The King's School Canterbury

13+ Scholarship Examinations 2019

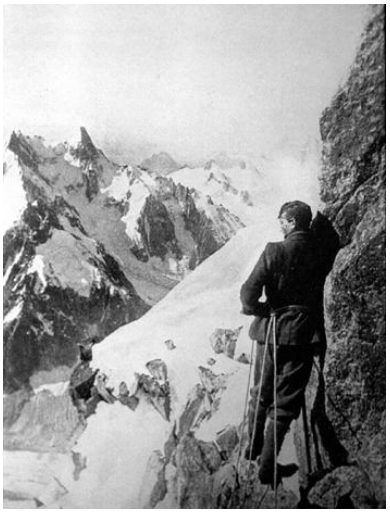
HISTORY

1 hour

50 marks

Answer all of Section 1 and one question from Section 2 on the paper provided.

Write your name clearly on every sheet of paper used.



Source A: George Leigh Mallory. Mallory was a man of extraordinary physical beauty whose appearance provoked ecstatic comparisons with classical sculpture.

Source B: The Great War, Mallory and the Conquest of Everest

Nothing endures quite like a mystery frozen in time at the top of the world. The story of George Mallory's fatal pursuit of Mount Everest in the 1920s has done just that. But behind the legend is a heap of story: the gruesome realities and bitter fallout of a nation gutted by World War I, meaning found in pursuit of a peak, the gasping of empire.

The key players in the pursuit of Everest were plucked from a generation devastated by the horrors of World War I. Shortly after enlisting, George Mallory found himself in the Battle of the Somme, a vicious bloodletting that killed tens of thousands in a matter of days. Between the shelling Mallory read Shakespeare and wrote letters home from a "mud hole crawling with rats" and rank with corpses. For the soldiers who survived the war changed the idea of death. Out of this cauldron came a toughened breed of climbers. With their empire in tatters, post-war Britons were desperate for a source of renewal to pierce their collective mourning; they needed grand projects to restore national pride. They looked eastward, and up.

Starting in 1920 the language and tactics of war were applied to the attempts to scout and conquer Everest. Vast expeditions made their way across the Tibetan plateau. Few of the men (most with ties to the Alpine Club) understood or sensed the depth of the culture being trampled, or at best, ignored. Tibetans were similarly puzzled by the British mission. As one high lama reflected on the British endeavours in his spiritual autobiography: Some "left early to have limbs cut off, the others stubbornly continue to climb. . . . I felt great compassion for them to suffer so much for such meaningless work." The Tibetans, it's worth noting, have no word for the summit of a mountain.

As for Mallory, a member of the 1921, '22 and '24 Everest expeditions, he was a moody sort, consumed by the mountain and largely uninterested in the greater cultural surroundings. Everest had gradually emerged as a fetish object for Mallory's generation, transforming "the challenge of the mountain into a national mission, a symbol of imperial redemption." Mallory, an athlete and risk taker since boyhood, was "nursed on empire." The certainties of boys' school and Cambridge University collapsed in the carnage of the war. An early teaching career, for which he was ill suited, then a typical, blistering wartime experience, preceded his being elevated "into the realm of Titans" through mountaineering fame. By all accounts he was a magical, wildly powerful climber who, in the words of a colleague, "lived on his nerves." Certainly he was the best climber of his generation.

In his final letter to his wife, to whom he faithfully and lovingly wrote, he said, “It is 50 to 1 against us, but we’ll have a whack yet and do ourselves proud.” Then he and the young Sandy Irvine set out for what was a third go at the summit facing punishing exhaustion, elevation and exposure — without, of course, Gore-Tex, fixed ropes or the knowledge of anyone who’d gone before. They were last seen, moving with “considerable alacrity,” small dots ascending a ridge near the base of the final pyramid before “the whole fascinating vision vanished, enveloped in a cloud,” said a fellow climber. It is only right (the heart feels) that these climbers, clad in tweed and hobnailed boots, war-torn survivors of the worst that the trenches and altitude could deliver, should own this remarkable achievement. But the question of whether Mallory and Irvine summited before their deaths has hung in the ether for over 75 years. Certain victory came in 1953, more than a quarter of a century after they died, when the Nepali Sherpa Tenzing Norgay and a Kiwi beekeeper named Edmund Hillary reached the top of Everest — and got back alive. By then it was a different geopolitical era, and the redemption of empire and the brandishing of colonialism were nonstarters. Still, among Hillary’s first words after returning to base camp were “Wouldn’t Mallory be pleased if he knew about this?”

Adapted from Holly Morris, “The Lure of Everest” New York Times, 2 December, 2011

Source C:

The poet Lord Byron who, more than any other poet except Wordsworth, introduced the Alps to the general public as somewhere to be visited and viewed. Byron found - or said he found - in the grandeur and solitude of the Alps something that echoed with his soul. Shelley was also extravagantly moved: "The immensity of these aerial summits excited, when they suddenly burst upon sight, a sentiment of ecstatic wonder, not unallied to madness." At the turn of the 19th century the civilised response to the Alps was changing. Before, they had been viewed with horror or distaste (the essayist Joseph Addison referred primly to "this most mis-shapen scenery") - an untidy inconvenience. Now, they became, in the words of Mark Twain, "the visible throne of God".

Philosopher Rousseau propagandised the moral lessons to be learnt from the Alpine peasants, the Romantics found in the hills a mirror of God or their own personalities, and a Dr Spengler announced the mountain climate to be the best cure for tuberculosis, then responsible in England for one death in six. A spiritual cure, inspirational scenery or a sanatorium. Thanks to the industrial revolution, the English more than any other nation had a reason to get away, and the money to do so. Soon the Alps were swarming with them.

The English adopted the resorts, scaled the virgin peaks and popularised winter sports in the 19th and early 20th centuries. It had not occurred to the locals to travel higher than was necessary for herding, hunting chamois or smuggling. What possessed the English to want to get to the top of those treacherous hills? Science was the excuse: until then, little had been known about the flora, fauna, meteorology and glaciology of the upper reaches. There was school boyish impulse at the heart of the expeditions: it was the natural extension of the midnight climbing expeditions over the college roofs of Cambridge and Oxford. When Dickens pronounced that the famous Alpine Club had "contributed as much to the advancement of science as would a club of young gentlemen who should undertake to bestride all the weathercocks of all the cathedral spires of the United Kingdom", he was closer to the truth than he knew. There is no better (or worse) explanation than that given by George Leigh Mallory to the journalist who asked why he wanted to climb Everest: "Because it's there."

Adapted from: “Schoolboys in the Snow” Thomas Hodgkinson’s book review Jim Ring's *How the English Made the Alps* 21 October, 2000.

Section 1: Answer both questions. Spend 25 minutes on this section.

1. Read all the Sources: How reliable is Source C as an explanation for the obsession with Everest in the 1920s? (10 marks)

2. Compare all the Sources. What are the differences and similarities between the Sources and why are they similar or different? (15 marks)

Section 2: Answer ONE of the following questions: You can use the Sources – it is not compulsory to use the Sources though – as well as material from your own knowledge.

A. "In these days when role of the individuals in events is becoming less and less important, we attach greater and greater significance to the idea of individualism" Discuss (25 marks); or

B. "History repeats ... first as tragedy, then as farce." Discuss. (25 marks); or

C. Why does Henry VIII come up so frequently in schools and in the media? (25 marks); or

D. What if Harold had won the Battle of Hastings or Richard III had won the Battle of Bosworth? Is there any point in "what if" questions? (25 marks); or

E. In your experience, does the teaching of History concentrate too much on wars? (25 marks)

The King's School Canterbury

13+ Scholarship Examinations

HISTORY

May 2021

1 hour

Answer the compulsory question in Section 1 and ONE of the questions in Section 2.

Spend 30 minutes on Section 1 and 30 minutes on Section 2.

Write your name and school clearly on every sheet of paper used

Total number of marks: 50

ANSWER THE QUESTION IN SECTION 1 AND **ONE** OF THE QUESTIONS IN SECTION 2

SPEND 30 MINUTES ON SECTION 1 AND 30 MINUTES ON SECTION 2

Section 1: How the Supermarket Helped America Win the Cold War

After World War I and World War II came the Cold War, between the U.S. and the U.S.S.R. It featured a space race, an arms race, and a farms race. But the American victory was, to some degree, a Pyrrhic victory (= a victory that had unexpected negative aspects), whose after-effects are still being felt.

Left: After World War II, the share of food bought in supermarkets soared in the U.S. — from 28 percent in 1946 to 70 percent by 1963. (Photo: Wikimedia Commons)

Read the two Sources and answer the question that follows.

Source A Adapted from Shane Hamilton, Supermarket U.S.A: Food and Power in The Cold War Farms Race.

The supermarket is so common today that it's hard to imagine the world without it. But of course such a time did exist. There's some debate about when supermarkets actually started, but usually we pin it at around 1930. Was the supermarket a purely American invention? The easy answer is that the first declared supermarket was built in the United States. The broader answer is that what makes a supermarket a supermarket is the industrial agriculture system that enables the affordability of mass-produced foods.

The predecessor of the supermarket was the dry-goods store. So they didn't have fresh produce. They didn't necessarily have milk or meat or a bakery in-house. That's what a supermarket did, is it put all those food items and often many other things — you could get auto parts. You could get your shoes shined in the early supermarkets. It was a kind of one-stop shopping-and-service emporium. Another big difference: supermarkets were self-serve. In a dry-goods shop, you'd ask a clerk for something and they'd fetch it. In a supermarket, you could ogle the meat and produce yourself, even handle it, and then put it in your basket. The supermarket chain Piggly Wiggly is credited with having pioneered the self-service retail model; it is still operating today in 17 states. But the biggest supermarket chain for much of the 20th century was A&P, the Great Atlantic & Pacific Tea Company.

A&P as of the 1940s was the world's largest retailer by any measure — by sales volume, by number of outlets, and so forth. Between 1946 and 1954 in the U.S., the share of food bought in supermarkets rose from 28 percent to 48 percent. By 1963, that number had risen to nearly 70 percent. A&P had so much market power that the Department of Justice went after it for anticompetitive practices. This was an interesting development, considering that the U.S. Government played such a significant role in the creation of supermarkets in the first place. The original goal had been to use the supermarkets to drive down the cost of food for urban consumers.

Source B Adapted from Freakonomics: "How the Supermarket Helped America Win the Cold War"

The U.S. won the so-called "farms race," with an industrial approach to agriculture that was heavily influenced by government policy and funding. What were the long-term results of that victory? To figure that out, we need to go back about 100 years. Farm production increased around World War I. Farmers expanded their production to meet wartime goals, and there were some price supports during that time that provided incentives for increased output, especially wheat and pork and some of these other crops. But there was no real planning for the aftermath. After the increased demand and the price supports that were set up for war went away, it left a number of farmers who had developed larger farms and more productive farms with very low prices for their produce.

So after the war, farmers were producing more food than was necessary. Then came the Great Depression. Demand collapsed, but agricultural productivity did not. And what that meant was prices just collapsed. One key policy tool the government used was a price-support system: guaranteeing farmers a certain minimum price for a specific crop at a specific time. But the problem is, if you increase the price being paid without limiting the amount being produced, it leads to a large surplus.

As a result of government policy in the 1930s there was a huge boom — lots of new chemicals, fertilizers, machinery, that made farms more productive and there continued to be increasing production and surpluses. One solution was to use surplus grain for animal feed. These massive surpluses of cheap corn and later, soybeans, encouraged the rise of industrial meat production. Industrial meat production, fuelled by cheap grain, meant cheap meat, too, and helps explain how the U.S. became one of the world's biggest consumers of meat per capita. Today, more than 30 percent of corn and more than 50 percent of soybeans grown in the U.S. goes toward feeding cattle and other livestock. But even that left a lot of surplus production. So what happened? High-fructose corn syrup. You've got surplus corn and you've got a demand for easy, convenient sweetener in the food sector. And that was just a perfect storm. That syrup revolutionizes food processing because instead of a powdery sweet thing, it's a liquid, and liquids are way easier to handle in food processing. High use of syrup in food production and consumption of corn syrup has had health consequences.

Another consequence of the scaling-up of American agriculture: more standardization and less variety. So apples — in the early 20th century, consumers in say, New York state would have access to literally hundreds of varieties, even in mass retail markets. By the mid-20th century, it's down to just a handful. Red Delicious really dominates the whole market. And apples became remarkably tasteless by the mid-20th century, so certain qualities were given up in order to gain that advantage of price and abundance. The USA clearly won the food wars in terms of supply and abundance. What they may be in the process of losing is the health and quality dimension. If only we had worried much more about the quality of farmland, of sustainability, about environmental side effects from heavy fertilization on corn — there's a dead zone in the Gulf of Mexico that is directly attributable to putting fertilizer on corn up in the Midwest.

1. Compare the two Sources. Does Source A mainly agree or mainly disagree with Source B? Explain your answer with reference to the similarities and differences between them and consider why they may differ.

(25 marks)

Section 2

Answer **ONE** of the following questions: You can use the sources from Section 1 (it is not compulsory to use them though) as well as material from your own knowledge.

A. "All history is the biography of great men." Discuss." (25 marks)

OR,

B. "In your experience, does the teaching of history concentrate too much on wars?" Discuss. (25 marks)

OR,

C. Why do the Tudors come up so frequently in schools and in the media? (25 marks)

OR,

D. What if King Harold had not been defeated at the Battle of Hastings or Germany had not been defeated in World War II? Is there any point in "what if" questions? (25 marks)

The King's School Canterbury

13+ Scholarship Examinations 2022

HISTORY

1 hour

Total Marks: 50

INSTRUCTIONS:

- **Answer the compulsory question in Section One and ONE of the questions in Section Two.**
- **Spend approximately 35 minutes on Section One and 25 minutes on Section Two.**

History Scholarship Paper 2022

ANSWER THE COMPULSORY QUESTION IN SECTION ONE AND **ONE** OF THE QUESTIONS IN SECTION TWO

Section One Study Sources A, B and C and answer the question that follows.

Source A From: A Treasury of British Folklore: Maypoles, Mandrakes and Mistletoe, by Dee Dee Chainey (2018)

Britain's culture and traditions are steeped in legends filled with giants, heroes and heroines, centuries old and from various origins. These are Britain's stories, and they belong to everyone who has ever lived here, or chosen to make Britain their home, and to every visitor who has marvelled at the legends of Britain and taken some of their magic back into the wider world. These tales whisper to us with every fleeting glimpse of what might just be a fairy in the woodlands, or a giant peering through a crevice in the rocks. They're our stories – we tell them to our children and to their children, who will in turn breathe new life into these tales and traditions, carrying them forward in their own way.

There can be no definitive guide to the 'truth' of British folklore. The only real truth is that folklore is the lore of the 'folk', a tale or tradition that goes on to be a thing that is shared. Folklore is made up of stories, songs, dances, customs and crafts that are passed from one person to another, and often from generation to generation. Folklore, including mythology and legends, comes from an oral culture that is in constant change, and there is no 'true' version that is better or more 'real' than the others. What we have of much early folklore is pieced together from old manuscripts, and not all of these survive. Those tales that were heard, recorded and written down – often from memory and by hand. We add our own personal interpretation to folklore quite innocently: we retell the bits we love most, we emphasise the parts that strike a chord with us and we leave out things that seem irrelevant.

In addition to personal interpretations, regional cultures in different parts of a country have an influence on its stories. Versions of a tale evolve as it moves across the land to different groups of people. Regions have their own local lore and traditions, distinct from their neighbours. The uses of folklore are many, and it is often used with intent. Its stories can underpin a sense of identity and belonging and reinforce the ideas people hold about themselves. It can be used as a cultural 'weapon', wielded against rival groups to prove how they are wrong, inferior or illegitimate.

Studying the shared myths and legends of the past show us that while empires may rise and fall, a sense of place and landscape can endure over thousands of years. They reveal the vastness of time, and the reassurance that everyone is born, lives, may have fears and dreams, and eventually returns to the soil. In this way folklore is comforting, reminding us always to look at the wonder in the world.

Source B From: The English Year, A month-by-month guide to the nation's customs and festivals, Steve Roud (2006)

Origin legends can be spotted and deconstructed in various ways. Because they are of quite recent origin themselves, their historicity is often decidedly shaky. I was recently told by a local resident in Croydon that a 1960s block of flats is called Cromwell House because Cromwell beat the French army on nearby Duppas Hill. This is a facetious example, but stories are usually based on the contemporary popular idea of what life was like in the past, rather than how it really was.

The details woven into these stories necessarily chime well with the modern form of the customs, but this implies that every detail of the current version of a custom was present from the beginning. The one thing we know for sure about the traditional customs is that they change over time, often quite dramatically. The neater the story, and the more complete its explanation of current detail, the more dubious it is. Alarm bells also sound when a story claims an origin far more remote than any independent evidence can support. Thus, if a custom that can only be traced back to the nineteenth

century has an origin story set in the time of the Crusades, the story itself is insufficient evidence of the custom's earlier existence.

Understandably, those who like and believe the stories themselves do not take well to this type of deconstruction, and many people clearly believe that any legend is better than none. Talk of interchangeable motifs and historical accuracy is no match for romance, and folklorists and historians are regularly portrayed as inveterate wet blankets and killjoys. Our only defence is the plea that there is no reason why fact and fiction cannot exist happily side by side, and there is nothing wrong with a legend as long as we take it for what it is – we do not have to believe that hobbits exist to enjoy the Lord of the Rings.

One problem with accepting legends as truth is that it stops us enquiring further, and we thereby miss the opportunity to investigate how these customs originated. But the cold hard stare of the unromantic folklorist is not the real threat to traditional 'historical' legends. The real danger is from a far more virulent virus – the idea that all customs, indeed all superstitions, nursery rhymes and anything that smacks of 'folkiness' are direct survivals of ancient pagan fertility rites and are concerned with the appeasement of gods and spirits. The suggestion of an ancient origin for our folklore became central in the Victorian and Edwardian eras and has now taken hold with astonishing rapidity. The problem here is that these theories are unsupported by any evidence.

Source C A reproduction of a stone carving of the Green Man 'roof boss' found in Canterbury Cathedral. It is believed to date from the 14th century. Green Man carvings are common in medieval churches and cathedrals. The name 'Green Man' is believed to be relatively recent, a term coined in the early 20th century. A variety of meanings has been attributed to them, including nature / tree worship, connections with fertility and rebirth and with the Spring May Day festival. It has been suggested that the use of this motif in Christian churches shows the persistence of ancient pagan rituals and customs.

Compulsory question:

Compare Sources A, B and C. Explain how they agree and disagree on the importance and origins of folklore and consider why they may differ.

(30 marks)

Section Two

Answer **ONE** of the following questions:

A. ‘The study of history in schools is all about ‘his’ and not at all about ‘her’ story.’ Do you agree that school history is dominated by the study of the deeds of men and neglects the role of women? (20 marks)

OR,

B. ‘Statues of people connected with the slave trade have no place in the cities of modern Britain’. Do you agree? (20 marks)

OR,

C. ‘History repeats ... first as tragedy, then as farce.’ Discuss. (20 marks)

OR,

D. In your experience, does the teaching of History concentrate too much on wars? (20 marks)

END OF EXAM