

**UNIVERSITY OF WARWICK**

Summer examinations 2019

**HI323**

**HISTORIOGRAPHY**

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**A) 100 % exam assessment option**

Time allowed: 3 hours

Answer THREE questions

**B) 50% exam; 40 % essay; 10% oral assessment option**

Time allowed: 2 hours

Answer TWO questions

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Candidates are encouraged to draw (where appropriate) on historiographical debates other than those studied in this module. However, answers should privilege the material covered in this module and should NOT include any significant amount of material already presented in ANY ASSESSED work.

**Four extra questions (24-27) have been added to account for those studying Historiography in the 2017-2018 academic year who were affected by the strike action.**

**Questions 28 and 29 have been added for returning students to cover material taught in the academic years of 2016-2017 and 2017-2018.**

Read carefully the instructions on the answer book and make sure that the particulars required are entered in each answer book.

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1. 'It is universally acknowledged that there is a great uniformity among the acts of men, and in all nations and ages, and that human nature remains the same in its principles and operations...Mankind are so much the same, in all times and places, that history informs us of nothing new or strange in this particular. Its chief use is only to discover the constant and universal principles of human nature.'  
**(David Hume, *An Enquiry Concerning Human Understanding*, 1748)**
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2. Why did Henry Buckle's *History of Civilization in England* (1857) not find many friends among English historians at the time?
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3. 'The philosophy of history is nothing more than the application of thought to history; and thinking is something we cannot stop doing. For man is a thinking being, and it is this which distinguishes him from the animals.'  
**(Georg Friedrich Hegel, *Lectures on the Philosophy of World History*, 1837)**
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4. 'Consciousness does not determine life, but life determines consciousness.' (Karl Marx, *The German Ideology*, 1846)

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5. Is Marx a spent force in history writing?

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6. Was all Enlightenment historiography Eurocentric?

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7. 'An event is only partially visible in the world of the senses, the rest has to be added by intuition, inferences and guesswork. ... It is the historian who must separate the necessary from the accidental, uncover its inner structure and make visible the truly activating forces.'  
(**Wilhelm von Humboldt**, *The Historian's Task*)

Discuss the quote in relation to Leopold von Ranke's history writing.

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8. Is the aim of 'total history', pursued by some members of the French Annales school, realistic?

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9. E.H. Carr suggested studying the historians before beginning to study their facts. Is he correct?

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10. In what ways does the story of the sixteenth-century Italian miller Menocchio contribute to the understanding of early modern popular culture?

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11. Is there a future for microhistory in today's age of global history?

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12. Why did cultural history become so popular during the 1970s?

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13. Why was the social history of science controversial?

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14. 'There is no human experience beyond language.' Discuss.

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15. The body is central to Foucault's work. Why?

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16. 'Power is not owned by an individual or a group of people but is a result of its inextricable link to the production of knowledge.' Discuss.
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17. How far do you agree with the claim: 'Global history is another Anglospheric invention to integrate the Other into a cosmopolitan narrative on our terms, in our tongues'?
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18. 'Feminist historians were responsible for the demise of social history.' Discuss.
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19. Is human agency and historical change ultimately biologically determined?
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20. "*Making*, because it is a study in an active process, which owes as much to agency as to conditioning. The working class did not rise like the sun at an appointed time. It was present at its own making"  
(**E.P. Thomson, *Making of the Working Class*, 1963**)
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21. 'Subaltern and postcolonial history offered a voice to those suppressed by European Imperialism.' Discuss.
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22. '...other people are other. They do not think the way we do. And if we want to understand their way of thinking, we should set out with the idea of capturing otherness. [...] nothing is easier than to slip into the comfortable assumption that Europeans thought and felt two centuries ago just as we do today.'  
(**Robert Darnton, *The Great Cat Massacre*, 1984**)
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23. How does the history of emotion explain historical change?
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24. Do historians have a moral duty vis-à-vis the past?
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25. 'Max Weber's '*The Protestant Ethic and the Spirit of Capitalism*' offered an alternative explanation for the rise of capitalism to Marx's historical materialism.' Discuss.
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26. 'Enlightened historians were divided over the question of empiricism.' Discuss.
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27. Is 'cultural history' the only methodological choice academic history has on offer today?

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**EXTRA QUESTIONS FOR RETURNING STUDENTS**

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28. Did nationalism and professionalism shape how historians saw their moral purpose?

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29. What are the advantages and limits of intellectual history?

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**END**