### Statistics

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<th>Year</th>
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### General comments

The 2014 Modern History examination was based on the revised 2008 senior external syllabus.

The performance of candidates in this year’s examination was comparable with the 2013 cohort. In 2014, 50% of candidates achieved either a VHA or an HA (52% in 2013), and 90% of candidates achieved an SA or better (95% in 2013).

The highest performing candidates demonstrated thorough preparation for the examination and their understandings and skills described by the assessment criteria in the syllabus:

- **Planning and using a historical research process**
- **Forming historical knowledge through critical inquiry**
- **Communicating historical knowledge.**

Candidates awarded VHAs and HAs demonstrated their understandings of the discipline of history. This was evident in essay responses in both papers and in the research inquiry approach question. These candidates, to varying degrees:

- identified conceptually complex issues for investigation
- selected varied primary and secondary sources that offered a range of perspectives
- thoughtfully analysed and interpreted historical sources and evaluated and synthesised sources to make insightful decisions
- consistently communicated accurately recalled definitions, key historical concepts, terms, significant people and events and the subsequent relationships
- appropriately used historical language and terminology, and applied the textual features and conventions of historical writing.

Previous assessment reports have commented on elements of specific sections of the examination papers and offered advice on preparation for the style of written responses required.
to successfully complete the section to the highest levels. Prospective candidates should not only engage with the requirements of past papers but also with the range of sample responses from past candidates. Sample responses published in assessment reports provide sound models of all of the assessment techniques used. This is particularly advisable for Paper One Part A: Reflections on the research process and Paper Two: Extended written response to historical evidence.

Paper One

Part A: Reflections on the research inquiry process

Candidates were required to refer to an inquiry topic of their choice from Theme 4: Studies of power about the development of Australia’s international relationships. Candidates study one of the following inquiry topics in depth:

- Australia’s relationship with Great Britain, 1901 to 1919
- Australia’s relationship with the United States of America, 1939 to 1975
- Australia’s relationship with Asia, 1975 to the present.

The performance of the majority of candidates in Part A showed sound preparation in terms of understanding the topic, analysing and evaluating sources, and reflecting on the process of historical inquiry. The best-performing candidates were able to clearly explain how the source provided in Question 8 could have changed or confirmed the direction and emphasis of their research.

On the whole, however, candidates needed to make use of a greater range of valid and reliable primary and secondary sources in their inquiry as well as describe how they used these sources to develop and support their hypotheses.

Part B: Extended written response to an unseen question

Part B assessed Communicating historical knowledge. Candidates were required to write an extended response to one question chosen from the four questions provided. The questions were based on Theme 5: Studies of cooperation.

Question 1 — The League of Nations and the rise of Hitler’s Germany
Sixteen candidates responded to this question.

Question 2 — The end of apartheid
One candidate responded to this question.

Question 3 — Efforts to achieve land rights for Indigenous Australians
Three candidates responded to this question, and all achieved VHAs.

Question 4 — The changing role of the United Nations
There were no responses to this question.
Paper Two

Extended written response to historical evidence

Paper Two was designed to allow candidates to demonstrate their understanding and experience of *Forming historical knowledge through critical inquiry*. Candidates were required to write an extended written response to one statement chosen from the three provided. The response could agree, disagree or qualify the views represented in the statement, and candidates had to use and reference relevant sources (both seen and unseen) in their response. The instructions to candidates stressed that sources were to be used critically.

The statements provided referred to the study of the People’s Republic of China: Marxism and capitalism (1949 to the present) from *Theme 6: History of ideas and beliefs*. Each statement offered opportunities for candidates to explore the ideology and implementation of ideas that shaped the Peoples’ Republic of China from its establishment in 1949 to post-Mao eras.

Paper Two was the only part of the examination where candidates could demonstrate their achievement in Criterion 2.

The statements prompted candidates to evaluate the ideas and beliefs of the People’s Republic of China in relation to three topics:

- Image and reality
- Change and continuity
- Revolutionaries and managers.

The majority of candidates produced responses that were at a sound level or better, with candidates continuing to perform better than in the extended response part of Paper One. Higher achieving candidates demonstrated the development of a clear hypothesis and the use of seen and unseen sources in a critical rather than descriptive manner. They also constructed arguments that featured the evaluation of sources and development of a clear position through analysis and synthesis of historical evidence.

Prospective candidates need to focus on the critical evaluation of sources and the integration of sources into historical arguments. These skills are essential in providing evidence of performance against the Criterion 2 standards.

**Statement 1**

Thirteen candidates responded to this statement, including two who achieved VHAs.

**Statement 2**

Five candidates responded to this statement, including two who achieved VHAs.

**Statement 3**

Two candidates responded to this statement, including one who achieved a VHA.

**Sample responses**

The responses on the following pages have been published to help teachers and prospective candidates. They were chosen by the Modern History examining team as examples of indicative A Standard responses.
Paper One

Part A — Reflections on the research inquiry process

Part A assesses your understanding and experience of Planning and using a historical research process (criterion 1 of the Modern History Senior External Syllabus 2008).

Part A refers to an inquiry topic of your own choosing based on Theme 4 of the syllabus: Studies of power.

Respond to all questions in the order provided. The amount of space provided for each response is an indication of how much you are expected to write.

Suggested time allocation: 1 hour 15 minutes.

Write the topic you selected for inquiry during your study:

Australia's relationship with Britain 1901-1919

Question 1

Comment on how your inquiry topic highlights some of the important elements of Theme 4: Studies of power.

My inquiry topic focused on why Australia went to World War One and how its relationship with Britain affected Australia's involvement in the war. My research also looked into how Australia and Britain's mother-child relationship changed after World War One, as well as how notions of power relationships can shift and change over time.
Question 2

State the initial focus question/s for each of the Aspects of inquiry that you used to guide an investigation into your topic.

i. Definitions:
   - Which nation was the authoritative figure in the Britain-Australia relationship?

ii. Sources:
   - Do most historians share the same opinion? How do different historians’ perspective differ?

iii. Backgrounds, changes and continuities — motives and causes:
   - Why would Australia be so willing to go to war in Europe for Britain?

iv. Effects, interests and arguments:
   - Was there any disagreements about whether Australia should go to war?

v. Reflections and responses:
   - How did the war change Australia’s relationship with Britain?

Question 3

Which key historical sources did you use in your investigation? Name actual authors, collections (including internet resource sites) and primary and secondary sources.

- Primary Sources — the Australian War Memorial website.
- (Numbers of Australians, general outlines/descriptions of the war, etc.)
- Speech transcript of Andrew.
...Fischer: “...to the last man and the last shilling” ...
- primary sources — the...war...posters...website... (propaganda posters) ............................................
- secondary sources — Legacies volume 2...Australia's relationships (relationship with Britain, Federation, WWI, how Australia changed etc)

Question 4

After the completion of the initial stage of investigation, what key research question did you develop and what was your initial hypothesis?

Key research question:
...why did Australia...enter...and...fight...in....WWI? Was it because it was bound to Britain's laws or because Australia wanted to showcase itself on the global stage as a new power?....

Initial hypothesis:
...Since...the...colonization...of...Australia...in...1788,...Australia has had a strong mother-child like relationship with Britain. It was due to the authority of Britain that Australia entered and...fought in World War One.

Question 5

Select one key challenge or opportunity that you encountered in the research of your chosen topic.

In my research I found it difficult to find many different perspectives on Australia's involvement in the war and its relationship with Britain. Most accredited historians such as Crowie expressed what was in my original hypothesis. However, some more...right-wing historians or members of the general public...expressed...conspiracy theories about the war without much evidence except hearsay. I dealt with this by noting all I found but only using perspectives which were backed with evidence...
Question 5

State your final focus questions and hypothesis. Briefly explain the reasons for any changes or why no revisions were necessary.

Focus questions:

- Why didn't Australia implement its own foreign policies or assert its own authority in regards to neutralisation in war after Federation in 1901?
- How did people understand the reality of war, then? Why did there seem to be such enthusiasm for it by soldiers and politicians?
- How was Australia's economy affected by the outbreak and end of World War I? If so, how?
- What did the Australian troops actually do in the war? Were they instructed by British authority or by Australian authority? Do historians believe that the orders given were unjust or unfair?

Hypothesis:

After Federation in 1901 Australia had the authority to change its foreign policies and remain a neutral nation in war. However, as Australia was still culturally and legally bound to Britain, Australia was automatically at war the moment Britain was. After the mass loss of Australian troops, Australia emerged as a new small power and its mother-child relationship with Britain shifted and changed.

Question 7

Define and explain ‘critical reflection’ in the context of historical inquiry.

"Critical reflection" is the process of identifying and responding to problems and issues that arise in research, critiquing and evaluating interpretations of different perspectives, which may challenge one's own preconceptions, values and methodologies, and those of others.
Question 8

Reflect on the source below and explain how it might have changed or confirmed the direction and emphasis of your research process.

There Goes the Neighbourhood

Of course there have been people from within Australian society who have strongly criticised the central tenets of the country’s foreign policy. Almost from its inception in September 1551, some Australians have argued for the repudiation of the American alliance. Critics charge the alliance with a range of offences: it draws Australia into America’s wars and makes it guilty by association for all of the atrocities done in the name of the American empire; by hosting United States listening bases on Australian soil, a country that should be remote from a nuclear exchange among the great powers becomes a primary target of attack; by associating with George W Bush’s ‘civilisational’ War on Terror, Australia has increased its own profile as a priority target for jihadist terrorist attack; by tying itself to American interests in the Pacific, Australia cuts itself off from developing intimate and lasting relationships with its Pacific neighbours.

Another strong line of critique has been directed towards Canberra’s development of close working relationships with undemocratic governments in Asia: by coddling dictators like Indonesia’s President Suharto, Australian governments cheapen the quality of democracy and liberty within Australia; by treating soft authoritarian Singapore as a normal state, Australia in effect endorses paternalistic, liberal government elsewhere in the world; by treating the ‘butchers of Beijing’ with respect and even deference, Australian governments are showing that the country’s foreign policy stands for nothing but unscrupulous economic gain. And then there are the advocates of an extreme makeover in Australia’s foreign relations: Australia should abandon its adolescent dependence on the United States on the one hand, and its pragmatic, interest-based regional relations on the other, and fully embrace an Asian future. Whether this means a regional association or just a deeper engagement, it cannot be done in a half-hearted way, and must be embarked upon without reservations. These critiques have been around for a long time and have become familiar call-and-response routines played out on op-ed pages and talk shows.


...This secondary source portrays a very biased and...
the basis of its relationship with Britain prior to WWI. Similarly, it expresses the fear that Australia’s assistance in other nation’s wars will make Australia a “primary target of attack”. This was a fear vastly expressed during the outbreak of war in 1914. Furthermore, the author queries Australia’s motives in sending troops to war. It is the author’s belief that Australia is exploiting its soldiers for “tautly economic gain”. While Australia did gain status and economic relationships after 1916, it did appear, that most soldiers fought on their own accord, even though some historians would disagree. This source, although written about another war and a different circumstance, does reflect many opinions made by historians about whether Australia should have fought in WWI and whether Australia has a dangerous trend of having an “adolescent dependence” on the great powers of the world.

This source would help my reflections on how Australia was affected and whether it changed.

End of Part A
The 1960's is known globally as the decade of change. From the United States' civil rights campaigns to the right for women's rights, Australia was no exception. In 1963, the Bark petetion of the Yongyu people called for a change, as did the Gurindji strike of 1966. These significant movements, Finally, the Mabo decision of 1992 allowed for the indigenous Australians to reclaim the land that their ancestors were dispossessed of after the settlement of Australia in 1788. These movements aided the efforts to achieve land rights for indigenous Australians and Torres Strait Islanders.

When the first fleet arrived at Sydney Cove in 1788, they had believed that they had found "terra nullius", i.e., "waste and unoccupied land". Although the aboriginal Australians were seen and noticed, the land was regarded as being unused and unoccupied. The Privy Council of 1889 defended the grounds of "terra nullius" as the land was "practically unoccupied, with unsettled inhabitants", which gave grounds for the European settlers. A land which was "used" was defined by former Prime Minister John Forster as being a land with "crops, horses, and fences", which the "aboriginal people had not erected in their 4000 years here." Australians now are portrayed...
by some historians as a "community of thieves." That dispossessed an entire peoples of their land, culture, and rights as human beings. It was in the 1960s that the right to reclaim land and rights began, and for the doctrine of "tela nullies" to be dismissed.

Perhaps one of the most significant events which occurred to the land rights movement was the Bank Petition of 1963. The petition which was written on a piece of bark by the Yolngul people of Arnhem Land called for equality for all through the changes of laws in regards to aboriginal Australians. Although this petition was dismissed, it brought public awareness to the indigenous peoples' struggle for equality. Moreover, the Bank Petition was the first example of a written aboriginal language and challenged the ethnocentric views of the first settlers that the indigenous peoples were not civilized as "they have no written language or infrastructure." A culture and a history which was formerly verbally expressed was lost in many places in Australia due to massacres and mass deaths due to disease. The petition rectified the authority of the land that was disregarded by the white Australians since 1788.

The Gunini Strike which lasted from 1966...
until 1972... also reflected the desire for change and for redemption. The Gunini people of the Wave Hill cattle station began a protest against the station owners for fair workers rights. Vincent Lingiari led the almost 7 year strike during which time they "lived completely off the land" ("The Bark Petition" TV programme). What began as a battle for more wages and better living conditions morphed into a battle for the physical land which historically belonged to the Gunini people. This event signified the growing co-operation between the Indigenous Australians and the Government. The struggle for Wave Hill became national news and saw the involvement of the Prime Minister at the time, Gough Whitlam. Due to the As the Gunini land was in the Northern Territory, the Whitlam government could exercise his legal jurisdiction and was able to give the lease of the land back to the Gunini people. Whitlam is photographically captured handing over the lease of the land in a symbolic and significant ceremony in 1972. The Gunini Strike which began as a battle for equality in the workforce... turned into a fight and a victory for the land... that was dispossessed of them... by European settlers.
Although the Gurrinj peoples were allowed to reclaim their land, other tribes were unable to do so, as their land was owned by the individual states, which could determine their own laws. The Mabo case and decision of 1992 effectively eradicated state jurisdiction and allowed for Indigenous Australians to reclaim their land anywhere in Australia. The Mabo decision dismissed the original doctrine of "terra nullius", which was greatly significant as the High Court of Australia was acknowledging that the land was not a "waste and unoccupied land." The Mabo case proved that the land was used by Aborigines and that land barriers did exist, just not in the form of fences. "We are no longer shadows," TV programme. Effectively, the decision dismissed the legal grounds for the settlement of Australia. Consequently, the land Aborigines peoples were recognised as being the original owners of the land and should therefore be able to claim land that is not already leased or sold to blood relatives. (Judges at the court). A Native Title Act was implemented that set up tribunals for land rights hearings as well as provided the guidelines for claiming 'Native Title.' The Mabo decision was perhaps the most significant event in the Indigenous...
The 1960's was a decade of change and saw a global shift in co-operation between indigenous peoples and settlers. Governments and minority groups in Australia, the significance of the Burke Petition, the Gurindji Strike and the Mabo decision saw the redemption of a peoples long oppressed and disregarded. These events aided the efforts of the fight to achieve land rights and equality for Aboriginal and Torres Strait Islander peoples. Thus, forced the recognition of original ownership and land implemented changes in the national laws which allow indigenous Australians to reclaim land that was dispossessed of them by the European settlers in 1788.
Mao Zedong proclaimed the People’s Republic of China on the first day of October 1949, with goals of establishing a new order of fairness and equity in China that would lead to a perfect socialist utopia, under the name of communism. However, neither him nor Deng Xiaoping seemed willing to completely go off traditional China, that they spoke of the evadinging, “It is an old Chinese proverb,” (source 9) (change the substance, but don’t change the name.” In this instance, it was the name that changed while the substance remained. It can be argued that the CCP (Chinese Communist Party) represents a modern manifestation of a traditional dynasty and that the “extant political system is a continuation.” The way that each leader legitimized their power has not changed; the mandate of heaven and the right to rule remains a widespread belief; each person has a place and duty the way Confucianism set out; the West remain a people not to be dealt with unless necessary, *and the biggest fear for each leader, the way it always has been, is chaos. *leadership, unlike imperial China, remains logistic service.

In imperial China, each new emperor took on the task of purging the ways of the old dynasty, in order to claim their authority. Mao Zedong and Deng Xiaoping may not have killed
their predecessors, but they did do so in a figurative sense. "The Communists (led by Mao), for their part, after shedding the theoretical internationalism," (Source A), had been the central policy of the GMD (Guomindang) 'nationalists' had 'killed their predecessors' when Mao purged those who were forced to flee. When Mao urged the landlords (who had been leaders), he was showing the old to path the way for the new. "Our nation will never again be an insulted nation" (Source D), he had claimed before setting out to reconstruct the Chinese economy. After Mao's death, Deng Xiaoping became the leader of the CCP and, like any other before him, his first task was to oust the old. The policy of 'de-Maoization' was immediately instigated. "The policy of 'Four Modernizations' — in industry, agriculture, defence and technology," (Source E), succeeded in making the leadership "have almost nothing in common" with Mao's. One of Deng's "most important achievements after Mao's death was to rid the system of Mao, the "Charismatic figure around which the whole system revolved" (Source F). Many were killed in these efforts. As Mao himself once put, "Revolution is not a dinner party...it is a violent act in which one class (or leader) overthrows another."

"The Chinese developed a way to explain
these changes of dynasties; (source B). They called it the mandate of heaven. Confucius and his teachings were a way of the old that Mao and Deng were not willing to let go of because they had created a society that accepted authority and resisted change, which meant that they could rule with absolute and unquestioned authority, without the worry of ever being overthrown. The teachings of Confucius saw to the development of different relationships. In the family, the father had authority over his family, when the leader of the CCP were often referred to as fathers of the country, and Mao, the father of Modern China. The weight of evidence suggests that this aspect of Chinese society has not and will not change. The "contribution of Marxism-Leninism" insisted that an "elite group (the Communist Party) must always lead." (source C), which "fitted into the Chinese traditional pattern of authority". 

In adherence to thousands of years of Chinese believing that they were the "middle kingdom" between heaven and Earth and that the West were barbarians, Mao Zedong shot off to the West completely and Deng Xiaoping sought to deal with them, reluctantly only to benefit.
the Chinese socialist economy. When the Chinese Communist Party started out, it claimed to be scientific and therefore modern; it was disliked by the Western countries and therefore acceptable.” (Source: C).②

Everyone had a role to play in this hierarchical system. During the First Five Year Plan, that day was stressed and the Great Leap Forward, that day was stressed. Everyone was under pressure to reach targets. The equivalent of “fail to reach targets is the equivalent of failing your country.” (Source: E).③

“During the Cultural Revolution, the Chinese government had set up barriers against outside influence, and its foreign relations were in general very constricted.” (Source: 6). When modernisation was called for, Deng Xiaoping had to “push further along the paths of modernisation and increase cooperation with the west.” (Source: 4). Which would implied the “inevitable strengthening of relationships with capitalist powers.” (Source: 4). Deng instituted the slogan “Openness to the outside” where it would “help China.” (Source: 6). He maintained that this was a “socialist program” and that state “ownership” would always remain predominant.” (Source: K). While it may seem clear that the CCP has undergone a significant transformation since 1978,④
A political cartoon that depicts 'Tank Man', in Tiananmen Square in 1989, compared to 2009, shows that while modernisation has occurred, the means by which the Chinese government exercises power has not. (Source N) During the Chinese emperors once ruled from within the Forbidden City, where the ordinary public had nothing to do with government matters. In many ways, this secrecy and isolation from condemnation of public expression has stayed a part of the CCP's domestic rule. Chinese people live in a 'police state' where all things are censored and they enjoy little, if any, freedom of expression. The political cartoon (Source 10) highlights this: "China's success, censored."
showing that the Chinese people are not allowed to read about many things. Tank Man is the almost world-famous. People everywhere know about his part in Chinese history except the Chinese. That is, (Source 13). Mao Zedong may not have intended to but freedom of expression was virtually wiped out during his rule after the 100 Flower Movement. His way of distinguishing “fragrant flowers from poisonous weeds” was to allow “a hundred schools of thought contend.” (Source F). This was the first instance of people being punished for speaking against the authority of the state. Many more followed, including the devastatingly violent Tiananmen Square incident in 1989, where the CCP turned its tanks on its own people to silence the chaotic protesting. Chaos would be stopped at any cost. It was the fear of instability that ties the Communist party—the CCP’s leaders to the dynastic emperors more than anything else. Deng Xiaoping has emphasised “absolute stability at any cost.” (Source M). The importance of maintaining political stability in order to facilitate economic development has become central to the party’s role. The people have to be organised. (Source 3)
and if they are not, there is nothing to stop
they will be stopped (source 13). Order
must be brought "out of chaos" (source 7).
Like many other aspects of Chinese Communist
rule, this is not something that originated
post 1949 but thousands of years before.

Imperial China penetrates "every facet of
(Chinese) society, from the early emperors
to the present governing elite: the way
that each new leader outstrips the old echoes
that of the way in which new dynasties
overthrew the old. Confucian teachings
date back to well before the CCP came to
power; the West have never been dealt
with unless necessary; the public have
little freedom of expression while the
CCP governs in secret. Keep many secrets
in the Forbidden City, that is the media...
and most pertinent of all, those in power
hold tight a deep-seated fear of chaos
and instability.

Mao and Deng not bad.

There are many aspects of imperial
Chinese society that Mao and Deng
have not been willing to leave behind.