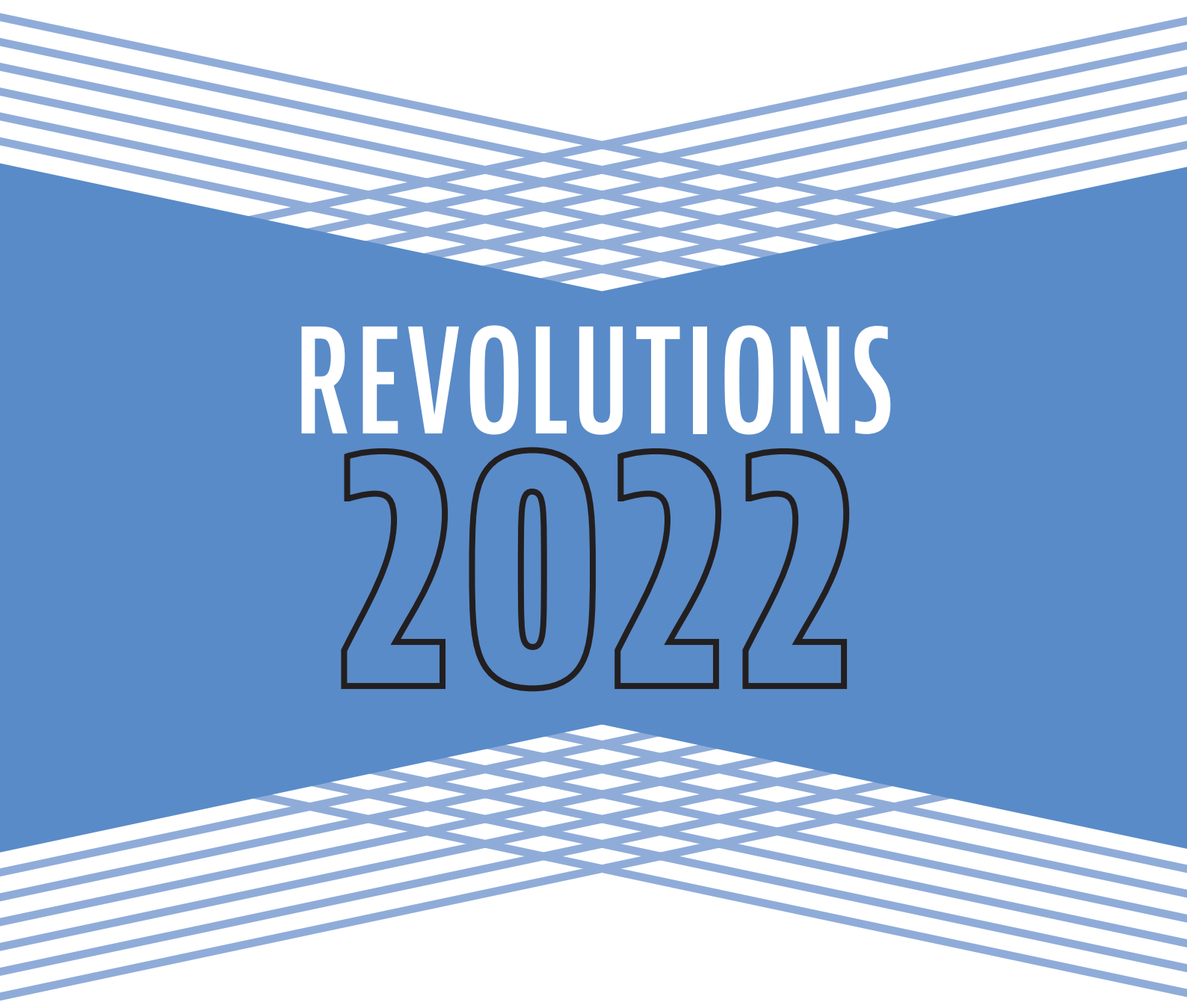


HTAV VCE HISTORY **SAMPLE EXAM**



REVOLUTIONS 2022

Units **3 & 4**

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2022 HTAV VCE History Sample Exam: Revolutions – Sources Book

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- A3 paper size
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HISTORY: REVOLUTIONS

Written examination

Day Date

Reading time:	to	(15 minutes)
Writing time:	to	(2 hours)

SOURCES BOOK

Instructions

A question and answer book is provided with this sources book.

Refer to the sources in this book for each question in Section A, as indicated in the question and answer book.

Students are NOT permitted to bring mobile phones and/or any other unauthorised electronic devices into the examination room.

The American Revolution

Sources 1–4 relate to Question 1.

Source 1

The excerpt below is from a pamphlet written in 1765 by Daniel Dulany, who was a lawyer in Maryland. Titled *Considerations on the Propriety of Imposing Taxes in the British Colonies*, the pamphlet was written in response to the argument that colonists were virtually represented in British Parliament.

The Right of Exemption from all Taxes *without their Consent*, the Colonies claim as *British Subjects*. They derive¹ this Right from the Common Law, which their Charters have declared and confirmed, and they conceive that when stripped of this Right ... they are at the same Time deprived of every Privilege distinguishing Free-Men from Slaves.

On the other Hand, they acknowledge themselves to be subordinate to the Mother-Country, and that the Authority vested² in the supreme Council of the Nation, may be justly exercised to support and preserve that Subordination. ...

But the Inhabitants in the Colonies have no Share in this great Council ... for those Securities are derived to the Subject³ from the Principle that he is not to be Taxed without his own Consent, and an Inhabitant in *America* can give his Consent in no other Manner than in [a colonial] Assembly.

Source: Daniel Dulany, *Considerations on the Propriety of Imposing Taxes in the British Colonies* (Annapolis: Jonas Green, 1765), extract published in 'Making the Revolution: America, 1763–1791', National Humanities Centre, <https://americainclass.org/sources/makingrevolution/index.htm>.

¹**derive** – obtain something from a particular source

²**vested** – bestowed or given to

³**subject** – person

Source 2

This political satire titled *The Alternative of Williams-Burg* was published in London on 16 February 1775. It depicts local members of the Sons of Liberty encouraging Virginian planters in the town of Williamsburg to sign non-importation agreements.



Source: Attributed to Philip Dawe, *The Alternative of Williams-Burg*, 1775, mezzotint, published by R. Sayer and J. Bennet, Library of Congress, LC-DIG-ds-14481, <https://www.loc.gov/resource/ds.14481/>.

To the left, a reluctant planter is held by rough looking men who point to tar and feathers hanging on the gallows to the right.

The words on the gallows read, 'A cure for the refractory'.¹

¹**refractory** – stubborn or unmanageable

Source 3

An extract from a letter written by Alexander Hamilton on 3 September 1780 to James Duane. Duane was a member of the Continental Congress. The letter was written while Hamilton was aide-de-camp (personal secretary) to George Washington during the War for Independence.

The confederation too gives the power of the purse too [e]ntirely to the state legislatures. It should provide perpetual¹ funds in the disposal of Congress—by a land tax, poll tax, or the like. All imposts² upon commerce ought to be laid by Congress and appropriated to their use, for without certain revenues, a government can have no power; that power, which holds the purse strings absolutely, must rule.

Source: 'From Alexander Hamilton to James Duane, 3 September 1780', *Founders Online*, National Archives, <https://founders.archives.gov/documents/Hamilton/01-02-02-0838>.
[Original source: *The Papers of Alexander Hamilton: Volume 2, 1779–1781*, eds Harold C. Syrett and Jacob E. Cooke (New York: Columbia University Press, 1961), 400–418.]

¹**perpetual** – ongoing

²**imposts** – taxes

Source 4

An extract from a historical interpretation, published in 1976, on the creation of the new regime.

The Stamp Act Congress was an eye-opener, and the challenge it presented to the conventional view of the colonists' mutual jealousies was widened with the meeting of the First Continental Congress in 1774. Not that sectional¹ jealousies disappeared, then or later, but the men who attended the Congress could perceive the possibility that lay before them of operating for the first time on a continental scale. It had been one of the weaknesses of British rule that it offered no opportunity for a colonist with political talent to use that talent in contributing to the direction of the great empire that demanded his loyalty. The most that a colonist could aspire to was some office within his own colony, and even there the highest office, that of governor, was usually reserved for an Englishman.

At the first Continental Congress men from twelve colonies began to make policy for the whole group ... which shortly became the United States. They not only adopted numerous resolutions affirming American rights, but they established a policy of non-importation from Great Britain, non-exportation to Great Britain, and non-consumption of British goods. And having adopted the policy they created machinery, in the form of local committees, to enforce it everywhere. They began to act, in other words, like a national government. And the men who participated in the action, including George Washington and John Adams, gained a sense of the larger field of operation that might be opening to men who had the vision to see beyond the borders of their own particular colony. They felt what it might mean for Americans to direct their own affairs together.

Source: Edmund S. Morgan, *The Challenge of the American Revolution* (New York: Norton, 1978), 204–205.

¹**sectional** – refers to the individual states

The French Revolution

Sources 5–8 relate to Question 2.

Source 5

A historical interpretation, published in 1973, of the rural revolts by peasants of March 1789.

[These so-called] ‘brigands’¹ were not highway robbers or escaped galley slaves: the brigands were the lower orders of both town and country driven to attack the *ancien régime* by sheer hunger and a profound conviction² that the king was on their side. ...

The pattern of the great peasant revolts was established as early as the beginning of spring; they were preceded by a long period of simmering agitation which spread unrest far and wide.

Source: Georges Lefebvre, *The Great Fear of 1789: Rural Panic in Revolutionary France*, trans. Joan White (London: Vintage, 1973), 40, 46.

¹**brigands** – a gang that ambushes and robs people in forests and mountains

²**conviction** – a firmly held belief or opinion

Source 6

A perspective from a Swiss Guard recalling the fall of the Bastille on 14 July 1789.

They disarmed us immediately. ... They took us prisoner, each of us having a guard. They flung our papers and records out of the windows and plundered everything. ... The streets through which we passed and the houses flanking them (even the roof-tops) were filled with masses of people shouting at me and cursing me. ... Swords, bayonets¹ and pistols were being continually pressed against me. I did not know how I should die but felt that my last moment had come. Stones were thrown at me and women gnashed their teeth and brandished² their fists at me.

Source: Cited in Christopher Hibbert, *The French Revolution* (London: Penguin, 1980), 8.

¹**bayonet** – a rifle with a short, sharp edge attached to the end of it

²**brandished** – wave as a threat

Source 7

The print below, created in 1796–1797, depicts the uprising of Parisian *sans-culottes* from 31 May to 2 June 1793. The scene takes place in front of the Deputies Chamber in the Tuileries.



Source: Jean Joseph Francois Tassaert, *May 31, 1793*, 1796–1797, Musée Carnavalet, Histoire de Paris, G.23669, <https://www.parismuseescollections.paris.fr/fr/musee-carnavalet/oeuvres/le-31-may-1793-0#infos-principales>.

Source 8

The extract below is from Danton's address to the National Convention on 5 September 1793. It outlines the problems facing the National Convention and the necessary steps forward.

You have just proclaimed to all of France that it is still in a real and active state of revolution. Well, this revolution must be [fully realised]. You must never fear movements that could tempt counter-revolutionaries in Paris, who would no doubt like to extinguish¹ the flame of liberty where it burns the brightest. But the immense number of true patriots, of *sans-culottes* who have crushed their enemies a hundred times, still exists [and are] ready to take action. We only need to know how to lead them, and once again they will confound and foil all conspiracies. It is not enough to have a revolutionary army; you must be revolutionary yourselves. Remember that industrious men who live by the sweat of their brow cannot attend the sections and that it is only when the true patriots are absent that scheming can take over the section meetings. Therefore decree that two large section-meetings be held each week, and that the man of the People who attends these political assemblies will receive just [payment] for the time spent away from his work.

It is also good that you proclaim to all our enemies that we are determined to be continually and completely prepared for them. ... Let it be the republic that puts a gun into the hands of the citizen, the true patriot, and let the republic say to him, 'The country entrusts this weapon to you ... for its defense'. ... Let a gun be our most sacred object. ... Let each of us lose our life rather than our gun.

Source: 'Terror Is the Order of the Day', *Liberty, Equality, Fraternity: Exploring the French Revolution*, <https://revolution.chnm.org/d/416>. [Original source: A. Ray, *Reimpression de l'ancien Moniteur*, 32 vols (Paris: Imprimerie Nationale, 1858–1863), 580–583, 586, 591.]

¹**extinguish** – put an end to, to destroy

The Russian Revolution

Sources 9–12 relate to Question 3.

Source 9

A historical interpretation, first published in 1996, of the Fundamental Laws of the Empire.

[Nicholas] had reluctantly granted the [October] Manifesto under pressure from Witte in order to save his throne. But at no time had he sworn to act upon it as a ‘constitution’. ... The Tsar’s sovereignty¹ was in his view still handed to him directly from God. ...

There was nothing in the new Fundamental Laws (passed in April 1906) to suggest that from now on the Tsar’s authority should be deemed to derive from the people, as in Western constitutional theories. ...

And the Tsar held most of the trump cards² in the post-1905 system. He was the supreme commander of the armed services and retained the exclusive right to declare war and to make peace. He could dissolve the Duma. ... According to Article 87 of the Fundamental Laws he could also legislate by emergency decree when the Duma was not in session, and his government used this loophole³ to bypass parliamentary opposition. The Duma Electoral Law established an indirect system of voting by estates⁴ heavily weighted in favour of the crown’s traditional allies, the nobility and the peasants.

Source: Orlando Figes, *A People’s Tragedy: The Russian Revolution, 1891–1924* (London: Pimlico, 1996), 214–215.

¹**sovereignty** – right to rule

²**trump cards** – advantages

³**loophole** – way to bypass a law

⁴**estates** – social classes

Source 10

Extract from a speech by Pavel Milyukov to the State Duma on 1 November 1916. Milyukov was the leader of the Kadet party.

We now see and know that we can no more legislate¹ with this government than we can lead Russia to victory. ... When the Duma declares again and again that the home front must be organised for a successful war and the government continues to insist that to organise the country means to organise a revolution, and consciously chooses chaos and disorganisation—is this stupidity or treason? ...

We have many different reasons for being discontented ... but all these reasons boil down² to one general one: the incompetence and evil intentions of the present government. ... And therefore in the name of the millions of victims and of their spilled blood, in the name of our achieving our national interests, ... in the name of our responsibility to those people who elected us, we shall fight until we get a responsible government.³ ... Cabinet ministers must agree unanimously as to the most urgent tasks; they must agree and be prepared to implement the programme of the Duma majority and they must rely on this majority not just in implementation of this programme, but in all their actions.

Source: Ronald Kowalski, *The Russian Revolution, 1917–1921* (London: Routledge, 1997), 22–23.

¹**legislate** – make laws

²**boil down to** – the main reason

³**responsible government** – a government that answers to the Duma

Source 11

A poster issued by Sovnarkom in 1920 titled 'Comrade Lenin Cleanses the World of Evil Spirits'.



Source: Viktor Deni, *Comrade Lenin Cleanses the World of Evil Spirits*, 1920, offset lithograph on paper, in Vyacheslav Polonsky, *Russian Revolutionary Posters* (Moscow: State Publishing House, 1925).

Source 12

A historical interpretation, first published in 1996, of how Sovnarkom governed Russia after 1917.

Sovnarkom announced that its decrees acquired the force of law as soon as they were published in the official Gazette of the Provisional Workers' and Peasants' Government. The [Congress of Soviets] was allowed ... to debate government policies but without having the power to alter them. ...

Henceforth, Russia was ruled by decree, as she had been before 1905. ... As in pre-revolutionary days, laws went into effect when the head of state—then the Tsar, now Lenin—affixed to them his signature. ... The system of legislation the Bolsheviks set in place within two weeks of the October coup, for all its revolutionary rhetoric,¹ marked a reversion² to the autocratic practices of tsarist Russia before the Manifesto of October 17, 1905. They simply wiped out the eleven intervening years of constitutionalism.³

Source: Richard Pipes, *A Concise History of the Russian Revolution* (New York: Vintage, 1996), 155–156.

¹**rhetoric** – persuasive words

²**reversion** – return

³**constitutionalism** – limiting the power of government

The Chinese Revolution

Sources 13–16 relate to Question 4.

Source 13

Observations by American journalist Edgar Snow after visiting the peasants of Suiyuan during the north-west famine of 1929, first published in 1938.

Have you ever seen a man ... when he has had no food for more than a month? It is a most agonizing sight. His dying flesh hangs from him in wrinkled folds, you can clearly see every bone in his body, his eyes stare out unseeing. ... If he has been lucky he has long ago sold his wife and daughters. He has also sold everything he owns. ...

But these were not the most shocking things after all. The shocking thing was that in many of those towns there were still rich men, rice-hoarders, wheat-hoarders, money-lenders, and landlords, with armed guards to defend them, while they profiteered¹ enormously. The shocking thing was that in the cities—where officials danced or played with sing-song girls²—there were grain and food ... but which could not be shipped to the starving. Why not? Because ... there were Kuomintang³ generals who would send no rolling stock⁴ westward—even to starving people—because they feared it would be seized by their rivals. ...

‘Why don’t they revolt?’ I asked myself. ‘Why don’t they march in a great army and attack the scoundrels who can tax them but cannot feed them, who can seize their lands but cannot repair an irrigation canal? Or why don’t they sweep into the great cities, and plunder the wealth of the rascals who buy their daughters and wives, the men who continue to gorge⁵ themselves on elaborate thirty-six-course banquets while honest men starve? Why not?’ ...

For a while I thought nothing would make a Chinese fight.

I was mistaken. The Chinese peasant is not passive; he is not a coward. He will fight when he is given a method, an organization, leadership, a workable programme, hope—and arms. The development of Communism in China has proved that. Against the above background, therefore, it should not surprise us to see Communism especially popular.

Source: Edgar Snow, *Red Star over China* (New York: Random House, 1938), 225–228.

¹**profiteered** – make excessive and unfair profits

²**sing-song girls** – courtesans

³**Kuomintang** – Guomindang

⁴**rolling stock** – railway trains

⁵**gorge** – eat greedily

Source 14

Extract from US Army General Joseph Stilwell's diary from 1944, giving his perspective on Jiang Jieshi.

Chiang Kai-shek¹ ... is bewildered by the spread of Communist influence. He can't see that the mass of Chinese people welcome the Reds as being the only visible hope of relief from crushing taxation, the abuses of the Army and Tai Li's Gestapo.² Under Chiang Kai-shek they now begin to see what they may expect. Greed, corruption, favoritism, more taxes, a ruined currency, terrible waste of life, callous disregard of all the rights of men.

Source: Joseph Stilwell, *The Stilwell Papers* (Beijing: Foreign Languages Press, 2009), 317.

¹**Chiang Kai-shek** – Jiang Jieshi

²**Tai Li's Gestapo** – 'Bureau of Investigation and Statistics', a secret police force led by Dai Li

Source 15

A historical interpretation, first published in 2015, of the *fanshen* (land reform) movement.

This was political revolution in the guise¹ of land reform. It was designed to utterly destroy the wealth and influence of prior elites. ... It recruited a new generation of party members and rural leaders, individuals who distinguished themselves as activists in land reform. These leaders owed their positions, and their allegiance,² to the new party-state.

Moreover, the process of land reform demonstrated the overwhelming power of the party to destroy its perceived opponents and remake society in a way that previously seemed unimaginable.

By granting land and the promise of relative prosperity to the vast majority of the rural population, it created support for the new regime. ... In short order, land expropriated from prosperous families was transferred to poor peasants, creating a remarkably equal distribution of land.

Source: Andrew Walder, *China Under Mao: A Revolution Derailed* (Cambridge: Harvard University Press, 2015), 46–47.

¹**guise** – outward appearance

²**allegiance** – loyalty and commitment

Source 16

A poster titled 'Prosperity Brought by the Dragon and the Phoenix', produced in 1959 to promote the Great Leap Forward.



Source: Jiang Mi, *Prosperity Brought by the Dragon and the Phoenix*, 1959, <https://chinese posters.net/gallery/e16-340>.

END OF SOURCES BOOK

