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## History

### Higher level and standard level

### Paper 1 – source booklet

Tuesday 7 May 2019 (afternoon)

1 hour

#### Instructions to candidates

- Do not open this source booklet until instructed to do so.
- This source booklet contains the sources required for history higher level and standard level paper 1.
- Read all the sources from one prescribed subject.
- The sources in this paper may have been edited and/or abridged: word additions or explanations are shown in square brackets [ ]; substantive deletions of text are indicated by ellipses ... ; minor changes are not indicated.

Prescribed subject	Sources
1: Military leaders	A – D
2: Conquest and its impact	E – H
3: The move to global war	I – L
4: Rights and protest	M – P
5: Conflict and intervention	Q – T

### Prescribed subject 1: Military leaders

Read sources A to D and answer questions 1 to 4. The sources and questions relate to case study 1: Genghis Khan c1200–1227 — Leadership: rise to power; uniting of rival tribes.

**Source A** Jean-Paul Roux, an historian specializing in Asian history, writing in the introductory study *Genghis Khan and the Mongol Empire* (2003).

The Turco-Mongols long believed that there could be only one emperor on earth just as there was only one god in heaven. In other words, Togrul the Kerait and Temujin [Genghis] the Mongol could not rule side by side. They confronted one another in 1203 [but Togrul fled and died soon after]. Temujin annexed Togrul's lands and his people and became the true master of eastern and central Mongolia. The Naiman no longer had power against him. They searched for an ally who could push the Mongols back and thought they would find support among the Onggut, but the Onggut chose instead to warn Temujin. Although the Naiman hoped to surprise him, it was they who were taken unawares. They collapsed with the first attack. [The future] Genghis Khan would never forget the favour shown to him by the Onggut. Temujin now controlled all of Mongolia.

[Source: French text from Jean-Paul Roux, in *Genghis Khan et L'Empire mongol*, © Éditions Gallimard; Spanish and German text translated by International Baccalaureate Organization from the original French with permission of Gallimard; English translation from *Genghis Khan and the Mongol Empire* by Jean-Paul Roux, translated from the French *Gengis Khan et l'Empire mongol* by Toula Balla. Copyright © Gallimard 2002. English translation © Harry N. Abrams, Inc., New York, 2003. Reprinted by kind permission of Thames & Hudson, Ltd., London.]

**Source B** George Lane, a professor of the history of the Middle East and central Asia, writing in the academic book *Genghis Khan and Mongol Rule* (2004).

Temujin felt insecure knowing that one great tribal grouping, the Naiman, remained beyond his control ... If Temujin could defeat the Naiman, his enemies would have nowhere to shelter and he would be undisputed leader of the unified Turco-Mongol steppe tribes. With so much at stake Temujin could not risk failure, and so he devised a careful plan ...

On the day of the Feast of the Moon in the Year of the Rat (1204) Temujin led his troops into battle. To raise the morale of his own limited forces and intimidate the numerically superior Naiman, he employed a strategy that he was to use to great effect in future conflicts. By lighting countless camp-fires, mounting dummies on spare horses, and trailing branches and bushes from their own horses, the Mongols were able to create the impression that their numbers were far greater than they actually were.

The Mongols' victory was total. Following this victory, all the other tribes that had once thought of independence were quick to promise their full loyalty. Only the Merkits attempted to escape, but within the same year they too had been destroyed.

[Source: republished with permission of ABC-CLIO, from *Genghis Khan and Mongol Rule*, George Lane, 2004; permission conveyed through Copyright Clearance Center, Inc.]

**Source C**

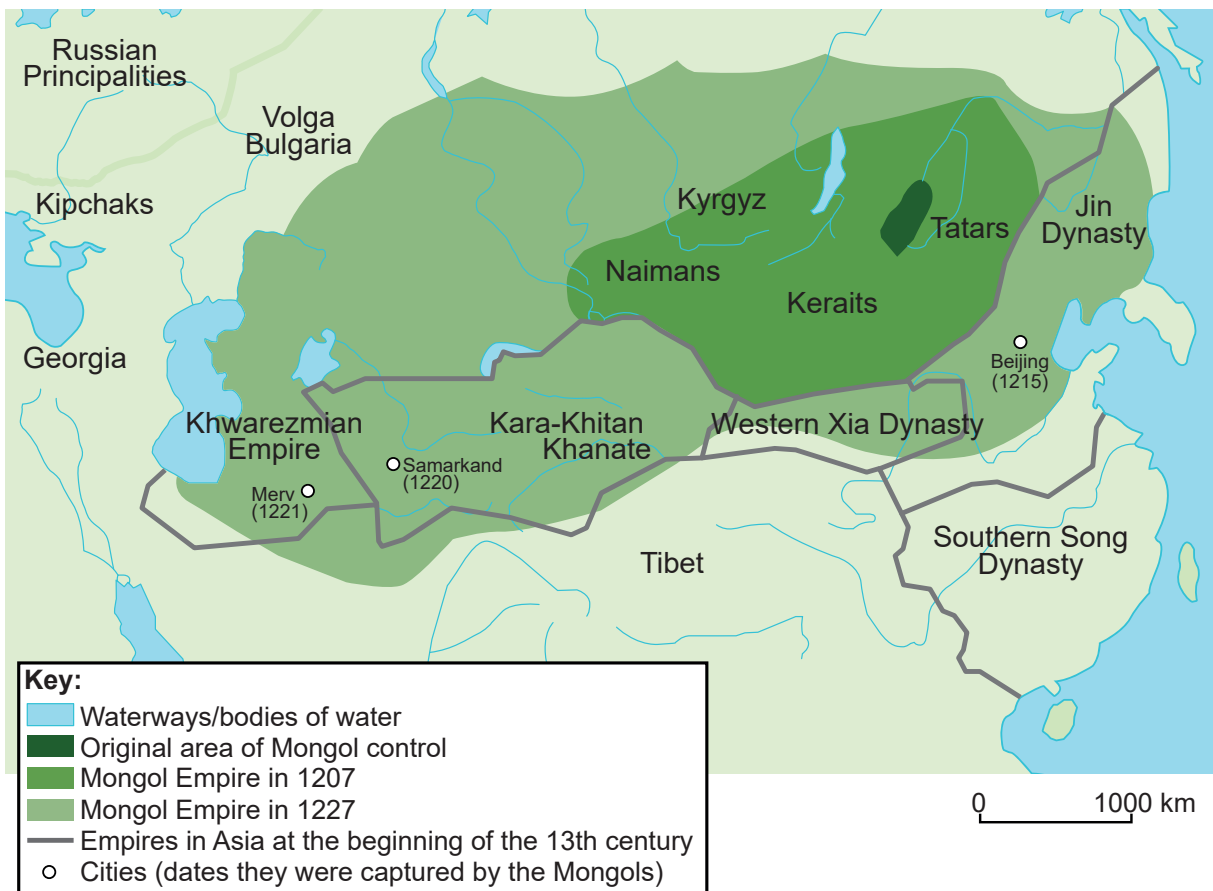
An unknown author, likely a member of the Borjigids (the imperial clan of Genghis Khan), describes the lead up to the fight against the Naimans, in the record of the affairs of the Borjigids, often known as *Secret History of the Mongols* (c1228).

Alakush [Khan of the Ongguts] sent a messenger to Chingis [Genghis] saying “Tayang of the Naimans is going to come and snatch your bows and arrows, and he asked me to be his right hand. I refused and now wish to inform you of this.” When Chingis received this message, he held a council. Many of those present said, “Our horses are lean, it is a bad moment for us” ... [but others] said “the Naimans think that because their country is large and their people many they have the right to brag. Here is our opportunity to seize their bows and arrows” ...

On the sixteenth day of the fourth month of the Year of the Rat (1204) Chingis [Genghis] went off to fight against the Naimans ... Chingis with his main army reached the Sa’ari Steppe and camped there. Dodai-cherbi [a military commander] said to Chingis “We are few in number and have travelled a long way. We had better turn out our horses to graze and establish decoy troops in large numbers all over the Sa’ari Steppe (that is people of all kinds, other than combatants [fighters], were to be disguised as soldiers). At night, everyone should light five fires. The Naimans are great in force, but their ruler is timid and weak. He has never been far from home and will certainly be bewildered [confused] and deceived. Then, when our horses have eaten enough, we will push back their scouts, make straight for their main camp and fall upon them before they have time to draw up in battle order. In this way we should be sure to win.” Chingis took his advice.

**Source D**

A map of the Mongol Empire and its neighbouring empires in 1207 and 1227.



[Source: © International Baccalaureate Organization 2019]

**End of prescribed subject 1**

**Turn over**

## Prescribed subject 2: Conquest and its impact

Read sources E to H and answer questions 5 to 8. The sources and questions relate to case study 1: The final stages of Muslim rule in Spain — Key events and actors: the Granada War and the conquest of Granada (1482–1492).

**Source E** Joseph O’Callaghan, a professor of medieval history, writing in the academic book *The Last Crusade in the West: Castile and the Conquest of Granada* (2014).

The Castilian struggle to defeat the emirate of Granada was essentially a war of religions. In making that statement I do not mean to exclude other more material motives ... Kings and emirs fought over boundaries, the possession of castles and lands, and economic resources. The contrast between fertile areas in Nasrid Granada and unproductive lands in certain Castilian regions surely drew the attention of the Castilian monarchs. Access to the Mediterranean and control of the straits of Gibraltar were also attractions. Greed and the desire for riches led to border raids by both sides. Plunder [items seized] in the form of livestock, jewels, and other goods, as well as people who were to be enslaved, enriched both Christians and Muslims. All those political and economic reasons are valid and were always in play.

Nevertheless, I suggest that the struggle was ultimately a conflict between two societies, one Christian, the other Muslim. Each society was shaped by the spirit of a distinctive religion.

[Source: Joseph O’Callaghan, *The Last Crusade in the West: Castile and the Conquest of Granada* (2014), p. 226. Reprinted with permission of the University of Pennsylvania Press.]

**Source F** Hernando del Pulgar, an official royal chronicler, writing in the *Chronicle of the Castilian Kings* (c1492).

In the month of December [1491], not having enough provisions left, the citizens of Granada requested a meeting with the Christians. The negotiations lasted thirty days and on 30 December, the Moors surrendered the fortresses held by their king [Abu Abdallah]—the most important of which was the Alhambra—to King Ferdinand and Queen Isabella. The terms of the treaty allowed the Moors to keep their religion and property, as well as other privileges. The Moors also gave concessions [to the Christians] and, to guarantee the surrender of the fortresses and of all their weapons, many of Granada’s most important citizens were handed over as hostages ...

On Saturday, King Abu Abdallah gathered his counsellors, as well as those in the city who were rioting. He spoke to pacify them, explaining that the time for rioting had passed, because they no longer had the supplies to resist the Christian siege. Since they had no hope of help and had given hostages, resistance would bring harm rather than any remedy ...

King Abu Abdallah wrote to King Ferdinand and Queen Isabella to give assurance that he would comply with the terms of surrender, advising that it be carried out as soon as possible.

Reading this, on 2 January, the king and queen led their army to Granada ... The Moorish king came out to surrender the keys of the city.



**Source G**

Carlos Luis de Ribera y Fieve, a Spanish painter, depicts the Catholic monarchs Ferdinand and Isabella and their entourage on the edge of Granada in the historical scene entitled *La conquista de Granada* (*The Conquest of Granada*) (1890).



[Source: Album / Alamy Stock Photo]

**Source H**

Andrew Hess, a professor specializing in Islamic civilization, writing in the academic book *The Forgotten Frontier: A History of the Sixteenth-Century Ibero-African Frontier* (2010).

Expansion attracted to the edge of Muslim territories an aggressive and upwardly mobile [socially ambitious] element from Christian society. Everywhere there were those who wished to take the possessions of the defeated [Muslims] and acquire the prestige that would legitimize their newfound wealth and power in the presence [minds] of the older Spanish nobility. In fifteenth-century Castile the distinguishing traits [characteristics] of these frontiersmen were a warriorlike attitude towards non-Christians and a pride in the purity of their own Christian ancestry. When, like the Jews, men from the Muslim upper classes converted and somehow managed to retain their social standing and wealth, they limited the opportunities of Old Christians who wished to acquire new status and wealth ... Conversely, the desertion of former Muslim leaders in an hour of need angered the members of the community they had left.

[Source: Andrew Hess, *The Forgotten Frontier: A History of the Sixteenth-Century Ibero-African Frontier* (Chicago: University of Chicago Press, 2010)]

**End of prescribed subject 2**

**Prescribed subject 3: Move to global war**

Read sources I to L and answer questions 9 to 12. The sources and questions relate to case study 2: German and Italian expansion (1933–1940) — Responses: international response to German aggression (1933–1938).

**Source I** Notes for the British Cabinet on conversations held in Berlin between John Simon, Secretary of State for Foreign Affairs, and Adolf Hitler, German Chancellor and Führer (March 1935).

John Simon thanked the Chancellor for the opportunity he had had of meeting him and for the way in which the British Ministers had been welcomed. But, observing the rule of frankness to the end, he must say that the British Ministers felt somewhat disappointed that it had not been possible to get a larger measure of agreement. They regretted that such difficulties were thought to exist on the German side in connection with some of the matters discussed. He did not regret having come to Berlin. He was sure that this meeting was the best way of continuing this investigation into the various points of view. What he regretted was that they had not been able to do more in the direction of promoting the general agreement which he was sure both sides wanted.

It showed that these things were more difficult and complicated than many believed them to be from a distance...

Hitler was also grateful to the British Government for the loyal efforts they had made in the matter of the Saar vote, and for all the other matters on which they had adopted such a loyal and generous attitude to Germany.

[Source: contains public sector information licensed under the Open Government Licence v3.0.]

**Source J** Bernard Partridge, a cartoonist, depicts Adolf Hitler and John Simon in the cartoon “Prosit!” [Cheers!] in the British satirical magazine *Punch* (27 March 1935). The wording on the tankard is “Conscription” and in the caption it is:  
 Herr Hitler: “The more we arm together the peacefuller [more peaceful] we’ll be!”  
 Sir John Simon: “Well—er—up to a certain point—and in certain cases—provisionally—perhaps.”



PROSIT!  
 HERR HITLER. "THE MORE WE ARM TOGETHER THE PEACEFULLER WE'LL BE!"  
 SIR JOHN SIMON. "WELL—ER—UP TO A CERTAIN POINT—AND IN CERTAIN CASES—PROVISIONALLY—PERHAPS."

© Punch Cartoon Library / TopFoto  
 "The more we arm together the peacefuller we'll be!" by John Simon. "Well—er—up to a certain point—and in certain cases—provisionally—perhaps." by Bernard Partridge.

[Source: Punch Cartoon Library / TopFoto]

**Source K** Christian Leitz, an historian specializing in the Third Reich, writing in the academic book *Nazi Foreign Policy, 1933–1941. The Road to Global War* (2004).

Hitler's quest to rearm Germany continued unopposed. During Anglo–French talks in London at the beginning of February (1935), Germany's rearmament had received the blessing of the two West European powers even though they still hoped to convince Germany to join a multilateral Locarno-style pact guaranteeing the borders of Germany's East European neighbours.

Hitler's answer to these conciliatory approaches came quickly. He removed one of the major limitations of the Versailles Treaty and, on 16 March 1935, increased the size of Germany's armed forces to 300,000 troops. This time, however, France, Britain and Italy seemed keen to react more firmly to the worrying growth in Germany's strength. At Stresa in April, an attempt was made to establish a common front against Germany's increasing attempts to revise [post-war settlements].

However, the reaction of the three former allies remained meek [feeble]. To the delight of the Nazi regime, the common front against Germany was both short lived and of limited impact. By June, Britain broke with Stresa when it agreed to a bilateral naval agreement with Germany.

[Source: reproduced from NAZI FOREIGN POLICY 1933 – 1941, 1st Edition by Christian Leitz, published by Routledge. © Routledge Christian Leitz, reproduced by arrangement with Taylor & Francis Books UK.]

**Source L** Henri Lichtenberger, a university lecturer, writing in the academic book *The Third Reich* (1937).

Confronted by the German desire for naval rearmament, England [Britain], after a brief suggestion of displeasure, quickly decided to come to terms. British leaders believed that the best way to safeguard this primary English [British] interest would be to conclude a direct and separate agreement with Germany which would set a maximum limit to German armaments acceptable to both countries. In agreeing to this transaction Germany not only received the right to begin, with English consent, an important programme of naval construction, but also potentially caused further disagreement among the signatories of the Versailles Treaty.

The naval agreement signed in London on June 18, 1935 between England and Germany aroused great concern in France. It was the occasion for outbursts in the press and for diplomatic manoeuvres intended to moderate the disagreement which had unexpectedly developed between the two allied nations, and hold together the Entente which was considered valuable. It was nevertheless obvious that by his bold initiative, Hitler had scored an amazing success which also strengthened his prestige in Germany. He had won the right to rearm officially both on land and on sea and this was accomplished without a violent break with France.

**End of prescribed subject 3**



#### Prescribed subject 4: Rights and protest

Read sources M to P and answer questions 13 to 16. The sources and questions relate to case study 2: Apartheid South Africa (1948–1964) — Protests and action: non-violent protests: Freedom Charter.

**Source M** Robert Sobukwe, the leader of the Pan Africanist Congress (PAC), making a speech at the opening of the PAC's first meeting (April 1959).

The Europeans are a foreign minority group, which has exclusive control of political, economic, social and military power. It is the exploiting group responsible for the harmful doctrine of White Supremacy which has resulted in the humiliation of the African people. It is this group which has robbed the African people of their land ... It is this group which states that the Native is still backward and savage ...

The African people can be organised only under the banner of African nationalism in an All-African organisation where they will, by themselves, decide on the methods of struggle without interference from groups of minorities who arrogantly claim for themselves the right to plan and think for Africans ...

Against multi-racialism we have this objection ... [it] would mean giving way to European prejudice and arrogance ...

We aim, politically, at government of the Africans by the Africans for Africans, with everybody who owes his only loyalty to Africa and who is prepared to accept the democratic rule of an African majority.

**Source N** Eli Weinberg, an African National Congress (ANC) photographer, depicts some of the 156 people charged with high treason by the South African Government in a detail from the composite picture *Treason Trial* (December 1956).



[Source: Eli Weinberg, UWC-Robben-Island Museum Mayibuye Archives.]

**Source O** Anthony Sampson, a British journalist who had met and worked with leaders of the anti-apartheid movement, writing in the obituary of Lionel Bernstein in the British newspaper *The Guardian* (26 June 2002).

Lionel “Rusty” Bernstein was one of the most influential and dedicated members of the small group of white revolutionaries who supported the black liberation movement.

He played a crucial role in drafting [writing] the 1955 African National Congress (ANC) Freedom Charter ... [and] coined [wrote] the document’s opening slogan “Let us speak of freedom”, including rousing phrases like “the people shall govern” and “all shall be equal before [under] the law”.

In 1956, Bernstein was among the 156 people charged—and acquitted—in the so-called treason trial ...

He was, quite simply, driven to protest by his sense of outrage at the segregation and oppression of black people ...

As the only multi-racial party, the SACP [the South African Communist Party, which Bernstein and his wife had joined in 1938] acquired a heroic reputation among blacks leading the fight against racism, and the Bernsteins were always welcoming to the black ANC leaders ...

Restricted by bans and harassment [by the authorities], in 1955 Rusty resigned from his high-earning architectural partnership. He and his wife were now totally committed to the struggle.

[Source: adapted from *Lionel Bernstein: White fighter in South Africa’s black freedom struggle*, by Anthony Sampson, from <https://www.theguardian.com/news/2002/jun/26/guardianobituaries1>, reprinted by permission of Peters Fraser & Dunlop ([www.petersfraserdunlop.com](http://www.petersfraserdunlop.com)) on behalf of the Estate of Anthony Sampson.]

**Source P** Saul Dubow, a professor of African history, writing in the academic book *Apartheid 1948–1994* (2014).

**Note:** “Africanists” refers to black leaders who believed that the anti-apartheid struggle should be fought only by black people.

Whereas Africanists within the African National Congress Youth League, like Mandela, Sisulu and Tambo, came to value cooperation with non-Africans through the struggles in the early 1950s, others ... remained deeply suspicious of white and Indian interference. They were able to exploit popular thinking that viewed freedom as synonymous [identical] with African leadership.

The highpoint of multi-racial opposition to apartheid came in 1955 [in a meeting that came to be known as the Congress of the People] when the African National Congress (ANC) and its partners, the Indian Congress, Coloured People’s Organization and the Congress of Democrats (mainly consisting of white members of the outlawed Communist Party), met to agree the Freedom Charter ... Africanists resented the inclusion of whites, coloureds and Indians. Some left-wing critics objected that the multi-racialism of the Congress of the People mirrored the official racial categories of the apartheid state ...

Although the Freedom Charter was said to have been produced by “the people” in a democratic process of consultation, critics alleged that its formulation [production] was controlled and manipulated by a group of white left-wingers in the Congress of Democrats ... It is now widely accepted that Communist Party intellectual Lionel “Rusty” Bernstein was the guiding hand in the formulation of the Freedom Charter.

[Source: Saul Dubow, *Apartheid, 1948–1994* (Oxford University Press, 2014). © Saul Dubow 2014. Reproduced with permission of Oxford Publishing Limited through PLSclear.]

**End of prescribed subject 4**

**Turn over**

### Prescribed subject 5: Conflict and intervention

Read sources Q to T and answer questions 17 to 20. The sources and questions relate to case study 1: Rwanda (1990–1998) — Course and interventions: role of the media.

**Source Q** Mahmood Mamdani, a professor of government specializing in African history and politics, writing in the academic book *When Victims Become Killers: Colonialism, Nativism and Genocide in Rwanda* (2001).

The growing appeal of Hutu Power propaganda among the Hutu masses was in direct proportion to the spreading conviction [belief] that the real aim of the RPF (Rwandan Patriotic Front) was not rights for all Rwandans, but power for the Tutsi. This is why one needs to recognize that it was not greed—not even hatred—but fear, which was the reason why the multitude responded to the call of Hutu Power. Hutu Power extremists prevailed [succeeded] not because they promised farmers more land if they killed their Tutsi neighbours—which they did—but because they told farmers that the alternative would be to let the RPF take their land and return it to the Tutsi. “Defend your rights and rise up against those who want to oppress you” the singer of *Radio Libre des Mille Collines* repeated as drums beat and guitars played a traditional melody. At the receiving end of this message were men and women like Kiruhara, an illiterate 27-year-old peasant who had spent most of his life farming in eastern Rwanda ... “The stations were always telling people that if the RPF comes it will return Rwanda to feudalism, that it would bring oppression” Kiruhara told his captors in 1994.

[Source: Copyright © 2001 by Princeton University Press.]

**Source R** Extracts from the judgement of the International Criminal Tribunal for Rwanda (ICTR) following the “Media Trial”, in which the ICTR prosecuted members of the media for inciting the public to commit acts of genocide (2003).

26. The Chamber [ICTR] finds that RTLM [Radio Télévision Libre des Mille Collines] broadcasts engaged in ethnic stereotyping in a manner that promoted hatred for the Tutsi population ... These broadcasts called explicitly for the extermination of the Tutsi ethnic group.
27. Many RTLM broadcasts are excerpted [included] in the judgement. In one such broadcast, aired on 4 June 1994, RTLM journalist Kantano Habimana told listeners: “... the reason we will exterminate them [Tutsis] is that they belong to one ethnic group” ...
29. Radio was the medium of mass communication with the broadest reach in Rwanda. The Chamber finds that RTLM broadcasts exploited the history of Tutsi privilege and Hutu disadvantage, and the fear of armed insurrection, to mobilize the population, whipping [urging] them into hatred and violence that was directed largely against the Tutsi ethnic group.

[Source: The International Criminal Tribunal for Rwanda, Nahimana *et al.* (Media case) (ICTR-99-52), <http://unictr.irmct.org/en/cases/ictr-99-52>, 3 December 2003 – Judgement and Sentence]

Source S

Removed for copyright reasons

Source T

Jean-Philippe Stassen, an author and illustrator, depicts two children listening to news of Habyarimana's death in the graphic novel *Déogratias* (2000). The French wording in the captions is: "What is going on?"; "Habyarimana has been killed"; "...we ask our brave Hutu brothers not to let the crime go unpunished. Rise up brothers! Rise up and go to work! Sharpen your tools and raise your clubs! We need to eradicate this race of cockroaches! Look for them in every hole..."



[Source: *Deogratias - A Tale of Rwanda*, © DUPUIS 2000 by Stassen, www.dupuis.com. All rights reserved]