

Sample HAT paper : Very good (80 out of 100)

Q 1 a) The author notes feelings of unfamiliarity and discomfort in response to the rapidity of the changes, which prompted people to feel compelled to change their lives so as to no longer feel out of place. (mark: 8 out of 10)

Q 1 b) German citizens chose not to resist alterations to their pre-existing sense of identity, instead forging a new one individually and collectively. Economically, they sought new methods of trading and business embracing the change occurring, which accompanied the social and aesthetic creation of a new atmosphere that would once again be embraced by the altered opinions and tastes of the German people. Civic life was also altered and reconstructed in order to fulfil the desires and demands of new lives. As a collective, German citizens, whose old mutual loyalties and shared values had been altered, created new mutual sentiments and reasons for solidarity with which they could once again gain a sense of national unity. Within this collective identity, smaller social and cultural groupings were also redefined, and new methods used to display feelings of mutual loyalty were forged. Such change penetrated social, economic and religious levels of German life, and helped create a new, if not yet certain, sense of identity. (mark: 18 out of 20)

Q 1 c) Mohandas Gandhi's assumption of the leadership of the Indian National Congress in 1920 (what was then an organization attracting very little united support from the people of India) marked a significant change in the political environment in India. The people of India thus far had offered very little support or unity to any nationalist cause; and nationalism would only become strong enough to challenge the British Raj if the Indian people could unite under one common aim of Independence. Given the independence granted to the Indian people in 1947, and the years of nationalist agitation since Gandhi had begun leading Congress, it could certainly be argued that his leadership brought about a reaction by the Indian people of solidarity, co-operation, and commitment to a common and nationalist cause. However, it is clear that such a reaction was ridden with intensified divisions between the Indian people, and whilst they may have shared the same ideas of freedom from British rule, their reaction to Gandhi's leadership was marked by internal hatred which in fact weakened the nationalist cause and drove the Indian people further apart.

Often used as evidence to suggest the Indians in fact reacted with a sense of unity is the increasing support and momentum of the Civil Disobedience campaigns harnessed by Gandhi to rally Indians to defy the British. By advocating professional boycotts in the 1920-22 campaign, and choosing the widely unpopular Salt Tax as his target for the 1930s campaign, Gandhi was able to appeal to all social levels of the Indian people. Thus the mass support that followed his lead and took part in the boycotts and the Salt March could suggest a reaction of greater unity among Indian people – particularly between the educated and the previously un-politicized peasants who had before taken little interest in Indian politics. However, these early campaigns had also prompted Indian people to clash over communal and sectarian issues, which severely hampered reactions of unity that Gandhi sought. Whilst Gandhi had hoped for the Indian people to react in accordance and shared support of non-violence and 'Satyagraha', hopes for a united national movement were thwarted by local disputes that erupted into violence, such as the Chavi Chava attack in 1922. Other violent demonstrations plagued his early campaigns, and even when the Indian people gradually accustomed themselves to the benefits of non-violence in his later campaigns, such as in the 1930s, the support from the Indian people for Civil Disobedience was much more to do with responses to local grievances than any national solidarity. Thus, remaining unable to universally adhere to

Gandhi's complex philosophical principles, and remaining more committed to local problems than national ones, the Indian people's reaction of unity that Gandhi had hoped for remained precarious if not very weak.

By 1947, when independence was granted, the nature of this independence in its partition of Hindu India and Muslim Pakistan proved the failure of the Indian people to unite in the manner hoped for by Gandhi when he began his movement for independence in the 1920s. Whilst the Indian people share a common, widely supported goal of independence by 1947 that Gandhi had managed to spread among the Indian masses alongside the educated elite, the intensification of religious hatred and the power of bitter internal Indian divisions meant that when Independence came in 1947 it was not a result of Indian unity, but a result of British choice to leave a country whose divisions now had a momentum so strong that it would prove to have bitter, violent future consequences.

(mark: 22 out of 30)

Q 2

Firstly, both the provenance of the extract and its contents reveal potential hostility and violence faced by the Catholic missionaries from Ottoman authorities or other groups in Iraq and the East. The mention of items from other households in the area that had been raided and destroyed, and the weapons that are noted in the list could indicate missionaries at the time had to face clashes with other hostile groups. The fact that the list mentions other European travellers who are forced to stay only with fellow missionaries/Europeans could suggest that they faced widespread hostility and had to rely on the support of the only allies they had. Certainly, given the Catholic, European nature of the missionaries to whom the objects in the list belonged, and the fact that they had been attacked by Muslim authorities could suggest religious violence or tension existing in Iraq at the time. However, given that the list was written following an attack, and during a time when other Europeans apparently travelled across the East, the list may be written with the intention of exaggerating the violence faced by missionaries in Iraq at the time. This could be for a number of reasons: perhaps to convey the devotion of the missionaries and win them praise for facing such violence in the name of Catholicism, or perhaps to exaggerate the brutality of the Ottomans in order to justify potential political aggression towards them.

The list also reveals a number of medical items, which could imply different roles for missionaries at the time. Perhaps, given the cases of surgical instruments, they are in Baghdad for humanitarian reasons and performing roles as healers or doctors. Alternatively the need for medical equipment could suggest again the violence faced by missionaries and their isolation, requiring them to be able to heal themselves in case of attack.

Perhaps most strikingly, the list includes a great wealth of precious items of treasure from the East. Spices, vases, fashionable items, a great deal of fabric and valuable objects are included in the list, which may suggest the roles of missionaries to be merchants or traders, as it is quite probable that they acquired these objects through trade with locals. Such trade with locals could challenge suggestions towards hostility in Iraq towards missionaries (unless, of course, such items were obtained illegally or on the black market) and the lavish description of such treasures when writing to France could indicate their value to a European market where such items would be scarce and therefore highly valuable. The potential trading roles of missionaries could also be indicated through the mention of other contemporary Europeans travelling to the East at the time.

Also mentioned in the extract is examples of support for the missionaries both potentially in Iraq, from other travelling groups or Catholics who may have helped donate items to the Church, but also from France and other European organizations. Paintings of the French king sent by the East India Company suggest solidarity among trading Europeans, or those looking for conquest. Perhaps other Europeans or fellow Frenchmen supported the missionaries as missionaries were able to infiltrate or travel to new lands in search of wealth and thus justify calls in Europe for the spread of European influence.

Given the provenance of the source, however, it is not possible to build an entirely accurate or realistic picture of life for missionaries at the time. There is no guarantee that the list is written accurately or corresponded to what was in fact taken – perhaps the authors wished to fabricate or exaggerate what was taken in order to either exaggerate their wealth and success as missionaries, or to prompt authorities at home to compensate them for the items they claimed were taken. Furthermore, whilst there are suggestions of other mission houses in Iraq at the time, there is no guarantee that this source is representative of them all.

(mark: 32 out of 40)