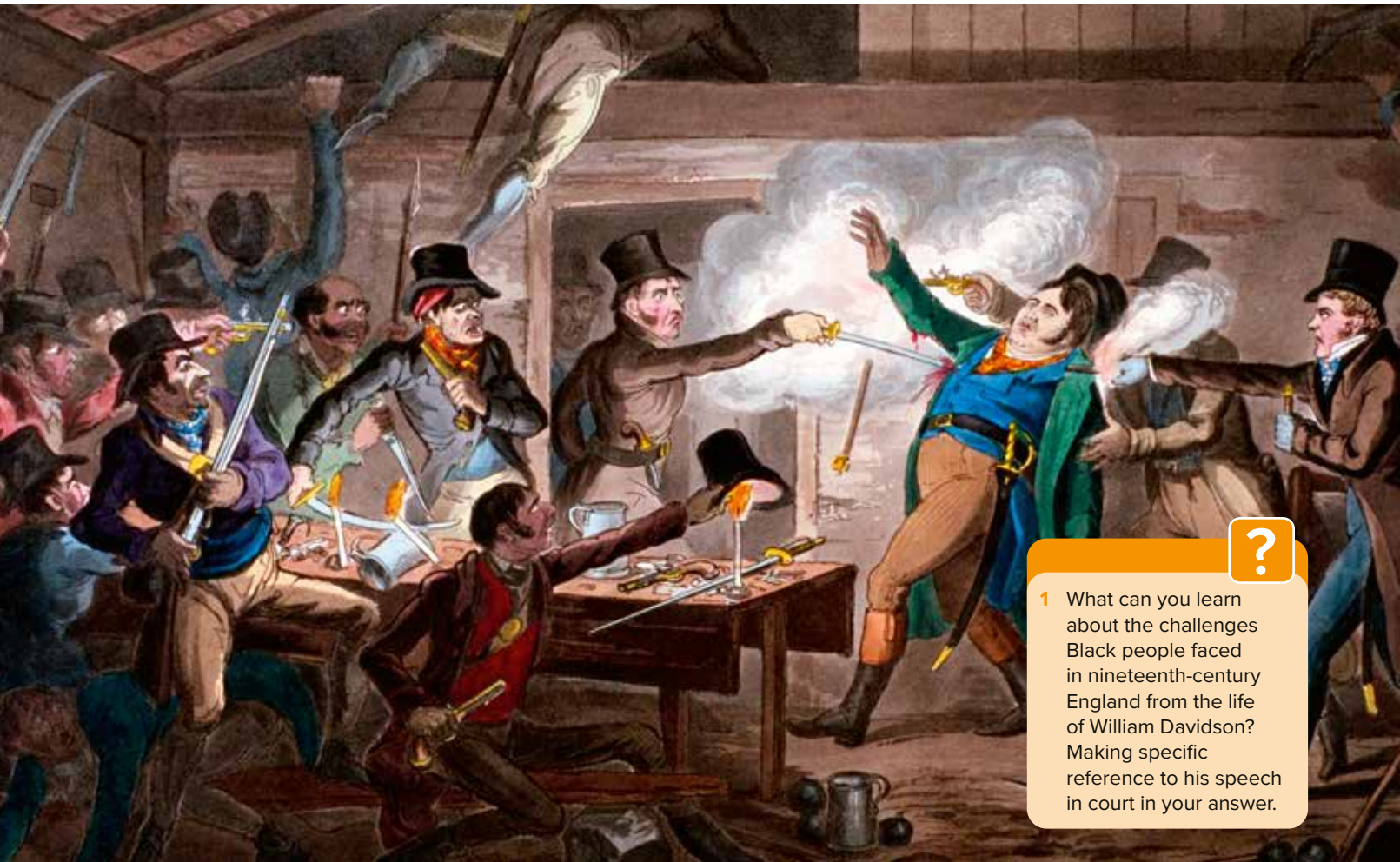
Increasingly worried about working-class discontent, the government placed a spy called George Edwards in Thistlewood's group. In 1820, Edwards made up a story about the government's leading ministers going for dinner at a house close to where the group met in Cato Street. He proposed that the group invade the dinner and assassinate the ministers. Thistlewood and his group liked the idea and prepared for their daring move. They assumed that others in London would join them and there would be a widespread uprising. Of course, Edwards told the government the details of the plan and on the night of 23 February, the plotters were arrested by the local police – called the Bow Street Runners. Davidson and the others were put on trial for **treason**.

On 27 April 1820, at the Old Bailey in London, the Lord Chief Justice gave Davidson the chance to speak in his own defence. Davidson, who was 38 years old and dressed in a smart, light brown overcoat, faced the Lord Chief Justice and in his soft Jamaican accent said:

My lord, from my life up, I have always been hard-working and well-mannered. I am a stranger in a strange land, I have no friends in England but have only ever relied on myself … I was not in the stable when the officers entered. They arrested me in the street. I have frequently been mistaken for other men of colour. I hope the jury do not imagine that because I am a man of colour I am lacking in humanity.

Later that day, the four accused men were asked to explain why they should not be executed for treason. Some asked for mercy and others, such as Thistlewood, remained defiant and used this moment as an opportunity to explain how much misery the government had created. They were all found guilty of treason and were sentenced to death by hanging. On 1 May 1820, the men were led out of Newgate Prison in London and hanged in front of a large crowd of onlookers. Davidson's last words were to those in attendance, 'God bless you, God bless you all.'

Source 5 **A contemporary cartoon of the Cato Street Conspiracy**



1 What can you learn about the challenges Black people faced in nineteenth-century England from the life of William Davidson? Making specific reference to his speech in court in your answer.

Chapter 4 Site enquiry: Black people in industrial Liverpool

The growth of Liverpool and the Transatlantic Slave Trade

It is very likely that Liverpool's first encounters with people from the African continent came through the slave trade. Local historian, Laurence Westgaph, uncovered records of the first Black person buried in Liverpool: an enslaved man called Abell, buried on 1 October 1717. Shipping enslaved Africans across the Atlantic brought massive profits to Liverpool merchants, shipbuilders and associated businesses in the eighteenth century. Around 1800, 40 per cent of the city's income came from the trade. After Britain abolished the trade in enslaved Africans in its Empire in 1807, Liverpool successfully developed other African connections.

New West African trades and shipping lines

One of the key new imports from West Africa was palm oil, used in lubricants and the manufacture of soap and candles. By the 1820s the Liverpool area was the leading centre for soap production in Britain. Macgregor Laird introduced the first steamship service to West Africa from Liverpool in 1852, bringing faster and more regular voyages. The partnership of John Dempster and Alexander Elder played a key role in building these trades with their steamship company. The Elder Dempster Line helped Liverpool to **monopolise** Britain's West African trades. Some of the sailors on the ships came from West Africa or the West Indies.

Charles Dickens' visit to Liverpool's 'Sailortown' in 1860

The author Charles Dickens made a special trip to Liverpool in 1860 to investigate the world of merchant sailors. He joined police officers on patrol in 'Sailortown', exploring the nightlife of a range of sailors from around the world.

Source 1 gives extracts from Dickens' writing about his visit to a pub, possibly on **Park Lane**. When one of the Black sailors speaks, Dickens records the words in a disrespectful comical way. He records the Black sailors with white women, who could be girlfriends or sex workers.

> ... there, in a stiflingly close atmosphere, were Dark Jack and Dark Jack's Delight, his white unlovely Nan, sitting against the wall all round the room.
>
> As a fiddle and tambourine band were sitting among the company, Quickear [a policeman] suggested why not strike up? "Ah la'ads!" said a negro [see Note on language] sitting by the door, "gib the jebblem a darnse". The male dancers were all blacks, and one was an unusually powerful man of six feet three or four.
>
> They generally kept together, these poor fellows, said Mr. Superintendent [of police], because they were at a disadvantage singly, and liable to slights [insults] in the neighbouring streets. But, if I were Light Jack, I should be very slow to interfere oppressively with Dark Jack, for, whenever I have had to do with him I have found him a simple and a gentle fellow.

Source 1 Extracts from Chapter 5 of The Uncommercial Traveller by Charles Dickens. Merchant sailors were nicknamed 'White Jack' for white sailors and 'Dark Jack' for Black sailors.

Note on language

The source on this page uses the word 'Negro' because that is what black people were called at the time. It is a term that comes from the Spanish word for the colour 'black'. Nowadays it is not acceptable to use the term (See page 13).

?

1 What does Charles Dickens tell us about the presence of Black sailors in Liverpool in 1860?

2 How would you describe Charles Dickens' attitude to the presence of Black sailors in Liverpool?

‘Sailortown’ and Liverpool docks in the late 19th century

Source 2 **Paddle steamers docking at the Mersey ferry landing stage c.1897.**

Key

A West Waterloo dock: James Clarke drowning rescue, 1911

B St Sylvester’s Street: Home of James and Elizabeth Clarke

C Water Street: Headquarters of Elder Dempster Lines

D Liverpool University: Base for Muriel Fletcher’s investigation

E Canning Place: Headquarters of G.W. Christian and Company

F Canning Place: Sailors’ Home, 1850–1968

G Upper Stanhope Street: Birth home of Lilian Bailey, daughter of Marcus Bailey

H Hill Street: The African Churches Mission set up by Daniels Ekarte in 1931

I Robertson Street: Birth home of G.W. Christian, son of Jacob and Octavia Christian

J Queen’s Dock: Location of the Charles Wotten ‘lynching’ in 1919

K Park Lane: Possible site of the pub visited by Charles Dickens in 1860

L Kent Street: Home of the Quarless family in 1911

M St Michael’s church, Pitt Street: Marriage of John Quarless and Elizabeth Lawrence in 1898

N Upper Pitt Street: Black sailors’ boarding houses

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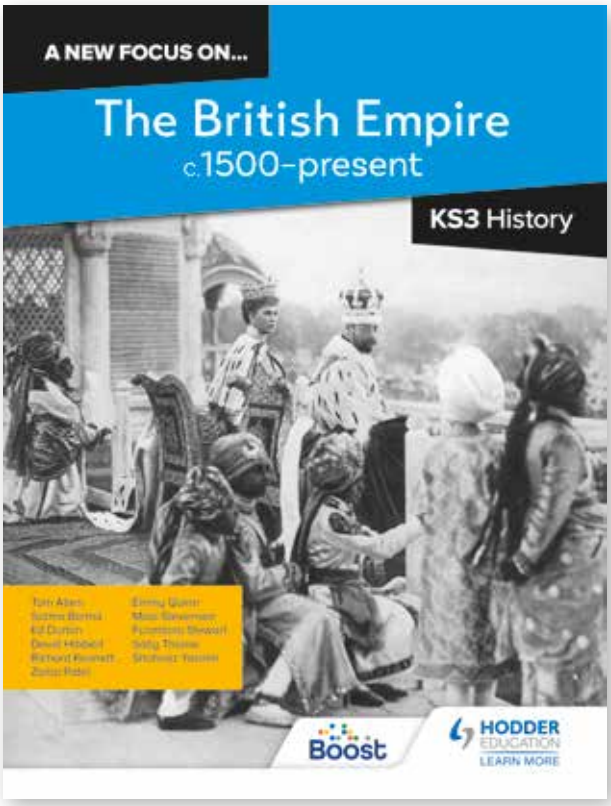

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Contents

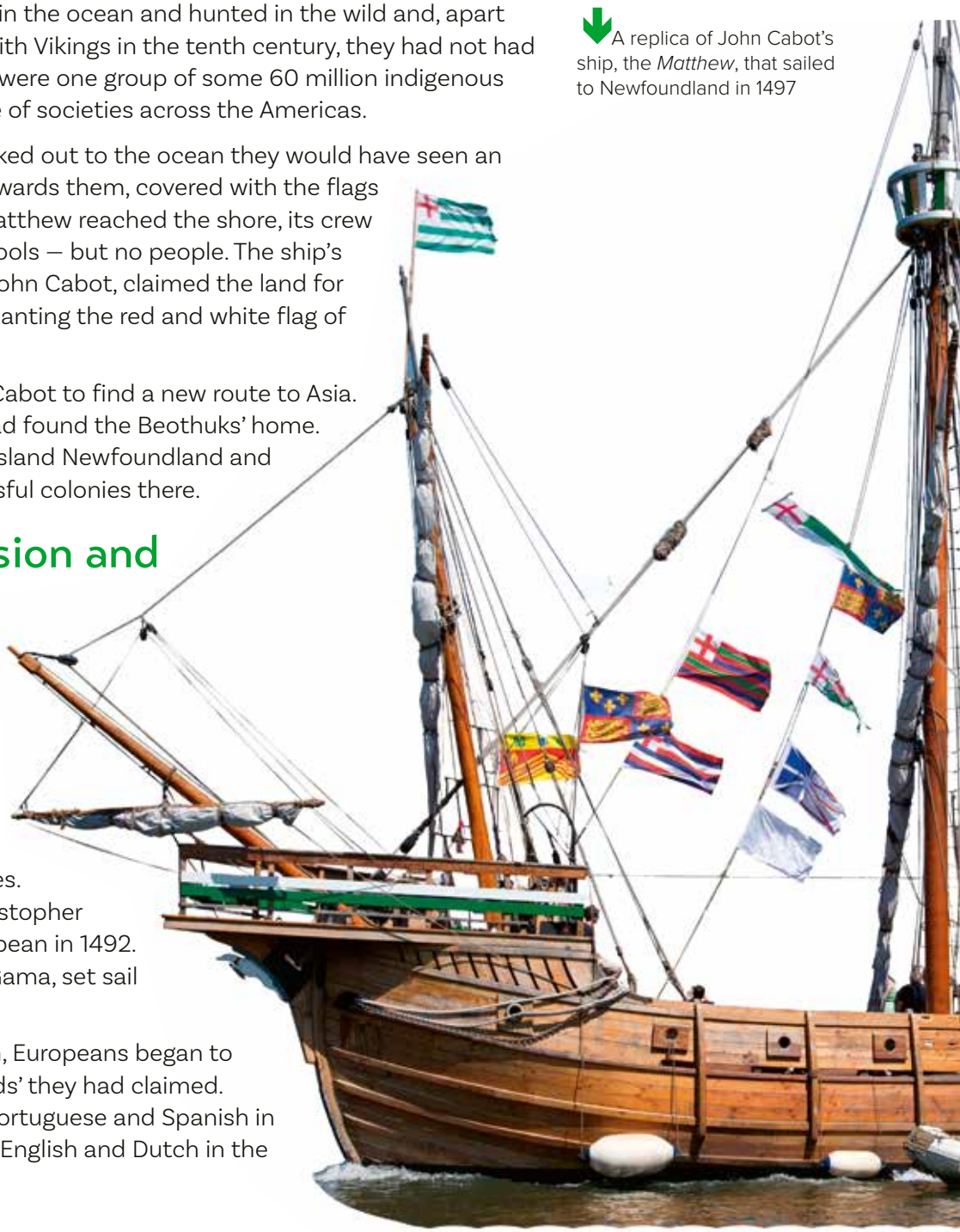
Section 1 The early Empire

First encounters and first colonies

To the Beothuk people, the island of Newfoundland (in modern-day Canada) was not a 'new world'. By the fifteenth century, they had been living there for over a thousand years. They fished in the ocean and hunted in the wild and, apart from some brief encounters with Vikings in the tenth century, they had not had contact with Europeans. They were one group of some 60 million indigenous people living in a diverse range of societies across the Americas.

In 1497, if the Beothuk had looked out to the ocean they would have seen an unusual sight: a ship sailing towards them, covered with the flags of Tudor England. When the Matthew reached the shore, its crew found fishing nets and other tools – but no people. The ship's captain, the Italian navigator John Cabot, claimed the land for King Henry VII of England by planting the red and white flag of Saint George into the ground.

King Henry VII had employed Cabot to find a new route to Asia. Instead, Cabot and his men had found the Beothuks' home. Europeans started to call the island Newfoundland and eventually established successful colonies there.



A replica of John Cabot's ship, the *Matthew*, that sailed to Newfoundland in 1497

European expansion and early encounters

At the end of the fifteenth century, many indigenous people faced the arrival of strangers in ships, as the Beothuk people had. This was a time of world exploration by Europeans who set sail to find new lands and trade routes. An Italian explorer named Christopher Columbus landed in the Caribbean in 1492. His Portugese rival, Vasco de Gama, set sail for India in 1497.

After this period of exploration, Europeans began to build empires in the 'new worlds' they had claimed. Colonisation began with the Portuguese and Spanish in the sixteenth century and the English and Dutch in the seventeenth.

The impact of early empire

Spanish and Portuguese empire-builders brought new goods to their colonies and linked them to a growing network of global trade. But they also brought violent oppression and new diseases, such as smallpox. The devastating impact of these epidemics meant that even the mighty Aztec and Inca Empires in Central and South America were defeated by much smaller Spanish armies. By the time the English attempted to build their first colony, on the island of Roanoke in 1585 (see page 12), over 50 million Indigenous Americans had already died from European disease and violence.

Section 1 focuses on the early British Empire, before 1800. Our story begins not in the Americas, but in a colony closer to Britain: Ireland, where experiments with colonisation began. From Ireland, we will move on to explore British colonies in the Americas and the beginnings of the Empire in India.

By 1800, the places and people who were touched by the early British Empire had been transformed. Some benefitted from this colonisation but many, like the Beothuk people who were forced from their lands, did not.

Historians of Empire: How were European empires able to develop?

As you will read in this section, there are lots of reasons why the European empires grew. Historians debate this fiercely. One of the most popular history books about European colonisation was written by a scientist, Jared Diamond. His book *Guns, Germs and Steel* was published in 1997. In it, he suggests that Europeans were able to dominate the rest of the world because of environmental and geographical factors. He argues that:

- Europeans had access to technologies from Asia, like gunpowder, whereas Indigenous Americans were geographically cut off from the rest of the world.
- Europeans had built up resistance to diseases, because they had lived closely with farm animals for thousands of years, whereas Indigenous Americans did not farm animals.

Diamond's book has been criticised by some historians. They argue that Diamond's argument ignores the fact that:

- individual Europeans chose to seek out new lands. They disagree that it was somehow 'natural' for them to do this.
- Indigenous Americans and other peoples were not wiped out by Europeans. They resisted colonisation in many ways – and continue to preserve and celebrate their cultures.

India: How did Indians resist expanding Company Rule?

In 1764, the East India Company only had control of Bengal. By 1857, it controlled the majority of the Indian subcontinent (see the map on page 28). This was a century of expansion. Indian resistance to this British rule was a constant feature, from war with the warrior king Tipu Sultan to a widespread and violent rebellion that covered most of the northern region.

A tiger's rule – Mysore under Tipu Sultan

Tipu Sultan ruled the kingdom of Mysore in southern India. He was often referred to as the 'Tiger of Mysore'. He had a large army which had been trained by the French and used modern methods, such as artillery rockets. His military skill, political ambition and determination to hold on to power made him one of the most significant threats to British expansion in the late eighteenth century.

This chapter uses the word 'Indian' to mean all the people of the subcontinent of India, so the modern-day countries of Bangladesh, Bhutan, India, Nepal, Pakistan and Sri Lanka.

A painting of Tipu Sultan

Taking the throne in 1782, Tipu Sultan was not only a fearsome warrior, he was also a moderniser. He slowly transformed a kingdom reliant on farming to one with almost 50 factories producing goods as varied as silk, sugar and cannons. He was also keen to build relationships with foreign powers such as France and the Ottoman Empire, knowing this would protect Mysore from the British. Alliances like these were often very short lived. One year, Indian rulers might ally against the East India Company but the next join them! Tipu and his kingdom became so powerful that other powerful Indian rulers, such as the Nizam of Hyderabad and the leaders of the Maratha empire, allied with the British to prevent Tipu's power reaching their own borders.

Tipu's reputation as the 'Tiger of Mysore' came from his military skill as well as his tight control of his kingdom. He defeated the East India Company army at Mangalore in 1784 and proved a constant threat to their control over southern India. A devout Muslim, he was known to forcibly convert religious communities such as the Catholics of Canara. He also closely controlled the production and sale of goods such as sandalwood, pepper, cardamom, timber and elephants (which he used in battle!). Despite this, Tipu inspired loyalty from his troops, Hindu and Muslim alike. Even the Governor-General of the British East India Company, Sir John Shore (1793–98), reluctantly noted that:

'during the [British] contest with [Tipu], no person of character ... deserted his cause.'

Tipu's resistance ends

To read about India in the early Empire, see page 22.

In 1799, British forces, together with the army of the Nizam of Hyderabad, fought Tipu and his army. The siege at Tipu's fortress in Seringapatam lasted for a month. Allegedly, Tipu refused an escape opportunity to continue fighting with his men.

Ultimately the British did defeat Tipu. British soldiers looted his palaces and stole his treasures. There was a ban on the sale of Tipu's personal belongings, most of which were decorated with tiger emblems. The British feared they could become symbols of Tipu's brave resistance.

An almost-life-size automaton organ of a tiger, representing Tipu Sultan, mauling a European man. When the handle is turned, the tiger makes a growling sound and the man screams. This instrument was looted by the British from the music room in Tipu's palace. It is now in the V&A museum in London.

Tipu was the last Indian ruler to die fighting against the British. The British now controlled all of southern India. Tipu's sons were kept in the city of Vellore, where in 1806 they contributed to a **mutiny** against the British which was quickly put down.

British reforms: resistance brews

It was not just powerful kings in majestic fortresses who resisted the British. Ordinary people from all over the Indian subcontinent were angry at the East India Company's interference in their lives:

- The Company banned practices they thought were barbaric, such as **sati**.
- They allowed Christian **missionaries** to practise, causing Hindus and Muslims to worry that the British were planning forced religious conversions.
- The Cornwallis Code of 1793 imposed strict rules about land ownership. Some Indians remained taluqdars (landowners), but the highest positions were exclusively for the British. Many people were unhappy at high taxes and land rents which provoked several revolts throughout the period.
- The Company sold cheap British goods which reduced the value of local goods. This hurt a lot of local industries, such as the muslin (lightweight cotton) industry in Bengal.
- The Company imposed new laws for the ruling classes too, including the Mughal Emperor Bahadur Shah Zafar. The British insisted that first-born sons became new rulers after the death of a ruler. Indians were used to choosing successors based on merit.
- The Company angered the ruling classes further through a policy called the '*doctrine of lapse*'. This meant that they took control of kingdoms where there was a succession dispute.

Although missionaries were allowed to preach, some employees of the East India Company were worried that they would increase religious tensions.

Sati: a rare Hindu practice usually done by elite Hindus where widows throw themselves into their husband's burning funeral pyre. This had already been banned by Mughal Emperors in their territory and was mostly practised within the ruling Hindu classes.

The Indian Rebellion, 1857

1. Mangal Pandey's resistance

East India Company sepoys were unhappy at their lack of pay and promotion. Mangal Pandey, like many others, was alarmed by rumours that the Enfield rifle cartridges they were given were encased in beef and pork fat. As the cartridge ends had to be bitten off, this offended both Hindus (Pandey's religion, which believes the cow is holy) and Muslims (who do not eat pork). On 29 March 1857, Pandey **mutinied**. He shot at two British soldiers and attempted to attack another with a sword. The East India Company knew it could not keep control without the sepoys and dealt with the matter harshly. Pandey was arrested and executed, alongside another sepoy who had refused to arrest him.

2. The mutiny spreads

Word of the mutiny soon spread. In Meerut, a whole regiment mutinied after 85 sepoys were jailed for refusing to accept replaced cartridge ends. The day after, three other regiments followed. They began to march on Delhi, killing every European they came across, including many women and children. The motives of the rebels were varied across India. Some wanted to restore the Mughals. Others were driven by local issues.

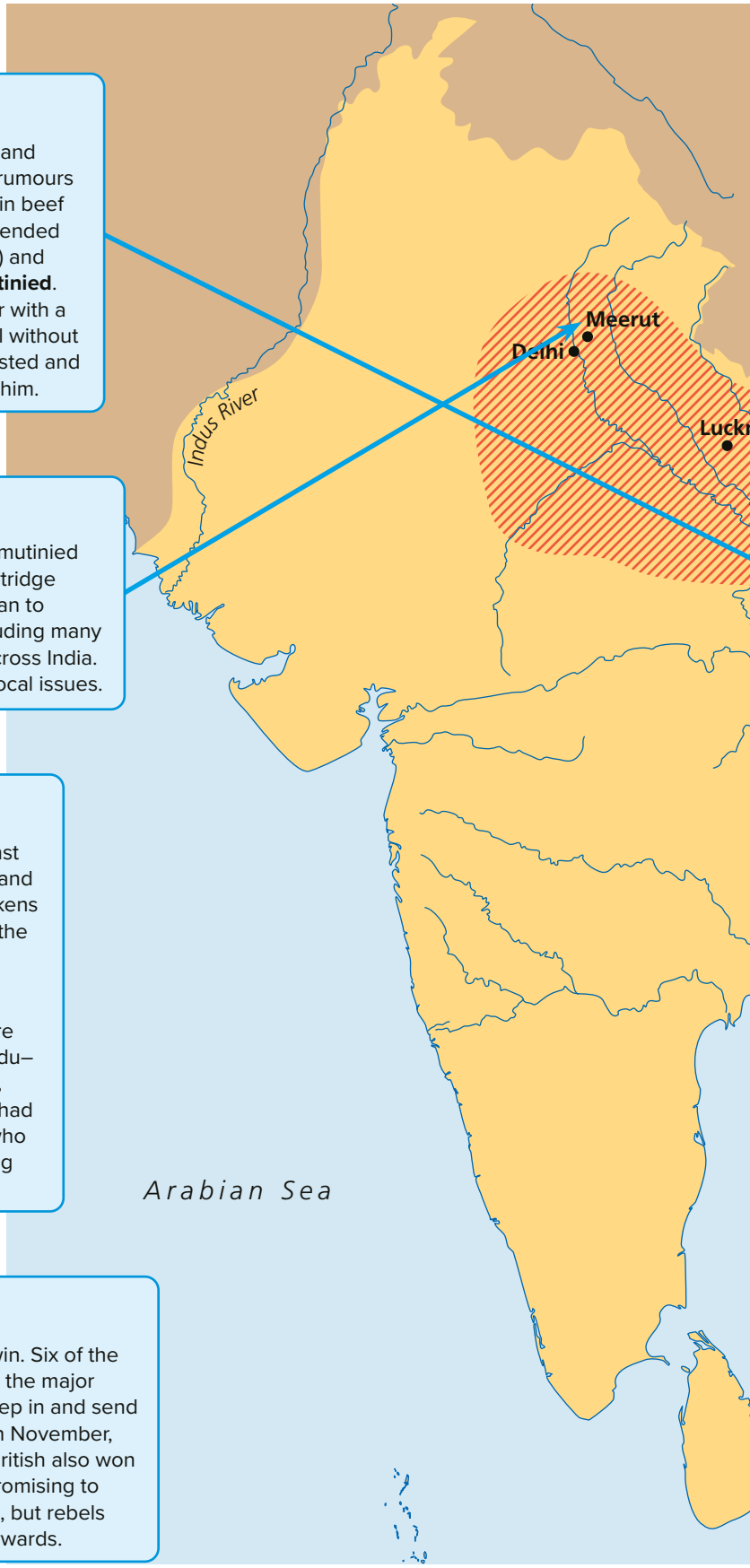
3. The resistance widens: the Indian Rebellion

People in Britain reacted with shock. Reports of violence against British women and children were sensationalised in the press and used as evidence of Indian 'savagery'. The author Charles Dickens wrote in his diary that he would 'do the utmost to exterminate the Race' that committed the violence.

In India, British officers such as Colonel James George Neill ordered mass killings of sepoys and civilians. This pushed more people to join the rebellion. Messages were spread about Hindu–Muslim unity against the British. Taluqdars (land-owning elites), peasants and royals joined the fight. Within weeks, the British had lost control of most of northern India. Of the 139,000 sepoys who mutinied, 100,000 reached Delhi. There, they forced the ageing Mughal emperor, Bahadur Shah Zafar, to lead them.

4. The British regain control

By the summer of 1857, it looked as though the rebels would win. Six of the British commanders had been killed, and the rebels controlled the major northern cities. However, the British government decided to step in and send reinforcements. Delhi was recaptured in late September and in November, 90,000 soldiers arrived, armed with the latest weapons. The British also won over some of the princes, as well as rebellious taluqdars, by promising to let them keep their lands. The major fighting was over by 1858, but rebels continued to fight and be pursued by the British for years afterwards.



Rani Laxmibai, 1835–58

Rani Laxmibai photographed at Jhansi in 1850

Rani (Queen) Laxmibai was married to the childless raja (king) of Jhansi, Gangadhar Rao, as his second wife. She was an unusual queen – a trained fighter who trained the women in her court as well. She rejected purdah (the practice of royal women hiding away from public view), spoke directly to British officials, and attended to the poor at a time when this was seen as inappropriate for a royal.

When Laxmibai's husband died, the British used the policy of lapse to take complete control of Jhansi despite him having named his adopted son as heir. Laxmibai was furious and is reported to have said 'mere Jhansi nahin dhungee!' ('I will not give away my Jhansi!'). When the 1857 Rebellion spread to Jhansi she was suspected by the British of being involved. Knowing the British would kill her if they captured her, she fled on horseback with a group of soldiers, and with her ten-year-old adopted son strapped to her back. She was later killed in battle against the British, clad in male attire and on horseback, fighting until her last breath.

Historians of Empire: mutiny, revolution or rebellion?

Historians have disagreed on what to call the events of 1857. The British wrote about the events first, calling it a 'mutiny'. This was partly because it served British interests to show the events as some disgruntled soldiers rather than a wider act of rebellion against British rule. It wasn't until after Indian independence in 1947, and during the 100-year anniversary of the events, that Indian historians challenged this name. Vinayak Damodar Savardar cited the Hindu–Muslim unity and participants beyond the sepoys to call it a 'War of Independence'. Surendranath Sen disagreed, preferring the term 'revolution' as he didn't believe all the rebels were fighting for independence, as they simply wanted to restore the Mughal Empire. The first Indian Prime Minister, Jawarhalal Nehru, agreed with Sen's interpretation.

1857, like most events in history, is messy. Most Indian historians today agree that 'rebellion' is the best term as the participants were only a minority of the population, and were united in rebelling against East India Company rule, even if it was for different reasons, rather than fighting for something.

1. What were the main features of British colonial rule in India?
2. Did colonial rule in India change or stay the same between 1764 and 1857?
3. Why did the Indian Rebellion begin and ultimately fail?

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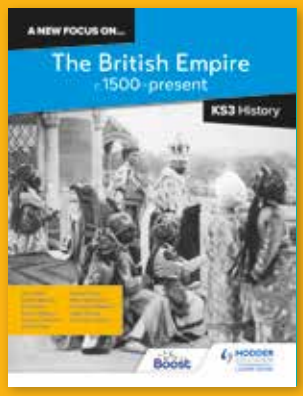

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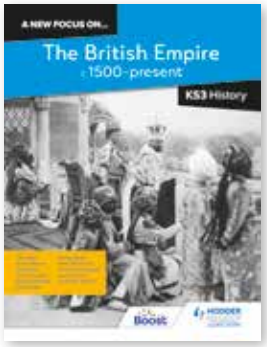

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