



MARKSCHEME

May 2011

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. Explain the methods used by *either* European *or* Muslim rulers to establish and consolidate their power.

This will be a popular question. The question requires that candidates not only recognize how rulers obtained power, but also how they sought to consolidate their position and authority.

N.B. If a candidate has chosen to address only one ruler, they should not be penalized.

Rulers established their power in a number of ways. These may include, but not be limited to:

- successful military leaders acquired power and prestige; they used military force to enforce loyalty;
- they rewarded family and loyal supporters with land, benefices, grants and concessions to maintain their support;
- they established royal strongholds throughout the kingdom to supervise the population;
- potential rivals were eliminated or forced to submit to the ruler;
- they established legal codes which gave them control over the actions of the populace;
- they established a system of bureaucracy to monitor the activities of the population, raise revenues to fund the military, administration and court, and to enforce the ruler's power by the issuing of charters, edicts and laws;
- they patronized trade guilds, religious institutions and Orders, scholarly institutions and scholars (biographers, historians, *etc.*) which served to validate their authority;
- in Islam, many rulers pressed a religious claim to lawful authority as spiritual figureheads.

In order to consolidate their power, rulers used a number of tactics. These may include, but not be limited to:

- rulers established hereditary and dynastic concepts for succession and the transmission of authority;
- they often adopted elaborate rituals and ceremonies, *e.g.* of coronation and consecration. Their ability to manipulate a ruler's image, appropriate signs and emblems of power, ceremonies and rituals gave them an enhanced impression of authority and made rebellion more difficult;
- rulers sometimes claimed to have a special/privileged relationship with God, making rebellion against their authority more difficult. They gained the support of the religious elites and institutions which made obedience to the king a sacred duty and rebellion a sin;
- ability to exert control over wealth: the circulation of capital; coinage; taxation at points of exchange and production;
- the state often claimed to monopolize violence by exerting control over crime and capital punishment.

2. **“The success of Henry II in establishing a strong central government did not rest on his military ability, but on his legal and administrative skills.” To what extent do you agree with this statement?**

Candidates will have to produce an analysis of the factors that allowed Henry II to create a powerful central government in England. While military power may not be the key component, candidates must address this part of the statement in some manner in their response.

The reasons that Henry II was able to create an effective central government may include, but not be limited to:

- he expanded the bureaucracy and developed new legislation in administration, finance and justice;
- he replaced barons with his own officials, justiciars and *curiales* who were given substantial power;
- he replaced many sheriffs and exercised stricter control over tax collection;
- he appointed itinerant judges who made common law available everywhere and made the king the centre of law and justice;
- he replaced local laws and customs with the common law administered by royal judges;
- the king now made the law and developed machinery to enforce it;
- he used inquests and juries to compel evidence and settle disputes;
- royal initiatives replaced local authorities and brought everyone under the king’s authority;
- financial control was tightened by use of a census, more efficient tax collection;
- Henry did make use of force on occasion and this made it possible for his other reforms to be implemented;
- he destroyed castles and fortresses of his opponents that had been built without permission;
- he crushed a rebellion in 1174 and thus prevented obstacles to his reform of government.

Some candidates may also note that Henry’s success was based on the substantial foundation of central control which had been laid by William I and Henry I.

3. In what ways, and with what results, did Louis VI of France attempt to increase the power of the Capetian monarchy?

Louis VI began the process of reasserting the authority of the Capetian dynasty. He had two main objectives:

- to reassert royal authority within the royal domain and over the great autonomous lords;
- to oppose the loss of territory to the Angevin kings of England.

The methods used by Louis VI may include, but not be limited to:

- he attacked the strongholds and reduced the power of the rebellious barons;
- he forced the barons to subject themselves to the royal courts and law codes;
- he built alliances with towns and the Church to increase his wealth and power;
- he established an efficient bureaucracy made up of the bourgeoisie – eliminated nobles from royal administration;
- he asserted his feudal rights over the great autonomous vassals;
- he intervened in the affairs of his vassals to bolster his authority;
- he took advantage of war between some of the great vassals to expand his power;
- he married his son to Eleanor of Aquitaine which gave him control of the greatest independent territory in France.

The results of Louis' efforts can be seen as a more powerful monarchy, a tradition of increasing royal power, the beginnings of an effective central administration and a regime that was in a position to challenge the power of the Angevin dynasty in France.

Candidates must address both methods and results in their responses. If only one element is addressed, mark out of a maximum of [12 marks].

4. How can we account for the successful rise of the Fatimid dynasty in Ifriqiya (Tunisia)?

Good answers may offer either long-term perspectives (*e.g.* from the rise of the Shi‘at ‘Ali) or short-term perspectives (*e.g.* from c800). The question is region-specific and should not include discussion of the Fatimids in Egypt. Responses may include, but are not necessarily limited to, the following points:

- the Fatimids took advantage of increasing political consolidation of groups hostile to Sunni orthodox rule and/or the Abbasid caliphs. They gained support from religious disaffection among supporters of the Shi‘at ‘Ali;
- they were less extreme and more politically credible than other Isma‘ili groups such as the radical and militant Carmathians;
- the Fatimids appealed to merchants and sought to promote the economy through trade and commerce;
- in North Africa, they had successfully appealed to Berber tribesmen unhappy with Arab rule;
- they had strong military support from the Kutama Berber tribesmen;
- the idea and appearance of the Mahdi appealed to Berbers since they had long-standing traditions of holy men as leader figures;
- the Fatimids experienced few serious challenges to their rule from forces outside the regions they controlled;
- they were able to satisfy the needs of the army by expanding and raiding overseas;
- they built up a large navy which had a major presence in the central and eastern Mediterranean as well as the Red Sea;
- they were generally tolerant of religious minorities and gained their support.

5. By what methods, and with what results, did the Umayyad caliph ‘Abd al-Malik seek to strengthen Arab–Islamic rule between 685 and 705?

Answers will probably focus on two aspects, notably the reform of the administration and building projects. However, other relevant points should be accepted:

- construction of the Dome of the Rock in Jerusalem with conspicuously Islamic elements;
- restoration of the Ka‘ba in Mecca;
- introduction of new currency with Islamic legends;
- successful reliance on ruthless but effective army general, al-Hajjaj;
- use of Arabic and move away from reliance on Greek as the language of government;
- organization of the “postal service” (the *barid*) helped communications throughout the empire and provinces;
- he overcame Kharijite rebels and defeated the forces of Ibn al-Zubayr in the Second Civil War.
- successful truces with and campaigns against the Byzantines further stabilized and consolidated Umayyad rule.

Candidates must address both methods and results in their responses. If only one element is addressed, mark out of a maximum of [12 marks].

6. Explain the ways in which law and law codes developed in *either* the Islamic world *or* medieval Europe.

Responses may include, but are not necessarily limited to, the following points:

- the main sources were either considered to be divine (the Qur'an) or divinely inspired (the Hadith or sayings of the Prophet Muhammad);
- commentaries and scholarly explanations of these formed the basis for Islamic Shari'a law;
- these were supplemented by arguments from analogy;
- they were integrated to varying degrees with local customs and practices;
- they included elements from non-Islamic sources such as Roman/Byzantine law codes;
- a corpus of precedents was formed from legal opinions (*fatwas*) given by religious jurists;
- laws were integrated with, and adapted to, bureaucratic regulation of taxes and society;
- rulers passed laws to support their positions and authority;
- they absorbed pre-Islamic customs practised by clan or tribal groups.

In medieval Europe, law codes developed from:

- the remnants of Roman/Byzantine law codes, customary tribal practices which were recorded and became part of the law;
- rulers issued proclamations, rules and regulations which were incorporated into law and law codes;
- the decisions of courts and judges were recorded and became precedents which were used to expand law codes;
- religious laws – principles created additional rules and practices which were included in the creation of secular laws, decrees and regulations;
- taxation rules became the basis of administrative laws.

Topic 2: Society and economy**7. How did the growth of urban centres affect the social and economic structure of medieval Europe?**

The impact of the growth of urban centres (cities and towns) is associated with the expansion of royal and ecclesiastical government as well as the expansion of trade and industry.

The economic impact may include, but not be limited to:

- greater population density in towns and cities: economies of scale led to increased and more cost-efficient production;
- new industries and occupations emerged: e.g. textiles, banking, shipping; the integration of commercial centres: trades, craftsmen, guilds, led to higher levels of specialization and expertise; wealth created by trade added to royal revenues;
- nobles sought cash to buy goods which caused them to convert feudal obligations to rents which helped to stimulate commercial farming;
- standard of living began to rise as more wealth and goods were available;
- population moved to towns to seek employment;
- kings and nobles imposed new taxes to raise money;
- powerful economic associations such as guilds and merchant leagues emerged;
- communications and transportation routes between towns were developed and improved.

The social impact may include, but not be limited to:

- emergence of a new middle class of merchants, bankers, manufacturers;
- feudal system changed as peasants left the land, moved to towns and became freemen;
- middle classes became powerful as administrators and bureaucrats who rivalled and challenged the power of the nobility;
- new urban class of industrial workers began to agitate for rights;
- schools and universities expanded due to wealth of towns;
- associations such as guilds were formed to defend the rights of members and exert their authority in government and society.

Do not expect all of the above but credit any reasonable and well-supported answer. Do not expect an exact division between social and economic: this will vary with the points chosen.

8. “The non-economic roles of women in medieval society were as important as their economic roles.” To what extent do you agree with this statement?

Candidates are asked to comment on the importance of the non-economic roles of women as compared to their economic roles. Responses must be well-structured and demonstrate a knowledge of both the economic and non-economic roles played by women.

The non-economic roles played by women may include, but not be limited to:

- rulers in their own right, consorts, advisers to rulers, nobles;
- aristocratic women inspired and supported medieval literature and culture through troubadours, the *romans d’aventure* and the literature of chivalry and courtly love;
- women writers such as Christine de Pisan;
- women were landowners in their own right and exercised all the functions and responsibilities of landholding;
- women were managers of estates in their husbands’ absence – not an economic responsibility only but involved law, feudal rights and obligations and even military defence;
- widows were responsible for executing their husbands’ wills;
- religious contribution through convents and religious writings – Hildegard of Bingen.

Candidates may point out that these roles were largely those of upper class or wealthy women, and that they did not reflect the majority.

Even women in the lower classes had important roles:

- home-makers and educators of children;
- as transmitters of traditions they were powerful forces of social conservatism;
- entertainment, pastimes and diversion: singers, dancers, prostitutes;
- marriage alliances; strengthening of kin-groups and familial ties.

The economic roles of women of all classes would include, but not be limited to:

- ancillary sources of labour and service-provision (“manpower”);
- working in the family business;
- operating their own businesses, guild members;
- key role in the textile, food, brewing and retail trades;
- property owners and merchants.

9. For what reasons, and with what results, were the lives of serfs/peasants changing prior to the outbreak of the Black Death in 1348?

The lives of many peasants were undergoing significant changes prior to 1348.

Candidates should be able to identify and explain the reasons for the changes and the results that they produced. *N.B.* the question refers to the period prior to the Black Death. Material relating to the Black Death should not be credited.

The reasons for changes in peasant life may include, but not be limited to:

- changes in feudal obligations from labour service to cash rents as landlords sought to earn more money through commercial farming;
- move to stock-raising from crops to take advantage of the demand for textiles;
- population growth making it difficult to provide adequate food;
- climate changes from the beginning of the fourteenth century; mini ice-age; growing seasons shortened;
- growth of towns and new industries, trade.

The results of these changes may include, but not be limited to:

- many peasants forced off the land, reduced to poverty and starvation;
- climate changes led to crop failures and widespread famine, population declining;
- traditional feudal system breaking down as agriculture became commercial and peasants left the land to look for work in towns;
- increasing political unrest as peasants felt oppressed by loss of land, higher taxes, famine – outbreaks of revolt in Flanders and elsewhere;
- increasing tension between landowners and tenants as both sought to improve their financial position.

Candidates must address both reasons and results in their responses. If only one element is addressed, mark out of a maximum of [12 marks].

10. Compare and contrast the roles and importance of at least *two* women who were related to the Prophet Muhammad by either birth or marriage.

Probably a popular question eliciting a wide range of possible responses. Candidates should avoid giving simple biographies, but instead attempt to link the lives of the women to events or movements of wider historical relevance.

Examples may include, but not be limited to, the following:

- Khadija: first wife (of eleven); much older than Muhammad; long and reportedly happy marriage; her business interests introduced Muhammad to commerce within and outside the Arabian Peninsula; they had four daughters; she predeceased Muhammad;
- A'isha: daughter of Abu Bakr; a child bride; considered the Prophet's favourite wife by many, but regarded with scepticism and suspicion by many Shi'a for her alleged infidelity and opposition to Fatima's husband, 'Ali. She outlived Muhammad and became an increasingly important political figure;
- Fatima: born c605 to Muhammad and Khadija; married 'Ali in Medinan period; she became a strong political backer of 'Ali and supported his initially unsuccessful claims to the caliphate. Through her association with 'Ali, she became a key figure in the political and theological articulation of the Shi'a.

If only one woman is addressed mark out of a maximum of [7 marks].

11. Explain the main effects that the Muslim system of taxation had on the economy and society.

Responses may include, but are not necessarily limited to, the following points. *N.B.* the first four points are particularly important for candidates to appraise accurately:

- tax-raising in Islamic lands was generally centralized; many transactions, government payments and stipends were made in cash in a highly monetarized society. Such a system contributed to a central treasury into and from which payments could be made;
- the question also requires at least the correct identification of the main “Islamic” taxes *e.g.* *zakat* (“charitable” tax payable by Muslims); *jizya* (religious poll-tax payable by non-Muslim monotheists). Payment of the *jizya* was an important source of revenue. However, religious conversion to Islam reduced the amount of income into the treasury;
- payment of the *zakat* is considered a “pillar of Islam” and a religious duty for Muslims. However, candidates should also be aware of its voluntary nature; its association with “charity” payments; and that the amounts payable are variable and not prescribed in Islamic law;
- most discussion is likely to be centred on the taxes on persons. However, candidates should also show awareness of the main taxes relating to the land and productivity, namely the *kharaj* (land tax) and *ushr* (tithe). Candidates might also mention the system of “fifths” (*khums*) which is specific to Shiism;
- miscellaneous “un-Islamic” taxes (*i.e.* those not strictly prescribed in the Qur'an) were imposed on sales at points of exchange in ports, markets and at sites of production;
- particularly good candidates may be able to refer to the distinction in Islamic law between lands conquered “by force” (and are the communal property of the Muslims) and those conquered “by treaty” (on which the indigenous population retained rights), and how this conditioned settlement patterns and tax payments.

12. How did the arrangement of urban space in Islamic lands reflect Muslim concepts of an ideal city?

Responses may include, but are not necessarily limited to, the following points:

- location of mosques and location of “clean” and “unclean” professions relative to them; relative physical proximity of particular trades that were determined by supply *e.g.* abattoirs, butchers, tanners, shoemakers, *etc.*;
- water resources (upstream and downstream industries);
- location of defences, barracks, city gates;
- in major provincial centres, location of an administrative centre;
- ports and markets;
- religious demarcations: a tendency to form separate Jewish and Christian quarters; location of religious minorities and their own particular religious buildings.

Topic 3: Wars and warfare

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

This will be a popular question. Please note the dates, material after these dates should not be credited. Candidates should present responses in the proper “compare and contrast” format. End-to-end responses or narratives will not score well.

For “compare”

These may include, but not be limited to:

- heavy financial costs of the war;
- casualties;
- political upheaval resulted in both countries; jacquerie, Peasants’ Revolt;
- power of the monarchy was reduced in both countries – in France the great nobles defected from the king, in England parliament increased its power;
- civil war in France – conflict between monarch and nobles in England;
- a form of national feeling began to develop in both countries based on mutual antagonism.

For “contrast”

These may include, but not be limited to:

- France suffered enormous physical destruction, civilian casualties and the ongoing anarchy and destruction caused by the Free Companies;
- England had no destruction in the country;
- French defeats caused humiliation and unrest in the population while English victories gave a sense of pride and power;
- France was divided by the war, England was united to a greater degree.

If only one country is discussed, mark out of a maximum of [7 marks].

14. “The medieval world was in a constant state of war.” With reference to the various types of wars in *either* Europe *or* the Islamic world, explain the extent to which you agree with this statement.

Candidates should produce a well-structured response which explains their position. They should be aware of the various reasons for warfare and the reasons why they might have occurred quite frequently.

For Europe, the reasons that wars might be seen to be constant in the medieval period may include, but not be limited to:

- medieval Europe was dominated by a professional military class who saw conflict as the best way to resolve disputes;
- wars were constant and were both large and local, often over land which was the principal source of wealth and power;
- a lack of strong central governments meant that individuals used violence to settle disputes;
- wars were sanctioned on occasion by the Church: the Crusades;
- large numbers of professional soldiers without employment resorted to violence, plunder to support themselves, encouraged by the lack of strong governments;
- kings and nobles had acquired their positions by war and conflict and thus this was the tradition for changes in the power structure;
- the warrior class was the highest class socially which glorified weapons, violence and conflict and allowed them to dominate lower classes by force;
- inheritance practices: dispossessed/disinherited sons making their fortunes elsewhere.

Candidates may argue that some restrictions were placed on war by the Church although these may be seen to have been of limited success.

For the Islamic world, in addition to common elements found above, the following may also be included:

- different types of conflict: between rival lords; between states; within states (civil strife; insurrection; tax revolts; rebellions); inter-faith (Crusades) and intra-faith (persecutions; heresies; non-Orthodox);
- “booty economy” led to the need to conquer new territories and expansionist strategies. Care: Islamic world had more standing professional armies than Europe, however there were many insurrections within the armies;
- martial life and combat as a noble art conducted by the aristocracy and rulers; the aspiration to war, conquest and greatness; romance of war;
- the concept of *jihad* was employed to encourage warfare against infidels, e.g. Crusaders, other enemies of Islam.

15. Explain to what extent any *two* of the following may be considered a successful military leader: Richard I; John; Edward III of England; Louis VII; Philip Augustus.

Responses must assess in proper analytical fashion the extent to which the chosen leaders may be considered successful military leaders. Accomplishments in other areas such as law and government are not relevant. Narrative accounts of their careers or a list of military campaigns will not score well.

Judgments as to success may involve, but not be limited to:

- stated aims or objectives of wars and the extent to which these were achieved;
- record of success against opponents in battle;
- significance of victories/defeats for the power and status of the ruler and his domain;
- impact of his campaigns on opponents or other countries;
- long-term impact or significance of his military campaigns;
- balance of victories versus defeats in all campaigns;
- military status/power of his country at the end of his reign.

Candidates must select two of the monarchs named for their response. If only one is selected, mark out of a maximum of [12 marks].

16. “The causes of the First Civil War (*fitna*) in early Islam were mainly political.” To what extent do you agree with this statement?

Candidates must present a well structured response which clearly explains their views on the origins of the *fitna*. They must refer to political causes as part of their response even though they may feel such causes played a lesser role.

Responses may include, but are not necessarily limited to, the following points:

- Political causes related to the question of succession to Prophet Mohammad, the question of who were to make the elite of the *umma* and the political factions and the power struggles during ‘Ali’s caliphate (*e.g.* battle of the Camel and battle of Siffin);
- Economic causes – disputes over the administration and division of lands and wealth that had begun under the rule of Uthman; disputes between tribes and military groups over the division of the spoils of conquests;
- Social causes related to racial discrimination against non Arab Muslim elements;
- Religious causes related to the qualifications of Mohammad’s successors.
- The political, tribal and personal conflicts caused by the assassination of Uthman.

The question does not require accounts of the military campaigns and battles (*e.g.* battle of the Camel and battle of Siffin) of the Civil War period, but rather an analysis of the causes behind them.

17. Assess the impact of the Crusades on the Islamic world.

The question may be taken either to refer to the Crusades to recover Jerusalem or in a wider sense to include Muslim–Christian conflict across the Mediterranean. Candidates should limit their answers chronologically to the period prior to 1300 since references to the preservation of the Crusades in much later memory (the first attempts by European Christian forces to colonize the Middle East, and heroic Muslim resistance against the invaders, for example) are not relevant to the question.

- There was relatively little impact on the central Abbasid caliphate at the time since it was unaffected by regional conflicts on its borders;
- Crusades continued, but did not necessarily cause, processes of regional and political change in Syria-Palestine;
- They fuelled the rise of military elites and regimes led by secular elites who had no religious claims to leadership (e.g. Zengids, Ayyubids, Mamluks in Syria-Palestine, and the Almoravids and Almohads in Spain);
- Increase of non-Muslim merchants in Middle Eastern ports partially diverted commerce and long-distance trade routes towards European cities;
- The period caused an increase in religiously inspired warfare – both inter-faith (Muslims against Christians) and intra-faith (Sunni against Shia);
- Longer periods of Muslim–Christian contact promoted trade, exchange of ideas and a certain degree of *convivencia*, especially in Spain;
- Encouraged the rise of new Islamic political and military leaders (Nur al-Din and Saladin).
- Contributed to the decline of the Fatimid Empire;
- Crusades had reduced the Islamic territories in Spain by the 13th century.

18. “Islam was spread by the sword.” To what extent do you agree with this statement?

This question requires candidates to make distinctions between the ways in which the *faith* of Islam was spread on the one hand, and the ways in which Islamic *rule* was spread on the other. Responses may include, but are not necessarily limited to, the following points:

In favour of the statement:

- The Arab-Muslim conquests of the seventh century greatly expanded Islamic rule beyond the Arabian Peninsula;
- Non-Muslim (Byzantine and Persian) opponents were comprehensively defeated and accepted Muslim rule, and rebellions were put down;
- New territories were absorbed into a unified Muslim empire; this allowed Islam to be spread in a “top-down” way (*e.g.* via the emigration of Arab-Muslims and the conversion of local elites). Islam was also spread in a “bottom-up” way (*i.e.* conversions among the wider population);
- These processes of military conquest were necessary for the propagation of the religion: Islam could not have spread without war.

Against the statement:

- There were no forced religious conversions in Islam. However, Islam attracted voluntary conversion from disaffected groups and repressed minorities, as well as those eager to emulate the religion of the new rulers. All of these processes of religious change occurred very slowly;
- Conversion to Islam of the conquered populations resulted in loss of revenues for the Muslim treasury because non-Muslims paid a higher rate of tax;
- Severe suppression of revolts risked sparking further revolts. Hence, the adoption of “light touch” rule in the early days;
- In neither case was there a drive towards conversion in the aftermath of the conquests of the 600s. Many local, non-Muslim officials maintained their old positions after the Arab conquests and during the key periods of state formation.

Topic 4: Intellectual, cultural and artistic developments

19. “The most important cause of the twelfth century renaissance was the arrival of classical ideas from the Islamic world.” To what extent do you agree with this statement?

This may be a popular question which asks candidates to understand and explain the causes of the twelfth century renaissance with reference to the role played by the arrival of classical materials from the Islamic world. Candidates must comment on the significance of the arrival of classical ideas in addition to any other causes that they may feel to be crucial. A simple list of causes or an analysis which ignores classical ideas will not score well.

In addition to the impact of the classical material which arrived from the Islamic world by way of the Spanish universities, other causes of the twelfth century renaissance may be considered.

These may include, but not be limited to:

- expansion of knowledge encouraged by the growth of scholarship in monastic orders, cathedral schools and expanding literacy in the lay population;
- foundation of universities which studied a wide range of subjects;
- development of concepts of Christian humanism which emphasized man’s ability to reason and understand the natural world;
- influence of individual teachers who put forward new ideas and challenged previous views in philosophy, science, medicine;
- greater wealth which allowed many more people to attend schools and universities, own books;
- influence of urban centres as sources of new ideas.

20. Analyse the impact of vernacular writers on the intellectual and cultural development of medieval European society.

The expansion of vernacular literature had a significant impact on medieval society. Candidates should focus their response on the impact of the vernacular literature not on simple descriptions of the themes or topics.

The impact of the work of vernacular writers may include, but not be limited to:

- development of new styles in literature and poetry – lyric poetry, artistic motifs of troubadours and court poets, heroic tales, sagas;
- romantic folklore, stories of heroes from classical periods as well as folklore provided considerable entertainment but also reinforced social values of valour, chivalry, courage for the aristocracy;
- lower classes were entertained and given some idea of history, culture and social values through these stories of individuals such as King Arthur, Charlemagne, *etc.*;
- vernacular prose was used for law books, history texts;
- this improved literacy amongst the lay population, easier transmission of information, more intellectual debate;
- it contributed to the process leading to and supporting the twelfth century renaissance;
- government made more accessible as records and documents kept in the vernacular;
- language diversity increased as linguistic groups developed their own literature;
- more books produced, works of Chaucer and Dante encouraged more writing in the vernacular;
- education improved as knowledge was more accessible and easier to transmit;
- new writing styles developed.

21. Assess the influence of religious buildings on *either* Christian *or* Islamic art and culture.

Religious buildings, notably cathedrals, churches and abbeys, were the most complex, ornate and decorated buildings of the medieval period. They were also centres of education and, through their size and location, emphasized the central role of the Church in medieval life. They therefore played a very important role in the development of medieval art and culture.

Candidates should also recognize that the influence of religious buildings was to limit the scope of artistic subjects and styles to ones that were acceptable to the Church.

Common influences on culture of religious buildings apart from their art and architecture might include, but not be limited to:

- their role as sources of education and information;
- their role as community centres, sources of charity and celebrations – feast days, *etc.*;
- their central and dominating location in towns and villages which made religion a central fact in every individual's life.

In Christian spheres, specific influences of religious buildings may include, but not be limited to:

- cathedrals and churches were enormous projects which employed hundreds of artists and craftsmen in many occupations;
- wealth of the Church encouraged them to include more elaborate designs, decoration, stained glass and sculpture;
- creative encouragement was provided by the evolution from Romanesque to Gothic and by a desire to make buildings larger and more elaborate to celebrate the power of the Church;
- the use of art, sculpture and other graphic media to communicate the message of Christianity to an illiterate public made the work of the artist very important.

In the Islamic world, specific influences of religious buildings may include, but not be limited to:

- mosque: modelled on Muhammad's house or early mosques in Kufa. All had shared and distinctive design features; internal and external decoration and structure;
- minarets; *mihrab*; *minbar*; carpets; geometric decoration; (later) blue-glazed tiles; water ablutions and connection to water supply;
- employment of craftsmen and ateliers;
- storage of, and access to, books and manuscripts;
- access to, and mingling of, literate religious experts;
- sufi lodges, tombs of pious men (*zawiyas*), and religious colleges (*madradas*) often played important roles as transmitters of art and culture to both specific and wider audiences.

22. What cultural roles did religious festivals and rituals play in the Islamic world?

A broad interpretation of the question should be accepted (*e.g.* allowing the inclusion of discussions of pilgrimage as well as fairs). Responses may include, but are not necessarily limited to, the following points:

- there were certain common elements to the main Islamic festivals (Ramadan and Id, *etc.*): prayer, attendance at mosque, communal eating, *etc.* These served to reinforce familial and kin-group ties; a sense of individual and communal Muslim identity;
- certain ceremonies (*e.g.* circumcisions) included distribution of largesse;
- the general lack of festivals in Islam was supplemented by celebration of non-Muslim occasions, *e.g.* saints days; birth/death of holy men; seasonal fairs.

23. Apart from the Qur'an and Hadith, assess the importance of literature to the intellectual and cultural development of the Islamic world.

The question requires the identification of different types of literature (if necessary, defining what counts as such), and then to examine and explain the importance of these genres to the development of Islamic thought and culture. Many responses are likely to focus on religious literature, such as commentaries on the Qur'an and Hadith, as well as legal works.

Responses may also include, but are not necessarily limited to, the following points:

- among the secular works on poetry: poetry in both Arabic and Persian. Medium for the promotion of Sufi ideas and romantic expressions in highly defined genres;
- among the secular works on history: regional and universal accounts (often annalistic) recorded the rise and spread of Islam from its origins;
- “Mirror for Princes”: advice-giving genre to promote notions of ideal rulership;
- geography and travel literature: a wide genre including map-making, pilgrimage literature, ethnographic accounts and direction-finding allowing Muslims to execute a “pillar of Islam” by visiting Mecca, and allowing greater administrative efficiency for governments;
- biographies of pious men gave details of even relatively modest deeds of Muslim scholars to form a record of achievement for the wider community;
- philosophy (as distinct from theology): while the incorporation of Greek rationalist ideas into Islamic thought was controversial and not always accepted, the dialectic tradition based on logic, argument and reason had a lasting effect on the articulation of Muslim ideas;
- grammar and logic: such works improved and systematized the Arabic language through which Islam was expressed throughout the Middle East;
- various scientific works (*e.g.* optics, astrology, mathematics) may also be elicited and subdivided according to field. Many of these writings were systematically studied by polymath Muslim religious scholars and applied in both religious and secular fields for which the Islamic sciences world became famous.

24. Assess the importance to science and scholarship of any *two* of the following: Ibn Sina (Avicenna) (d1037); al-Ghazali (d1111); Ibn Rushd (Averroes) (d1198); Ibn Khaldun (d1406).

Candidates must select two of the following scholars for their response. Responses may include, but are not necessarily limited to, the following points:

Ibn Sina (Avicenna d1037)

- Polymath scholar most famous for his works on science and medicine;
- Developed evidential and empirically based methodologies. Avicennian logic developed hypothetical forms of argument: if X then Y, if Y then Z. So if X then Z;
- Identification and definition of numerous diseases and medical conditions. Encyclopedic *Qanun fi'l-Tibb* used as a textbook in both Islamic and Western medicine;
- His works contributed to many branches of secular, scientific learning in the Islamic world as well as the European Renaissance. Also famous for works on astronomy and geology and for developing the notion of momentum in physics as a function of mass and velocity.

al-Ghazali (d1111)

- Best known for his works on theology and religious sciences. Critical of Muslim philosophy and theologians who had relied on ancient Greek thinkers;
- Suggested a theological compromise that Islam should be based on both faith and reason, thereby linking mystical and legal interpretations of Islam which then served as the basis for later forms of Sunni Orthodoxy;
- Exerted great influence on Muslim intellectual and theological thought, but also on Western thinkers such as Thomas Aquinas.

Ibn Rushd (Averroes d1198)

- Polymath scholar most famous for his works on philosophy, law, medicine and astronomy;
- Known for his rationalist views based on empirical observations;
- Averroism was influential on Western thought via its attempt to reconcile ideas from Aristotle with religious learning. Often considered as the origins of Western secularism. Known in the West through Arabic-to-Latin translations of his commentaries on Aristotle;
- Served as a respected Muslim magistrate and wrote a treatise on Maliki law.

Ibn Khaldun (d1406)

- Polymath, best known for his universal history which proposed several wide-ranging theories of history;
- The idea of socio-economic and political cycles to explain historical change;
- Ideas of “group solidarity” (*‘asabiyya*) of nomadic peoples whose social consciousness was a function of their “tribalism”. This was contrasted with the relative absence of “group solidarity” among urban populations who were civilized, but often in a state of decay and weakness;
- Theorized that conquered peoples are absorbed, lose their identity and effectively die out as a result.

If only one scholar is assessed, mark out of a maximum of [12 marks].

Topic 5: Religion and the state

25. Assess the reasons for, and results of, *one* heretical movement in medieval Europe.

A number of heretical movements occurred in the medieval period. Candidates may use examples from any of these in their answers.

The reasons for heretical movements may include but not be limited to:

- desire by some to reject the wealth of the Church, embrace a simpler version of the Church without worldly goods;
- objections to the Church monopoly on preaching, interpretation of scriptures and the sacraments;
- protest at the moral laxity and corruption of the Church and many ecclesiastics;
- teachings of individuals who opposed the Church and gathered followers: Wycliff, Waldo;
- influence of new ideas in science and philosophy which were developing from the twelfth century renaissance;
- failure of traditional faith to protect against calamities such as the Black Death.

The results of heretical movements may include, but not be limited to:

- creation of a number of heretical movements: Cathars, Lollards, Waldensians;
- Church launched Crusades in Europe to suppress heresy by force;
- Inquisition was created to detect and suppress heresy;
- new religious orders were created to eliminate heresy and restore faith in the Church;
- heretical movements laid the groundwork for the Reformation;
- condemnation and persecution of Jews were effects of the attack on dissent;
- demands for church reform increased as a response to the heretical movements.

Candidates must discuss both reasons for, and results of, these movements in their responses. If only reasons or results are discussed, mark out of a maximum of [12 marks].

26. How did monastic orders make an impact on medieval society?

The influence of monastic orders throughout the medieval period was varied and complex. Candidates should be able to present a good range of material which demonstrates clearly how widespread this influence was in areas such as politics, government, economics, culture, and scholarship.

Candidates might also note that monastic orders might be seen to have had a negative influence in some cases. Their wealth and perceived moral laxity inspired protest and heretical movements or brought them into conflict with governments.

Candidates should present both positive and negative impacts in their responses. There does not need to be an equal balance between the two. All responses should be supported by relevant examples.

27. For what reasons, and with what results, did Henry II engage in a dispute with Thomas Becket?

The dispute between Henry II and Thomas Becket had both long-term and short-term causes.

These may include, but not be limited to:

- the ongoing dispute which dated back to Henry I about the ability of the king to control the Church, appoint bishops and control revenues;
- this dispute is one of the many disputes that occurred at this time between rulers and the Church over their respective rights and powers – the Investiture crisis;
- the personality of both men is an issue – both very stubborn and unyielding in defence of their positions;
- immediate cause was a dispute over which court should have jurisdiction over churchmen who committed criminal offences;
- king demanded that ancient customs be followed and created the Constitution of Clarendon to sanction his view;
- Becket refused to sign;
- Becket excommunicated churchmen who had supported the king, which enraged Henry.

The results may include, but not be limited to:

- Becket was murdered by knights of the king's household;
- Henry was forced to do modest penance for the offence;
- Henry was forced to yield on the legal jurisdiction over churchmen;
- appeals to the papacy on church matters increased;
- Papacy began to interfere more regularly in the affairs of the English Church which limited the king's power;
- English kings would be challenged more frequently by the pope in future.

28. How successful were the militant, revolutionary movements of the Kharijites *and/or* the Carmathians in medieval Islam?

Responses may include, but are not necessarily limited to, the following points:

- both enjoyed short-term success and widespread and powerful support. However, neither was successful in the long-term and are remembered negatively by Islamic tradition;
- both challenged the established political order;
- the Carmathians offered a new interpretation of Islam. Their support base was relatively narrow and concentrated around Bahrain and parts of the Arabian Peninsula;
- they were militarily strong, but they lost wider support due to their violence against Muslim pilgrims going to Mecca; their sacking of Mecca and the stealing of the Black Stone;
- the Kharijites wanted to return to the idea of uncompromising and religiously uncorrupted, politico-religious leadership;
- they appealed to non-Arab Muslims on the grounds that leadership should be in the hands of the best Muslim, rather than on the basis of dynastic succession.

29. How did religious scholars exert influence on government and the state in the Islamic world?

Responses will be varied and wide and may include, but are not necessarily limited to, the following points:

- religious scholars were experts in religious affairs, many of which dealt with issues of governance and leadership;
- they were important to validate the legitimate authority of a ruler. They could also be critics of rulers' worldly and dissolute lifestyles;
- they were connected to a wide cross-section of the population from the masses to court circles;
- many were employed in key positions within the state, as judges and advisers to the rulers;
- they could express their opinions in a range of ways (*e.g.* in mosques, *madrasas*, or in scholarly written works);
- they could exert influence over a wide area and were often well-travelled.

30. What events and movements led to the establishment of Sunni Orthodoxy by c1200?

Candidates will take a long view in order to identify key movements, events and turning points. Responses may include, but are not necessarily limited to, the following points:

- establishment of the institution of the caliphate following the death of Muhammad;
 - defeat of the Shi'at 'Ali and their supporters in key battles in the seventh century (*e.g.* Karbala);
 - evolution of a harmonized legal system articulated by a body of jurists and religious scholars;
 - defeat and dismantling of the Shi'a Fatimid regime by Salah al-Din (Saladin) in 1171;
 - patronage of the *futuwwa* ("trade guilds") by Sunni regimes thereafter;
 - establishment of the *madrasa* system of religious colleges in which Orthodox legal and political thought was taught and diffused;
 - promotion and patronage of Sunni-orientated forms of Sufism in which the masses were encouraged to participate, thereby serving as a counter to Shiism.
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