



BOARD OF STUDIES  
NEW SOUTH WALES

**2011**

HIGHER SCHOOL CERTIFICATE  
EXAMINATION

**WRITING BOOKLET**

Examination

History Extension
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Section	Part	Question Number
1	1	1

Date

3-11-2011
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**Instructions**

- Write your Centre Number and Student Number at the top of this page.
- In the boxes provided write the name and date of this examination, and the number(s) of the question(s) attempted in this booklet.
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In the examination of the source 'who owns history' and several historical debates ~~the response to what extent does historians~~ <sup>it is evident that</sup> 'own' history ~~is~~ to a moderate extent because, while individual historians have the power to shape historical debate and thus insert their own 'vision' of the past, contributions to history are made by multiple historians, broadening and deepening our knowledge of the past. Also, popular opinion has a great power to shape history, thus the historian does not 'own' history, and historians and popular histories can also impact on historical debate, thus removing a historians power to shape such debate.

Individual historians have had the power to shape, and shift the nature of historical debate, thus demonstrating that, to a certain extent, they 'own' history. 20<sup>th</sup> century Professor of History Johnathan Riley-Smith demonstrated a significant amount of influence over the nature of the crusades in his ~~scholarship~~ scholarship. In contrast to Edward Gibbon and Steven Runcimen's cynical, anti-ideo-

logical views on the 'pious' nature of the crusaders, Riley-Smith's extensive archival research demonstrated that the crusaders made great personal sacrifices and believed vehemently in their cause. He said "although we may view Christian Holy war as abhorrent, we must accept that our ancestors believed in a vibrant ideology."

Similarly Stobard comments on Edward Gibbon's work The Decline and Fall of the Roman Empire, "the notion that Rome continued to fall for five centuries... is a key example of how historians create history."

Riley-Smith's revisionist research had a profound effect on crusades scholarship, marking a return to understanding ideology as a motivation for crusaders. His influence and impact on crusades history is demonstrative of the power an historian may be able to exert on debate, and thus show that historians 'own' history. This idea, however, is in contrast to the argument of the source, which remarks that "Everyone and no-one own history," which

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is true.

While individual historians may 'own' history by exerting control over the debate, contributions to historical understanding are made by multiple historians, whose views, in constant conflict, broaden and deepen our own understanding.

The historian, Norman Housley, worked underneath Johnathan Riley Smith, but contributes different views to the debate than his predecessor. Although he acknowledges belief and faith as the reasons ~~historians~~ westerners went on crusades, he also highlights that were a number of other factors involved: belief in the "opulent wealth" of Eastern cities, pride in French heritage, and fear of muslim conquest were all other viable motivators.

Historical inquiry and the juxtaposition of beliefs held by historians broaden the understanding of history, and as history is shaped by historical debate, as exemplified by Riley-Smith and Housley, historians do not 'own' history as individuals.

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Popular opinion also has an impact on historical output, thus limiting the singular ownership of history to the historian.

In the contemporary world filmmakers, artists, writers and anyone with access to the internet is free to make a contribution to history. Comedian-comic-historian Terry Jones produced a documentary on the crusades, entitled Crusades, where he was able to counter the prominent opinions of Riley-Smith by highlighting the barbaric actions of the crusaders. His contribution to the crusades debate is evidence of historians having limited control over history because his work countered popular academic opinion and facilitated the opinions of the public, which is aligned with Adams' opinion that history "should not be left to the... politician".

Historians also, to a limited extent, 'own' history because history serves a purpose in society, thus removing ~~an~~ historians control from the equation.

The manga Kuni Ga Moeru is demonstrative of how history can be shaped

by people in the field outside of history, as seen earlier, because it was written by manga-ka author Hiroshi Motomiya, ~~but it also~~ and not by a traditional historian, but it also serves the purpose of recognizing Japanese blame for war atrocities such as the Nanking Massacre and Korean comfort women and relieving pain and guilt in ~~modern~~ present day Japan. Meanwhile its narrative format and operatic storyline make it popular among readers, as opposed to ~~the~~ other Japanese ~~manga~~ conservative, revisionist manga such as Kobayashi Yoshinori's Sensōron, which provokes ~~the~~ pro-war, nationalistic fervor. Hiroshi Motomiya has taken control over conservative debate in Japan about war-guilt for Japanese atrocities by recreating history in the form of a manga to be distributed through popular channels.

Because of the social purpose history may serve, it is everyone's opportunity to 'own' history, as opposed to just the traditional historian.

As seen in the

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Source 'who owns history' and the debates surrounding the crusades and Japanese war guilt, it can be seen that to a limited extent ~~do~~ do historians own history. More importantly history is 'owned' by multiple historians who shape that debate, by popular opinion and by social purpose. History is no-longer owned by historians - because they are no longer the only ones writing it.

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