

Markscheme

May 2016

History route 1

Higher level and standard level

Paper 1

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Section A

Prescribed subject 1 The origins and rise of Islam c500–661

1. (a) What, according to Source D, happened following Muhammad's arrival in Medina? **[3]**
- Religious institutions took on the form they have, by and large, maintained up to today.
 - Muhammad expected the Jewish tribes to accept him as the Messenger of God and/or they did not accept him as the Messenger of God, which ultimately led to their banishment.
 - Muhammad's relationship with the Jews had a significant impact on Islamic ritual and/or Muhammad integrated a number of Jewish customs into Islam.

Award [1] for each relevant point up to a maximum of [3].

- (b) What does Source E suggest about the Sanctuary at Medina? **[2]**
- The Sanctuary at Medina had great political and religious significance; it was central to the Muslim community and/or it was protected from the outside community by high walls.
 - The site is of long-term importance to Muslims; it is included in an 18th century Turkish manuscript copy of a 15th century book of prayers – several hundred years after its construction.
 - The Sanctuary is a spiritual place: it contains a number of relics and there is the "fiery light" above the dome containing the tomb of the Prophet Muhammad.
 - The tomb of the Prophet Muhammad was the most significant part of the Sanctuary. Unlike the other relics it is protected by its own domed structure.
 - The Sanctuary also honoured some of the Prophet's family members and companions, as it contained the tombs of Fatima and the first two caliphs.

Award [1] for each valid point up to a maximum of [2].

2. Compare and contrast the views expressed in Sources A and B concerning the Arab–Muslim tribes and the Jews at Medina.

[6]

For “compare”

- Both sources focus on the importance of the Prophet Muhammad in guiding relations with the Jews.
- Both sources outline that societal groups were divided along clear religious lines.
- Both sources refer to the existence of a friendly relationship at some level. Source A asserts that there was a “friendly agreement” and Source B suggests that some Muslims at Medina wished to “stand by their obligations to the Jews”.
- Both sources suggest that at some point the Jews had some status according to the Constitution and/or in both sources the Jews were subordinate. Source A outlines that Jewish assimilation rights would only be granted on the basis that they supported the Prophet’s rule and Source B states they were deprived of political independence.

For “contrast”

- Source B suggests that the Constitution sought to reduce the Jews’ standing arguing that the agreement between the two parties was only “alleged” whereas Source A suggests that it sought to integrate them indicating that the agreement was one of “good will and sincerity”.
- Source A suggests that the Jews would be offered “help and equality” whereas Source B suggests that they would be “deprived of their political and economic independence”.
- Source A suggests that the bond between Muslims and Jews would be defended against persons who attacked the parties mentioned in the Constitution whereas Source B suggests that there was no bond, that all ties should be cut off and that “any covenant that existed between them” should be abolished.

Do not expect all of the above and credit other relevant material. If only one source is discussed, award a maximum of [2]. If the sources are discussed separately, award [3] or with excellent linkage [4–5]. For a maximum of [6] expect a detailed running comparison/contrast.

3. With reference to their origin and purpose, assess the value and limitations of Source C and Source D for historians studying early relations between Muslims and non-Muslims in the Arabian Peninsula.

[6]

Source C

Origin: The Life of the Prophet Muhammad, written by the Islamic scholar and historian Ibn Kathir in the 14th century.

Purpose: To provide a detailed study of the life of Muhammad.

Value: The author was an Islamic scholar and historian; therefore the source may provide considerable detail on the life of the Prophet. It may well be based on extensive research and analysis.

Limitations: As a Muslim scholar, the author may have been limited in what he wrote by his religious belief or government interference. He was a 14th century writer who had to rely on the statements of earlier scholars or oral tradition.

Source D

Origin: *Islam: An Historical Introduction* by Gerhard Endress, a retired professor of Islamic Studies, written in 2002.

Purpose: An academic book offering an introduction to the history of Islam.

Value: It contextualizes the early relations between Muslims and non-Muslims. The author is a scholar of Islamic studies who is likely to have done extensive research in the field.

Limitations: This work is a general history of Islam and may provide only limited material on this specific topic. Written in 2002 it may not have the same level of insight into the nature of 6th century cultural, religious and political relations as a more focused study of the origins of Islam may have.

Do not expect all of the above. Ideally there will be a balance between the two sources and each one can be marked out of [3], but allow a [4/2] split. If only one source is discussed, mark out of [4]. For a maximum of [6] candidates must refer to both origin and purpose, value and limitation.

4. Using these sources and your own knowledge, examine the importance of the Medinan period (c622–632) in understanding the development of the early Islamic community (*Umma*) at Medina.

[8]

Source material

- Source A: States that there was a Jewish community in Medina. They were a religious group recognized and respected by Islam. They were important partners of the Muslims in Medina and an integral part of the community in Medina. They and their religion were respected by the Muslims, but support of the Prophet was key to their equality. The Constitution of Medina established the relationships amongst Muslims, Jews and non-Muslim tribes.
- Source B: States that there was a concerted effort by some parties to reduce the status of the Jews in Medina, despite the reluctance of some Muslim groups to sever relations with the Jews. The source further states that later Arab sources attempted to portray the Constitution as a covenant between the Jews and Muslims; however it was, according to this source, no such thing.
- Source C: Highlights the religious connection between Judaism and Islam. The Jews were recognized as having more sophisticated religious knowledge from their Scriptures. The Arabs felt less sophisticated as polytheists and idol worshippers. The document states that the Jews were hostile to the Arabs and expected divine help in killing them.
- Source D: Indicates that Islamic ritual was influenced by Judaism. This connection was strong and was maintained despite the political hostility between Muhammad and the Jews of Medina. The hostility between Muhammad and the Jews was both political and religious in nature. Muhammad banished the Jews because they refused to acknowledge his leadership in Medina.
- Source E: This source shows that Medina was important in the early development of Islam, because a mosque was built there in 622 and was the site of Muhammad's burial. Furthermore, it retained that importance for some time as the first two caliphs were also buried there.

Own knowledge

The migration (Hijra) from Mecca to Yathrib (Medina) marks a turning point in the career of the Prophet Muhammad and the early history of Islam; it signalled the birth of a nation and transformed Muhammad into the leader of that nation. Medina served as the first capital of Islam and the base from which expansion would occur. As of this point in the history of Islam, Muhammad assumed a complex role; as prophet, arbitrator and ruler. Accordingly, Muhammad's statesmanship would reflect itself at this point in the history of Islam. This is evidenced in the promulgation of the Constitution of Medina, a document that aimed to define the rules pertaining to the birth of a new nation. As much as the constitution was simple, it shows how relations between Muslims and non-Muslims were regulated. Reference could be made to the Brotherhood system that regulated relations between the Emigrants and the Helpers.

On another level, the Medinan period is important in showing how Muhammad pursued his foreign policy, engaging in warfare to defeat rivals and gain allies. Yet Muhammad also made alliances through a variety of methods, including diplomacy and economic concessions. Fighting would be allowed, but only if all other means of persuasion had failed. Muhammad worked to convert the local tribes to Islam to bolster his power against rivals and to expand the influence of Islam.

On a theological level, many basic Islamic laws were established in Medina. While, politically, Muhammad was now fully recognized as leader (especially after defeating the three main Jewish tribes that had inhabited Yathrib prior to his arrival), the Jews posed a real ideological threat to Muhammad. Eliminating this threat was crucial to the survival of Muhammad and the continuation of his mission. Thus the Medinan period is important in understanding the nature of Muslim-Jewish relations and the causes behind its deterioration.

Whilst Medina remained the centre of the first Muslim community (umma), Muhammad chose to establish Mecca as the holy city of Islam in place of Jerusalem. The Ka'ba shrine in Mecca became the focus of the Islamic pilgrimage (hajj).

Do not expect all of the above and credit other relevant material. If only source material or only own knowledge is used, the maximum mark that can be obtained is [5]. For a maximum [8], expect argument, synthesis of source material and own knowledge, as well as references to the sources used.

Section B

Prescribed subject 2 The kingdom of Sicily 1130–1302

5. (a) What, according to Source A, was the agreement made between the Papacy and Charles of Anjou? [3]
- The papacy gained financial benefits.
 - The papacy would receive troops from Charles.
 - Charles and his successors would pay homage to every pope.
 - Property taken from churches would be restored.
 - Charles, his family and descendants were not permitted to hold lands or have legal power in papal lands.

Award [1] for each relevant point up to a maximum of [3].

- (b) What does Source E reveal about Charles of Anjou following his conquest of Sicily in 1266? [2]
- Charles of Anjou wished to assert his position as King of Sicily, Duke of Apulia and Prince of Capua (through the minting of the coin and/or his portrayal with the full regalia of a king).
 - Charles claimed to hold these titles “by the Grace of God”.
 - Charles was proud of his descent from the kings of France.
 - Charles, by minting a gold coin, was a powerful, wealthy and legitimate ruler.

Award [1] for each relevant point up to a maximum of [2].

6. Compare and contrast the views expressed in Sources C and D about how Charles of Anjou became king of Sicily.

[6]

For “compare”

- Both sources suggest that the efforts that went into making Charles of Anjou king of Sicily took place over an extended period of time, both indicating that the idea was first mooted in 1252.
- Both sources reveal the importance of the papacy to the task of gaining Charles’s accession and/or a number of popes, worked hard to ensure that Charles was appointed.
- Both sources indicate that Charles himself was uncertain about taking on the role offered to him. Source C expresses this directly and Source D suggests that “relentless papal pressure” on Charles was a factor.
- Both sources indicate that Charles’s ambitions played a role in convincing him to accept the Sicilian throne.
- Both sources indicate that lack of money was also a factor; Source C states that money was a “source of conflict” and Source D reiterates this by claiming that Charles was “short” of money.

For “contrast”

- Source D suggests that Charles was the papacy’s favoured candidate whereas Source D reveals that the papacy was willing to accept at least one other – Richard, Earl of Cornwall.
- Source C asserts that whilst Louis IX was initially unfavourable to Charles taking the throne he would not object whereas Source D suggests that Louis was “steadily opposed to the project”.
- Source D emphasizes Charles’s ambition whereas Source C argues that it was not ambition alone that “brought Charles to Rome”.

Do not demand all of the above. If only one source is discussed award a maximum of [2]. If the two sources are discussed separately award [3] or with excellent linkage [4–5]. For maximum [6] expect a detailed running comparison/contrast. Award up to [5] if two sources are linked/integrated in either a running comparison or contrast.

7. With reference to their origin and purpose, discuss the value and limitations of Source A and Source B for historians studying how Charles of Anjou became king of Sicily.

[6]

Source A

Origins: Bull of Pope Clement IV, dated 26 April 1265.

Purpose: To declare Charles of Anjou as King of Sicily and to outline the formal terms for his investiture as king.

Value: The Bull is a contemporary official papal document issued by Clement IV. It reveals the details of the agreement with Charles.

Limitations: It is a brief document presenting papal demands. There is no indication of whether or not these were agreed to. It is limited to justifying and promoting Church power.

Source B

Origins: *The Romance of the Rose*, a poem completed in France in the late 13th century by Jean de Meun.

Purpose: To praise Charles of Anjou as an example of courage and Godliness and promote the king's right to rule to those in society (as a piece of propaganda).

Value: The poem gives a contemporary French view of Charles of Anjou.

Limitations: The source may well have been biased in favour of Charles, as he was a member of the French royal family and the author may be trying to gain patronage. The poem's title infers that it will be a romanticized version of events. The nature of the source: being a poem, it runs the risk of being flavoured by the author's emotions and imagination.

Do not expect all of the above. Ideally there will be a balance between the two sources, and each one can be marked out of [3], but allow a [4/2] split. If only one source is assessed, mark out of [4]. For a maximum of [6] candidates must refer to both origin and purpose, and value and limitations in their assessment.

8. Using the sources and your own knowledge, evaluate the statement in Source B that Charles of Anjou became king of Sicily because “God truly willed it”.

[8]

Source material

Source A: Although Charles had the Church’s approval for his invasion, this was part of a complex financial and military arrangement with guarantees for the Church’s control of its own lands.

Source B: Charles of Anjou’s conquest of Sicily was down to a combination of his own prowess and God’s will (as expressed through the pope as God’s representative on Earth). The source claims that the only basis for Manfred’s rule was force and guile and that God willed his overthrow.

Source C: The papacy had difficulties in getting Louis IX to support Charles, and the campaign also raised financial issues. It shows that it took much persuasion before Charles was willing to embark on the campaign, at least in part due to the unfavourable terms the papacy offered. The source does suggest that Charles was ambitious, although he claims that he undertook the task for the Church.

Source D: Initially, Charles was not the papacy’s only option to replace Manfred. It suggests the difficulties that the papacy had in finding support for Charles’s candidacy and in raising funds to pay for his invasion. Neither Louis IX nor Clement IV seemed to believe that Charles would succeed in his campaign against Manfred. The source also reveals that, in spite of the pope’s efforts, Charles was short of soldiers and money and that in the end, the pope was determined to encourage Charles’s conquest of Sicily.

Source E: This coin makes the conventional claim that Charles’s right to rule was derived from God. It also shows that Charles was proud of his French royal blood, suggesting that he saw himself as kingly by inheritance.

Own knowledge

Even before Frederick II’s death in 1250, the papacy and other enemies of the Hohenstaufen dynasty had planned to replace them as kings of Sicily. In the 1250s the papacy had first considered members of the English royal family as kings of Sicily; not just Richard, Earl of Cornwall, the brother of Henry III, but also Henry’s younger son Edmund. Having declared Frederick II and his dynasty deposed and excommunicated in 1245, the papacy could never accept Manfred, who was also illegitimate, as king.

Although the papacy gave very important religious justification for Charles’s invasion, it struggled to raise the loans necessary to make it successful. It seems that the papacy retained doubts of whether Charles’s campaign would succeed. The papacy also placed very heavy conditions on Charles for repayment of the funds that it lent him, and appeared suspicious of his attitude to the Church’s lands.

The papacy’s plans to change the rule of Sicily were not universally accepted by other rulers. Peter of Aragon was married to Constance, the daughter of King Manfred, and he was opposed to papal meddling in Sicily. The papacy feared that the kingdom of Aragon would intervene to prevent Charles from taking over Sicily.

The attitude of Louis IX of France appears ambivalent. He was slow to approve his brother's campaign to become king, and was reluctant to provide direct funding for the invasion.

Charles of Anjou was a very determined man. For many years he had been building his Mediterranean interests. His marriage had brought him the County of Provence, and he showed ruthlessness in crushing any challenges to his rule there. He also extended his power into Piedmont and Savoy, where he threatened the interests of the papacy from the north and west. Contemporary observers, both favourable and hostile, regarded Charles as a highly ambitious and determined ruler, who wished to secure himself a kingdom. Charles secured the kingdom of Sicily by invading it and defeating and killing Manfred at the Battle of Benevento in 1266.

Do not expect all the above and accept other relevant material. If only source material or own knowledge is used the maximum mark that can be obtained is [5]. For maximum [8] expect argument, synthesis of source material and own knowledge, as well as references to the sources used.
