

**ARTS-HUMANITIES
ADMISSIONS ASSESSMENT**

QUESTION PAPER

SPECIMEN PAPER

60 minutes

SECTION 2

INSTRUCTIONS TO CANDIDATES

Please read these instructions carefully, but do not open the question paper until you are told that you may do so. This paper is Section 2 of 2.

A separate answer booklet is provided for this section. Please check you have one.

Please complete your answer booklet with your candidate number, centre number, date of birth, and name.

This booklet contains assessments for the following courses:

- **ANGLO-SAXON, NORSE, AND CELTIC**
- **ASIAN AND MIDDLE EASTERN STUDIES**
- **EDUCATION**
- **HISTORY**
- **HUMAN, SOCIAL, AND POLITICAL SCIENCES**

Please indicate on the answer booklet which course you are applying for.

You should write your answer in the space provided in the separate answer booklet.

You can use the blank inside front and back covers for rough working or notes, but **no extra paper** is allowed. Only answers in the space indicated in the answer booklet will be marked.

Dictionaries and calculators are NOT permitted.

Please wait to be told you may begin before turning this page.

This question paper consists of 17 printed pages and 3 blank pages.

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ANGLO-SAXON, NORSE, AND CELTIC

There are two questions, of which you should answer **one**.

Write your answer **in the separate answer booklet**. Your answer must be **in English**.

The poem below has been translated from Old English. It comes from the *Anglo-Saxon Chronicle*, a year-by-year account that is generally in prose. There is no expectation that you will have seen the poem before, or that you will know about its context.

Read the poem and write an essay in the space provided in response to **one** of the following:

- 1. How could an historian approach this poem as a source for the history of Anglo-Saxon England?**
- 2. With reference to this poem, discuss the uses that a literary scholar could make of a poem on a historical topic.**

Your answer will be assessed taking into account your ability to construct a reasoned argument, using relevant evidence as appropriate from the text, footnotes and introductory information.

Candidates attempting **Question 1** might include, among other things, consideration of the author's perspective, and how that may have affected his presentation of events. Candidates attempting **Question 2** might include, among other things, discussion of the form and structure of the text, and its themes.

Anglo-Saxon Chronicle, A.D. 937

This was the year when Athelstan,¹ king
Of Wessex,² prince among earls and patron
Of heroes, and his noble brother, Edmund,³
Hacked a lifelong glory from a battle
Near Brunanburh.⁴ They shattered the phalanx 5
Their swords splintered the linden shields,
And the sons of Edward followed their father,⁵
Proved the blood they had tested in battle
Before, defending their land and their homes
Against every invader. The enemy ran, 10
All the Scots and the shipborne Vikings,
Ran or drowned in blood, dropped
To a landlocked fate as the glorious sun
Went gliding over the earth like a candle
In God's broad palm, blowing sublimely 15
Across the sky and dipping calmly

¹ King Athelstan ruled from 924 until his death in 939.

² Wessex was an Anglo-Saxon kingdom in the south of England. Its capital was Winchester (Hampshire).

³ Athelstan's half-brother, Edmund, became king in 939 and ruled until his death in 946.

⁴ The location has not been conclusively identified. One popular suggestion is Bromborough on the Wirral peninsula (Merseyside).

⁵ King Edward the Elder ruled from 899 until his death in 924.

To darkness and night. The dead lay piled
 Where the spears had left them, Vikings and Scots,
 Tired, now, of the struggle, and wanting
 Only to rest. All the battle 20
 Became the Wessex cavalry endlessly
 Hunting a broken enemy, their honed
 And sparkling blades striking home
 In fugitives' backs. No Mercian⁶ refused
 To aim his sword at any man 25
 Who'd shared a sail with Anlaf,⁷ shipped
 Himself across a stormy sea
 To a bloody port. Five young princes
 Pitched their beds on the battleground

 And would never awake, and seven of Anlaf's 30
 Earls, and a host of invaders, Viking
 And Scottish. Anlaf himself fought
 His way to the prow of a ship, he
 And a tiny band, forced to flee;
 They pressed to sea on a dull brown tide 35
 That floated the king to safety. Nor
 Did the old one, Constantine,⁸ trailing
 Defeat behind him all the way North,
 Find exultation following his steps
 Or boasts on his lips; he left his kinsmen 40
 And friends scattered over the field,
 Butchered to silence, and abandoned his son
 On the heaps of the slain, an untried soldier
 Cut into failure. No, the crafty
 Grey-beard had no need to be vain, and no more 45
 Had Anlaf: watching their wreck of an army
 Nothing welled up into laughter
 Or pride that, after amusing themselves
 With Edward's sons, they'd proved that they
 And theirs were England's best for the job 50
 Of battle, the crashing of standards, the thrust
 Of spears, the cut and slash of dagger
 And sword. They fled in their mail-clad ships,
 The blood-stained Northmen, over a deep and noisy
 Sea to Dublin, back again 55
 To Ireland, ashamed, disgraced. But those ashes
 Of defeat were the sweetest taste of victory
 In the brothers' mouths, Wessex king
 And Wessex prince, returning home
 Together. They left a gift of dismembered 60
 Corpses to the horny beak of the black-plumaged

⁶ Mercia was an Anglo-Saxon kingdom in the English Midlands. By this time it was under the control of the Wessex kings.

⁷ *Anlaf* is a rendering of the name *Óláfr*. *Óláfr* Guðrøðsson was a king of Scandinavian origin. He ruled Dublin (934–41) and York (939–41).

⁸ Constantín mac Áeda was king of Scots from around 900 until his retirement in 943. He died in 952.

Raven, and the grey-feathered eagle, splashed white
On his tail, to the greedy war-hawk and the grey-flanked
Forest wolf, a feast of carcasses
For lovers of carrion meat. No carnage 65
Had ever been bloodier, in any battle
Fought anywhere on this island, say the books
Of the old philosophers, not since the Angles
And Saxons⁹ arrived in England out of
The East, brave men trying a broad 70
And dangerous sea, daring warriors
Who swept away the Britons,¹⁰ seized
The land and made it theirs alone.

⁹ The Angles and Saxons were component groups of the Anglo-Saxons.

¹⁰ The Britons were Brittonic-speakers (speakers of a language akin to modern Welsh). By this time they were based in Wales, Cornwall, Brittany and the northern kingdom of Cumbria.

ASIAN AND MIDDLE EASTERN STUDIES

Read the following passage carefully and look at the picture that accompanies it.

Write your answer to the question below **in the separate answer booklet**. Your answer must be **in English**.

You may have heard of the current kerfuffle here in America about the sin of what is being called 'cultural appropriation'. Some students at Bowdoin, a small liberal arts college in chilly Maine, were punished recently for wearing Mexican sombreros at a Mexican theme party. They had appropriated Mexican culture as a white person's prerogative.

Then, at the Boston Museum of Fine Arts, the practice of trying on a kimono for a selfie in front of a Monet painting of a French woman wearing a kimono was declared *verboden* for Boston, so to speak. It was a form of cultural appropriation of what belongs to Japan, while a production of Gilbert and Sullivan's 'Mikado' was closed down for the same reason. It showed only a racist stereotype of Japan, as imperially imagined by Victorians. There have been more incidents, many at liberal arts colleges, involving Chinese food and the art form we wrongly call 'belly dancing' and even the hugely popular practice of yoga. They belong to Others, and we cannot have them, or take them, for ourselves.



Adam Gopnik, 'A Point of View: When does borrowing from other cultures become 'appropriation'?' (BBC News Magazine, 11 March 2016)

QUESTION

What is at stake in these incidents, and what is your position? Should people not be allowed to dress up as 'Others' or are we going too far in restricting people's freedom of expression? Make sure to justify your position.

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EDUCATION

There are four questions. Answer **one** question only.

Write your answer in the **separate answer booklet**. Your answer must be **in English**.

From your reading of the text on the opposite page, answer **ONE** of the following questions. You may draw upon your own experiences to illustrate your argument.

1. What is the significance of the 'whole language' approach to reading in terms of meeting a diversity of learners' educational needs and social backgrounds?
2. How does the 'whole language' approach to reading engage with issues around motivation and its role in learning?
3. Using some examples to illustrate your argument, in what ways might a 'whole language' approach be supported by different kinds of texts, both literary as well as non-literary?
4. What does a 'whole language' approach to reading imply about the way children learn?

By the 1980s there was a growing understanding of reading as part of a holistic approach to language. In other words, teachers came to reject a view of reading as a set of subskills to be learned in isolation, starting with the so-called pre-reading skills, which were then to be applied to a series of hierarchically graded texts. They came to see reading as intimately connected with the other language modes of talking, listening and, especially, writing. At the heart of all these processes is the desire to make meaning. Instead of phonic drills and low level texts for simple decoding, children were to be given quality literature from the start and encouraged to do what emergent readers have always done spontaneously: to make sense of text by using the context, the pictures, their previous knowledge of stories and their (mainly implicit) understanding of how language works. Put more technically, effective readers use graphophonic, syntactic, semantic and pictorial cueing systems as they read. They do so, for the most part, quite unconsciously; it is at the point of difficulty that conscious strategies need to be employed.

This 'whole language' approach, briefly summarised here, has been put into practice in classrooms by many teachers. Their practices have acquired popular labels: the 'real books' approach and 'apprenticeship reading' (Bennett, 1982; Waterland, 1985). The labels are less important than the impact of these methodologies on children, who are now enabled to draw on the whole range of reading strategies from the very beginning. Using and re-using familiar and meaningful texts, the more experienced reader gradually encourages the apprentice readers to take over the act of reading for themselves. The apprenticeship reader is being taught to behave like a reader, engaging with the meaning of the text, and responding to it, thoughtfully, as experienced readers do. Accuracy in decoding is just one tool in the task of understanding the text, not the primary purpose of the act of reading. Furthermore, these apprentices are treated like readers by being offered quality texts from the start, text that do justice to the beginning reader's well-developed capacity to make meaning. They are offered a variety of texts, so their reading diet is both rich and nourishing.

HISTORY

Please read passages I and II below and write your answer to the task **in the separate answer booklet** provided. You have 1 hour to complete the task and should spend up to 15 minutes reading the passages and planning your response. Your answer must be **in English**.

Compare and contrast the characterisations of Athenian democracy offered in these two passages.

I

Now, in discussing the Athenian constitution, I cannot commend their present method of running the state, because in choosing it they preferred that the masses should do better than the respectable citizens; this, then, is my reason for not commending it. Since, however, they have made this choice, I will demonstrate how well they preserve their constitution and handle the other affairs for which the rest of the Greeks criticise them.

My first point is that it is right that the poor and ordinary people there should have more power than the noble and the rich, because it is the ordinary people who man the fleet and bring the city her power; they provide the helmsmen, the boatswains, the junior officers, the look-outs, and the shipwrights; it is these people who make the city powerful much more than the heavy-armed infantry and the noble and respectable classes. This being so, it seems just that all should share in public office by lot and by election, and that any citizen who wishes should be able to speak in the Assembly...

Again, some people are surprised at the fact that in all fields they give more power to the masses, the poor and the common people than they do to the respectable elements of society, but it will become clear that they preserve the democracy by doing precisely this. When the poor, the ordinary people and the lower classes flourish and increase in numbers, then the power of the democracy will be increased; if, however, the rich and the respectable flourish, the democrats increase the strength of their opponents. Throughout the world the aristocracy are opposed to democracy, for they are naturally least liable to loss of self-control and injustice and most meticulous in their regard for what is respectable, whereas the masses display extreme ignorance, indiscipline and wickedness, for poverty gives them a tendency towards the ignoble, and in some cases lack of money leads to their being uneducated and ignorant...

The common people do not wish to be deprived of their rights in an admirably governed city, but to be free and to rule the city; they are not disturbed by inferior laws, for the common people get their strength and freedom from what you define as inferior laws. If you are looking for an admirable code of laws, first you will find that the ablest draw them up in their own interest; secondly, the respectable will punish the masses, and will plan the city's affairs and will not allow men who are mad to take part in planning or discussion or even sit in the Assembly. As a result of this excellent system the common people would very soon lose all of their political rights...

I do not blame the common people for their democracy, for anyone is to be pardoned for looking after his own interests; but a man who is not of the common people and chooses to live in a city that is ruled by a democracy rather than an oligarchy is preparing to do wrong, and realises that it is easier to get away with being wicked under a democracy than under an oligarchy.

The Constitution of the Athenians, anonymous pamphlet, c. 425 B.C.

II

In the same winter [431/430 B.C.] the Athenians, following their annual custom, gave a public funeral for those who had been the first to die in the war...Pericles...was chosen to make the speech. When the moment arrived...he spoke as follows:

“What I want to do is...to discuss the spirit in which we faced our trials and also our constitution and the way of life which has made us great. After that I shall speak in praise of the dead, believing that this kind of speech is not inappropriate to the present occasion, and that this whole gathering, of citizens and foreigners, may listen to it with advantage.

Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else. Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class but the actual ability which the man possesses. No one, as long as he has it in him to be of service to the state, is kept in political obscurity because of poverty...

We are free and tolerant in our private lives; but in public we keep to the law. This is because it commands our deep respect. We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those unwritten laws which it is an acknowledged shame to break...

We regard wealth as something to be properly used, rather than as something to boast about. As for poverty, no one need be ashamed to admit it: the real shame is in not taking practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of the state as well: even those who are mostly occupied with their own business are extremely well-informed on general politics – this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man that minds his own business; we say that he has no business here at all...

Taking everything together then, I declare that our city is an education to Greece, and I declare that in my opinion each single one of our citizens, in all the manifold aspects of life, is able to show himself the rightful lord and owner of his own person, and to do this, moreover, with exceptional grace and exceptional versatility. And to show that this is no empty boasting for the present occasion, but real tangible fact, you have only to consider the power which our city possesses and which has been won by those very qualities which I have mentioned...”

Thucydides, *History of the Peloponnesian War*, c. 400 B.C.

HUMAN, SOCIAL, AND POLITICAL SCIENCES

Choose **one** of the questions below only.

Write your answer **in the separate answer booklet**. Your answer must be **in English**.

Assessment of your answer will take into account the overall coherence and persuasiveness of your argument, your ability to use relevant evidence to support it, and the clarity and quality of your English.

1. Is American politics democratic?
2. Should women have their own representatives?
3. Are there conditions under which the outcomes of democratic elections should be ignored?
4. If you could interview a relative who had lived through World War II, what would you expect to learn about the main ways society has changed since the war, and what might make their perspective distinctive?
5. Does the recent migration crisis in Europe challenge or reinforce racism?
6. What embarrasses people and what does embarrassment reveal about how they regard themselves?
7. Must all revolutions necessarily fail?
8. What are the major causes (and consequences) of global inequality?

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