

2013 HAT PAPER – SAMPLE ANSWER

(33 out of 100)

1a) In the first paragraph, how does the author account for the feelings that greeted the changes described above? Answer in one sentence using your own words. (10 marks)

A mixed response was felt, with a mass movement condoning the amendments, but a minority workforce facing previously unseen nationalistic tendencies of the German people.

(1/10)

1b) How does the author argue that German citizens re-created a sense of their identity? Answer in not more than fifteen lines using your own words. (20 marks)

Instead of merely rejecting the new changes to society, the citizens of Germany strove to amalgamate their traditions and cultural preferences with those of their reformed nation. In accepting the moderations, the author suggests that the people strove to mould the many cultural changes in their favour, so to leave an evident impact upon urban German culture. A suggestion is made that this identity preferably would revolve around a less academic viewpoint, instead moreover, it would be stimulating for the senses and the things considered vital for life. Through the acceptance of change, the German people could effectively begin individual quests into a world of the unknown, even on some occasions, forgetting the heritage that had been altered. On the whole however, the author argues that the emergence of fresh, modernised approaches allowed for the perhaps unfavourable alterations to society to be transformed into a new favourable society.

(7/20)

1c) Write an essay of 1.5 to 3 sides analysing the ways in which a community or group that you have studied reacted to social, religious, or political changes. (30 marks)

Subsequent to the re-emergence of the Gold Standard in 1925, the British economy began to suffer further. As a result of this, amongst other Conservative political policies, the working class community – predominantly comprised of manual labourers – began to feel the effects. Continual political alterations that were designed in an attempt to eradicate the effects of the economic slump in fact compounded it further, much to the dismay of the nation – and particularly the workers of the lowest in society.

Reactions to the low profits resulted in wage cuts, weakening the morale of the working class community further. Therefore, in 1926, headed by the TUC, the working class of Britain embarked on the first, and thus far only, national strike. In considering the actions taken by the workers in this strike, the political alterations must also be considered culpable for the loss of millions over a 9 day period.

By placing Britain back on the Gold Standard, Winston Churchill – an unsuccessful Chancellor of the Exchequer – decimated the economy. This then was not amended by loans granted to the coalmine workers who, despite temporary relief, were left crippled by unfair contracts, not addressed by the new political legislations. The negligent nature of the political policies not only did nothing to help the economy, but also did nothing to assist the rights of the workers.

This was exacerbated by social alterations felt post-war – another decision arguably made by the government. The alterations to trading – implemented by Stanley Baldwin – left trading relations between Britain and most of the world in tatters. It was therefore, in a time following the elation felt by the aftermath of the war, a gloomy period for the working communities. Lack of coal exports consolidated this apprehension, as a change in politics, coupled with a lack of social alteration in the working class community to work long hours for little pay, with barely any chance of further job prospects.

Through the unfortunate circumstantial events that conspired against the governing bodies, and the ineffective, unfavourable steps they took, the working class community was forced to act with previously unseen unity, ultimately, in the long run, improving trade union movements and as such, the pay and treatment of workers. The action taken by this particular group transformed Britain.

(11/30)

2) What does this extract reveal about the lives of missionaries in Iraq in this period? (40 marks)

Initially, the extract suggests that the missionaries may be either thieves or indeed desperate for money. The former is supported by the possession of six watches obtained from the dead clerics he encountered. Despite these watches having the slim possibility of having been received as a gift, the actual reality is that they were most likely stolen from the deceased. The notion that this was done for the purposes of financing living costs is all but eradicated as the text displays ample examples of finery of some value in the inventory.

The finery displayed would suggest that the missionaries were affluent; however, it also tends to related to the patriotic nature of the French missionarie in question. Paintings, both '15 feet high' and medium sized of King Louis, show that the loyalty to the king stretches far beyond mere acknowledgement of his existence. Obtaining two pistols gathered from a mission in which King Louis furthermore supports the missionaries admiration for him. However, the possession of multiple Indian items may also suggest that the missionarie is of a liberal disposition – keen on trying and adopting new cultures and ideas. This may be due to the nature of the job – moving in order to evade raids – and as such may belittle the acquirement of such products. However, this appears unlikely given the stature of the paintings.

It appears, in this text, that the missionaries are often open to charity. Items 4, 12 and 23, amongst others, are all donations accepted by the missionarie. In taking the donations so readily, it may be interpreted that the missionaries in Iraq during this period were subjected to poverty. Although the other items contradict this viewpoint, the 'predominantly Muslim' community may persecute the French regularly, meaning that donations are welcome due to a regular loss of possessions, as described in the contextual information of the text. In order to stay afloat, missionaries may have had to rely on generosity.

Certainly it is clear that Europeans or 'Franks' were of comfort to one another. In this particular case, as well as receiving donations, the missionarie possesses 'furniture [...] for use by Franks'. It is possible that Frenchmen and Europeans were welcomed into the properties of missionaries

to face prosecution. Christian depositions, evident in the property of the missionarie, may play a part in this. The painting of the Virgin Mary as well as a donation from a priest may imply that the lives of a missionarie may circulate around the readings of the Bible and God. 'Love thy neighbour' would theoretically suggest that the missionaries are good, honest people – although the extent to which the faith of a person can influence their behaviour is dubious at best.

From this extract, it could be interpreted that missionaries are intelligent, possessing 'surgical, medical and mathematical instruments'. However, as with all of the interpretations obtained from this text, the true extent of what we can truly glean from what is an account of one man is questionable. Whereas its content is most likely very accurate due to the formal location to which it was sent, the inventory does only give one missionaries possessive items. Considering this, whilst much can be gathered from this particular missionaries life, the lives of others may be entirely different. And, moreover, the use of an inventory as a source is not wholly reliable, as many other permutations may have influenced the missionaries, and indeed missionaries as a whole. To categorise the 'lives of missionaries' is therefore inaccurate, as many other factors will have influenced the lives of it just this missionarie, but missionaries in general.

(16/40)