



MARKSCHEME

May 2013

HISTORY

ROUTE 1

Higher Level and Standard Level

Paper 2

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*The following bands provide a précis of the full markbands for Paper 2 published in the History guide on pages 71–74. They are intended to assist marking but must be used in conjunction with the full markbands found in the guide. **For the attention of all examiners: if you are uncertain about the content/accuracy of a candidate’s work please contact your team leader.***

0:	Answers not meeting the requirements of descriptors should be awarded no marks.
1–3:	Answers do not meet the demands of the question and show little or no evidence of appropriate structure. There are no more than vague, unsupported assertions.
4–5:	There is little understanding of the question. Historical details are present but are mainly inaccurate and/or of marginal relevance. Historical context or processes are barely understood and there is minimal focus on the task.
6–7:	Answers indicate some understanding of the question but historical knowledge is limited in quality and quantity. Historical context may be present as will understanding of historical processes but underdeveloped. The question is only partially addressed.
8–9:	The demands of the question are generally understood. Historical knowledge is present but is not fully or accurately detailed. Knowledge is narrative or descriptive in nature. There may be limited argument that requires further substantiation. Critical commentary may be present. There is an attempt to place events in historical context and show an understanding of historical processes. An attempt at a structured approach, either chronological or thematic has been made.
10–12:	Answers indicate that the question is understood but not all implications are considered. Knowledge is largely accurate. Critical commentary may be present. Events are generally placed in context and understanding of historical processes, such as comparison and contrast are present. There may be awareness of different approaches and interpretations but they are not based on relevant historical knowledge. There is a clear attempt at a structured approach.
13–15:	Answers are clearly focused on the demands of the question. Specific knowledge is applied as evidence, and analysis or critical commentary are used appropriately to produce a specific argument. Events are placed in context and there is sound understanding of historical processes and comparison and contrast. Evaluation of different approaches may be used to substantiate arguments presented.
16–20:	Answers are clearly structured and focused, have full awareness of the demands of the question, and if appropriate may challenge it. Detailed specific knowledge is used as evidence to support assertions and arguments. Historical processes such as comparison and contrast, placing events in context and evaluating different interpretations are used appropriately and effectively.

Topic 1 Dynasties and rulers**1. With reference to one medieval ruler, identify the problems rulers encountered in establishing their rule and assess how successfully they overcame these problems.**

This will be a popular question. Candidates may choose any medieval ruler that they have studied. Responses should identify a number of problems that the ruler faced and then clearly assess how successfully they were dealt with. Responses must be well structured and analytical in nature and supported with relevant, accurate detail. Examples of problems that were faced by medieval rulers may include, but not be limited to: external invasion, internal revolt or civil war, disputes about the succession with family or other claimants, economic weakness, lack of bureaucracy, poor taxation system, opposition from powerful groups such as nobles or the Church, poor communication systems, lack of a powerful military force, resentment of conquered or subject population. Candidates should choose a number of problems and explain to what extent they were overcome.

This question was designed for medieval European rulers, but some candidates may use Muslim rulers. This is acceptable.

2. Analyse the reasons for the long-term decline of the Abbasid dynasty.

The reasons for the decline of the Abbasids may include, but not be limited to:

- All the provinces of the Abbasid Empire recognized – and in theory paid tribute to – the authority and leadership of the caliph in Baghdad. However, al-Andalus (the Iberian Peninsula) never recognized the Abbasids, preferring instead to continue the line of the Umayyads whom the Abbasids had overthrown. In the case of outlying provinces, allegiance was often only nominal and tribute payments were not made to the empire's central treasury. The long-term causes of this decline are therefore usually expressed in geopolitical and economic terms.
- Early signs that the caliphs in Baghdad were struggling to maintain control are implied by the length of time it required to put down a slave revolt of the Zanj in southern Iraq (869–83).
- During the 800s, a number of powerful military commanders effectively became independent in key Abbasid provinces, notably the Aghlabids in Ifriqiya (800–909) and Ibn Tulun in Egypt (835–84).
- In the tenth century, this trend towards *de facto* independence combined with nominal recognition of a (distant) ruler extended to include the Buyids of Persia and the Seljuk Turks in Anatolia. Thus, long before the fall of Baghdad, it is possible to consider the Abbasid Empire as a series of much less integrated, often rival, federal states within the wider realm of Sunni Orthodoxy.
- In addition to this, by far the most grave threat to Abbasid authority came with the rise of the Fatimids in Tunisia (from 909) and then in Egypt (from 969), who directly challenged both the political and the ideological legitimacy of the Abbasid caliphs.

3. Analyse the methods by which the Capetian kings increased their authority during the twelfth century.

The period under discussion is the twelfth century which would include the rule primarily of Louis VI, Louis VII and Phillip II. The rule of Phillip II extends into the thirteenth century and candidates who continue the discussion or use examples from his reign after 1200 should not be penalized.

The methods used by the Capetian kings to increase their authority may include, but not be limited to: expanding the territory under their control through conquest, marriage, alliances; reducing the power of powerful vassals through force and the enforcement of feudal obligations, alliances with the Church to increase their economic, social and political influence, gaining the support of towns which provided money to expand their power and establishing a bureaucracy of individuals loyal to them. This bureaucracy also enforced laws and regulations on behalf of the Crown. It created more effective taxation systems, creating new law codes that supported and expanded the authority of the monarch, giving power and authority to members of the bourgeoisie as a means to reduce the power of the nobles.

4. Identify the problems that the Umayyads faced when they came to power, and assess how successful they were in overcoming them by 680.

These problems were significant and interconnected. They may include, but not be limited to:

- Politico-religious status: the Umayyads came to power after Mu‘awiya’s defeat of the caliph Ali. As the secular governor of Syria, Mu‘awiya lacked religious legitimacy and inherited the opposition of many of Ali’s supporters.
- In the eyes of the Umayyads’ opponents, the religious legitimacy issue worsened when the Umayyads made the caliphate hereditary. They struggled to overcome legitimacy problems and were often accused of leading worldly lifestyles.
- The rise of the Umayyads shifted political power to Damascus and exacerbated east–west regional divisions in the Muslim Empire, especially between Syria and Ali’s supporters in the tribal armies garrisoned in Iraq, while political divisions remained in the Arabian Peninsula (for example, the Meccan aristocracy).
- Arab exclusivism in non-Arab areas, such as North Africa and Iran, led to widespread and serious revolts. A combination of the above factors were instrumental in the eventual Abbasid revolution, suggesting that the Umayyads had not managed to overcome the earlier threats to their rule.
- Responses must be analytical in nature and assess clearly how successfully the problems identified by the candidate were overcome.

Some candidates may make reference to ‘Abd al-Malik (685-705) as an example of someone who solved problems unresolved prior to 680 C.E. This is acceptable provided it is not the focus of the answer.

5. Analyse the political effects of the Arab-Muslims' expansion on the regions they conquered between 632 and 750.

The question deals with political effects, therefore the economic or social impact of the conquests are not relevant. Political effects may include territorial and dynastic changes, destruction of previous regimes and the nature of the political structures after the conquests including the expansion of Muslim rule.

- There were many regional variations: in general, the Byzantine Empire severely contracted in size; in Persia, the Sassanid Empire quickly collapsed. Generally, in very few areas was the local population entirely displaced. Rather, both they and many local officials remained in place for a century after the initial conquests. The Arab armies often camped away from urban centres and did not become landlords who lived on conquered lands.
- Non-Muslims were considered “protected” communities (*dhimmi*s) with a guarantee of religious, constitutional and legal rights in return for payment of the *jizya* tax.
- In Egypt, the Coptic Christians, who had been repressed under Orthodox Byzantine rule, succumbed quickly to the light-touch rule of Arab-Muslim elites, facilitating their political domination. Byzantine administrative structures continued substantially unchanged until the 750s.
- Across North Africa, the Byzantine Christian towns were easily taken and isolated from the Christian world; many of the local Berber population converted to Islam and were enslaved and/or drafted into the lower ranks of the army. After the Muslim conquest of Spain, Visigothic rule quickly disintegrated.
- In all regions generally, there was slow acculturation to the manners and speech of the prestigious new rulers, but conversion to the elite religion of Islam was a “trickle-down” process, inhibited by the elites themselves, and because non-Muslims paid higher taxes to the treasury.
- The consolidated new empire was able to link up different areas under Muslim rule which was, in theory, under a single body of Islamic law. In many areas, trade and commerce in the post-conquest era underwent a revival.
- Opportunities were created for elements of the indigenous population to participate in the state administration of the growing Islamic empire.

6. “Charlemagne’s ability to rule effectively was a result of his military power.” To what extent do you agree with this statement?

This question requires candidates to analyse the methods by which Charlemagne was able to exercise control over his territory. Was his control essentially the result of his considerable strength as a military leader or was it based on other factors? Some combination of the two is most likely but candidates should assess the balance between the military and other factors.

Charlemagne was a very successful military leader who expanded his territory in Germany, Italy and Eastern Europe. His power was such that he did not face any serious internal rebellions or military challenges to his rule. This, it might be argued, means that his power removed the need for any other means of control.

Candidates may argue that his control was based on a great number of factors and not his military power alone. These factors might include, but not be limited to: his alliance with the Church and his authority as Holy Roman Emperor, his image as the successor to the Roman emperors created support and respect, his creation of codified laws and courts expanded his authority, the office of the missi dominici who carried out his orders and rules throughout the kingdom prevented abuses and identified sources of trouble, he expanded his regulation of the economy through control of the coinage, tolls, taxes, customs and weights and measures. He expanded the number of educated administrators who could provide effective administration to his territory. Candidates may also consider his personal characteristics which gained respect and support from the population.

Topic 2 Society and economy

7. Analyse the contribution of slaves and peasants to the economy of *either* medieval Europe *or* the Islamic world.

For medieval Europe:

Slaves, and particularly peasants, played a crucial role in the medieval economy. Slavery in the medieval period was continued from the Roman period and practiced by a number of tribal societies in the early medieval period. Many were employed as domestic servants or workers on large estates. Their numbers and importance declined as the manorial system became established. Many became serfs on the new feudal estates.

Peasants, often with the legal status of semi-free serfs, were the core of the medieval economy particularly in the early period as agriculture was the principal occupation and source of wealth. Limited technology meant that large amounts of manpower were required. The desire by feudal lords to ensure a supply of labour encouraged them to bind their peasants or serfs to the land, limiting their freedom to leave the estate or take up other occupations.

In some areas free peasants played an important role. Peasants were the majority of the population and eventually became the source of the workforce for emerging industries. New town and other urban areas relied on the growth in the peasant population to provide for their population.

For the Islamic world: chronological and legal dimensions are important to note.

- Slavery is permitted under Islamic law, and relates particularly to the capture of (non-Muslim, male and female) prisoners in war. After the Arab conquests of the seventh century, some of the defeated were put to work largely in the countryside. Enforced labour, however, was not a renewable source once the expansions had ended.
- The main contribution of slaves and peasants to the wider economy was in terms of agriculture and food supply, although many rural crafts and occupations stimulated both local and more distant markets. This could include the growing or collection of lucrative, specialist crops and products (for example, silk and incense).
- The rural population was the fundamental workforce required for the “green revolution” in which new crops were introduced and the countryside was fed by large- and small-scale irrigation.
- The settled rural population that subsequently developed in Islamic lands was, in most areas, “freer” than its European counterparts (legally, fiscally, and in the relationship with land holders), and the relative lack of peasant revolts in Islamic lands suggests that the levels of taxation were not as oppressive. However, a larger proportion of the rural population in Islamic lands was either nomadic or semi-sedentary.

8. To what extent was Islamic society organized on the basis of tribes and kin groups?

Candidates must assess the extent to which Islamic society was organized on the basis of tribe and kin groups or whether these groups became increasingly irrelevant as new social and political structures emerged.

- Sedentary, semi-nomadic and nomadic Arab tribes prevailed both in pre-Islamic Arabia and at the time of Muhammad. The shaykh in Arab tribal society played many roles: as an authority figure, a social leader, a war commander, and as an arbiter in disputes. He also negotiated between kin groups, and with shaykhs from other tribes.
- The arrival of Islam radically affected all aspects of this society, but it did not entirely transform the old tribal structures and values. These were transmitted with the Arab armies into new, conquered territories beyond the Arabian Peninsula.
- Beyond the Arabian Peninsula, intermarriage with local (non-Arab) women was common, although perceptions of ethnicity continued to be informed by blood ties through the male line.
- From the 700s, the old Arab tribal structures became increasingly blurred as more people claimed descent from “Arabs”.
- Converts, often from old elites, became attached to tribes as “clients” (*mawali*). However, these new Muslims often became increasingly frustrated by Arab exclusivism, and became a force which served to undermine the power of the old tribal elites.

9. How important were urban areas to the formation of society in *either* the Islamic world *or* medieval Europe?

Urban areas played a key role in the formation of medieval society.

These would include, but not be limited to: the creation of a commercial middle class emerged as the result of new occupations in trade, manufacturing and finance. The power of feudal lords was reduced as towns challenged their authority. The social system was changed as serfs migrated to cities and became free men. The loss of labour forced lords to make changes to the status of peasants to prevent losses of labour. The role of nobles in society was reduced as towns allied with monarchs to restrict their power. The increasing wealth of urban areas transferred political power from the rural landlords to the urban merchants and producers. Urban areas also created new occupations, encouraged literacy and numeracy skills and produced scholars, artists and clerks. Urban areas were dynamic agents of change which introduced new occupations, new systems of law, government, expanded knowledge and created a sense of progress as opposed to the relatively stagnant social structures of the earlier medieval period.

For the Islamic world, a good answer is likely to explore a range of levels at which cities had an impact on the formation of Islamic society. Most answers are likely to argue that an important, distinctive feature of the Islamic world was the extent to which it was urbanized with large cities which, with the exception of Constantinople, were far larger than any town in medieval Europe. The Muslim cities (some of which were very old, others were new foundations) were focal points for social nucleation. The concentration of wealth and power therein attracted a wide array of elites to the cities; army divisions and their commanders were garrisoned in or around large cities; they were the site of bureaucratic administration; it was difficult/impossible to wield significant power or find such wealth in smaller settlements of the countryside. Islamic cities were also multicultural, multifaith and multilingual melting pots. These attracted intellectuals and religious elites providing points of exchange for ideas and the transmission of knowledge. The formation of Muslim society was in many ways both the product of urban and urbane environments.

10. Analyse the roles that concubines played in wealthy households and palaces of the Islamic world.

There were variations depending on period and region. However, some of the main aspects may include, but not be limited to:

- Many concubines were educated or trained in specific skills: for example, poetry recital, dance or music.
- They were not necessarily excluded from positions of direct or indirect influence: sometimes they were able to mix socially with powerful and high-ranking guests.
- They were often from different regions, ethnicities and cultural backgrounds, which contributed to the diversity of life in the households of the Muslim elites.
- They were an integral part of households; their place both in the home and in society was defined in Islamic law. Their legal rights and status were enhanced if they became mothers (of sons especially).
- Issues of child-care should not be overstated since wet-nurses and teachers were often specifically employed.

11. “The economy of medieval Europe would not have been successful without the contributions of women.” Discuss.

The role of women in the medieval economy is often overlooked but was, in fact, crucial to its ability to function. Women of all social classes played a major role in the economy. Peasant women worked in the fields with their husbands to produce the crops; in addition they tended gardens and livestock essential for subsistence and to pay rents to landlords. Noble women acted as estate managers in their husbands’ absence and were responsible for the production of crops, their sale and delivery. Entire industries were the preserve of women – notably all the trades associated with the production of textiles, also brewing, retail trades as well as a range of other industries in which women were craftsmen, workshop owners and merchants. Women performed virtually all the same jobs as men in many areas of economic life. Without them production of all items would have been notably less.

12. Assess the contributions of religious communities (monks, friars, nuns) to medieval life.

Religious communities made important contributions to medieval life in both religious and non-religious ways.

Their non-religious contributions would include, but not be limited to: teaching and the operation of schools and universities, maintaining and expanding libraries through copying of books. Certain orders such as the Franciscans and Dominicans provided many of the leading intellectuals, scientists and philosophers of the medieval period. They had an economic role as employers and as producers of goods from their estates. They improved agricultural and manufacturing techniques which were then used by the outside population. They provided charitable services: hospitals, orphanages, food for the poor. Their estates provided places of refuge and safety in times of war or other distress. Their members were often employed by governments as administrators or clerks.

On the religious side: they acted as missionaries and preachers, maintained shrines and places of pilgrimage, provided examples of moral character for the population, provided religious instruction and some took a leading role in the suppression of heresy.

Candidates should present a response which acknowledges a range of activities for these communities between religious and non-religious.

Topic 3 Wars and warfare

13. Compare and contrast the political and economic impact in England and France of the Hundred Years War (1337–1396).

This will be a popular question. Candidates must present their responses in the proper compare and contrast format. Responses must be supported by accurate, relevant content.

Candidates should not discuss the war after 1396.

For “compare”

Political

The war produced political unrest in both nations. In France the monarchy was weakened and humiliated and lost power to the nobility; in England the nobility increased in power and overthrew Richard II. Both nations suffered popular uprising at least partly as a result of the financial burdens of the war: England – Peasants’ Revolt (1381), France – Jacquerie (1358). General political unrest in both countries was caused in part by the war.

Economic

The economies of both nations were upset by the war – higher taxes were imposed to pay for it. Men and resources were consumed by the war which affected agricultural production, raised prices and weakened the economies of both countries.

For “contrast”

Political

The English victories increased their sense of identity, unity and nationalism while France was humiliated and divided into several parts. French territory was occupied and placed under English rulers. The English monarchy was strengthened for much of the period while the French monarchy was weakened. England remained a unified country while France dissolved into internal strife and conflict.

Economic

Many English nobles became wealthy as a result of the war; English merchants expanded their businesses to the occupied areas of France. England suffered no physical destruction from the war. France suffered enormous physical destruction, loss of land, tax revenues and trade. English tactics involved the destruction of property as a means to weaken the French resistance. During periods of peace France suffered considerable loss from bands of former soldiers who looted the countryside and caused great destruction.

If only compare or contrast is addressed, mark out of a maximum of [7 marks].

14. Assess the main advantages and disadvantages of employing “professional” soldiers and/or mercenaries in *either* the medieval European *or* Muslim armies.

In the medieval European world, the advantages of the use of professional soldiers or mercenaries may include, but not be limited to: mercenaries were available when needed by the leader unlike feudal levies who might not come when requested, the mercenaries followed the instructions of the king only, mercenaries were better disciplined and trained to follow the instructions of the king unlike feudal levies who were much less disciplined. Mercenaries were loyal only to the king and would carry out his policies. Mercenary armies were more adaptable to new technology. Possessing a professional paid army allowed the king to suppress the great nobles who opposed his power.

The disadvantages of mercenaries may include, but not be limited to: kings were often under pressure to find funds to pay them. This caused higher taxes and produced unrest in some cases, mercenaries were loyal only when paid and could be a serious source of disorder if not paid. They would either refuse to fight if not paid or would resort to looting as a form of compensation – this would make them and their leader unpopular. They might change sides if offered more pay elsewhere, no loyalty to the cause and not willing to sacrifice themselves for a cause. They would not take unnecessary risks in battle that might lead to death or injury. The costs of mercenaries was a serious financial drain on a country’s finances.

In the Islamic world:

- Troops paid by regular salaries or by stipends contributed significantly to the development of a monetarized, urban economy;
- They were often stationed in barracks in or close to urban centres, and were well positioned to play direct roles in the political life of cities;
- Mercenary armies could be raised and disbanded relatively quickly;
- Mercenaries maintained personal loyalty to their employer rather than to the state/ruling dynasty per se;
- Mercenaries from outside the regime fought for pay, but their vested interest in winning battles did not necessarily extend beyond that and into the political arena;
- They often gained a reputation for unreliability, especially tribal levies;
- They often had particular and indispensable military specialisms (for example, archers, marines, axemen, sappers, reconnaissance troops and guides);
- Contrast with armies rewarded with landed property in which army generals tended to become entrenched in the countryside where they could build powerbases around their holdings.

If only advantages or disadvantages are addressed mark out of a maximum of [12 marks].

15. **“The most important cause of wars was competition for land and natural resources.” With reference to *either* the Islamic world *or* medieval Europe, to what extent do you agree with this statement?**

This may be a popular question. Candidates will have to determine the major causes of wars and explain how far they agree with the statement. Responses must be well-structured and supported by relevant content.

Reasons in support of the quotation in the medieval world may include, but not be limited to: much wealth in the medieval world was based on land. As a result there were intense and frequent conflicts to obtain and protect it both at the local level between individual nobles/lords or on a larger level between monarchs or other large magnates. Control of land incited family and dynastic rivalry, disputes over inheritance and marriage. As wealth and trade increased, conflict occurred over control of important materials such as wool, timber and metals. Candidates may note that there were other significant causes of war: religious conflicts, wars over royal succession, personal or family feuds, ethnic rivalry, trade disputes, political upheaval or rebellion. In addition, conflicts between urban areas as well as struggles to control communication routes such as rivers or strategic points were common.

In the Islamic world, the only legally just wars were those that could be waged against apostates, rebels, or against infidels in order to expand or preserve the limits of Muslim rule. According to this theoretical ideal, no war could have occurred over competition for land or natural resources. However, evidence that gaining and maintaining control over natural resources was of paramount importance is provided by the internal and external frontiers of Islamic lands, which often coincided with contested lands of strategic significance, such as mountain ranges, rivers and desert fringes. The need to gain control of lands and resources were by no means the only causes of wars: economic crises, political instability leading to revolts; dynastic struggles, military coups, religiously inspired conflicts, and external invasion threats were factors that were arguably no less important.

16. **“The principal motives for those joining the First Crusade were not religious.” Discuss.**

This will be a popular question. Candidates must present a well-structured analysis of the motives for joining the First Crusade. There may be a number who challenge the statement and concentrate their response on the religious motives but they must address the non-religious in their response. The non-religious motives may include, but not be limited to: desire to gain land, especially younger sons or poor members of the nobility, opportunity for some to become rulers of large territories, the possibility of obtaining great wealth from plunder, a desire for adventure, desire to escape from unpleasant circumstances at home, an opportunity to gain fame, respect and political or economic power at home if successful, an opportunity to engage in warfare without any limits.

The religious motives would include, but not be limited to: chance to obtain forgiveness of sins and salvation, hatred of infidels, respect for the Papacy, desire to rescue the Holy Land for Christianity, avenge abuses to Christians in that area, general sense of piety and religious devotion.

17. Why did the Muslim regimes fail to produce effective opposition to the First Crusade?

The reasons for the ineffective response by the Muslim world to the First Crusade may include, but not be limited to:

- The (dis)unity of the Islamic world, and issues of leadership and political/military strategy.
- In the late eleventh century, there was an antagonistic politico-religious split between Sunni Seljuks in Asia Minor and northern Syria, and the Shia regime of the Fatimids in Egypt and southern Syria–Palestine.
- The long-term weakness of the Abbasid Empire with its political centre in Iraq left it unwilling and unable to become involved in distant regional conflicts.
- The leadership of the Seljuks was undermined by the death of the sultan, Malik Shah, and the assassination of their chief minister, Nizam al-Mulk, in 1092. Shortly afterwards, the Fatimid imam-caliph, al-Mustansir, also died after a long reign.
- The ideal of jihad had not yet been revived and did not act as a rallying call for Muslims.
- It was not clear at the time what the exact intentions of the Crusaders were beyond the capture of Jerusalem. Nor was it clear what the best strategy for dealing with them might be (for example, warfare or negotiation).

18. Analyse the role and importance of *two* of the following in medieval warfare: castles; cavalry; infantry.

Candidates must select two of the above categories and produce an analytical response which explains both the role of the chosen element and its importance in the conduct of medieval warfare. Candidates may choose to comment as well on the changing importance of their chosen elements over the course of the medieval period.

Castles

Role: Control strategic points, lines of communication such as rivers and roads, contain troops for defence and offence, storage of war materials. They were centres of royal authority and symbols of the monarch's power. They contained garrisons which were used to defend and control the surrounding territory. The Crusader castles were prime examples of these roles.

Importance

Crucial to success in warfare – invaders had to capture castles to gain access to territory, prevent troops inside from attacking them during the campaign. Sieges of castles became the focus of many medieval wars, military technology was most advanced in the area of siege warfare, many resources were devoted to finding new ways to attack and defend castles. Their importance ended to some degree with the development of cannon which could destroy their walls from a distance.

Cavalry

The elite of the army – most skilled warriors, mounted, armoured and supposedly the most dominant force on the battlefield. Their role was to overwhelm the enemy by force and speed, pursue and destroy the enemy in retreat.

Importance

They were used to charge and break through the enemy line, supposed to be able to overwhelm infantry and were superior to all other troops. Their presence was used to demoralize the enemy and cause them to retreat. Their importance declined as missile weapons became more powerful and accurate: the crossbow, the longbow and the handgun.

Infantry

Their role was to garrison castles, fight alongside the cavalry in battles, occupy enemy territory after battles, and provide a place for the poorer elements of society to fulfil their feudal obligations to fight for their lord or the king. They were less expensive to hire and equip than knights so the size of the army could be increased at less cost.

Importance

It was originally relatively low as feudal armies placed their faith in the mounted knights. Infantry took a supporting role or was used in places where mounted troops could not fight. Their importance increased as they acquired weapons to defeat mounted troops such as the longbow and the pike. They became superior to mounted troops as the medieval period progressed. Battles such as Agincourt demonstrated this new importance.

If only one component is selected, mark out of a maximum of [12 marks].

Topic 4 Intellectual, cultural and artistic developments

19. Analyse the importance of the Dome of the Rock in Jerusalem in medieval Islamic thought.

The reasons for its importance may include, but not be limited to:

- The Dome of the Rock was not built to celebrate the initial Muslim capture of Jerusalem in 638, but later, in 691, as a new centrepiece of Muslim art and thought under the reform-minded caliph, Abd al-Malik.
- The interior calligraphy of Quranic verses about the oneness of God was intended to distinguish Islam from Christianity.
- Under Umayyad rule the status of Jerusalem was further enhanced as Islam's third most holy place after Mecca and Medina.
- The shrine site was already at the centre of the religiously important city in monotheist thought; believed to have been the original direction of prayer for Muslims, and the “furthest” destination for Muhammad's night journey (*mi'raj*) and subsequent ascent into heaven.
- The site and shrine thereafter quickly rose to prominence and were frequently visited by pious Muslim pilgrims, and were often mentioned in their writings.

20. To what extent were the works of al-Ma'arri (973–1057) shaped by political events and literary movements?

Candidates must assess clearly how important politics and literary movements were in influencing the content of his work. They may introduce other factors which they feel are also of significance in order to decide the value of politics and literary movements in the creation of his work. Some points to consider may include, but not be limited to:

- Much of the evidence for his life comes from anecdotes reported in biographies or histories. Many cannot be corroborated.
- His religious and literary education in the main academic centres of Syria (such as Aleppo and Antioch) and later elsewhere (Baghdad) was not exceptional for someone from a noble, eleventh-century Syrian Sunni background.
- The biographical sources are unclear about the extent of his travels. This has an important impact on our interpretation of the philosophical and theological influences on him.
- A visit to a Christian monastery in Latakia (Syria) is said to have given rise to his scepticism about religious dogma; his pessimistic outlook on life; his asceticism and his rationalist approach to questions of faith and belief. However, the Christian source of these influences is disputed. Even so, such influence and discourse are not surprising given the proximity of the political and intellectual frontiers in Muslim and Byzantine Syria.
- Regional political background (the decline of Hamdanid dynasty in Syria; the rise of Fatimid influence from the south, and Byzantine power from the north; the limited extent of the Buyids to the east) made an impact on his work, especially in terms of those who were his patrons. However, this is not overtly prominent in comparison to his more abstract philosophical and theological thought.
- His ascetic views were not unusual for the time. However, his vegetarianism was distinctive. Similarly, his scepticism was shared by many thinkers of the day. However, his doubts about divine revelation and the value of the pillars of Islam went further than many of his contemporaries, and attracted criticism.

21. Analyse the results of the twelfth century renaissance.

Candidates should provide a well-structured response supported by accurate relevant content.

The results of the twelfth century renaissance may include, but not be limited to: the founding of universities which led to the rapid spread of new ideas, greater emphasis on classical knowledge, particularly science, logic and philosophy. Greater interaction with Muslim scholarship as a source of knowledge, increased literacy and production and distribution of books, challenges to religious doctrine from individuals such as Abelard which eventually led to scholasticism and other new schools of philosophy. Greater emphasis on the study of law and medicine and more educated lay individuals. The emergence of the Franciscan and Dominican orders was also a result as they came to dominate many areas of scholarship. In sum, the twelfth century renaissance led to greater intellectual activity, progress and further inquiry into a wide variety of subjects.

22. Why did interest in science and medicine increase in medieval Europe and/or the Islamic world?

Candidates must produce a range of reasons for the increased interest in the study of these areas. They may include, but not be limited to: increased contact with the Islamic world through the Crusades and the Spanish universities had introduced new ideas in science and medicine as well as philosophy, logic and other aspects of classical knowledge. Greater wealth, particularly in urban areas, had produced populations with leisure time anxious to expand their knowledge in secular areas. The Italian cities had maintained and increased their study of medicine through new schools supported by their wealth from trade. The increase in the level of literacy and the number of schools contributed to the establishment of universities and an expanded student population. The establishment of the Dominican and Franciscan orders with their emphasis on scholarship and teaching in a broad range of subjects. The wider availability of books from many sources increased the demand for knowledge. Famous teachers and philosophers such as Abelard, Bacon and Grosseteste stimulated debate and interest in expanding knowledge of the natural world.

In the Islamic world there was a prophetic mandate to seek knowledge, the creation of large, new intellectual centres (for example, Baghdad, Cairo and Cordoba) facilitated the transfer of scientific knowledge of many types, in part via translation of Greek, Syriac and Persian texts. The potential benefit to rulers of these integrated sciences both at a personal level (for example, health care; longevity; gold made by alchemy), and in their wider applications (for example, military technologies), was highly desirable. Hence, science and medicine attracted high-level patronage. As many of these sciences were compatible with (or did not contradict) religious teaching, an Islamic justification could easily be found for their continued pursuit. Scientific advances occurred relatively quickly across a range of studies, thus stimulating interest in new and derivative subjects, and promoting the application of scientific skills to different disciplines (for example, maths to astronomy; plant sciences to pharmacy). The growth of an intelligentsia fostered by enlightened and affluent rulers and senior administrators led to the establishment of centres of learning such as al-Ma'mun's Bayt al-Hikma.

23. What were the reasons for, and results of, improvements in cartography in the Islamic world?

Reasons for improvements may include, but not be limited to:

- The vast extent of the Muslim Empire increased the need for reliable descriptions of roads and regions within the realms. This was aided by translations of Greek geographical treatises (for example, Ptolemy) as well as Persian texts into Arabic in the ninth and tenth centuries. These were accompanied by advances in mathematics, optics, and astronomy which led to new location-finding devices (for example, astrolabes) used for navigation and determining the direction of the *qibla* (direction of prayer) and of Mecca itself.
- Accounts by eye-witness travellers, many of whom made the pilgrimage to Mecca, served to integrate geographical data about Muslim regions with socio-ethnographical reports about the peoples who lived there. This developed into a travel-literature genre.
- Muslim interest in participating in trans-regional trade networks.

Results of this may include, but not be limited to:

- It enabled more frequent long-distance travel by Muslim elites and improved “connectivity” between disparate parts of the Islamic world, helping to form a more connected Islamic society and exchange of ideas and opinions. Improvements in cartography also took place in tandem with developing theological notions of sacred geography (for example, whether Mecca, Baghdad or Jerusalem should be depicted at the centre of a divinely ordered universe).
- It increased the amount of lucrative, long-distance commercial traffic and material wealth.
- It helped to fulfill the prophetic mandate of “seek knowledge”; in so doing, it enabled Muslim merchant-travellers to reach, colonize and open new areas to Islam (for example, the eastern seaboard of Africa; east Asia).

24. Assess the influence of religious buildings on the art and sculpture of medieval Europe.

Religious buildings: churches, abbeys and cathedrals were the primary places where medieval art was developed and displayed. The vast majority of artists and artisans were employed on the construction and decoration of religious buildings. Medieval art is almost entirely religious in terms of its themes and thus these buildings were of critical importance.

The change in styles from Romanesque to Gothic had an immense influence, as it produced new styles in architecture, sculpture, and painting as well as stained glass and carving. The numbers of artists and their skill level were increased by the demand for more sophisticated building and decoration. Religious buildings became more ornate, with more complex art work designed to convey religious messages.

Painting and other art work were regulated by conventions which created universal traits in portraits, statues *etc.* Artists were expected to follow these conventions and not engage in individual styles. A lack of individualism was the result of dominance of art by religion and the need to convey specific messages. Art was also influenced by the importation of Byzantine styles and iconography in the later middle ages as a result of contact during the Crusades. Art work was not signed and the personality of the artist was not important compared to the message that was to be conveyed.

Topic 5 Religion and the state

25. Why did the Church treat heresy and heretics so severely?

Candidates must produce an analytical response to the question supported by relevant and accurate content.

The reasons for a strong reaction to heresy by the Church may include, but not be limited to: it threatened its monopoly on religious faith in medieval Europe. This loss of monopoly would threaten Church political and financial power and ability to influence society in a myriad of ways. The wealth and privileges of the clergy rested on their monopoly of the religious and spiritual life of virtually all Europeans. It would destroy the authority of the Papacy over Christians and especially over rulers who sought to escape papal control.

The Church used charges of heresy against individuals or groups such as the Waldensians who challenged its doctrines or to seize the wealth of individuals or groups such as the Templars and to intimidate potential critics or dissenters.

Heretics were seen as agents of change and this was opposed by the Church for the reasons above. Heretics, such as Muslims and Jews, were also condemned as enemies of the faith and as such had to be eliminated. Examples of harsh treatment would include the Inquisition, military expeditions to exterminate heretical groups and the persecution of many individuals accused of heresy. This persecution would involve execution, imprisonment, loss of property, *etc.*

26. Examine the influence of *either* Bernard of Clairvaux *or* Pope Gregory VII on the medieval Church.

Candidates must choose one of the above individuals and present a well-structured response which explains clearly their influence on the direction, organization and role of the Church. Both positive and negative influences may be commented upon. All response must be supported by accurate relevant content.

Candidates must analyse the influence or impact of the chosen individual. Narrative accounts of their career or actions should not score well.

Bernard of Clairvaux

The influence of Bernard of Clairvaux may include, but not be limited to: he was a leader in the movement for church reform, as head of the Cistercian order he led the movement for monastic reform and the return to ascetic values. His preaching and charisma attracted many to join the Church and the Cistercian order expanded to 343 houses. He was a model for many others and supported institutions that practiced asceticism such as the Templars and the Hospitallers. He preached the Second Crusade and was an adviser to popes and monarchs. He strongly defended the idea of the Christian civilization as opposed to the anarchy and violence of the period. He was a staunch defender of orthodox doctrine and an opponent of heresy. He was strongly opposed to, and brought about the destruction of, Peter Abelard. This may have hurt the Church as the controversy inspired further debates on the relationship of faith and reason.

Gregory VII

Gregory VII was a leader in the movement of church reform in the eleventh century. He was elected Pope in 1073 and became a champion of papal supremacy over the Church, establishing the pope's right as Supreme head of the Church who had the power to correct the disobedient and whose judgment was infallible, this was a great increase in the power and status of the pope within the Church. He also asserted that the pope had the right to supervise, punish and remove lay rulers who were disobedient or failed to follow church teachings. He issued the *Dictatus papae* which summarized the power and rights of the pope and asserted his authority over both religious and lay persons. He engaged in a dispute with the Holy Roman Emperor Henry IV over lay investiture in which the pope declared the Emperor excommunicate. This dispute had a significant influence for the Church as it asserted the pope's supremacy, excluded lay interference in the affairs of the Church and asserted the pope's power over lay rulers. This was resolved at the Diet of Worms where the Church achieved many of his goals, especially its privileges as a separate organization exempt from the laws of the secular state. His ambitions about the supremacy of the pope over secular rulers were implemented by his successors such as Innocent III.

27. Analyse how the historical origins and development of the Zaydis (al-Zaydiyya) are distinctive from Sunni forms of Islam.

Points for consideration may include, but not be limited to:

- This sect and its subsequent division into sub-sects in the first two centuries of its existence tended to resemble a number of other similar partisan movements of that period, which tended to reject emerging Sunni ideas of governance and law. However, the Zaydis were distinctive in some key respects.
- Formed out of an unsuccessful revolt in 740, they initially absorbed political and religious elements from emerging ideas of eighth-century Shiism. Initial points of distinction were over the acceptance of the successor to the Prophet Muhammad. Its founder was a descendant of Ali, but they split from Twelver forms of Shiism on the Fifth Imam.
- Following unsuccessful revolts, the movement became peripheral and regionally distinct, with followers mainly south of the Caspian Sea and in Yemen: in both cases, away from the main centres of Islamic thought. Zaydi regional power in Yemen was sufficiently well-established to form the basis of a modern state until 1962.
- Differences between branches of the sects were mainly articulated in terms of doctrine and legal practice: processes which are similar to those in other sectarian forms of Islam. Zaydis follow a moderate form of Shiism. They have affinities with Sunni Shafi'i law and absorbed influences from rationalist interpretations of Islam, but they are distinct from Twelver Shiism by their relative lack of emphasis on supernatural power.
- Unlike other Shi'ite groups within Islam, the Zaydis believed that any meritorious descendant of the Prophet through the line of Ali and Fatima could become their Imam if he rose up and was strong enough militarily to take over the leadership of their community.

28. To what extent were the Sufi Orders beyond the control of medieval Muslim states?

Candidates should not focus on the religious tenets, beliefs or practices of Sufis, but instead form a structured argument, illustrated by pertinent examples, which closely adheres to the question itself. Reasons may include, but not be limited to:

- There is a chronological dimension to the debate: in the early, developmental period of Sufism, individuals (for example, al-Hallaj d. 922, al-Ghazali, Rumi, Ibn al-Arabi) offered alternative religious views of Islam. These came at a time when politico-religious debates within Islam itself had become highly sensitive and thus, some “mystical” thinkers came to be seen as a threat to the state and were persecuted as a result.
- Against the above point, is the observation that Sufism attracted many Sunni and Shii thinkers and had a wide popular appeal. These growing movements were never unified in their aims and, for the most part, they neither espoused revolutionary agendas nor did they offer alternative political solutions to emerging forms of “Islamic” governance.
- After the fall of the Fatimids in 1171, the Sufi Orders were increasingly seen by the Sunni states as offering a counter-balance to Shiism, especially from mass support that they might potentially give to the ruling order.
- In support of this, Sufi Orders were patronized, often generously, by the state as well as by powerful, wealthy individuals. By around 1200, this helped to bring Sufism closer into the mainstream of Islamic politico-religious life, and reduced any threat to the state.

29. Explain the principal reasons for the conflict between medieval rulers and the Church.

This will be a popular question as there are a great number of examples from which to draw. Candidates should provide a structured analytical response supported by relevant, accurate content.

The principal reasons for conflict between medieval rulers and the Church may include, but not be limited to: medieval rulers’ desire to have greater control over their territory was frustrated by the Church’s control of large amounts of property, the Church’s refusal to pay taxes to medieval rulers, the Church collected taxes from the citizens and sent them to the Papacy, clerics were exempt from the law codes of the kings which caused resentment as in the case of Henry II and Thomas Becket, the claim of the Papacy to be superior to secular rulers caused friction as did papal interference in the affairs of medieval states.

There was a constant struggle over the appointment of church officials such as bishops, the secular rulers wanted to appoint them to ensure loyalty to them and retain control of their territory while the Pope wanted no interference in their appointment in order to guarantee church independence.

30. Why were Muslim rulers often in conflict with Muslim jurists?

The reasons may include, but not be limited to: a good answer will probably integrate examples into a coherent and balanced general argument, exploring the causes of tension in relationships between rulers and the religious elites. It was not usually in the interests of mainstream Sunni Muslim rulers to foster religious schisms or encourage the formation of sectarian groups. Finding compromises often required the articulation of doctrine through the medium of religious jurists. However, it was often the view of the religious elites that the caliph was failing as the leader and head of the Muslim community. In many cases, the de facto rulers of powerful regions were not caliphs, but their deputies (frequently rising from the military), who had no religious standing. Thus, it was often over religious issues that they sought to undermine rulers' authority in questions of the law and its interpretation, which led to an awkward interdependence between the caliph/ruler and the jurists over the question of religious controversies. Good examples include the rise of the Fatimids whose reinterpretation of Islam and justification came through the figure of the imam-caliph himself. The *mihna* or "inquisition" (833–61) by the caliph al-Ma'mun over the createdness of the Quran both tested and alienated jurists in what could be seen as a struggle for power over the right to interpret the law and resolve disputes. Another important example of a Muslim jurist who was often in conflict with the ruler was Ibn Taymiyya.
